

**ATTITUDES OF MUSLIM PARENTS TOWARDS GIRL-CHILD EDUCATION
AMONG CONTEMPORARY MUSLIMS IN NIGERIA: A CASE STUDY OF SOME
SELECTED NORTH-WESTERN STATES**

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ABSTRACT

This paper intended to find out the attitudes of Muslim parents towards girl-child education among contemporary Muslims in Nigeria with particular reference to some selected states in north western part of Nigeria. In doing so, the researchers employed a descriptive survey method with a total population of 25,591,471 Muslim parents across Katsina, Kano, Jigawa and Kaduna states. Furthermore, a sample of 400 Muslim parents was used through a purposive sampling technique which is considered enough to serve the need of the researchers to collect the data concerning this study. A validated questionnaire titled 'Muslim Parents Attitudes towards Girl-child Education' (MPAGE) with 0.62 reliability index was used to collect the data. Four research questions were raised and answered using descriptive statistics. The results indicated that Muslim parents nowadays have positive attitudes towards girl-child education, particularly in states above. Meaning, they have a better perception of it, enroll their daughters, support them, and they have the passion for girl-child education. However, equal attention is given to both boy-child and girl-child education. It is therefore concluded that the support given to girl-child education by different agencies both governmental and non-governmental starts yielding the fruits. Based on the findings of the study, the researchers recommended that, there is need for the government and traditional rulers as well as religious leaders to appreciate the efforts of the parents, through School Based Management Committees (SBMCs), Parents Teachers Associations (PTA) and in the Mosques and urge them to maintain the tempo by continue to support girl-child education.

Key Words: Attitudes, Muslim Parents, Girl-child Education.

INTRODUCTION

According to Robinson and David (2004) "a girl is a female child, a daughter, a young woman, especially unmarried one." This girl-child is subjected to suffering or being marginalized when it comes to equal educational opportunities. However, girl child education is also referred to as female education which is a catch-all term for a complex set of issues and debates surrounding education (primary, secondary, tertiary and health education in particular) for girls and women. It includes areas of gender equality and access to education and its connection to the alleviation of poverty.

Despite numerous efforts by governments in Nigeria such as Nigeria's endorsement of the 1960 UNESCO Convention against discrimination in education, the 1975 Mexico World Conference on the Status of Women, the 1985 United Nations' Strategies for the



Advancement of Women held in Nairobi and the Beijing World Conference on Women of 1995 (UNESCO, 1993; UNICEF,1995; UNICEF,2000); to pursue concrete and powerful steps aimed at enhancing girl-child access to education, yet girls are generally educationally under privileged in Nigeria more especially in the north-western states. Nigeria's position in girls and women education both globally and at continental levels remains very low particularly northern part of it despite successive government's efforts to address the imbalance of the girl-child education.

George (2006) cited Independent Policy Group (IGP) to have reported that 53% of females in Nigeria and 35% of males have no form of education. As such for about every 100 literate males, there are only about 53 literate females and the widest gap in literacy is found in the northern states. The implication, therefore, is that there is a higher rate of literacy in males than females. Similarly, in a household survey conducted by Okoje in Yunusa (2007) observed that religious factors were found to have a significant effect on girl-child education. It revealed that Muslims girls were not likely to be enrolled in schools and they also completed fewer years of schoolings due to early marriage and purdah system.

Tambuwal in Yunusa (2007) however, attributed poor of women participation in education to fear of adultery and pregnancy out wedlock. This situation becomes even more worrisome when we consider the fact that any country interested in harnessing the full potentials of its populace should bridge the educational gap between the girl-child and the boy-child. Whether it is acknowledged or not, this nation cannot move forward regarding real development if her women folk remain marginalized. To come out of this position, the female folk need to be educated.

Education (both formal and informal) is the basis for the full promotion and improvement of the status of women. It is the basic tool that should be given to women, particularly in the northern part of Nigeria, to fulfill their role as full members of society. However, some obstacles still stand in the way of Nigerian/northern woman in acquiring proper and qualitative education. These barriers appear in so many ways, but the focus here is on the attitudes of Muslim parents towards girl-child education in north-western states. In other words, the study intended to find out the way Muslim parents of north-western states think of girl-child education today despite the fact that governments, NGOs and philanthropists nationally and internationally have been intervening into girl-child education programme with a view to minimizing the negative perceptions of Muslim parents towards it and to make it more recognized and accepted by parents particularly in north-western states.

STATEMENT OF THE PROBLEM

Education is the instrument for empowering individuals in any society, and that basic education is the foundation for lifelong learning and human development. Low educational achievement in general and low literacy rate especially for women and girls, therefore are constraints to realizing child survival, protection, and development. In fact, education is a right to every citizen in Nigeria both male and female. The Universal Declaration of Human Right, which asserts the right of everyone to education, also states that the right of all human beings shall not be subjected to discriminations "such as race, color or sex (Sumanlatha, 2011). In a member nation such as Nigeria where the principles of the declaration are accepted even if not always put into practice, one would expect both males and females to

have equal access and participation to educational positions at all levels. In practice, girls are educationally under privileged in Nigeria. This means that the entitlement to a good education for the girls in Nigeria is not receiving the attention it deserves especially in north-western states due to, perhaps, some socioeconomic and family system factors.

However, female education is one of the most powerful forces for the rational utilization of technological innovations in Africa. Presently, there are well-documented links between mothers' education and their children's health and readiness for learning, between female education and infant mortality rate and between women's education and productive self-employment (Yunusa, 2007). For instance, Latulala cited in Yunusa (2007,p.56) in a preface to a research report carried out by the African Academy of Science Research, it was established that lack of education for women is linked to high fertility rates, high child mortality, low life expectancy and poor children health and education.

Moreover, these girls are particularly vulnerable to discrimination, exploitation, and neglect. They suffer all forms of degradation such as sexual harassment, forced marriage, ritual murder, domestic labor and street hawking because they are not given the right they deserve in education. They are being denied and discriminated against when it comes to equal educational chances especially in the north-western states of the country more particularly in the 90s when little concern and support was given to girl-child education by both parents and governments.

It is against the problems discussed above that the study intended to conduct a survey on the attitudes of Muslim parents towards girl-child education in the contemporary world with particular reference to north-western states. This is with a view to seeing their attitudes now after series of interventions made by governments, NGOs, and philanthropists towards enlightening the parents of the need and importance of girl-child education.

OBJECTIVE OF THE STUDY

The focus of this study is on the "Attitudes of Contemporary Muslim Parents" and what type of attitudes do they have towards girl-child education – positive or negative. Therefore, the objectives of the study are to find out:

1. If attitudes of Muslim parents of Katsina state are positive or negative towards girl-child education.
2. If attitudes of Muslim parents of Kano state are positive or negative towards girl-child education.
3. If attitudes of Muslim parents of Jigawa state are positive or negative towards girl-child education.
4. If attitudes of Muslim parents of Kaduna state are positive or negative towards girl-child education.

RESEARCH QUESTIONS

The following research questions were developed to guide the researchers:

1. What are the attitudes of Muslim parents towards girl child education in Katsina state?
2. What are the attitudes of Muslim parents towards girl child education in Kano state?
3. What are the attitudes of Muslim parents towards girl child education in Jigawa state?
4. What are the attitudes of Muslim parents towards girl child education in Kaduna state?

SCOPE OF THE STUDY

The scope of this study covered the attitudes of contemporary Muslim parents toward girl child education in some selected north-western states such as Katsina with 5,792,578 population (95% Muslims), Kano with 9,383,682 population (98% Muslims), Jigawa with 4,348,649 (98% Muslims) and Kaduna with 6,066,562 population (80% Muslims) (Wikipedia, 2016). Therefore, the study covered four states out of seven north-western states with the total number of 25,591,471 Muslims across the ages. Other states in part include Kebbi with 3,238,628 population (90% Muslims), Sokoto with 3,696,999 population (98.9% Muslims) and Zamfara with 3,259,846 population (98.9% Muslims) and were not included in the present study due time and financial constraints (Wikipedia, 2016).

SIGNIFICANCE OF THE STUDY

Girl-child education has been an issue of global concern. There is global agitation that women are marginalized regarding their involvement and participation in education. For example, UNICEF has indicated that 40 percent of Nigerian children, aged 6-11, do not attend any primary school with the northern region recording the lowest school attendance rate in the country, particularly for girls. The report further indicated that the gender gap between girls and boys remains wide as the proportion of girls to boys in school ranges from 1 girl to 2 boys or 1 to 3 in most states.

Consequently, local and international communities began to explore the factors and reasons behind the poor participation of women in education by introducing policies and programs as well making a huge investment with a view to minimizing if not ending the problem. However, this study will in a great way help the government, the parents, girl-child and the society at large in the following directions:

It is useful to the government by serving as a measurement tool where current parents' attitudes towards girl-child education will be mirrored through this study. This will assess the extent to which government has attained in its efforts to fight against gender inequality in education. This is possible by providing the current trends in girl-child education, especially in northern Nigeria. On the other hand, it will assist in having a focus and effective design of policies and programs of girl-child education. For example, National Campaign Program on Access to Basic Education, State's Conditional Cash Transfer Programme in Katsina, integration of Early Childhood Care Development Education (ECCDE) as part of education and National Gender Policy on Basic Education are all government policies and programs that have direct bearing on girl-child education. This research will positively help the government to fine-tune its programs and policies.

Similarly, it is important to parents and society as a whole by changing the minds of those who have negative attitudes towards it (education) to positive attitudes. This is possible through its recommendations and suggestions to be put forward to different stakeholders in education. It will further assist in identifying the areas of sensitization campaigns for girl-child education in northwestern states. Lastly, it is hoped that a girl-child in the participating states will have more access and support in education when their parents realize the need for girl-child education.

METHODOLOGY

The research design for this study is descriptive research of survey method. This is because it involved the collection of data with questionnaire through individuals (subjects) about a specific topic or phenomena. Moreover, in this case, Muslim parents' attitude towards girl-child education is the specific phenomena. This study therefore aimed at collecting data about attitudes of Muslim parents towards girl-child education. Ndagi (1999) maintained that descriptive survey research is concerned with the collection of data to describe and interpreting conditions, current practices, beliefs, activities, ongoing process.

The population for this study consisted of all the Muslim parents both male and female from four selected north-western states which were 25,591,471 excluding Muslim non-parents (those that are not married). Given this fact, the researchers concluded that Muslim parents in those states constitute an average of 85.2% both male and female excluding Muslim on parents.

The sample for this study was drawn from the total number of both male and female 25,591,471 Muslim parents across four selected north-western states. However, due to the complexity and huge nature of the number, researchers deliberately selected 400 Muslim parents. That is one hundred Muslim parents, 50 male and 50 female from each state.

The instrument used for data collection was researchers' designed questionnaire named Muslim Parents' Attitudes Towards Girl-child Education (MPAGE). Two separate questionnaires were prepared (one in The Hausa Language which is the language mostly used in the community and the other one in the English Language for those who understand the language). The reason for using the Hausa Language was to enable the respondents who were not sufficiently exposed to western education to be able to comprehend the questions.

The instrument was validated by two (2) experts in the field of measurement and evaluation in the Department of Educational Foundations. One (1) from Usmanu Dan Fodiyo University, Sokoto and another one (1) from Adamu Augie College of Education, Argungu being the Teacher Training Institution with some experts in measurement and evaluation and they unanimously agreed the instrument has both face and content validity.

In order to obtain the reliability index of the questionnaire, the researchers administered the instrument to a group of parents who were not among those sampled as well not from the north-western states-Kogi and Niger states for the first time. After a period of three (3) weeks another same tool was administered to the same group of parents, and finally, the two scores were correlated via Pearson Product Moment Correlation Coefficient statistical tool and 0.62 co-efficient was obtained as the reliability index for the instrument. This made it usable and reliable to conduct this type of research.

The scoring of the MPAGE was based on a four point Likert scale scoring pattern. In the scale Strongly-Agree carries 4 marks, Agree carries 3 marks, Dis-Agree carries 2 and Strongly-Disagree carries 1 mark for positive items only, while for negative items the scoring is thus SA = 1 point, A = 2 points, D= 3 points, SD= 4 points. Therefore, to identify parents with the positive or negative attitude, the assigned nominal values were added and divided by response options as $4+3+2+1 = 10/4 = 2.5$ as cutoff points. Thus, any item which has 2.5 and above mean score is said to have a positive attitude while any item opined to have less than 2.5 is said to have a negative attitude.

RESULTS

The results of the study are shown in two levels. The first level will be the general or demographic data of the respondents across the four selected north-western states such as participants' sex, marital status, age, occupation, qualification, and state of origin. In the second level, the Muslim parents' attitudes toward girl-child education will be presented and interpreted according to participating states.

Level One: Demographic Data of the Participants across the States

Table 1: Sex of the Respondents

Sex	Frequency	Percentage
Male	200	50%
Female	200	50%
Total	400	100%

The above table shows the sex of the respondents i.e. the male and female Muslim parents who participated in the study, though the number was deliberately selected to have equal representation of both sexes.

Table 2: Marital Status of the Respondents

Status	Frequency	Percentage
Married	400	100%
Single	-	-
Total	400	100%

The table above also shows the marital status of the respondents. The result revealed that none of the respondents are single. Thus, 100% of them are married, and that confirmed their parenthood.

Table 3: Age of the Respondents

Age range	Frequency	Percentage
20-40	308	77%
41-50	46	11.5%
51-60	46	11.5%
61-70	-	-
Total	400	100%

The table above shows the ages of the respondents ranging from 20 years through 70 years. This was considered to be germane to the study as most if not all the respondents were likely to have had some children some of whom must have attained school age. Though, parents of 20-40 years are the category that participated most in the study with about 80%.

Table 4: Occupation of the Respondents

Occupation	Frequency	Percentage
Public servant	266	66.5%
Trader	32	08%
Full housewife	32	08%
Farmer	70	17.5%
Total	400	100%

The majority of the respondents (266) 66.5% were public servants while 70 which is the next according to ranking form with (17.5%) were farmers. This indicates that most of the parents have some works doing. However, the result indicates that most of the Muslim parents engage in farming activities this may not be unconnected with current policies and programs of the country particularly on Agriculture.

Table 5: Educational Level of the Parents

Educational level	Frequency	Percentage
Primary Education	-	00%
Secondary Education	21	5.3%
Tertiary Education	338	84.5%
Qur'anic Education	41	10.2%
Total	400	100%

Results in the table above, reveals that majority of the respondents (338/84.5%) attended up to tertiary level of education. That may not be unconnected with most of the opinions expressed by them to be positive towards girl-child education. This would in no small measure, help in promoting high enrolment and participation of girl-child education in the states.

Table 6: 4 Selected North Western States

State	Questionnaire	Percentage
Katsina	100	100%
Kano	100	100%
Jigawa	100	100%
Kaduna	100	100%
Total	400	100%

The table above indicates the number of questionnaires distributed to Muslim parents. This is across the four selected north western states to represent their fellow Muslims in expressing their attitudes towards girl-child education today. In other words, each state is deliberately given 100 questionnaires to 100 Muslim parents as a sample for this study which gives a total number of 400 participants.



Level Two: Muslim Parents' Attitude Towards Girl-child Education According to the Participating States

Table 7: Mean Score of the Muslim Parents' Attitude Toward Girl-Child Education in Katsina State

SN	Statement	SA	A	D	SD	N	4	3	2	1	Ex	\bar{X}	Dec.
1	I accept girl-child education fully today	360	20	20	-	400	1440	60	40	00	1540	3.8	+ve
2	I like to enroll my daughter into western education today	365	25	10	-	400	1460	75	20	00	1555	3.9	+ve
3	I like to enroll my daughter into Qur'anic education today	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
4	I don't like my daughter to attain primary level of western education only	-	30	120	250	400	00	60	360	1000	1420	3.6	+ve
5	I don't like my daughter to attain JSS level	-	30	97	273	400	00	60	291	1092	1443	3.6	+ve
6	I don't like my daughter to attain tertiary level of education	-	35	300	65	400	-	70	900	260	1230	3.0	+ve
7	I do not give out my daughter to marriage if she is in school even if she is due for	370	20	05	05	400	1480	60	10	05	155	3.9	+ve
8	I don't give my daughter out for marriage after primary education	375	20	05	-	400	1500	60	10	00	1570	3.9	+ve
9	I don't give my daughter out for marriage after JSS education	350	20	20	10	400	1400	60	40	10	1510	3.8	+ve
10	I give out my daughter for marriage after her tertiary education	350	40	10	-	400	1400	120	20	00	1540	3.8	+ve
11	I support those who marry out their daughters early	350	20	30	-	400	1400	60	60	00	1520	3.8	+ve
12	I am happy when I see girls dropout	-	23	300	77	400	00	46	900	308	1254	3.1	+ve

13	I seek my daughter's consent when I want to marry her out while in school	300	50	50	-	400	1200	150	100	00	1450	3.6	+ve
14	I am happy when my daughter is in school	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
15	Girl-child education is important	300	50	50	-	400	1200	150	100	00	1450	3.6	+ve
16	I like my daughter to mix with opposite sex at all in search for knowledge	300	50	30	20	400	1200	150	60	20	1430	3.6	+ve
17	I think girl-child education is a waste of time	-	50	300	50	400	00	100	900	200	1200	3.0	+ve
18	I only allow my daughter to attain western education in non-coeducation system	300	20	50	30	400	1200	60	100	50	1410	3.5	+ve
19	I have seen the value of girl-child education	300	50	35	15	400	1200	150	70	15	1435	3.6	+ve
20	I give equal treatment to both boy-child and girl-child education	200	100	-	100	400	800	300	00	100	1200	3.0	+ve
21	I believe girl-child education do more good than harm	200	100	50	50	400	800	300	100	50	1250	3.1	+ve
22	I see girl-child education as a means of spoiling our girls	-	-	100	300	400	00	00	300	1200	1500	3.8	+ve
23	I prefer my daughter to hawk than to school	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve
24	A times women education is not meant for girl service	30	20	300	50	400	50	100	900	200	1250	3.1	+ve
25	Islam accepts and supports women education	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
26	I will not be	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve

	happy my daughter at puberty stage to go out for education today												
27	Most of pre-marital pregnancies are attributed to school girls	40	50	110	200	400	40	100	330	800	1270	3.2	+ve
28	I believe that many parents today do not allow their daughters to go to schools	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve
29	I pay little attention to girl-child education today	50	-	-	350	400	50	00	000	1400	1450	3.6	+ve
30	I do not directly enjoy from her education when employed	200	-	200	-	400	200	00	600	00	800	2.0	-ve

In table 7 above, only item 30 is scored less than 2.5 which is the criterion Mean adopted for the study (average score). This indicates that the respondents on that item have attitudes or beliefs that they cannot directly enjoy from their daughters even when employed. In other words, parents believed that they spend much on their daughters' pursuit of education, but the dividend remains at husband's house with little or no to parents' house.

Table 8: Mean Score of the Muslim Parents' Attitude Toward Girl-Child Education in Kano

SN	Statement	SA	A	D	SD	N	4	3	2	1	Ex	\bar{X}	Dec.
1	I accept girl-child education fully today	290	110	-	-	400	1160	330	00	00	1490	3.7	+ve
2	I like to enroll my daughter into western education today	265	100	35	-	400	1060	300	70	00	1430	3.6	+ve
3	I like to enroll my daughter into Qur'anic education today	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
4	I don't like my daughter to attain primary level of western education only	220	150	30	-	400	880	450	60	00	1390	3.5	+ve
5	I don't like my daughter to attain JSS level	-	50	97	253	400	00	100	291	1012	1403	3.5	+ve
6	I don't like my daughter to attain tertiary level of education	-	50	300	50	400	-	100	900	200	1200	3.0	+ve



7	I don't give out my daughter to marriage if she is in school even if she is due for	370	-	30	-	400	1480	-	60	00	1540	3.9	+ve
8	I don't give my daughter out for marriage after primary education	375	20	05	-	400	1500	60	10	00	1570	3.9	+ve
9	I don't give my daughter out for marriage after JSS education	350	20	30	-	400	1400	60	60	00	1520	3.8	+ve
10	I give out my daughter for marriage after her tertiary education	250	100	50	-	400	1000	300	100	00	1400	3.5	+ve
11	I support those who marry out their daughters early	150	-	250	-	400	600	00	750	00	1350	3.4	+ve
12	I am happy when I see girls dropout	-	33	300	67	400	00	66	900	268	1234	3.1	+ve
13	I seek my daughter's consent when I want to marry her out while in school	300	50	50	-	400	1200	150	100	00	1450	3.6	+ve
14	I am happy when my daughter is in school	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
15	Girl-child education is important	300	50	50	-	400	1200	150	100	00	1450	3.6	+ve
16	I like my daughter to mix with opposite sex at all in search for knowledge	50	50	50	250	400	50	100	150	1000	1300	3.2	+ve
17	I think girl-child education is a waste of time	-	50	300	50	400	00	100	900	200	1200	3.0	+ve
18	I only allow my daughter to attain western education in non-coeducation system	300	30	20	50	400	1200	90	40	50	1380	3.5	+ve
19	I have seen the value of girl-child education	200	150	35	15	400	800	450	70	15	1335	3.3	+ve
20	I give equal treatment to both boy-child and girl-child education	200	200	-	-	400	800	600	00	00	1400	3.5	+ve
21	I believe girl-child education do more	200	100	50	50	400	800	300	100	50	1250	3.1	+ve

	good than harm												
22	I see girl-child education as a means of spoiling our girls	50	50	100	200	400	50	100	300	800	1250	3.1	+ve
23	I prefer my daughter to hawk than to school	50	50	-	300	400	50	100	00	900	1050	2.6	+ve
24	A times women education is not meant for girl service	50	100	200	50	400	50	200	600	200	1050	2.6	+ve
25	Islam accepts and supports women education	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
26	I will not be happy my daughter at puberty stage to go out for education today	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve
27	Most of pre-marital pregnancies are attributed to school girls	40	50	210	100	400	40	100	630	400	1170	2.9	+ve
28	I believe that many parents today do not allow their daughters to go to schools	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve
29	I pay little attention to girl-child education today	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve
30	I do not directly enjoy from her education when employed	50	50	300	-	400	50	100	900	00	1050	2.6	+ve

In table 9 above, the story is entirely different from what is obtainable in the preceding state. All the items were scored above 2.5 as cut off marks to indicate whether a state is having positive or negative attitudes towards girl-child education. Kano state has unique results - it did not record any negative attitude towards girl-child education particularly on item number 30 which almost the high state recorded negative attitude on it. This may not be unconnected with their commercial/business exposure where most of the parents have something doing never reply on white collar jobs. Rather they encourage their youths to engage in one or more business so as to be self-reliant. That may be the reason why parents in Kano state never mind whether their daughter brings something home from her salary.



Table 10: Mean Score of the Muslim Parents' Attitude Toward Girl-Child Education in Jigawa State

S/N	Statement	SA	A	D	SD	N	4	3	2	1	Ex	\bar{x}	Dec.
1	I accept girl-child education fully today	290	110	-	-	400	1160	330	00	00	1490	3.7	+ve
2	I like to enroll my daughter into western education today	265	100	35	-	400	1060	300	70	00	1430	3.6	+ve
3	I like to enroll my daughter into Qur'anic education today	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
4	I don't like my daughter to attain primary level of western education only	120	250	30	-	400	480	750	60	00	1290	3.2	+ve
5	I don't like my daughter to attain JSS level	-	20	97	273	400	00	40	291	1092	1423	3.5	+ve
6	I don't like my daughter to attain tertiary level of education	-	15	245	140	400	-	30	735	560	1325	3.3	+ve
7	I don't give out my daughter to marriage if she is in school even if she is due for	270	90	30	10	400	1080	270	60	10	1420	3.6	+ve
8	I don't give my daughter out for marriage after primary education	375	20	05	-	400	1500	60	10	00	1570	3.9	+ve
9	I don't give my daughter out for marriage after JSS education	250	50	60	40	400	1000	150	120	40	1310	3.3	+ve
10	I give out my daughter for marriage after her tertiary education	250	100	50	-	400	1000	300	100	00	1400	3.5	+ve
11	I support those who marry out their daughters early	50	-	250	100	400	50	00	750	400	1200	3.0	+ve
12	I am happy when I see girls dropout	-	33	300	67	400	00	66	900	268	1234	3.0	+ve
13	I seek my daughter's consent when I want to marry her out while in school	300	50	50	-	400	1200	150	100	00	1450	3.6	+ve
14	I am happy when my daughter is in school	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve

15	Girl-child education is important	350	50	50	-	400	1400	150	100	00	1650	4.1	+ve
16	I like my daughter to mix with opposite sex at all in search for knowledge	50	250	50	50	400	200	750	100	50	1100	2.6	+ve
17	I think girl-child education is a waste of time	-	50	300	50	400	00	100	900	200	1200	3.0	+ve
18	I only allow my daughter to attain western education in non-coeducation system	100	50	200	50	400	100	100	600	200	1000	2.5	+ve
19	I have seen the value of girl-child education	300	50	35	15	400	1200	150	70	15	1450	3.6	+ve
20	I give equal treatment to both boy-child and girl-child education	200	100	-	100	400	800	300	00	100	1200	3.0	+ve
21	I believe girl-child education do more good than harm	200	100	50	50	400	800	300	100	50	1250	3.1	+ve
22	I see girl-child education as a means of spoiling our girls	50	50	100	200	400	50	100	300	800	1250	3.1	+ve
23	I prefer my daughter to hawk than to school	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve
24	A times women education is not meant for girl service	50	50	200	100	400	50	100	600	400	1150	2.9	+ve
25	Islam accepts and supports women education	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
26	I will not be happy my daughter at puberty stage to go out for education today	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve
27	Most of pre-marital pregnancies are attributed to school girls	50	60	210	80	400	50	120	630	320	1120	2.8	+ve
28	I believe that many parents today do not allow their daughters to go to schools	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve

29	I pay little attention to girl-child education today	50	-	-	550	400	50	00	00	1400	1450	3.6	+ve
30	I do not directly enjoy from her education when employed	50	50	300	-	400	50	100	900	00	1050	2.6	+ve

I n table 10 above, the result is almost the same with Kano. Jigawa equally has positive attitudes to girl-child education. All items were scored not less than 2.5 as cut off marks to indicate whether a state is having positive or negative attitudes towards girl-child education.

Table 11: Mean Score of the Muslim Parents' Attitude Toward Girl-Child Education in Kaduna State

S/N	Statement	SA	A	D	SD	N	4	3	2	1	Ex	\bar{x}	Dec.
1	I accept girl-child education fully today	290	110	-	-	400	1160	330	00	00	1490	3.7	+ve
2	I like to enroll my daughter into western education today	265	100	35	-	400	1060	300	70	00	1430	3.6	+ve
3	I like to enroll my daughter into Qur'anic education today	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
4	I don't like my daughter to attain primary level of western education only	120	250	30	-	400	480	750	60	00	1290	3.2	+ve
5	I don't like my daughter to attain JSS level	-	50	97	253	400	00	100	291	1012	1403	3.5	+ve
6	I don't like my daughter to attain tertiary level of education	-	50	200	150	400	00	100	600	600	1300	3.3	+ve
7	I don't give out my daughter to marriage if she is in school even if she is due for	270	90	30	10	400	1080	270	60	10	1420	3.6	+ve
8	I don't give my daughter out for marriage after primary education	375	20	05	-	400	1500	60	10	00	1570	3.9	+ve
9	I don't give my daughter out for marriage after JSS education	250	50	70	30	400	1000	150	140	30	1320	3.3	+ve
10	I give out my daughter for marriage after her tertiary education	250	100	50	-	400	1000	300	100	00	1400	3.5	+ve

11	I support those who marry out their daughters early	250	100	50	-	400	1000	300	100	00	1400	3.5	+ve
12	I am happy when I see girls dropout	-	33	200	167	400	00	66	600	668	1334	3.3	+ve
13	I seek my daughter's consent when I want to marry her out while in school	200	150	50	-	400	800	450	100	00	1350	3.4	+ve
14	I am happy when my daughter is in school	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve
15	Girl-child education is important	200	150	50	-	400	800	450	100	00	1350	3.4	+ve
16	I like my daughter to mix with opposite sex at all in search for knowledge	50	50	50	250	400	50	100	150	1000	1300	3.3	+ve
17	I think girl-child education is a waste of time	-	50	100	250	400	00	100	300	1000	1400	3.5	+ve
18	I only allow my daughter to attain western education in non-coeducation system	100	50	200	50	400	100	100	600	200	1000	2.5	+ve
19	I have seen the value of girl-child education	200	150	35	15	400	800	450	70	15	1335	3.3	+ve
20	I give equal treatment to both boy-child and girl-child education	200	200	-	-	400	800	600	00	00	1400	3.5	+ve
21	I believe girl-child education do more good than harm	200	100	50	50	400	800	300	100	50	1250	3.1	+ve
22	I see girl-child education as a means of spoiling our girls	50	50	100	200	400	50	100	300	800	1250	3.1	+ve
23	I prefer my daughter to hawk than to school	50	50	-	300	400	50	100	00	1600	1750	4.4	+ve
24	A times women education is not meant for girl service	50	100	200	50	400	50	200	600	200	1050	2.6	+ve
25	Islam accepts and supports women education	400	-	-	-	400	1600	00	00	00	1600	4.0	+ve

26	I will not be happy my daughter at puberty stage to go out for education today	50	50	-	300	400	50	100	00	1200	1350	3.4	+ve
27	Most of pre-marital pregnancies are attributed to school girls	50	60	210	80	400	50	120	630	320	1120	2.8	+ve
28	I believe that many parents today do not allow their daughters to go to schools	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve
29	I pay little attention to girl-child education today	50	-	-	350	400	50	00	00	1400	1450	3.6	+ve
30	I do not directly enjoy from her education when employed	50	50	300	-	400	50	100	900	00	1050	2.6	+ve

In table 11 above, the result is almost the same with Jigawa. Kaduna equally has positive attitudes to girl-child education. All items were scored not less than 2.5 as cut off marks to indicate the state is having positive attitudes towards girl-child education.

FINDINGS

Katsina state has positive attitudes towards girl-child education because most of the items in the questionnaire were scored not less than 2.5 as the cut-off point indicating positive attitudes of a particular state. Kano state has positive attitudes towards girl-child education because all the items in the questionnaire were scored not less than 2.5 as the cut-off point indicating positive attitudes of a particular state. Jigawa state has positive attitudes towards girl-child education because all the items in the questionnaire were scored not less than 2.5 as the cut-off point indicating positive attitudes of a particular state. Kaduna state has positive attitudes towards girl-child education because all the items in the questionnaire were scored not less than 2.5 as the cut-off point indicating positive attitudes of a particular state.

DISCUSSIONS

By and large, the participating states indicated positive attitudes towards girl-child education in the area. Thus the findings of this study are not in agreement with what was obtainable in the previous literature consulted. In other words, the previous studies attributed poor participation of girls and women to early marriage and purdah system as observed by Okoje in Yunusa (2007) and fear of adultery and pregnancy as observed by Tambuwal in Yunusa (2007). However, in the present study, the case is not the issue now. Parents did not consider that as an obstacle to the education of their daughters.

CONCLUSION

From the findings, it can be concluded that Muslim parents nowadays particularly of north-western states have positive attitudes towards girl-child education and the perception people might have earlier on the Muslim parents of those areas that, girl child education is not encouraged, it is now proofed otherwise. Government at different levels, NGOs, Traditional and Religious leaders have begun to realize their efforts in making parents develop positive attitudes towards girl-child education. Parents were seen to welcome girl – child education by enrolling her, retaining her and see her complete the education be it Primary, Secondary or Tertiary. Thus, a great achievement.

RECOMMENDATION

Based on the findings of this study, the following subsumed recommendation is made: The government should show appreciation to parents and encourage them through School Based Management Committees (SBMCs), Parents Teachers Associations (PTA) and in the Mosques and urge them to maintain the tempo by continuing to support girl-child education. Similarly, government and non-governmental organizations should make jobs available for graduate daughters as a form of reciprocation.

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