

# Community Perception on Girl-Child Education in the Sagnarigu-Dungu Community, Tamale, Ghana

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**Abstract:** - Formal education plays an important role in developing empowered human capital and therefore requires parental and community collaboration, which can certainly affect learners' educational success regardless of family wealth, education, and social status. Despite the vital role girl-child education play in overall national development, limited literature exists in this respect as many academic kinds of literature on education tended to favor boys over girls. The study adopted a case study approach, a blend of quantitative and qualitative research design. The study investigated community perception towards girls' education and constraints inhibiting the education of girls in the Dungu community, a suburb of Sagnarigu Municipality in Tamale, Northern Region, Ghana. The data collection tools included researchers' observation, in-depth interviews, and group discussions among others, with the means of both an interview guide and a questionnaire with open and closed-ended questions.

The data have been analyzed using a thematic approach and descriptive tools including; diagrams and frequency distribution tables to address the study questions to guide the study. The outcome/results show no evidence of organized practices militating girl-child education in the Dungu community. However, findings show parents and community generally have poor attitudes or perceptions towards girl child education, sheer socio-cultural cultural beliefs, and practices such as boys as a tool for family wealth, women as property of men after marriage, tradition, and norms allowing males to inherit family wealth at the expense of women. Additionally, respondents interviewed felt that most parents and guardians are incapable resource-wise and cannot afford to send both sexes to school and thus prefer the boy over the girl child. Also, most of the girls themselves have been unwilling to either go to school or stay in school even if they were sent. Therefore, it is suggested that an intensive public education is necessary to mitigate negative outdated practices cultural, traditional, and social notions and perceptions regarding the social status of women, especially girls, since cultural and traditional practices greatly contribute to the constraints of girls' education in the Sagnarigu-Dungu area. Again, Microfinance services and local self-savings strategies such as the Village Savings and Loan Scheme (VSLA) popularly known as "Adakabili" are a few of the vital services that can boost the financial status of parents and community members to educate the girl-child.

**Keywords:** Girls, Education, Culture, Perception, Community, Parents

## I. INTRODUCTION

Education is one of the many ways a country trains its human resource by equipping them with the necessary skills and tools to provide services to its people, it thus makes sense for most states of today to invest huge resources in schooling as it is a helpful capital interest in human resource development for both individual satisfaction and social progress (Anamoah, 2014, United Nations Human Development Report, 1993). Education is generally perceived as assuming a critical part in reasonable social and economic transformation. Heads of state in most third-world countries place value on girls' academic attainment and call for positive discrimination to support them to ensure parity with their male counterparts, the most vociferous amongst them included but were not limited to the former Liberian President Ellen Johnson Sirleaf who says; "Investing in girls' education is not just a moral imperative, it's a wise investment (World Bank, 2021). Despite philosophically basic ways to deal with improvement, education is constantly referred to as a fundamentally important issue for consideration, and the venture is worth its course. It is in light of this that, that Dr. James Emman Kwegyir Aggrey of blessed memory puts "to educate a male is to enlighten a person but to enlighten the female is to a state or nation". A similar call was made in 2015 by the former President of the United States of America, Barack Obama, "an important indicator of how well a nation will progress depends on how women are treated. A healthy and well-educated woman makes families and communities stronger and well-to-do; this implies; children will do well in schools and nations will progress" (Robert & Emily, 2009).

Given the multitude of social and economic challenges the continent is faced over the years, girls' education is relevant considering the 1948 United Nations Universal Human Rights declaration as its adoption (Claudia & Avni, 2021). Although many right-meaning scholars do cautions about the over-labeling of many social issues as rights indicating that rights are meaningless without their true meaning on the ground. Therefore, girl-child education is a right and a stand-out from boys' education. Despite limited financial resources, the education of girls and women is seen as a major investment. African countries, especially developing countries such as

Ghana, need to focus on formal education as an investment since schooling has a huge multiplier effect, given that people are obliged to ensure a sustainable future, one in which individuals are empowered to increase the social, financial, and political facet of public life (Educate our Future, 1996). For this reason, the government's obligation to promote the schooling of young girls and ladies was urgent to improve the well-being and improve living conditions of the people, homes, and local areas the same way as that of the male counterpart without discrimination (Carmody, 2004).

Gender in education as required by the National Education Policy should demonstrate the condition of young girls and their educational attainment, and examines the aspects which affect girls, such as social and cultural factors which put girls in the family, being seen as submissive person without an opinion of a mindful mother. This negative view increases girls' terrible performance in school (UNESCO, 1964). With limited educational resources for children, guardians have a high probability and inclination to make the decision that they would prefer boys to go to school rather than girls. These and other social and cultural variables contribute, in part, to the current disparities in schooling among the sexes, which impacts generations. (UNESCO, 1964). Sometimes some guardians are not so concerned with taking their girls to school, with the notion that girls can get pregnant when exposed, school is one of them, especially when she needs to travel a long way to school. This contributes to widening the gap between the educational attainment of boys and girls and will continue to be an issue unless parents change their thoughts and become responsible for bringing about equality (Bunwaree & Heward, 1999).

Historically, the establishment of formal education has been an auxiliary capability of the European Shippers' Organization, whose practice in this field predates the arrival of missionaries for several hundreds of years (Antwi, 1992). Christian preachers set up schools to prepare missionaries for evangelism and surrogates to enforce Christianity to support them in communicating as mediators (Graham, 1976).

As of late, there has been a change in the thinking and perception of the local people with issues regarding the education of girls. Despite the gains over the years, there exists a learning crisis in educational systems worldwide, which affects all children, including girls, especially in developing countries. For instance, in Kenya, a little below 50 percent of girls in the third grade can complete second-grade classwork in Mathematics, and the English language (Nehar, & Agnes, 2012). Likewise, among 15 girls in Uganda, about 34% of girls in grades three (3) to seven (7) were literate and only 46% were numeracy (Hari, et al, 2010). The vast majority of those who do not send girls and women to school have varied reasons that suggest changing barriers to girls' education (Mhyuddin, Chaudhry, Ambreen, 2012). The world has changed significantly over the past year, widening current disparities and creating more vulnerable spaces for the development of

girls' education globally (Psaki, Haberland, Woyczynski, 2012).

In Ghana, the major hindrances to girls' education have been multifaceted. On the one hand, limited government funding to most of the regions especially the northern half, and on the other hand high rate of illiteracy among parents leading to poor attitude (behavior change efforts) among others also adds to the problem. There is an urgent need to focus on social change efforts for the future of women and girls, particularly zeroing in on strengthening women, especially young girls (UNICEF, 2015). A portion of these elements is generally or less discussed to some extent disregarded altogether during policy-making, the release of funds, and implementation. The disturbing part of the dissimilarity is accordingly that, the problem extends from the primary or basic level to the tertiary. The literature shows a low level of girl child education in Ghana and the Dungu community is not an exception. Therefore, several young girls' resort to internal rural-urban migration in search of white cola jobs popularly known as "Kayayo" (head potters), and some engage in early marriage.

## II. SIGNIFICANCE OF THE STUDY

This research is so important that stakeholders will be aware of the benefits of having an enlightened woman or girl and the right to be fully involved in providing education. Extended educational opportunities for girls are credible and dependable and are designed to empower women in leadership and decision-making.

## III. RESEARCH OBJECTIVES

The main objective was to explore the community's perception of girls' education and examine the role of parents, families, and the community toward girl-child education in the Sagnarigu-Dungu community.

### 3.1 Specific Objectives

1. To investigate community members' attitudes toward girls' education.
2. To ascertain the benefits of girl child education to the community.
3. To determine constraints of the girl child education.

## IV. RESEARCH QUESTIONS

1. What is the attitude of community members towards girl child education?
2. How does educating a girl child benefit the community?
3. What are the constraints of educating girls?

## V. PURPOSE OF THE STUDY

The study examines attitudes towards girls' education and constraints on girls in the Dungu community and why parents and guardians will concentrate on boy-child education at neglect the girl-child. The research revealed the rationale for parents favoring boy-child education over their girls' counterparts and the cause of the disparities based on a field

survey. Equally, the relevance of girls' education to the community was not left out. These and many others will help add literature and inform policymaking.

## VI. MEANING OF TERMS

This part explains how a few terms are utilized in this review.

*Sex*: is naturally resolved and describes whether somebody is male or female as per natural contrasts. These were determined by God before we were conceived.

*Gender*: Emphasizes the social construction/socially acquired notions of masculinity and femineity or maleness and femaleness. This explains the hierarchical division between men and women grounded in both social institutions and practices. For instance, the manner they put on clothes, and the status in the face of public arena.

*Gender roles*: Ideas about how people should behave are determined by society, culture, and customs. Growing up, young men and women discover how to act from their families.

*Gender issues*: How should men treat women? What freedom should a woman have? What kind of relationship do you want to have? Who is the main person in the marriage?

*Gender socialization*: This is expected behavioral patterns and norms for men and boys and women and girls which determine and define feminine and masculine categorization in a society.

*Gender discrimination*: Many social orders esteem men and young men more profoundly than ladies and young ladies.

## VII. LITERATURE REVIEW

Available related relevant literature has been reviewed side by side, among which included but not limited to the following subheadings; a) Gender differences in education b) Relevance of girls' education c) Sociocultural and economic factors.

### 7.1 Gender Differences in Education

Literature on gender disparity in education is not only limited to the African region but reflective globally. There is no question that education opens doors for the two genders (male & female) and yet has been one-sided favoring the male over the female (Fafunwa, 1974, UNESCO, 1964). Gender differences pervade all aspects of our lives and cultures, as imbalances are an inescapable part of the public. Imbalances in education are biased mindsets, practices, and strategies that limit girls' ability to receive an education based on our societal beliefs about women's work (Ghana Education Service, 2002).

According to the (Forum of African Women Educators, 1999), a few disparities which incorporate gender inclination swarming the educational plan, a threatening learning climate portrayed by the absence of offices, double-dealing of young girls, work and lewd behavior, absence of good examples and school the board works on victimizing girl-child. The most striking of these elements is that the variation develops principalities out of customary culture, customs and restrictions. Boys are more valuable and are habitually

fundamental for money-making and use as family/community safety nets.

Most importantly, the question of who should be educated between boys and girls remains unresolved, as different people have different ideas and choices. Some believe that boys' education takes precedence over girls, and other people do not agree. The decision largely depends on the country and its culture or society is being referred in many countries, including some Asian countries, it is customary for men to pay household wages, food, clothing, etc. This happens frequently; it is for this reason that missionaries emphasized the need to liberate girls in some form from oppressive institutions such as marriage by encouraging them to attend school (Snelson, 1974). Consequently, assuming the instrumental part while women play out the typical family business and give consistent reassurance hence assuming the expressive part (Deacon & Firebaugh, 1988).

### 7.2 Socio-cultural and Economic Factors

It is widely believed that no matter how educated a woman is, her "place" is in the kitchen. Her job is to serve her better half or husband, have children for him and provide care for the family. Anything separate from those jobs is disapproved by some men, it's shocking that some women and many men will let you know, a girl's education does not need to be bothered to play any significant role in the provision of family needs aside from housekeeping duties (Snelson, 1974). The work of (Dolphyne, 1997). makes it an important job for women in habitual societies to ensure the progression of the genealogy shortly after puberty, thus requiring no formal education.

(Bappa, 1985). likewise saw that a few ignorant guardians believe that education is an exercise in futility and practically all guardians concur that education of girl child's prompt pregnancy, lethargy, and whimsy, and leads to the girl child's failure to learn or to cook, a few moms likewise imagine that embracing new days from the school might pamper their girls. Given these realities, it is crucial to place equal emphasis on people's education to ensure that both women and men can perform their errands proficiently and adequately. Thus, (Follayan, 1986), reiterates that Nigerian culture places the lady at home, treating her as an object to be seen and admired; thus, her profession is childcare and all household chores, as these abilities are often 'full-time'.

As a general rule it could be unique, might be the girl child never weds or weds an untrustworthy man who cannot find a respectable line of work, which affects the lady's social accentuation on parenthood and early marriage and labor, has likewise been recognized as one of the elements representing the absence of parental weight on the girl's schooling. According (Dolphyne, 1997), rustic networks reported (Mensah, 1995), a relationship between educational attainment and perceptions of girls' education, and found that guardians with almost zero /low education often failed to see the importance of girls' schooling or girl-child education.

It is widely known that Nigerian men are hesitant to wed ladies who are too knowledgeable, suggesting ladies in logical and specialized examinations specifically. As per (Follayan, 1986), all in all, these ladies are not jumping out of the marriage market, and many female students are usually adequately educated in the way they are accustomed to expect and should have the option to talk things over with their spouses and raise children.

There is almost no time for most ladies to get up to speed in these jobs to get abilities that would empower them to partake actually in the workforce. (Graham, 1976), on his part saw that guardians and watchmen might protest the education of the female kids for dread that assuming young ladies were taught they will be less disposed to submit to men. He explained, to say that society's emphasis on parenting, and subsequent early marriage and labor, was also seen as one of the variables that represented the lack of parental influence on the education of young girls, and as such, it was seen as unimportant for the education of young girls or putting resources in the schooling of a young lady (Graham, 1976).

Regarding (Dolphyne, 1997, and Akomah, 1998), this education persists in provincial networks. In a report (Mensah, 1995), there was a relationship between educational attainment and perceptions of young women attending school and found that guardians with little education often failed to see the importance of female tutoring in children, (Forum of African Women Educators, 1999), uncovered that the parental impression of the worth of education is affected by the degree of schooling and the familiarity with the advantages of education. Notwithstanding, ongoing examination by certain scholars has shown that in metropolitan habitats where there is a sign of significant worth for ladies' schooling, many guardians currently offer each chance to their girls to go on with their conventional education to anything level they are prepared to.

(Dauda & Idachaba, 1996), opine that a lot of Nigerian ladies faced comparative circumstances and adopted comparative choices to fit social assumptions. Different studies also argue that due to the financial pressures of our time, most spouses need the help of their wives to choose to meet all the necessities of the family. It is accepted that spouses can assume this part assuming they are satisfactorily taught and profitably utilized socialization designs expert that young ladies ought to be tame and latent while young men are forceful, bold, and active. Perspectives that might be parental or customary have some way or another been impacted by the fast advancement of man and society. It appears to be that the customary cultural bias against formal schooling for ladies particularly at the tertiary levels is progressively declining. Available literature shows that the possibilities for both sexes have likewise improved which contributes in a significant way to the development of human capital (Dauda & Idachaba, 1996).

### *7.3 Relevance of Girl Child Education*

The girl, without a doubt, is a focal figure of the family; the place that a girl possesses in the general public is fundamental to such an extent that teaching a girl helps the family specifically and the general public at large. (World Economic Forum, 2015), reiterated this point, saying that "everyone benefits when a girl learns". Different specialists have laid out that girls play a crucial part in ecological administration and improvement and that the full cooperation of girls in schooling is fundamental to accomplishing practical turn of events. It is broadly perceived that teaching girls will achieve fundamental change in populace control, family well-being, nourishment, individual cleanliness, educative inspiration for kids, expansion in efficiency and profit for people; and receptivity to developments (World Economic Forum, 2015).

Education enables ladies to access information and gain executive skills. It also allows her to acknowledge the changes and difficulties in everyday life and absorb her weaknesses. Mr. Alex Tettey Enyo, in his presentation on the Science, Technology, and Mathematics (STEM) Education Facility at Wa Secondary School said that in our time, the difficulties of rapid change and globalization make logic and innovation critical. This has to be conceivable and successful when there are significant numbers of girls in the education system. The reason to focus on these young ladies is that when conditions change to enhance their status and potential, the child chooses and lasts longer, and people and nations endure when the needs of about 50% of the population are ignored (Ghana Education Service, 2001).

It is recognized that the duplicating impact of teaching women and girl children is three folds; family, local area, and public levels (World Bank Annual Report, 1999), it perceived the essentially that pretended by teaching girls in Africa: in raising financial efficiency, working on the wellbeing, nourishment and life span of the family; diminishing family size and without a doubt, guiding an all the more and majority rule society. As per (UNESCO, 1995), the majority of the highly schooled ladies are bound to have a lower richness rate, taking everything into account, a lower ripeness rate suggests a higher public pay for each capita particularly in nations with constantly high paces of joblessness and overpopulation. Further, findings by (UNESCO, 1995) show that the level of moms' education was a major area of strength for baby and youngster mortality. Former UN Secretary-General Kofi Anna made his voice heard at the World Education Forum in April 2000, saying "there is nothing better than an improvement process that includes women as key players". All in all, it has immediate advantages in livelihoods, welfare, reserves, and reinvestment at the household, community, and even national level. Educating girls is a proven strategy for social advancement in the long term (Girls Education Unit, 2002), There is a link between girls' education and national development, through the reduction in child births, better management of natural resources, increased public investment

in the development process and increased productivity and its corresponding permanent positive impact on the economy.

In their view (Ankoma, 1998), a proficient lady can grow her learning capacities through extended perusing, trade of thoughts, and dynamic cooperation in change programs equipped towards the upgrade of the bigger society. Besides, girl-child education today is broadly perceived as the best improvement speculation a nation can make. (Forum of African Women Educators, 1999), affirmed the early examination in expressing the girl Child's. Education raises financial efficiency, increases richness rates, lower baby and maternal mortality, and works on the well-being, family nourishment, and prosperity of families which guarantees improved possibilities of schooling for girls. It advances sound administration of ecological assets which is firmly connected with the decrease of destitution by empowering girls' retention in the economy as representatives and self-business.

Education builds girls' cooperation on local and public issues and the democratization of social order. The education of women and girls is particularly relevant in sub-Saharan Africa, where there is rapid population growth coupled with an insufficiently improved human resource base which leads to low capital and social progress (Forum of African Women Educators, 1999), Girls and women are the foundation of life in Africa, as they perform various essential jobs in the family, such as home creators, supervisory to laborers and managers of good and ecological assets. Thus, their schooling becomes a springboard for positive social and capital transformation. In light of this reality, it is disturbing that more than 30 million girls in sub-Saharan Africa are out of school (Forum of African Women Educators, 1999).

Globally, there has been a positive reaction to upgrading the strengthening of girls through education. It is accepted that schooling will guarantee the unwinding of prejudicial strategies both in government and in the confidential area and reinforce the community's attention to the situation of girls (Ankoma, 1998).

#### *7.4 Gender Differences in Education*

Cases of gender disparity in education don't entirely reflect in African nations yet the world overall. There is no question that education open doors for the two genders have been one-sided for male young people (UNESCO, 1964, UNESCO, 1995). Gender differences pervade all aspects of our lives and cultures, as imbalances are an inescapable part of any public. Imbalances in education, which are the biased mentalities, practices, and strategies in light of our social convictions about women's jobs that limit girls' abilities in education Ghana Education Service, 2002).

According to (the Forum of African Women Educators, 1999), a few disparities which incorporate gender inclination swarming the educational plan, a threatening learning climate portrayed by the absence of offices, double-dealing of girl children, work and lewd behavior, absence of good examples

and school the board works on victimizing girl children. The question of which gender to educate varies from society to society and culture and culture as different people have different ideas and choices. Some believe that boys' education takes precedence over girls, while others disagree. In practice, the decision depends on which country, culture, or society is being referred to. In many countries, including some Asian countries, it is customary for men to provide family money, food, clothing, etc. This happens frequently; it is for this reason that missionaries emphasized the need to liberate girls in some form of oppressive institutions such as marriage by encouraging them to attend school (Snelson, 1974). So, women's role is instrumental, and therefore expressive, as they play the typical family business and give consistent assurance.

### VIII. RESEARCH LOCATION

Sagnarigu Municipality is one of the newly created districts in the Northern Region of Ghana. It was established in 2012 in the Tamale metropolis. The total population of the Sagnarigu municipality stands at 148,099. This is consistent with data from the 2010 population and housing census. This represents 6% of the total population of the northern region. The total area is 200.4 square kilometers. The Sagnarigu Municipality is bordered by Savelugu Municipal to the north, Tamale Metropolis to the Southeast, Tolon District to the west, and Kumbungu District to the northwest. Geographically, the city is located between latitudes 9° 16' and 9° 34' north and longitudes 0° 36' and 0° 57' west. The study is conducted in the Sanarigu-Dungu community, located within the municipality of Sanarigu, a suburb of Tamale, the Northern regional capital Population and Housing Census, 2020).

### IX. METHODS

#### *9.1 Research Design*

To get holistic views of respondents, numbers have been assigned to variables aside from probing respondents. The study employed a descriptive survey, utilizing both quantitative and qualitative paradigms. Descriptive surveys simply seek to identify respondents' opinions or experiences on a particular topic in a pre-determined, structured way, while qualitative sections allow researchers to investigate respondents in depth. As indicated by (Gay, 1992), it comprises collecting relevant data to test hypotheses and provides answers to questions about the subject's current state.

#### *9.2 Sample*

According to (Peil et al, 1992), samples are a set of components entrusted to a larger population in a perfect world. A sample of 30 respondents was chosen at the point of saturation. The snowball sampling technique was relevant in the selection of subjects to be interviewed. As per (Herbert, 1990), basic irregular examining implies that each component has an equivalent chance of being chosen in the sample.

The respondents were chosen purposively in the local area by researchers. The snowball sampling technique was relevant in

the selection of subjects to be interviewed as study subjects were deemed hidden. According to (Best & Kahn, 2006), a population or subject is a group of individuals or groups with common characteristics and interests relevant to a researcher from which a sample can be obtained. Therefore, the target population of this study is parents and guardians of the Dungu community. Also, (Best & Kahn, 2006), states that a sample is a portion of the population in which the researcher is interested in obtaining information and drawing relevant conclusions. Using the totality of the population to obtain information is not only tasking but expensive, and would likely lead to obtaining inaccurate information and hence the need to choose a sample from the larger population (Blankenship, 2010).

9.3 Source of Data

The data for the study came from primary and secondary sources. The primary source includes interviews with the aid of a questionnaire and interview guide, while the secondary data was obtained from related relevant literature from journal articles, both published and unpublished on girl-child education. The secondary data gathered was solid, helpful, and significant in validating primary data. Table 3-1 below is the summary composition of respondents for the study.

Table 1: General Composition of Respondents

Respondents	Number	Percentage
Household heads	20	66.6
Traditional rulers	2	6.6
Religious leaders	2	6.6
Elders and leaders of Youth groups	6	20
Total	30	100

Source: Field Survey, 2022.

9.4 Pre-testing of Instruments

The questionnaire and interview guide were designed by the researchers and tested before being deployed to collect field data. Pre-testing was done to determine the validity and clarity of data collection tools.

9.5 Interviews

Interviews were conducted through face-to-face discussions and group discussions with respondents, which allows researchers to gather data and the needed information relative to the study.

9.6 Data Analysis

Data gathered through interviews, group discussions, and observations were analyzed in themes through the thematic approach, while quantitative data were coded and analyzed statistically with statistical software such as SPSS. For clarification, researchers used percentage and frequency distribution tables to support the analysis of the main responses. Researchers reached a state of saturation after interviewing 30 respondents through a random, purposeful selection utilizing

snowballing. The selection strategy is popular because every respondent has the same chance of being selected. Purposeful determination was used in selecting opinion leaders and elders as key informants because their perspectives and responses were important to the study.

X. FINDINGS AND DISCUSSIONS

10.1 Socio-Demographic Characteristics of Respondents

The information below presents the results of the state of girls' education in the Sanarigu-Dongu Community, a suburb of Sagnarigu Municipality. It shows the social demographic features of respondents such as gender, occupation, marital status, and educational qualification among others. Figure 1 shows the gender representation of respondents below.

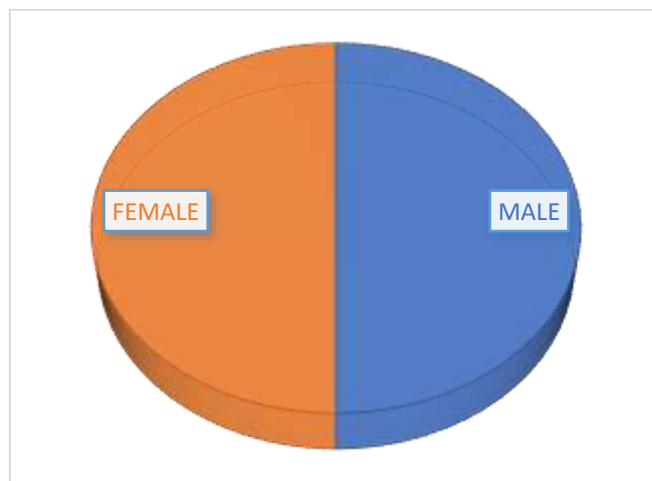


Figure 1: Gender of Respondents

Source: Field survey, 2022.

Of the total 30 respondents, gender representation was 50 -50, which means 15 comprising 50% were females and the other half made up of 50% were men. The data show gender parity among interviewees. Concerning age, 33.3% of the respondents are between 20-29 years old representing the youth, and 43.3% are between 30-39 years, with the rest of 23.3 shares between other age brackets. With regards to the occupation of respondents, 30% are engaged in the formal sector, while 70% being the majority are also engaged in the informal sector such as trading, carpentry, and farming among others. Figure 2 below shows the Respondents' marital status of respondents.

10.2 Marital and Educational Status of Respondents

Analysis shows that all interviewees are married representing 100% of the respondents. Of these, 76% were household heads who are parents or guardians of wards in schools.

The educational level of the respondents was not left out as it formed part of the study. Therefore, the analysis shows 27% with no formal education, 27% had secondary education certificate, and again, 27% attained tertiary education, and the rest of the 20% with basic education certificates.

### XI. CONSTRAINTS GIRL-CHILD EDUCATION

The figure below depicts the constraints of the girl child education relating to who performs the household chores as reported by the respondents in the study. Figure 4: Distribution of Household Chores among Girls and Boys.

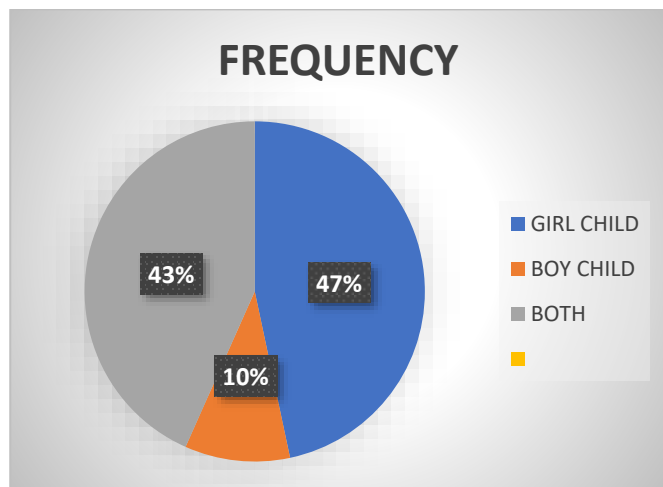


Figure 3: Distribution of housework for girls and boys

Source: Field Survey, 2022.

The table above shows that 47% of respondents said that traditionally, housework is the responsibility of girls, not boys. 10% of the respondents have to allow their boy child to perform the household chores since they do not have a girl child yet. 43% of the respondent says that both of the children should perform the household chores as it will help the boy child in the future either in school or elsewhere. The gender division of labor reflects society's overall perception of gender roles. The significant contribution girls make to the family, including preparing food, cooking, fetching water, and caring for siblings, prevents girls from going to school.

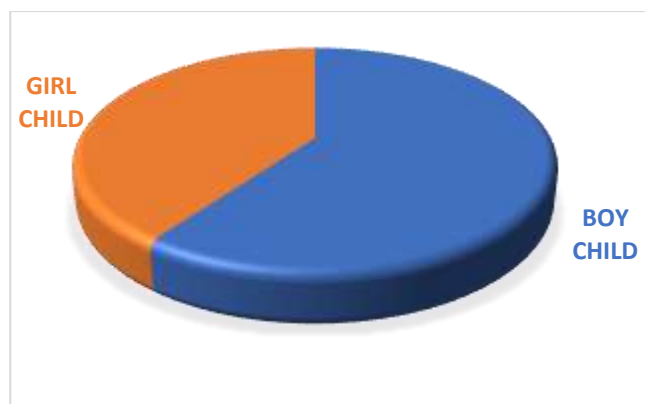


Figure 4: Respondents choice of sex preferences to School

Source: Field Survey, 2022

The data above show 60% of parents and guardians would prefer to send boys to school with the mind that the girl child will one day get married and goes away from the father's house while 40% of the respondents felt that educating a girl child is

so vital, especially in the community. The average household size of 9 coupled with limited household income remains a challenge. Therefore, in all the surveyed regions, most respondents believe that resources such as funds are insufficient, which indicates that the high cost of education is a common difficulty among respondents, especially poor farmers. Given a large number of children in most households, respondents were often unable to send all of their children to school and were forced to choose among them. This choice usually favors boys.

### XII. GENERAL ATTITUDE TOWARDS GIRL-CHILD EDUCATION

Respondents noted that some traditional practices hinder the education of girls in the study area, as shown in the table below; Figure 6 shows Cultural/Traditional Practices Hindering Girl-Child Education.

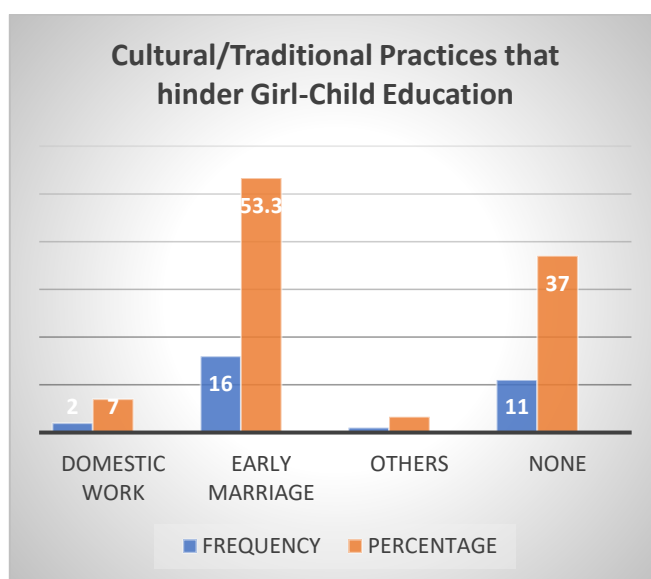


Figure 5: Cultural/Traditional Practices Hindering Girl-Child Education

Source: Field survey, 2022.

Most respondents said early marriage was the main traditional practice hindering girls' education in the Sagnarigu Dungu community on the outskirts of Sagnarigu Municipality. Early marriages accounted for 53.3% of the responses. Thirty-seven percent (37%) of respondents claimed they were unaware of any cultural practices which seemingly affect girls' enlightenment in the Dungu community. Also, 7% of the respondents said that domestic work also contributes to the hindrances to girl child education, while 3.33% of the respondents went for others. For instance, a father remarked;

*As a father, I have a responsibility to care about her future and the purity of girls who stay longer in school. A big reason for this concern is that he wants to be respected by the community and thinks schools are unlikely to guarantee their respect and reputation - focus on parents-Concern parent.*

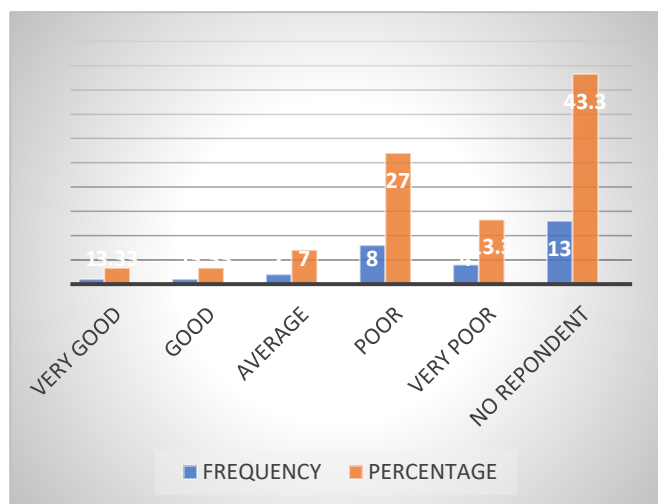


Figure 6: Common attitudes of community members towards girls' education  
Source: Field Survey, 2022

The above table show respondents' general attitude toward girls' education is not optimistic, with 27% and 13.3% respectively having a very poor or even very poor attitude towards girls' education. About 43.3% of respondents refused to answer questions about general attitudes toward girls' education, and 7% said it was good and very good. However, 7% of the respondents said the general attitude was average.

Table 2: Reasons for Girl-Child Not in School

NOT IN SCHOOL	FREQUENCY	PERCENTAGE
Not sent to school	20	37
Inadequate financial support to send wards to school	20	37
Wards unwillingness to be sent or be in school	14	26
Others	-	-
Total	54	100

Source: Field Survey, 2022

Findings show that most community members cannot afford to send girls to school, as this accounted for about 37% of respondents' responses, and the same 37% said they could not afford to send girls to school at all, and about 26% Respondents indicated that girls do not want to go to school. The responses from these parents/guardians gave additional reasons for being responsible for out-of-school girls, as follows:

- Parents interviewed know little about the benefits of girls' education.
- Sexism (boys considered better multipliers than girls)
- Women generally like to be involved in the trade.
- Inadequate financial and material support for girls' education
- Be a domestic helper and future wife.

### XIII. CONCLUSIONS AND RECOMMENDATIONS

Research report summarizing findings, conclusions, and recommendations. The most significant task of the study was to seek the views on perceptions and attitudes toward girl-child education.

#### 13.1 Conclusion

Findings revealed that parents with higher educational attainment had an entirely different perception of how most of the community sees the education of the girl child and are ready and willing to support their wards irrespective of gender. Also, they see the relevance of educating girls just like their male counterparts. Education increases girls' willingness and ability to join the workforce, reduces their invisibility in the national economy, increases their productivity, and promotes national development. Many respondents had high expectations for a girl's education, contrary to conservative traditional tenets of the Middle Ages. Record special preferences; most people like boys, but some like girls.

Research shows a gradual shift in many parents' perceptions of girls' education. Although marriage is an obvious example, most agree that girls must be allowed to complete their education. Most of the mothers interviewed said that girls, like boys, deserve equal opportunities if they want to develop themselves. Cultural practices that lead girls to low self-esteem can influence parents' perceptions of their daughters' abilities. While many respondents acknowledged that girls' underperformance and higher repetition rates were related to their workload at home, they did not consider it a natural phenomenon, but rather a perception that had no scientific basis. To this end, the equal admission of boys and girls is proposed to challenge the status quo of boys' pursuit of higher aspirations, because girls are usually only interested in family affairs and marriage, and have little interest in school and school. Reduced efforts to attend or stay in school, leading parents to send boys to school.

Traditionally, this culture kept women in the home. The expectation that girls will eventually marry and become housewives means that what they learn at home is seen as important, even more than what they learn in school. Therefore, they insist that girls grow up in close contact with their mothers and learn family skills and behaviors to prepare them for their future roles as wives and mothers. However, according to field statistics, 40% of respondents believe that girls should complete their studies, compared to 60% of boys. In addition, the tradition of early marriage is therefore considered to be an extremely important factor limiting girls' schooling. Nonetheless, these cultural constraints turned out to be closely linked to economic factors. For their children to attend school, their sponsors must be willing and able to allow them to enroll. Parent's inability to meet the costs of primary education is cited as an important reason for not attending school.

Moreover, the most important organized barriers to girls' education are the cultural beliefs being held by parents with a



low level of formal education, who believes in the belief that girls must marry immediately after reaching adulthood because it is often considered an embarrassment if girls do not marry when they reach adulthood. In addition, low-income or poor families believe that there are financial benefits to having their daughters married. This is obvious because most parents consider it part of their responsibility to care about their girls' future and worry about the purity of girls who stay longer in school. The rationale was respected by the community who felt that the school was unlikely to guarantee their respect and reputation.

In particular, the experience of the informal sector in the northern region (Dungu district) has helped to change the understanding of girls' education in the country. Contrary to the long-held view that respondents are reluctant to educate their daughters, it is now widely believed that most respondents do want to educate their daughters at a reasonable level of literacy. It was the bad attitude towards community members and interviewees that prevented them from sending their daughters to school. This is supported by their noble aspirations for girls to receive a university education and professional education such as teaching and nursing training, and therefore want their girls to be educated so that every member of the family can benefit because they want their girls to have a better job will bring them a decent income. Answers indicate that 40% of respondents place equal importance on the education of boys and girls.

From the above observations, it can be concluded that the Sagnarigu-Donggu community has less attention to girls and needs to support girls' education, which is often poor and frustrating. Since women make up more than 50 percent of the population, it means the area ignores a greater portion of the populace with the most potent contributors to the economy. However, responses indicated knowledge of interventions for girls' education and that parents and guardians do their best to support girls' education. As long as girls continue to be considered subordinate, they will not be able to receive an education. The interaction between the economic inability to pay and cultural reluctance to change is interconnected and mutually reinforcing.

This reflects wider gender power relations in society and contributes to the persistence of gender gaps in education. It is therefore crucial to address both cultural and economic constraints to ensure that girls themselves and the wider society can benefit from their education.

#### XIV. RECOMMENDATION

One of the researchers' main tasks is to make timely recommendations to help re-address girls' education. The relevance of educating girls is way too high to be ignored. As development practitioners, the following recommendations are made;

Community members and parents /guardians should see the girl child as the boy child, motivate and supervise their studies, and celebrate during school vacations, with awards.

Highly educated community members and parents especially women in the community should give guidance and counseling and enable the female-educated ones to provide mentorship to the girls, support, and monitor girls at risk between home and school.

Government and other stakeholders need to revive large-scale advocacy campaigns to support girls' education and implement specific interventions to increase girls' access, retention and achievement. Encourage girls to plan their careers by changing their expected time allocations in the workforce and family, as well as their perceptions of their roles and abilities.

Teachers should employ innovative, practical, and well-directed teaching methods that consider the relevance and use local materials to increase their interest in the classroom. This will help develop the creative potential of learners, especially girls.

We strongly recommend that the Dungu community should implement the bylaws, including Establishing an educational endowment fund for girls' education at all levels and work with all stakeholders as the primary responsibility for raising funds to increase scholarship programs and infrastructure for all levels to increase education at any level Enrollment and retention rates. Tougher sanctions and punishments for men who impregnate girls would deter them and others from engaging in this uncivilized behavior.

Parents should ensure that housework is not primarily obligatory for girls or boys, strengthening education to promote the education of girls to ensure gender equality in the Dungu community.

Microfinance services should be extended to the Dungu community to help respondents start small businesses, which help create self-employment and reduce poverty in the community.

Finally, governments and other stakeholders must broaden compulsory education to the tertiary institution especially access to the girl-child in line with the right to education.

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