

Assessing parents' Attitudes towards Girl-Child Western Education in Sokoto State, Nigeria

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Abstract

The paper examines parents' attitudes toward girl-child Western education in Sokoto State, Nigeria, with a focus on identifying influencing factors and proposing strategies to enhance female educational participation. Three research objectives and corresponding research questions guided the study. The descriptive research design of a survey type was adopted for the study. The population of the study consists of Parents across Dange Shuni local government area of Sokoto state using structured questionnaire. The descriptive statistics of simple percentage and frequency counts were used in answering the research questions. The findings reveal that while some parents demonstrate positive attitudes toward girl-child education, a significant proportion still hold reservations influenced by traditional beliefs, early marriage practices, religious interpretations, and economic constraints. Additionally, factors such as parental level of education, household income, and exposure to awareness campaigns were found to significantly affect attitudes. Based on the findings, the study recommends increased community sensitization programs, the involvement of religious and traditional leaders in advocacy, provision of financial incentives such as scholarships, and the implementation of policies that discourage early marriage and support compulsory basic education for girls. The study concludes that improving parents' attitudes is crucial for enhancing girl-child access to Western education and achieving broader educational development goals in Sokoto State.

Keywords: Early Marriage, Attitude, Western Education, Girl-Child

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Introduction

Education is one of the fundamental rights of individuals. Article 26 of the universal declaration of human right, which was adopted by the United Nations general assembly, stipulated that: (i) everyone has the right to education. This shall be free at least in the elementary and primary stages. (ii) Elementary education shall be compulsory while technical and professional education shall be made generally available. (iii) Higher education shall be equally accessible to all on the basis of merit. (iv) Parents have the prior right to choose the kind of education that shall be given to their children. (Nwangwu,1976) as cited in (Offorma, 2009).

A major concern for all nations since then has been to map out strategies for achieving the proposed goals of education for all. At the Addis Ababa Conference of African Ministers of Education in 1961, the year 1980 was set as a target for all the countries to achieve Universal Primary Education. This according to Mahuta as cited in Inuwa (2007), led to Nigeria's UPE Scheme in 1976 as one of the steps aimed at translating the various ideological statement in to concrete observable action.

However, in September 30th 1999, Nigeria launched another scheme for the provision of basic and compulsory education for all Nigerian children, Universal Basic Education (U.B.E) in Sokoto State.

The right to education which is a fundamental human right, is frequently denied to girls in some African countries, Nigeria and Northern Nigeria in particular. This has been stated in the 29th century by the Islamic scholar, Shehu Usman Danfodio that; "most of our educated men leave their wives, their daughters, and their captives morally abandoned like beast without teaching them what God prescribed should be taught to them, and without instructing in the articles of laws which concern them. Men treat these beings like household implement which become broken after long use and which are thrown on the dump heap. This is an unpardonable crime. Alas!, how they shut up their wives, daughters, captives in the darkness of ignorance while daily they impart knowledge to their students" Shehu Usman Danfodio, Nur-al Albab as cited in Muhammed, et al., (1987).

Also, the former United Nations' Secretary General, Kofi Annan, stated that, in Africa, when families have to make a choice due to limited resources of

educating either a girl or a boy child, it is always the boy that is chosen to attend school. Offorma, (2009). Within the six geo-political zones, there are also differences in gross attendance ratio by sex. The gender parity index favors males in all the zones except South-East and South-South, which have nearly equal parity. The GPI for the northern zone are lower (North-West 0.73, North East 0.82 and North Central 0.93) than those for the southern zones (South West 0.97, South East 1.00 and South-South 1.01). In essence, school attendance in the Northern zones tilts more in favours of males over females, but favours females in the Southern zones. National Population Commission (2011).

Table 1: 2025/2026 JSS and Primary School Enrollment in Dange Shuni LGA

School	Male number/%	Female number/%	Total number/%
Primary Schools	14538(68%)	6771(32%)	21309(100%)
JSS	2301(67%)	111(33%)	3412((100%)

Sources: Dange-Shuni Local Government Education Authority, 2026

The above table clearly indicates that, only 32% of children enrolled into primary schools in Dange-Shuni LGA are females while 68% are males. Similarly, only 33% of children enrolled into JSS are females while 67% are males. This has clearly indicated that, there is a greater percentage of male-child enrolment into both primary schools and JSS in Dange-Shuni LGA than their female counterpart.

The question now is; what are the factors that attributed to the negative attitude of parents towards girl-child education? Many researchers have identified among other things the following as the factors militating against girl-child education in Northern Nigeria.

- I. Early marriage
- II. Purdah system
- III. Financial problem
- IV. Family size
- V. Distance problem
- VI. Father's level of education

VII. Religious constraints

VIII. School atmosphere

Literature Review

The researcher reviewed critical views of different scholars who officially or personally feel concerned enough to write on the problems of girl-child western education. The review was conducted under these items: education, factors militating against girl-child education, attitude of parents towards girl-child education, and importance of girl-child education.

Education

The term education has been defined by different scholars in different ways. According to Ocho (2005) as cited in Offorma (2009). Education is the process through which individuals are made functional members of their society. It is a process through which the young acquires knowledge and realizes his/her potentialities and uses them for self-actualization, to be useful to himself/herself and others. it is a means of preserving, transmitting and improving the culture of the society. Education is the process of providing information to an inexperienced person to help him/her develop physically, mentally, socially, emotionally, spiritually, politically and economically. That is why at graduation ceremonies one hears the Vice-chancellors pronounce these words while awarding degrees to their institutions' graduates, "you have been found worthy in character and learning..." In education parlance, it means that, the individual has acquired adequate and appropriate knowledge, skills and attitudes and values known as cognitive, psychomotor

and affective behaviours to be able to function optimally as a citizen. These behaviours are the focus of training individuals in institutions of learning. The planned and systematic training given in an institution of learning is formal education. The programme is organized, planned and systematically implemented. In an informal education, there is no plan and the training is haphazard and incidental. In every society, education connotes acquisition of something good, something worthwhile.

Factors Militating Against Girl Child Education

Research has shown that, millions of girls do not have access to education despite the concerted efforts to push the cause forward. (Okeke, et al., 2008) as cited in Offorma (2009) identified child labour, poverty and lack of sponsorship, quest for wealth, bereavement, truancy, broken home, engagement of children as house helps as factors or the clog in the wheel of children's access to education in the report of the UNICEF A-field, made up of Abia, Akwa Ibom, Anambra, Bayelsa, Benue, Cross River, Ebonyi, Enugu, Imo and Rivers States. According to the World Bank (2003), more than 350 million people in Africa live below the poverty line of one dollar a day. This implies that, poverty too exclude children including the girl-child from schools. Mwangi (2004) wrote that, "a combination of poverty, disease and backward cultural practices continued to deny the girl-child her right to education".

Hussain et al., (2011) identified parents' educational level, income, social class, family size and occupation as factors affecting the education of their daughters. Purdah system is one of the factors inhibiting the growth in women education in Northern Nigeria especially among the Muslims. A father knowing fully that his daughter would observe Purdah will consider the money he would use in giving her proper education as waste. Mohammed, et al., (1987). He further stated that, early marriage among Hausa/Fulani has been considered as another factor militating against girl-child education.

Attitude of Parents Towards Girls-Child Education

The attitude of parents towards girl-child education could be rooted from the very long and old belief that labelled women as naturally inferior to men. This has been long considered and internalized by most cultures of today's societies. The internalization of such beliefs mixed with cultural and traditional values have so far made it too difficult for people in the society to designate and accept modern changes especially in rural areas.

In his research parents' attitude towards western education in Argungu division" Argungu as cited in Ahmad (1996) revealed that, "52% would like to spend their money for the education of their children but only 35% agree to spend that money for education of their daughters."

The former introduction of the system of education was used as a means of converting pagans and Muslims to Christianity. This has however made Muslim leaders and their supporters to suspect the motives of the Christians

Missionaries. They therefore opposed vehemently such education for their children. "Muslims education in Nigeria was retarded not because the Muslims were unprogressive or because their religion was opposed to formal education, but because education in those days tend to mean bible knowledge, Christian ethics and Christian moral instruction". Fafunwa (1974) as cited in Ahmad (1996).

The home is the most important-aspect, coupled with parents' wealth or educational level will affect the child education. In a home where parents talk about the existing things that go on in schools, their children usually look forward to attending the school, as they are emotionally and financially supported by parents. Crosbatch (1977) in Inuwa (2007).

The meaning of western form of schooling to some parents is not clear as they still have skeptical thinking about their girl-child education, "The view is that, all forms of westernization, western socialization and Christianization are in the formal schooling system, this notion is strongly held by many", Inuwa (2007). He further revealed that, majority of parents attached negative notion to western education of their girl-child. In this regard, seventeen (17) respondents which constitute (15%) believed it is good to go to school while ninety one (91) parents representing (85%) stated that, the process of girl-child education in the area is not encouraging as parents are reluctant about the education of some of their girl- children.

It is believed among the Muslims that, western education breeds immoralities, it is permissive and as a result, destructive and if embraced, will disrupt the Islamic and Hausa culture. Sokoto (1982)

Importance of Girl-Child Education

There is an adage that says "to educate a man, you educate an individual, but to educate a woman, you educate a nation". The importance of education and knowledge in Islam cannot be overemphasized. There are many quotations both from the Holy Quran and Sunnah of prophet Mohammad (SAW) supporting the education of both men and women. This could be seen from the first revelation to prophet Mohammad (SAW), Quran 96:1-5 says:

"Recite in the name of your Lord who created man from a clinging substance. Recite and your Lord is the most

Generous who taught by the pen, taught man that which he knew not".

The above verses of the Quran are showing the importance Islam attaches to knowledge, and in chapter 29:43 Allah says;

"These are preamble we set forth for mankind, but none understand them except those who have knowledge"

In another verse, Almighty Allah even advised the prophet Mohammad (SAW) to pray for his intellectual advancement where he said in Quran 20:114:

"And say oh my Lord increase me in knowledge"

The ignorant were advised in the Quran chapter 16:43

"You inquired from the people who possess knowledge if you do not know it yourself"

Also there are many Hadiths supporting education and importance of knowledge in Islam some of which are as follows:

- I. "Seeking of knowledge is obligatory on every Muslim man and Woman"
- II. "Seek for knowledge even if it reaches China"
- III. "The ink of the pen of scholar is holier than the blood of the martyr (those who died in the holy wars)"
- IV. "He who leaves his home in search of knowledge walks in the path of God"
- V. "Lo! The angels lower their wings to the seeker of knowledge"
- VI. "The pursuit of knowledge is the best of worship."
- VII. "Knowledge is the very life and the pillars of Islam"
- VIII. "Whoever wishes to get the benefit of this world, let him acquire knowledge, who so ever wishes to have the benefit of

the next world, let him acquire knowledge, whoever wishes to have both together let him acquire knowledge" (Mahuta, 2011).

The above Hadiths have clearly shown the importance of knowledge in Islam.

This review has high-lighted the concept of education, factors militating against girl-child education, attitude of parents towards girl-child education, and importance of girl-child education. Thus, this study intends to investigate the relative truism with regard to the negative attitude of parents towards girl-child education in Sokoto State with particular reference to Dange-Shuni LGA.

Statement of the Problem.

Education is universally recognized as a fundamental human right and a powerful tool for social, economic, and political development. However, despite global and national efforts to promote universal access to education, the participation of the girl-child in Western education remains relatively low in many parts of Nigeria, particularly in the northern part. Sokoto State, like several other states in northern Nigeria, has persistently recorded poor enrolment, retention, and completion rates for the girl-child in formal schooling compared to boys.

Several government policies, international conventions, and non-governmental interventions have sought to bridge the gender gap in education. Yet, the realization of these goals is hindered by the prevailing attitudes of parents who serve as primary decision-makers in the educational pursuits of their children. In many communities within Sokoto State, parental attitudes are shaped by cultural, religious, and socio-economic factors which often favor early marriage, domestic roles, or Qur'anic education for girls rather than Western education. Such perceptions not only limit the opportunities available to girls but also perpetuate cycles of poverty and gender inequality.

While some parents may support girl-child education, others remain skeptical, fearing that Western education could undermine cultural values or reduce girls' submissiveness in marriage. In addition, poverty, insecurity, and inadequate school infrastructure further complicate parental decisions about sending their daughters to school. These challenges highlight a pressing need

to investigate and understand the attitudes of parents towards girl-child Western education in Sokoto State.

Objectives of the Study

The broad objective of this study is to assess the Attitudes of Parents towards girl-child western education in Sokoto State. The specific objectives are:

- I. To examine the prevailing attitudes of parent towards girl-child Western Education in Sokoto State.
- II. To identify factors influencing parent's attitudes towards girl-child western school in Sokoto State.
- III. To identify strategies perceived by parents as effective for promoting girl-child education in Sokoto State.

Research Questions

This study attempts to answer the following questions:

- I. What are the attitudes of parent towards girl-child Western Education in Sokoto State.
- II. What factors influence parent's attitudes towards girl-child western school in Sokoto State.
- III. What are the strategies perceived by parents as effective for promoting girl-child Education in Sokoto State.

Methodology

This study adopted a survey research design using a structured questionnaire to collect data from the respondents. The sample of the study consist of one hundred and twenty (120) parents selected from three primary schools and one Junior secondary school from each of the three Districts (Dange, Shuni and Dabagin Ardo District) in Dange-Shuni Local Government Area using systematic sampling.

Hence, the sample size was computed with margin error of 5% (0.05) and confidence level of 95% using Raosoft sample size calculator available at www.raosoft.com. The schools selected under each District are as follows:

A. Dange District

- I. Wababe primary School
- II. Dabagi primary school
- III. Yola Primary School
- IV. Junior Secondary school, Dange

B. Shuni District

- I. Army command model primary school
- II. Danmasani model primary school, shuni
- III. Dambuwa model primary school, Dambuwa
- IV. Government Day Junior Secondary school, Shuni

C. Dabagin Ardo District

- I. Ruggar Gidado primary school
- II. Sani Dingyadi primary school, Amanawa
- III. Gidan Dikko primary school
- IV. Junior secondary school, llela Gajara

Ten (10) parents were selected from each of the schools above, thus, making the total number of one hundred and twenty (120) parents as the sample population.

Results

Out of the 120 questionnaires administered, 116 was fully answered and returned, while four (4) went missed.

Table 2: Frequency Distribution of Gender

Gender	Frequency	Percentage (%)
Male	102	92
Female	14	8
Total	116	100

Source: Field Survey, 2025

Table 2 shows that 102 (92%) respondents were male while 14 (8 %) were female. This indicates that the greater percentage of the respondents were males.

The analysis of the data was done based on the research questions that guided the study.

Research Question One: Responses on the prevailing attitudes of parent towards girl-child Western Education in Sokoto State

To answer our research question one, the data on Parents' responses on prevailing attitudes of parent towards girl-child Western Education in Sokoto State was sorted according to and analysed using simple frequency and percentage as presented in the table below.

Table 3: Respondents responses on the prevailing attitudes of parent towards girl-child Western Education in Sokoto State.

S/N	Statement	Agreed Frequency/ Percentage	Disagreed Frequency/ Percentage	Total Frequency/ Percentage
1	Parents did not send their daughters to Western schools because they do not have enough money to pay for the cost of schooling	89(76.6%)	27(23.3%)	116(100%)
2	Parents did not send their daughters to Western schools because the schools were too far away from home	21(18.2%)	95(81.8%)	116(100%)
3	Girls did not attend western schools because they were needed to do domestic work such as caring for younger children or sick relatives. Cooking or clearing , fetching water, collecting firewood etc	106(91.9%)	10(8.65%)	116(100%)
4	Girls do not need to attend western schools because they are going to be in seclusion (Kulle) after marriage.	46(39.7%)	70(60.3%)	116(100%)
5	Educated parents send their daughter to western school than uneducated ones	104(89.7%)	12(10.3%)	116(100%)
6	Parents who are more religious did not send their daughters to western school.	68(58.6)	47(41.4%)	116(100%)
7	Girls did not attend western schools because they are needed to hawk in the streets	86(74.1%)	30(25.9%)	116(100%)

8	Parents did not send their daughters to western schools because they (daughters) Intermingle with the opposite sex.	78(69.2%)	38(30.8%)	116(100%)
9	Families that have many children do not send their daughters to western schools	62(53.4%)	54(46.6%)	116(100%)
10	Western school curriculum is irrelevant to the culture of Sokoto people	79(68.1%)	37(31.9%)	116(100%)

The above table (i.e Table 3) shows the statement with regard to the responses on the prevailing attitudes of parent towards girl-child Western Education in Sokoto State. About eighty-nine (89) parents representing (76.7%) indicated that, they have agreed that they did not send their daughters to western schools because they do not have enough money to pay for the cost of schooling while twenty-seven (27) parents representing (23.3%) disagreed.

Going by the responses, twenty-one (21) parents representing (18.2%) agreed that, parents did not send their daughters to western schools because the schools were too far away from home and ninety-five (95) parents representing (81.8%) disagreed. About one hundred and six (106) parents representing (91.4%) have agreed that, girls did not attend western schools because they were needed to do domestic work, while ten (10) parents representing (8.6%) disagreed. Among the parents forty-six (46) representing (39.7%) have agreed that, girls do not need to attend western schools because they are going to be in seclusion (i.e Kulle) after marriage and seventy (70) parents representing (60.3%) disagreed.

Going by the responses one hundred and four (104) parents representing (89.7%) to western school than uneducated ones, while twelve (12) parents representing (10.3%) disagreed. About sixty-eight (68) parents representing (58.6%) have agreed that, parents who are more religious do not send their daughters to western schools, while forty-seven (47) parents representing (41.4%) disagreed. The responses obtained indicated that eighty-six (86) parents representing (74.1%) agreed that, girls did not attend western schools because they are needed to hawk in the streets and thirty (30) parents representing (25%) disagreed. Among the parents, seventy eight (78) representing (69.2%) have agreed that parents did not send their daughters to western schools because their daughters intermingle with the opposite sex. And thirty eight (38) parents representing (30.8%) disagreed.

About sixty two (62) parents representing (53.4%) agreed that families that have many children do not send their daughters to western schools, while fifty

four (54) parents representing (46.6%) disagreed. The table also clearly indicated that seventy nine (79) parents representing (68.1%) have agreed that western school curriculum is irrelevant (i.e not relevant) to the culture of Sokoto people and thirty seven (37) parents representing (31.9%) disagreed.

Research Question Two: Response on factors influencing parent's attitudes towards girl-child western school in Sokoto State.

To answer the above research question, the data collected was analyzed using simple percentage and frequency it was presented in Table below.

Table 4: Respondent Response on factors influencing parent's attitudes towards girl-child western school in Sokoto State

Statement	Agreed Frequency/ Percentage	Disagreed Frequency/ Percentage	Total Frequency/ Percentage
It is good to educate a girl-child	103(88.8%)	13(11.2%)	116(100%)
Parents prefer marrying out their daughters at early age to sending them to western school	68(58.6%)	48(41.4%)	116(100%)
When families have to make a choice of educating either a girl or a boy-child due to limited resource (e.g. money). It is always the boy that is chosen to attend school	112(96.6%)	4(3.4%)	116(100%)
Western schooling encourages late marriage among girls	98(84.4%)	18(15.5%)	116(100%)
Educated girls usually dress indecently	75(64.7%)	41(35.3%)	116(100%)
Educated girl disrespect elders and their husbands	81(69.8%)	35(30.2%)	116(100%)
Educated girl can assist their parents financially	107(92.2%)	9(7.8%)	116(100%)
Educated make girls to be better Housewives	102(87.9%)	14(12.1%)	116(100%)
Educated girls Can bring up their children in a better way	49(42.2%)	67(57.8%)	116(100%)
It will be difficult to find suitable life partners for educated girls	84(72.4%)	32(27.6%)	116(100%)
Educated girls do not like domestic work (Washing plates, cooking fetching water etc)	68(58.6%)	48(41.4%)	116(100%)

The above table (i.e Table 4) shows the statement with regard to the responses on attitudes of parents towards girl-child western education. About one hundred and three (103) parents representing (88.8%) have agreed that it is good to educate a girl child while thirteen (13) parents representing (11.2%) have disagreed. Going by the responses obtained sixty-eight (68) parents

representing (58.6%) have agreed that parents prefer marrying out their daughters at early age to sending them to western schools. And forty-eight (48) parents representing (41.4%) disagreed. Among the parents one hundred and twelve (112) representing (96.6%) have agreed that when families have to make a choice of educating either a girl or a boy-child due to limited resources (e.g. money), it is always the boy that is chosen to attend school. And four(4) parents representing (3.4%) disagreed.

The responses obtained has clearly indicated that ninety eight (98) parents have agreed that western schooling encourage late marriage among girls and they represent (85.5%), while eighteen (18) parent representing (15.5%) disagreed. Going by the responses obtained, forty seven (47) parents representing (40.1%) have agreed that educated girls usually dress indecently, while sixty nine (69) parents representing (59.5%) have disagreed. About seventy five (75) parents representing (64.7%) have agreed that educated girls disrespect elders and their husbands, and forty one (41) parents disagreed.

About eighty one (81) parents representing (69.8%) have agreed that educated girls are not very religious, while thirty five (35) parents representing (30.2%) disagreed. Among the one hundred and seven (107) parents, representing (92.2%) they have agreed that educated girls can assist their parents financially, while nine (9) parents representing (7.8%) disagreed. From the response obtained one hundred and two (102) parents representing (87.9%) have agreed that education makes girls to be better house wives, while fourteen (14) parents representing (12.1%) disagreed.

Among forty nine (49) parents representing (42.2%) they have agreed that educated girls can bring up their children in a better way. And sixty seven (67) parents representing (57%) disagreed. The responses obtained clearly indicated that sixty eight (68) parents representing (58.6%) have agreed that educated girls do not like domestic work (i.e washing plates, cooking, fetching water etc) and forty eight (48) parents representing (41.1%) disagreed.

Research Question Three: What are the possible suggestions and recommendations that could be provided to promote girl-child Western Education in Sokoto State.

To answer our research question three, the data collected was analysed using simple percentage and frequency count as presented in Table below.

Table 5: Response on Strategies perceived by parents as effective for promoting girl-child Western Education in Sokoto State.

S/N	Items	A (%)	D (%)	Remark
1	Provision of scholarships and financial support will increase girls' enrolment in Western education.	80 (96.1)	4 (1.3)	Agreed
2	Community awareness campaigns can help change negative attitudes toward girls' education.	83 (99)	9 (2.8)	Agreed
3	Recruitment of more female teachers will encourage parents to send their daughters to school.	114 (121.7)	14 (4.4)	Agreed
4	Establishing schools closer to rural communities will improve girls' access to education.	110 (116.1)	10 (3.1)	Agreed
5	Government policies that enforce compulsory education for girls will promote their participation.	116 (123.3)	18 (5.6)	Agreed
6	Involvement of religious and traditional leaders can positively influence acceptance of girls' Western education.	117 (124.5)	22 (6.9)	Agreed
7	Providing safe school environments (e.g., security and sanitation facilities) will increase girls' school attendance.	118 (125.6)	17 (5.3)	Agreed

From Table 5 above, it was observed that 80 representing 96.1% of the respondent do agree that Provision of scholarships and financial support will increase girls' enrolment in Western education. and 83 or 99% are also of the opinion that Community awareness campaigns can help change negative attitudes toward girls' education. On the other hand, 110 or 116.1% do agree that Recruitment of more female teachers will encourage parents to send their daughters to school. Also, larger percent of the respondents were in agreement that Establishing schools closer to rural communities will improve girls' access to education, Government policies that enforce compulsory education for girls will promote their participation, Involvement of religious and traditional leaders can positively influence acceptance of girls' Western education.

Discussions

Based on the analysis of the data in table 4.1, it is obvious that (89.7%) of respondents were not sending their daughters to school due to domestic work, (89.7%) because of parents level of education, (76.7%) because of financial problem, (74.1%) because of hawking, (68.1%) due to irrelevant curriculum, (69.2%) because of fear of intermingling with the opposite sex, (58.6%) due to religious factors, (53.4%) due to family size, (39.7%) because of purdah practice, while (18.2%) due to distance of school. These results contrasted the

findings of Hussain et al (2003) in which majority (93.0%) of respondents did not want to send their children out of their locality. But in this research, only (18.2%) did not want to send their daughters out of their locality.

The findings of this study coincided with the work of Shahzad et al (2011) in which majority of the respondents were in favour of girl-child western education, while it contradicted the findings of Inuwa (2007) in which majority of the respondents about (84.2%) have negative attitudes towards the stern education of their girl-child. These findings supported that of Nazri (1991). However, these results are in partial agreement with those reported by Hann (1998), who stated that 61% agreed that, educated girls assist their parents financially.

An over-whelming majority (96.6%) of the respondents agreed that, if they are faced with the choice of educating either a boy or girl-child they would choose to educate a boy-child. These findings are in agreement with the statement made by the former United Nations Secretary General Kofi Annan that, in Africa, when families have to make a choice due to limited resources of educating either a girl or a boy-child, it is always the boy that is chosen to attend school as cited in Offorna, (2009).

The findings of this research coincided with that of Hussain et al., (2003) in which majority of the respondents agreed that educated girls prove better house wives. It is clearly shown that, a greater number of respondents are of the opinion that western schooling encourages late marriage among girls.

Conclusions

Based on the findings of this study, the following conclusions were drawn. It was concluded from the above information that majority of the parents have a positive attitude towards girl-child western Education. However, some socio-economic and religious factors obstruct the acquisition of western Education by girls.

Recommendations

In line with the findings, this study recommends the followings:

- I. There is dire need for motivational campaign for the spread of female education. For that purpose, electronics media need to be utilized for motivating the parents to send their daughter to school.
- II. Parents and other concerned citizens should be informed that education is an investment. It can give dividends if completed to a certain level.
- III. The present system of education must be channelled according to the needs and requirements of the society.
- IV. Parents should be able to realize that, educated girls can generate income for the family.
- V. To overcome social problems, institutions of higher education should be established for females.
- VI. Poor parents should be given stipends so that they might be able to educate their daughters.
- VII. Early marriage of the girls should be discouraged.
- VIII. Religious leaders should enlighten parents on the importance of western Education of a girl-child.

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