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**SOCIO-CULTURAL FACTORS  
AFFECTING  
GIRL-CHILD EMPOWERMENT IN  
SELECTED  
AGRARIAN COMMUNITIES IN NIGERIA**

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**FEBRUARY, 2005**

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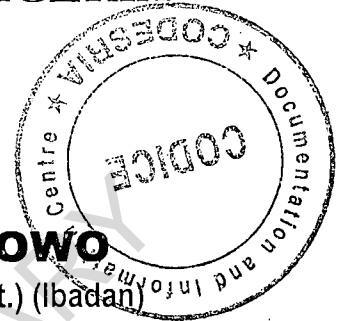
**SOCIO-CULTURAL FACTORS AFFECTING  
GIRL-CHILD EMPOWERMENT IN SELECTED  
AGRARIAN COMMUNITIES IN NIGERIA**

BY

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**Matric No 96667**



**A THESIS IN THE  
DEPARTMENT OF AGRICULTURAL EXTENSION AND  
RURAL DEVELOPMENT**

**SUBMITTED TO THE  
FACULTY OF AGRICULTURE AND FORESTRY  
IN PARTIAL FULFILMENT OF THE REQUIREMENT  
FOR THE AWARD OF THE DEGREE OF**

**DOCTOR OF PHILOSOPHY**

**OF THE**

**UNIVERSITY OF IBADAN**

**FEBRUARY, 2005**

**DEDICATION**

To the loving memory of my

Late father

**PA PIUS AYODELE AKINYEDE**

And

**TO THE EMANCIPATION OF THE AFRICAN WOMAN**

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### ABSTRACT

The multiple roles of women at home and on the farm necessitate the need to empower the girl-child to increase the capacity and number of girls involved in agriculture as males are leaving the profession while farmers are ageing. The study assessed the socio-cultural practices affecting the girl-child and her level of empowerment. Perceptions of girls, boys and adults on the level of Girl-Child Empowerment (GCE) and her level of participation in agriculture were assessed.

Multistage sampling technique was employed. Four United Nations Children's Education Fund (UNICEF) assisted States namely Oyo, Enugu, Kaduna and Bauchi States as well as Federal Capital Territory (FCT), Abuja were purposively selected. Three Local Government Areas (LGAs) were selected from each of the four States based on level of food production, while one Area council was selected from Abuja. One community was randomly chosen from the LGAs. Ten each of girls, boys and adults were selected from the 13 communities to give a total of 390 respondents. The UNICEF GCE scale was adapted for the study using interview schedule with reliability coefficient of 0.97. Data were analysed using, t-test, PPMC, ANOVA and step-wise regression analysis.

Eighty seven percent of the girl respondents participated in crop production. Of all respondents, 69.7% and 93.6% reported violence against girls and girls' lack of control over resources respectively as prevalent socio-cultural practices in their communities. Only 23.6% perceived the girl-child to have partial control over simple tools, while 73.9% reported that girls have partial access to informal sources of capital and 28.7% perceived girls as having high access to crop information. Girls have moderate level of empowerment according to 79.0% of the respondents.

Item analysis revealed that male preference, female genital mutilation, teenage pregnancy, early marriage were significantly correlated ( $P < 0.05$ ) to the GCE in Oyo ( $r=0.20$ ), Enugu ( $r=0.73$ ), Kaduna ( $r=0.48$ ) and Bauchi ( $r=0.28$ ) States. Girls differ significantly ( $p < 0.05$ ) in their level of empowerment in the various agrarian communities on health ( $F=2.23$ ); socio-cultural ( $F=6.40$ ) and educational ( $F=3.47$ ) factors, while the perception of boys, girls and adults on the GCE significantly differ ( $P < 0.05$ ) in Oyo, Enugu and Bauchi States on health ( $F=6.21$ ), educational ( $F=6.47$ ) and technological ( $F=7.04$ ) factors respectively. Girls in Oyo have highest empowerment with mean score of  $\bar{x}=128.0$ , followed by Enugu  $\bar{x}=117.6$ , FCT  $\bar{x}=99.7$ , Bauchi  $\bar{x}=96.9$  while girls in Kaduna recorded the least  $\bar{x}=85.9$ . The socio-cultural factors predict 20.0% of the variations in the girl-child's empowerment with early marriage ( $\beta=-14.71$ ) contributing more negatively, followed by teenage pregnancy ( $\beta=0.46$ ), male preference ( $\beta=-7.58$ ), and control over resources ( $\beta=4.88$ ) and widowhood rites ( $\beta=3.47$ ) is the least contributor.

Early marriage, teenage pregnancy, violence against girl-child and control over resources militate against girl-child empowerment. Removal of the socio-cultural constraints will further empower the girl-child in her ability to participate in agricultural related activities in the near future. The perception of their roles and responsibilities by the society as helpers should be changed to enable them contribute positively to developmental processes.

**Keywords: - Agricultural production, early marriage, girl-child empowerment, socio-cultural factors, resource management**

### ACKNOWLEDGEMENT

I give all the Glory to the Alpha and the Omega, the Beginning and the End!. His unfailing favour, loving kindness, mercy and faithfulness accounted for the logical completion of this work. I thank Him for strengthening me, most especially at the difficult moments of my life. October 12<sup>th</sup> 2003 will forever remain in my memory.

I am sincerely grateful to my supervisor, Dr. L.A. Akinbile for his unflinching support, guidance, contributions, commitment and useful criticism at all stages of this research work. He is ever ready to render various forms of assistance in ensuring that the programme is hitch-free right from the beginning.

I wish to acknowledge the financial contribution of the Council for Development of Social Research in Africa (CODESRIA) for providing the funds and some of the book materials needed for the writing of this thesis.

I also thank the Dean of my faculty, Prof. (Mrs.) Janice E. Olawoye for the moral support given during the course of this programme. The support and guidance of the Head of Department, Dr. A.A. Ladele, is also appreciated. His relentless advice and attention on this academic exercise is enormous. The immense contribution of the Postgraduate Co-ordinator of the Department, Dr. M.K. Yahaya, is well treasured.

I am also indebted to all the other lecturers in the Department of Agricultural Extension and Rural Development for their encouragement, moral and sincere criticism most especially during seminars and whenever the need arises. They include: Prof. Gege Ogunfeditimi, Prof. T.A. Olowu, Dr. A.O. Akinsorotan, Dr. A.E. Adekoya, Dr. (Mrs.) P.O. Fawole, Dr. I.O. Oladele, Dr. (Mrs.) S.O. Odebode, Dr. J.O. Oladeji, Dr. M.G. Olujide, Dr. O.B. Oyesola and Dr. (Mrs.) N.T. Meludu.

I am thankful for the contribution of the non-academic staff members of the Department. The efforts of Mr. Adediran in the data analysis of this research work are well appreciated. My special thanks go to Kolawole and Prof. I. Fawole for reading through the draft of the abstract and other meaningful contributions.

I treasure the co-operation of the Programme Manager of Ogun State Agricultural Development programme, Mr. Fasasi for providing a link with the offices of the Agricultural Development Programme in other States. Also to Mr. Niyi Ojo, of Ranmilowo (Help-me) Community Bank, I say thank you for providing all the logistic support needed for data collection around Saki in Oyo State. I am also grateful to the Programme Manager of Enugu State ADP Mr. G.E. Ukwuaba and the Director of Technical Services Dr. Godwin Chuka Onyishi for their co-operation and linkage established with the extension officers and the grass root during the course of data collection. I am also impressed with the co-operation of Dr. A.A. Kazeem and also the Programme Manager of Kaduna State ADP for all the logistic support rendered during the course of this research work in their locality. Bala O. Suleman of Bauchi State ADP is also cherished for his innumerable contribution during the data collection exercise. To all the extension officers in Enugu, Bauchi and Kaduna who assisted in one way or the other during the course of this research work, I say thank you.

I am also appreciative of the attention and contribution of Mr. & Mrs. S. Ibrahim for the vital contributions made in Bauchi State. Also, the kind gesture of Mrs. Arowosegbe and Funke are adored for acting as enumerators in the field even when we had to go as far as Kaduna and Bauchi states. My special recognition to Rev. Fr. D.S. Ajayi for linking me up with the Rev. Sisters on special assignment related to my field of work

in Pikon-Kore, Abuja. I am also grateful for the feeding, accommodation and transportation provided for my convenience and that of the enumerators while on the research visit to Abuja. Funke's uncle, a Medical Doctor in Kaduna is appreciated too for the accommodation and feeding provided during the course of data collection in Kaduna State.

My special gratitude goes to my H.O.D. in the Department of Agricultural Extension & Rural Development, UNAAB, Dr. S.O. Apantaku and the other members of staff in the department for their useful advice and co-operation. They are: Prof. A.M. Omotayo, Dr. O. Oloruntoba, Dr. O.J. Ladebo, Dr. K. Adebayo, Dr. J.O. Awotunde, Dr. E.O. Fakoya, Mrs. Sodiya, Mrs. Adamu, Mr. E. Fabusoro, Mr. O.A. Adebowale and Miss Petra.

I esteem the kind gesture of Prof. N.O. Adedipe, Prof. J.A. Okojie and Prof. G.M. Babatunde for the useful advice and assistance provided at crucial periods of this degree programme and for laying the foundation of my academic career. Efforts of Mrs. Adenrele Odunlade, Engr. Jokosenumi, Mrs. Ocheje, Dr. Lawal, Gracia, Mrs. V. Olanipekun and Dee Law, Prof. Adeyeye, Dr. M.O. Oladapo, Dr. O. Adeokun are well appreciated.

The co-operation and support of friends and members of my family is well acknowledged. I am specifically grateful to Chief & Chief (Mrs.) Olu Akinyede for the fatherly advice towards the completion of this programme. To my inestimable jewel, a mother in a million, Mrs. Modupe Elizabeth Akinyede, I say may God spare your life to reap more of your labour. I also appreciate the support of my late Dad, who knows the value of education and struggled to give all his children a qualitative one. Your love and advice at the on-set of this programme was too much and it is a



pity that you never lived to witness its end. May your gentle soul rest in perfect peace. Amen. To my brothers and sisters – Lara, Niyi, Joan and Gbenga, I say I love you all, and thank you for the brotherly love and encouragement.

Lastly, I appreciate the co-operation of my husband in releasing me for this study. I thank him for taking his time to visit me while in school. Your moral support during this period is well appreciated. And to my treasured darling children, Esther (Oluwaranti) and Oluwasegun (Onaopemipo) I say thank you. Your understanding, perseverance, patience and consistent prayers, even when grandma had to come and stay with you during the course of this programme is well appreciated.

This exercise would become incomplete if I fail to acknowledge everybody who is involved in one way or the other in making this programme a reality. May God bless you all (Amen).

**OLUBUNMI RUFINA ASHIMOLOWO.**

**CERTIFICATION**

I certify that this work was carried out under my supervision by Mrs. Olubunmi Rufina Ashimolowo in the Department of Agricultural Extension and Rural Development, University of Ibadan, Nigeria.

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Date



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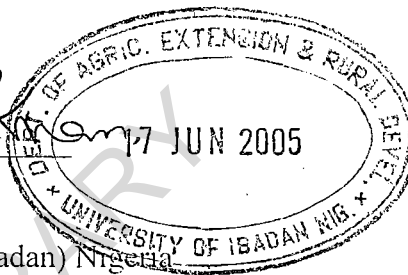
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### Acronyms

1. cc - Contingency coefficient
2. CEDAW - Convention on the Elimination of All Forms of Discrimination Against Women
3. CGSPS - Center for Gender and Social Policy Studies
4. CONNOHPD- Coalition of the Nigerian Non- Governmental Organization on Health, population and Development
5. CRC - Convention on the Right of the Child
6. FAO - Food and Agricultural Organisation
7. FCT - Federal Capital Territory
8. FGD - Focus Group Discussion
9. FGM - Female Genital Mutilation
10. HIV/AIDs - Human Immuno-Deficiency Virus/ Acquired Immune Deficiency Syndrome
11. HTP - Harmful Traditional Practices
12. IDI - In-Depth Interview
13. LGA - Local Government Area
14. NDHS - Nigeria Demographic and Health Survey
15. NCW - National Council of Women
16. RVF - Recto-Vagina Fistula
17. UNDP - United Nations Development Programme
18. UNFPA - United Nations Population Fund
19. UNDS - United Nations Development System
20. Unicef - United Nations Children's Education Fund
21. Unifem -United Nations Development Fund for Women

22. VVF - Vesico-Vagina Fistula
23. ECWFA - Declaration of the World Conference on Education for All

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

Child empowerment which involves giving disadvantaged group of children the ability to improve their situation is a major programme of both government, Non-Governmental Organizations (NGOs) and the concerned societies all over the world. Such programmes include: Child Care Trust Programme (CTP), Women Trafficking and Child Labour Eradication Foundation Programme (WOTCLEF), National Commission for Nomadic Education, Better Life Programme for Rural Women, Family Economic Advancement Programme, Cheap Aids Treatment Scheme, School Feeding Programme and Rotary Foundation 3-H Project. A lot of policies have been put in place by stake holders for children empowerment (Tomorrow, 2000). It is therefore the responsibility of all stakeholders to ensure that the right human product is produced for the future.

Longman dictionary defines empowerment as giving someone the power or lawful right. Smith (1996) posited that empowerment is the act of encouraging people to become more involved in the decisions and activities that affect their lives. This means providing people with the opportunity to show that they can generate good ideas and that they have the skills to put these ideas into practice. The concept of empowerment according to Batliwala (1994) refers to control over material assets, intellectual resources and ideology. The material assets over which control can be exercised may be physical, human or financial, such as land, water, forests, people's bodies, labour, money and access to money.

In Nigeria like in many developing countries, the girl-child and women in general are marginalized politically, educationally, technologically, culturally, socially and in every aspect of life. In the survey conducted by UNDP (1998), it was concluded that marginalization of the girl-child was due



to cultural and economic constraints militating against women's empowerment, thereby preventing them from participating actively in decisions that affect them.

Odaga and Heneral (1995) maintained that the socio-economic and socio-cultural factors influencing female empowerment at the household and community levels are closely interwoven. These factors have led to low investment in female education and hence, low societal demand for female education. Oladunni (1996) cited the girl as being a victim of customs and traditions which ensure that she remains permanently disadvantaged. Factors responsible according to her include early marriage which keep her out of school and endangers her life through premature pregnancies and difficult child birth, obnoxious widowhood rites, male preference and other harmful traditional practices which all contribute to making a girl-child a second class citizen and more vulnerable. Other factors are lack of knowledge, low purchasing power, low income earning capacity and other discriminations leading to poor health status.

Research has shown that women possess great potentials to help in increasing agricultural productivity and subsequently economic development of the nation like men, but they are often neglected and not empowered. Regardless of the active involvement of women in farming activities, they are not equally represented when it comes to decision making, inheritance and access to productive resources. Olawoye (2002) pointed out that policy makers and administrators still assume that men are farmers and women play a "supportive role" as farmers' wives. Rural women seldom have autonomous control over the opportunities that may come their way, or the benefit which flow from them. For example, in Igbo land, women are not expected to own land even when they have the money to buy.

Regional Bureau for Africa (1995) reported that there is a strong correlation across Africa between women's access to power, decision making

and their lower social status. For example, in Igbo land, women are considered a valuable asset that is to be inherited and cannot inherit as evidenced by the common saying "Onye yi ego bia nga a" meaning "he who has money should come here" and take a prospective bride. The views that girls are social and economic burdens could be supported by an Indian proverb that "raising a daughter is like watering a shady tree in someone else's courtyard". In some parts of the country, negative attitudes about the unsuitability of girls to participate in public life are taught and these kill in the girls any aspiration to participate in public activities and governance later in life (Maduewesi, 1994). Also, recognition is given only to the confinement of the girl-child at home, in some parts of the country. The family is the focus of her life as she is conditioned to stay at home in order to nurture children and look after the husband, hence limiting her access to social institution (Shekarau, 1994).

Empowering girls at an early age in life will enable them mature into womanhood as complete beings. This will enable them to reap the benefit of scientific and technological innovations, making it possible for them to grow more food, find and hold high remuneration and prestigious jobs and thus lift them and their children out of the merciless cauldron of illiteracy, poverty, diseases and death (Maduewesi, 1994). Educated women directly influence productivity, have fewer children who are healthier due to the fact that their mothers know and observe rules of good nutrition, hygiene, immunization and family planning. They would also have influence on their children's education. There is therefore the need to provide women with access to land, production resources, income and other goods and services at a faster rate for women than the rest of the population (Olajide-Taiwo, 2002). England (2000) associated women's empowerment with traditional demographic variables. He argued that the exercise of power affects outcomes such as food, medical care, shelter, income, respectful treatment for herself, job, property, privacy, freedom from violence, sexual pleasure and the desired family size.

Gage (2000), while presenting a model on female empowerment, recognized the growing awareness of the negative health, social and economic consequences of early activity and child-bearing for parents and children. These include unwanted pregnancies, unsafe abortions and the sexually transmitted diseases (STDs) including Acquired Immune Deficiency Syndrome (AIDs). He stressed the importance of empowering women during adolescence by pin-pointing the social costs of young people's inability to exert control over their resources. Such people, according to him, become socially and economically disadvantaged throughout their lives than those who delay child bearing until their twenties. They are less likely to complete their education, be employed to earn high wages and be happily married as they are likely to have larger families and to receive welfare.

Women are generally constrained in their ability to improve and sustain their economic enterprises and enhance productivity most especially in the agrarian communities where her fundamental role is conceived as that of bearing and raising children (Pace-setters, 2005). In realization of the belief that women empowerment is a necessary tool for productivity and economic advancement, this study intends to access the socio-cultural factors affecting girl-child empowerment in the agrarian communities of Nigeria.

## 1.2. **Statement of the problem**

Girl-child empowerment is now a widely acceptable theoretical concern worldwide (Ogidi, 2000). It has been severally reported that the farming population is now ageing because males are leaving the profession and the females are not empowered through access to resources such as education, credit and landed properties and so females usually do not benefit from agricultural development projects (Olawoye, 2002; FAO, 1998; Monica and Anjana, (1996). It is therefore necessary to ensure enhancement of future farming population through empowerment.. The girl-child is highly prominent

due to her special conditions and well being which conceptually differentiates her from a broader gender category known as “woman” due to her peculiar problems. There is therefore an increasing awareness that boys and girls are treated differently throughout their lives which according to UNICEF (1991, 1993) relate to cultural perceptions of both male and female responsibilities. Oloko (2000) opined that these negative attitudes and practices deserve documentation to facilitate change. The fact is also corroborated by Sharma (1995) who suggested an in-depth study of the social and cultural factors to give an insight into gender differences with respect to the future leaders. There is also a common saying that educate a boy, and you educate an individual, but educate a woman and you educate a nation.

Some of the social and cultural problems confronting Nigerian women and the girl-child are:

- In some states, motorcycles (popularly known as Okada) are not allowed to transport female passengers e.g. Zamfara State. This results into set back in agricultural production, marketing and transportation.
- Women/girls are never allowed to go out of their environment in their entire lives in some northern states such as Kubwa as documented in Unicef (2001b). This has a major implication on their participation in agricultural activities.
- Girls are often withdrawn from school in some parts of the country, which often results into low educational attainment.
- Obnoxious widowhood rites in some parts of the country (seclusion) limits women’s social and agricultural participation.
- Bereaved wives are often denied the right to inherit the property left by their deceased husbands, which results into lack of access to productive resources. They are rather seen as properties to be inherited, especially in some southern states.

- In certain communities in Nigeria, women and children are excluded from taking part in decision making and leadership. This excludes them from the gains of developmental activities.

Statistics show that men outnumber women in the agricultural profession and others excluding trading as shown in Table 1 (FOS 1996/97). The reason for women's low level of empowerment according to the UN (1995), is due to harmful attitudes and practices such as female genital mutilation, son preferences – which result in female infanticide and prenatal sex selection – early marriage, including child marriage, violence against women, sexual exploitation, sexual abuse, discrimination against girls in food allocation and other practices related to health and well being. This has the tendency of reducing the future generation of women generally, and rural women in particular who are to anchor the replacement of the ageing farming population.

**Table 1: Percentage distribution by sex in Nigerian industries**

Industry	Both Sexes	Male	Female
Agriculture	54.5	61.4	43.4
Mining	0.0	0.0	0.0
Manufacturing	3.0	3.1	2.9
Utility	0.3	0.5	0.1
Construction	0.5	0.7	0.1
Trade	24.9	13.6	43.2
Transport	2.6	4.0	0.2
Finance	0.5	0.7	0.2
Service	13.7	16.0	9.9

Source: FOS 1996/97 as cited in Unifem (1999)

It is in this regard that the study intends to investigate the socio-cultural factors affecting girl-child empowerment in selected agrarian. Consequently the following research questions will be addressed by the study.

1. What are the demographic characteristics of the girl-child in the selected agrarian communities

2. What are the prevailing socio-cultural practices that are basis for the violation of the rights of the girl-child in the selected agrarian communities and how these affect the girl child population?
3. What are the perceptions of the girl-child towards discriminations at the household and community level?
4. How has the level of empowerment affected her involvement in agricultural activities?
5. What are the ways by which the perception of the girl child differ from the boy child, and adults on the empowerment of the girl child?

### **1.3. Objectives of the Study**

The general objective of the study is to assess the social and cultural factors inhibiting girl-child empowerment in the agrarian communities.

The specific objectives are to:

1. identify the demographic characteristics of the girl-child in the selected agrarian communities
2. establish the prevailing socio-cultural practices that affect girl-child empowerment.
3. identify the existing pattern of girl-child protection practices
4. investigate the perception of the girl-child towards discriminations at the household and community level.
5. investigate how the perception of the girl-child differs from the boy child and adults on the empowerment of the girl-child.
6. identify how the level of empowerment has affected her involvement in agriculture as a profession.

#### 1.4 Hypotheses of the Study

Based on the objectives of the study, the following hypotheses will be tested:

Ho1: There is no significant relationship between the demographic characteristics of the Nigerian girl-child and her level of empowerment.

Ho2a: There is no significant relationship between the prevailing socio-cultural practices affecting the girl-child and her level of empowerment.

Ho2b: There is no significant relationship between existing pattern of girl-child protection practices and her level of empowerment

Ho3a: There is no significant difference in the level of empowerment of the girl-child from the different agrarian communities.

Ho3b: There is no significant relationship between societal perception of girl-child right and her level of empowerment.

Ho4a: There is no significant difference in the socio-cultural factors affecting girl-child empowerment from the different agrarian communities.

Ho4b: There is no significant relationship between values placed on the roles of the girl-child and her level of empowerment.

Ho5: There is no significant difference between the perception of the girl-child, boy-child and adults on the empowerment of the girl-child.

The contribution of the socio-cultural practices to GCE in the agrarian communities will also be determined.

#### 1.5. Definition of Terms

1. **The Girl-Child:** The United Nations Convention on the Rights of the Child (CRC) defines children as, those below 18 years. The National Child Welfare Policy (1989) in Oloko (2000) defines a child as a person below 14 years. Labour Acts further stipulates that young persons under the age of 14 years may not be employed unless (a) on a daily wage (b) on day to day basis (c) so doing as to return each night to his parents (or guardian) residence. A girl child could therefore be defined as a female child of 0-18 years. But, for

the purpose of this study, she is defined as a female child of age between 10-18 years. They are the active members of the community and the category of children being prepared for adulthood. The extent of solid preparation determines what they would become in the near future. A girl-child has been identified by various studies as prone to discriminations, which are socially and culturally based. Traditionally, adults believe that anyone who is dependent on parents or cannot take care of himself remains a child irrespective of his age.

2. **Socio-cultural Factors:** Children are often times affected by social and cultural impediments because of their vulnerability and dependent tendencies on the adult members of the community. Socio-cultural factors impede the educational development of a growing child. A major negative factor is the erosion of the solidarity system of extended family system, which gives protection to its offsprings. Other negative effect includes changes in the societal values and gender related factors such as teenage pregnancy, early marriage, attitudes about the relative worth of virginity and that of educating girls as opposed to boys. Cultural factors can therefore be defined as a range of factors working against the interest of specific members of a community. Abubakar (2000) defined socio-cultural factors as factors that stem from deprivations, discriminations and dependency practices. Examples of these factors are female genital mutilation, inheritance right, early marriage etc.

3. **Gild-child Empowerment:** In the traditional society, child protection measures have been put in place to ensure the survival of children. For instance, it is the responsibility of the adult members of the community to support the child with respect to the provision of food and childcare. All the members of the community have a duty to feed, discipline, protect, defend and meet the developmental needs of a growing child. This is due to the system of kinship pattern operating in most agrarian communities. An orphaned child is



therefore placed on fostering arrangement, as a form of protection. A girl-child that has access to good health facilities, nutritional status, education, inheritance right, improved skill etc, is thus empowered. Girl-child empowerment could therefore be defined as the process involved in giving the girl-child the opportunity to develop herself. This involves provision and access of girls to increased agricultural productivity, more income generating activities, delayed marriage, increased reproductive right etc.

4. **Agrarian communities:** Refers to communities where agricultural activities are their predominant occupation. It is a community in which more than 60 percent of the people are involved in crop farming. Agrarian communities are rural areas, which lack social infrastructures such as good network of roads, pipe borne water etc. They are devoid of industries even though they harbor raw materials used in industries. The form of settlement could be clustered or nucleated as in Yoruba towns of Southwestern Nigeria, Hausa and Nupe of Northern Nigeria. Dispersed form of settlement is found among the Ibibio, Tiv and Ibo of Nigeria.

#### 1.6. **Justification for the Study.**

Nigeria is a country with great cultural diversity with over 200 ethnic groups having diverse dialects and languages (Kolo, 2000). The multi-ethnic diversity is reflected to a large extent in Nigeria as citizens are influenced by the cultural and traditional norms of their respective ethnic origin (Arkutu,1997). This in turn affects their livelihood patterns, including their farming and social activities.

There are a number of studies on the incidence of violation of the rights of the Nigerian Child (Ebigbo, 1990; Kolo. 2000; Ayua and Okagbue. (1996). while studies on the girl-child are rare and invisible most especially in the agricultural sectors in Nigeria and hence deserves special attention (Ogidi.

2002). Hence, the identification of female children as a distinct sub-group in the society is a recent development.

Majority of studies on children had been done with the perception of Nigeria as a multi-ethnic entity. Hence, the opinion of the different ethnic groups are needed to establish valid and relevant framework for the empowerment of the girl-child especially in agrarian communities to further the course of increasing agricultural productivity. The need to empower the girl child is therefore borne out of the need to increase the number and quality of these girl children that will be involved in agriculture and this help sustain the future of our farming population. The study is significant because it will assist to keep the public informed through publications on the circumstances of the Nigerian girl-child. Also, the findings of this study will assist the development project workers and policy makers on agricultural and rural development programmes in developing strategies for improving girl-child and women access to resources in order to increase their level of productivity, output and invariably their income, especially in agrarian communities. This will eventually translate to improved standard of living for rural households. This will assist her in making further contribution to the development of her environment, especially rural agrarian communities. These are the research-related needs which necessitate a study of this dimension in Nigeria.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1. Concept of empowerment

Empowerment focuses on the process of giving a disadvantaged group of people the ability to improve their situations economically, educationally, politically, socially and physically (Olawoye, 1996). Empowerment as perceived by Murphy (1993) is a concept of power to do, organize, lead, attain, subdue conditions of powerlessness, reduce women multiplicity of obligation which leaves them little time and few resources for the purpose of leisure and income generating activities. Empowerment is not a new idea as women have tried indigenous means of improving their access to land, labour, capital and so on by group efforts. This, according to Olaleye (1998), has improved their level of productivity in many cases since it gives them opportunities that are not available to individual women. Empowerment manifests itself at all levels of societal interactions.

Olaleye (1998) opined that men are usually intimidated by the concept of “empowerment” because they erroneously believe that empowering women require dis-empowering men, more so, the woman might not be submissive as culcure demands. This is not so because women empowerment results in better standard of living for the entire household. Through empowerment therefore, people are able to work towards helping themselves and others to maximize the quality of their lives. Individuals, groups and/or communities are able to take control of their circumstances and achieve their own goals (Adamu, 1996).

The issue of women empowerment also arose with the focus of development on issue of empowerment a couple of years ago (i.e. the late 1970's to early 1980's). According to Banmeke (2000), between the late 1970's and the early 1980's, most of the development workers realised the innumerable contributions of women to agriculture and emphasized their neglect in development activities (Mehra and Esim, 1998; Young, 1993). It is

in this realization that direct development workers are gender sensitive in their planning and implementation of development programmes. In this vein, Adekanye (1997) proposed the provision of improved access to resources for women most especially those in agrarian communities in order to increase their productivity, output and invariably their income. Similarly, Olawoye (1996) noted that women perform several roles and corroborated the fact that productive resources are inimical to their empowerment – the most significant factor affecting rural women's abilities to expand their economic activities is their lack of control over productive resources.

## 2.2. **Gender equality and agricultural production.**

Gender can be defined as socio-economic variable for analysing roles, responsibilities, constraints and opportunities for male and female (Oguntola, 1998; UN, 1995). Hence in all societies, assumptions about capabilities of females and males result into different opportunities and access to resources and benefits. Therefore, in households, gender lines form the basis for rights, obligations and all other production activities. Generally, females are handicapped by limited access to land, improved technologies, lack of mobility due to social and cultural restrictions (Monna, 1991).

Gender roles according to Monica and Anjana (1996) are socially construed as they demarcate responsibilities between men and women in social and economic activities, access to resources and decision-making authority. Gender roles differ from biological roles of men and women, although they overlap in nearly all societies (Monica and Anjana, 1996). Murphy (1998) opined further that gender is only one of the factors that determine rights, obligations and priorities of women and men. Reducing gender disparities by enhancing the human and physical resources commanded by women will invariably lead to growth in household agricultural production, greater income and better food and nutrition security for all.

There is evidence from case studies supporting the relentless participation of women in agricultural workforce. They are responsible for the provision of more than fifty percent (50%) of the food grown worldwide (FAO, 1995). Despite the contribution of women to agriculture, gender issues remain unaddressed by agricultural technology developers (Miquel and Susanna, 1990). This stems from the fact that women are thought to be economically inactive since they often work as unpaid family labour. Recently, focus has been given to gender issues as a legitimate and important area of concern for both agricultural research and extension staff. Significant contributions of women are in the area of household work, their income saving activities and their paid work. Quantitative and qualitative data on women in agriculture show that their contribution is quite substantial. Increasingly too, the "household" workforce long taken for granted is being acknowledged as a central contribution to society's wealth. Therefore, adequate provision of productive resources to women farmers will have a significant impact on agricultural development.

United Nations (1995) supported the significant roles played by women that in addition to unpaid labour of women aimed at maintaining the household which involves growing of food, serving water and fuel supply, women increasingly take on paid work outside the home to augment personal and family income. FAO (1998) recognised the important role that women play in sustainable agriculture in that they act as caretakers within the family, ensure production of high food quality on farm and are more receptive to alternative farming methods.

Key findings on gender issues according to Monica and Anjana,(1996) and FAO (1998) relating to agriculture are:

1. women farmers are as efficient as men farmers
2. women farmers under-perform in farming activities due to lack of information, credit, extension inputs.

3. The gradual feminization of agriculture in many countries attests to the fact that women demand attention.
4. Attention to gender facilitates economic and social objectives.

### 2.3. The girl-child phenomenon

There is a world of disparity between a boy child and a girl-child, which has been to the detriment of the girl-child (The Nigerian Woman, 1997). In Africa, if a man only has female children, he has no other alternative than to marry another wife who will bear him male children. This emanates from customs and traditions of the African society who sees it as a way of replacing the position of the father after death. Aderinto (1991) and Ogidi (2000) claimed that the girl-child faces lots of discrimination in many spheres of the society such as education, health, nutrition and household share. Furthermore, she is a victim of many harmful traditional practices which results in a feeling of worthlessness, low status and negative self esteem.

A number of studies (Das Gupta, 1997; Cowan 1990; Adige, 1991; Devendra, 1995) all indicated that there are complexities of types and levels of situation confronting the girl-child. Punelekar (1995) suggested an entire investigation on the social fabric in order to ascertain the material and non-material tendencies constituting the present profile of the girl-child. Dube in Sharma (1995) also suggested an in-depth study of the following processes: family structure, composition of family unit, configuration of role relationship and allocation of family resources.

In recognition of the constraints militating against the girl-child. UNICEF was mandated to establish specific goals for the girl-child which should be achieved by the year 2000 to reduce gender disparity (Okobi, 1997). According to her. UNICEF is supporting countries especially those that have declared the girl-child as a priority in child survival and development

programmes. Countries are to highlight the girl-child in the Annual Report on Women in Development. This is seen in Article 2 of the convention on the rights of children which sets out the principle that every child has a right to survival, protection and that development applies equally to every child regardless of sex. Nigeria's vision for 2010 aims at re-shaping the lives of the children and making sure the girl-child is given commensurate reward for all her relentless services to the society (Unicef, 2000).

#### **2.4. The socio-cultural phenomenon.**

Socio-cultural factors refer to a range of factors working against interest of specific members of a community (Friedmann, 1992). These factors led to call for women to develop themselves and struggle for the end to those cultural and social norms that discriminate against them (Obi, 2001). Cultural factors according to Aina and Abdulahi (1995) are reflected in the patterns of behaviour, beliefs, preferences, customs and traditions, which account for gender-based differences within a society. Girl-children are often seen as future wives and mothers and parental attitudes towards them are largely influenced by socio-cultural factors which could have both positive and negative impact on her well-being (Anyanwu, 1995; Ogidi, 1997). Hence, girl-child phenomenon should be understood and interpreted through this perspective. In most societies, there are pervasive cultural stereotypes and imageries about girl-children (Ogidi, 2000). A number of studies refer to them as social and economic "burdens" (Ghosh, 1995; Sharma, 1995). This was further described by an Indian proverb that says "raising a daughter is like watering a shady tree in someone-else's courtyard (Mosser, 1993). It can be said therefore, that the socio-cultural environment in which the girl-child operates does not motivate her to attain her full potentials (Aderinto, 1991). Contrary to this view, Devendra (1995) and Nwalaka (1995) considered the girl-child as a valuable asset in the household. For example, in Igbo land, the economic value attached

to the girl-child is seen at birth – “Onye yi ego bia nga a” meaning “he who has money should come here” (Nwalaka, 1995). Amadiume (1995) believed that among the Igbos of Nri patrilineage, daughters known as “Umu Okpi” would match power in their natal homes especially over lineage wives. According to UNICEF (1993), studies in North Africa attributes discrimination against women to cultural values which emphasize the value of some daughters.

#### 2.5. **Socio-cultural factors affecting the girl-child empowerment.**

Socio-cultural factors affecting girl-child empowerment stem from deprivations, discriminations and dependency practices which dehumanize and reduce them to a low status in the society (Abubakar, 2000). These factors are cited by National Rights Implementation Committee (2001) as including discriminatory practices against girls, superstitious, beliefs, discrimination in inheritance, early marriage, female circumcision, high bride price, being inherited, widowhood practices, street trading and taboos. It has also been reported that reproductive health, sexual health, reproductive rights, sexual rights and women empowerment are essential parts of population policy (Sen et al, 2000).

The Beijing Declaration and Platform for Action adopted at the Fourth World Conference on Women in 1995, dealt with harmful traditional practices. Violence against women was therefore, defined as encompassing dowry related offences, female genital mutilation and other traditional practices harmful to women, female infanticide and prenatal sex selection (Human right, 2000). Therefore the harmful effect of certain traditional and customary practices affecting women and the girl-child were highlighted while calling on government to take legislative steps to eliminate such practices.



## 2.6. Case studies on women and girl-child in Nigeria.

While children's opportunity for participating in social and economic activities are limited in Nigeria, the situation is worse for girls than boys. When they grow up and become women, the level of exclusion becomes compounded. For example, in Nigeria, it is almost a taboo for a wife to be known to be richer than her husband (UNICEF, 2001). This is further compounded by the notion that only men need to acquire property, while the females only assist them.

In Nigeria, girls and women are generally restricted, but restriction is more experienced in the Northern part of the Country than the Southern part. Hence, women experience restrictions in cultural, social and recreational activities. Sporting opportunities for girls are less than boys as they (boys) are provided with facilities for football and other sports while girls are rarely provided with such. Worthy of note is a situation where a special dress code is designed for girls who take part in sports. In Zamfara State, it is an offence for Okada drivers to carry female passengers on their motorcycle, while separate taxis are being operated for men and women. This restricts movement of girls and women within the community. Okada drivers have often been flogged for carrying women passengers in Zamfara State. This affects women's right to movement and freedom of association. This has effect on women's livelihood and their ability to contribute to family income.

The situation is worse in Kuiwa in Kano State where a woman is never allowed to go out in her entire life. If her parents are sick, the husband would visit on her behalf (UNICEF, 2001). In Kano, Katsina, Sokoto, Kebbi, Zamfara, Jigawa, Yobe and Bauchi States, culture imposes some limits on the social participation of girls as some Emirs, Chiefs and wealthy Muslim men confine their wives and daughters of ten or eleven years of age at home. Therefore, they are being denied social and economic activities including good

education. This affects their future involvement in all livelihood activities including agriculture.

It has been traditional in the Northern part of Nigeria for girls to be married off after the start of menstruation. Major implication arises as girls are withdrawn from school and excluded from various social activities. In Igbo land, as reported by Okoye (1995), women including the young ones who lose their husbands usually observe a mourning period in seclusion. They are excluded from participating in any social activity, which could mean lack of sensitivity and love for the deceased husband. On the other hand, men who lose their wives are not put under such restrictions. Despite the fact that women go through this act of indignity, they are often deprived of any right to the property left by their deceased husband, even when she may have joint ownership of some of the properties. Even in cases where court marriages were contracted, relatives of the deceased husbands might not permit the women to exercise their rights to the properties.

At community level, women have traditionally been excluded from taking part in decision making, although in many ethnic groups, there are women organizations that provide a forum for the expression of women's aspiration. For instance, August Women's Meeting among the Igbo in the South East. It is very rare for women and girls to participate at village and community meetings while boys may be taken to such meetings to observe and learn. Women and girls are not expected to participate in leadership, even in matters affecting their lives such as in conflict situation (neighbouring communities). Decisions are regarded as men's exclusive domain and women have no reason to participate in Inter-community mediation. Unless special measures are taken to consult women, development programmes may fail to address their needs and priorities (UNICEF, 2001).

In traditional society, women are unable to hold political office because they are considered too weak and emotional to exercise responsible leadership.

There are some rare exceptions e.g. Queen Amina of Zaria and Oba Orompo of the old Oyo State (16<sup>th</sup> Century) who exercised great political power (Ityavyar, 1992). Women in the Northern part of Nigeria were excluded from voting until well after independence due to the depth of cultural prejudice against their involvement in public life. Meanwhile, women like Hajia Gambo Sawaba and Ladi Shehu distinguished themselves as prominent members of the Northern Elements Progressive Union (NEPU) which they paid dearly for. Hajia Gambo Sawaba was flogged in Zaria and expelled from Kano and she became distinguished as the most frequently jailed woman in modern Nigeria history (17 times during the First Republic (Shawulu, 1990)). The increased consciousness of gender issues was reflected in the launching of a succession of anti-poverty programmes such as the Better Life Programme (1989) and the Family Support Programme (1994), Family Economic Advancement Programme (1997) which all tried to address improved position for women, focusing on women's economic empowerment.

Many Nigerian farming families are so poor that they can not afford to send their children to school, make improvement in their environmental living conditions and obtain quality health care. Poverty, therefore, is a major issue to be addressed in the rural setting. "Poverty breeds ignorance", creating barrier to the absorption of new information. Many children, especially girls, are used for farm work in the rural areas. The children have no condition of service and are grossly under-paid. Unfortunately, statistics are not available on the number of children involved in this type of labour. (The Rights of the Child, 2000). It is an acceptable practice in Nigeria for children below the age of 15 to be apprentice in any trade. The employers often treat them as slaves. This has serious implication on the children's level of empowerment in the areas of education and on the quality of manpower available for national development. Majority of the children can thus not compete with their colleagues from the

developed world where there are no problems. The problem is a very serious one as it has tendency to affect the generation of adults in the nearest future.

### 2.7. Rural-farming situation and the girl-child.

The rural area is worse off than urban areas as far as survival and development rights are concerned, where women and girls are integral part of farming households. They produce over half of the food in many developing countries, bear most responsibility for household food security and contribute to household well being through their income generating activities (Monica and Anjana, 1996; FAO, 1998). Evidence shows that women usually do not benefit automatically from agricultural development project, although they play a critical role in food processing, post-harvest activities, livestock care and cash cropping. (Monica *et al.*, 1996). Certain tasks are regarded as “males” or “females”. In some settings, a rigid division of labour exists between men and women, household members have separate incomes and expenditures. Women usually tend to have a wider range of activities and enterprises than men. Women’s agricultural activities are changing as a result of mounting pressure on land, environmental degradation, increased rural poverty, male emigration; which sometimes lead to female-headed households. Despite this fact. women and girls are not considered as farmers.

In many countries in Africa, ownership of land is vested primarily on men. Custom demands that women and girls pass land to their husbands or male relatives. When a man dies, rights to the house, land, tools and equipment revert back to his ancestral family. However, more access to land by women can potentially enhance agricultural productivity.

Most Nigerian women are active outside the home. particularly in agriculture and in income generating activities in the informal sector. They are yet to compete on an equal basis with men in the labour market as evident from the huge proportion between the sexes in all the higher paying categories of

employment (UNICEF, 2001). Due to the denial of ownership of land or inheritance rights, women lack collateral needed to obtain bank credit. This limits women's and girl children's opportunities for broader participation in the society. The burden of repeated childbearing and rearing of children to take up farming activities further burden the woman and the girl-child. These activities are time consuming and energy sapping, limiting their participation in broader social activities.

In the traditional society, women are regarded as properties of husband, rather than partners. This is further reinforced by the practice of patriarchal concept of the household. The cultural conception that children belong to the father reduces mother's authority over them. Thus, women as mothers report their children to their fathers for discipline, rather than discipline children themselves (UNICEF, 2001).

Women and girls are often regarded as second class citizens and therefore considered not suitable representatives of their families. This even affects women's position vis-à-vis men in determining access to the media at home. Men freely devote time to the media and have opportunities to make decisions about channels that should be turned on. This has affected women's access to agricultural information. Religious traditions too, uphold the conception of female inferiority and submission to their husbands. Women are excluded from certain ritual. For instance, women are barred from being masquerades in virtually all cultures in Nigeria while women under menstruation are forbidden from taking part in certain ceremonies (UNICEF, 2001).

Poverty level prevalent in the rural areas forces many children, majority of whom are girls into the workforce. This reduces or denies them the opportunity of participating in education, leisure, sports and other activities. This imbalance as reported by UNICEF (2001) draws many teenage girls into commercial sex work and traffickers, feeding the seemingly endless demand of

the international sex industry. These children are dehumanized and physically wrecked trying to pay their way out of the debt bondage. They are exposed to HIV/AIDS infection and other sexually transmitted diseases.

## **2.8. Religion and its impact on girl-child empowerment**

Religion, beliefs and superstitions are important in shaping the way of life in rural areas (Ekong, 2003). In most African societies, beliefs that there is an interaction between the sacred and profane exist. The type of religion being practiced in most rural communities in Nigeria is traditional because this ties them to their roots. Most of them do participate in both church activities and traditional religion. Moslem religion too has fewer restrictions contrary to the indigenous belief and so it encourages beliefs in evil spirit, divination, practice of polygamy, carrying of charms etc (Ekong, 2003). Religious belief was noted as a force that can act against productivity and acceptance of innovation. Religion therefore has a role to play in assisting the total empowerment of the girl-child.

The present day political situation also has a bearing on girl-child level of empowerment. Nigeria has periodic national development plan or annual budget, which spells out various programmes to be accomplished at certain period and the money allocated to such projects (Ekong, 2003). Development of appropriate plan action towards boosting positively the condition of the girl-child would have effect on her participation in developmental activities. Government can also study the prevailing land tenure arrangement in a country for instance and come up with firm policies to modify them.

Religion has a tendency to dis-empower the girl-child through their use for rituals in the traditional setting (Onibokun, 2000). Apart from this, certain religious practices encourage early marriage. Implications of early marriage include the likelihood of early pregnancy with the high risk of maternal mortality and morbidity (Unicef, 2001b). Religion could also empowered girls

in that, under Islamic law for instance, a widow is entitled to one quarter of his deceased husband's property while a widower is entitled to half of his deceased wife's property. Children share the residue with daughters receiving half of the son.

## **2.9. Efforts of government, non-governmental organizations and international agencies at girl-child/women empowerment**

### **Government**

#### **i. Better Life Programme for Rural Women**

The Programme was established to enhance the status of women in their rural areas. It was carried out by the National Commission for Women upgraded to the Federal Ministry for Women Affairs and Social Development. This involves building their capacity in their income generating activities in order to empower them. This has the potential of preparing the girl-child for future challenges.

#### **ii. Family Support Programme**

It was initiated in 1994. It aims to support and protect the family (both rural and urban) as an entity and its living conditions. The programme recognizes that equal access of women to education, training, credit and services is a valuable contribution to development. Actions were taken through the offices of the First Lady, at the State level through wives of administrators and at the Local level through Local Government Chairmen. This programme led to the creation of Ministry of Women's Affairs and Social Welfare. With the creation of this Ministry, they would be able to push for finances and be able to monitor the implementation of policies aimed at improved girl-child condition. Hence they will be able to bring massive changes crucial to changing the status of the girl-child.

**iii. Family Economic Advancement Programme**

This programme was launched in 1996 by the government. Its programme involves extending credit facilities for women and family units for the provision of family enterprises. It has been provided with over N7 billion by the government. There are also credit administration entities, which assist women to participate actively in the economy through the provision of advisory services on micro-credit. Hence, women were able to influence the adoption of appropriate practices and policies within the structure of the government. through high level advice, technical assistance, provision of volunteer work, all aimed at improving the status of the girl-child.

**iv. Cheap AIDs Treatment Scheme**

A Nigerian government pilot programme to subsidize Antiretroviral (ARV) treatment for people living with AIDs. The Programme aims to provide cheap ARV treatment for 10,000 adults and 5,000 children living with AIDs throughout Nigeria. In January 2002, the Nigerian Government launched a programme to provide more affordable ARV treatment to 15,000 people at 25 designated centers across the country, with two more due to open by the end of 2004. Delivery of drugs was highlighted as a big cause of concern for people living with AIDs. This is co-coordinated by the National Action Committee on AIDs (NACA). Also government provides funds to fight Malaria and Tuberculosis. The role of women pressure groups in this area will keep the government on their toes by holding politicians and public officers accountable for their actions. This would further assist in improving girl-child situation.

**v. Nigeria Policies and Programme to Eliminate Worst Forms of Child Labour.**

The Nigerian government became a member of ILO/IPEC in 2000. The government participated in the implementation of a USDOL-funded ILO-IPEC



national programme to eliminate child-labour, and a USDOL-funded ILO-IPEC regional project to combat the trafficking of children. ILO estimated that 23.5% of children in age category of 10-14 years are working. Most children work on family farms, fishing, as cattle headers and commercial farms while others work in non-agricultural informal sector as a form of domestic service. They also work in public markets and streets as hawkers, vendors, stall minders (attendants), beggars, car washers, scavengers, shoeshine boys, bus conductor, head loaders. Child begging was reported as widespread in northern Nigeria. The labour act sets the minimum age at 12 for employment and apprenticeship, except for light agricultural or domestic work performed for the family. The law prohibits children less than 12 years from lifting or carrying any load likely to inhibit physical development. Also, it prohibits children under 18 year from any employment that is dangerous or immoral. The ministry of employment, labour and productivity is responsible for enforcing legal provisions regarding work conditions and protection of workers. This could be considered as an aspect of intervention programmes that are catalyst for bringing about institutional change in the status of women and the girl-child.

#### **iv Universal Basic Education Programme (UBE).**

The vision of UBE is that at the end of nine years of continuous education (including 6 years of primary and 3 years of junior secondary education), every child that passes through the system should acquire appropriate levels of literacy, numeracy, communication, manipulation and life skills and be employable, useful to himself and the society at large by possessing relevant ethical, moral and civic values. This has the potential of improving girl-child competency at facing the local-global challenges of the 21<sup>st</sup> century.

Some of the major objectives of UBE are: the provision of free, universal basic education for every Nigerian child of school-going age.

ensuring the acquisition of appropriate levels of literacy, reducing drastically the incidence of drop-out from the formal school and developing in the entire citizenry a strong consciousness for education and a strong commitment to its vigorous promotion.

### **Non-Governmental Organizations**

#### **i. Women Trafficking and Child-Labour Eradication Foundation (WOTCLEF).**

WOTCLEF was initiated in October 1999. It is an international non-governmental organization with the vision of building community awareness and action against the abuse of the rights of women and children. It is a pet-project of Chief Titi Abubakar, the wife of the nation's Vice President. The main focus is on human trafficking, child labour, criminal victimization of women and children, youth programme, integrated health education, community development and research and development. This scheme would assist in the enactment and enforcement of appropriate legislation towards the eradication of women trafficking and child labour. This could further the course of girl-child empowerment.

#### **ii. National Commission for Nomadic Education (NCNE)**

NCNE was established in 1990 by Decree 41 of December 1989. The Commission has the vision of formulating policies relating to nomadic education, providing fund for research, develop programmes on nomadic education and provision of equipment and instructional materials for classroom education. They also determine standard of skills to be attained in nomadic education, arrange for effective monitoring and evaluation of agencies concerned with nomadic education and establish primary school in the settlement carried out for nomadic people. This scheme has the merit of

providing special education for mobile society, especially girls involved in patrolism and artisanal migrant fishing activities.

iii. **Child Care Trust Programme (CTP)**

The Trust is a special children empowerment programme designed to assist in bringing up children who have suffered various forms of disabilities, discriminations and neglect to become useful and responsible citizens, using State of the Art facilities and methods of International standards. This programme was launched in 1999 under the auspices of Chief Stella Obasanjo, the First Lady of the Federal Republic of Nigeria. This project enjoys support of the wives of governors in the Country and has led to the development of "pet projects" by them. For instance Remi Tinubu has New Era Foundation, while Zainab Kure of Niger State is into empowerment scheme. Eki Igbinedion of Edo State established Idia Renaissance, while Titi Abubakar is into women trafficking and child labour eradication programme (WOTCLEF). These programmes have the potential of providing the needed socialization network for the economic, social and political empowerment of the girl-child.

iv. **Girl-Child Empowerment Nigeria (GCEN).**

This is a non-governmental organization aimed to help girls and young women to realize their potential, develop skills and achieve empowerment, and to encourage them to take up leadership position. It targets girls and young women who have become mothers at an early age. These girls were believed to be frequently denied their rights to education and other social-support mechanism. GCEN assist such girls to participate in social educational, health, political and economic activities to the benefit of themselves and the wider society. This scheme has the potential of reducing poverty and health risks associated with risk-taking behaviour among women in general.

**v. The Federation of Red Cross and Red Crescent Societies**

The Nigerian Red Cross Society (NRCS) and Red crescent Societies work with an increasing network of volunteers to relieve the situation of the most vulnerable. In this vein, programmes were developed on information about AIDs and support for victims of the disease. It works with mothers to spread the knowledge of basic health care and to improve children's health. They play a key role in vaccination campaign.

In Nigeria, the Red Cross enjoys support from participating national societies including Swedish Red Cross (supports the community-based health programme), the Finnish, Norwegian, German Red Cross societies (support disaster preparedness programme). Major relief programmes are funded with help from DFID and USAID. This has the potential of assisting helpless HIV positive women, girls and their new born babies in overcoming constraints faced in the acquisition of drugs for the treatment of AIDs/HIV.

**vi. Niger-Delta Women for Justice (NDWJ).**

A non-profit-making, non-governmental, civil society organization founded in 1998. The organization is a child of circumstances born out of over 40 years of economic and environmental neglect of the Niger-Delta region in Southern Nigeria, culminating in the militarization of the region over the past 10 years and increased human rights violation. NDWJ works in close collaboration with other grassroots organizations and women groups in Nigeria, especially in the Niger Delta. The Organization is committed to improving the personal, economic and educational status of women and ensuring that their environmental and human rights are upheld. This group thus will aspire for improved personal, economic and educational status of women on ensuring that their environmental and human rights are upheld. This would ensure the advocacy for the empowerment of the girl-child in the Niger-Delta.

**vii. Forum of Nigerian Women in Politics (FONWIP).**

The main focus of FONWIP is to promote women's empowerment and eradicate all forms of violence and discriminations against women. The group organizes seminars on empowerment and inequality; presents the women's political agenda to political parties, requests that government include at least 30% female representation in government appointments, attempts to increase officials' awareness of gender issues in public policies, and conduct workshops for women, who aspire to run for political offices, in which party leaders and government officials share their experiences. Thus would empower women politically in order to enhance her leadership skills and improve her participation in decision making. This has the potential of preparing the girl-child for leadership role.

**viii. PAN Africa Development Education and Advocacy (PADEAP)**

It was founded in 1997 as a strategic center for the co-ordination of Pan African Advocacy and Development Education Initiative. The mission of PADEAP is to create space and the enabling environment in which African people; their community, international NGOs and other parties in African Development can have dynamic engagement and dialogue on African development issues. It is a vehicle for the empowerment of disadvantaged and marginalized social groups especially youths, people with disability, refugees, displaced persons etc. through education and advocacy programme. This programme has the potential of publicizing human rights abuses through alerts, campaign and partnership with other organizations. This would invariably help in disseminating information on the realities of women lives and bringing about desired changes in girl-child situation.

**ix. Rotary Foundation – 3 H Project**

The Rotary three-year child spacing programme in Northern Nigeria and 3H (Health, hunger and humanity) grants are matching grants projects for children and women empowerment. The goal is to reduce infant and maternal mortality rates, by impressing on mothers the related health benefits of greater spacing between children. It supports reproductive health training programme and experts to increase contraceptive prevalence from 6% to 15% in the first 3 years. The 3H project work to educate not only the general population of northern Nigeria on these issues but also trains doctors, midwives and health workers on a variety of health care topics. This programme would assist women in the northern Nigeria to derive the anticipated benefits of such health-related initiative. This form of empowerment could translate into other forms of empowerment for the girl-child vis-à-vis technological, social and cultural upliftments.

**International Agencies****i. School Feeding Programme (SFP)**

The programme is being introduced in some states in Nigeria courtesy of the World Food Programme. This programme embraces making food available for pupils in school. The Genetically Modified Varieties (GMO) is part of this programme. It has been introduced in the world significantly since 1996 and 95% of such crops are only available in the U.S., Canada, Argentina and China. The biotech corporation promised that GM crops are safe, of better quality, cheaper and they are environmentally sustainable. It improves agricultural production. Activities of GMO are being promoted through the activities of USAID and USDA. The UN World Food programme has also become increasingly engaged in the spread of GM crops through its food aid scheme. This SFP will thus assist the girl-child in having access to good nutrition within the school hours. This has an implication on her nutritional status and growth.

**ii. UNICEF support to women's productive and income generating Activities.**

UNICEF's mandate and mode of operation allows it to maintain close cooperation with social sector ministries in developing countries and it has built its global reputation by addressing the strategies needs on behalf of women and children. Strategic needs are those derived from the imbalance in gender relationship and women's position in society. Practical needs are those that are formulated from immediate and concrete conditions of daily life. The Organization's work to meet the practical needs of women is carried out mainly in the sectors of health, education, water supply and sanitation and basic services. It also contributes more fundamentally changes through advocacy and institution building. It utilizes opportunities offered by these activities to influence change and provide support in the sphere of women's productive activities.

Under the income-generating scheme, strategies to reduce women's workloads have been introduced. These include technologies such as grinding mills, improved stoves and carts. This means that traditional income generating projects and components of programme has existed in many of its activities. In addition to the economic benefit of the scheme, there are also social benefits resulting from their income generating activities. Women are able to meet regularly, build solidarity, share ideas, interface with local officials and develop personnel and better understand their country's political and power system. The scheme's emphasis is on credit mechanism, recognizing women's limitation in areas with weak market economies.

**iii. United Nations "Memorandum of Cooperation" on Human Trafficking**

The memorandum has been signed within the framework of a programme against trafficking in minors and young women from Nigeria into

Italy for sexual purposes. This is being put in place by United Nations Interregional Crime and Justice Research Centre (UNCRI). The objective of this initiative is funded by the Italian government all aimed at promoting effective co-operation between Italy and Nigeria by upgrading analysis, legislative tools and operational instrument (task forces) to prevent and counter the trafficking in human beings and promote assistance to the victims. This has the potential of providing a common international legal space towards ensuring that the girl-child is no longer a victim of human trafficking. This will assist her in facing the challenges of life that might arise in the near future.

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## CHAPTER THREE

### 3.0. THEORETICAL AND CONCEPTUAL FRAMEWORK

Certain theories were considered in order to offer full explanation of the mechanism and context of socio-cultural factors affecting the girl-child empowerment. The concept is based on empowerment. The empowerment theory as postulated by Mosser (1993) acknowledges inequalities between men and women but women's subordination is seen to be based on factors such as men colonial and neo-colonial oppression, the origin of which is the family. Thomas and Pierson (1993) see the theory as "how people may gain collective control over lives, so as to achieve their interest as a group and a method by which social workers seek to enhance the power of people who lack it.

Improper conceptualization of needs and abilities of the rural women is a major problem because households are viewed as intact units with a male as the head and bread winner and rural women as dependants and object of welfare (Snyder, 1990). The most significant factors limiting the ability of rural women to expand their economic activities is basically the lack of control over productive resources. Control over resources can not be achieved unless women are exposed to ways of improving their productive abilities (Banmeke, 2000). This section attempts to highlight concepts and models put forward for women empowerment. Some of the propositions are descriptive, trying to pin point socio-cultural factors relating to girl-child empowerment, while others are prescribing – putting forward new ideas at improving girl-child empowerment.

#### 3.0.1 Structural functionalism

Swingewood (1991) and Goldschmidt (1996) posited that structural functionalism is associated with the early works of Comte, Spencer, Durkhiem and in the nineteenth and twentieth centuries with the works of Bronslaw M.. A.R. Radcliffe – Brown, T. Parsosns and R.Merton. An holistic approach was used by Durkhiem in explaining social phenomenon and the function it fulfills

in relation to the maintenance of the society as a whole. Durkhiem demonstrated his ability to think “contextually rather than atomistically” (Ogidi, 2000). Similarly, Malinowski and Raddiffe – Brown explicitly argued for a structural and systematic analysis of their studies of the pacific tribal communities.

On the other hand, society has regarded personality and culture as two important elements of a social system and that it is a process interposed by a “system of culturally structured and shared symbols (Swingewood, 1991). i.e. social system consists of actors interacting in a socio-cultural situation.

### **3.2. Models explaining role of women in society**

#### **3.2.1 Gender model**

The gender model views the life of women as conditioned by non-biological factors such as political and religious ideology, culture and the economic system (Alao, 2000). Gender relations are therefore constituted in terms of relation of power and dominance that structure the life chances of women and men. Whitehead (1997) opined that the rationale of the concept of gender makes it possible to distinguish the biologically founded sexual difference between women and men, from culturally determined differences between the roles given to or undertaken by women and men respectively in a given society.

#### **3.2.2. Welfare model**

The welfare model is a socio-policy approach for the benefit of a vulnerable group within the society. It assumes women as being passive recipients of development in that women have roles to play as mothers which account for their economic contribution to development. Their approach fails to meet gender needs because the natural role of women is not queried.

### **3.2.3. Anti-poverty model.**

This model gives recognition to the variety of reasons why majority of women in the third world fall into the deprivation group. It focuses on women's role and the need to provide them with basic productive resources. Anti-poverty model will be suitable if the issue of employment opportunities for women is addressed but it only solicited for women's capacity for self-determination.

### **3.2.4. Human capital model**

This model provides explanation to women's low wage. The model relates level of wage to the level of "human capital" i.e. education, training and skills) available in individuals. Women are believed to have a lower average level of skill than men. (Sinclair, 1991). Emphasis is being placed on skills of individuals, which could be acquired from within or outside the home. Higher paid jobs are earned by people with more human capital hence there is need to increase the educational opportunity given to women.

### **3.2.5. Empowerment model**

This model emphasizes the need for women to increase their power and have control over the choices of their lives. Power is therefore regarded as exchange rather than domination and control as is traditionally perceived. Through adequate control of productive resources, women are expected to influence their social and economic progress. This model does not mean that when women gain power, men will lose power. What it refers to is that women need to increase their capacity and generate more income (Danzer, 1994). They are expected to be self-reliant and self-confident.

This model recognizes the limitation posed by top-down bottom policy and canvassed for sustained and systematic efforts of women organizations and like-

mindful groups. The “bottom-up” approach to decision making will assist women to challenge their status within the society.

### **3.2.6. Sex-role model**

The conception of “role” as a basic structural concept crystallized in the 1930s and has been applied to gender issues (Carrigan *et al.*, 1997). In this context, “sex stratification” and “division of labour by sex” will be discussed. This is viewed from the perspective that men’s social positions are more valued than women’s. This model sees women and girls as subordinate sub-groups. “Division of labour by sex” sees men and women including boys and girls being assigned work and responsibilities. Invariably, men perform and occupy positions in public sphere while women’s work is restricted to private spheres. Women and girls produce the food consumed by the household and therefore lack power to change their socio-cultural situation. Since men’s role attracts more reward, it gives them edge over the women. This assertion might not be true for cases when both couples are educated and experienced.

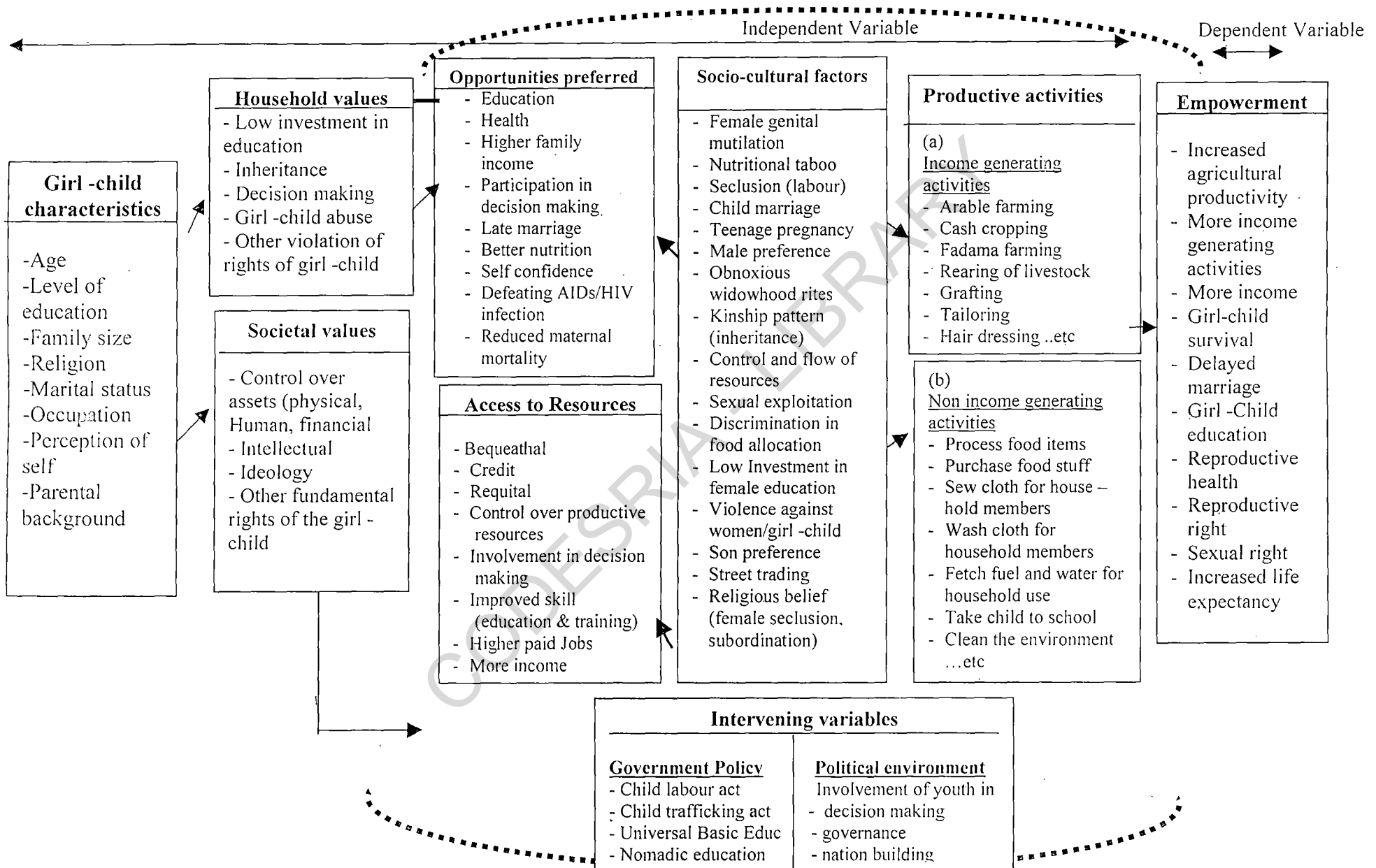
### **3.3. The conceptual framework of the study**

None of the models presented above can single-handedly address the socio-cultural factors affecting the girl-child empowerment in agrarian communities. There is therefore the need to harmonize the relevant ones in order to have a conceptual framework for the girl-child empowerment. Nonetheless, Serageldin (1991) recognised the importance of an enduring cultural identity, maintaining that there is a need for an integrated and integrating cultural framework which is necessary to have relevant effective institutions rooted in authenticity and tradition, yet open to modernization. This therefore leads to the conceptual framework for analyzing the socio-cultural factors affecting girl-child empowerment.

### **3.3.1. Explanation of the framework for analyzing the socio-cultural factors affecting girl-child empowerment.**

The conceptual framework is based on the premise that girl-child empowerment is influenced by home perception, societal perception, access to resources, social factors, cultural factors, opportunities proffered and productive activities. The intervening variables include political environment/government policy. The dependent variable is the level of empowerment of the girl-child. Therefore, attained level of empowerment emanates from interactions between the independent, intervening and the dependent variables. The girl-child interacts with social and cultural factors in the society, which would determine her level of empowerment. These socio cultural impediments, if removed would lead to higher level of involvement in agriculture culminating in increased agricultural production, more income generating activities, girl-child survival, delayed marriage and girl-child education. All these will help solve the problem of the future succession in agriculture as a result of ageing of the farming population. It will make more women to be involved in agriculture and ensure that they are involved at a higher productive level as a result of their empowerment.

Figure 1: Framework for analyzing socio-cultural factors affecting girl-child empowerment



## CHAPTER FOUR

### METHODOLOGY

#### 4.1. Area of study

The study was conducted in Nigeria – North West, North East, South West and South East. Nigeria is situated on the west coast of Africa, bordered by Benin Republic and Niger Republic in the west, Republic of Cameroun in the east, Chad and Niger in the North and Gulf of Guinea in the south. It covers a land area of 924,000 square kilometres with a population of 88.5 million (1991 census).

Nigeria has a tropical climate – dry season (November to March) and rainy season (April to October). The country consists of 3 dominant ethnic groups, the Yoruba of the south west; the Igbo of the east predominantly Christians, the Hausa/ fulani of the North predominantly Muslims.

Nigeria was rated as the 6<sup>th</sup> largest producer of crude oil which accounts for 80% of the Nation's export earnings. Agriculture accounts for 70% of total employment with the production of major cash crops such as cocoa, oilpalm, rubber, groundnut etc. The country is made up of 36 (thirty six) states and the Federal Capital Territory, Abuja.

For the purpose of this study, the country was divided into 4 zones representing UNICEF Zonal Offices and the Federal Capital Territory. The study area therefore include:

#### 1. The federal capital territory (Abuja)

Abuja, FCT covers an area of 8,000sq. km. The entire territory was carved out of 3 (three) states namely Niger state, Plateau state and Kwara state. The FCT records its highest temperatures during the dry season months, which are generally cloudless. Highest temperature during the dry season ranges from 30°C-37°C. Temperature drops considerably during the rainy season. Ecologically, the FCT is a transition area between the grassland zone of the far

north and the forest zones of the south. It shares the characteristics of forest and Savannah (grassland) zones. Its vegetation can support the growth of forest root crops and tubers like yams and cassava, while cereals and grains are grown in the Savannah zones. It consists of 6 LGAs. Extensive framing activities take place in Gwagwalada and Kuje where bush fallowing or outright shifting cultivation practices are used in the production of crops (Udo *et al.* 1993). Pikon Kore and Dobi were purposively selected in Gwagwalada Local Government Area.

## 2. Bauchi State

Bauchi state is one of the thirty political administrative states in Nigeria as demarcated in 1991. Hausa/Fulani dominates it. It consists of 23 Local Government Areas (LGAs). The state's southern and northern limits are demarcated by latitudes 9°30" north and 12°25" north respectively. The total land area covers about 64,605 km. About 80% of the people in most of the LGAs are dependent on farming. Maize, rice, cassava, groundnut and cotton cultivation are widespread while some large farms are being owned by few big farmers. Toro and Bauchi LGAs are major producers of tomatoes, potatoes, carrots and other farm garden products, which are sent to markets outside the state. In Misau, Beti and Shalludi were selected while Tsakani and Gwalameji were samples in Bauchi. Toro was sampled in Toro LGA of Bauchi State.

## 3. Kaduna State

It consists of 23 LGAs with quite a number of different ethnic groups. The state is located on the southern end of the high plain of northern Nigeria bounded by parallels 9°03" and 11°32", and extends from the upper River Mariga on 6°05"E to 8°48"E on the footslopes of the scarp of Jos Plateau. Kaduna state is a major producer of maize and sorghum. There is therefore an increasing demand for cereals for food, livestock feeds components as well as



raw materials for brewery industries. The state is involved in livestock production with several herds ranging from cattle (zebu), goats sheep and ram, pigs, rabbits and birds. Despite the poor rangeland conservation and management practices, Kaduna state still produces large quantity and quality livestock for consumption in the state and for inter-state trades. Substantial crop and livestock production activities take place in Igabi, Birnin Gwari and Giwa Local Government Areas of the state. In Kaduna State, old and new Turunku were sampled while Giwa was sampled in Giwa LGA of the State. Birnin Gwari and Anguwar Shittu communities were sampled in Birnin Gwari.

#### 4. Oyo State

The present area known as Oyo State came into being in 1991. Oyo state is made up of 32 LGAs. Although majority of the people of Oyo state are urban dwellers, most of them still work in the rural areas of the state and engage in one major primary activity or the other. Farming, fishing, lumbering and hunting are the major primary activities of most dwellers in the rural areas. Major crops grown include roots/tubers (yam, cassava), cocoa, grains (maize, guinea corn, rice and wheat), legumes (cowpea, groundnut), vegetables (okra, melon, tomatoes) and fruits (orange, pawpaw, plantain/banana, guava and cashew). The forest Savanna of the state provides good soil condition for growing fruits. Many villages and settlements in Afijio, Ibarapa, Ido and Oluyole LGAs are well known for fruit production. An important economic crop produced in the Savannah areas of the state is tobacco, much of which is supported by the British-American Tobacco Company (BATC). Intensive livestock breeding of animals such as guinea pigs, chicken, rabbits, guinea fowl, pigs, cattle, sheep and goats also take place in the state. Other crops and an important economic crop produced in Oyo State is Tobacco mainly produced in Ibarapa and Oyo Local Government Areas of the State with the support of Nigeria Tobacco Company (Udo *et al*, 1993). Old and New Eruwa

were sampled in Eruwa while samples were also drawn from Fashola and Jobele in Oyo west. In Saki, Ilua and Igbo Odogwu were sampled.

#### **4. Enugu State**

Agriculture ranks first in the people's economic activities. The state consists of 17 LGAs. Agricultural production in the state entails the production of staple foods like yam, cassava, maize, sweet potatoes, grain legumes, pawpaw, banana, plantain and vegetables. Income from the farm is supplemented by earnings from the sale of products from local economic tree crops like oil palm, cashew, kolanut, coconut, mangoes, bread fruit (ukwa), castor beans, soy beans. Most of these tree crops are located on the compound land farm plots. Most farming activities take place in Abakaliki and Nsukka while major fish farming activities take place around Orji River. A number of agricultural enterprises have been established to tap the agricultural potentials. The researcher sampled respondents from Camp 2, Iva Valley and Ugbo Odogwu in Enugu, Obukpa and Eden in Nsukka and Agbanaenyi and Orji-nato in Orji River of Enugu State.

#### **4.2. Study population.**

4.2.1. The population of the study consisted of farm families (agrarian communities where farming is their major occupation) comprising girls and boys (10-18 years) who are in and out of school, adult men and women (19-70 years). Adult men and women are included in the study population because of their relevant views on the roles played in decision making and childcare practices in the household concerning the girl-child compared with the boy child. An in-depth study of their views and perceptions towards the girl-child was also conducted with the aim of enhancing changes within the society when their views are adequately incorporated into the data collection.

#### 4.3. **Sampling procedure and sample size**

For the purpose of this study, the country was divided into 4 zones representing zones with UNICEF zonal offices and the Federal Capital Territory (FCT).

Zone A – South east zone covers Abia, Akwa Ibom, Anambra, Bayelsa, Benue, Cross River, Ebonyi, Enugu, Imo and River state. Zone B – South west covers Delta, Edo, Ekiti, Lagos, Ondo, Ogun, Osun and Oyo. Zone C – North west consist of FCT Abuja, Kaduna, Katsina, Kebbi, Kogi, Kwara, Niger, Sokoto, Zamfara while Zone D – North east consists of Adamawa, Bauchi, Borno, Gombe, Jigawa, Kano, Nassarawa, Plateau, Taraba and Yobe states.

The farm families interviewed are located in the food basket zones of the various states in Nigeria using extracts from Udo *et al.*, (1993). Purposive sampling method was used to locate farm families in the food basket zones of the various states in Nigeria. Communities in three LGAs out of the existing 23 LGAs of Kaduna State namely Igabi, Giwa and Birnin Gwari were interviewed. In Bauchi state, three agricultural communities in three communities out of the existing 23 LGAs namely Misau, Toro and Bauchi were sampled. In Oyo state, samples were drawn from three (3) LGAs; Ibarapa, Oyo Central, Oyo North out of the existing 32 LGAs. FCT has 6 LGAs out of which one (1) was sampled namely Gwagwalada. Enugu State has 19 LGAs out of which 3 were sampled (Enugu, Nsukka and Orji river). In all, a total of one hundred and thirty (130) boys, girls and adults respondents. Two IDIs were conducted in each of the communities to give a total of 26 IDIs. Opinions of leaders and elites were sought on the social and cultural factors operating in the communities vis-à-vis the empowerment of the girl-child in the various communities

Table 2: Composition of the sample based on the LGAs/Villages of the State.

State	No of LGA	LGA selected	Village	Communities	No. of in/out school respondents		No of adult respondents	No of IDI
					Female	Male		
Kaduna	23	Igabi	Turunku	Old Turunku, New Turunku	10	10	10	2
		Giwa	Giwa	Giwa	10	10	10	2
		Birnin Gwari	Birnin Gwari	Birnin Gwari and Anguwar shitu	10	10	10	2
Bauchi	23	Misau	Misau	Beti and Shalludi	10	10	10	2
		Toro	Toro	Toro	10	10	10	2
		Bauchi	Bauchi	Tsakani and Gwalameji	10	10	10	2
Oyo	32	Ibarapa	Eruwa	Old Eruwa and New Eruwa	10	10	10	2
		Oyo West	Oyo	Fashola and Jobele	10	10	10	2
		Oyo North	Saki	Ilua and Igbo Odogwu (Ifedapo LGA)	10	10	10	2
Enugu	19	Enugu	Enugu	Camp 2, Iva valley, Ugbo Odogwu	10	10	10	2
		Nsukka	Nsukka	Obukpa and Eden	10	10	10	2
		Orji River	Orji river	Agbalaeyi and Orji-nato	10	10	10	2
FCT	6	Gwagwalada	Gwagwalada	Pikon-kore and Dobi	10	10	10	2
<b>TOTAL</b>					130	130	130	26

States having UNICEF zonal offices was purposively selected. These include Kaduna state representing the North west, Bauchi in the North east, Enugu in South East, Oyo in South West and the Federal Capital Territory making a total of 5 (five) states. Ten (10) each of boy, girl and adults were selected from each of the LGAs in each of the states using a household listing. This involves selecting the nth subject or item from serially listed population. This means, selecting every 5<sup>th</sup> or 10<sup>th</sup> household after the first, depending on the number of households in a community. In each of the households. the researcher identified a boy, girl and adult for sampling through systematic approach. At least 10% of the LGAs in each of the state was purposively selected based on the study of Udo *et al.*, (1993) on the food basket zones in Nigeria.

#### **4.4. Data collection procedure**

The data for this study were collected from primary sources using questionnaire, which was administered as interview schedules on boys and girls (10-18 years), and adult men and women (19-70 years). A combination of household survey and in-depth interviews were adopted in order to generate enriched data.

##### **4.4.1. Interview schedule**

Interview schedule for respondents were used to gather information on girl-child's roles within households, allocation of resources in the household, sexuality and perception of the girl-child on girl hood. Interview schedule administered on adults was used to elicit information on the socio-cultural and demographic characteristics, reproductive and fertility preferences, their perception of gender role, pattern of child care practices, spousal communication in decision making, allocation of resources at household level, discriminatory practices at the household level and cultural construction of girl hood.

##### **4.4.2 In-depth interview (IDI).**

Twenty-six (26) IDIs were conducted on adult male and females in 4 states and FCT, making a total of 2 per LGA. Leaders and elites were identified by the researcher with the assistance of the extension agents from the various communities. The interview focused on beliefs, attitudes, common practices regarding childcare, gender relations, discriminatory practices, cultural perception of the girl-child.

#### **4.5. Validation of instrument**

Experts in the field of Agricultural Extension and Rural Development validated the instrument for data collection. Both face and content validity of

the interview schedule was carried out with the assistance of experts in the field. This was followed by the review of the interview schedule. The pre-test validation was conducted using 30 respondents who were randomly drawn from Odeda, Ogun State. Odeda was purposively selected due to the fact that agricultural activities take place in the community. Also, other ethnic groups apart from Yorubas are resident in the area. This was conducted in order to detect some possible ambiguous statements and those that may need re-framing as deemed necessary.

#### **4.6. Reliability of instrument.**

The reliability of the instrument was conducted using test-retest method. A sample of 30 respondents was involved by random selection from a Local Government Area in Ogun State. The total score for each period was computed and Pearson's Product Moment Correlation Coefficient (PPMC) was used to determine the agreement between the two tests. A reliability coefficient of  $r=0.97$  justified the reliability of the instrument.

#### **4.7. Measurement of variables**

The dependent variable for this study is the level of empowerment of the girl-child. The independent variables include demographic characteristics, prevailing socio-cultural practices, societal attitudes to the girl-child, productive activities, opportunities proffered, level of participation in agriculture and access to resources.

- i. **Age:** Respondents were asked to state their actual age.
- ii. **Level of education:** Respondents were asked to state their educational qualification from the following: Non-formal education, uncompleted and completed primary education, uncompleted and completed secondary/technical education.

- iii. **Religion:** Respondents were required to indicate their religion as Islam, Orthodox Christian, Roman Catholics, Pentecostal, Traditional, others.
- iv. **Marital status:** Respondents were asked to indicate if they are single, married, separated, divorced or widowed.
- v. **Place of origin:** Respondents were asked to state their place of origin and ethnic origin as Yoruba, Igbo, Hausa and others.
- vi. **Occupation:** Respondents were asked to indicate father's/mothers occupation as farming, artisan, petty trading, civil servant etc.

#### **Prevailing socio-cultural practices.**

The respondents were asked to indicate the socio-cultural practices that are prevalent within their communities. The frequency of the practices was sorted using 3 point scale of "always" = 3, "occasionally" = 2, and "never" = 1. The total score of each respondent was added to compute the socio-cultural practices score. There were 20 items. The total score of respondents for items indicated were expressed with the maximum score obtained being 60 and minimum score of 20.

#### **Existing pattern of girl-child protection**

Respondents were asked whether or not they feel that certain pattern of girl-child protection practices exist in their communities and the frequency to which the girl-child has access to them. The scores were summed up. The maximum score was 52 while the minimum score was 13.

#### **Societal values**

Views of respondents on what they feel should be the frequency of access of the girl-child to certain institutions was sought. Attitude of members

of the society on girl-child was scored using 4 point scale. “Very often” = 4. “often”=3, “rarely”=2 and “never” = 1.

### **Level of participation in agriculture**

A profile of all existing agricultural activities was collated against which respondents were asked to indicate

- i) Those they engage in (Yes or No response)
- ii) The rate at which they engage in these activities on a Likert-type 5 point scale (very regularly =4, regularly =3, occasionally =2, seldomly = 1 and Never = 0.

### **Productive activities**

#### **(a). Income generating activities**

These are activities that are being performed by girls to earn a living and to enhance household food security. Respondents were asked to indicate from the list provided possible income generating activities they were involved in and the annual proceeds there-from.

#### **(b). Non-income generating activities**

Level of involvement in non income generating activities was measured using 3-point scale of “very frequently” = 3, ‘frequently’=2 and ‘rarely’=1

### **Perception of the girl-child on discriminations at the household and community level**

This refers to the feelings or opinions of the girl-child towards discriminations in the society. Respondents were asked if they perceived certain forms of discriminations as an abuse of the rights of the girl-child rights. Their responses were evaluated using a 4-point scale of “high perception” =3. “Medium perception” = 2 and “low perception” = 1 and “not existing” = 0.



### **Values placed on the roles of the girl child by the society.**

Respondents were asked to indicate roles performed by girls in their communities and the values placed on such.

### **Access to productive resources**

The extent of access to productive resources by girls were measured by listing these productive resources and scores assigned to them accordingly indicating the extent to which girls have access to these productive resources.

Access to each of the productive resources was categorized as follows:

### **Level of empowerment**

The degree to which the girl-child is empowered was measured by access to resources, involvement in decision-making and control over resources such as high, medium, low and nil.

Scores were assigned to the various items as “high”=3, “Medium” = 2, “Low” =1 and “nil”=0 for 28 item scale. Maximum and minimum scores were calculated as 227 and 1.

### **In-Depth Interview**

Leaders and elites were identified in the various communities through the assistance of the extension agents in the various communities. Both male and female were interviewed in each of the communities. Discussants in the interview were asked about samples. Discussants in the interview were asked about their opinions on certain cultural practices such as female circumcision, son's preference, education and moral training of children. Discussions feature on whether or not children are expected to share household chores or assigned common household chores. Social interaction is related to the well-being of children, hence discussants in focus group were asked to give their opinions on whether or not girls should be under greater control than boys. Discussions

were also raised on girl-child inheritance rights because traditionally females are not expected to inherit properties. Should girls have nothing to do with farm land?. Should they inherit their husband's properties and not their father's properties?.

## **4.8. Data Analysis**

### **4.8.1 Descriptive statistics**

The descriptive statistics used include frequency counts, percentages and mean which were used to describe the demographic characteristics of the respondents, prevalence of socio-cultural practices, existing pattern of girl-child protection practices, societal values, level of participation in agriculture, involvement in productive activities, perception of respondents on discriminations at the household and community levels, values placed on the roles of the girl-child, access of the girl-child to productive resources and her level of empowerment.

Other descriptive statistics used are tables, pie charts and bar charts used to present data for better clarity.

### **4.8.2. Inferential statistics**

This focus on the relationship between the dependent and independent variables. The set hypotheses were tested at 0.05 level of significance

Chi square ( $X^2$ ) was used to test the relationship between the demographic characteristics of the Nigerian girl-child and her level of empowerment. Hypotheses two (2) and two b (2b) were tested using Pearson Product Moment Correlation (PPMC) while hypotheses three and four were tested using analysis of variance (ANOVA) while 3 (three) b (3b) and four b (4b) were tested using PPMC. Hypothesis five and five b (5b) were tested with Pearson Product Moment Correlation (PPMC), while regression

analysis was used to bring out the combined contribution of the socio-cultural practices to the level of empowerment of the girl-child.

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## CHAPTER FIVE

### 5.0. RESULTS AND DISCUSSION

The results of this study are presented and discussed in terms of demographic characteristics of the respondents, the prevailing socio-cultural factors, existing pattern of girl-child protection, societal values/attitude to children rights, level of participation in agriculture, respondents productive activities, perception of discriminations at household and community levels, values placed on the roles of girl-child by the society, access to productive resources and respondents' level of empowerment.

#### 5.1. Demographic characteristics of respondents

Table 3 shows that majority (68.20%) of the respondents are between 10-20 years, while 18.21 percent are between 21-30 years. About 6 percent of the respondents are over 50 years of age. The mean age of the respondents is 23.08 years with the minimum being 10 years, and the maximum being 80 years. This means that majority of the respondents are young and still very active. They are still in their productive stage. Article 1 of the convention on the Rights of the Child (CRC) (1996) indicates that all persons under the age of 18 are children. This result is due to the fact that this study conscientiously focused on young ones (particularly girl-child) as its major unit of analysis.

Table 3 further reveals that 38.72 percent of the respondents have no formal education, while about 52 percent attended primary school. Only 2.82 percent completed secondary school while 2.31 percent had tertiary education. This indicates that most of the respondents have one form of formal education or the other. Thus majority of the respondents are literate. This result is partially in line with that of Okeke *et al.* (1999) who found out that children drop out of school for apprenticeship, artisanship or business.

The table further shows that the religious practices of the respondents where 57.95 percent of them were Muslims while 38.46 percent belong to the

Table 3: Frequency and percentage distribution of respondents by demographic characteristics

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		FCT (n=30)		TOTAL (n=390)	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq	%
<b>Age (years)</b>												
10-20	62	68.89	63	70.00	61	67.78	60	66.67	20	66.67	266	68.20
21-30	15	16.67	6	6.66	7	7.77	6	6.67	4	13.33	38	9.74
31-40	10	11.11	5	5.56	9	10.00	7	7.78	2	6.67	33	8.47
41-50	3	3.33	8	8.89	7	7.77	10	11.11	2	6.67	30	7.69
>50	0	0.00	8	8.89	6	6.68	7	7.77	2	6.67	23	5.90
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100.0</b>
<b>Education</b>												
No formal education	30	33.33	31	34.44	33	36.67	48	53.33	9	30.00	151	38.72
Pry. Uncompleted	11	12.22	20	22.22	30	33.33	20	22.22	4	13.33	85	21.79
Pry completed	39	43.33	34	37.78	22	24.44	15	16.67	10	33.33	120	30.77
Sec. Uncompleted	2	2.22	3	3.33	4	4.44	3	3.33	2	6.67	14	3.59
Sec. Completed	6	6.67	2	2.22	0	0.00	2	2.22	1	3.33	11	2.82
Poly/technical/ university	2	2.22	0	0.00	1	1.11	2	2.22	4	13.33	9	2.31
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100.0</b>
<b>Religion</b>												
No response	2	2.22	2	2.22	3	3.33	7	7.78	0	0.00	14	3.59
Islam	69	76.67	0	0.00	74	82.22	68	75.56	15	50.00	226	57.95
Christianity	19	21.11	88	97.78	12	13.33	15	16.67	15	50.00	149	38.46
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100</b>
<b>Marital Status</b>												
No response	2	2.22	0	0.00	4	4.44	5	5.55	0	0.00	11	2.82
Single	60	66.67	60	66.67	51	56.67	51	56.67	18	60.00	240	61.54
Married	27	30.00	24	26.67	25	27.78	27	30.00	9	30.00	112	28.72
Separated/widowed/divorced	1	1.11	6	6.67	10	11.11	7	7.77	3	10.00	27	6.92
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100</b>

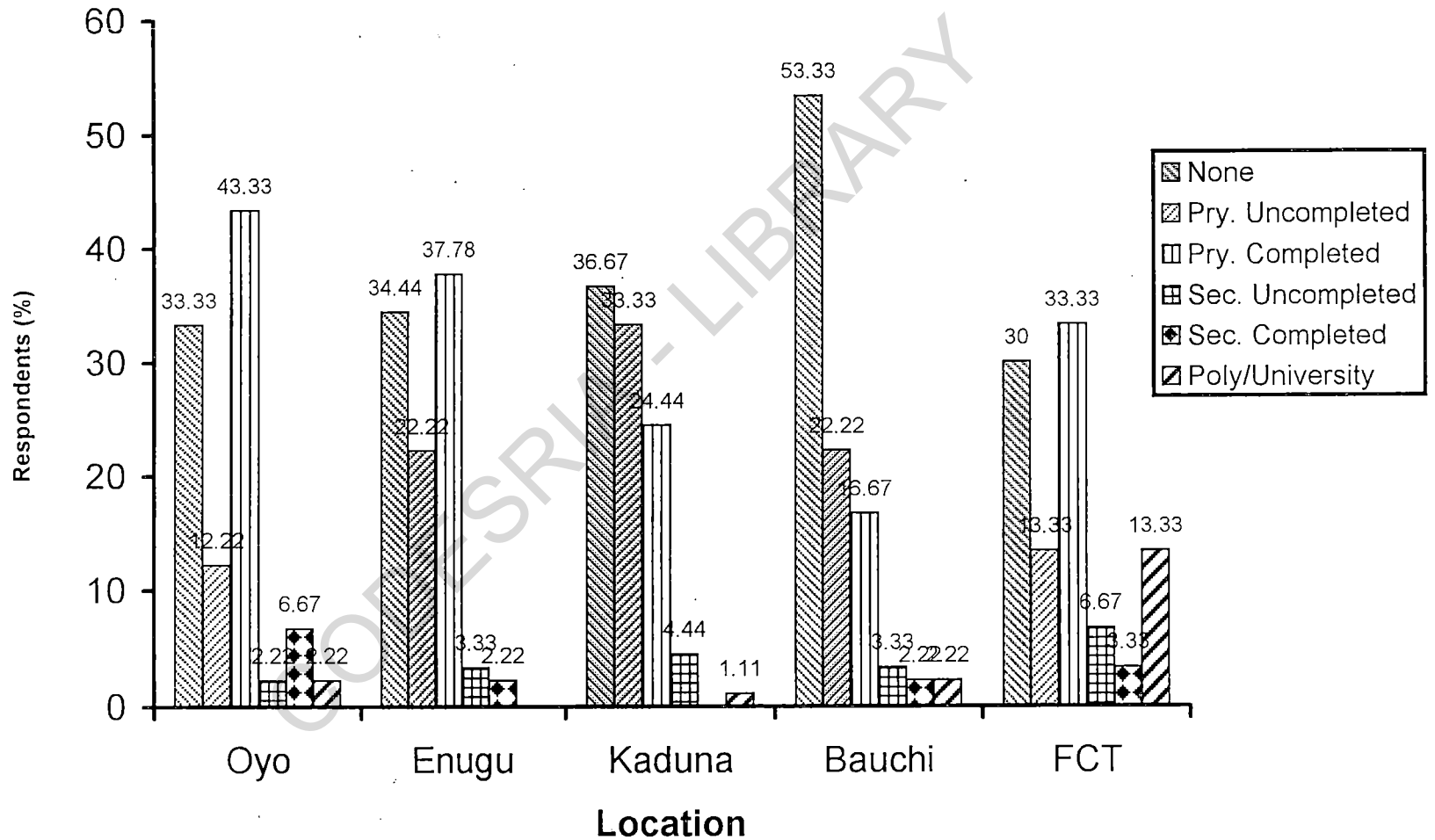


Fig. 2: Distribution of respondents on educational level

Christian faith. This means that in the northern part of the country, Islamic religion has a strong hold, and this could have effect on the development of the girl-child. Religion definitely has a strong influence on participation of both children and women in cultural, political and some economic activities. This premise agrees with the findings of Unicef (2001) that religion has brought about low levels of female participation in politics, administration and governance.

Results obtained on table 3 also indicate that 61.54 percent of the respondents are single, 6.92 percent were separated/widowed/divorced while 28.72 percent were married. This could be an indication that most of the respondents studied are young and still under the care of their parents. The age distribution of respondents may thus be an important factor explaining this result.

## **5.2. Other demographic characteristics of respondents**

Table 4 shows the ethnic background of respondents, which indicates that 38.72 percent of the respondents are Hausas, 24.36 percent are Yorubas while 24.87 percent are Igbos. Other tribes identified by the study are Fulanis, Udomas, Egbiras, Jarawa, Kufai, Ribina, Ilimuro, Gusawa, Sanga, Buli and Gyerawa. All these account for 6.67 percent of the respondents. Hausas form a larger proportion due to the fact that of the 4 states, 2 states in the North – Kaduna and Bauchi; as well as the Federal Capital Territory (FCT) were included in the study.

Results on table 4 also shows that 31.29 percent of the respondents had no occupation, 37.67 percent are into trading/artisanship while only 13.85 percent have farming as their major occupation. Some of the respondents recorded no occupation because many of them are students. Occupation is a tool for individual's empowerment. It improves the quality of

Table 4: Other demographic characteristics of respondents

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		F CT (n=30)		TOTAL (n=390)	
<b>Ethnic Background</b>	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
No response	3	3.33	0	0.00	5	5.56	12	13.33	1	3.33	21	5.38
Yoruba	87	96.67	1	1.11	2	2.22	1	1.11	4	13.33	95	24.36
Igbo	0	0.00	88	97.78	2	2.22	6	6.67	1	3.33	97	24.87
Hausa	0	0.00	0	0.00	79	87.78	70	77.78	2	6.67	151	38.72
Others	0	0.00	1	1.11	2	2.22	1	1.11	22	73.33	26	6.67
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100.00</b>
<b>Occupation</b>												
None	28	31.11	36	39.99	25	27.17	26	28.89	7	23.33	122	31.29
Farming	7	7.77	17	18.88	15	16.67	10	11.11	5	16.67	54	13.85
Artisan	29	32.22	15	16.67	9	10.00	14	15.56	6	20.00	73	18.72
Trading	20	22.22	16	17.78	19	21.11	16	17.78	3	10.00	74	18.97
Civil servant	3	3.33	6	6.67	21	23.33	22	24.44	8	26.67	60	15.38
Others	3	3.33	0	0.00	1	1.11	2	2.22	1	3.33	7	1.79
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100.00</b>
<b>Household size</b>												
None	7	7.78	8	8.89	20	22.22	35	38.89	3	10.00	73	18.72
1-5	2	2.22	13	14.44	5	5.56	10	11.11	8	26.67	38	9.74
6-10	27	30.00	49	54.45	21	23.33	20	22.22	7	23.33	124	31.79
11-15	22	24.45	17	18.89	11	12.22	23	25.56	4	13.33	77	19.74
16-20	13	14.44	1	1.11	13	14.45	2	2.22	5	16.67	34	8.72
21-25	5	5.56	2	2.22	8	8.89	0	0.00	3	10.00	18	4.62
25-30	14	15.56	0	13.33	12	13.33	0	0.00	0	0.00	26	6.67
<b>Total</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>90</b>	<b>100.00</b>	<b>30</b>	<b>100.00</b>	<b>390</b>	<b>100.00</b>



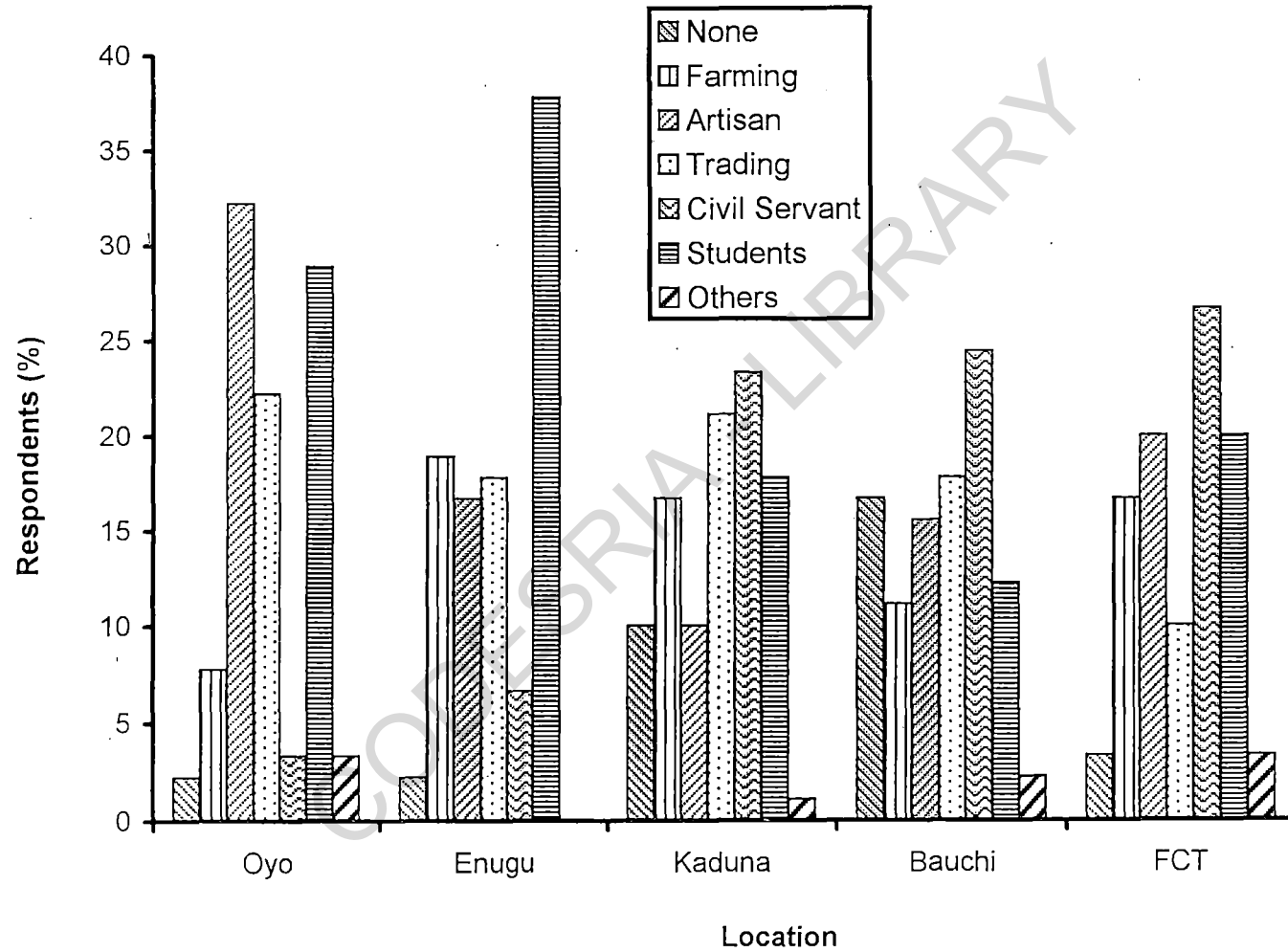


Fig. 3: Distribution of respondents on occupation

life of all individuals and also contributes to national development. In most of the agrarian communities sampled, especially in Kaduna and Bauchi States, most farmers combine farming with civil service as well as other occupation. Thus, none of these enterprises is mutually exclusive for the households as they combine one form of occupation with another in order to meet the household food requirement and augment their living standards. This fact is supported by Okafor *et al.* (1996) who discovered that rural dwellers have several income generating activities.

### **5.3. The Occupation of Parents of Boy and Girl Respondents**

Table 5 shows that many of the boys (45.38%) and girls (53.07%) indicated their mother's occupation as petty trading while only 19.23 percent of boys and 14.62 percent of girls indicate farming as their mother's occupation. Many mothers from Kaduna (30%) and Bauchi (44%) are not working, as reported by boy and girl respondents. This means that majority of the women are traders. Most women in this part of the country undergo seclusion and hence engage in activities that are home bound. Socially, women that are not working have several activities that they do at home such as processing, weaving, grafting etc which are not considered as occupation because they are not done for the primary reason of income generation. Hence, many of the women play the primary role of housewives in addition to female seclusion (kulle). This could have implication on their economic status. Moreso, women are viewed as farmers' wives even though they produce food and agricultural raw materials while men are seen as farmers. This finding therefore agrees with Olawoye (1997) and CGSPS (1998). Hence women's work and contribution to production are rendered invisible. For instance, CGSPS (1998) discovered that in Ibo land, there is a distinction between men's crops and

Table 5: Distribution of boy and girl respondents according to parents' occupation

	OYO		ENUGU		KADUNA		BAUCHI		F CT		TOTAL	
<b>Mother's Occupation</b>	Boys (n=30)	Girls (n=30)	Boys (n=30)	Girls (n=30)	Boys (n=30)	Girls (n=30)	Boys (n=30)	Girls (n=30)	Boys (n=10)	Girls (n=10)	Boys (n=130)	Girls (n=130)
Farming	9 (30.00)	3 (10.00)	10 (33.33)	6 (20.00)	4 (13.33)	6 (20.00)	1 (3.33)	1 (3.33)	1 (10.00)	3 (30.00)	25 (19.23)	19 (14.62)
Artisan	5 (16.67)	4 (13.33)	1 (3.33)	2 (6.67)	2 (6.67)	2 (6.67)	1 (3.33)	3 (10.00)	1 (10.00)	1 (10.00)	10 (7.69)	12 (9.23)
Petty trading	16 (53.33)	21 (70.00)	14 (46.67)	18 (60.00)	9 (30.00)	11 (36.67)	16 (53.33)	15 (50.00)	4 (40.00)	4 (40.00)	59 (45.38)	69 (53.07)
Civil servant	-	1 (3.33)	4 (13.33)	2 (6.67)	2 (6.67)	1 (3.33)	2 (6.67)	2 (6.67)	-	-	8 (6.15)	6 (4.62)
None	-	1 (3.33)	1 (3.33)	2 (6.67)	13 (43.33)	10 (33.33)	10 (33.33)	9 (30.00)	4 (40.00)	1 (10.00)	28 (21.54)	23 (17.69)
Others	-	-	-	-	-	-	-	-	-	1 (10.00)	-	1 (0.77)
<b>Father's Occupation</b>												
Farming	18 (60.00)	20 (66.67)	16 (53.33)	17 (56.67)	11 (36.67)	19 (63.33)	8 (26.67)	9 (30.00)	5 (50.00)	5 (50.00)	58 (44.62)	70 (53.85)
Artisan	3 (10.00)	4 (13.33)	4 (13.33)	1 (3.33)	1 (3.33)	-	2 (6.67)	2 (6.67)	-	-	10 (7.69)	7 (5.38)
Petty trading	8 (26.67)	3 (10.00)	2 (6.67)	3 (10.00)	2 (6.67)	3 (10.00)	1 (3.33)	2 (6.67)	1 (10.00)	-	14 (10.77)	11 (8.46)
Civil servant	1 (3.33)	2 (6.67)	6 (20.00)	6 (20.00)	7 (23.33)	3 (10.00)	10 (33.33)	6 (20.00)	1 (10.00)	4 (40.00)	25 (19.23)	21 (16.15)
Others	-	1 (3.33)	2 (6.67)	3 (10.00)	9 (30.00)	5 (16.67)	9 (30.00)	1 (3.67)	3 (30.00)	1 (10.00)	23 (17.69)	11 (8.46)

women's crops, yet women work on their husband's farm. Women account for 70 percent of food produced and contribute about 50% of the labour force (Nosike, 1990).

Table 5 further shows that most of the respondents (boys - 44.62%, girls - 53.85%) cited their father's occupation as farming while 10.77 percent of boy and 8.46 percent of girl respondents cited their father's occupation as petty trading. This shows that majority of the respondents in the study area have farming as their major occupation in addition to other income generating activities. Men in the Nigerian system are seen as breadwinners (CGSPS, 1998).

#### **5.4. Respondents household size**

Table 6 shows that 33.85 percent of girl and boy respondents have household sizes of between 6 and 10, while only 5.38 percent of boy and 7.69 percent of girl respondents have household size of 1-5 persons. Also the smallest (0.77%) household size for girls consists of 21-25 persons. It thus shows that 35.39 percent of boy and 38.46 percent of girl respondents have household sizes greater than 10, with mean household size being 11 members. In African setting, large household size is rampant due to the fact that more hands are needed on the farm. This finding is in line with that of Daramola (2002) who found out that 45.10 percent of respondents have a household size of 6-10 persons while only 0.9 percent of the respondents have a household size of more than 20 persons. Involvement of most farm families in farm work necessitates their keeping of relatively large household members. The result obtained could be due to the fact that extended family members are accommodated and integrated into the family setup, who serve as family labour on the farm.

Table 6: Distribution of boy and girl respondents according to household size

	OYO (n=60)		ENUGU (n=60)		KADUNA (n=60)		BAUCHI (n=60)		F CT (n=20)		TOTAL (n=260)	
Household size	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
None	4 (13.33)	1 (3.33)	2 (6.67)	2 (6.67)	8 (26.67)	8 (26.67)	17 (56.67)	13 (43.33)	2 (20.00)	1 (10.00)	33 (25.38)	25 (19.23)
1-5	1 (3.33)	-	4 (13.33)	3 (10.00)	1 (3.33)	1 (3.33)	-	1 (3.33)	1 (10.00)	5 (10.00)	7 (5.38)	10 (7.69)
6-10	9 (30.00)	12 (40.00)	18 (60.00)	18 (60.00)	9 (30.00)	6 (20.00)	6 (20.00)	7 (23.33)	2 (20.00)	1 (50.00)	44 (33.85)	44 (33.85)
11-15	9 (30.00)	8 (26.67)	6 (20.00)	7 (23.33)	4 (13.33)	4 (13.33)	7 (23.33)	9 (30.00)	3 (30.00)	1 (10.00)	29 (22.31)	29 (22.31)
16-20	3 (10.00)	5 (16.67)	-	-	2 (6.67)	6 (20.00)	-	-	1 (10.00)	1 (10.00)	6 (4.62)	12 (9.23)
21-25	1 (3.33)	1 (3.33)	-	-	1 (3.33)	-	-	-	1 (10.00)	1 (10.00)	3 (2.31)	1 (0.77)
26-30	3 (10.00)	3 (10.00)	-	-	5 (16.67)	5 (16.67)	-	-	-	-	8 (6.15)	8 (6.15)

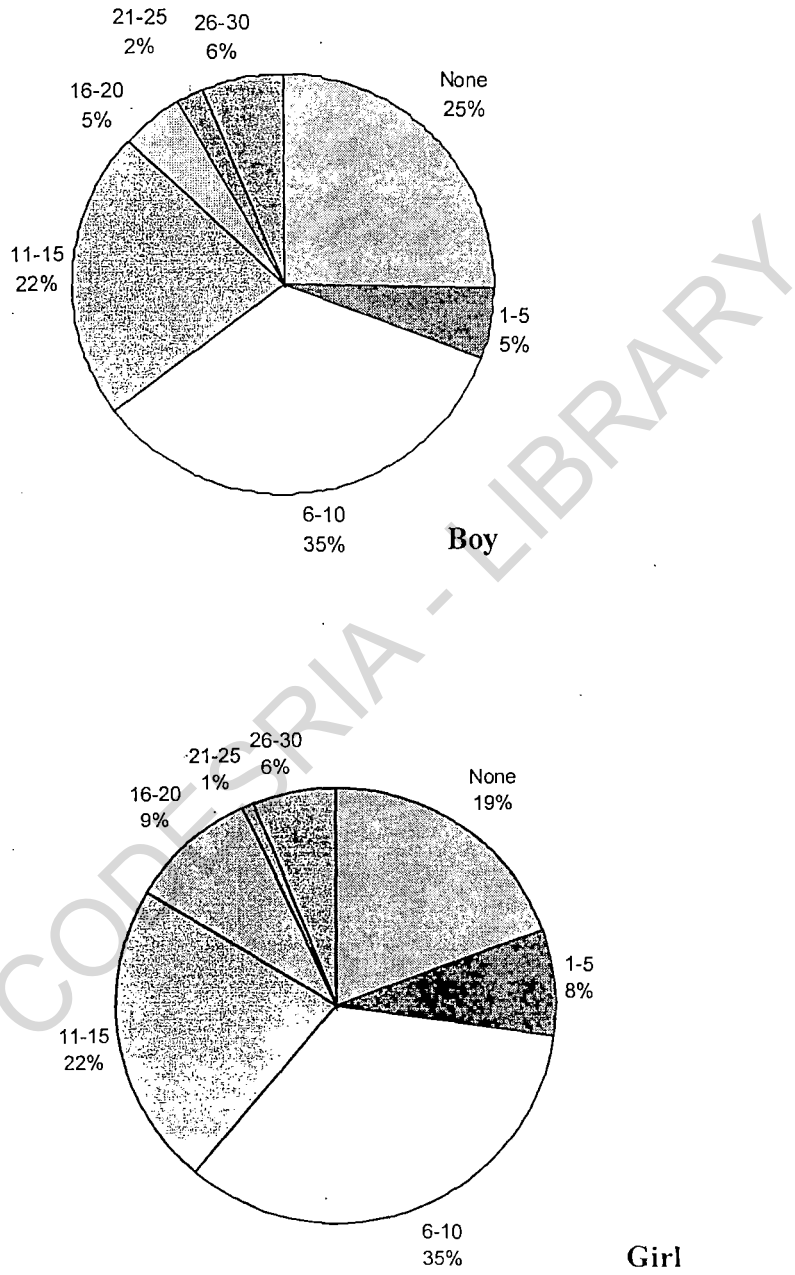


Fig. 4: Distribution of boy and girl respondents on household size

### 5.5. Prevalence of socio-cultural practices

The socio-cultural practices that are prevalent in the study area were assessed. The assessment was with respect to its effect on the level of empowerment of the girl-child. The results are as shown in Table 7.

Table 7 shows that the practice of female genital mutilation (FGM) is a common practice in Oyo State as indicated by 98.87 percent of the respondents, followed by street trading (97.7%) and widowhood rites (93.3%) while only 7.78 percent reported the practice of ritual for first menstruation as being predominant in the study area. This means that despite all the efforts of government and non-governmental agencies at eradicating FGM, this practice was found to be prevalent in this area. This supports the finding of UNDS (1998) which detected that the practice of FGM is so prevalent especially in the southern part of the country as it recorded the highest number of cases of FGM, accounting for one quarter of the estimated 115-130 million cases in the world. The young and old people interviewed in the State noted that the practice is still very much in place in the communities.

Table 7 further reveals that in Enugu State, over 90 percent of respondents reported that street trading, widowhood rites and high bride price are prevalent practices in the State while only 42 percent of respondents believed that low investment in female education is in practice. This is an indication that street trading, widowhood rites and high bride price payment are serious problems, while low investment in female education is considered the least problem in the state. CGSPS (1998) found out that street trading has led to most girls being molested sexually. The practice of the payment of high bride price is also in agreement with the findings of Okafor (1996) who opined that poor parents give their daughters away in marriage to wealthy men because they believed that wealthy-in-laws can elevate the economic status of their

Table 7: Respondents' perception of prevailing socio-cultural practices

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		FCT (n=30)		TOTAL (n=390)	
	Freq/%	Rank	Freq/%	Rank	Freq/%	Rank	Freq/%	Rank	Freq/%	Rank	Freq/%	Rank
Female Genital Mutilation	89 (98.89)	1	73 (81.11)	12	79 (87.78)	12	65 (72.22)	19	9 (30.00)	20	315 (80.77)	12
Nutritional taboo	62 (68.89)	13	64 (71.11)	13	79 (87.78)	12	76 (84.44)	17	13 (43.33)	19	294 (75.38)	14
Seclusion during labour	68 (75.56)	10	80 (88.89)	7	79 (87.78)	12	79 (87.78)	12	18 (60.00)	18	324 (83.08)	10
Early marriage	69 (76.67)	8	76 (84.44)	10	84 (93.33)	8	81 (90.00)	8	30 (100.00)	1	340 (87.18)	7
Teenage Pregnancy	69 (76.67)	8	83 (92.22)	5	83 (92.22)	10	83 (92.22)	5	30 (100.00)	1	348 (89.23)	6
Shyness	72 (80.00)	7	48 (53.33)	17	86 (95.56)	4	77 (85.56)	15	27 (90.00)	14	310 (79.49)	13
Male preference	38 (42.22)	16	83 (92.22)	5	87 (96.67)	2	81 (90.00)	8	30 (100.00)	1	319 (81.79)	11
Widowhood rites	84 (93.33)	3	86 (95.56)	1	88 (97.78)	1	82 (91.11)	7	30 (100.00)	1	370 (94.87)	2
High bride price	48 (53.33)	14	84 (93.33)	4	87 (96.67)	2	82 (91.11)	7	28 (93.33)	13	329 (84.36)	8
Initial ritual for first menstruation	7 (7.78)	20	58 (64.44)	15	13 (14.44)	20	25 (27.78)	20	20 (66.67)	17	123 (31.54)	20
Kinship pattern (inheritance)	64 (71.11)	11	75 (83.33)	11	81 (90.00)	11	79 (87.78)	13	29 (96.67)	11	328 (84.10)	9
Control of resources	79 (87.78)	4	85 (94.44)	3	85 (94.44)	7	86 (95.56)	3	30 (100.00)	1	365 (93.59)	3
Tribal mark	64 (71.11)	11	46 (51.11)	18	67 (74.44)	15	87 (96.67)	2	24 (80.00)	15	288 (73.85)	15
Sexual exploitation	7 (7.78)	19	53 (58.89)	16	62 (68.89)	17	77 (85.56)	15	30 (100.00)	1	229 (58.72)	19
Discrimination in food allocation	27 (30.00)	18	44 (48.89)	19	60 (66.67)	18	75 (83.33)	18	30 (100.00)	1	236 (60.51)	18
Low investment in female education <sup>1</sup>	44 (48.89)	15	38 (42.22)	20	59 (65.56)	19	80 (88.89)	12	30 (100.00)	1	251 (64.56)	17
Violence against girl child	38 (42.22)	16	62 (68.89)	14	66 (73.33)	16	85 (94.44)	4	21 (70.00)	16	272 (69.74)	16
Street trading	87 (96.67)	2	86 (95.56)	1	84 (93.33)	8	88 (97.78)	1	30 (100.00)	1	375 (96.15)	1
Female seclusion	77 (85.56)	6	77 (85.56)	9	86 (95.56)	4	83 (92.22)	5	30 (100.00)	1	353 (90.51)	5
Female subordination	79 (78.78)	4	79 (87.78)	8	86 (95.56)	4	82 (91.11)	7	29 (96.67)	11	355 (91.03)	4



family. As a result, some girls are often married off as early as possible, thereby being denied the acquisition of education. CGSPS (1998) further detected that girls are given away in marriage at an early age, while high dowry or bride price is paid on such girls. According to the literature cited, widows in some cases might be asked to mandatorily refund the bride price. In Igbo land, attainment of economic status of the man is often a requirement for marriage probably because of the huge financial expenses required. In reaction to the issue of high bride price, a discussant revealed that:

“this is a major practice responsible for the high incidence of unmarried single ladies within the communities”.

Furthermore, investment in female education was considered high by most (over 50%). This assertion agrees with Unicef (2001b), which discovered that in states such as Akwa-Ibom, Anambra, Edo, Enugu and Rivers, girls greatly outnumber boys at Junior Secondary Level. In Anambra State, twice as many boys were reportedly enrolled in 1996. The boys in these states learn trades while girls go to school. This could mean that in Enugu State, the socio-economic environment favours girl-child education. This is expected to prepare the girls for future roles in agriculture as their education will aid their comprehension and subsequent adoption of agricultural innovations. Widowhood rites as perceived by the respondents is in line with the research conducted by Unicef (2001b) that widowhood rite is a “trial by ordeal”, most especially when the widow is accused of killing her late husband.

Table 7 further shows that in Kaduna State, the practice of widowhood rites was indicated as being prevalent as cited by 97.78 percent of respondents followed by high bride price (96.7%), while only 14.44 percent of the respondents believe that ritual for first menstruation is a common practice within the state. Ritual for first menstruation is thus not perceived to be common in the state. Thus the finding on widowhood rite agrees with the research of Owasanoye and Ashonsi (1998) who gave credence to the fact that

widows are subjected to confinement and suffer various deprivations during the period of mourning, which may last for several weeks or months. A 56 year old male elite opined that

culturally, confinement serves the purpose of confirming that the woman is not carrying pregnancy for the dead husband.

Other widowhood rites observed include sleeping on the floor, abstaining from bathe for days, shaving or trimming of hair, wearing of dirty, ragged and/or dull colour dress (Unicef, 2001b). The practice of widowhood rites is only applicable to married girls.

This table further shows that in Bauchi State, street trading was recorded as prevalent by 97.78 percent of the respondents, 96.7 percent perceived tribal mark as prevalent while only 27 percent of perceived ritual for first menstruation as being in existence. Thus, street trading is a serious problem while ritual for first menstruation is not considered as a serious problem. Meanwhile, the practice of ritual for first menstruation was ascribed as not in place, judging by the results obtained during the IDI. In reaction to the issue of rituals for first menstruation, a female discussant observed that

menstruation is believed to be a sign of maturity and transformation to adulthood. The on-set of menstruation therefore signals maturity for marriage.

In FCT, all (100%) the respondents perceived early marriage, teenage pregnancy, male preference, widowhood rites, control of resources, sexual exploitation, discrimination in food allocation, low investment in female education, street trading and female seclusion as being in place within their society. Only 30 percent of the respondents referred to the practice of FGM as still in practice. This could be due to the cosmopolitan and the multi-ethnic nature of this territory. All these practice rank 1<sup>st</sup> apart from FGM, which rank 20<sup>th</sup> indicating that the society perceived these practices as a serious problem.

All the discussants during the In-depth Interview (IDI) noted that

the practice of cutting of a tissue in the throat is believed to cause infertility and disease in women otherwise known as "Eruwuya" is in place at Kaduna. This tissue could

be cut at birth, while growing up or when a girl is ripe for marriage. Non-cutting of this tissue was believed to contribute to childlessness.

The researcher noted that the educated ones are not in support of this practice. This shows that with improved education, the outlook of members of the society to certain socio-cultural practices would improve. This will affect their involvement in agriculture as their involvement will be more profit oriented. As regards the issue of early marriage, many girls are married off by their parents in their early years, when they are too young to take decision for themselves. Unicef (2001b) further revealed that 26.5 percent of couples are in age difference of 15 or more years between husband and wife. This suggests that such young girls are married to older men who may have undue influence on the girl given the age difference. This could have effect on the continuing education of the girl-child after marriage, as her husband may not be favourably disposed to her education. This could be responsible for girls' dropout from school. Unicef (2001b), Unicef (2000), NCW (1994) and CGSPS (1998) listed the risks associated with early marriage. This include Vesico-vagina Fistula (VVF) and Recto-vagina Fistula (RVF) which lead to a situation where the bladder ruptures during child birth, and one is never able to control the bowels which makes urine flow freely. A female discussant in old Turunku reacted that

“most VVF patients were said to have resorted into begging and prostitution while their husbands divorce 80-90 percent of the cases”.

Child marriage is a practice based on the belief that virginity can be guaranteed between the ages of 8-10 years and it is done to forestall promiscuity and at times for economic reasons (CGSPS, 1998). Unicef (2001b) further intimated the average age of marriage in the north as 15, while the average age of marriage is about 20 in the southeast and southwest, and about 18 in the central zone. This could mean that Islamic religion supports early marriage more than other religions. CGSPS (1998) adduced reasons for the

practice of early marriage, giving credence to the fact that an average Muslim in the northern Nigeria considers child marriage as keeping to religious injunction whereas Christians regard the practice as against the will of God.

Discrimination in food allocation, which is also a significant factor in FCT, arises from the fact that males in some agrarian communities are given more nutritious food than their female counterparts. The fact that this practice ranked 1<sup>st</sup> in FCT indicates that it is a serious problem. Another emerging phenomenon in data gathering is that:

certain foods are meant only for men, for instance, egg and gizzards.

### **5.6. Item analysis of prevailing socio-cultural practices in the States.**

Table 8 presents the item analysis carried out on the prevalence of socio-cultural practices. Item analysis revealed that FGM ( $r=-0.03$ ) is not a significant factor in Oyo State as shown on table 8. Also, control of resources ( $r=0.17$ ), early marriage ( $r=0.11$ ) and teenage pregnancy ( $r=0.04$ ) are not significant factors in Oyo State. This indicates that the existence of these practices does not pose serious problems to the empowerment of the girl-child. FGM was reported by Nkechi (1996), Unicef (2001b) and CGSPS (1998) as being practiced in Nigeria; and done for cultural reasons specifically to control female sexuality. However, ritual for first menstruation ( $r=0.21$ ) was indicated as a significant factor in Oyo State.

Table 8 further indicates that street trading ( $r=0.41$ ), widowhood rites ( $r=0.51$ ) and high bride price ( $r=0.46$ ) practices are significant factors in Enugu State: meaning that they are important socio-cultural practices within the State. Only shyness ( $r=0.14$ ) is not a significant factor in the State. This means that the people in these communities do not consider the practice of shyness as a serious problem. Shyness is practiced to show "submissiveness". This is an

Table 8: Item analysis of prevalence of socio-cultural practices

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		FCT (n=30)	
	r	p	r	p	r	p	r	p	r	p
Female Genital Mutilation	-0.03	0.78	0.73	<.00*	0.43	<.00*	0.56	<.00*	0.70	<.00*
Nutritional taboo	0.43	<.00*	0.69	<.00*	0.57	<.00*	0.48	<.00*	0.58	0.00*
Seclusion (labour)	0.21	0.04*	0.46	<.00*	0.59	<.00*	0.31	0.00*	0.60	0.00*
Early marriage	0.11	0.27	0.27	0.01*	0.40	<.00*	0.28	0.01*	0.76	<.00*
Teenage Pregnancy	0.04	0.67	0.42	<.00*	0.48	<.00*	0.31	0.00*	0.55	0.00*
Shyness	0.54	<.00*	0.14	0.19	0.16	0.13	0.52	<.00*	0.73	<.00*
Male preference	0.20	0.05*	0.45	<.00*	0.44	<.00*	0.46	<.00*	0.41	0.00*
Widowhood rites	0.44	<.00*	0.51	<.00*	0.43	<.00*	0.08	0.44	0.33	0.07
High bride price	0.71	<.00*	0.46	<.00*	0.45	<.00*	0.08	0.44	0.35	0.05*
Initial ritual for first menstruation	0.21	0.05*	0.54	<.00*	0.18	0.09	0.31	0.00*	-0.11	0.55
Kinship pattern (inheritance)	0.48	<.00*	0.48	<.00*	0.33	0.00*	0.37	0.00*	-0.23	0.21
Control of resources	0.17	0.09	0.64	<.00*	0.49	<.00*	-0.07	0.51	-0.01	0.96
Tribal mark	0.24	0.02*	0.23	0.02*	0.25	0.01*	0.06	0.54	0.22	0.23
Sexual exploitation	0.40	<.00*	0.52	<.00*	0.18	0.09	0.10	0.37	0.09	0.61
Discrimination in food allocation	0.45	<.00*	0.43	<.00*	0.33	0.00*	0.39	0.00*	0.46	0.01*
Low investment in female education	0.53	<.00*	0.27	0.01*	0.36	0.00*	0.39	0.00*	0.32	0.09
Violence against girl child	0.68	<.00*	0.51	<.00*	0.30	0.00*	0.14	0.18	0.46	0.01*
Street trading	0.46	<.00*	0.41	<.00*	0.39	0.00*	0.08	0.44	0.13	0.47
Female seclusion	0.70	<.00*	0.57	<.00*	0.56	<.00*	0.24	0.02*	-0.09	0.63
Female subordination	0.63	<.00*	0.76	<.00*	0.56	<.00*	0.57	<.00*	-0.62	0.00*

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05

indication that this practice is not well ingrained in the agrarian communities. This is confirmed by table 7, which shows that in Enugu State, only 53.33% of the respondents indicate the prevalence of this practice. This further confirms that the practice of shyness is gradually fading away. But meanwhile street trading is still a common practice. This is in line with Unicef (2001b), which detected that women and girls are heavily involved in petty trading, selling of wares in the market and hawking in the street. FOS (1997) revealed that 48 percent of unemployed rural women are engaged in agriculture and 38 percent in sales of wares.

Widowhood rites ( $r=0.43$ ) as revealed by table 8 is a significant factor in Kaduna State while rituals for first menstruation ( $r=0.18$ ) is not a significant factor within the state. Result on table 8 further shows that shyness ( $r=0.16$ ) and sexual exploitation ( $r=0.18$ ) are not significant factors in Kaduna State; indicating the fact that they are not considered as important socio-cultural practices within the state. This means that those practices that are not significant are not being considered as serious problems within the communities. The society views them as “normal”. This is supported by table 7, which revealed that in Kaduna State, 95.56% of respondents indicated the practice of shyness while 68.89% indicated that sexual exploitation is still prevalent within the communities.

Shyness, which was recorded as an insignificant factor in Kaduna State, is practiced in-order to show submissiveness. This could be an indication that the practice is fading away. This survey supports the findings of Marshall (1982) who detected the existence of such practices by claiming that in African societies, women and children are reared so as not to question the wisdom of parents, but to remain obedient to the authority that age confers. This is also in line with the study of UNFPA (2001) who mentioned that in Fulani land, females are generally trained to imbibe shyness – “seeteende”. Also, sexual exploitation which was recorded as an insignificant factor (table 7) in Kaduna

State could be an indication that the practice is not prevalent within the community. Sexual exploitation is regarded by CRC and CEDAW as a grave abuse of the rights of children and women. Studies on sexual exploitation by Chickwen *et al*, (1989); Adedoyin and Adegoke (1995), and MWASDRS/UNICEF (1999), Oloko (1999) indicate that child prostitution is a common practice in towns of PortHarcourt, Calabar and Owerri in the South east/south south geographical zones, Markurdi and Ilorin in north central zone, Maiduguri in the north east and Lagos in the south west. The practice of prostitution by young girls emanated from economic pressure and inadequate support from parents or guardian. UNFPA (2000) reported the incidence of sexual abuse in warring communities where girls and women are raped as a weapon of war.

Table 8 further indicates that ritual for first menstruation ( $r=0.31$ ), is a significant factor while street trading ( $r=0.08$ ) is not a significant factor in Bauchi State. Other factors that are not significant are widowhood rites ( $r=0.08$ ), control of resources ( $r=-0.07$ ), tribal mark ( $r=0.06$ ), sexual exploitation ( $r=0.10$ ) and violence against girl-child ( $r=0.14$ ). Both male and female discussants in this state viewed street trading as a socialization process. Other factors were seen as a product of traditions, in which majority of them showed a sign of indifference.

The researcher gathered that street trading is a common problem among girls in Bauchi State, a way of making money for marriage, and improving the economic standing of their mothers. Street trading within agrarian communities had led to sexual molestation of young girls, as small girls are lured into sexual relationship. This finding supports that of Unicef (2001b) who cited men as taking advantage of girls involved in selling of wares.

Tribal mark is one of those factors that are insignificant in Bauchi State. It is incised on children for identification purpose, to indicate place/town of origin. Other forms of tribal marks are those facial marks incised on children

in-order to stop the “Ogbanje” child from dying and coming back to the “earthly mother” (Unicef, 2000), as he is believed to be re-incarnating. Not being significant might be an indication that the practice is not common or it is fading out. This is confirmed during the interview in which a male discussant perceived this practice as being “old-fashioned”. This finding is not totally in line with the submission of CGSPS (1998) that girls among the Igala in Dekina LGA are given tribal marks to prevent them from dying. These tribal marks are made of un-sterilized knives known as “abe-oji” and a lot of girls were said to have bled to death during the course of this operation. Such deaths are normally attributed to the gods and not the instruments used. In Muibi South LGA, CGSPS (1998) in a study conducted, found out that girls ears are pierced using sharp needle and tribal marks made on their bellies. This has implication on the health of the girls vis-à-vis the incidence of HIV/AIDs.

Control of resources, though an insignificant factor in Bauchi State, has a bearing on inheritance, as females do not own property by birth or by marriage as revealed by the IDI carried out within the state. This agrees with Nkechi (1996) who discovered the existence of the practice of lack of control of resources by girls within the society, by ascertaining that women are relegated to the point of being regarded as property herself, and an inheritance of the male members of the deceased family. Traditionally, women are not empowered to own properties, it thus becomes difficult for them to acquire and control resources. However, in some ethnic groups, women are allowed to hold property in custody for their children. Also, according to Unicef (2001b), under non-customary law, women have ownership and inheritance rights, but in practice, these rights are not upheld. In most parts of Nigeria, customary law relating to property right and inheritance discriminate against women. Since women do not own land and other assets, it becomes economically difficult for women to have access to bank loans and other forms of credit through banking system as finance institutions requires collateral from loan beneficiaries.



Under Islamic Law, the inheritance provisions give some protection to women's inheritance rights, although such protections are discriminatory. A widow according to Unicef (2001b) is entitled to one quarter of her deceased husband's property (or one eighth if the deceased had children), while a widower is entitled to half the deceased wife's property (or one quarter if the deceased had children). Other children share the residue of the estate with daughters receiving half the share of sons.

Widowhood rites ( $r=0.33$ ), ritual for first menstruation ( $r=-0.11$ ), control of resources ( $r=-0.01$ ), tribal mark ( $r=0.22$ ), sexual exploitation ( $r=0.09$ ) and street trading ( $r=0.13$ ) were not significant in FCT. Therefore, these practices are not considered as important factors within the agrarian communities. This is an indication that the society do not perceive these practices as a problem, rather they see them as well in place. This could mean that the society perceived them as not exploitative.

Sexual exploitation, which was recorded as an insignificant factor in FCT, is another social factor militating against the girl-child. It has serious implication on school enrolment, retention and learning achievement for girls. When a girl is impregnated, the next thing is to identify the man responsible and hand her over to him. The insignificant nature of this practice contradicts the survey of UNFPA (2001) which discovered that once pregnant, the girls move in with the person who accepts responsibility for the pregnancy, and who is willing to have her as wife. This automatically disrupts her education.

Control of resources was not a significant factor in FCT because it is a common trend among most families in Africa, especially fathers, to take delight in giving resource control to male child than female child. Reasons for male preference ranged from rights to inheritance of family property after the demise of the father to the eventual marriage of female child to another family. It is generally believed that housekeeping and child raising are the main role of women. This suggests that gender bias has become an ingrained custom in the

society. This finding is supported by UNFPA (2001) which observed that the practice of male preference is evident in Nigeria as the Efik belief that male child is the “tap root” in the family, the Ibibio says that “owo-uden odo sng” i.e. male child is the greatest, the Fulani emphasize the values for males as “Marugo na” – owing cattle, “hakkib” – care and foresight, “ngaorgaku” – fortitude and courage, “ndottaku” – honour and respect. During the IDI, discussants noted that “no man can guarantee his love for his wife if she has no male child for him”. This means that male children are cherished and held in high esteem by the society, which could pose a serious problem to girl-child empowerment. This may be a result of the use of family labour on the farms in agrarian communities in which the females are not prepared as their male counterparts for agricultural work with the belief that whatever the females acquire will be useful for the parents only for a while and later transferred to the husband’s use. This is considered to be unlike investments on the males that will be made available for family use as long as he lives. CGSPS (1998) mentioned that with increased educational opportunity, patriarchy is likely to lose its hold and reduce the desire for the male child.

### **5.7. Existing pattern of girl-child protection practices.**

Society and parents have the obligation to maintain and protect children. Children should be protected from all forms of harmful practices. Most forms of abuse such as child labour, street begging, early marriage, withdrawal from school, denial of food, sexual exploitation, gender discrimination and other violation of the rights of the child occur mainly at the family and society levels. This has effect on their survival and development, which are major challenges on their own. This section examines the different protection practices put in place within the society for the survival, development and protection of women and children as shown on table 9.

Table 9 shows that in Oyo State, 98 percent of the respondents believe that girls have access to health care provisions, parental support/care and protection from difficult circumstances (war). All (100%) the respondents in Oyo perceived that girls have access to nutritional care while only 75.56 percent of them opined that girls are protected against physical abuse.

As regards health care provision, the result obtained could be due to the fact that the people have access to health care delivery services put in place by the government at the Federal, State and Local Government levels. This means that people within this agrarian community avail themselves and their children (including girls) the benefit of such services. In the same vein, result obtained for parental support or care is an indication that most rural indigenes in Oyo State give adequate care to the young ones, including the girl-child. Since most of the mothers have their income generating activities central around their homes. This is unlike the case in most industrialized communities where the parents hardly have time for the children. In line with this finding, the inquiry by Unicef (2001b) revealed that the care of the young ones from infancy rests with the parents especially the mother. Also, responsibility for young children is not limited entirely to the nuclear family; as extended family and neighbours normally contribute to the upbringing of the child. The wide range of stimulating interactions provided by the extended family positively integrates the child into the community norms, giving the child a sense of security and belonging.

Result obtained regarding protection from difficult circumstances including war as regards the welfare of the girl-child could be an indication that girls share in the fundamental right of being protected by parents, society and the government. Contrary to the result of this finding, Unicef (2001b) cited women and children (especially girls) as the principal victim of bloody ethnic, religious and other conflicts that have befallen communities across the country.

Table 9: Respondents' view of existing pattern of girl-child protection practices

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		FCT (n=30)		TOTAL (n=390)	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
Health care provision	89	98.89	88	97.78	81	90.00	85	94.44	21	70.00	364	93.33
Nutritional care	90	100.00	89	98.89	86	95.56	84	93.33	25	83.33	374	95.90
Education – access to western type	71	78.89	86	95.56	68	75.55	35	38.89	23	76.67	283	72.56
Parental support/care	89	98.89	88	97.78	84	93.33	82	91.11	26	86.67	369	94.62
Protection from sexual abuse	85	94.44	69	76.67	85	94.44	75	83.33	20	66.67	334	85.64
Protection from physical abuse	68	75.56	68	75.56	77	85.56	75	83.33	17	56.67	305	78.21
Protection from psychological abuse (threats, abuses, harassment)	75	83.33	72	80.00	73	81.11	61	67.78	16	53.33	397	76.15
Protection from discrimination on the basis of gender	83	92.22	52	57.78	56	62.22	69	76.67	16	53.33	276	70.77
Protection from forced and early marriage	72	80.00	51	56.67	57	63.33	69	76.67	16	53.33	265	67.95
Protection from exploitation (taking advantage of children)	85	94.44	54	60.00	75	83.33	76	84.44	24	80.00	314	80.51
Involvement in decision making at household level	85	94.44	47	52.22	48	53.33	61	67.78	17	56.67	258	66.15
Involvement in decision making at community level	85	94.44	18	20.00	20	22.22	19	21.11	12	40.00	154	39.49
Protection from difficult circumstances (war)	89	98.89	87	96.67	84	93.33	85	94.44	24	80.00	269	95.62

They were to be reportedly wounded in communal violence, while some became disable by the criminal actions of violent spouses; and in some cases, girls are raped. It further reported that children are orphaned by loss of parents and women became widowed, are displaced at home or abducted. The government must have contributed to the non-involvement of women in mediation moves as Unicef (2001b) mentioned that women are never allowed to be included in the restoration of communal peace during war. The Federal Government hardly appoints women to prevent or resolve communal clashes, which reflects culturally rooted exclusion of women from positions of responsibility in the Nigerian communities.

The fact that all the respondents in Oyo State indicate the existence of nutritional care for the girl-child is an indication that girls have access to quality food for consumption, which has implication on their health status. The result obtained in Oyo State negates the findings of CGSPS (1998) who mentioned that women and girls are often denied adequate nutritional care, which resulted in making them important issue in research. In line with this, Unicef (2001) also posited that nutritional deficiency such as vitamin A, has resulted in mental disabilities (down's syndrome and autism) especially in children.

Result that a sizeable number of respondents in Oyo felt that girls have access to protection from physical abuse suggests that some of the girls within the community experience such form of abuse. This means that in Oyo State, beating of children and other forms of abuse are prominent. This agrees with Unicef (2001b) that beating of children is widely sanctioned in Nigerian culture as a form of discipline. Children are regarded as prone to indiscipline and excesses, hence they should be curbed. Also, Unicef (2000) and SWC (2000), reacting to this fact mentioned that women and children are yelled at, physically beaten and pushed around, which has a psychological effect on the growing child. Such physical abuse ranges from spanking and other forms of

punishment to knock on the head, pinching, slapping and canning. All these were said to be acceptable forms of punishment.

Table 9 further indicates that in Enugu State respondents felt that girls have nutritional care (98.89%), health care provisions (97.78%), parental care/support (97.78%), protection from psychological abuse (80.00%). Respondents in Enugu State attested to the existence of involvement of girls in decision making at the community (20.00%) and household levels (52.22%). The girls in this community thus have good access to high nutritional status, health care, parental support and protection from psychological abuse. This means that the society cherishes them and allows them access to the mentioned/appropriate institutions. The health and nutrition status of most girls in Enugu State is therefore good. This would have effect on girl-child participation in development-related activities in the agrarian communities, including agriculture. Result obtained regarding parental support is in agreement with the study of Meek (1971) who found out that discriminatory child maltreatment existed in the past which included the destruction/abandonment of twins and physically deformed children among the Igbo, Edo, Igbira and Nupe, as they are believed to cause calamities vented by the spirit of dead ancestors and nature gods. In line with this finding, Unicef (2001) asserted that physically deformed children are openly destroyed at birth in Kagoro of Zaria province. Most importantly, deprivations and squabbles were said to characterize child raising in polygamous settings.

Findings in this study on psychological abuse indicate that some children still suffer from threats, verbal abuse and harassment most especially when they do something wrong. This might have an effect on their psychological make-up, thus derailing their emotions. This means that the girls in this community are harassed psychologically. Thus, their emotions will be affected with regards to participation in socio-economic activities including agriculture. This is in accordance with SWC (2000) that scores of millions of

women and children are scared psychologically by the violence they endure and witnessed at intimate range. In Obukpa Community of Enugu State, a young married woman further confirmed the result of this finding that

“girls suffer abuse, harassment and threats from members of the community”.

This also corroborates with Unicef (2000) which reported the practice of pawning – a practice of giving out children as security for money borrowed/services rendered. This removes children’s dignity, as they are treated as slaves. cursory observation and interview conducted in Enugu State revealed that kidnapping is a common practice. Girls were further reported as suffering from this mishap than other groups of people within the community. This has the tendency of reducing her level of empowerment . This indicates that the agricultural empowerment of most girls who are involved in these practices in agrarian communities will be low as they only work as slaves. Hence, they have little access and control over the use of land, simple tools and equipment as well as agricultural information. Girls in this part of the country are therefore victims of human trafficking. “Slavery” and “Kidnapping” referred to by Unicef (2000) as “closet crimes”; hence it is difficult protecting children from such. Other behavioural disorders reported are those leading to low self-esteem, loss of confidence, fear, aggression, insomnia and hatred.

The fact that in Enugu State, only 20 percent and 52.22 percent of respondents confirmed that girls are involved in decision making at the family and society levels respectively clearly indicates that most decisions are vested in the man’s hand without due consideration for the woman. These entrenched cultural attitudes within the community have put women at a disadvantage in the bid to participate in decision making. Discussants during the meeting reiterated that

“women should not talk whenever the husband talks”

This norm has transcended across the families to the society. This has also traditionally excluded them from direct participation in decision making. Their needs are thus in most cases not addressed. In line with this finding, outcome of

the survey by Unicef (2001b) buttressed the fact that women are perceived as second class citizens by the society. Such discrimination is further experienced at the community level, as serious issues are perceived to be beyond the capacity of the woman. Another emerging phenomenon as gathered from discussants is that

during village meetings, women are not allowed to sit with the male members of the community. They are never allowed to make contributions during such meetings, unless they are called upon to make comments.

This means that they are totally excluded from decision making, indicating that their economic status has implication on their opportunity to participate in decision making within the larger society. Hence, their economic status would have a serious implication on their participation in agricultural activities.

Table 9 further show that in Kaduna State, over 90 percent of the respondents believe that adequate health care provisions, nutritional care, parental support/care, protection from sexual abuse, and protection from difficult circumstances are available for girls. Meanwhile, respondents believe that girls as being involved in decision making at the community (22.22%) and household levels (53.33%), are being protected from discriminations on the basis of gender (62.22%) and protected from forced and early marriage (63.33%).

Since over 90 percent of respondents in Kaduna state viewed health care provision, nutritional care and parental support as in place for the girl-child, one can deduce the possibility that girls within these communities are well integrated into the community. This could indicate their acceptance as members of the community by the community members. This form of acceptance might therefore suggest their involvement in agricultural enterprises. This could enhance their performance in this regard. This might go a long way in ensuring survival, growth, reproduction as well as productivity at work. Since 10 percent of respondents in Kaduna are of the opinion that girls



lack protection from sexual abuse, it is an indication that some girls are still sexually abused. This means that sexually, girls within the society are not protected. Girls who are sexually harassed might not be favourably disposed to participating in developmental activities. This ensuing psychological trend would affect their full and active participation in economic activities, including agriculture. Part of parental care include educating the young ones on matters of sex thereby protecting, chastising and guarding them from being abused by sex molester, who take advantage of innocent girls. This finding tallies with the survey conducted by UNFPA (2001) which reported that adolescent girls are sexually abused with increased teenage pregnancy and with premarital births. Sexual abuse as cited by Unicef (2001b) and Unicef (2000) extends to work and educational institutions where women and girls are harassed and often forced by economic problems into prostitution. Oloko and Omoboye (1993) also detected that teachers and other students subject students in secondary and tertiary institutions to sexual pressures. Unicef (2000) referred to the fostering or "riko" among the ethnic groups in the north – a common tradition where children hawk wares (tallos) in the street and neighbourhood. This has led to sexual molestation of young girls. It further referred to the setting up of a project in Port Harcourt known as "sexual casualties" where half caste children are taken care of (products of high rate of prostitution and unwanted babies). Rich spare-part dealers in Owerri and Enugu state were reported as enticing young girls while their mothers play along due to monetary rewards. This is probably due to the low economic status of the mothers. Hence, improved level of empowerment for mothers might translate into improved empowerment for children. Therefore her tendency to participate in agricultural profession is enhanced due to the rewarding socialization process experienced as she grows up in the rural areas.

The fact that only about 63 percent of respondents in Kaduna responded that girls enjoy protection against discrimination on the basis of gender means

that socialization of males and females into their respective roles are very much in place within the agrarian communities. This means that girls within this community experience various forms of deprivations, which constitutes the ground on which other forms of abuse, violence and exploitation of one's sex are built. Such form of deprivation could have overall effect on girl-child's future development. Consequently, gender form of discrimination could hamper her taking part in agriculture as a profession, since her socialization process does not give room for this. This assertion supports UNFPA (2001) that gender bias is common within our society. For example in Kanuri parents' responsibility ceases for female children on getting married while male children continue to depend on the father for everything, even after marriage while in Igbo land, families with predominantly female children were regarded as cursed by the gods. Also, the outcome of the investigation by Nkechi (1996) revealed that women discriminate against their daughters in the provision of opportunities and the sharing of chores. An IDI conducted revealed that

infidelity on the part of married women is regarded as a grave offence, and a good ground for divorce, whereas the society frowns at a woman who desires to divorce her husband on the ground of marital infidelity.

The fact that about 64 percent of respondents on Kaduna state believe that the society protects girls from forced and early marriage means that this phenomenon is not yet totally eradicated. Girls within this state are still forced into early marriage. This means that the choice of spouse is left entirely to the parents or to the girls when they get impregnated before marriage. As a result of this, choice of wrong partner might impede the need to get involved in agricultural activities, as she might lack access to the needed materials and psychological make-up needed for participating in such business. This is in line with the finding of Unicef (2001b) which discovered that this phenomenon has been frowned at and is widely criticized by the elites as well as human rights activists. In a research conducted by CGSPS (1998) in Katsina state, opinion

leaders are of the view that Islamic religion and culture permit parents to give their daughters in marriage to interested husbands as long as he is matured enough and she is not in school. This finding supports the outcome of the investigation conducted by Saura (1996) that early marriage is believed to prevent promiscuity while giving out daughters to wealthy men is a way of becoming economically buoyant by poor parents. Furthermore, Unicef (2000) concluded by viewing this situation as subjecting the child to health hazards. Girls often times find it difficult coping with the burden of motherhood, as they are not psychologically mature for the responsibilities.

A male discussant in Kaduna State revealed that 3 types of marriage are recognized within the State. This include

“the marriage involving the payment of dowry by the intending husband, secondly, the one involving payment of dowry by the intending bride to the intending groom and lastly, the marriage which involves freely giving out the bride to the groom without any financial commitment (sadaqka)”.

Generally, the result of the IDI further revealed that girls are still forcefully married off against their wish. Although a male elite of 65 years old in Tsakani area of Bauchi said

“I leave the choice of partner entirely to my children. I allow them to bring their partners home. Meanwhile, this is not the situation with most of the people within the community”.

Table 9 further shows that over 90 percent of the respondents in Bauchi give credence to the fact that the girl-child has adequate health care, nutritional care, parental support as well as care and protection from difficult circumstances. Only 21.11 percent of respondents opined that girls are involved in decision making at the community level, 38.39 percent indicated that girls are given western type of education while 67.78 percent indicated that girls are protected from psychological abuse.

The fact that over 90 percent of the respondents in Bauchi declared that girls are given adequate health care is an indication that both sexes enjoy the primary health care delivery system put in place by the government. The study;

is in conformity with the findings of CGSPS (1998) who posited that women and children lack adequate health care provision most especially in the northern zones of the country. Poor health infrastructures could be a major impediment to health care provisions. In agreement to this fact, Unicef (2001b) outcome of investigation revealed the common forms of disability which are common among women and children as dumbness, blindness, crippling etc; which are congenital, social or environmental in nature. Unicef (1997) also propounded a disturbing level of malnutrition among Nigerian children. A higher proportion was reported as stunted and under-weight, while rural areas were more affected than urban centres. This is so because the socio-cultural and socio-economic environment is less favourable to the development of children in the rural areas. These cultural impediments would thwart her aspiration for improved living conditions. This suggests that she would be disadvantaged in her bid to partake in agricultural and other businesses as a means of income generating activity.

The fact that only 91.11 percent response was received in respect of parental support clearly indicates that discriminatory child practices still exist. Some of the girls thus lack parental form of empowerment. This would consistently make her vulnerable and so limit her involvement in farming activities. This survey supports the study of Unicef (2001b) which cited some of the Nigerian children as living in slum areas, surrounded by danger and corrosive influences while the girls and women were into sex work, with half of them being under the age of 25 years. In Ibibio, Unicef (2000) reported that husbands incensed against their wives transfer the aggression on children. Child weaning (yeye) was further reported in Hausa land, a practice where children from age two are separated from their biological parents. This could pose serious problem to children's level of empowerment as such children might be denied access to certain rights, when separated from their biological parents. Children who undergo "yeye" i.e. separation from biological parents

are therefore less empowered. This point out that “yeye” has preposition on their learning, and associations. Some could be lured into crime and other deviances. This can jeopardize their aspiration for participating in meaningful employment such as agriculture. Cursory observation of the researcher in Bauchi State revealed that not all children enjoy parental love and support. Confirming this view, a male respondent asserted that some of the female children are into hawking activities, while male children venture into the practice of “almajiris”. The socio-economic condition of the parents may be responsible for this.

In this study, only 38.89 percent of respondents in Bauchi state declared that girls have access to western type of education, which shows that greater disparity, exist in education in the state. Such inadequate education will have a serious implication on behaviour, culture, attitude and gender relations of the girl child, and most importantly on her future career as agricultural personnel. Thus, the level of girl-child empowerment might be affected. This survey agrees with that of Unicef (2001b) that education is a key element of child right. The higher the educational attainment of a woman, the more likely she will play a greater role in decision making. CGSPS (1998) further pointed out that female children are not given equal educational opportunities, as they are sent mostly to koranic schools. According to Nkechi (1998), in situations where economic factors force parents to choose from their children whom to send to school, daughters often loose out, even if she has proven intellectual superiority. This means that education for boys is highly preferable. More so, the society perceive boys as being naturally endowed as family name-bearers, since they preserve the family heritage with respect to name, values, culture; while girls lose their identities and part of family background at marriage. This infers that most women who will be involved in agriculture in future in the rural areas would be illiterates. Hence, according to Unicef (2001), most uneducated females are likely to start early sexual activities with no formal or

informal training. They are also more liable to have larger family than their counterparts, who are educated and start child bearing much later because of their longer exposure to reproductive life. These findings appear in place with the outcome of the information gathered from both male and female discussants within the State which gave insight into the preference for boys' educational attainment than to girls, since she will end it all in the kitchen.

Lack of access to western type of education possibly accounted for the low involvement of girls and women in decision making at the household and community level. This has a link with norms, culture and traditions operating within the system. Hence, norms and traditions affect the educational attainment of girls, and thus on her ambition to take up agriculture as a profession. UNFPA (2001) reported that among the Kanuris, the father is the head of the home and his decisions are unquestionable. Contrary to these findings, UNFPA (2001) sees Fulani's culture as being unique due to the fact that husband/wife relationship is guided by respect. The husband does not interfere with the woman's domestic affairs, even with proceed from the sale of milk. Hence, they experience economic autonomy unlike their Hausa counterparts. All these factors translate to the low proportion of female office holders in all parts of the country irrespective of their ethnic or religious characteristics (Unicef, 2001b).

Table 9 also shows that in FCT, 83.33 percent of respondents confirmed that girls have adequate access to nutritional care, parental support/care (86.67%), protection from exploitation (80.00%) and protection from difficult circumstances (80.00%). Meanwhile, only 40 percent indicated the involvement of girls in decision making at the community level while 53.33 percent of them indicated that girls are protected from psychological abuse, gender discrimination and protection from forced and early marriage.

The fact that all respondents are not in agreement with the availability of nutritional care and parental care for girls is an indication that some girls in the

agrarian communities sampled lack enough care, probably due to the economic standing of such families. This means that parents' economic standing affect certain empowerment indicators such as nutrition, economic and social factors. Socio-economic empowerment of parents have a direct link with the future aspirations of the children and hence their goal in partaking in agricultural enterprises. This finding is in line with the discovery of Unicef (2000) that there is a direct correlation between the profitability of a woman's trade and her utilization of child work among the Hausas of northern Nigeria. Even among secluded women, children's works are so vital to the women's economic role, in that trades are adopted or rejected depending upon the availability of child workers. Revelations during IDI pointed out that

such economic activities were considered as a means of enhancing the self-esteem of a child and training for children.

This study further pointed out the employment of children of less than 18 years among the Igedes of Benue State and Ogojas of Rivers State, who are used as labour on plantations. Result obtained could be due to the perception pattern of these discriminatory practices vis-à-vis the multi-ethnic nature of the study area. Just a fairly high proportion of respondents stipulating the availability of protection from psychological abuse for girls could be an indication that some girls within this community experience certain forms of exploitation. Some of the girls thus experience threats and other forms of psychological abuse.

Half of the respondents interviewed in FCT attesting to the fact that girls are protected from discriminations on the basis of gender is an indication that equal opportunities are not given to both males and females. Boys are therefore given better treatment compared to their girl counterparts. These discriminatory tendencies would invariably lead to less opportunity for the girl-child with respect to rural based enterprises. FCT is a multiethnic society, which must have revealed the nature of the various ethnic groups constituting the community. This is in agreement with the outcome of investigation of

UNFPA (2001) which discovered that in Igbo land, traditionally, gunshots are used to announce the arrival of a baby boy. On the birth of a baby girl, they only shout that men with money should assemble to the arrival of a potential bride.

### **5.8 Societal values/attitude to children rights**

The marginalization of women and children by the society is deeply rooted in cultures and attitudes. Culture is a set of learned or shared beliefs, customs and tradition of people who have lived together for a long period of time. (Unicef, 2001b). Nigeria is a culturally diverse country, hence this section looks at the societal values/attitudes of the society to the right of girls as presented on table 10.

Table 10 in Oyo State, respondents believe that girls have equal right to health care facilities (100%) as their male counterparts while only 30 percent felt that women are involved in decision making regarding the number of children to bear. Also, 51 percent perceived girls as having equal right to self esteem as boys. Thus most of the respondents in Oyo believe that girls are given equal health care and nutritional care as boys. This indicates that some families still deny their girls access to certain health and nutritional related care. On the other hand, the result obtained is an indication that some members of this community are enlightened on matters bothering on health care and nutrition. However, the non-involvement of women in decision making regarding the number of children to have is a crucial issue. Thus, decisions as to the number of children to raise lie solely in the hands of men with little or no consideration of the women's position. This habitually limits her reproductive right. She is therefore held back on making contributions on ways of moving the family forward. And so she might not be able to cope with the management and trainings of the children from such a union. This will have a multiplier



Table 10: Respondents perception of societal values on girl-child rights

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		FCT (n=30)		TOTAL (n=390)	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq.	%
Equal right to health care	90	100.00	88	97.77	86	95.56	85	94.44	20	66.67	369	94.62
Equal right to nutritional care	87	96.67	89	98.89	84	93.33	84	93.33	19	63.33	363	93.08
Equal right to education	83	92.22	84	93.33	75	83.33	65	72.22	13	43.33	320	82.05
Equal right to protection from exploitation of all kinds	87	96.67	80	88.89	82	91.11	59	65.56	30	100.00	338	86.67
Equal rights to protection under difficult situation	88	97.78	83	92.22	80	88.89	63	70.00	26	86.67	340	87.18
Equal right to inheritance	69	76.67	23	25.56	32	35.56	33	36.67	15	50.00	172	44.10
Involvement in decisions on when to marry	64	71.11	55	61.11	53	58.89	41	45.56	19	63.33	232	59.49
Involvement in decisions on whom to marry	59	65.56	70	77.78	53	58.89	32	35.56	12	40.00	226	57.95
Involvement in decisions on the number of children	27	30.00	38	42.22	20	22.22	44	48.89	12	40.00	141	36.15
Protection from exploitation (taking advantage of children)	87	96.67	65	72.22	77	85.56	67	74.44	27	90.00	232	82.82
Equal rights to decision making at household level	85	94.44	33	36.67	48	53.33	63	70.00	15	50.00	244	62.56
Equal right to decision making at the community level	82	91.11	72	80.00	11	12.22	33	36.67	13	43.33	211	54.10
Equal right to self esteem	46	51.11	66	73.33	53	58.89	56	62.22	15	50.00	236	60.51

effect on the manpower available in the country and most especially in agrarian communities. This finding is in support of that of UNFPA (2001) that in Kanuri, men hate the idea of regulating the size of the family, hence it is never a point of decision among couple. Unicef (2001b) also corroborated this finding by intimating that in Nigeria, women are often not allowed to take decisions on how many children to have and when to have them. This is so because absolute authority lies with the man. Fadipe (1970) went further to state that such decision is entirely that of a man. The belief that children are God's gift and should not be regulated may be responsible for this.

Table 10 further reveals that in Enugu State, respondents are of the believe that the society accord girls equal right with respect to health (97.77%), nutritional care (98.89%), educational (93.33%) and protection under difficult situation (92.22%). Only 25.56 percent perceived the society as according girls equal right to inheritance while only 36.67 percent perceived them as according girls equal right to decision making at the household level.

High values obtained for equal right to health care facilities might be an indication that most children irrespective of their sex enjoy routine immunization and health care provisions. Also there might be a low level of malnutrition among the girl child in the study area since they are not discriminated against in this regard. Reasons for adequate health care and nutritional care for girl might not be unconnected with the idea that

parents nurture them to attract prospective suitors, who pay high bride price on them, as revealed by 2 male discussants in Enugu state.

The low proportion of respondents attesting to equal right for girls in inheritance is an indication of inequality in property distribution in the culture of the people. Girls are therefore not empowered as far as inheritance right is concerned. Lack of inheritance right would limit her goal to take up farming-related activities since she lacks the title to land. This finding is supported by Unicef (2001b) who pointed out that hardly do females have the opportunity to

inherit their father's or husband's properties, especially in the eastern part of the country. This could assist in putting women at social and economic disadvantage. There are indications that different laws (statutory, religious and customary) exist in the re-distribution of properties as revealed during the IDI in Enugu State and supported by Unicef (2001b), that most girls and women in Nigeria have no capacity to inherit, as the customary law overrides statutory laws as far as inheritance of property is concerned. CGSPS (1998) supported this fact by positing that in Akwa Ibom, girls are denied rights to inheritance because they are "strangers to the house".

Poor involvement of girls in decision making at the household level is a pointer to the economic dependence of the rural women. This means that male members of the community have absolute authority over the females. In other words, rural women are not economically independent. Lack of economic independence signals low resolution for participating in agriculturally based activities. This supports CGSPS (1998) that urban women are economically independent than their rural women counterparts, hence they are more involved in decision making within the household. Reasons adduced could be due to the domesticated life style of rural women characterized by the dominant position of husbands. A tamed life-style with little or no motivation from spouse would consistently hamper her attachment to rural based profession. Also, poor involvement of girls and women in decision making as regards the number of children to have still bother on the dependence tendency of women. This is a revelation that most agrarian communities are patriarchal in nature as males dominate in all decision making situations, including the number of children to have. This means that the system does not give opportunity for women's involvement in decision making, including decisions on agricultural matters.

Table 10 further shows in Kaduna State, viewed girls as having equal right with boys to health care (95.56%), nutritional care (93.33%) and protection from exploitation of all kinds (91.11%). Meanwhile, only 12.22

percent, indicated that the society accord girls equal right to decision making at the community level while 22 percent indicated equal right to decisions on the number of children to bear, and right to inheritance (35.56%).

Result obtained regarding equal access to health care facility could be an indication that the society is getting enlightened on the ills of inadequate health care provisions for children in general. Hence, the society is getting educated on the benefits of giving both boys and girls equal treatment as far as health-care is concerned. This means that the campaigns embarked upon by the health ministry is yielding dividend, most especially in the rural communities. This corroborates the findings of Sarah (1997) that households strive to meet their health requirements despite the fact that they are faced with many constraints in obtaining and maintaining good health status. There are monetary and opportunity cost of using such services. As gathered during the course of this research, health care services are often inaccessible due to location and hour of operation. Result obtained for nutritional care does not entirely agree with the six (6) IDIs carried out in the state, in that discussants pointed out that certain food taboos are applicable to girls and women, most especially when pregnant. These include the act of forbidding the eating of bush meat (grasscutter, snail, snake) and sugary foods. Some of the practices have implication on the nutrition and health status of the women involved. These food items were identified as things that can disrupt the birth process, hence a woman who eats grasscutter will have her mouth inserted with the bones of such an while in labour. In most agrarian communities in Kaduna, only sugary and pepperish foods were identified as unfit for a woman's consumption when pregnant. Oculi (1987) reported the prevalence of cases of food and nutritional taboo in child rearing practices in the northern Nigeria. Of importance is the denial of colostrum to newly born babies out of ignorance and superstition. Since women and girls experience poor feeding habit, Unicef (2001b) concluded that they are more prone to diseases and malnutrition.

The fact that not all the respondents indicate equal right of girls to protection from exploitation reveals the fact that girl-child exploitation is still a common practice. This means that the society has been giving unfair treatment to its girls. They make them work for less pay. Hence, most of their works are non-remunerative, including those in the agricultural sector. This agrees with Unicef (2001b) that children and women exploitation has led to high incidence of HIV/AIDs as certain culture make them easily susceptible to this epidemic. High rate of illiteracy, ignorance and economic pressure was reported as good contributors to the widespread of this disease. This might be due to the fact that independent thought/freedom of ideology is prohibited. Hence, women and girls “dance to the tune” of the other members of the society. This means that girls would only have to take instructions on economic matters as well as matters bothering on agriculture. These feelings were expressed by a female discussants that

“exploitation is common irrespective of the sex of the child. The degree of exploitation experienced by girls in relation to their boys’ counterparts is enormous”.

Only 58.89% of respondents indicating the unequal right of girls to take decisions on whom to marry means that the society believes in making choice of spouse for girls. Supporting this fact, CGSPS (1998) ascertained that in Efik land, traditions demand that parents should select mates for their children. Although this practice was reported as changing as most children bring their future partners home. Furthermore, the literature pin-pointed child betrothal as a common practice among Ibibios as prospective husband or the father of the prospective husband make known his intentions to marry the child whose pregnancy is being carried (if a girl) at a public ceremony. Even widows are not exempted, as they are often required to marry a husband’s brother or a co-wives eldest son or any in-law. This practice is culturally based, as tradition demands it. The inability to take decisions on whom to marry was confirmed during IDI in Kaduna State. For instance, a female community leader reacted

that “most girls are given out in marriage by their parents”. Another widow discussant said,

“I have refused to marry any member of the family of my late husband, hence the decision to remain single. I am doing this for the sake of my children. I do all the work and finance the education of my children. I had to stay and suffer in-order to take care of them”.

Table 10 further shows that in Bauchi State, respondents confirmed that girls have equal right to health care provisions (94.44%) and nutritional care (93.33%). Only 35.56 percent of respondents believe that girls are involved in decision on whom to marry while those on having equal right to inheritance are 36.67 percent

The society thus give girls equal right to adequate health care provision, showing that most households are not discriminatory as far as health care services is concerned. The girl-child thus enjoys high health care status. This is not contrary with the findings of Shehu (1992) and Kisseka *et al* (1992 that purdah system is a major constraint on women’s movement outside the home, and this limits their access to health care delivery system in some households. As further revealed, this fact contributed significantly to low levels of delivery by pregnant women in health centres.

The fact that only 35.36 percent of respondents in Bauchi state believe that girls take decisions on whom to marry could be an indication that in most families, choice of spouse is left entirely to the parents. Furthermore, with over 50 percent of respondents viewing girls as not capable of taking decisions on when to marry could signal the existence of child marriage. This could be due to the religious inclination of most of the respondents in this area as shown on table 3. Most parents therefore dictate to their girls on whom to marry. This means that child-marriage is a common practice. Child marriage will thus limit the decision making capabilities of the female child vis-à-vis agriculture, as she is not well equipped for this role. This supports CGSPS (1998) which posited that in northern states (Kano, Sokoto, Borno, Kaduna and Kebbi) fathers expect

their girls to marry as early as the age of 14 and below except Taraba. Hence, northern states were said to have a lower age at first marriage, than the south and middle belt. Unicef (2001b) reacting to the existence of this practice opined that in Nigeria, no law prohibits early marriage by girls and there is no legally defined minimum age of marriage. Most female children among the Fulanis have no right to decision on when to marry as the act of “given out: - koggal can take place when the boy and girl are both young (2-5 years) or when the children are between 7 and 10 years (UNFPA, 2001).

The fact that 36.67 percent respondents in Bauchi state perceived girls as having equal right to inheritance indicate the bias nature of the inheritance pattern operating in the state. Girls in Bauchi therefore lack inheritance right. Even article 19 of CEDAW according to Unicef (2000) specified the principle of equality in all matters relating to marriage and family relations, including the enjoyment of couples of “the same rights and responsibilities during marriage and its dissolution” and the same right to both spouses in respect to the ownership, acquisition, management, administration, enjoyment and disposition of property. Traditionally, bias practices are experienced by women in the re-distribution of properties both in their fathers’ house and husbands’ house as revealed by 4 discussants that are members of the State.

Tables 10 further reveals that in FCT, 100 percent of the respondents believe that the society accord girls equal right to protection from exploitation. Meanwhile, only 43.37 percent and 43.33 percent of the respondents are of the view that girls have equal right to education and decision making at the community respectively.

The fact that all respondents indicated the existence of equal right to protection from exploitation for the girl-child could be an indication of the fact that the study area is unique in being cosmopolitan. Hence, this might provide protection or certain form of security for the girls concerned. Girls in FCT therefore experience less deprivation as far as some variables are concerned.

Meanwhile, participants in IDI carried out in FCT indicate that exploitation of girls is a normal practice. In support of this fact, a women leader reported

“there are cases of exploitation of women and girls by husbands and some women have been disabled by the criminal action of violent spouses.

Only 43.33 percent of the respondents in FCT perceived that girls have equal right to western type of education. This means that girls in this study area might not be able to derive the benefit offered by education. Girls in FCT therefore lack educational empowerment. Article 1 of the declaration of World Conference on Education for All (WCEFA) (1990) states that every person, child, youth, and adult shall be able to benefit from educational opportunities designed to meet their basic learning needs. This means that both girls and boys should have access to and complete basic education without any discrimination on the basis of gender. Meanwhile, an IDI carried out on a female discussant in FCT reiterated that

“girls are educationally at an disadvantage since the society beliefs that they will eventually end up in their husbands’ house or in the kitchen”.

CGSPS (1998) posited that in the north, culture and religion are major impediments to women’s education.

Only 43.33 percent of respondents believe that girls have equal right to decision making at the community level, which points to the fact that most girls in the agrarian communities are excluded from decision making at the community level. This means lack of involvement in decision making and in activities that affect their lives. Hence, most decisions might not be to their favour. This is in line with Unicef (2001b) that it is not common for women to be invited to participate in decision making at village/community meetings. Boys can be taken to such meetings to observe and learn, in which case women and children are barred, as they are not expected to participate in leadership. This could have implication on their political empowerment, as they may not be well represented. Article 7 of CEDAW according to Unicef (2000) spells out the political right of women to equal provision with men on right to vote in



all elections and public referenda. Thus is not the case in the study area as IDI conducted revealed that often times women are not allowed to vote in choice of local leaders.

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### 5.9. Level of participation in agriculture.

This section presents the agricultural activities engaged in by the boys and girls surveyed in the selected agrarian communities of Nigeria. Land, a major asset in farming, is influenced by the economic and traditional status of the people in the society. Hence, this section aims at looking at the various crops, animals and off-farm activities engaged in by both boy and girl respondents in the study area with a view to accessing their level of participation as indicated on Table 11.

Table 11 shows that in Oyo State, 100 percent of the boys are involved in cereal production as their major agricultural practice, followed by root/tuber production (86.67%). For the girls, the major agricultural practices are cassava peeling (96.67%) and gari frying (93.33%) which are processing activities. Least participation was recorded by boys in fishing (37.77%) and fish rearing (33.33%), while that of girls was fish rearing (36.67%).

A discovery that more boys participate in cereal crop production is an indication that girls are not as involved in the enterprise. Girls' level of participation in crop production activities is therefore moderate. Hence, a meaningful education for girls would guarantee her involvement in crop production activities in the near future. She would thus have the requisite knowledge and survival skills to enable her improve upon her agricultural operations. Result obtained regarding almost all the girls participating in cassava peeling is an indication that females are more involved in processing activities. All the girls in the agrarian communities of Oyo state thus participate in processing activities. The considerably low participation recorded for boys and girls in fish rearing might be connected with the high capital base required in the setting up of such an enterprise. Discussants in IDI in Oyo State opined that in cases where women go to farm, they only do

Table 11: Participation of boy and girl respondents in agriculture

	OYO (n=60)		ENUGU (n=60)		KADUNA (n=60)		BAUCHI (n=60)		FCT (n=20)		TOTAL n=260	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Cereal: crop production	30 (100.00)	26 (86.67)	25 (83.34)	18 (60.00)	17 (56.67)	18 (60.00)	14 (46.67)	17 (56.67)	4 (40.00)	8 (80.00)	90 (69.23)	87 (66.23)
Legume crop production	15 (50.00)	16 (53.33)	21 (70.00)	16 (53.33)	16 (53.33)	14 (46.67)	13 (43.33)	17 (56.67)	4 (40.00)	7 (70.00)	69 (53.07)	72 (55.38)
Root/tuber crop production	26 (86.67)	23 (76.67)	23 (76.67)	20 (66.67)	13 (43.33)	16 (53.33)	4 (13.33)	5 (16.66)	4 (40.00)	7 (70.00)	70 (53.85)	71 (54.61)
Vegetable production	24 (80.00)	26 (83.33)	20 (66.67)	21 (70.00)	21 (70.00)	16 (53.33)	18 (60.00)	16 (53.33)	4 (40.00)	7 (70.00)	87 (66.92)	86 (66.15)
Homestead gardening	24 (80.00)	21 (70.00)	22 (73.33)	17 (56.67)	16 (53.33)	13 (43.33)	12 (40.00)	14 (46.67)	3 (30.00)	7 (70.00)	77 (59.23)	72 (55.38)
Firewood cutting	21 (70.00)	20 (66.67)	24 (80.00)	25 (83.34)	14 (46.67)	13 (43.33)	10 (33.33)	15 (50.00)	5 (50.00)	8 (80.00)	74 (56.92)	81 (62.31)
Cassava peeling	23 (76.66)	29 (96.67)	20 (66.67)	25 (83.34)	11 (36.67)	18 (60.00)	5 (16.66)	5 (16.66)	2 (20.00)	8 (80.00)	61 (46.92)	85 (65.38)
Gari frying	21 (70.00)	28 (93.33)	16 (53.34)	19 (63.33)	10 (33.33)	19 (63.33)	4 (13.33)	4 (13.33)	2 (20.00)	8 (80.00)	53 (40.77)	78 (60.00)
Plant product marketing	24 (80.00)	26 (86.67)	15 (50.00)	13 (43.33)	12 (40.00)	10 (33.33)	10 (33.33)	11 (36.67)	4 (40.00)	6 (60.00)	65 (50.00)	66 (50.77)
Goat rearing	25 (73.33)	22 (73.33)	17 (57.67)	13 (43.33)	15 (50.00)	9 (30.00)	17 (56.67)	12 (40.00)	4 (40.00)	6 (60.00)	78 (60.00)	62 (47.69)
Rabbit production	16 (53.34)	16 (53.33)	3 (10.00)	3 (10.00)	4 (13.33)	4 (13.33)	6 (20.00)	4 (13.33)	2 (20.00)	2 (20.00)	31 (23.84)	29 (22.31)
Sheep rearing/piggery business	17 (57.67)	15 (50.00)	9 (30.00)	5 (16.66)	12 (40.00)	11 (36.67)	15 (50.00)	10 (33.33)	3 (30.00)	4 (40.00)	56 (43.08)	45 (34.61)
Poultry production	28 (93.33)	25 (83.34)	24 (80.00)	29 (96.67)	18 (60.00)	15 (50.00)	13 (43.33)	12 (40.00)	4 (40.00)	8 (80.00)	87 (66.92)	89 (68.46)
Meat/fish selling	16 (53.34)	21 (70.00)	6 (20.00)	6 (20.00)	6 (20.00)	7 (23.33)	10 (33.33)	9 (30.00)	1 (10.00)	4 (40.00)	39 (30.00)	47 (36.15)
Fishing	11 (37.66)	14 (46.67)	0 (0.00)	0 (0.00)	2 (6.67)	0 (0.00)	3 (10.00)	1 (3.33)	0 (0.00)	2 (20.00)	16 (12.31)	16 (12.31)
Fish rearing	10 (33.33)	11 (36.67)	0 (0.00)	0 (0.00)	2 (6.67)	1 (3.33)	3 (10.00)	1 (3.33)	0 (0.00)	3 (30.00)	15 (11.54)	16 (12.31)
Animal product marketing	26 (86.67)	26 (86.67)	0 (0.00)	9 (30.00)	10 (33.33)	6 (20.00)	10 (33.33)	8 (26.67)	2 (20.00)	5 (50.00)	48 (36.92)	54 (41.54)

so to help support the family. This could have a serious effect on their financial and economic status. Hence, most women engage in this enterprise with the view of meeting the day to day economic requirement of the family.

Table 11 further reveals that in Enugu State, more boys are involved in cereal production (83.34%), root/tuber production, firewood cutting (80.00%) and poultry production (80.00%). The girls on the other hand are more involved in poultry production (96.67%), firewood cutting (83.34%) and cassava peeling (83.34%). However there was a greater participation of girls in vegetable production, firewood curing, gari frying, poultry production and animal product marketing. The boys (30%) were nevertheless more involved in sheep rearing/piggery than girls (16.66%).

In this study more boys are involved in cereal production and root/tuber production, which testify that boys consider these enterprises as being economically viable. Males are therefore involved in agricultural enterprises with higher viability. Improving the quality and educational opportunities of boys and girls in rural communities would ensure the achievement of the desired outcome. This result supports the finding of Child Labour in Nigeria (1999) that children have always worked in various activities in the agricultural sector including farming and fishing. These activities were believed to constitute a form of responsibility training. This literature further discovered that in Anambra State (survey carried out in year 1977/78), 23 percent of all children aged 4-15 years were engaged in farm work.

Table 11 further reveals that in Kaduna State, boys are more involved in cereal crop production (56.67%, vegetable production (70.00%) and poultry production (60.00%). while girls are more involved in cereal crop production (60%), gari frying (63.33%) and cassava peeling (60.00%). Boys recorded the highest level of participation in poultry production (60%)

and the least in fish (6.67%) and fish rearing (6.67%) while the highest for girls is in gari frying (63.33%) and the least is poultry (0%). The lower involvement of girls in legume crop production might be connected with the small clustered nature of farm sizes in the agrarian communities. The lower involvement of girls in some agricultural activities means that they are not well empowered to take adequate participation in this sector. Girls thus lack the required knowledge for dealing with the complexes of modern society including the vocational skills needed to promote the agricultural enterprises. Unifem (1999) posited that clustering of farmland is common among females.

Table 11 also shows that in Bauchi State, boys are more involved in vegetable production (60.00%), goat rearing (56.67%), rabbit production (20.00%) and poultry production (43.33%). Boys in Bauchi recorded the highest participation in vegetable production (60%) and the least in fishing (10%) while the highest for girls is in cereal (56.67%) and legume production (56.67%). This is an indication that both boy and girls are involved in farming activities. Girls participate in vegetable production, goat rearing, and poultry production because these aspects of agriculture do not require heavy financial base and fixed asset such as land. This study corroborates with that of Child Labour in Nigeria (1999), which discovered the seasonal variation in the involvement of different age and gender groups of children in agricultural work.

In FCT, the highest participation was recorded in cereal production (40.00%), legume production (40.00%), vegetable production (40.00%), plant product marketing (40.00%) and goat rearing (40.00%). The least participation was in fishing (0%) and fish rearing (0%). However, most girls are into cereal crop production (80%), plant product marketing (80%) and poultry production (80%). The least participation was recorded in rabbit production (20%) and fishing (20%). This indicates that some of

the girls lack access to productive resources needed for certain enterprises. This means that although they are involved in farming activities, their involvement is not in their full capacity. This survey concedes with Child Labour in Nigeria (1999) who found that in rural areas, children's works were considered as creative rather than exploitative.

### **5.10. Income and non-income generating activities**

Labour statistics in Nigeria according to Unifem (1999) consists of the age group 15-59 i.e. the economically active population did not consider housewives exclusively involved in housekeeping as part of the labour force. This section therefore aims at looking at the age categories of boy and girl respondents, with a view of examining their contribution to household food security as revealed on table 11.

#### **5.10.1. Income generating activities**

Table 12 indicates that in Oyo State, more girls participated in rearing of chicken (76.67%), rearing of ruminants (76.67%), sales of water (90.00%) and sale of provisions (70.00%) while boys are more involved in rearing of chicken (73.33%) and rearing of ruminants (73.33%). The boys record highest level of involvement in rearing ruminants (73.33%) and chicken (73.33% while girls recorded highest in the sales of water (90%). Therefore children (boys, girls) participate in income generating activities not only as a means of ensuring household food security but also for raising their economic status. This further confirms the assertion that girls' low level of empowerment has led to her participation in certain income generating activities. This could constitute a great impediment to capacity building in the agrarian sector. The boys are therefore not as involved in sale of water and provisions. The social relationship in which the markets are dominated by females in the area may be responsible for this. Those

**Table 12: Involvement of boy and girl respondents in income generating activities**

	OYO (n=60)		ENUGU (n=60)		KADUNA (n=60)		BAUCHI (n=60)		FCT (n=20)		TOTAL n=260	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Arable farming	10 (33.33)	7 (23.33)	23 (76.67)	19 (63.33)	16 (53.33)	13 (43.33)	2 (6.67)	3 (10.00)	4 (40.00)	7 (70.00)	55 (42.31)	49 (37.69)
Cash crop farming	13 (43.33)	12 (40.00)	26 (86.67)	18 (60.00)	8 (26.67)	7 (23.33)	0 (0.00)	0 (0.00)	3 (30.00)	1 (10.00)	94 (72.31)	38 (29.23)
Fadama farming	1 (3.33)	1 (3.33)	2 (6.67)	4 (13.33)	6 (20.00)	1 (3.33)	2 (6.67)	0 (0.00)	2 (20.00)	4 (40.00)	13 (10.00)	10 (7.69)
Rearing of chicken	22 (73.33)	23 (76.67)	24 (80.00)	23 (76.67)	17 (56.67)	13 (43.33)	4 (13.33)	3 (10.00)	3 (30.00)	6 (60.00)	70 (53.85)	68 (52.31)
Rearing of ruminants	22 (73.33)	23 (76.67)	19 (63.33)	18 (60.00)	17 (56.67)	9 (30.00)	8 (26.67)	2 (6.67)	6 (60.00)	5 (50.00)	72 (55.38)	57 (43.85)
Fishing	0 (0.00)	6 (20.00)	2 (6.67)	0 (0.00)	2 (6.67)	1 (3.33)	1 (3.33)	1 (3.33)	0 (0.00)	0 (0.00)	5 (3.85)	8 (6.15)
Grafting	5 (16.67)	9 (30.00)	4 (13.33)	3 (10.00)	1 (3.33)	1 (3.33)	1 (3.33)	0 (0.00)	2 (20.00)	1 (10.00)	13 (10.00)	14 (10.77)
Weaving	11 (36.67)	17 (56.67)	1 (3.33)	3 (10.00)	5 (16.67)	3 (10.00)	1 (3.33)	2 (6.67)	2 (20.00)	6 (60.00)	20 (15.38)	31 (23.84)
Tailoring	16 (53.33)	10 (33.33)	5 (16.67)	2 (6.67)	5 (16.67)	3 (10.00)	6 (20.00)	2 (6.67)	2 (20.00)	6 (60.00)	34 (26.15)	23 (17.69)
Hair dressing	5 (16.67)	13 (43.33)	2 (6.67)	4 (13.33)	0 (0.00)	4 (13.33)	1 (3.33)	2 (6.67)	0 (0.00)	4 (40.00)	8 (6.15)	27 (20.77)
Sale of water	17 (56.67)	27 (90.00)	8 (26.67)	11 (36.67)	2 (6.67)	8 (26.67)	5 (16.67)	4 (13.33)	0 (10.00)	1 (10.00)	32 (24.61)	51 (39.23)
Sale of provisions	16 (53.33)	21 (70.00)	4 (13.33)	6 (20.00)	0 (0.00)	6 (20.00)	3 (10.00)	4 (13.33)	1 (10.00)	1 (10.00)	24 (18.46)	38 (29.23)
Gathering of forest products	15 (50.00)	9 (30.00)	17 (56.67)	16 (53.33)	3 (10.00)	2 (6.67)	3 (10.00)	1 (3.33)	2 (20.00)	2 (20.00)	40 (30.77)	30 (23.08)
Begging	0 (0.00)	0 (0.00)	2 (6.67)	0 (0.00)	2 (6.67)	0 (0.00)	2 (6.67)	0 (0.00)	0 (0.00)	0 (0.00)	6 (4.62)	-

aspects of trading are therefore the preview of females. The practice of involving children in farming activities also relates with the study of Adebayo (2002) who discovered the use of traction among farmers including children in the study areas. Involvement of more boys and girls in tailoring activities affirm that a greater proportion of tailors and weavers are children as the society consider this form of training as a means of socializing them (Unicef, 2000). This result concedes with the study of Unicef (1999) who found that children have always worked in various activities in agricultural sector including fishing.

Table 12 further shows that in Enugu State, boys are more involved in arable farming (76.67%), cash crop farming (86.67%), rearing of chicken (80.00%), rearing of ruminants (63.33%) and gathering of forest products (56.67%), while the girls are more involved in rearing of chicken (76.67%), arable farming (63.33%), cash crop farming (60.00%), rearing of ruminants (60.00%) and gathering of forest products (53.33%). Boys and girls are thus involved in the same activities in the study area.

This reveals the existence of children in the productive sector of the economy. This result correlates with the findings of Child Labour in Nigeria (1999) which discovered the seasonally variation in the involvement of different age and gender groups of children in agricultural work; with the females accounting for 50.6% of the child work. Also the involvement of both boys and girls in weaving and hairdressing industry confirms that these enterprises are not entirely that of adults. Unicef (2000) supported this idea by positing that in the weaving industry, four in ten weavers are children. The adult weavers laid out the threads and merely supervise the children. Unicef (1999) also observed that children represent 18.1 percent of the children in hairdressers and barbing profession. Unicef (2001b) supporting this fact by proving that, children hawk on the street to augment family income.

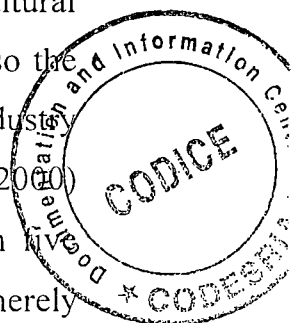




Table 12 further shows that in Kaduna State, boys participate more in arable farming, (53.33%), rearing of chicken (56.67%) as well as rearing of ruminants (56.67%) while girls participate more in arable farming and rearing of chicken (43.33%). This, rearing of chicken and ruminants recorded the greatest participation by boys (56.67%) while arable farming and rearing of chicken was recorded highest (43.33%) for girls. The people are thus more involved in agriculture related activities. UNDP (1996) also found out that children assist their parents in raising the economic status of the family.

Table 12 further shows that in Bauchi State, boys participate more in rearing of ruminants (26.67%) and tailoring (20.00%) while girls participate more in sale of provisions (13.33%) and water (13.33%). Thus enterprise such as sales of provisions and water recorded the greater involvement of girls. The girls are thus involved in trading activities while the boys are involved in farming and artisan activities. This finding is a confirmation that important values aimed at integrating children into the social and culture of the society is handed over to them (Child Labour in Nigeria, 1999).

Table 12 further shows that in FCT, girls participate more in arable farming (70.00%), rearing of chicken (60.00%), weaving (60.00%) and tailoring (60.00%). On the other hand, boys participate more in rearing of ruminants (60.00%) and arable farming (40.00%). It is therefore important to note that while boys and girls are involved in agricultural activities in the study area, the girls are more involved in artisanal activities like weaving and tailoring. The cosmopolitan nature of the study area thus gives rise to artisanal activities, which are taken up by the girls. Efforts to empower girls should therefore focus on such artisanal activities in addition to agriculture. The need to provide for the food need of the households may be responsible for the general involvement in agriculture. A survey

conducted by child Labour in Nigeria (1999) reveals that boys are mainly into mechanics and vulcanizes (23.9%), bus conductors (16.5%), iron and metal workers (5.6%), carpentry (13.6%), tailoring and weavers (14.4%) while girls are hairdressers and barbers (18.1%) and workers in catering industry (7.9%).

### 5.10.2. Non-income generating activities

Table 13 shows that in Oyo State, boys were more involved in the cleaning of the environment (93.33%), taking children to school (90.00%), preparation of food (83.34%) and ensuring that school homework is done (80.00%) while only few of them are involved in managing the power supply (13.34%). The girls on the other hand are more involved in cleaning of the environment (86.67%), taking children to school (83.34%), and washing clothes of household members (80.00%). Girls therefore participate in productive activities both within and outside the home. Furthermore, they are more involved in the performance of household chores. Involvement in more productive enterprises like agriculture would transform them into effective managers of agricultural businesses. This confirms the fact the girls are more involved in household chores than the boys as discovered by Unicef (2001b). The consciousness that boys and girls recorded their highest level of participation in the area of cleaning of the environment could be an indication that the rural people in Oyo cherish a clean environment, and that everybody is involved in this exercise, though this is organized along sex line. A female discussants in Oyo state also commented that

“sweeping of floor in households is exclusively for the female members of the household while hoeing and cutting of bushes around the house are meant for the males”.

Table 13 further indicates that in Enugu State, boys participate more

Table 13: Involvement of boy and girl respondents in non-income generating activities

	OYO		ENUGU		KADUNA		BAUCHI		FCT		TOTAL (n=130)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
<b>FOOD</b>												
Collect money to purchase food stuffs	20 (66.67)	23 (76.67)	19 (63.33)	25 (83.34)	12 (40.00)	20 (66.67)	9 (30.00)	25 (83.34)	4 (40.00)	9 (90.00)	64 (49.23)	102 (78.46)
Prepare the food	25 (83.34)	23 (76.67)	20 (66.67)	29 (96.67)	17 (56.67)	28 (93.33)	22 (73.33)	29 (96.67)	6 (60.00)	9 (90.00)	90 (69.23)	118 (90.77)
Grow crop and keep livestock for household	22 (73.34)	21 (70.00)	16 (53.33)	19 (63.33)	18 (60.00)	11 (36.67)	9 (30.00)	10 (33.33)	8 (80.00)	6 (60.00)	73 (56.15)	67 (51.54)
Fetch fuel and water for household use	23 (76.67)	16 (53.33)	20 (66.67)	25 (83.34)	16 (53.33)	23 (76.67)	27 (90.00)	26 (86.67)	7 (70.00)	10 (100.00)	93 (71.54)	100 (76.92)
<b>HEALTH</b>												
Take household member to hospital	17 (56.67)	9 (30.00)	10 (33.33)	10 (33.33)	8 (26.67)	11 (36.67)	0 (0.00)	1 (3.33)	0 (0.00)	5 (50.00)	35 (26.92)	36 (27.69)
Prepare herbs for cure	23 (76.67)	23 (76.67)	11 (36.67)	21 (70.00)	12 (40.00)	21 (70.00)	22 (73.33)	21 (70.00)	3 (30.00)	7 (70.00)	71 (54.61)	93 (71.54)
Divination	16 (53.33)	16 (53.33)	21 (70.00)	20 (66.67)	15 (50.00)	24 (80.00)	30 (100.00)	24 (80.00)	6 (60.00)	10 (100.00)	88 (67.69)	94 (72.31)
Clean the environment	28 (93.33)	26 (86.67)	20 (66.67)	29 (96.67)	20 (66.67)	25 (83.34)	29 (96.67)	28 (93.33)	6 (60.00)	10 (100.00)	103 (79.23)	118 (90.77)
<b>CLOTHING</b>												
Sew clothes for household members	14 (46.67)	9 (30.00)	5 (16.66)	8 (26.67)	3 (10.00)	8 (26.67)	3 (10.00)	3 (10.00)	1 (10.00)	7 (70.00)	26 (20.00)	35 (26.92)
Wash clothing for household members	25 (83.34)	24 (80.00)	20 (66.67)	23 (76.67)	11 (36.67)	25 (83.34)	27 (90.00)	24 (80.00)	5 (50.00)	10 (100.00)	88 (67.69)	106 (81.54)
<b>EDUCATION</b>												
Ensure school fee is paid for child	18 (60.00)	11 (36.67)	7 (23.33)	5 (16.66)	6 (20.00)	7 (23.33)	11 (36.67)	4 (13.33)	0 (0.00)	10 (100.00)	42 (32.31)	37 (28.46)
Ensure school homework is done by child	24 (80.00)	22 (73.33)	20 (66.67)	23 (76.67)	12 (40.00)	14 (46.67)	18 (60.00)	16 (53.33)	6 (60.00)	5 (50.00)	80 (61.53)	80 (61.53)
Take child to school	27 (90.00)	25 (83.34)	11 (36.67)	21 (70.00)	13 (43.33)	17 (56.67)	12 (40.00)	19 (63.33)	6 (60.00)	10 (100.00)	69 (53.07)	92 (70.76)
<b>ELECTRICITY</b>												
Manages the power supply properly	4 (13.34)	2 (6.67)	3 (10.00)	4 (13.33)	4 (13.33)	3 (10.00)	9 (30.00)	1 (3.33)	2 (20.00)	10 (100.00)	22 (16.92)	20 (15.38)

in divination (70%), food preparation (66.67%), cleaning of the environment (66.67%), washing clothes (66.67%) and fetching of fuel/water (66.67%). On the other hand, girls participate more in preparation of food (6.67%), cleaning the environment (96.67%) and collecting money to purchase foodstuffs (83.34%). Thus, while girls hardly participate in divination, they are more involved in the purchase of foodstuffs. Divination is thus a male responsibility while purchase of foodstuff is that of females. The social roles that the different genders have to play in their relationships therefore account for this (Unicef, 2000).

Table 13 also shows that in Kaduna State, the activity in which boys participate more is in cleaning of the environment (66.67%) as well as growing crops and keeping livestock (60.00%) while they rarely participate in sewing of clothes (10.00%). The girls on the other hand participate more in food preparation (93.33%), washing of clothes (83.34%) and cleaning the environment (83.34%). The boys thus participate more in agricultural activities while the girls participate more in household (domestic) chores. This confirms the gender means of assigning roles and responsibilities within the society. A more flexible structure of means of assigning roles and responsibilities within the society would improve girls' socio-economic well-being, as girls would utilize available resources (including time) at their disposal within the agrarian communities more judiciously. Most boys participate in most agricultural production due to the arrangement of task along gender line (Work, 1996). CGSPS (1998) also discovered that girls are more involved in the performance of domestic chores than the rest of the members of the family.

Table 13 also shows that in FCT, the boys participate more in the growing and keeping of livestock as well as fetching fuel and water for households use (70.00%) while none of them participate in taking household members to the hospital and in payment of school fees. On the

other hand, the girls participate more in purchase of foodstuff (90.00%) and preparation of food (0.00%), while they are all involved in washing of clothes, divination, cleaning of the environment, fetching fuels and water. taking children to school as well as ensuring the payment of school fees for children. The males are thus more involved in agricultural activities while the females are involved in domestic activities. Maria *et al* (1998) discovered that children are involved in these activities in order to relieve the family of certain expenses. Findings of survey by Child labour in Nigeria (1999) further revealed young children specially girls aged 10 and above serve as young domestics in households.

#### **5.11. Perception of discriminations at the household and community levels**

Traditionally, society was ordered by a clear gender division of task (SAA, 2001). The principle confers high degree of authority on elders and family unit in patriarchal society with all important decisions taken by the male head. A woman's fundamental social role is that of bearing and raising children. This section therefore, examines the perception of members of the household and communities on the discrimination witnessed by girls and women within the society.

Table 14 shows that in Oyo state, the practices which boys perceived as the most fundamental against the rights of the girl-child is physical punishment (e.g. beating and corporal punishment (76.67%) and forced/early marriage while the least was recorded in the involvement of children in socially and morally undesirable activities (3.33%). Control over assets (60%) as well as inability to display their intellectual ability (60%) were perceived by girls as the greatest discriminations they encounter while sexual abuse and exploitation (6.67%) were reported by few of the

Table 14: Boy's and girl's perception of discriminations against girl-child at the household and community level

	OYO		ENUGU		KADUNA		BAUCHI		FCT		TOTAL (n=130)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Physical abuse e.g. beating and corporal punishment	23 (76.67)	9 (30.00)	15 (50.00)	4 (13.33)	13 (43.33)	12 (40.00)	17 (56.67)	16 (53.33)	4 (40.00)	6 (60.00)	72 (55.38)	47 (36.15)
Denial of western type of education	10 (33.33)	17 (56.67)	15 (50.00)	21 (70.00)	15 (50.00)	17 (56.67)	16 (53.33)	15 (50.00)	6 (60.00)	8 (80.00)	62 (47.69)	78 (60.00)
Forced/early marriage	23 (76.67)	16 (53.33)	18 (60.00)	16 (53.33)	22 (73.33)	23 (76.67)	13 (43.33)	21 (70.00)	5 (50.00)	6 (60.00)	81 (62.31)	82 (63.08)
Girl-child abuse	10 (33.33)	5 (16.66)	19 (63.33)	26 (86.67)	20 (66.67)	23 (76.67)	19 (63.33)	21 (70.00)	9 (90.00)	7 (70.00)	74 (56.92)	82 (63.08)
Sexual abuse and exploitation (taking advantage and involvement in prostitution)	15 (50.00)	2 (6.67)	18 (60.00)	25 (83.34)	17 (56.67)	20 (66.67)	18 (60.00)	20 (66.67)	7 (70.00)	6 (60.00)	75 (57.69)	73 (56.15)
Involving children in socially and morally undesirable activities e.g. begging, running errands-nefarious activities	1 (3.33)	10 (33.33)	17 (56.67)	25 (83.34)	27 (90.00)	26 (86.67)	22 (73.33)	21 (70.00)	7 (70.00)	8 (80.00)	74 (56.92)	90 (69.23)
Societal neglect of children's needs	10 (33.33)	7 (23.33)	16 (53.33)	15 (50.00)	25 (83.34)	19 (63.33)	19 (63.33)	20 (66.67)	8 (80.00)	7 (70.00)	78 (60.00)	68 (52.31)
Psychological abuse (threats, abuses, harassment).	10 (33.33)	7 (23.33)	16 (53.33)	22 (73.33)	25 (83.34)	19 (63.33)	19 (63.33)	20 (66.67)	8 (80.00)	7 (70.00)	78 (60.00)	75 (57.69)
Discrimination on the issue of gender and ethnicity	10 (33.33)	3 (10.00)	19 (63.33)	22 (73.33)	16 (53.33)	18 (60.00)	13 (43.33)	19 (63.33)	7 (70.00)	8 (80.00)	65 (50.00)	70 (53.85)
Exclusion from inheritance	4 (13.33)	7 (23.33)	8 (26.67)	21 (70.00)	9 (30.00)	15 (50.00)	17 (56.67)	17 (56.67)	3 (30.00)	4 (40.00)	41 (31.54)	64 (49.23)
Exclusion from decision making at the household level	14 (46.67)	11 (36.67)	6 (20.00)	20 (66.67)	12 (40.00)	10 (33.33)	20 (66.67)	10 (33.33)	3 (30.00)	6 (60.00)	55 (42.31)	57 (43.85)
Control over assets (physical, human and financial)	21 (70.00)	18 (60.00)	8 (26.67)	17 (56.67)	16 (53.33)	7 (23.33)	11 (36.67)	16 (53.33)	2 (20.00)	7 (70.00)	58 (44.62)	65 (50.00)
Inability to display intellectual ability	22 (73.33)	18 (60.00)	6 (20.00)	18 (60.00)	13 (43.33)	12 (40.00)	19 (63.33)	22 (73.33)	1 (10.00)	5 (50.00)	61 (46.92)	75 (57.69)
Inability to display ideology	22 (73.33)	17 (56.67)	21 (70.00)	20 (66.67)	8 (26.67)	9 (30.00)	13 (43.33)	9 (30.00)	6 (60.00)	6 (60.00)	70 (53.85)	61 (46.92)

respondents as perceived area of discrimination. Trends of event on table 14 further reveals that boys in Oyo state generally perceive some of the practices as against the rights of the girl-child more than the girls themselves perceive them. This is an indication that boys in Oyo are more exposed than their girl counterparts.

This finding agree with that of Maria *et al* (1998) who found out that 60 percent of the children who work in the street are prone to verbal and physical abuse by their parents and the intending customers. This finding negates the view of Unicef (2001b) who noted that CRC focuses on child labour in article 32. This article recognizes the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous as to interfere with the child's education, health or physical, mental, spiritual, moral and social development. Girls reporting females control over assets as the most prevalent practice that is against girl's right suggest that most of them see this discriminatory practice as a culture that affects their access and control over assets.

Table 14 further reveals that in Enugu State, the practice perceived as being most fundamentally wrong by boys is inability to display ideology (70.00%), girl-child abuse (63.33%) and discrimination on the basis of gender (63.33%) while exclusion from decision making at the household level (26.67%) and inability to display intellectual capabilities (20%) were perceived as being important by few of the boys. For girls, the practice reported as being most frequent is sexual abuse and exploitation (83.33%). sexual abuse (83.33%) as well as involving children in undesirable activities (83.33%), while they were perceived as being least exposed to physical abuse (13.33%). Boys thus perceived exclusions from decision making as being least important, while the girls considered physical abuse as being least important in the study area. This result negates the research of Maria *et al.*(1998) who discovered that 60% of children who work on the street

are verbally or physically abused by their parents. Also, NCW (1994) found that cultural perception of involvement of females in decision making subjects her to male domination in both domestic and political affairs.

Furthermore, table 14 reveals that in Kaduna state the practice perceived by most as being important is involving children in undesirable activities (0.00%), societal neglect of girl-child's needs (83.34%), and psychological abuse (83.34%). For the girls, they perceived the practice of involving children in undesirable activities (86.67%) as being most important like their boys, followed by girl-child abuse (76.67%) and early marriage (76.67%) while only few considered control over asset (23.33%) as being important in the study area. The girls thus hardly consider themselves as being problem with respect to control over assets. This finding agrees with that of Unicef (2001b) that Islamic inheritance law accords more right to the woman as far as re-distribution of property is concerned. This is an indication that type of marriage has implication on the empowerment of its female members. Marriage would thus shapen their socio-cultural lifestyle as traditions might weaken their full involvement in economic activities including agriculture. However, this study is not in agreement with the study of Uzodike (1999), SRI (1997) and Yakubu (1998) that many women are unable to enforce property rights in a court of law due to ignorance of their rights, lack of financial resources and fear of antagonizing their in-laws.

Table 14 also shows that in Bauchi State, more of the boys perceive involving girls in undesirable activities (73.37%) as being the most important, as well as exclusion from decision making (66.67%) while the least is control over assets (36.67%). Girls more perceived lack of intellectual development as a discriminatory factor (73.33%) against their fundamental human rights but perceived ideology (30%) as being least important. The view of the boys and girls on discriminations against girls



thus differs in the study area. The finding on intellectual development agrees with the discovery of NCW (1994) that patriarchal nature of rural society limits women development, as she is made to play the second fiddle role. A male discussant in the State pin pointed that

“Men would therefore rather prefer women not to work, but stay behind to oversee the children’s welfare. This is typical of an African man”.

This could limit the intellectual development of girls/women. This result is also in line with CONNOHPD (1997) findings that Islamic laws in Nigeria give husband the right to “talaq’ i.e. unilateral repudiation of marriage. This allows the dissolution of marriages through verbal pronouncement without the man giving reasons for his action. This law was found not to give women such an equal right.

Table 14 also shows that in FCT more boy respondents perceived girl-child abuse (90%) as a prevalent practice against girls’ right, while only few considered lack of ability to display intellectual capabilities (10%) as a discriminatory factor in the study area. Girls on the other hand perceived denial of western type of education (80%) as a factor against the right of a girl, while exclusion from inheritance (40.00%) was least considered by them. The girl-child is thus more exposed to abuse and denial of western education, while inheritance was less of a problem for the girls in the study area. The outcome of this survey agrees with that of Unicef (2001b) who found that gender disparity in access to education remains a serious problem in the northern parts of the country. It went further to state that girls in the northwest face double hurdle because school enrolment is one third higher for boys than girls. Reporting further, it is ascertained that less than one quarter of primary school age girls are not in school in the south west due to the bias attitude towards girls. This means that attitudes have implication on girl-child educational empowerment.

### 5.12. Values placed on the roles of the girl-child.

In practically all culture, mothers have the full responsibility of socializing their children. Training during this period is critical, an essential component of socialization through which important values are inculcated, enabling them to be properly integrated into the social and cultural milieu of the society (Unicef, 2000). This section therefore aims at reviewing the roles of the girl-child as perceived by the society and the values placed on such roles.

Table 15 shows that respondents in Oyo State believe that the society placed the highest value on the role of the girls child in the act of fetching of water (96.67%), and sweeping of floor (94.44%) while the lowest value was recorded in gathering of forest products (37.78%). The girls are thus perceived to be saddled with domestic chores and not exploiting the forests.

The society placing high values on girls' involvement in fetching of water and sweeping of the floor indicates that her role in this act is well valued. Gender therefore determines people's involvement in these activities. This finding is in line with the study of CGSPS (1998), which went further to indicate fetching of water as one of the chores organized along age and gender line. Also, this result runs in agreement with the report obtained during IDI and FGDs in Oyo where most girls indicated their high level of participation in this chore.

Table 15 further reveals that in Enugu state, fetching of firewood (87.78%) is considered by many as the role expected of a girl-child, followed by cooking of food (86.67%) while the least valued role is running of errands (47.78%). It should be noted that the act of fetching firewood and cooking are both targeted towards the same goal, and thus the girls are expected to play those aspect of domestic roles in the study area. The girls are also considered to be less important in the sale of wares, which is

Table 15: Distribution of respondents placing high values on the roles of the girl-child

Roles	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		F CT (n=30)		TOTAL (n=390)	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
Fetching of water	87	96.67	74	82.22	58	64.44	35	38.89	15	50.00	269	68.97
Fetching of firewood	49	54.44	79	87.78	68	75.56	75	83.33	25	83.33	296	75.90
Cooking of food	75	83.33	78	86.67	84	93.33	77	85.56	28	93.33	342	87.69
Sweeping of floor	85	94.44	76	84.44	62	68.89	55	61.11	24	80.00	302	77.44
Dish washing	79	87.78	74	82.22	70	77.78	55	61.11	22	73.33	300	76.92
Taking care of children	79	87.78	64	71.11	73	81.11	63	73.33	21	70.00	303	77.69
Weaving	36	40.00	50	55.56	54	60.00	51	56.67	21	70.00	212	54.56
Sewing clothes	43	47.78	51	56.67	64	71.11	41	45.56	24	80.00	223	57.18
Sales of wares	46	51.11	48	53.33	66	73.33	48	53.33	28	93.33	236	60.51
Dress making	47	52.22	51	56.67	63	70.00	57	63.33	23	76.67	241	61.79
Preparation of herbs for cure	61	67.78	50	55.56	76	84.44	55	61.11	27	90.00	269	68.97
Gathering of wild and other forest products	34	37.78	57	63.33	67	74.44	47	52.22	24	80.00	229	58.72
Running errands	52	57.78	43	47.78	56	62.22	35	38.89	22	73.33	208	53.33

expected to be done more by the males. This result is contrary to that of Unicef (2000) which discovered that most parents, traders and artisans engage their children in sales of wares because children learn survival skills, self-confidence and financial management skills through this act.

Table 15 also shows that in Kaduna State, cooking of food (93.33%), preparation of herbs (84.44%), and taking care of children (81.11%) were considered major roles of the girl-child by the respondents. Thus complementary tasks exist between adults and children of the same gender as the roles the girls are expected to play are complementary to those of their mothers. Women are expected to see to the health and general well being of members of the family. The poverty level prevalent in most agrarian communities must have necessitated the high demand for herbs.

Table 15 reveals that in Bauchi State, the highest value was placed on girls' involvement in cooking of food (85.56%) , fetching of firewood (83.33%) and taking care of children (73.33%). The girl-child was thus perceived to be involved in socialization process that will prepare her for future role as mother. The girls were least expected to perform the role of running errands. The practice of preserving girls and preparing them for their suitors in the study are may be responsible for this. Errands are thus expected to be run by boys.

Table 15 also indicates that in FCT respondents attach the highest value to girls' involvement in cooking of food (93.33%) and sale of wares (93.33). Attaching high values to girls' involvement in cooking of food confirms the socialization process while the aspect of sale of wares is a result of the cosmopolitan nature of the community in which it is expensive to have moderate living standard. This thus forces most families into exploiting several income generating opportunities to make ends meet and ensure household food security. Very few of the respondents place value on the girl-child playing the role of fetching water. The condition of social

amenities in the communities by virtue of their being in FCT may make the fetching of water unpopular. Thus finding agrees with Unicef (2001b), that households obtaining water from surface sources such as streams, river, lakes and ponds have declined while the proportion obtaining water from ground sources such as boreholes, wells and pipe-borne water has rose.

### 5.13. Access to productive resources

It is often reported that women occupy the lowest quality, least secure jobs and that in the informal sectors, they lack control over the outputs they produce, as well as over land and other capital outputs of production, particularly in patriarchal societies (ILO, 2000). This section looks at girl-child's access to productive resources as indicated by table 16.

Table 16 reveals that in Oyo State, respondents believe that girls have full access to land (61.11%) while they have partial access to adequate remuneration (77.78%). However, only few have full access to mechanized equipment (8.89%). The girls are thus not restricted in their access to land, while their remuneration is fair. They however do not have access to mechanized equipment in the study area. Individuals access to communal and family land in the study area therefore does not exclude girls. This result does not agree with the survey conducted by ILO (2000) that women generally have few primary rights to land. Hence women possess little or no control over their production input/output in patriarchal systems. During the IDI survey, a woman respondent revealed that:

“traditions prevent women and girls from inheritance rights.  
The only thing they are allowed to inherit is “sokoto” (trouser)  
and “agbada” (big top).

Table 16 further reveals that in Enugu state, respondents believe that girls have full access to simple tools (42.22%), while only few perceive them as having full access to the other productive resources. They however have partial access to most of the productive resources, especially informal sources of capital (80%), personal labour (78.89%) and formal sources of capital (78.89%). Thus, apart from simple tools, respondents in the study

Table 16: Respondents' view on girl-child's access to productive resources

	OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		F CT (n=30)		TOTAL (n=390)	
	Full access	Partial access	Full access	Partial access	Full access	Partial access	Full access	Partial access	Full access	Partial access	Full access	Partial access
a. Land	55 (61.1)	29 (32.22)	19 (21.11)	31 (34.44)	1 (1.11)	44 (48.89)	2 (2.22)	54 (60.00)	1 (3.33)	19 (63.33)	78 (20.00)	177 (45.38)
b. Labour – personal labour	49 (54.44)	40 (44.44)	9 (10.00)	71 (78.89)	2 (2.22)	53 (58.89)	0 (0.00)	65 (72.22)	1 (3.33)	24 (80.00)	61 (15.61)	253 (64.87)
- family member's labour	31 (34.33)	49 (54.44)	10 (11.11)	64 (71.11)	1 (1.11)	59 (65.56)	1 (1.11)	68 (75.56)	1 (3.33)	23 (76.67)	44 (11.28)	263 (67.44)
c. Capital – informal sources	16 (17.78)	65 (72.22)	8 (8.89)	72 (80.00)	4 (4.44)	54 (60.00)	3 (3.33)	73 (81.11)	0 (0.00)	24 (80.00)	31 (7.95)	288 (73.85)
- formal sources	24 (26.67)	62 (68.89)	5 (5.55)	71 (78.89)	4 (4.44)	50 (55.56)	2 (2.22)	63 (70.00)	0 (0.00)	15 (50.00)	35 (8.97)	261 (66.92)
d. Simple tools	44 (48.89)	40 (44.44)	38 (42.22)	45 (50.00)	6 (6.67)	58 (64.44)	1 (1.11)	61 (67.78)	3 (10.00)	20 (66.67)	92 (23.59)	224 (57.44)
e. Mechanized equipment	8 (8.89)	52 (57.78)	8 (8.89)	44 (48.89)	0 (0.00)	36 (40.00)	0 (0.00)	14 (15.56)	0 (0.00)	14 (46.67)	16 (4.10)	160 (41.03)
f. Bequeathal (ability of give out / will)	19 (21.11)	66 (73.33)	17 (18.89)	53 (58.89)	0 (0.00)	37 (41.11)	1 (1.11)	61 (67.78)	0 (0.00)	24 (80.00)	37 (9.49)	241 (61.79)
g. Requit (ability to repay e.g. loans)	16 (17.78)	57 (63.33)	9 (10.00)	58 (64.44)	0 (0.00)	42 (46.67)	0 (0.00)	68 (75.56)	0 (0.00)	12 (40.00)	25 (6.41)	237 (60.77)
h. Improved skill (education, training)	19 (21.11)	65 (72.22)	22 (24.44)	51 (56.57)	1 (1.11)	61 (67.78)	1 (1.11)	67 (74.44)	0 (0.00)	22 (73.33)	43 (11.03)	266 (68.21)
i. Adequate remuneration	16 (17.78)	70 (77.78)	10 (11.11)	59 (65.56)	1 (1.11)	48 (53.33)	0 (0.00)	43 (47.78)	0 (0.00)	19 (63.33)	27 (6.9)	239 (61.28)
j. Diversified income	11 (18.89)	38 (42.22)	23 (25.56)	44 (48.89)	1 (1.11)	40 (44.44)	29 (32.22)	24 (26.67)	0 (0.00)	10 (33.33)	70 (17.95)	156 (40.00)

\* Percentages in parenthesis

area have only partial access to the productive resources. This has the potential of reducing their productive capacity and thus results in entrenched poverty.

In Kaduna State, only very few of the respondents viewed girls as having full access to any of the productive resources. Many of them however view girls as having partial access to the productive resources with improved skills (67.78%), family labour (65.56%) and simple tools (64.44%) being more regarded. This implies that respondents indicated no access for girls in access to land and diversified income (54.45%). The girls thus have partial access to productive resources in the study area, while they are highly viewed as having no access to land and diversified income. Access of the girl-child to improved skill, family labour and simple tool is low in Kaduna State. This means that girls are lacking in functional literacy and vocational skills needed for promoting social action. This could constitute a major impediment to the capacity building achievable in the agrarian institutions. A feasible master plan would enable girls to face future challenges, especially those needed to improve the quality of agricultural trainings received. This finding agrees with ILO (2000) that women have little or no control over productive resources. Supporting this premise further, Human Rights (2000) also discovered that women face constraints in their ability to exercise the rights to loans and credits. ILO (2000) also discovered that when crops become lucrative to grow for the market, control often shifts to men.

Table 16 also reveals that in Bauchi State, respondents opined that girls have full access to diversified income (32.22%), while they were perceived as hardly having full access to the productive resources, as they had partial access. This is in the area of having partial access to informal sources of capital (81.11%), requital (75.56%) and family labour (75.56%). It implies that they have no access to mechanized equipment (84.44%) and

adequate remuneration (52.22%). The girls thus have partial access to capital and labour. They are less empowered as far as access to capital, family labour and mechanized equipment is concerned. These factors are vehicle for effective agricultural management. Lack of access to these factors might limit their abilities to cope with the challenges of the agricultural sector. This finding agrees with Human Right (2000) which discovered that the un-remunerative nature of women's work at home has led to her low economic power and hence her partial access to capital and labour.

Table 16 further shows that in FCT, girls are rarely perceived as having full access to the productive resources, while they were perceived more to have partial access to personal labour (80.00%), informal capital sources (80.00%) and bequeathal (80.00%). Girls in the study area are thus perceived to have partial access to the productive resources. This did not negate the findings of ILO (2000) that employment in small-scale agriculture is made up of unpaid family labour complemented with non-family labour. Meanwhile, women's restriction as far as income diversification is concerned is a major hindrance to generating fund for hiring labour for farming purposes.



#### 5.14. Level of empowerment

This section looks at the level of empowerment of the girl-child vis-a-vis health, socio-cultural, technological, economic, inheritance and agricultural factors. This was assessed through access to, decision-making over and control over the resources available as presented on Tables 17, 18 and 19.

Table 17 shows that in Oyo State, girls are perceived to have high access to the following empowerment indicators: protection from sexual abuse (95.56%), food (93.33%), and medical facilities (85.56%). These factors are health and economic factors, which are essential elements of an individual's empowerment. A considerable high proportion of respondent indicating girls' high access to protection from sexual abuse in this study area is an indication that the society has put appropriate institutions in place to cater for the needs of girls in this regard. This study contradicts the survey of Imam *et al.*, (1989) that girls lack control over verbal harassment experienced on the street in terms of catcalls, jibes, insulting and derogatory languages. Other forms of abuse reported include the hitting of the breast, buttocks, full-scale beating, sexual violation and actual rape. Majority of respondents indicating high access of girls to food could be due to the abundant food production activities in the study area. This finding further agrees with that of Udo *et al.* (1995) who discovered that this study area ranks high in food production.

Table 17 also shows that in Enugu State, girls were viewed as having high access to medical facilities (87.78%) and protection from sexual abuse (76.67%) which are health factors. Only 76.67 percent of respondents viewed girls as having high access to income. This is an indication that girls in this community enjoy the primary health care delivery system and other health care provisions put in place by the various arms of government.

Table 17: Respondents' View on girl child's high access to empowerment indicators

Indicators		OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		F CT (n=30)		TOTAL(n=30)	
		Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Freq	%
Health factors	1. Medical facilities	77	85.56	79	87.78	66	73.33	85	94.44	30	100.00	337	86.41
	2. Protection from sexual abuse	86	95.56	69	76.67	74	82.22	83	93.22	20	66.67	332	85.13
	3. Freedom from violence	68	75.56	67	74.44	66	73.33	61	67.78	8	26.67	270	68.23
	4. Reproductive right	52	57.78	61	61.78	50	55.56	63	70.00	17	56.67	243	62.31
Socio-cultural factors	1. Shelter	60	66.67	47	52.22	81	90.00	83	92.22	17	56.67	288	73.85
	2. Respectful treatment for herself	55	61.11	62	68.89	70	77.78	86	95.56	26	86.67	299	76.67
	3. A job	36	40.00	61	67.78	36	40.00	15	16.67	20	66.67	168	43.08
	4. Privacy	36	40.00	52	57.78	48	53.33	58	64.44	12	40.00	206	52.82
	5. Migration	34	37.77	42	46.67	15	16.67	22	24.44	10	33.33	123	31.54
	6. Timely marriage	37	41.11	49	54.44	33	36.67	46	51.11	15	50.00	180	46.15
	7. Marriage partners	44	48.89	63	70.00	60	66.67	68	75.56	22	73.33	257	62.90
Educational factors	1. School choice	61	67.78	58	64.44	12	13.33	54	60.00	8	26.67	193	49.49
	2. School fees	31	34.44	56	62.22	4	4.44	13	14.44	4	13.33	108	27.69
	3. School uniform	40	44.44	52	57.77	12	13.33	42	46.67	11	36.67	157	40.26
	4. Transport to/fro school	21	23.33	34	37.78	4	4.44	13	14.44	3	10.00	75	19.23
	5. Books	57	63.33	52	57.78	16	17.78	39	43.33	11	36.67	175	44.87
	6. Teachers	19	21.11	29	32.22	8	8.85	5	5.56	3	10.00	64	16.41
Technological factors	1. Improved tools	23	25.56	37	41.11	39	43.33	63	70.00	16	53.33	178	45.64
	2. Improved skills	35	38.89	33	36.67	19	21.11	51	56.67	13	43.33	151	38.72
Economic Factors	1. Food	84	93.33	67	74.44	71	78.89	65	72.22	28	93.33	315	80.77
	2. Income	60	66.67	69	76.67	46	51.11	53	58.89	21	70.00	249	63.85
	3. Credit	34	37.77	63	70.00	39	43.33	57	63.33	19	63.33	212	54.36
Inheritance factors	1. Land	32	35.56	18	20.00	18	20.00	13	14.44	9	30.00	90	23.08
	2. Housing	30	33.33	17	18.88	18	20.00	10	11.11	9	30.00	84	21.54
	3. Farm lands	31	34.44	20	22.22	6	6.67	14	15.56	9	30.00	80	20.51
	4. Household materials	65	72.22	20	22.22	22	24.44	18	20.00	10	33.33	135	34.62
	5. Money	61	67.78	33	36.67	29	32.22	15	16.67	11	36.67	149	38.21
Agricultural factors	1. Livestock information	16	17.78	43	47.78	41	45.56	72	80.00	15	50.00	187	47.95
	2. Crop information	14	15.56	36	40.00	23	25.56	30	33.33	9	30.00	112	28.72
	3. Agricultural inputs	20	22.22	32	35.56	25	27.78	60	60.60	12	40.00	149	38.21

Therefore, the government is achieving desired progress as far as health care delivery system is concerned. Having the right peg in the right hole is vital, particularly with reference to the survival of the girl-child and the need to ensure her continual involvement in promising agricultural enterprises. This study is in line with the research of Unicef, (2001b) that access to health care services is determined by factors such as availability within distance and its affordability. Hence, level of usage would depend on societal perception of its quality, availability of alternative option to healthcare such as traditional healers, purchase of drugs from informal market and cultural factors. Most respondents in this study area, indicating girls' high access to income suggests that girls are involved in certain intensive business that brings in money on a regular basis for the rural households.

Table 17 further indicates that in Kaduna State, respondents believe that girls have high access to protection from sexual abuse (82.22%) and respectful treatment for herself (90.00%), which are health and socio-cultural factors. This means that girls in this agrarian community have the potential of utilizing certain facilities aimed at sustainability. The institutions set up to cater for the health and social needs of its citizens are performing satisfactorily. Access of girls in the rural communities to health and social variables would help forestall the hazards associated with unhealthy life-style. This will invariably enhance girl-child's participation in profit-oriented enterprises, and most importantly agriculture. However, this does not accede with the survey of Unicef, (2001b) which discovered that wide gap exists between husbands and wives, which widens the woman's powerlessness, with respect to sexuality and decision making over reproductive health. Such decisions were said to include timing and frequency of sex, acceptance of family planning and when to have babies.

Table 17 further shows that girls in Bauchi State were perceived to have high access to empowerment indicators in the area of medical facilities (94.44%) and protection from sexual abuse (93.22%), which are health factors. This also boils down to adequate provision of medical facilities at the Local, State and Federal Government levels. Girls in these agrarian communities are definitely enjoying the provision of these facilities.

Table 17 reveals that in FCT, respondents believe that girls have high access to medical facilities (100%) and food (93.33%). This could indicate the high access of girls to different types of food and the frequency by which food is eaten. Girls are thus not discriminated against in the area of food provision. Marginalization of girls in food allocation might result in unhealthy living, which means the production of weak female personnel involved in nation building. This signals weak opportunities for women with respect to participating as partners in nation building. This could be due to the cosmopolitan nature of this community and the fact that people bring food items for sale from neighbouring communities and from far distance. This study fail to agree with Unicef (2000) which discovered that denial of food for women and children are rampant practices within the society.

Table 18 reveals that in Oyo State, respondents believe that girls have high decision making over medical facilities (77.78%) and shelter (62.22%), which are health and socio-cultural factors. This could be a reflection of the cultural perception of female position, which frowns at girls' independence. Girls and women thus depend on the male members of the community in taking health and shelter related decisions. A survey conducted using IDI revealed that

fathers are providers of shelter and protection. This invariably means that fathers have the total control over the use of shelter.

as indicated by a male elite within the state. This study further disagrees with

Table 18: Respondents' view on girl child's high decision making on empowerment indicators

Indicators		OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI (n=90)		F CT (n=30)		TOTAL (n=390)	
		Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Fre q	%
Health factors	1. Medical facilities	70	77.78	73	81.11	59	65.56	83	92.22	26	36.67	311	79.74
	2. Protection from sexual abuse	67	74.44	70	77.78	52	57.78	38	42.22	19	63.33	246	63.07
	3. Freedom from violence	45	50.00	51	56.67	50	55.56	18	20.00	6	20.00	170	43.59
	4. Reproductive right	35	38.89	53	58.89	33	36.67	30	33.33	9	30.00	160	41.03
Socio-cultural factors	1. Shelter	56	62.22	55	61.11	70	77.78	80	88.89	24	80.00	285	73.08
	2. Respectful treatment for herself	54	60.00	53	58.89	46	51.11	68	75.56	21	70.00	242	62.05
	3. A job	51	56.67	48	53.33	25	27.78	13	14.44	13	43.33	150	38.46
	4. Privacy	42	46.67	53	58.89	38	42.22	45	50.00	9	30.00	187	47.95
	5. Migration	21	23.33	42	46.67	19	21.11	23	25.56	11	36.67	116	29.74
	6. Timely marriage	29	32.22	41	45.56	21	23.33	37	41.11	7	23.33	135	34.62
	7. Marriage partners	56	62.22	67	74.44	41	45.56	44	48.89	15	50.00	223	57.18
Educational factors	1. School choice	25	27.78	52	57.78	14	15.56	22	24.44	9	30.00	122	31.28
	2. School fees	22	25.56	47	52.22	6	6.67	15	16.67	5	16.67	96	24.62
	3. School uniform	34	37.78	45	50.00	7	7.78	16	17.78	7	23.33	109	27.94
	4. Transport to/fro school	16	17.78	37	41.11	18	20.00	9	10.00	4	13.33	84	21.53
	5. Books	38	42.22	43	47.78	11	12.22	17	18.89	7	23.33	116	29.74
	6. Teachers	10	11.11	27	30.00	6	6.67	9	10.00	2	6.67	54	13.85
Technologi- Cal factors	1. Improved tools	23	25.56	30	33.33	16	17.78	45	50.00	41	46.67	128	32.82
	2. Improved skills	26	28.89	25	27.78	12	13.33	19	21.11	2	6.67	84	21.54
Economic Factors	1. Food	67	74.44	68	75.56	55	61.11	48	53.33	21	70.00	259	66.41
	2. Income	47	52.22	60	66.67	32	35.56	42	46.67	12	40.00	193	49.89
	3. Credit	23	25.56	56	62.22	33	36.67	24	26.67	9	30.00	145	37.18
Inheritance factors	1. Land	34	37.78	14	15.56	8	8.89	10	11.11	6	20.00	72	18.46
	2. Housing	25	27.78	13	14.44	10	11.11	3	3.33	6	20.00	57	14.62
	3. Farm lands	23	25.56	14	15.56	5	5.56	8	8.89	7	23.33	57	14.62
	4. Household materials	45	50.00	17	18.89	20	20.00	9	10.00	8	26.67	99	25.38
	5. Money	42	46.67	22	24.44	16	17.78	12	13.33	6	20.00	98	25.13
Agricultural factors	1. Livestock information	19	21.11	27	30.00	21	23.33	30	33.33	12	40.00	109	27.95
	2. Crop information	17	18.89	22	24.44	18	20.00	31	34.44	5	16.67	93	23.85
	3. Agricultural inputs	24	26.67	26	28.89	21	23.33	26	28.89	6	20.00	103	26.41

that of Imam *et. al.* (1989) which found that women do not have access to shelter since carefully designed inheritance laws dispossesses females of land.

Table 18 further reveals that in Enugu State, respondents believe that girls have high decision making over medical facilities (81.11%), protection from sexual abuse (77.78%), marriage partners (74.44%) and food (75.56%). These variables are health, socio-cultural and economic factors, which is an indication that the society accords girls rights in this regard. With respect to sexual abuse, research by Chickenwen *et. al.* (1989), Adedoyin and Adegoke (1995) and MWASDRS/UNICEF (1999), Oloko (1999) contradict the findings indicating the practice of child prostitution in major towns and cities within the country. With respect to marriage partners, result obtained could be due to the fading away of the practice of given girls away in marriage by parents. Therefore, girls are progressively having independent decisions on choice of marriage partners. A respondent in Bauchi State explained that

“Traditionally, parents marry off many girls in early years, when they are too young to take decisions for themselves”.

Having independent decisions in this regard might go a long way in assisting females to establish viable business ventures that are agricultural based due to the level of maturity attained before marriage.

Table 18 also reveals that in Kaduna State, respondents opined that girls have high decision making over medical facilities (65.56%), shelter (77.78%) and fewer respondents attested to girls' high decisions making over school fees (6.67%) and farmlands (5.56%). This means that girls have capacity to take decisions over certain health and socio-cultural factors and low decision making over certain educational and inheritance factors. The result obtained regarding decision making over school fees could imply that girls are disadvantaged with respect to education due to poor economic standing of most rural households. While girls have high decision making over health related factors, they have low decision making over certain

educational and inheritance factors. Inadequate education would deny girls the integration of knowledge and skills needed for farming operations. This finding agrees with the survey of Unicef (2001b) that funding of education is affected by access and quality of education. Hence poverty prevents many families from enrolling all or some of their children in school or forced them to withdraw them prematurely from school. With respect to family land, result obtained is in line with Focus (2000) that access to and control of productive resources, particularly land is a key factor addressing women's poverty.

Table 18 also shows that in Bauchi State, most respondents perceived girls to have high control over the following empowerment indicators: medical facilities (92.22%), shelter (88.89%) while fewer respondents perceived girls to have high control over housing (3.33%), housing materials (10.00%) and transport to/fro school (10.00%). Housing and housing materials are variables under inheritance factor while transport to/from school fall under educational factor. Interview held with a discussant pointed out that

"girls often lack the right to properties and education. They are themselves assets to be inherited" Girls are therefore not empowered on housing as an inheritance factor. Lack of inheritance right limits girls' capacity to improve their economic well-beings, needed to make them proven agricultural managers. This survey corroborates the outcome of the findings of Unicef (2001b), that biased inheritance right limits women's access to bank and other forms of credit institutions through the banking system.

Table 18 shows that in FCT, girls have high decision making over medical facilities (86.67%), shelter (88.89%) while fewer respondents attested to girls' high decision making over teachers (6.67%), improved skill (6.67%), and crop information (16.67%). This indicates that whilst girls in FCT have high access to this particular health and socio-cultural factors, fewer respondents perceived them to have high access to some

educational, technological and agricultural factors. This result implies that fewer girls have access to decision making over teachers vis-a-vis a flexible syllabus and moderation of educational programmes to suite their roles in the society. Also, they lack decision making over the need to acquire improved skills for their technological development and have little decision making over the use of media for agricultural information purposes. Girls thus cannot determine their access to certain educational factors. This research work agrees with that of Esan (1992) that women are disadvantaged in decision making regarding the media set, followed by children, on what to watch/hear.

Table 19 shows that in Oyo State, few respondents perceived girls to have high control over medical facilities, protection from sexual abuse (45.56%), and a job (42.22%). Furthermore fewer respondents perceived girls to have high control over teachers (3.33%), school fees (10.00%) and transport to/fro school. This means that girls in this study area often lack control over these provisions in their community. Lack of control over educational indicators indicates the marginalization of girls. This has a lot of impact on the delivery of primary education for girls and so on the development and skill necessary for managing agricultural enterprises. There could be a need to bridge the gap between access to and control over some of these variables. This implies that the fact that these facilities are in place, does not guarantee its usage by the girls. This study also falls in line with the discovery of Unicef (2001b) that 9 percent of households surveyed did not have access to and control over health facilities. User charges were reported to be a significant barrier to access. Girls' lack of control over teachers and school fees attests to the poor level of motivation given to girls' education in this area. The abandonment of the programme of free education for all has been a major hindrance to girls' educational attainment.



Table 19: Respondents' view on girl child's high control over resources empowerment indicators

Indicators		OYO (n=90)		ENUGU (n=90)		KADUNA (n=90)		BAUCHI(n =90)		F CT (n=30)		TOTAL(n=39 0)	
		Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Fr eq	%	Freq	%
Health factors	1. Medical facilities	41	45.56	62	68.89	41	45.56	42	46.67	5	16.67	191	48.97
	2. Protection from sexual abuse	41	45.56	40	44.44	24	26.67	15	16.67	4	13.33	124	31.79
	3. Freedom from violence	21	23.33	35	38.89	30	33.33	25	27.78	4	13.33	115	29.49
	4. Reproductive right	25	27.78	39	43.33	21	23.33	12	13.33	3	10.00	100	25.64
Socio-cultural factors	1. Shelter	32	35.56	38	42.22	41	45.56	30	33.33	7	23.33	148	37.95
	2. Respectful treatment for herself	32	35.56	34	37.78	17	18.89	20	22.22	9	30.00	112	28.72
	3. A job	38	42.22	34	37.78	10	11.11	8	8.89	8	26.67	98	25.13
	4. Privacy	27	30.00	41	45.56	20	22.22	12	13.33	6	20.00	106	27.18
	5. Migration	15	16.67	30	33.33	10	11.11	4	4.44	9	30.00	68	17.44
	6. Timely marriage	17	18.89	31	34.44	10	11.11	9	10.00	8	26.67	75	19.23
	7. Marriage partners	25	27.78	49	54.44	25	27.78	11	12.22	6	20.00	116	29.74
Educational factors	1. School choice	18	20.00	32	35.56	1	1.11	4	4.44	1	3.33	56	14.36
	2. School fees	9	10.00	34	37.78	4	4.44	2	2.22	2	6.67	51	13.08
	3. School uniform	18	20.00	37	38.89	4	4.44	6	6.67	1	3.33	64	16.41
	4. Transport to/fro school	9	10.00	31	34.44	10	11.11	3	3.33	1	3.33	54	13.85
	5. Books	24	26.67	26	28.89	4	4.44	6	6.67	0	0.00	60	15.38
	6. Teachers	3	3.33	25	27.78	4	4.44	5	5.56	1	3.33	38	9.74
Technological factors	1. Improved tools	17	18.89	12	13.33	3	3.33	24	26.67	5	16.67	61	15.64
	2. Improved skills	20	22.22	17	18.89	8	8.89	14	15.56	3	10.00	62	15.89
Economic factors	1. Food	41	45.56	43	47.78	27	30.00	23	25.56	5	16.67	139	35.64
	2. Income	31	34.44	37	41.11	12	13.33	8	8.89	7	23.33	95	24.36
	3. Credit	11	12.22	30	33.33	6	6.67	5	5.56	6	20.00	58	14.87
Inheritance factors	1. Land	17	18.89	10	11.11	5	5.56	0	0.00	4	13.33	36	9.23
	2. Housing	21	23.33	8	8.89	7	7.78	1	1.11	3	10.00	40	10.26
	3. Farm lands	20	22.22	8	8.89	12	13.33	1	1.11	4	13.33	45	11.54
	4. Household materials	27	30.00	12	13.33	9	10.00	4	4.44	2	6.67	54	13.85
	5. Money	24	26.67	13	14.44	5	5.56	2	2.22	3	10.00	47	10.05
Agricultural factors	1. Livestock information	11	12.22	8	8.89	7	7.78	7	7.78	1	3.33	34	8.72
	2. Crop information	11	12.22	12	13.33	5	5.56	5	5.56	2	6.67	35	8.97
	3. Agricultural inputs	14	15.56	8	8.89	6	6.67	9	10.00	2	6.67	39	10.00

Result on table 19 further shows that in Enugu State, girls were opined to have high control over medical facilities (68.89%) and protection from sexual abuse (44.44%). Respondents perceived girls to have high control over housing (8.89%), farmlands (8.89%) and agricultural inputs (8.89%). This indicates that fewer girls have high control over inheritance and agricultural factors. This implies that girls generally have discriminatory inheritance rights, even though they are considered as part of the household. Girls thus do not enjoy their right to inheritance. This survey agrees with Imam *et. al.* (1989) that the society provides land for sons to build homestead and separate building for individual wives, while this is not the case for girls. This is a confirmation of the practice of entrenched male superiority, as females are not given equal opportunity. Girls' lack of control over agricultural inputs indicates women's inability to owe houses or farmland for agricultural purposes. Factors responsible of girls' lack of control over agricultural input could include affordability, literacy level and time constraints (Imam *et. al.*, 1989).

Table 19 further reveals that in Kaduna State, girls have high control over medical facilities (45.56%) and shelter (45.56%). Fewer respondents indicated that girls have high control over school choice (1.11%) and improved tools (3.33%). Girls' lack of control over medical facilities boils down to the failing of the public health systems. Most girls in Kaduna State do not enjoy the medical facilities provided. This might be partly due to traditions as well as the financial implication of the use of such amenity. This is not in variance with the finding of Unicef (2001b) that the country's political instability and poor governance, inadequate budgetary allocation and the weak political commitment under successive military regimes to addressing the crisis in the health sector. Girls' lack of control over improved skill means a serious implication for girls' involvement in

agricultural related activities. Skills according to Unicef (2001b) are essential in particular during adolescence as teenagers mature and prepare for adult life. NDHS (1999) revealed that most children working in farming, fishing and forestry lack the required skill. This survey also supports the research of Maggie (1993) that physical immaturity makes children vulnerable to many forms of chemical contamination.

Table 19 shows that non (0%) of the respondents perceived girls in Bauchi State to have high control over land while only 1.11 percent perceived her to have high control over housing and farmland. Only 46.67% perceived girls to have high control over medical facilities. This implies that less than an average number of girls have control over the use of medical facilities in this area. Girls in Bauchi thus lack control over medical facilities. This survey contradicts that of UNFPA (2001) that advancement in modern technology has brought about considerable improvement in healthcare and reduction in death rates among the Hausas. Fewer respondents perceiving girls to have high control over shelter could be an indication that girls are not expected to live an independent life. This result corresponds with the research conducted by Imam *et. al.* (1989) who discovered that hardly do women have access to shelter and a means of livelihood since discriminatory practices exist regarding female inheritance rights to properties. Girls' lack of control over land and farmlands implies that high level of discriminatory practices pervades the society. This supports the finding of Unicef (2001b) that women lack the title to land, despite their heavy involvement in agriculture and limited access to agricultural inputs.

Table 19 further shows that respondents in FCT perceived girls as having high control over respectful treatment for herself (30.00%) and migration (30.00%). Also, 0 percent of respondents perceived her to have high control over books while fewer perceived her to have high control over

school choice (3.33%), school uniform (3.33%), books (3.33%), teachers (3.33%), and livestock information (3.33%). Lack of control of girls over some of these factors has led to her low level of empowerment.

Girls lack of control over respectful treatment for herself means that girls' right to self esteem is at stake. This result agrees with UNFPA (2001) that Ibibio women still play the second fiddle role as wives are demanded to be level headed and obedient to the husband, no matter her status in the society. This is almost the same situation among the other ethnic groups in the country. With respect to migration, result obtained indicates that girls in this study area are not expected to migrate. Migration is a demographic process likened to labour force (Harriet *et al.* (2000). He further sees meaningful migration as an empowering process for women. Girls lack of control over educational factor has serious implication on the survival, behaviour, cultural attitude and gender relation as research revealed a strong relationship between female education and child survival (Unicef, 2001b). A female discussant in Enugu concluded that:

“educated women are more privileged socio-economically. They are more equipped to face the challenges posed by the modern society”.

#### **5.14.1 Empowerment scores**

Table 20 indicates that 81.10 percent of girls in Oyo, 82.22 percent in Enugu, 83.33 percent in Bauchi, 73.33 percent in FCT, have medium empowerment scores. However, only 18.90 percent of girls in Oyo and 6.70 percent in Enugu have high empowerment scores, while non of the girls in Kaduna, Bauchi and FCT have high scores. Furthermore, non of the girls in Oyo have low empowerment scores while only 11.10 percent of girls in Enugu State have low scores. The minimum score obtained was 1 while the maximum was 227. The result-obtained is an indication that majority of the girls in all the states have medium level of empowerment. This means that the girls are not empowered, hence the preponderance of moderate level of empowerment. Girls in Oyo have the highest level of

Table 20: Distribution of respondents girl child empowerment scores according to states (n=390)

	Low (1-82)		Medium (83-153)		High (154-227)		Total	
	F	%	F	%	F	%		
<b>Oyo</b>	-	-	73	81.10	17	18.90	90	100.00
<b>Enugu</b>	10	11.10	74	82.22	6	6.70	90	100.00
<b>Kaduna</b>	26	28.89	64	71.11	-	-	90	100.00
<b>Bauchi</b>	15	16.67	75	83.33	-	-	90	100.00
<b>FCT</b>	8	26.67	22	73.33	-	-	30	100.00

Minimum score =1

Maximum score =227

empowerment, followed by girls in Enugu, meaning that conditions relating to empowerment indicators favour them most. Thus, they have more access to health, socio-cultural, technological, economic, inheritance and agricultural factors than girls from other states. Non of the girls in Oyo have low empowerment score while the highest number of girls with low empowerment comes from Kaduna and Bauchi States. This is an indication that girls in the latter communities experience more deprivations, which has limited their level of empowerment.

### 5.15. Hypotheses testing

Associations were determined between the hypotheses stated in the study. All hypotheses were stated in the null form and tested at 0.05 levels of significance.

#### 5.15.1 Hypothesis one

Ho. There is no significant relationship between the demographic characteristics of the Nigerian girl -child and her level of empowerment.

The demographic characteristics considered include age, educational level, religion, marital status, place of origin, occupation of mother and father and their household size. Table 21 shows that for Enugu State, significant association exist between the level of empowerment of the girl-child and the occupation of mother ( $\chi^2=24.40$ ) as well as household size ( $\chi^2=17.33$ ) in Enugu State ( $p=0.05$ ). Furthermore, contingency coefficient revealed that a strong relationship of 0.66 exist between the occupation of mother and girl-child's level of empowerment, while the relationship between household size and level of empowerment is also strong with cc of 0.60. These show that the more the involvement of mothers in certain occupation (petty trading -60%, followed by farming - 20% and artisan -

Table 21: Summary of Chi-square relationship between demographic characteristics of the Nigerian girl - child and her level of empowerment

	OYO			ENUGU			KADUNA			BAUCHI			FCT		
	df	X <sup>2</sup>	c c	df	X <sup>2</sup>	cc	df	X <sup>2</sup>	cc	df	X <sup>2</sup>	cc	df	X <sup>2</sup>	cc
Age	1	0.99		3	5.00		2	0.48		1	0.81		1	0.48	
Educational level	4	0.95		9	7.25		4	4.26		3	2.35		3	3.02	
Religion	3	3.93		6	4.56		4	1.07		3	3.91		2	1.43	
Marital Status	2	0.37		3	6.54		4	5.26		3	2.28		2	3.54	
Place of origin	1	0.12		3	0.21		-	-		4	2.78		1	0.48	
Occupation	3	1.01		9	8.40		8	3.90		4	5.51		3	3.65	
Occupation of mother	4	1.56		12	24.40*	0.66	8	33.24*	0.73	4	6.15		4	6.83	
Occupation of father	4	1.67		15	15.35		6	13.39*	0.55	4	17.58		2	4.29	
Household size	5	5.00		9	17.33*	0.60	10	45.46*	0.78	3	2.55		5	4.29	

\* Significant at P<0.05

cc = contingency coefficient

X<sup>2</sup> = chi-square value

df = degree of freedom

6.67%), the greater the level of empowerment of the girl-child. This means that girls whose mothers are into petty trading are more empowered than the others.

This may be a function of the level of fund they generate from the occupation. Girls whose mothers are petty traders thus have advantage over those whose mothers are farmers and artisans in their level of empowerment. Also, regarding household size in Enugu State, the higher the household size, the more empowered the girl respondent from the households are. This may be because some members of the household are established and assist the young ones.

Significant relationship also exists in Kaduna between the girl-child's level of empowerment and occupation of mother ( $\chi^2=33.24$ ), occupation of father ( $\chi^2=13.39$ ), as well as household size ( $\chi^2=45.45$ ) at  $p<0.05$ . The contingency coefficient shows that a stronger relationship exist between girl-child level of empowerment and household size ( $cc=0.78$ ) followed by the occupation of mother ( $cc=0.73$ ) while the least is occupation of father ( $cc=0.55$ ). Most of the girls in Kaduna have their mother's occupation as petty trading (36.67%) followed by farming (20%). Majority of the girls also had their father's occupation as farming (63.33%) followed by other forms of employment. This discovery might imply that girls having parent's occupation as petty trading and farming are more empowered. This affirms that the occupations yield high profit and thus the basic and essential needs of children within such families would easily be met. The relationship between household size and level of empowerment of the girl-child may be as a result of the fact that most of the households with large membership provide the girls with more elderly ones who also serves as medium of empowerment for the girls.



### 5.15.2. Hypothesis two

Ho. There is no significant relationship between the Socio-cultural practices affecting the girl child and her level of empowerment.

Table 22 shows that in Oyo State, of the socio-cultural practices, the level of empowerment of the girl-child had significant relationship with male preference ( $r=-0.30$ ), early marriage ( $r=-0.24$ ) as well as female seclusion ( $r=-0.31$ ). The result obtained indicates that the more the males are preferred, the less empowered are the girls. This shows that preference of the male child leads to the neglect of the girls, which affect their empowerment. Also, the more the girls are exposed to early marriage, the less empowered they become. Such females may end up not having completed their education or having learnt a craft or trade, thus making them liabilities. Also, the more the possibility of female seclusion, the less empowered are the girls. This practice has the potential of excluding them from civilization.

Table 22 also shows that significant relationship exist between the girl-child level of empowerment and their exposure to Female genital mutilation ( $r=-0.23$ ), female subordination ( $r=-0.4$ ), nutritional taboo ( $r=-0.24$ ), seclusion for labour ( $r=-0.23$ ), teenage pregnancy ( $r=-0.35$ ), widowhood rites ( $r=-0.23$ ), high bride price ( $r=-0.24$ ), kinship pattern of inheritance ( $r=0.31$ ), and control of resources ( $r=-0.42$ ).

This indicate that the more the practice of female genital mutilation, the less the girl-child level of empowerment. Furthermore, female subordination is against the moral, physical and psychological development of the girl-child. The more girls are exposed to nutritional taboo, the less empowered they become. Stereotyped and undue procedure of biased seclusion during labour and other rituals of delivery can have adverse effect on women's psychological orientation, as women might be made to feel

Table 22: Relationship between prevailing socio-cultural practices affecting girl-child and her level of empowerment

	OYO		ENUGU		KADUNA		BAUCHI		FCT	
	r	p	r	p	r	p	r	p	r	p
Female Genital Mutilation	-0.12	0.27	-0.26	0.01*	-0.11	0.31	-0.20	0.06	0.23	0.22
Nutritional taboo	-0.08	0.44	-0.24	0.02*	0.01	0.89	0.02	0.86	0.25	0.17
Seclusion (labour)	0.02	0.82	0.23	0.03*	-0.08	0.46	-0.11	0.31	0.08	0.66
Early marriage	-0.24	0.02*	0.04	0.66	-0.17	0.11	0.11	0.29	-0.44	0.02*
Teenage Pregnancy	-0.05	0.65	-0.35	0.00*	0.02	0.83	0.20	0.06	0.20	0.28
Shyness	-0.02	0.83	0.04	0.70	0.09	0.41	-0.14	0.20	0.31	0.09
Male preference	-0.30	0.00*	0.17	0.11	-0.00	1.00	-0.01	0.90	0.31	0.10
Widowhood rites	-0.06	0.57	-0.23	0.02*	0.17	0.11	0.11	0.32	-0.05	0.798
High bride price	-0.08	0.44	0.24	0.02*	-0.28	0.01*	0.12	0.30	0.10	0.58
Initial ritual for first menstruation	-0.05	0.63	0.05	0.63	0.09	0.39	-0.12	0.25	0.12	0.52
Kinship pattern (inheritance)	-0.02	0.88	-0.31	0.00*	0.12	0.25	0.08	0.44	-0.26	0.17
Control of resources	-0.03	0.76	-0.42	<0.00*	0.03	0.77	0.20	0.06	-0.31	0.09
Tribal mark	0.05	0.63	-0.05	0.61	0.19	0.07	-0.16	0.06	0.29	0.12
Sexual exploitation	0.11	0.29	-0.07	0.00*	-0.22	0.04*	0.02	0.44	0.12	0.54
Discrimination in food allocation	-0.01	0.88	0.04	0.67	0.07	0.52	0.05	0.65	0.15	0.43
Low investment in female education	-0.07	0.48	0.07	0.52	0.06	0.60	-0.03	0.79	0.17	0.36
Violence against girl child	-0.02	0.79	-0.34	0.00*	0.07	0.50	-0.03	0.74	0.30	0.10
Street trading	-0.10	0.37	-0.34	0.00*	0.04	0.73	0.01	0.95	0.19	0.32
Female seclusion	-0.31	0.00*	-0.34	0.00*	-0.16	0.12	-0.07	0.51	-0.13	0.48
Female subordination	-0.12	0.28	-0.48	<0.00*	-0.02	0.86	0.01	0.90	-0.56	0.00*

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05

inferior. Teenage pregnancy can constitute serious impediment to the school enrolment and educational achievement of girls, while procedures associated with confinement and other forms of activities during the mourning periods of widowhood rites has serious implication on girl-child empowerment. Also, the more girls are exposed to the payment of high bride price, the less empowered she becomes. The patriarchal pattern of inheritance was found to have serious implication on the social and economic development of women. Also, the more the possibility of lack of control over resources, the less empowered are the girls. Hence, such girls would not be able to acquire loans form formal lending institutions for developmental purposes.

Table 22 further indicates that in Kaduna State, level of girl-child empowerment shows significant relationship with high bride price ( $r=-0.28$ ) and sexual exploitation ( $r=-0.22$ ). This means that the higher the prevalence of these practices the lower the level of girl-child empowerment. These practices are therefore against the moral an psychological development of a growing child since the more she is exposed to it, the less empowered she becomes. Her dignity is thus affected.

In Bauchi State, non of the indicators of prevailing socio-cultural practices show significant relationship with the level of empowerment of the girl-child. This could be an indication that the existence of such practices does not lead to the empowerment or non-empowerment of the girl-child.

However in FCT, early marriage ( $r=-0.44$ ) and female subordination ( $r=-0.56$ ) express significant relationship with girl-child level of empowerment. This indicates that the more girls marry early, the less would be their level of empowerment. This shows that girls who marry early might not be able to take adequate participation in decisions affecting their lives, as they might not be well matured for this role. Also, the more a girl is

exposed to female subordination, the less her level of empowerment. Thus such girls might end up as mediocre as she might not be economically self-sufficient.

#### **5.15.2.1. Level of empowerment and existing pattern of girl-child protection practices.**

The relationship between existing pattern of girl-child protection practices and her level of empowerment was also tested. Table 23 reveal that significant relationship exist in Oyo State only between access to western type of education ( $r=0.02$ ) and the level of empowerment of the girl child. Thus the more the girls in Oyo State have access to western type of education, the more their level of empowerment. With improved access of girl-child to education, her level of empowerment is likely to improve. This is in line with the findings of Work (1996), which reported that discrimination in education is one of the main causes of female poverty and underemployment. Girls who are exposed to western education thus have more probability of being empowered.

Table 23 further indicates that in Enugu State, significant relationship exist between the girl-child level of empowerment and health care provision ( $r=0.22$ ), nutritional care ( $r=0.32$ ), parental support/care ( $r=0.32$ ), protection from physical abuse ( $r=0.30$ ), and protection from difficult circumstances ( $r=0.35$ ). The result obtained shows that the more a girl has access to health care provisions, the more empowered she becomes.

Hence, such girls would enjoy maternal and child care health delivery system. Also, the more a girl is exposed to high nutritional status, the more assured her survival, growth, reproduction and productivity at work. Also the more the parental support/care, the more empowered she becomes as she exhibits sense of security and belongingness. Furthermore.

**Table 23: Relationship between existing pattern of girl-child protection practices and her level of empowerment**

	OYO		ENUGU		KADUNA		BAUCHI		FCT	
	r	p	r	p	r	p	r	p	r	p
Health care provision	0.17	0.11	0.22	0.03*	0.38	0.00*	-0.06	0.59	0.42	0.02*
Nutritional care	-0.10	0.35	0.24	0.02*	0.26	0.01*	0.00	0.97	-0.33	0.07
Education – access to western type	0.23	0.02*	0.16	0.13	0.08	0.46	0.16	0.13	-0.17	0.38
Parental support/care	-0.07	0.53	0.32	0.00*	0.44	<0.00*	0.04	0.71	0.49	0.00*
Protection from sexual abuse	0.07	0.54	0.06	0.58	0.24	0.02*	0.05	0.63	-0.33	0.08
Protection from physical abuse	0.10	0.37	0.30	0.00*	0.22	0.03*	-0.02	0.86	0.47	0.00*
Protection from psychological abuse (threats, abuses, harassment)	0.06	0.59	0.04	0.70	0.14	0.18	0.02	0.86	0.50	0.00*
Protection from discrimination on the basis of gender	0.11	0.29	0.13	0.22	0.32	0.00*	0.06	0.59	-0.22	0.23
Protection from forced and early marriage	0.09	0.38	0.13	0.23	0.36	0.00*	0.11	0.29	-0.04	0.83
Protection from exploitation (taking advantage of children)	-0.11	0.31	0.00	0.97	0.09	0.41	0.03	0.77	-0.34	0.07
Involvement in decision making at household level	-0.01	0.90	0.20	0.06	0.47	<0.00*	0.13	0.22	0.52	0.00*
Involvement in decision making at community level	0.02	0.82	0.07	0.54	0.25	0.02*	-0.01	0.92	-0.34	0.07
Protection from difficult circumstances (war)	-0.13	0.24	0.35	0.00*	0.04	0.72	-0.06	0.61	0.53	0.00*

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05

the more she is protected against physical abuse, the more her level of empowerment. Thus, she would have a prospect of being well integrated into the society.

Table 23 also shows that in Kaduna State, significant relationship exists between the girl-child level of empowerment and their health care provision ( $r=0.38$ ), nutritional care ( $r=0.26$ ), parental support ( $r=0.44$ ), protection from sexual abuse ( $r=0.24$ ), protection from physical abuse ( $r=0.03$ ), protection from discriminations on gender basis ( $r=0.32$ ), protection from early marriage ( $r=0.36$ ), involvement in decision making at the household level ( $r=0.47$ ) and community level ( $r=0.25$ ). The more the access of girls to health care provisions, the more she is empowered. Hence she enjoy a sound health care delivery provision. Also, the more girls are exposed to nutritional care, the more empowered she becomes. This indicates that she would experience less the deficiencies associated with inadequate nutrition. This has a positive implication on her physical and mental development. Furthermore, the more girls enjoy parental support, the more they are empowered. This means that she would be less exposed to discriminatory child treatment. Moreover, the more she is protected against physical abuse, the more she experiences empowerment. This implies that she would be less exposed to brutality in her misdemeanor. The girl-child who enjoys parental care is thus more empowered. A higher level of protection on discriminations on the basis of gender implies higher empowerment as such girls are offered equal opportunities as their male counterparts. A higher level of protection from forced/early marriage signifies a higher level of empowerment. Thus, such girls who marry not too early are able to cope with the burden of motherhood. Also, the more girls have access to decision making at household and community levels, the higher their empowerment. They would therefore be able to contribute to decisions on matters that affect their lives.

None of the variables in Bauchi State show significant relationship with girls' level of empowerment. This means that the experience of these socio-cultural impediments has no bearing on girl-child empowerment. For instance, the fact that girls in Bauchi experienced lack of nutritional taboo does not guarantee her empowerment or otherwise. Nutritional taboo therefore has no relationship whatsoever with girl-child's level of empowerment in Bauchi State.

The result further shows that in FCT, healthcare provisions ( $r=0.42$ ), parental support ( $r=0.49$ ), protection from physical abuse ( $r=0.47$ ), protection from psychological abuse ( $r=0.50$ ), involvement in decision making at household level ( $r=0.52$ ) and protection from difficult circumstances including war ( $r=0.53$ ) are significant with girl-child level of empowerment. This means that the more girls' access to health care provisions, the more she is empowered. This implies her enjoyment of medical interventions in time of need. Also, the more she is exposed to parental care, the more empowered she becomes. Also, the more she enjoys protection from physical abuse, the greater her empowerment. Hence, she would have access to less deprivation. Furthermore, the more she enjoys protection from physical abuse, the more would be her level of empowerment. Thus, she would have good emotional and psychological make-up. Moreover, the more the girls' access to protection from psychological abuse, the greater she experiences empowerment. Hence, such girls experience less of psychological disorders such as low self esteem, loss of confidence, fear, regression, insomnia and hatred. Thus, the more the frequency of involving girls in decision making at the household level, the more her level of empowerment. Thus, she is able to make contributions to the advancement of the home. Furthermore, the more the protection from difficult circumstances including wars, the more the

empowerment. This implies that she enjoys the fundamental right of being protected by the society.

### 5.15.3. Hypothesis three

HO: There is no significant difference in the level of empowerment of the girls from the different agrarian communities.

Table 24 reveals that there is a significant difference in the level of empowerment of the girls from the different agrarian communities ( $F=33.79$ ,  $p=<0.00$ ). Thus, the level of empowerment of respondents from the different agrarian communities differ. Multiple range test further shows that Oyo state had the highest mean empowerment score of 127.96, followed by Enugu State ( $\bar{x}=117.56$ ), FCT ( $\bar{x}=99.70$ ), Bauchi State ( $\bar{x}=94.98$ ) and Kaduna State ( $\bar{x}=85.90$ ). The post hoc test further reveals that the empowerment of girls in FCT and Bauchi State do not significantly differ as indicated by letter c. Also, those of Bauchi and Kaduna States do not differ as indicated by letter D. Significant differences however exist among respondents in Oyo and Enugu States as indicated by letters A and B. Thus, girls in Oyo and Enugu states significantly differ from those from other states.

#### 5.15.3.1. Relationship between societal perception of girl-child rights and her level of empowerment

The relationship between societal perception of girl-child's rights and her level of empowerment was also tested as shown on Table 25. Research has shown that attitudes of members of the society affect girl-child level of empowerment. Table 25 shows that in Oyo State, significant relationship exist between societal perception of girls having equal right to education ( $r=0.31$ ), equal right to decision making at the community level



**Table 24: Summary of the Anova test of difference in level of empowerment of the girl child from the different agrarian communities (mean value for empowerment score)**

State	Mean	Std. Dev.	Std.Err	F	p
Oyo	127.96	28.87	3.04	33.79	<0.00
Enugu	117.56	37.11	3.92		
Kaduna	85.90	27.67	2.92		
Bauchi	94.98	14.72	1.55		
FCT	99.70	20.14	3.67		

**Duncan grouping for the empowerment score**

Duncan Grouping		Mean	N	State
	A	127.96	90	Oyo
	B	117.56	90	Enugu
	C**	85.90	30	FCT
D***	C**	94.98	90	Bauchi
D***		99.70	90	Kaduna

\*\* Means with the same letter are not significantly different

\*\*\* Means with the same letter are not significantly different

Table 25: Relationship between societal perception of girl-child rights and her level of empowerment

	OYO		ENUGU		KADUNA		BAUCHI		FCT	
	r	p	r	p	r	p	r	p	r	P
Equal right to health care	-0.13	0.22	0.16	0.14	0.54	<0.00*	0.00	0.98	0.49	0.01*
Equal right to nutritional care	-0.08	0.47	0.21	0.04*	0.47	<0.00*	0.01	0.94	0.36	0.05*
Equal right to education	0.31	0.00*	0.07	0.54	0.18	0.09	-0.16	0.14	0.23	0.22
Equal right to protection and exploitation of all kinds	0.05	0.62	0.10	0.36	0.19	0.08	-0.20	0.06	-0.09	0.63
Equal rights to protection under difficult situation	-0.06	0.55	0.26	0.01*	0.19	0.07	-0.20	0.06	-0.32	0.08
Equal right to inheritance	0.11	0.31	0.07	0.50	0.40	<0.00*	-0.10	0.34	0.46	0.00*
Involvement in decisions on when to marry	0.18	0.09	0.16	0.13	0.27	0.01*	0.01	0.94	0.44	0.01*
Involvement in decisions on whom to marry	0.14	0.19	0.25	0.02*	0.24	0.02*	0.03	0.77	0.08	0.66
Involvement in decisions on the number of children	0.16	0.14	0.05	0.66	0.20	0.07	-0.16	0.14	0.45	0.01*
Protection from exploitation (taking advantage of children)	0.00	0.97	0.23	0.03*	0.16	0.12	-0.09	0.41	0.11	0.57
Equal rights to decision making at household level	0.01	0.89	0.13	0.20	0.50	<0.00*	-0.04	0.74	0.42	0.02*
Equal right to decision making at the community level	0.00	0.00*	0.17	0.10	0.21	0.05*	0.15	0.17	-0.02	0.91
Equal right to self esteem	-0.12	0.91	0.37	0.00*	0.47	<0.00*	0.22	0.04*	0.26	0.14

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05

( $r=0.00$ ) and the girl-child level of empowerment. This means that how often the members of the society feel that girls deserve equal right to education would determine her level of empowerment. The more the rights perceived by the society, the more the girl-child's her level of empowerment. The perception of the society thus affects how they assist the girls to improve on their level of empowerment. Also, how often members of the society feel that girls should be entitled to taking decisions would affect her level of empowerment. Hence, the more often her involvement in decision making process, the less the barrier she faces in full participation in social life. She would therefore have opportunities of holding political post and participating in activities within the larger society.

Table 25 also shows that in Enugu state, significant relationship exist between the level of empowerment of the girl-child and her having equal right to nutritional care ( $r=0.21$ ), protection from difficult situation ( $r=0.26$ ), equal right to decisions on whom to marry ( $r=0.25$ ), equal right to protection form exploitation ( $r=0.23$ ) and equal right to self esteem ( $r=0.37$ ). This means that how often the society believes that girls should have access to nutritional care would determined her level of empowerment. The more this right is perceived by the society, the more her level of empowerment. The societal perception would therefore affect the inadequate dietary intake among the females in this study area. Also, the more often the society feels that girls should have access to protection from difficult situation, the more her level of empowerment. The better the perception, the more girls enjoy protection in armed conflict situations, economic and political crises. Furthermore, the more often the society fees that girls should have equal right to decisions on whom to marry, the greater she becomes empowered. This means that she would have the opportunity of influencing her choice of prospective husband.

Table 25 shows in Kaduna State, that significant relationship exist between the level of empowerment of the girl-child and equal access to health care ( $r=0.14$ ), nutritional care ( $r=0.47$ ), inheritance ( $r=0.40$ ), involvement in decisions on when to marry ( $r=0.27$ ), involvement in decisions on whom to marry ( $r=0.24$ ), decision making at household level ( $r=0.50$ ), equal right to decisions at the community level ( $r=0.21$ ) and equal right to self esteem ( $r=0.47$ ). This means that the more often the society feels that girls should have equal access to health care services, the more empowered she becomes. High access to health care services might imply less vulnerability to preventable diseases. Also, the more often the society believes that girls should have access to nutritional care the more her level of empowerment. This implies a reduction in the prevalence of lack of balanced diets in child rearing. Moreover, the more often the society feel she should be involved in decisions on when and whom to marry, the more empowered she becomes. Thus she would be able to control the social and structural arrangements related to her marital life. Furthermore the more often the society perceive that she should be involved in decision making at the household and community levels, the more she is empowered. Thus, her political right would be upheld, as she would be actively involved in decisions that affect her. Apart from this, the more often the society feels she should have equal right to self esteem, the more her level of empowerment. This could result into a change of outlook and attitudes as regards attainment of self esteem among the females. Thus she develops the sense of high esteem and she becomes well exposed in every aspect of life.

Table 25 further reveals that in Bauchi State, only equal right to self esteem was found to have a significant relationship with girl-child empowerment. This means that how often members of the society feel that girls should have a right to self esteem would determine her level of

empowerment. Hence, the more the society perceive this as her right, the more empowered she becomes. Thus, she would be in a position to have a good outlook towards life in general.

Table 25 reveals that in FCT, significant relationship exists between the girl-child level of empowerment and equal right to health care ( $r=0.49$ ), nutritional care ( $r=0.36$ ), inheritance ( $r=0.46$ ), involvement in decisions on when to marry ( $r=0.44$ ), number of children to have ( $r=0.45$ ), involvement in decisions making at the household level ( $r=0.42$ ). This means that how often members of the society perceived that she deserves health care provision would determine her level of empowerment. Also, the greater the frequency by which the society perceived girls should have access to nutritional care, the more she becomes empowered. Hence, her nutritional care would be enhanced. Nonetheless, the frequency by which the society feel that girls should inherit would further determine her level of empowerment. High inheritance rights thus provide her with a good tool towards facing future challenges. The more the society feels that girls should be involved in decisions on when to marry would determine her level of empowerment. Hence, girls who marry timely would be well equipped economically to face the challenges imposed by motherhood. The more the frequency by which the society perceive that girls should be involved in decisions on the number of children to bear would further empower her. Thus, her views would be accommodated to facilitate desired changes in reproductive activities. Girls' greater level of involvement in decision at the household level would further empower her. Hence, she is likely to be less marginalized once her views are incorporated in decision making process.

#### 5.15.4. Hypothesis four

Ho. There is no significant difference in the socio-cultural factors affecting girl-child empowerment from the different agrarian communities.

Table 26 shows that there is a significant difference in the socio-cultural factors affecting the girl-child from the different agrarian communities ( $F=19.79$ ,  $p<0.00$ ) as indicated by the Anova test. The Post hoc test reveal that Bauchi State has the highest occurrence of the socio-cultural factors affecting girl child empowerment with mean of 26.32 followed by FCT ( $\bar{x}=25.50$ ), Kaduna ( $\bar{x}=25.17$ ), Enugu ( $\bar{x}=22.04$ ) and Oyo ( $\bar{x}=20.67$ ). This shows that girls in Bauchi State are faced with more socio-cultural practices than the rest of the States when the indicators of socio-cultural practices used in this study are considered. This is further confirmed by the result of the Duncan grouping which indicated that the socio-cultural practices affecting girls in Kaduna, Bauchi and FCT are not significantly different from each other (as indicated by the letter B) while they are different from those from Oyo and Enugu States. Thus, the higher the occurrences of the indicators of prevalence of the socio-cultural practices in the state, the more the girls are disadvantaged.

##### 5.15.4.1. Relationship between values placed on the roles of the girl-child and her level of empowerment

Relationship between values placed on the roles of the girl-child by the society and her level of empowerment were also tested. Table 27 indicates that significant relationship exist in Oyo State between the girl-child's level of empowerment and the values placed on her role of dish washing ( $r=-0.32$ ), taking care of children ( $r=-0.23$ ), sewing of clothes ( $r=-0.21$ ), sale of wares ( $r=-0.23$ ) and dress making ( $r=0.21$ ). The negative relationships indicate that the higher the values placed on the roles of the

**Table 26: Summary of the Anova test of difference of the socio-cultural practices affecting girl-child empowerment from different agrarian communities.**

State	Mean		Std. Dev.	Std.Err.	F	p
Oyo	20.67	B*	5.53	0.58	19.79	<0.00
Enugu	22.04	B*	6.35	0.67		
Kaduna	25.17	A**	4.69	0.49		
Bauchi	26.32	A**	3.39	0.38		
FCT	25.50	A**	3.55	0.65		

\* Means with the same letter are not significantly different

\*\* Means with the same letter are not significantly different

Table 27: Relationship between values placed on role of the girl child and her level of empowerment

	OYO		ENUGU		KADUNA		BAUCHI		FCT	
	r	p	r	p	r	p	r	p	r	p
Fetching of water	0.14	0.19	0.03	0.81	-0.05	0.16	-0.07	0.53	-0.42	0.02*
Fetching of firewood	-0.01	0.90	0.09	0.37	0.07	0.51	-0.07	0.52	-0.33	0.07
Cooking of food	0.08	0.43	0.17	0.11	-0.27	0.01*	0.11	0.32	-0.17	0.38
Sweeping of floor	0.17	0.11	0.08	0.43	-0.10	0.33	0.07	0.49	-0.49	0.00*
Dish washing <sup>1</sup>	-0.32	0.00*	0.09	0.39	-0.04	0.69	-0.11	0.30	-0.33	0.08
Taking care of children	-0.23	0.03*	0.08	0.44	0.00	0.97	-0.09	0.40	-0.47	0.00*
Weaving	0.16	0.12	0.03	0.80	-0.20	0.06	-0.21	0.04*	-0.50	0.01*
Sewing clothes	-0.21	0.05*	0.02	0.88	-0.05	0.64	-0.05	0.63	-0.22	0.23
Sale of wares	-0.23	0.02*	0.06	0.58	-0.03	0.79	0.02	0.82	-0.44	0.83
Dress making	-0.21	0.04*	0.11	0.29	-0.08	0.43	0.02	0.82	-0.34	0.07
Preparation of herbs	0.69	0.51	-0.20	0.05*	-0.05	0.64	-0.16	0.14	-0.52	0.00*
Gathering of wild and other forest products	0.09	0.37	-0.30	0.00*	-0.07	0.48	0.06	0.57	-0.34	0.07
Running errands	0.07	0.49	0.04	0.70	-0.11	0.32	-0.19	0.07	-0.55	0.00*

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05



girl-child in the task of dish washing, taking care of children and sale of wares, the less the empowerment of the girls in such communities. There is thus the need to ensure that the performance of such roles are balanced with other developmental activities rather than making the girls' performance of the roles their exclusive activities. This will further enhance her participation in development activities, which will increase her level of empowerment.

Table 27 further shows that in Enugu State, significant relationship exists between the empowerment of the girl-child and her role in preparation of herbs ( $r=-0.20$ ) as well as gathering of wild and other forest products ( $r=-0.30$ ). The more the girls are involved in these activities, the lower their level of empowerment.

Table 27 also shows that in Kaduna State, significant relationship exists between the girl-child's level of empowerment and her role of cooking of food ( $r=-0.27$ ). Thus, the girls in the study area concentrate on the cooking of food to the extent that their level of empowerment is affected as the more the role is performed, the lower her level of empowerment.

The table also shows that in Bauchi, the role of weaving was recorded as significantly related to level of empowerment ( $r=-0.21$ ). This suggests that the higher the girl's involvement in weaving, the less her level of empowerment. This also alludes to the organization of chores along age and gender line in the study area. Tasks such as weaving should therefore not be made her exclusive role.

Table 27 further shows that in FCT, significant relationship exist between the level of empowerment of the girl child and her role in fetching water ( $r=-0.42$ ), sweeping of floor ( $r=-0.49$ ), taking care of children ( $r=-0.47$ ), weaving ( $r=-0.22$ ) and running errands ( $r=-0.55$ ) as shown on Table 27. This indicates that the more a girl is involved in these activities, the less her level of empowerment. She will thus be more empowered if these are

not made her exclusive roles, but rather made part of the socialization process, and thus the means and not the end in itself. It suggests more involvement of the girls in other productive activities.

#### **5.15.5. Hypothesis five.**

Ho: There is no significant difference in the perception of girl-child, boy-child and adults on the level of empowerment of the girl-child.

Table 28 reveals that in Oyo State, boys and girls perception on girls' level of empowerment are not significantly different on health factors ( $F=6.21$ ), socio-cultural factors ( $F=7.25$ ), educational factors ( $F=4.47$ ), technological ( $F=6.12$ ) and inheritance ( $F=3.63$ ) factors. Nonetheless, boys and girls' views on these factors significantly differ from the adults on health, socio-cultural and educational factors. In Oyo State, the views of adults, boys and girls were not significantly different on agricultural factors ( $F=0.04$ ). This means that boys and girls' views were the same on the empowerment of girls on health, socio-cultural and educational factors, but their views on these factors differ with the adults. Also, boys, girls and adults recorded the same view on girls' empowerment on agricultural factors. This implies that boys and girls might perceive girls as being empowered on health, socio-cultural and educational factors while adults did not perceive it the same way. Notwithstanding, adults, boys and girls' view on agricultural factors are the same meaning that they all see her as low empowered in this regard as disclosed on Table 17, 18 and 19. Girls' level of empowerment is thus low with respect to health, socio-cultural and educational factors. Thus the educational attainment of the Nigerian girl-child has been hampered. Such girls face a lot of challenges in attaining meaningful standard of living in the respective agrarian communities.

Views of boys and girls in Enugu state are not significantly different

**Table 28: Summary of the Anova test of difference on the perception of boys, girls and adults on the level of empowerment of the girl-child.**

State	Factors	Mean values			F Value	p
		Adults	Boys	Girls		
OYO	Health	24.10 <sup>A</sup>	20.57 <sup>B</sup>	20.00 <sup>B</sup>	6.21	0.00*
	Socio-cultural	36.13 <sup>A</sup>	29.37 <sup>B</sup>	29.50 <sup>B</sup>	7.25	0.00*
	Educational	24.47 <sup>A</sup>	18.47 <sup>B</sup>	20.27 <sup>B</sup>	4.47	0.01*
	Technological	8.43 <sup>A</sup>	8.20 <sup>A</sup>	8.17 <sup>A</sup>	0.04	0.96
	Economic	16.27 <sup>A</sup>	13.37 <sup>B</sup>	12.50 <sup>B</sup>	6.12	0.00*
	Inheritance	24.30 <sup>A</sup>	19.83 <sup>A,B</sup>	17.87 <sup>B</sup>	3.62	0.03*
	Agricultural	10.93 <sup>A</sup>	10.50 <sup>A</sup>	10.63 <sup>A</sup>	0.06	0.94
ENUGU	Health	20.63 <sup>A</sup>	20.87 <sup>A</sup>	21.06 <sup>A</sup>	0.03	0.97
	Socio-cultural	34.43 <sup>A</sup>	29.33 <sup>A</sup>	32.03 <sup>A</sup>	1.53	0.22
	Educational	17.00 <sup>B</sup>	26.53 <sup>A</sup>	27.27 <sup>A</sup>	6.47	0.00*
	Technological	6.03 <sup>A</sup>	5.13 <sup>A</sup>	5.26 <sup>A</sup>	0.36	0.70
	Economic	14.57 <sup>A</sup>	15.30 <sup>A</sup>	15.40 <sup>A</sup>	0.14	0.87
	Inheritance	11.07 <sup>A</sup>	9.23 <sup>A</sup>	9.23 <sup>A</sup>	0.56	0.57
	Agricultural	10.13 <sup>A</sup>	9.63 <sup>A</sup>	7.57 <sup>A</sup>	1.39	0.26
KADUNA	Health	17.20 <sup>A</sup>	18.30 <sup>A</sup>	18.63 <sup>A</sup>	0.04	0.96
	Socio-cultural	27.46 <sup>A</sup>	25.03 <sup>A</sup>	27.90 <sup>A</sup>	0.87	0.42
	Educational	11.50 <sup>A</sup>	8.33 <sup>A</sup>	8.13 <sup>A</sup>	1.63	0.20
	Technological	4.97 <sup>A</sup>	5.07 <sup>A</sup>	4.10 <sup>A</sup>	0.75	0.47
	Economic	13.20 <sup>A</sup>	10.53 <sup>B</sup>	11.13 <sup>B</sup>	2.54	0.08
	Inheritance	8.17 <sup>A</sup>	8.20 <sup>A</sup>	6.83 <sup>A</sup>	0.40	0.67
	Agricultural	9.30 <sup>A</sup>	6.60 <sup>B</sup>	6.10 <sup>B</sup>	3.33	0.04*
BAUCHI	Health	17.63 <sup>B</sup>	20.00 <sup>A</sup>	19.33 <sup>A</sup>	6.59	0.00*
	Socio-cultural	26.63 <sup>A</sup>	27.00 <sup>A</sup>	25.77 <sup>A</sup>	0.44	0.64
	Educational	12.13 <sup>A</sup>	11.33 <sup>A</sup>	14.47 <sup>A</sup>	1.82	0.17
	Technological	8.83 <sup>A</sup>	6.57 <sup>B</sup>	7.07 <sup>B</sup>	7.04	0.00*
	Economic	12.53 <sup>A</sup>	11.67 <sup>A</sup>	10.87 <sup>A</sup>	1.55	0.21
	Inheritance	7.77 <sup>A,B</sup>	9.30 <sup>A</sup>	5.30 <sup>B</sup>	2.72	0.07
	Agricultural	10.90 <sup>A</sup>	9.63 <sup>A</sup>	10.20 <sup>A</sup>	1.58	0.21
FCT	Health	16.50 <sup>A</sup>	16.10 <sup>A</sup>	17.30 <sup>A</sup>	0.18	0.84
	Socio-cultural	28.90 <sup>A</sup>	31.70 <sup>A</sup>	29.10 <sup>A</sup>	0.27	0.77
	Educational	10.30 <sup>B</sup>	17.90 <sup>A</sup>	15.10 <sup>A,B</sup>	3.23	0.06
	Technological	7.00 <sup>A</sup>	5.40 <sup>A</sup>	5.40 <sup>A</sup>	0.65	0.53
	Economic	10.70 <sup>A</sup>	13.50 <sup>A</sup>	12.50 <sup>A</sup>	1.03	0.37
	Inheritance	13.20 <sup>A</sup>	12.20 <sup>A</sup>	13.40 <sup>A</sup>	0.04	0.96
	Agricultural	5.60 <sup>A</sup>	8.20 <sup>A</sup>	5.60 <sup>A</sup>	1.01	0.38

Note: Means with the same letter are not significantly different

\* = significant at P<0.05

on educational factor ( $F=6.47$ ), but their views differ from that of adults. This implies boy and girl of respondents perceived girls empowerment to these factors the same way i.e. boy and girl respondents felt that girls are empowered on educational related factors such as access to school choice, school fees, school uniform, transport to/fro school, books and teachers. But the views of boy and girl respondents differ from adults.

In Kaduna State, the views of boys and girls were not significantly different on agricultural factors ( $F=3.33$ ), but boys and girls view significantly differ from that of the adults. This means that adults perceived access of girl-child to agricultural factors differently from the way the boys and girls perceived it. For instance, most boys and girls might see girls, as having low control over teacher while the adults might not discern it the same way. Perception of boys, girls and adults on the empowerment of the girl-child to agricultural indicators differ.

In Bauchi state, there is no significant difference in the perception of boys and girls, on technological factors ( $F=7.04$ ), while their perception differ from adults. The result obtained is an indication that view of boys and girls on certain technological factors such as improved skills, improved tools were the same, while their views on the factor differ significantly from adults. This means that divers of opinions are recorded as far as this empowerment indicator is concerned. This indicates that the ways the various sectors view girl-child empowerment differ. It suggests that such perceptions have effect on her involvement in development activities.

In FCT, no significant relationship is recorded in perception of all groups of respondents as indicated by a p value of greater than 0.05. This implies that the fact that a group of respondents attested to certain empowerment for the girl-child does not mean that others view the situation the same way. Meanwhile, significant difference was found to exist between adults and boys on educational factors ( $F=3.23$ ) while there was no

significant difference in the perception of girls and boys, and girls and adults. All other factors in FCT indicate that there is no significant difference in the perception of boys, girls and adults. This shows that adults and boys views on some educational variables that determine girl-child empowerment differ. Nevertheless, boys, girls and adults perceive other factors the same way.

#### 5.15.5.1. **Relationship between pattern of discrimination and level of empowerment.**

Relationship between perception of pattern of discrimination experienced by the girl-child and her level of empowerment were also tested and the results are as shown on Table 29. The Table indicate that in Oyo state, significant relationship exist between the level of empowerment of the girl-child and perception of the respondents on physical abuse ( $r=0.08$ ), involvement in undesirable activities ( $r=0.27$ ) and ideology ( $r=0.26$ ). This shows that the more the girls perceived physical abuse and inability to display ideology as an abuse of her rights, the more her level of empowerment. This means that girls having the right perspective of her circumstances would lead to increased empowerment for the girl-child. Verbal and physical punishment meted out to children affects the psychological development of children (Maria *et al*,1998)

Table 29 further reveals that in Enugu State, all the variables have significant relationship with girl-child's level of empowerment. This implies that the more the society perceive factors such as denial of education and forced marriage as an abuse of a girl-child's rights, the more her level of empowerment. This means that girls who have authority to marry a man of her choice and who determines when she would get married has potential of being more empowered. Choice of partner would therefore

**Table 29: Summary of the correlation relationship between the perception of pattern of discrimination by the girl-child and her level of empowerment**

	OYO		ENUGU		KADUNA		BAUCHI		FCT	
	r	p	r	p	r	p	r	p	r	p
Physical abuse e.g. beating and corporal punishment	0.08	0.04*	0.34	0.00*	0.15	0.16	-0.03	0.81	-0.29	0.11
Denial of western type of education	0.15	0.17	0.29	0.00*	-0.07	0.54	-0.10	0.37	-0.04	0.85
Forced/early marriage	-0.15	0.15	0.44	<0.00*	0.26	0.01*	-0.13	0.23	-0.30	0.11
Girl-child abuse	-0.05	0.67	0.38	0.00*	-0.09	0.38	0.17	0.10	-0.25	0.19
Sexual abuse and exploitation (taking advantage and involvement in prostitution)	-0.14	0.18	0.30	0.00*	0.26	0.01*	0.56	0.58	-0.35	0.06
Involving children in socially and morally undesirable activities e.g. begging, running errands-nefarious activities	0.27	0.01*	0.31	0.00*	0.06	0.56	-0.05	0.64	-0.13	0.50*
Societal neglect of children's needs	-0.07	0.50	0.38	0.00*	-0.07	0.53	-0.12	0.25	-0.20	0.28
Psychological abuse (threats, abuses, harassment.	-0.07	0.50	0.38	0.00*	-0.13	0.24	-0.12	0.25	-0.20	0.28
Discrimination on the issue of gender and ethnicity	-0.10	0.37	0.46	<0.00*	-0.03	0.75	0.20	0.05*	-0.04	0.84
Exclusion from inheritance	-0.07	0.50	0.44	<0.00*	0.24	0.02*	-0.05	0.62	0.21	0.26
Exclusion from decision making at the household level	0.01	0.95	0.41	<0.00*	0.11	0.30	-0.19	0.07	0.24	0.21
Control over assets (physical, human and financial)	-0.18	0.09	0.36	0.00*	0.13	0.24	0.11	0.28	0.18	0.32
Inability to display intellectual ability	0.05	0.61	0.47	<0.00*	0.24	0.02*	0.44	<0.00*	0.14	0.45
Inability to display Ideology	0.26	0.01*	0.56	<0.00*	0.06	0.59	0.11	0.31	0.10	0.60

r= Correlation coefficient

p= level of significance

\* = Significant at 0.05

affect the level of girl-child empowerment. This indicates that discriminations experienced by girls at the household and community levels affect her level of empowerment.

Table 29 also shows that in Kaduna state, significant relationship was found to exist between girls' level of empowerment and forced marriage ( $r=0.26$ ), sexual abuse ( $0.26$ ), exclusion from inheritance ( $r=0.24$ ) and lack of intellectual development ( $r=0.24$ ). This reveals that the more the society perceives forced marriage as against girl-child's right, the more her level of empowerment. Having the right perspective of the girl-child situation will therefore ensure a higher level of empowerment. The wrong perspective on discriminations experienced by girls in agrarian communities has therefore affected their level of empowerment. This means that they would find it difficult changing their situation through campaigns and agitations for their rights. This is in accordance with ILO (1999) that girls are more vulnerable to gender and ethnicity meaning that girls' freedom in certain aspect of life is limited.

Table 29 further shows that in Bauchi State, only discrimination on gender ( $r=0.20$ ) and restricted intellectual development ( $r=0.44$ ) were reported as significantly related to the girl-child's level of empowerment. This means that the more the society perceives these practices as against the girl-child, the greater is the girl-child's level of empowerment.

The table further shows that in FCT, non of the variables significantly relate to girl-child's level of empowerment. This means that the experience or non-experience of these discriminations does not have any impact of girl-child's level of empowerment. This suggests that having "a strong will" is an essential element in girl-child empowerment. Girls should therefore be determined to excel in whatever situation they might find themselves.

**5.15.6. Results of regression analysis showing contribution of the selected socio-cultural factors to the girl-child's level of empowerment.**

Summary of the regression analysis showing the contribution of socio-cultural factors to the level of girl-child empowerment is shown on Table 30. The table reveals that early marriage ( $\beta = 0.05$ ,  $P < 0.05$ ), teenage pregnancy ( $\beta = 0.09$ ,  $P = 0.00$ ), male preference ( $\beta = 0.05$ ,  $P = 0.00$ ), control of resources ( $\beta = 0.13$ ,  $p = 0.00$ ), street trading ( $\beta = 0.14$ ,  $P = 0.03$ ), female seclusion ( $\beta = -10.50$ ), and female genital mutilation ( $\beta = 4.84$ ) in that order predict the socio-cultural factors which affect girl-child empowerment, with a constant values of  $r = 0.45$ . This shows that the variable could predict 20 percent of the variations in the girl-child's level of empowerment as indicated by the coefficient of determination of 0.20. The greatest contributor is involvement in early marriage while the least contributor of the seven variable is involvement in female genital mutilation. The possibility of eliminating factors that have negative effect on the girl-child's empowerment will thus help to improve her empowerment and better prepare her for future responsibilities in the society. Thus with the elimination of certain socio-cultural practices, her level of empowerment would improve.

**5.15.7. Other unclassified harmful traditional practices in the agrarian communities in Nigeria which affects the girl-child.**

The strategies employed for data collection involved the use of interview schedule and IDI which were used to elicit information on other practices which was not classified in the schedule. These other practices should be taken into consideration in developing the programme for action



**Table 30: Regression analysis showing the distribution of socio-cultural factors to level of empowerment**

STEP	VARIABLE	Betta	R-Square	t	F value	p
1	Early marriage	-14.71	0.05	23143.00	20.85	<0.00
2	Teenage pregnancy	10.46	0.09	11682.00	16.14	<0.00
3	Male preference	-7.58	0.11	10149.00	10.92	0.00
4	Control of flow of resources	4.83	0.13	2581.14	9.15	0.00
5	Street trading	7.27	0.14	5381.59	4.86	0.03
6	Female seclusion	-10.50	0.15	11483.00	5.73	0.01
7	Female genital mutilation	4.84	0.17	4087.25	4.45	0.04

**Summary of the Relationship**

F Value	p	Decision	r <sup>2</sup>
6.64	0.0001	S	0.20

for the eradication of harmful traditional practices. Some of these practices are fading away; nonetheless, certain ethnic groups still adhere strictly to some of these practices.

### **Oyo State**

During pregnancy, some ethnic groups forbid pregnant women to eat snake, snail, eggs, hot pap and certain bush meat. Eating of snake is forbidden in order not to have lame babies while snail is tabooed so as not to have excessive salivation in babies. Eggs are believed to make babies steal while hot pap is believed to terminate pregnancies and eating of bush meat can make a woman have ugly babies. In certain communities women are not allowed to eat salt or pepper for about 9 days after delivery of their babies. Lizards are cooked for them after birth to prevent their babies from dying.

Widows are not allowed to bath or change their clothes for about 7 days after the death of their husbands. They are made to sleep on the bare floor or mat. The mourning period could last for one (1) year depending on the religion inclination of the late husband. They are not allowed to go to the market, farms or wear bright clothes during the period of mourning. Certain rituals are carried out in some families during this period as a way of cleansing the widows. It is forbidden for a widow to die during the period of mourning. If she does, that means she is responsible for the death of the man.

Women are not allowed to go near masquerades, or have anything to do with some gods and goddess, most especially "oro" which could lead to the death of woman on citing it. Women in menstruation should not go near certain concoctions or gods. Culture forbid them from climbing trees or tapping palm wine on trees.

## Enugu State

Pregnant women are forbidden from eating snakes, vulture, squirrels, and other “ugly animals”. They are encouraged to take “monkey” and “Ururi”-squirrel meat to reduce prolonged labour. Eating of snakes is believed to make women poisonous, most especially when they bite one another during fights. A woman who eats grasscutter during pregnancy would have the bone of such animal inserted into her mouth during labour. This would make her have the baby safe and sound. She is not allowed to go to the symbolic stream to fetch water soon after delivery of babies. A woman cannot swim in the same stream as the men. A woman reserves certain parts of chicken known as “akoro anu” or “umeju anu (liver) specially for the man. She is not allowed to eat such parts as gizzards, liver etc. Also women are forbidden from picking yams from a man’s barn. It is better to engage the services of a male toddler in this act so that the women would be able to say, “it is this male child that carried out the act”. Reason adduced by a discussant for this is to prevent women from liquidating the man’s barn. Women are not allowed to eat “egbe” – kate. Such birds are only eaten by men. Also, whenever a fowl finds itself surrounded by millipede, it connotes a bad omen. Such fowl is immediately taken out of the compound, rituals are performed and only men are allowed to eat such meats.

Women and other members of the family barb hairs whenever they lose a member of the family. A widow is not allowed to eat with clean plates or wear nice clothes, go to parties or farms on losing the husband. If she is suspected of killing the husband, she is made to drink the water from the man’s corpse so as to prove her innocence. If she dies within certain period, that means she is the culprit.

Women are not permitted to break “kola” in the midst of men. A toddler is in a better position to do this than a woman. In some cases,

“kola” is placed in the hand of a male toddler and a woman assists him in the act of breaking of kola, before such “kola” is distributed among the women present. Reason for this is that tradition forbid women to offer anything to the deity. Breaking of “kola” is believed to be an action sanctioned by the deities.

Women are forbidden from making masquerades for themselves, following it or moving close to it. If a woman touches the garment from a certain god she may end up menstruating non-stop for the rest of her life. If she confesses, certain rituals are carried out using alligator pepper and incantations to stop the flow of blood and purify her. It is also a taboo for women to cook for the gods or eat the food prepared for gods e.g. “omabe”. Engaging in such act makes her barren for life. Other sacred gods considered sacred and identified by the study are Amadioha – god of thunder and Urusi – god of river. These gods are considered sacred, and are not to be toyed with by girls or women.

Women in Ibo land are forbidden from having extra marital affairs. If she does, this invokes the anger of the gods, who instigate her to make confessions and she might later run insane. Certain rituals known as “ugwo ukpwo” would be carried out to remove her “old clothes” and put on a new one.

Customs does not permit a woman to build a house in her father’s compound, only men are permitted. A woman who is interested in building in her fathers’ compound could only do so using the brother’s name. It is also a taboo for women to climb trees or tap the wine from palm trees.

### **Kaduna, Bauchi and FCT**

Pregnant women are not allowed to eat pepperish, salty or sugarish foods. Pepper is forbidden for pregnant women to prevent them from having babies that would be crying too much after birth. The pepper is said

to cause eye irritation in babies. Women do not eat gizzards and eggs in certain tribes. If her husband plants a crop, it is forbidden that she should be the first to taste out of such crop.

A widow is not allowed to bath for one week or apply cream on her body after the death of the husband. She stays in-door for 4 months and 10 days, while this timing varies from tribe to tribe. She carries her kettle with her whenever she goes out. Shaving of the woman's hair is done in some tribes while widows are not allowed to eat food containing salt for 3 months in some tribes. On the demise of the husband, the husband's families retain the ownership of the children. If the woman decides to re-marry outside the late husband's family, she would not be allowed to go with any of the children.

It is a taboo for a woman to mature in her father's house. Hence, girls are given out on/before her first menstruation. If she is in school, she is given out in marriage when she enters the secondary school. She might continue to go to school as well as have her babies if the husband permits.

The practice of "Eruwuya" i.e. the cutting of a tissue in the throat believed to cause infertility in women is carried out in some tribes. This is done 2 weeks after birth or when the girls are matured and ready for marriage.

Women are not allowed to feature or take part in village meetings. She is not allowed to stay too close to her husband in the public. If she does, it means that she is planning to take over the leadership of the home from the husband. They only stay together at night.

In some tribes, parents celebrate their teenage daughters getting pregnant and having babies in their homes before being married off. The child stays with the parents and act as a replacement for the girl. Also girls are often given out in marriage as "sadakka" i.e. freely. Women are forbidden from participating in "magirro" worshipping.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATION.

#### 6.0. Summary of objectives and methodology

The general objective of this study is the assessment of the socio-cultural factors affecting girl-child empowerment in selected agrarian communities in Nigeria. Other specific objectives include the demographic characteristics of the girl-child in agrarian communities and the establishment of the prevailing socio-cultural practices that are basic for the violation of her rights. Perception of the girl-child on the discriminations by the society and how her level of empowerment has affected her involvement in agriculture were also determined. Lastly, the perception of boys, girls and adults on girl-child empowerment was also determined.

The study purposively selected four states from Unicef zones in the country namely Oyo, Enugu, Kaduna, Bauchi and The Federal Capital Development Authority (FCT). Three LGAs were selected from each of the states while one was chosen from FCT. Furthermore, one community each was picked from each of the LGAs, making a total of 13 communities. Ten (10) each of boys, girls and adults were selected from each of the communities to give a total of 390 respondents. A reliability co-efficient of 0.97 was established for the research instrument used for the study while data were analyzed using SAS statistical package. The descriptive statistics used are tables, frequency counts, percentages and means. The inferential statistics used are regression, Chi-square, PPMC, t-test and Anova.

#### 6.1. Summary of major findings

The broad objective of the study was to assess the socio-cultural factors affecting girl-child empowerment in selected agrarian communities in Nigeria with a view of increasing the capacity and the number of girls involved in

agricultural related activities. The summary of the major findings reflects on the objectives and hypotheses of the study.

### 6.1.1 Demographic characteristics.

The first objective was to identify the demographic characteristics of the girl-child in the selected agrarian communities. The demographic characteristics were age, educational level, religion, marital status, occupation, mother's occupation, father's occupation, and household size. Majority (58.46%) of the girl respondents falls into age group of 10-15 years. This indicates that these girls are still active and are capable of being socialized to develop an interest in agricultural related activities. Their interest can be sustained since they are young and trainable.

The illiteracy level was high, as majority (40%) of the girls possesses no form of education. Most (60.77%) of the girl respondents have Islam as their religion. Majority (80.77%) of them are single, 13.08% single while 3.08% are separated. Most (53.07%) of the girl respondents had mother's occupation as petty trading while majority (53.85%) had father's occupation as farming.

The first test of relationship was between the demographic characteristics of the girl-child in the agrarian communities and her level of empowerment. From the study, significant associations were recorded in Enugu State between the level of empowerment of the girl-child and the occupation of mother ( $X^2=24.40$ ,  $p<0.05$ ) and household size ( $X^2=17.33$ ,  $p<0.05$ ). In Kaduna State, occupation of girl's mother ( $X^2=33.24$ ,  $p<0.05$ ) and father ( $X^2=13.39$ ,  $p<0.05$ ) and household size ( $X^2=45.46$ ,  $p<0.05$ ) were significant with her level of empowerment. In Bauchi state, only the occupation of father ( $X^2=17.58$ ,  $p<0.05$ ) was significant with the level of empowerment of the girl-child. This shows that the occupation of mother, father and household size have a significant effect on the level of empowerment of the Nigerian girl-child. Adequate level of empowerment for

mothers, fathers and reduced household size to a manageable proportion might translate into better treatments for the girl-child.

### **6.1.2. Prevalence of socio-cultural practices that affect the girl child in the study area.**

The second objective was to assess the socio-cultural practice that underlies the violation of the rights of girls. It was found that socio-cultural practices such as female genital mutilation ranks first, street trading – 2<sup>nd</sup>, widowhood rites – 3<sup>rd</sup>, female subordination – 4<sup>th</sup> in Oyo State. In Enugu, state, widowhood rites and street trading rank first, while control of resources ranks 3<sup>rd</sup>. In Kaduna, widowhood rites ranks first, male preference 2<sup>nd</sup>. In Bauchi state, street trading and tribal marks rank 1<sup>st</sup> and second while in FCT, early marriage, teenage pregnancy, male preference, widowhood rites, control of resources, all rank 1<sup>st</sup>. All these were considered to be the major contributors to the socio-cultural practices.

About 98% of the respondents in Oyo cited female genital mutilation as being prevalent in their communities. Also, 95.56%, 96.67%, 97.78% and 100% of respondents in Enugu, Kaduna, Bauchi and FCT cited widowhood rites, high bride price, street trading and early marriage respectively as the most prevalent in their communities.

Item analysis revealed that socio-cultural practices such as nutritional taboo ( $r=0.43$ ,  $p<0.05$ ), seclusion in labour ( $r=0.21$ ,  $p<0.05$ ) are important factors in Oyo state. In Enugu state, female genital mutilation ( $r=0.69$ ,  $p<0.05$ ), nutritional taboo ( $r=0.73$ ,  $p<0.05$ ) are significant socio-cultural factors. Items such as male preference ( $r=0.44$ ,  $p<0.05$ ), seclusion in labour ( $r=0.31$ ,  $p<0.05$ ) and teenage pregnancy ( $r=0.55$ ,  $p<0.05$ ) are significant factors in Kaduna, Bauchi and FCT respectively.

The facilities put in place to protect the girl-child by the society was also examined. Significant relationship was found to exist in Oyo State only in



access to western type of education and the level of empowerment of the girl-child ( $r=0.02$ ). In Enugu, significant relationship was recorded between girl-child level of empowerment and health care provisions ( $r=0.22$ ), nutritional care ( $r=0.32$ ). In Kaduna, significant relationship exist between girl-child empowerment and health care provisions ( $r=0.38$ ), parental support ( $r=0.44$ ). Non of the variables in Bauchi was significantly related with girl-child level of empowerment while in FCT, parental support ( $r=0.49$ ) was significant with girl-child level of empowerment.

### **6.1.3 Perception of the girl-child toward discriminations experienced.**

The third objective was to assess the perception of the girl-child towards discriminations at the household and community levels. It was found out that girl respondents have a high perception that involvement in undesirable activities (69.35%), forced/early marriage (63.08%), girl-child abuse (63.08%), denial of western type of education (60%) affect them in their communities.

The third test of relationship was the difference in the level of empowerment of the girl-child from the different agrarian communities. It was concluded that a significant relationship exists ( $f=33.79$ ,  $p<0.00$ ). Oyo state had the highest empowerment score with mean=127, while Kaduna had the least (mean=99.70), which could be an indication that girls in Oyo are more empowered, compared to the others. Result of Duncan grouping further revealed that girl-child's empowerment is not significantly different between FCT and Bauchi, and between Bauchi and Kaduna State.

Distribution of respondents as regards girl-child empowerment scores indicated that most (78.97%) of respondents perceived girls to have medium level of empowerment. Summary of correlation relationship of attitude of members of the society towards girl-child empowerment and her level of empowerment revealed that a significant relationship exist in Oyo State

between access to western type of education ( $r=0.02$ ) and the girl-child level of empowerment. In Enugu State, significant relationship exists between girl-child empowerment and nutritional care ( $r=0.21$ ), protection from difficult situation ( $r=0.26$ ). Non of the variables in Bauchi State significantly related with girl-child level of empowerment while in FCT, healthcare provisions ( $r=0.43$ ) significantly relates to girl-child level of empowerment). This means that the frequency, by which members of the society feel she should have access to education for instance, would determine her level of empowerment.

#### **6.1.4. Degree to which girl-child empowerment has affected her involvement in agriculture as a profession.**

The fourth objective was to identify how girl-child's level of empowerment has affected her involvement in agriculture as a profession. Result revealed that only 66.23%, 66.15%, 12.31% of girls participated in crop production, vegetable production and fishing respectively. This means that her level of involvement in agriculture is not too high.

Summary of the difference in the socio-cultural factors affecting girl-child from the different agrarian communities revealed that significant relationship exists ( $f=19.79$ ,  $p<0.00$ ). Bauchi has the highest socio-cultural practice score with mean = 26.32, while Oyo has the least (mean=20.67), indicating that girls in Bauchi state experience more socio-cultural practices than girls in other states. Duncan grouping further revealed that girl child empowerment is not significantly different between Oyo and Enugu, and between Kaduna, Bauchi and FCT. Relationship exist between access to education ( $r=0.02$ ) and level of girl-child empowerment in Oyo State. Meaning that girl-child level of empowerment has affected her level of empowerment. In Enugu, significant relationship exists between nutritional care ( $r=0.21$ ) and girl child level of empowerment. In Kaduna, significant relationship exists between health care ( $r=0.54$ ) and girl-child level of empowerment. In Bauchi,

non of the variables significantly relates with girl-child level of empowerment. This means that the more the values placed on the girl-child's role by the society, the less her level of empowerment.

#### **6.1.5. How the perception of girls differ from those of boys and adult on the empowerment of the girl-child.**

Test of the difference in the perception of boys, girls and adults on the level of empowerment of the girl-child revealed that significant difference exist in Oyo state, perception of girl and boys did not differ on health factors while their perception differ from adults ( $f=6.21$ ). In Enugu State, views of girls, boys and adults are not significantly different on health ( $f=0.03$ ), socio-cultural ( $f=1.53$ ), technological ( $f=0.36$ ) factors. In Kaduna State, views of boys and girls were not significantly different on economic ( $f=2.54$ ) and agriculture ( $f=3.33$ ) factors. In Bauchi State, there is no significant difference in the perception of adults, boys and girls on health ( $f=6.59$ ), socio-cultural ( $f=1.82$ ) factors. In FCT significant relationship exist only between adults and boys on educational factors ( $f=3.23$ ).

#### **6.1.6. Regression analysis**

Summary of the step-wise analysis of the prediction of the level of empowerment with selected socio-cultural factors revealed that the factors could explain 20 percent of the variation in respondents' level of empowerment. ( $r^2=0.20$ ,  $p=0.00$ ). Result further revealed that early marriage ( $\beta=-14.71$ ), teenage pregnancy ( $\beta=10.46$ ), male preference ( $\beta=-7.58$ ), control of resources ( $\beta=7.27$ ) in that order predict the level of empowerment of the girl-child. The greatest contribution is involvement in early marriage while the least contributor is involvement in Female Genital Mutilation.

## **6.2. Conclusion**

From the findings of the research, the socio-cultural factors affecting girl-child's empowerment could be summarized as thus:-

- a. Diverse socio-cultural practices affect girls in the various agrarian communities and in varied degree. In Oyo State, male preference ( $p=0.05$ ) is a significant socio-cultural factor while female genital mutilation is a significant factor in Enugu State ( $p<0.00$ ). In Kaduna and Bauchi States, teenage pregnancy ( $p<0.00$ ) and early marriage ( $p=0.00$ ) respectively are highly significant at  $p<0.05$ . Focussing the eradication of major socio-cultural practices from the various communities would further empower the girl-child.
- b. The study discovered that girl-child's level of empowerment has affected her involvement in agricultural activities. Improving girls access to education, health, technology would invariably empower her. More so, values placed on her roles have affected her level of empowerment. The modification of assigned roles of males and female's responsibilities within the society will reduce the discriminatory tendencies. . i.e. not making the performance of certain task her exclusive role will further equip her for future challenges.
- c. Socio-cultural practices such as early marriage, teenage pregnancy, and control of resources in that order affect the level of empowerment of the girl-child (step-wise regression). The eradication of these practices would further empower her in her ability to participate in agricultural related activities in the near future.
- d. The perception of boys, girls and adults on the level of empowerment of the girl-child differ. This means, individuals perceive situation differently. There is need for all elements within the society to see the situation of the girl-child from the right perspectives, if proper change would be accomplished. Customs, traditions and values should be considered in order to bring about the desired changes.

### 6.3. Recommendations

Based on the findings and conclusions of the study, the following recommendations are hereby made to aid the empowerment of the Nigerian girl-child: -

1. There is a need for policies to re-orientate societal values to allow for greater involvement of girls in agricultural activities. Reforms in the legal framework particularly as it affects marital life and inheritance will further enhance her level of involvement in farming and related activities. Apart from the legal framework, a more realistic approach to remove the socio-cultural barriers must involve a conscious re-education and re-orientation aimed at modifying the values, customs and beliefs of the agrarian populace to aid girls' involvement in agriculture. Efforts should therefore be made to safeguard women's traditional rights to land through a non-discriminatory inclusion of women as inheritors of land and assets. This would enable women participate in innovative credit programme using collateral as security.
2. In ensuring the dual purpose of growth and development, it is crucial to give attention to the modernization of the agricultural sector. Improved skills and tools are essential for the expansion of the productive capacity in the agricultural sector. Unfortunately, from the study, lack of these factors makes it difficult for girls to take adequate involvement in farming activities. Development of programmes that support gender specific farm technologies and use of indigenous farming system will further pave way for her involvement in farming related activities.
3. There is need for government to come up with appropriate policy that will improve the involvement of women in political matters at the grassroots level, state and national levels. Government should make efforts aimed at integrating a comprehensive development programme that will incorporate policies to remove barriers and change the negative

attitude of the populace to women's participation in political life. Development of programmes that would address the health-related needs of girls and women should be intensified vis-à-vis puberty, pregnancy and lactation. The problem of vitamin deficiency, reproductive health, pre and postnatal care should be given urgent attention. Women should be empowered to seek adequate healthcare facilities for themselves and their dependants.

4. It is appropriate for girls to have access to agricultural information. The mass media could be a more effective means of disseminating agricultural information. Provision of an effective agricultural extension service to women farm managers is essential to increasing the adoption of new technology and realization of gains in agriculture. It should be aimed appropriately to female farmers through a cost efficient means of using the locally available means. The government should come up with policy that will assist in recruiting more female extension agents, most especially in the agrarian communities to take care of the rural females. Periodic training of female extension agents will enable them function properly as extension providers in a female-secluded environment. More male extension personnel could be recruited, trained and stationed in communities that accept the cultural interactions between males and females.
5. Girls' level of education is low. Since education is an important ingredient of empowerment, government should come up with policies that will bring about improvement in female school enrollment. Increasing education of girls in agrarian communities will assist in ensuring the next generation's stock of human capital. In areas where social and cultural barriers exists for girl-child's education, government should come up with mechanisms to increase girl's enrollment such as hiring female teachers, building separate schools for girls. Also books.

uniforms and free education programmes will increase the number of females in school enrolment. The curriculum of such institutions could be structured in a way that would allow for flexibility taking into account the multiple obligations of females.

6. Perception of girls on pattern of discrimination is low. For a change to effectively take place, the targeted-audience must realize the need for a change. Hence girls need to be enlightened more on the discriminatory practices against her. The policy makers need to come up with a sensitization programme aimed directly at the Nigerian girl-child. Such programme should also aim at training more women in agriculture and related sciences. With increased education, highly trained women might be included in decision making position in agricultural divisions of government and non-governmental agencies.
7. The sex role of assigning roles and responsibilities need to be changed. The socialization process needs to be modified to eradicate the gender division of labour. Such policies would assist in sharpening the perception of males and females towards the entrenched subjugation of women in the society. Women's ability to fulfill their roles as food producers can be enhanced by improving their access to various resources and through a better socialization process.
8. The perception of boys, girls and adults need to be changed on the empowerment of the girl-child. Policy makers should enact policies that would pave way to increased societal perception of equal opportunities for boys and girls. An enlightenment programme and campaign in favour of girls would yield a better result as women are prevented from participating in more remunerative opportunities due to multiple obligations at home, social and cultural constraints. Development of strategies aimed at reducing time spent on housework such as fetching

of water, gathering of fuel, and childcare practices would improve her ability to generate more income.

9. Policy makers should take keen interest in assessing the characteristics of the society in which a change would be effected. Taking consideration of norms, values, cultures and traditions that are prevalent within such communities would assist in reaching the desired result. The government needs to ensure that employment offers equal opportunities in terms of hiring, training and work opportunities for both men and women. This will contribute positively to the advancement of the agricultural sector and other sectors of the economy.

#### **6.4 Areas for further research.**

This study opens up other areas of research as highlighted below: -

1. There is need to assess the bio-medical beliefs as it affects girls' level of empowerment.
2. It could be necessary to probe further the educational empowerment of boys vis-à-vis girls in the eastern parts of the country.
3. Technology transfer among women in seclusion should be examined in efforts at achieving their empowerment.
4. Income generating activities and household food security measures among women in "kulle" (seclusion) should be investigated.
5. Credit distribution among the secluded women should be examined.



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UNIVERSITY OF IBADAN  
DEPARTMENT OF AGRICULTURAL EXTENSION AND RURAL DEVELOPMENT  
SOCIO-CULTURAL FACTORS AFFECTING GIRL-CHILD EMPOWERMENT IN SELECTED  
AGRARIAN COMMUNITIES IN NIGERIA.

**INTERVIEW SCHEDULE**

Dear Respondents,

I am looking into the socio-cultural factors affecting girl-child empowerment in selected agrarian communities in Nigeria as part of my research for a higher degree. You have been selected with some other respondents for this exercise. I assure you that your responses will be used solely for the purpose of this research and your identity as a respondent in the study is confidential

Ashimolowo Olubunmi (Mrs.)

Zone:.....

Location:.....

Village: .....

Date: .....

**SECTION A**

1. Age: .....
2. Gender: Male ( ) Female ( )
- 3a. Education (years in the formal and semi-formal school system) ..... years.
- 3b. Highest education attained: .....
4. Religion
 

(a) Islam	(c) Pentecostal	(e) Traditional
(b) Orthodox	(d) Roman catholic	(f) others

 (pls state)....
5. Marital status
 

(a) Single	(c) Separated	(e) widowed
(b) Married	(d) Divorced.	
6. Place of origin
 

(a) Yoruba	(c) Hausa
(b) Igbo	(d) Others
7. Your occupation
 

(a) Farming	(c) petty trading	(e) none
(b) artisan	(d) civil servant	
8. Mother's occupation (boy and girl child)
 

(a) Farming	(c) petty trading	(e) none
(b) artisan	(d) civil servant	
9. Father's occupation (boy and girl-child)
 

(a) Farming	(c) petty trading	(e) none
(b) artisan	(d) civil servant	
10. Household size: How many people are normally resident with you?. .... Person

**SECTION B****Prevailing socio-cultural practices.**

Please indicate the socio-cultural practices that are prevalent within your community and the frequency of prevalence.

Socio-cultural practices	Frequency		
	Always	Occasionally	Never
Female genital mutilation			
Nutritional taboo			
Seclusion (labour)			
Child marriage			
Teenage pregnancy			
Shyness			
Male Preference			
widowhood rites			
Male preference			
High bride price			
Initial ritual for the first menstruation			
Kinship pattern (inheritance)			
Control and flow of resources			
Tribal mark			
Sexual exploitation			
Discrimination in food allocation			
Low investment in female education			
Violence against girl-child			
Street trading			
Female seclusion			
Female subordination			

**Existing pattern of girl-child protection**

Please indicate if the following are the existing pattern of girl-child protection practices in your community and the frequency of such practices

Pattern of child protection	Frequency			
	Very Often	Often	Rarely	Not at all
1. Health care provision				
2. Nutritional care				
3. Education- access to western type of education				
4. Parental support/care				
5. Protection from sexual abuse				
6. Protection from physical abuse				
7. Protection from Psychological abuse (threats, abuses, harassment)				
8. Protection from discrimination on the basis of gender				
9. Protection from forced and early marriage				
10. Protection from exploitation (taking advantage of children)				
11. Involvement in decision making at household level				
12. Involvement in decision making at the community level				
13. Protection from difficult circumstances (war)				

**Societal values**

Please indicate the attitude of members of the society to equal access and the frequency of access of the girl-child to the items listed below

	<b>How Often</b>			
	<b>Very often</b>	<b>Often</b>	<b>Rarely</b>	<b>Never</b>
1. Equal right to Health care				
2. Equal right to Nutritional care				
3. Equal right to Education				
4. Equal right to protection and exploitation of all kinds				
5. Equal rights to protection under difficult situation				
6. Equal right to inheritance				
7. Equal right to decisions on when to marry				
8. Equal right to decisions on whom to marry				
9. Equal right to decisions on the number of children				
10. Protection from Exploitation (taking advantage of children)				
11. Equal rights to decision making at household level				
12. Equal right to decision making at the community level				
13. Equal right to self esteem				

**Level of participation in agriculture**

Please indicate from the list below those agricultural activities, which you engage in, and the frequency of engagement

Agricultural activities	Type		Frequency				
	Yes	No	Very Regularly	Regularly	Occasionally	Seldomly	Never
Cereal: crop production							
Legume crop production							
Root/tuber crop production							
Vegetable production							
Homestead gardening							
Firewood cutting							
Cassava peeling							
Gari frying							
Plant product marketing							
Goat rearing							
Rabbit production							
Sheep rearing/Piggery business							
Poultry production							
Meat/fish selling							
Fishing							
Fish rearing							
Animal product marketing							

**Productive activities****(a). Income generating activities**

Please indicate the activities performed by you to enhance household food security. Indicate from the list provided possible income generating activities you are involved in and the annual proceeds there from.

	Involvement		Level of Production	Estimated Yearly Proceed(N)
	Yes	No		
Arable farming			No of heap	
Cash crop farming			No of Stands	
Fadama farming			No of Heaps	
Rearing of chicken			No of birds	
Rearing of ruminants			No of sheep/goat	
Fishing			How often	
Grafting			How often	
Weaving			How often	
Tailoring			How often	
Hair dressing			How often	
Sales of water			How often	
Sales of provisions			How often	
Gathering of forest products			How often	
Begging			How often	

Indicate often as very often, often, not too often and never



**(b). Non-income generating activities**

Please indicate the non-income generating activities engage in and the frequency of engagement in such activity

Activities	Involvement		Frequency		
	Yes	No	Very frequently	Frequently	Rarely
<b>FOOD</b> Collect money to purchase food stuffs Prepare the food Grow crop and keep livestock for household use					
<b>HEALTH</b> Take household member to hospital Prepare Herbs for cure Divination					
<b>CLOTHING</b> Sew clothes for household members Wash clothing for household members Clean the environment Fetch fuel and water for household use					
<b>EDUCATION</b> Ensure school fee is paid for child Ensure school home work is done by child Take child to school					
<b>ELECTRICITY</b> Manages the power supply properly					

**Perception of the girl-child on discriminations at the household and community level**

Please indicate the magnitude by which you perceive the following as an abuse of the rights of the girl-child.

Perception	Perception			
	High	Medium	Low	Not existing
Physical abuse e.g. beating and corporal punishment				
Denial of western type of education				
Forced/early marriage				
Girl-child abuse				
Sexual abuse and exploitation (i.e. taking advantage of children and involving them in prostitution)				
Involving children in socially and morally undesirable activities e.g. begging and running errands for nefarious activities				
Societal neglect of children's needs				
Psychological abuse (threats, abuses, harassment)				
Discrimination of the issue of gender and ethnicity				
Exclusion from inheritance				
Exclusion from decision making at the household level				
Control over assets (physical, human and financial)				
Intellectual				
Ideology				

**Values placed on the roles of the girl child by the society.**

Please indicate the values placed on the activities performed by the girl-child as listed below.

Activities	Value			
	High	Medium	Low	Not applicable
Fetching of water				
Fetching of firewood				
Cooking of food				
Sweeping of floor				
Dish washing				
Taking care of children				
Weaving				
Sewing clothes				
Sales of wares				
Dress making				
Preparation of herbs				
Gathering of wild fruits and other forest products				
Running errands				

What is the extent to which the girl-child has access to the productive resources listed below

Resources	Full control (3)	Partial control(2)	No control (1)
a) Land			
b) Labour			
i) Personal labour			
ii) Family member's labour			
c) Capital			
i) Informal sources			
ii) Formal sources			
d) Simple tools			
e) Mechanized equipment			
f) Bequeathal			
g) Requitat			
h) Improved skill (education and training)			
i) Higher paid income			
j) More income			



Factors	Access				Decision making				Control over resources			
	Nil	Low	Med	High	Nil	Low	Med	High	Nil	Low	Med	High
INHERITANCE												
1. Land												
2. Housing												
3. Farm lands												
4. Household materials												
5. Money												
AGRICULTURE												
1. Livestock information												
2. Crop information												
3. Agricultural inputs												

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Appendix 1: Demographic characteristics of the boy and girl respondents

	OYO (n=60)		ENUGU (n=60)		KADUNA (n=60)		BAUCHI (n=60)		FCT (n=20)		TOTAL (n=260)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Age (Yrs)												
10-15	14 (46.67)	16 (53.33)	24 (80.00)	20 (66.67)	17 (56.67)	13 (43.33)	17 (56.67)	21 (70.00)	6 (60.00)	3 (30.00)	78 (60.00)	76 (58.46)
16-18	16 (53.33)	14 (46.67)	6 (20.00)	10 (33.33)	13 (43.33)	17 (56.67)	13 (43.33)	9 (30.00)	4 (40.00)	7 (70.00)	52 (40.00)	57 (43.85)
Gender	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	30 (100.00)	130 (100.00)	130 (100.00)
Education												
None	13 (43.33)	10 (33.33)	10 (33.33)	15 (50.00)	13 (43.33)	10 (33.33)	20 (66.67)	14 (46.67)	3 (30.00)	3 (30.00)	59 (45.38)	52 (40.00)
Pry. Uncompleted	6 (20.00)	4 (13.33)	7 (23.33)	6 (20.00)	8 (26.67)	11 (36.67)	5 (16.67)	9 (30.00)	3 (30.00)	1 (10.00)	29 (22.31)	31 (23.84)
Pry completed	7 (23.33)	14 (46.67)	13 (43.33)	8 (26.67)	8 (26.67)	9 (30.00)	5 (16.67)	5 (16.67)	3 (30.00)	5 (50.00)	36 (27.69)	41 (31.54)
Sec. Uncompleted	-	1 (3.33)	-	1 (3.33)	1 (3.33)	-	-	-	1 (10.00)	1 (10.00)	2 (1.54)	3 (2.31)
Sec. Completed	3 (10.00)	1 (3.33)	-	-	-	-	-	2 (6.67)	-	-	3 (2.31)	3 (2.31)
Poly/technical / university	1 (3.33)	-	-	-	-	-	-	-	-	-	1 (0.77)	-
Religion												
No response	-	1 (3.33)	-	-	2 (6.67)	-	-	3 (10.00)	-	-	2 (1.54)	4 (3.08)
Traditional	-	-	7 (23.33)	1 (3.33)	1 (3.33)	1 (3.33)	-	-	-	-	8 (6.15)	3 (2.31)
Islam	21 (70.00)	26 (86.67)	-	-	22 (73.33)	28 (93.33)	25 (83.33)	21 (70.00)	7 (70.00)	4 (40.00)	75 (57.69)	79 (60.77)
Pentecostal	8 (26.67)	2 (6.67)	4 (13.33)	8 (26.67)	2 (6.67)	1 (3.33)	3 (10.00)	5 (16.67)	1 (10.00)	5 (50.00)	18 (13.85)	21 (16.15)
Catholic	1 (3.33)	1 (3.33)	19 (63.33)	21 (70.00)	3 (10.00)	-	3 (10.00)	1 (3.33)	2 (20.00)	1 (10.00)	28 (21.54)	24 (18.46)

<b>Marital status</b>												
No response	1 (3.33)	1 (3.33)	- -	- -	3 (10.00)	- -	1 (3.33)	3 (10.00)	- -	- -	5 (3.85)	4 (3.08)
Single	26	27 (90.00)	28 (93.33)	28 (93.33)	26 (86.67)	19 (63.33)	27 (90.00)	24 (80.00)	10 (10.00)	7 (70.00)	117 (90.00)	105 (80.77)
Separated	- -	- -	- -	- -	- -	2 (6.67)	2 (6.67)	1 (3.33)	- -	1 (10.00)	2 (1.54)	4 (3.08)
Widowed	- -	- -	2 (6.67)	- -	- -	- -	- -	- -	- -	- -	2 (1.54)	- -
Married	3 (10.00)	2 (6.67)	- -	2 (6.67)	1 (3.33)	9 (30.00)	- -	2 (6.67)	- -	2 (20.00)	4 (3.08)	17 (13.08)
Divorced	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
<b>Ethnic background</b>												
No response	1 (3.33)	1 (3.33)	- -		4 (3.33)	- -	3 (10.00)	3 (10.00)	1 (10.00)	- -	9 (6.92)	4 (3.08)
Yoruba	29 (96.67)	29 (96.67)	- -	1 (3.33)	2 (6.67)	- -	- -	1 (3.33)	2 (20.00)	- -	33 (25.38)	31 (23.84)
Igbo	- -	- -	30 (100.00)	29 (96.67)	1 (3.33)	- -	1 (3.33)	2 (6.67)	- -	1 (10.00)	32 (24.61)	32 (24.61)
Hausa	- -	- -	- -	- -	23 (76.67)	30 (100.00)	26 (86.67)	23 (76.67)	1 (10.00)	- -	50 (38.46)	53 (40.00)
Others	- -	- -	- -	- -	- -			1 (3.33)	6 (60.00)	9 (90.00)	6 (4.62)	10 (7.69)

<b>Occupation</b>												
None	-	1	-	-	3	4	4	6	-		7	11
	-	(3.33)	-	-	(10.00)	(13.33)	(13.33)	(20.00)	-		(5.38)	(8.46)
Farming	3	-	4	3	2	2	3	-	(10.00)	1	13	6
	(10.00)	-	(13.33)	(10.00)	(6.67)	(6.67)	(10.00)	-		(10.00)	(10.00)	(4.62)
Artisan	11	12	6	6	6	2	6	7	4	2	33	29
	(36.67)	(40.00)	(20.00)	(20.00)	(20.00)	(6.67)	(20.00)	(23.33)	(40.00)	(20.00)	(25.38)	(22.31)
Trading	2	4	4	5	4	8	4	4	-	1	14	22
	(6.67)	(13.33)	(13.33)	(16.67)	(13.33)	(26.67)	(13.33)	(23.33)	-	(10.00)	(10.77)	(16.92)
Civil servant	-	-	-	-	15	-	1	12	5	-	21	12
	-	-	-	-	(50.00)	-	(3.33)	(40.00)	(50.00)	-	(16.15)	(16.92)
Student	11	13	16	16	-	14	10	1	-	6	37	50
	(36.67)	(43.33)	(53.33)	(53.33)	-	(46.67)	(33.33)	(3.33)	-	(60.00)	(28.46)	(38.46)
Others		-	-	-	-	-	2	-	-	-	2	-
		-	-	-	-	-	(6.67)	-	-	-	(1.54)	-
<b>Mother's occupation</b>												
Farming	9	3	10	6	4	6	1	1	1	3	25	19
	(30.00)	(10.00)	(33.33)	(20.00)	(13.33)	(20.00)	(3.33)	(3.33)	(10.00)	(30.00)	(19.23)	(14.62)
Artisan	5	4	1	2	2	2	1	3	1	1	10	12
	(16.67)	(13.33)	(3.33)	(6.67)	(6.67)	(6.67)	(3.33)	(10.00)	(10.00)	(10.00)	(7.69)	(9.23)
Petty trading	16	21	14	18	9	11	16	15	4	4	59	69
	(53.33)	(70.00)	(46.67)	(60.00)	(30.00)	(36.67)	(53.33)	(50.00)	(40.00)	(40.00)	(45.38)	(53.07)
Civil servant	-	1	4	2	2	1	2	2	-	-	8	6
	-	(3.33)	(13.33)	(6.67)	(6.67)	(3.33)	(6.67)	(6.67)	-	-	(6.15)	(4.62)
None	-	1	1	2	13	10	10	9	4	1	28	23
	-	(3.33)	(3.33)	(6.67)	(43.33)	(33.33)	(33.33)	(30.00)	(40.00)	(10.00)	(21.54)	(17.69)
Others	-	-	-	-	-	-	-	-	-	1	-	1
	-	-	-	-	-	-	-	-	-	(10.00)	-	(0.77)



Father's occupation												
Farming	18 (60.00)	20 (66.67)	16 (53.33)	17 (56.67)	11 (36.67)	19 (63.33)	8 (26.67)	9 (30.00)	5 (50.00)	5 (50.00)	58 (44.62)	70 (53.85)
Artisan	3 (10.00)	4 (13.33)	4 (13.33)	1 (3.33)	1 (3.33)	-	2 (6.67)	2 (6.67)	-	-	10 (7.69)	7 (5.38)
Petty trading	8 (26.67)	3 (10.00)	2 (6.67)	3 (10.00)	2 (6.67)	3 (10.00)	1 (3.33)	2 (6.67)	1 (10.00)	-	14 (10.77)	11 (8.46)
Civil servant	1 (3.33)	2 (6.67)	6 (20.00)	6 (20.00)	7 (23.33)	3 (10.00)	10 (33.33)	6 (20.00)	1 (10.00)	4 (40.00)	25 (19.23)	21 (16.15)
None	-	1 (3.33)	1 (1.33)	2 (6.67)	9 (30.00)	5 (16.67)	9 (30.00)	1 (36.67)	3 (30.00)	1 (10.00)	22 (16.92)	10 (7.69)
Others	-	-	1 (1.33)	1 (3.33)	-	-	-	-	-	-	1 (0.77)	1 (0.77)

Household size												
None	4 (13.33)	1 (3.33)	2 (6.67)	2 (6.67)	8 (26.67)	8 (26.67)	17 (56.67)	13 (43.33)	2 (20.00)	1 (10.00)	33 (25.38)	25 (19.23)
1-5	1 (3.33)	-	4 (13.33)	3 (10.00)	1 (3.33)	1 (3.33)	-	1 (3.33)	1 (10.00)	5 (10.00)	7 (5.38)	10 (7.69)
6-10	9 (30.00)	12 (40.00)	18 (60.00)	18 (60.00)	9 (30.00)	6 (20.00)	6 (20.00)	7 (23.33)	2 (20.00)	1 (50.00)	44 (33.85)	44 (33.85)
11-15	9 (30.00)	8 (26.67)	6 (20.00)	7 (23.33)	4 (13.33)	4 (13.33)	7 (23.33)	9 (30.00)	3 (30.00)	1 (10.00)	29 (22.31)	29 (22.31)
16-20	3 (10.00)	5 (16.67)	-	-	2 (6.67)	6 (20.00)	-	-	1 (10.00)	1 (10.00)	6 (4.62)	12 (9.23)
21-25	1 (3.33)	1 (3.33)	-	-	1 (3.33)	-	-	-	1 (10.00)	1 (10.00)	3 (2.31)	1 (0.77)
>25	3 (10.00)	3 (10.00)	-	-	5 (16.67)	5 (16.67)	-	-	-	-	8 (6.15)	8 (6.15)

Appendix 2: Respondents' perception of prevalence of socio-cultural practices

	OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Female Genital Mutilation	30 (100.00)	29 (96.67)	25 (83.33)	26 (86.67)	27 (90.00)	25 (83.33)	27 (90.00)	24 (80.00)	4 (40.00)	1 (10.00)	113 (86.92)	105 (80.77)
Nutritional taboo	22 (73.33)	23 (76.67)	24 (80.00)	23 (76.64)	27 (90.00)	29 (96.67)	27 (90.00)	23 (76.64)	5 (50.00)	2 (20.00)	105 (80.77)	100 (76.92)
Seclusion (labour)	22 (70.00)	24 (80.00)	27 (90.00)	28 (93.34)	28 (93.34)	22 (73.33)	22 (73.33)	28 (93.34)	5 (50.00)	5 (50.00)	104 (80.00)	107 (82.31)
Early marriage	24 (80.00)	22 (73.34)	23 (76.64)	28 (93.34)	28 (93.34)	29 (96.67)	24 (80.00)	28 (93.34)	10 (100.00)	10 (100.00)	109 (83.85)	118 (90.77)
Teenage Pregnancy	22 (73.33)	23 (76.64)	26 (86.67)	28 (93.34)	29 (96.67)	29 (96.67)	25 (83.33)	29 (96.67)	10 (100.00)	10 (100.00)	112 (86.15)	119 (91.54)
Shyness	22 (70.00)	29 (96.67)	19 (63.33)	20 (66.67)	29 (96.67)	28 (93.34)	28 (93.34)	24 (80.00)	10 (100.00)	10 (100.00)	108 (83.08)	111 (85.38)
Male preference	14 (46.67)	13 (43.33)	29 (96.67)	28 (93.34)	29 (96.67)	30 (100.00)	29 (96.67)	24 (80.00)	10 (100.00)	10 (100.00)	111 (85.38)	105 (80.77)
Widowhood rites	29 (90.67)	28 (93.33)	30 (100.00)	28 (93.34)	29 (96.67)	30 (100.00)	29 (96.67)	25 (83.33)	10 (100.00)	10 (100.00)	127 (97.69)	121 (93.08)
High bride price	16 (53.33)	17 (56.67)	28 (93.33)	27 (90.00)	29 (96.67)	30 (100.00)	24 (80.00)	29 (96.67)	8 (80.00)	10 (100.00)	105 (80.77)	113 (86.92)
Initial ritual for first menstruation	4 (13.33)	1 (3.33)	22 (73.34)	17 (56.67)	4 (13.33)	6 (20.00)	10 (33.33)	7 (23.33)	5 (50.00)	5 (50.00)	45 (34.61)	36 (27.69)
Kinship pattern (inheritance)	21 (70.00)	23 (76.67)	28 (93.34)	27 (90.00)	28 (93.34)	27 (90.00)	27 (90.00)	26 (86.67)	9 (90.00)	10 (100.00)	113 (86.92)	113 (86.92)
Control of resources	25 (83.33)	28 (93.34)	29 (96.67)	27 (90.00)	28 (93.34)	29 (96.67)	29 (96.67)	27 (90.00)	10 (100.00)	10 (100.00)	121 (93.08)	121 (93.08)
Tribal mark	23 (76.67)	22 (73.34)	19 (63.33)	14 (46.67)	23 (76.64)	24 (80.00)	27 (90.00)	30 (100.00)	10 (100.00)	7 (70.00)	102 (78.46)	97 (74.61)
Sexual exploitation	3 (10.00)	1 (3.33)	19 (63.33)	19 (63.33)	20 (66.67)	17 (56.67)	28 (93.34)	25 (83.33)	10 (100.00)	10 (100.00)	80 (61.53)	72 (55.38)
Discrimination in food allocation	10 (33.33)	9 (30.00)	15 (50.00)	11 (36.67)	22 (73.34)	17 (56.67)	26 (86.67)	26 (86.67)	10 (100.00)	10 (100.00)	83 (63.84)	73 (56.15)
Low investment in female education	15 (50.00)	16 (53.33)	14 (46.67)	11 (36.67)	21 (70.00)	19 (63.33)	28 (93.34)	26 (86.67)	10 (100.00)	10 (100.00)	88 (67.69)	82 (63.08)
Violence against girl child	14 (46.64)	16 (53.33)	21 (70.00)	24 (80.00)	23 (76.67)	24 (80.00)	30 (100.00)	26 (86.67)	7 (70.00)	6 (60.00)	95 (73.08)	96 (73.84)
Street trading	29 (96.67)	29 (90.67)	29 (90.67)	28 (93.34)	27 (90.00)	28 (93.34)	30 (100.00)	28 (93.34)	10 (100.00)	10 (100.00)	125 (96.15)	123 (94.62)
Female seclusion	26 (86.67)	29 (90.67)	27 (90.00)	27 (90.00)	29 (96.67)	29 (96.67)	28 (93.34)	27 (90.00)	10 (100.00)	10 (100.00)	120 (92.31)	122 (93.85)
Female subordination	27 (90.00)	28 (93.34)	27 (90.00)	28 (93.34)	28 (93.34)	29 (96.67)	29 (96.67)	26 (86.67)	9 (90.00)	10 (100.00)	120 (92.31)	121 (93.08)

Appendix 3: Respondents' view of existing pattern of girl-child protection practices

	OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Health care provision	30 (100.00)	29 (96.66)	30 (100.00)	28 (93.33)	26 (86.67)	27 (90.00)	30 (100.00)	26 (86.67)	5 (100.00)	6 (60.00)	121 (93.08)	116 (89.23)
Nutritional care	30 (100.00)	30 (100.00)	30 (100.00)	29 (96.67)	27 (90.00)	29 (96.67)	27 (90.00)	28 (93.33)	6 (60.00)	10 (10.00)	120 (92.31)	126 (96.92)
Education – access to western type	30 (100.00)	17 (56.67)	29 (96.67)	27 (90.00)	25 (83.33)	23 (76.67)	14 (46.67)	9 (30.00)	6 (60.00)	9 (90.00)	104 (80.00)	85 (65.38)
Parental support/care	30 (100.00)	29 (96.67)	29 (96.67)	29 (96.67)	28 (93.33)	27 (90.00)	30 (100.00)	26 (86.67)	7 (70.00)	10 (100.00)	124 (95.38)	121 (93.08)
Protection from sexual abuse	26 (86.67)	30 (100.00)	21 (90.00)	21 (70.00)	27 (90.00)	29 (96.67)	21 (70.00)	28 (93.33)	7 (70.00)	8 (80.00)	102 (78.46)	116 (89.23)
Protection from physical abuse	12 (73.33)	28 (93.33)	22 (63.34)	22 (73.33)	25 (83.33)	25 (83.33)	24 (86.67)	27 (90.00)	5 (50.00)	8 (80.00)	88 (67.69)	110 (84.62)
Protection from psychological abuse (threats, abuses, harassment)	23 (76.67)	27 (90.00)	25 (83.33)	21 (70.00)	26 (86.67)	23 (76.67)	22 (73.34)	21 (70.00)	4 (40.00)	8 (80.00)	100 (76.92)	100 (76.92)
Protection from discrimination on the basis of gender	30 (100.00)	26 (86.67)	13 (43.33)	16 (53.33)	17 (56.67)	18 (60.00)	19 (63.33)	23 (76.67)	6 (60.00)	5 (50.00)	85 (65.38)	88 (67.69)
Protection from forced and early marriage	25 (83.33)	23 (76.64)	12 (40.00)	15 (50.00)	18 (60.00)	19 (63.33)	27 (90.00)	21 (70.00)	6 (60.00)	5 (50.00)	88 (67.69)	83 (63.84)
Protection from exploitation (taking advantage of children)	29 (96.67)	28 (93.33)	15 (50.00)	15 (50.00)	28 (93.33)	20 (66.67)	27 (90.00)	23 (76.67)	10 (100.00)	7 (70.00)	109 (83.85)	93 (71.54)
Involvement in decision making at household level	29 (96.67)	29 (96.67)	13 (43.33)	16 (53.33)	17 (56.67)	18 (60.00)	19 (63.33)	20 (66.67)	7 (70.00)	5 (50.00)	85 (65.38)	88 (67.69)
Involvement in decision making at community level	29 (96.67)	28 (93.33)	6 (20.00)	5 (16.67)	5 (16.67)	9 (30.00)	4 (13.33)	5 (16.67)	6 (60.00)	1 (10.00)	50 (38.46)	48 (36.92)
Protection from difficult circumstances (war)	30 (100.00)	30 (100.00)	29 (96.67)	28 (93.33)	28 (93.33)	29 (96.67)	30 (100.00)	27 (90.00)	10 (100.00)	9 (90.00)	127 (97.69)	123 (94.62)

Appendix 4: Respondents perception of societal values on girl child rights

	OYO		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Equal right to health care	30 (100.00)	30 (100.00)	30 (100.00)	29 (96.67)	27 (90.00)	30 (100.00)	29 (96.67)	28 (93.33)	5 (50.00)	5 (50.00)	121 (93.08)	122 (93.85)
Equal right to nutritional care	30 (100.00)	27 (90.00)	30 (100.00)	29 (96.67)	27 (90.00)	28 (93.33)	29 (96.67)	26 (86.67)	6 (60.00)	3 (30.00)	122 (93.85)	113 (86.92)
Equal right to education	26 (86.67)	28 (93.33)	29 (96.67)	28 (93.33)	24 (80.00)	27 (90.00)	17 (56.67)	19 (63.33)	6 (60.00)	1 (10.00)	102 (78.46)	103 (79.23)
Equal right to protection and exploitation of all kinds	29 (96.67)	29 (96.67)	26 (86.67)	26 (86.67)	26 (86.67)	29 (96.67)	25 (16.67)	21 (70.00)	10 (100.00)	10 (100.00)	116 (89.23)	115 (88.46)
Equal rights to protection under difficult situation	29 (96.67)	30 (100.00)	28 (93.33)	25 (83.33)	27 (90.00)	26 (86.67)	17 (56.67)	25 (83.33)	9 (90.00)	8 (80.00)	110 (84.62)	114 (87.69)
Equal right to inheritance	21 (70.00)	24 (80.00)	7 (10.00)	9 (30.00)	9 (30.00)	11 (36.67)	3 (10.00)	14 (46.67)	6 (60.00)	4 (40.00)	46 (35.38)	62 (47.69)
Equal right to decisions on when to marry	18 (60.00)	21 (70.00)	13 (43.33)	17 (56.67)	14 (46.67)	20 (63.33)	13 (43.33)	11 (36.67)	7 (70.00)	6 (60.00)	65 (50.00)	75 (57.69)
Equal right to decision on whom to marry	16 (53.33)	20 (66.67)	21 (70.00)	24 (86.67)	19 (63.33)	17 (56.67)	6 (20.00)	12 (40.00)	3 (30.00)	4 (40.00)	65 (50.00)	77 (59.23)
Equal right to decisions on the number of children	15 (50.00)	1 (3.33)	11 (36.67)	8 (26.67)	6 (20.00)	8 (26.67)	16 (53.33)	8 (26.67)	5 (50.00)	4 (40.00)	53 (40.77)	29 (22.31)
Protection from exploitation (taking advantage of children)	29 (96.67)	30 (100.00)	18 (60.00)	21 (70.00)	25 (83.33)	27 (90.00)	28 (93.33)	27 (90.00)	10 (100.00)	9 (90.00)	110 (84.62)	114 (87.69)
Equal rights to decision making at household level	26 (86.67)	29 (96.67)	8 (26.66)	4 (13.33)	14 (46.67)	16 (53.33)	20 (66.67)	25 (83.33)	6 (60.00)	5 (50.00)	74 (56.92)	79 (60.77)
Equal right to decision making at the community level	26 (86.67)	28 (93.33)	3 (10.00)	4 (13.33)	2 (6.67)	5 (16.67)	2 (6.67)	5 (16.67)	4 (40.00)	2 (20.00)	37 (28.46)	44 (33.85)
Equal right to self esteem	16 (43.33)	18 (60.00)	19 (63.33)	23 (76.67)	18 (60.00)	18 (60.00)	28 (93.33)	21 (70.00)	5 (50.00)	7 (70.00)	86 (66.15)	87 (66.92)

Appendix 5: Level of participation of adult respondents in agriculture

	OYO (n=30)		ENUGU (n=30)		KADUNA (n=30)		BAUCHI (n=30)		FCT (n=10)		TOTAL (n=130)	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Cereal: crop production	26	86.67	25	83.34	27	90.00	25	83.34	9	90.00	112	86.15
Legume crop production	13	43.34	20	66.67	25	83.34	26	86.67	6	60.00	90	69.23
Root/tuber crop production	25	83.34	25	83.34	20	66.67	9	30.00	5	50.00	84	64.62
Vegetable production	26	86.67	25	83.34	25	83.34	22	73.33	8	80.00	106	81.54
Homestead gardening	23	76.67	21	70.00	14	46.67	23	76.67	6	60.00	87	66.92
Firewood cutting	19	63.33	21	70.00	18	60.00	24	80.00	7	70.00	89	68.46
Cassava peeling	24	73.33	21	70.00	12	40.00	12	40.00	4	40.00	73	56.15
Gari frying	20	66.67	20	66.67	12	40.00	13	43.33	4	40.00	69	53.07
Plant product marketing	24	80.00	19	63.33	13	43.33	24	80.00	5	50.00	85	65.38
Goat rearing	28	93.33	21	70.00	22	73.33	24	80.00	6	60.00	101	76.92
Rabbit production	13	43.34	2	6.67	6	20.00	4	13.33	0	0.00	25	19.23
Sheep rearing/piggery business	23	76.66	9	30.00	20	66.67	23	76.67	3	30.00	78	60.00
Poultry production	29	96.66	24	93.33	22	73.33	26	86.67	6	60.00	107	82.31
Meat/fish selling	21	70.00	7	23.33	6	20.00	19	63.33	4	40.00	57	43.85
Fishing	7	23.33	2	6.67	2	6.67	1	3.33	1	10.00	13	10.00
Fish rearing	7	23.33	1	3.33	2	6.67	1	3.33	0	0.00	11	8.46
Animal product marketing	27	90.00	12	40.00	8	26.67	9	30.00	2	20.00	58	44.62

Appendix 6: Involvement of adult respondents in income generating activities

	OYO (n=30)		ENUGU (n=30)		KADUNA (n=30)		BAUCHI (n=30)		FCT (n=10)		TOTAL (n=130)	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Arable farming	11	36.67	22	73.33	22	73.33	18	60.00	8	80.00	41	31.54
Cash crop farming	16	53.33	20	66.67	22	73.33	1	3.33	6	60.00	65	50.00
Fadama farming	1	3.33	8	26.67	13	43.33	16	53.33	3	30.00	41	31.54
Rearing of chicken	21	70.00	24	80.00	22	73.33	18	60.00	5	50.00	90	69.23
Rearing of ruminants	18	60.00	16	53.33	21	70.00	23	76.67	7	70.00	85	65.38
Fishing	2	6.67	0	0.00	0	0.00	0	0.00	1	10.00	3	2.31
Grafting	2	6.67	2	6.67	0	0.00	1	3.33	1	10.00	6	4.62
Weaving	14	46.67	5	16.67	6	20.00	1	3.33	2	20.00	29	22.31
Tailoring	15	50.00	4	13.33	4	13.33	4	13.33	3	30.00	30	23.08
Hair dressing	22	73.33	4	13.33	1	3.33	5	16.67	1	10.00	33	25.38
Sale of water	10	33.33	6	20.00	6	20.00	6	20.00	2	20.00	30	23.08
Sale of provisions	16	53.33	5	16.67	7	23.33	6	20.00	1	10.00	35	26.92
Gathering of forest products	14	46.67	8	26.67	7	23.33	6	20.00	2	20.00	58	44.62
Begging	2	6.67	0	0.00	1	3.33	0	0.00	0	0.00	3	2.31

Appendix 7: Involvement of adult respondents non-income generating activities

	OYO (n=30)		ENUGU (n=30)		KADUNA (n=30)		BAUCHI (n=30)		FCT (n=10)		TOTAL (n=130)	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
<b>FOOD</b>												
Collect money to purchase food stuffs	21	70.00	18	60.00	14	46.67	18	60.00	4	40.00	75	57.69
Prepare the food	24	80.00	20	66.67	19	63.33	21	70.00	7	70.00	91	70.00
Grow crop and keep livestock for household	21	70.00	22	73.33	22	73.33	17	56.67	8	80.00	-	-
<b>HEALTH</b>												
Take household member to hospital	21	70.00	23	76.67	16	53.33	10	33.33	5	50.00	75	57.69
Prepare herbs for cure	24	80.00	17	56.67	20	66.67	21	70.00	8	80.00	90	69.23
Divination	18	60.00	19	63.33	22	73.33	22	73.33	7	70.00	88	67.69
<b>CLOTHING</b>												
Sew clothes for household members	17	56.67	9	30.00	10	33.33	5	16.66	2	20.00	42	32.31
Wash clothing for household members	17	56.67	20	66.67	16	53.33	14	46.67	5	50.00	72	55.38
Clean the environment	25	83.33	25	83.34	22	73.33	21	70.00	9	90.00	102	78.46
Fetch fuel and water for household use	23	76.67	20	66.67	18	60.00	16	53.33	6	60.00	83	63.84
<b>EDUCATION</b>												
Ensure school fee is paid for child	18	60.00	20	66.67	18	60.00	17	56.67	4	40.00	77	79.23
Ensure school homework is done by child	22	73.33	21	70.00	15	50.00	18	60.00	8	80.00	84	64.62
Take child to school	24	80.00	15	50.00	14	46.67	19	63.33	6	60.00	78	60.00
<b>ELECTRICITY</b>												
Manages the power supply properly	10	33.33	9	30.00	8	26.67	9	30.00	5	50.00	41	31.54

Appendix 8: Adults' perception of discriminations against girl-child at the household and community level

	OYO (n=30)		ENUGU (n=30)		KADUNA (n=30)		BAUCHI (n=30)		FCT (n=10)		TOTAL (n=130)	
	Freq	%	Freq.	%	Freq.	%	Freq	%	Freq	%	Freq	%
Physical abuse e.g. beating and corporal punishment	7	23.33	19	63.33	12	40.00	9	30.00	1	10.00	48	36.15
Denial of western type of education	15	50.00	16	53.33	7	23.33	14	46.67	9	90.00	61	46.92
Forced/early marriage	21	70.00	22	73.33	21	70.00	18	60.00	5	50.00	87	66.92
Girl-child abuse	6	20.00	25	83.34	20	66.67	9	30.00	8	80.00	68	52.31
Sexual abuse and exploitation (taking advantage and involvement in prostitution)	2	6.66	22	73.33	14	46.67	17	56.67	8	80.00	63	48.46
Involving children in socially and morally undesirable activities e.g. begging, running errands-nefarious activities	12	40.00	16	53.33	25	83.34	22	73.33	5	50.00	80	61.53
Societal neglect of children's needs	5	10.67	16	53.33	20	66.67	16	53.33	7	70.00	64	49.23
Psychological abuse (threats, abuses, harassment.	5	10.67	16	53.33	20	66.67	16	53.33	7	70.00	64	49.23
Discrimination on the issue of gender and ethnicity	6	20.00	19	63.33	15	50.00	14	46.67	8	80.00	62	47.69
Exclusion from inheritance	5	10.67	18	60.00	11	36.67	11	36.67	3	30.00	48	36.92
Exclusion from decision making at the household level	13	43.33	10	33.33	15	50.00	13	43.33	5	50.00	56	43.08
Control over assets (physical, human and financial)	15	50.00	13	43.33	11	36.67	13	43.33	2	20.00	54	41.54
Intellectual	16	60.00	20	66.67	13	43.33	10	33.33	8	80.00	67	51.54
Ideology	22	73.34	7	23.33	12	40.00	16	53.33	7	70.00	64	49.23



Appendix 9: Distribution of boy and girl respondents placing high values on the roles of the girl child

Roles	OYO (n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Fetching of water	30 (100.00)	29 (96.67)	24 (80.00)	22 (73.33)	19 (63.33)	19 (63.33)	13 (43.33)	15 (50.00)	4 (40.00)	6 (60.00)	90 (69.23)	91 (70.00)
Fetching of firewood	17 (56.67)	18 (60.00)	24 (80.00)	27 (90.00)	26 (86.67)	16 (53.33)	29 (96.67)	24 (80.00)	9 (90.00)	7 (70.00)	105 (80.77)	92 (70.76)
Cooking of food	21 (70.00)	28 (93.33)	24 (80.00)	26 (86.67)	26 (86.67)	30 (100.00)	26 (86.67)	28 (93.33)	9 (90.00)	10 (100.00)	106 (81.54)	122 (93.85)
Sweeping of floor	30 (100.00)	30 (100.00)	22 (73.33)	26 (86.67)	20 (66.67)	22 (73.33)	18 (60.00)	17 (56.67)	9 (90.00)	7 (70.00)	99 (76.15)	102 (78.46)
Dish washing	23 (76.67)	30 (100.00)	24 (80.00)	22 (73.33)	24 (80.00)	24 (80.00)	15 (50.00)	18 (60.00)	8 (80.00)	9 (90.00)	94 (72.31)	103 (79.23)
Taking care of children	24 (80.00)	28 (93.33)	19 (63.33)	20 (66.67)	24 (80.00)	25 (83.34)	24 (80.00)	23 (76.67)	7 (70.00)	9 (90.00)	97 (74.61)	105 (80.77)
Weaving	9 (30.00)	13 (43.33)	18 (60.00)	15 (50.00)	20 (66.67)	15 (50.00)	20 (66.67)	17 (56.67)	7 (70.00)	7 (70.00)	74 (56.92)	67 (51.54)
Sewing clothes	16 (53.33)	11 (36.67)	14 (46.67)	18 (60.00)	21 (70.00)	21 (70.00)	18 (60.00)	11 (36.67)	9 (90.00)	8 (80.00)	78 (60.00)	69 (53.07)
Sales of wares	15 (50.00)	16 (53.33)	15 (50.00)	17 (56.67)	22 (73.33)	23 (76.67)	21 (70.00)	14 (46.67)	10 (100.00)	9 (90.00)	83 (63.84)	79 (60.77)
Dress making	17 (56.67)	12 (40.00)	17 (56.67)	18 (60.00)	23 (76.67)	21 (70.00)	20 (66.67)	15 (50.00)	9 (90.00)	8 (80.00)	86 (66.15)	74 (56.92)
Preparation of herbs	22 (73.33)	17 (56.67)	17 (56.67)	17 (56.67)	22 (73.33)	29 (96.67)	19 (63.33)	20 (66.67)	7 (70.00)	10 (100.00)	87 (66.92)	93 (71.54)
Gathering of wild and other forest products	15 (50.00)	9 (30.00)	20 (66.67)	19 (63.33)	22 (73.33)	22 (73.33)	15 (50.00)	16 (53.33)	9 (90.00)	7 (70.00)	81 (62.31)	94 (72.31)
Running errands	20 (66.67)	16 (53.33)	18 (60.00)	13 (43.33)	22 (73.33)	18 (60.00)	14 (46.67)	9 (30.00)	6 (60.00)	9 (90.00)	80 (61.53)	65 (50.00)

Appendix 10: Respondents' view of girl-child's partial access productive resources

	OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl
a. Land	15 (50.00)	7 (23.33)	15 (50.00)	8 (26.67)	11 (36.67)	17 (56.67)	23 (76.67)	16 (53.33)	6 (60.00)	5 (50.00)	70 (53.85)	53 (40.77)
b. Labour – personal	18 (60.00)	11 (36.67)	23 (76.67)	24 (80.00)	16 (53.33)	20 (66.67)	27 (90.00)	23 (76.67)	9 (90.00)	6 (60.00)	93 (71.54)	81 (62.31)
- family member's labour	17 (56.67)	16 (53.33)	20 (66.67)	22 (73.33)	18 (60.00)	19 (63.33)	25 (83.33)	19 (63.33)	10 (100.00)	6 (60.00)	90 (69.23)	65 (50.00)
c. Capital – informal sources	21 (70.00)	22 (73.33)	20 (66.67)	26 (86.67)	18 (60.00)	15 (50.00)	27 (90.00)	20 (66.67)	9 (90.00)	7 (70.00)	95 (73.08)	53 (40.00)
- formal sources	26 (86.67)	18 (60.00)	21 (70.00)	25 (83.33)	18 (60.00)	14 (46.67)	24 (80.00)	18 (60.00)	6 (60.00)	5 (50.00)	71 (54.61)	80 (61.53)
d. Simple tools	12 (40.00)	14 (46.67)	19 (63.33)	13 (43.33)	22 (73.33)	17 (56.67)	25 (83.33)	13 (43.33)	8 (80.00)	5 (50.00)	66 (50.77)	62 (47.69)
e. Simple equipment	16 (53.33)	18 (60.00)	17 (56.67)	11 (53.33)	10 (33.33)	11 (36.67)	3 (10.00)	2 (6.67)	6 (60.00)	5 (50.00)	52 (40.00)	45 (34.61)
f. Bequeathal	26 (86.67)	20 (66.67)	13 (43.33)	20 (66.67)	11 (36.67)	10 (33.33)	26 (86.67)	19 (63.33)	9 (90.00)	8 (80.00)	85 (65.38)	58 (44.62)
g. Requit	19 (63.33)	19 (63.33)	14 (46.67)	22 (73.33)	16 (53.33)	10 (33.33)	23 (76.67)	18 (60.00)	4 (40.00)	4 (40.00)	76 (58.46)	53 (40.77)
h. Improved skill (education, training)	21 (70.00)	22 (73.33)	19 (63.33)	16 (53.33)	18 (60.00)	19 (63.33)	27 (90.00)	22 (73.33)	8 (80.00)	5 (50.00)	93 (71.54)	64 (49.23)
i. Higher paid income	22 (73.33)	24 (80.00)	16 (53.33)	23 (76.67)	11 (36.67)	15 (50.00)	17 (56.67)	13 (43.33)	7 (70.00)	5 (50.00)	73 (56.15)	80 (61.53)
j. More income	14 (46.67)	12 (40.00)	16 (53.33)	20 (66.67)	11 (36.67)	12 (40.00)	14 (46.67)	8 (26.67)	4 (40.00)	2 (20.00)	59 (45.38)	54 (41.54)

Appendix 11: Respondents' view on girl-child's full control of productive resources

	OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl
a. Land	13 (43.33)	21 (70.00)	5 (16.67)	7 (23.33)	1 (3.33)	0 (0.00)	0 (0.00)	2 (6.67)	1 (10.00)	0 (0.00)	20 (15.38)	30 (23.08)
b. Labour – personal	11 (36.67)	19 (63.33)	1 (3.33)	4 (13.33)	1 (3.33)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	1 (10.00)	13 (10.00)	24 (18.46)
- family member's labour	5 (16.66)	13 (43.33)	2 (6.67)	4 (13.33)	1 (3.33)	0 (0.00)	0 (0.00)	1 (3.33)	0 (0.00)	1 (10.00)	8 (6.15)	19 (14.62)
c. Capital – informal sources	2 (6.67)	7 (23.33)	2 (6.67)	3 (10.00)	1 (3.33)	3 (10.00)	1 (3.33)	1 (3.33)	0 (0.00)	0 (0.00)	6 (4.62)	14 (10.77)
- formal sources	2 (6.67)	11 (36.67)	1 (3.33)	2 (6.67)	1 (3.33)	3 (10.00)	1 (3.33)	1 (3.33)	0 (0.00)	0 (0.00)	6 (4.62)	17 (13.08)
d. Simple tools	16 (53.33)	14 (46.67)	8 (26.67)	15 (50.00)	1 (3.33)	2 (6.67)	1 (3.33)	0 (0.00)	1 (10.00)	2 (20.00)	27 (20.77)	33 (25.38)
e. Simple equipment	0 (0.00)	4 (13.33)	2 (6.67)	3 (10.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	2 (1.54)	7 (5.38)
f. Bequeathal	3 (10.00)	8 (26.67)	5 (16.67)	6 (20.00)	0 (0.00)	0 (0.00)	0 (0.00)	1 (3.33)	0 (0.00)	0 (0.00)	8 (6.15)	15 (11.54)
g. Requitat	4 (13.33)	6 (20.00)	3 (10.00)	3 (10.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	7 (5.38)	9 (6.92)
h. Improved skill (education, training)	7 (23.33)	6 (20.00)	4 (13.33)	9 (30.00)	1 (3.33)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	12 (9.23)	15 (11.54)
i. Higher paid income	4 (13.33)	6 (20.00)	5 (16.67)	4 (13.33)	1 (3.33)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	10 (7.69)	10 (7.69)
j. More income	3 (10.00)	7 (23.33)	2 (6.67)	1 (3.33)	1 (3.33)	0 (0.00)	1 (3.33)	1 (3.33)	0 (0.00)	0 (0.00)	7 (5.38)	9 (6.92)

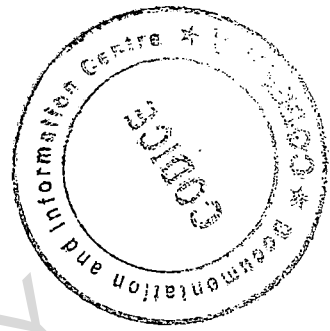
Appendix 12: Respondent's view on girl child's high level of access on empowerment indicators

		OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Health Factors	1. Medical facilities	22 (73.33)	28 (93.33)	27 (90.00)	24 (80.00)	23 (76.67)	21 (70.00)	28 (93.33)	28 (93.33)	10 (100.00)	10 (100.00)	110 (28.21)	111 (86.46)
	2. Protection from sexual abuse	29 (73.33)	28 (93.33)	21 (70.00)	22 (73.33)	25 (83.33)	22 (73.33)	28 (93.33)	25 (83.33)	7 (70.00)	5 (50.00)	110 (28.21)	102 (26.15)
	3. Freedom from violence	27 (90.00)	19 (63.33)	25 (83.33)	23 (76.67)	8 (26.67)	25 (83.33)	25 (83.33)	20 (66.67)	3 (30.00)	3 (30.00)	102 (26.15)	90 (23.07)
	4. Reproductive right	19 (63.33)	12 (40.00)	19 (63.33)	17 (56.67)	16 (53.33)	16 (53.33)	20 (66.67)	22 (73.33)	5 (50.00)	5 (50.00)	79 (22.25)	72 (18.46)
Socio-cultural factors	1. Shelter	28 (93.33)	26 (86.67)	12 (40.00)	8 (26.67)	28 (93.33)	28 (93.33)	29 (96.67)	25 (83.33)	10 (100.00)	0 (0.00)	107 (27.44)	87 (22.31)
	2. Respectful treatment for herself	24 (80.00)	28 (93.33)	20 (66.67)	9 (63.33)	21 (70.00)	25 (83.33)	28 (93.33)	28 (93.33)	8 (80.00)	9 (90.00)	101 (25.90)	109 (27.95)
	3. A job	19 (63.33)	16 (53.33)	19 (63.33)	17 (56.67)	9 (30.00)	14 (46.67)	2 (6.67)	8 (26.67)	8 (80.00)	7 (70.00)	57 (16.62)	62 (15.90)
	4. Privacy	14 (46.67)	19 (63.33)	20 (66.67)	8 (26.67)	13 (43.33)	16 (53.33)	18 (60.00)	21 (70.00)	5 (50.00)	3 (30.00)	70 (17.95)	67 (17.18)
	5. Migration	16 (53.33)	9 (30.00)	14 (16.67)	11 (36.67)	5 (16.67)	5 (16.67)	17 (56.67)	4 (13.33)	5 (50.00)	2 (20.00)	57 (14.62)	31 (7.95)
	6. Timely marriage	12 (40.00)	11 (36.67)	19 (63.33)	14 (46.67)	9 (30.00)	10 (33.33)	16 (53.33)	18 (60.00)	6 (60.00)	40 (40.00)	62 (15.90)	57 (14.62)
	7. Marriage partners	15 (50.00)	21 (70.00)	23 (76.67)	15 (50.00)	22 (73.33)	18 (60.00)	21 (70.00)	23 (76.67)	8 (80.00)	6 (60.00)	89 (22.82)	83 (21.28)
Educational factors	1. School choice	20 (66.67)	17 (56.67)	21 (70.00)	24 (80.00)	4 (13.33)	2 (6.67)	19 (63.33)	19 (63.33)	5 (50.00)	2 (20.00)	69 (17.69)	64 (16.41)
	2. School fees	10 (33.33)	6 (20.00)	19 (63.33)	23 (76.67)	1 (3.33)	1 (3.33)	1 (3.33)	8 (26.67)	3 (30.00)	1 (10.00)	24 (8.72)	39 (10.00)
	3. School uniform	7 (23.33)	13 (43.33)	19 (63.33)	23 (76.67)	4 (13.33)	3 (10.00)	14 (46.67)	10 (33.33)	5 (50.00)	3 (30.00)	49 (12.56)	52 (13.33)
	4. Transport to/from school	4 (13.33)	6 (20.00)	12 (40.00)	17 (56.67)	2 (6.67)	2 (6.67)	7 (23.33)	3 (10.00)	2 (20.00)	1 (10.00)	27 (6.92)	29 (7.24)
	5. Books	17 (56.67)	17 (56.67)	17 (56.67)	21 (70.00)	7 (23.33)	2 (6.67)	2 (6.67)	22 (73.33)	5 (50.00)	3 (30.00)	54 (13.84)	65 (16.67)
	6. Teachers	3 (10.00)	7 (23.33)	11 (36.67)	14 (46.67)	3 (10.00)	3 (10.00)	4 (13.33)	1 (3.33)	2 (20.00)	1 (10.00)	23 (5.90)	26 (6.67)

		OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL(n=60)	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Technological factors	1. Improved tools	9 (30.00)	2 (6.67)	8 (26.67)	13 (43.33)	11 (36.67)	11 (36.67)	16 (53.33)	20 (66.67)	5 (50.00)	6 (60.00)	49 (12.56)	52 (13.33)
	2. Improved skills	11 (36.67)	11 (36.67)	8 (26.67)	13 (43.33)	8 (26.67)	4 (13.33)	13 (43.33)	16 (53.33)	5 (50.00)	4 (40.00)	45 (11.54)	48 (12.31)
Economic Factors	1. Food	28 (93.33)	27 (90.00)	24 (80.00)	17 (56.67)	20 (66.67)	24 (80.00)	25 (83.33)	24 (80.00)	9 (90.00)	10 (100.00)	106 (27.18)	102 (26.15)
	2. Income	20 (66.67)	16 (53.33)	23 (76.67)	23 (76.67)	13 (43.33)	13 (43.33)	19 (63.33)	16 (53.33)	7 (70.00)	9 (90.00)	82 (21.03)	77 (19.74)
	3. Credit	9 (30.00)	9 (30.00)	20 (66.67)	22 (73.33)	12 (40.00)	10 (33.33)	17 (56.67)	17 (56.67)	7 (70.00)	8 (80.00)	65 (16.67)	66 (16.92)
Inheritance factors	1. Land	8 (26.67)	8 (26.67)	6 (20.00)	3 (10.00)	12 (40.00)	3 (10.00)	7 (23.33)	1 (3.33)	1 (10.00)	3 (30.00)	34 (8.72)	18 (4.62)
	2. Housing	8 (26.67)	8 (26.67)	6 (20.00)	3 (10.00)	12 (40.00)	3 (10.00)	7 (23.33)	1 (3.33)	1 (10.00)	3 (30.00)	34 (8.72)	18 (4.62)
	3. Farm lands	7 (23.33)	9 (30.00)	6 (20.00)	5 (16.67)	3 (10.00)	0 (0.00)	8 (26.67)	0 (0.00)	1 (10.00)	3 (30.00)	25 (6.41)	17 (4.36)
	4. Household materials	19 (63.33)	20 (66.67)	8 (26.67)	3 (10.00)	11 (36.67)	5 (16.67)	6 (20.00)	2 (6.67)	2 (20.00)	4 (40.00)	46 (11.79)	34 (8.72)
	5. Money	21 (70.00)	18 (60.00)	10 (33.33)	9 (30.00)	13 (43.33)	6 (20.00)	4 (13.33)	3 (10.00)	4 (40.00)	3 (30.00)	52 (13.33)	39 (10.00)
Agricultural factors	1. Livestock information	6 (20.00)	3 (10.00)	13 (43.33)	12 (40.00)	14 (46.67)	9 (30.00)	23 (76.67)	23 (76.67)	6 (60.00)	4 (40.00)	62 (15.89)	51 (13.08)
	2. Crop information	3 (10.00)	5 (16.67)	12 (40.00)	7 (23.33)	8 (26.67)	5 (16.67)	7 (23.33)	6 (20.00)	3 (30.00)	3 (30.00)	33 (8.46)	26 (6.67)
	3. Agricultural inputs	7 (23.33)	5 (16.67)	12 (40.00)	7 (23.33)	9 (30.00)	6 (20.00)	15 (50.00)	24 (80.00)	6 (60.00)	3 (30.00)	49 (12.56)	45 (11.54)

Appendix 13: Respondent's view on girl child's high level of decision making on empowerment indicators

		OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Health factors	1. Medical facilities	18 (60.00)	26 (86.67)	25 (83.33)	24 (80.00)	22 (73.33)	18 (60.00)	30 (100.00)	28 (93.33)	9 (90.00)	9 (90.00)	104 (26.67)	105 (26.92)
	2. Protection from sexual abuse	24 (80.00)	18 (60.00)	21 (70.00)	22 (73.33)	17 (56.67)	18 (60.00)	23 (76.67)	0 (0.00)	7 (70.00)	6 (60.00)	92 (23.59)	64 (16.41)
	3. Freedom from violence	15 (50.00)	14 (46.67)	20 (66.67)	19 (63.33)	15 (50.00)	19 (63.33)	5 (16.67)	5 (16.67)	1 (10.00)	3 (30.00)	56 (14.36)	60 (15.38)
	4. Reproductive right	8 (26.67)	8 (26.67)	18 (60.00)	17 (56.67)	9 (30.00)	13 (43.33)	22 (73.33)	0 (0.00)	1 (10.00)	4 (40.00)	58 (14.87)	42 (10.76)
Socio-cultural factors	1. Shelter	17 (56.67)	16 (53.33)	14 (40.00)	18 (60.00)	22 (73.33)	24 (80.00)	24 (80.00)	28 (93.33)	8 (80.00)	7 (70.00)	83 (21.28)	93 (23.85)
	2. Respectful treatment for herself	15 (50.00)	16 (53.33)	13 (43.33)	20 (66.67)	12 (40.00)	16 (53.33)	24 (80.00)	19 (63.33)	7 (70.00)	6 (60.00)	71 (18.21)	77 (19.74)
	3. A job	17 (56.67)	12 (40.00)	14 (46.67)	15 (50.00)	7 (23.33)	7 (23.33)	7 (23.33)	5 (16.67)	3 (30.00)	5 (50.00)	48 (12.30)	44 (11.25)
	4. Privacy	11 (36.67)	12 (40.00)	18 (60.00)	17 (56.67)	9 (30.00)	14 (46.67)	13 (43.33)	12 (40.00)	3 (30.00)	3 (30.00)	54 (13.84)	58 (14.87)
	5. Migration	8 (26.67)	2 (6.67)	15 (50.00)	15 (50.00)	5 (16.67)	7 (23.33)	10 (33.33)	10 (33.33)	5 (50.00)	3 (30.00)	43 (11.02)	37 (9.49)
	6. Timely marriage	10 (33.33)	4 (13.33)	12 (40.00)	14 (46.67)	6 (20.00)	7 (23.33)	14 (46.67)	15 (50.00)	3 (30.00)	2 (20.00)	45 (11.53)	42 (10.77)
	7. Marriage partners	14 (46.67)	21 (70.00)	21 (70.00)	24 (80.00)	12 (40.00)	15 (50.00)	12 (40.00)	13 (43.33)	6 (60.00)	5 (50.00)	65 (16.67)	78 (20.00)
Educational factors	1. School choice	12 (40.00)	13 (43.33)	22 (73.33)	22 (73.33)	5 (16.67)	5 (16.67)	4 (13.33)	12 (40.00)	6 (60.00)	2 (20.00)	49 (12.56)	54 (13.85)
	2. School fees	6 (20.00)	7 (23.33)	17 (56.67)	21 (70.00)	2 (6.67)	4 (13.33)	5 (16.67)	7 (23.33)	3 (30.00)	2 (20.00)	33 (8.46)	41 (10.51)
	3. School uniform	6 (20.00)	12 (40.00)	18 (60.00)	21 (70.00)	2 (6.67)	1 (3.33)	4 (13.33)	9 (30.00)	5 (50.00)	2 (20.00)	35 (8.97)	45 (11.54)
	4. Transport to/fro school	3 (10.00)	6 (20.00)	16 (53.33)	15 (50.00)	2 (6.67)	1 (3.33)	2 (6.67)	4 (13.33)	2 (20.00)	1 (10.00)	25 (6.41)	27 (6.92)
	5. Books	8 (26.67)	13 (43.33)	19 (63.33)	19 (63.33)	4 (13.33)	4 (13.33)	4 (13.33)	7 (23.33)	3 (30.00)	4 (40.00)	38 (9.74)	47 (12.05)
	6. Teachers	3 (10.00)	3 (10.00)	11 (36.67)	13 (43.33)	2 (6.67)	2 (6.67)	4 (13.33)	5 (16.67)	0 (0.00)	1 (10.00)	20 (5.13)	24 (6.15)



		OYO(n=60)		ENRGT(n=60)		KADINA(n=60)		BATCIII(n=60)		FCT(n=20)		TOTAL(n=260)	
Factors	Improved tools	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
		8	6	9	11	4	3	9	13	5	4	3	5
Technological	2. Improved skills	7	8	10	5	3	7	0	2	2	2	25	25
	1. Improved tools	(26.67)	(20.00)	(30.00)	(36.67)	(16.67)	(10.00)	(0.00)	(40.00)	(50.00)	(40.00)	(8.97)	(9.49)
Economic	1. Food	25	18	22	24	16	20	12	8	6	8	87	80
	2. Income	17	11	20	19	8	7	11	5	5	5	63	53
Factors	3. Credit	7	4	19	17	9	8	4	9	3	4	42	42
	1. Land	8	15	5	3	2	4	2	2	1	3	22	25
Inherita	2. Housing	(26.67)	(50.00)	(16.17)	(10.00)	(6.67)	(13.33)	(6.67)	(10.00)	(30.00)	(30.00)	(5.64)	(6.41)
	3. Farm lands	9	3	5	3	2	6	0	2	2	2	24	10
Nce factors	4. Household materials	15	12	7	4	8	7	3	1	3	3	36	27
	5. Money	13	10	7	6	4	5	3	3	4	2	32	25
Agricultura	1. Livestock information	6	3	10	7	4	5	14	5	5	3	30	32
	2. Crop information	3	8	10	2	7	4	10	7	1	3	31	24
1 factors	3. Agricultural inputs	8	8	11	4	6	8	9	2	4	4	32	31
	3. Agricultural inputs	(26.67)	(26.67)	(36.67)	(13.33)	(20.00)	(26.67)	(30.00)	(20.00)	(40.00)	(40.00)	(8.21)	(7.95)

Appendix 14: Respondent's view on girl child's high level of control over resources on empowerment indicators

		OYO(n=60)		ENUGU(n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL (n=260)	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
<b>Health factors</b>	1. Medical facilities	8 (26.67)	12 (40.00)	20 (66.67)	20 (66.67)	14 (46.67)	14 (46.67)	15 (50.00)	18 (60.00)	2 (20.00)	1 (10.00)	59 (15.13)	65 (16.67)
	2. Protection from sexual abuse	6 (20.00)	16 (53.33)	12 (40.00)	14 (46.67)	10 (33.33)	8 (26.67)	1 (3.33)	7 (23.33)	1 (10.00)	2 (20.00)	30 (7.69)	47 (12.05)
	3. Freedom from violence	4 (13.33)	7 (23.33)	14 (46.67)	12 (40.00)	8 (26.67)	11 (26.67)	15 (50.00)	10 (33.33)	0 (0.00)	3 (30.00)	41 (10.51)	43 (11.03)
	4. Reproductive right	9 (30.00)	6 (20.00)	11 (36.67)	11 (36.67)	7 (23.33)	8 (26.67)	3 (10.00)	6 (20.00)	0 (0.00)	2 (20.00)	30 (7.69)	23 (8.46)
<b>Socio-cultural factors</b>	1. Shelter	10 (33.33)	8 (26.67)	10 (33.33)	12 (40.00)	14 (46.67)	15 (50.00)	9 (30.00)	6 (20.00)	4 (40.00)	1 (10.00)	47 (12.05)	42 (10.77)
	2. Respectful treatment for herself	10 (33.33)	10 (33.33)	12 (40.00)	9 (30.00)	3 (10.00)	9 (30.00)	10 (33.33)	3 (10.00)	3 (30.00)	3 (30.00)	38 (9.74)	34 (8.72)
	3. A job	12 (40.00)	9 (30.00)	10 (33.33)	12 (40.00)	4 (13.33)	4 (13.33)	3 (10.00)	1 (3.33)	5 (50.00)	1 (10.00)	34 (8.72)	27 (6.92)
	4. Privacy	5 (16.67)	5 (16.67)	15 (50.00)	15 (50.00)	6 (20.00)	7 (23.33)	9 (30.00)	1 (3.33)	3 (30.00)	1 (10.00)	38 (9.74)	29 (7.44)
	5. Migration	2 (6.67)	2 (6.67)	7 (23.33)	13 (43.33)	2 (6.67)	6 (20.00)	2 (6.67)	2 (6.67)	4 (40.00)	1 (10.00)	17 (4.36)	24 (6.15)
	6. Timely marriage	5 (16.67)	3 (10.00)	9 (30.00)	11 (36.67)	4 (13.33)	3 (10.00)	7 (23.33)	2 (6.67)	3 (30.00)	2 (20.00)	28 (7.18)	21 (5.38)
	7. Marriage partners	6 (20.00)	7 (23.33)	16 (53.33)	16 (53.33)	11 (36.67)	7 (23.33)	3 (10.00)	8 (26.67)	4 (40.00)	1 (10.00)	40 (10.26)	39 (10.00)
<b>Educational factors</b>	1. School choice	2 (6.67)	3 (10.00)	11 (36.67)	15 (50.00)	1 (3.33)	0 (0.00)	2 (6.67)	2 (6.67)	0 (0.00)	0 (0.00)	16 (4.10)	20 (5.13)
	2. School fees	2 (6.67)	1 (3.33)	14 (46.67)	14 (46.67)	2 (6.67)	1 (3.33)	0 (0.00)	1 (3.33)	0 (0.00)	0 (0.00)	18 (4.62)	17 (4.36)
	3. School uniform	2 (6.67)	6 (20.00)	16 (53.33)	15 (50.00)	1 (3.33)	3 (10.00)	1 (3.33)	4 (13.33)	1 (10.00)	0 (0.00)	21 (5.38)	28 (7.18)
	4. Transport to/fro school	1 (3.33)	3 (10.00)	13 (43.33)	15 (50.00)	9 (30.00)	1 (3.33)	0 (0.00)	2 (6.67)	0 (0.00)	0 (0.00)	23 (5.90)	21 (5.38)
	5. Books	5 (16.67)	8 (26.67)	10 (33.33)	14 (46.67)	1 (3.33)	2 (6.67)	2 (6.67)	1 (3.33)	0 (0.00)	0 (0.00)	18 (4.62)	25 (6.41)
	6. Teachers	0 (0.00)	1 (33.33)	9 (30.00)	13 (43.33)	2 (6.67)	1 (3.33)	0 (0.00)	3 (10.00)	0 (0.00)	1 (10.00)	11 (2.82)	19 (4.87)



		OYO(n=60)		ENUGU (n=60)		KADUNA(n=60)		BAUCHI(n=60)		FCT(n=20)		TOTAL(n=260)	
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Technological factors	1. Improved tools	5 (16.67)	5 (16.67)	4 (13.33)	4 (13.33)	0 (0.00)	1 (3.33)	2 (6.67)	8 (26.67)	0 (0.00)	4 (40.00)	11 (2.82)	22 (5.64)
	2. Improved skills	7 (23.33)	6 (20.00)	6 (20.00)	4 (13.33)	2 (6.67)	2 (6.67)	5 (16.67)	3 (10.00)	1 (10.00)	2 (20.00)	21 (5.38)	17 (4.36)
Economic factors	1. Food	6 (20.00)	14 (46.67)	15 (50.00)	15 (50.00)	8 (26.67)	10 (33.33)	8 (26.67)	0 (0.00)	1 (10.00)	3 (30.00)	38 (9.74)	42 (10.77)
	2. Income	6 (20.00)	7 (23.33)	15 (50.00)	15 (50.00)	4 (13.33)	3 (10.00)	5 (16.67)	3 (10.00)	2 (20.00)	3 (30.00)	32 (8.21)	31 (7.94)
	3. Credit	1 (3.33)	0 (0.00)	15 (50.00)	9 (30.00)	1 (3.33)	0 (0.00)	1 (3.33)	1 (3.33)	2 (20.00)	3 (30.00)	20 (5.13)	13 (3.33)
Inheritance factors	1. Land	3 (10.00)	5 (16.67)	4 (13.33)	2 (6.67)	2 (6.67)	2 (6.67)	0 (0.00)	0 (0.00)	0 (0.00)	2 (20.00)	9 (2.31)	11 (2.82)
	2. Housing	5 (16.67)	4 (13.33)	3 (10.00)	2 (6.67)	0 (0.00)	1 (3.33)	1 (3.33)	0 (0.00)	0 (0.00)	1 (10.00)	9 (2.31)	8 (2.05)
	3. Farm lands	5 (16.67)	3 (13.33)	3 (10.00)	1 (3.33)	1 (3.33)	2 (6.67)	1 (3.33)	0 (0.00)	0 (0.00)	2 (20.00)	10 (2.56)	9 (2.31)
	4. Household materials	7 (23.33)	5 (16.67)	5 (16.67)	4 (13.33)	3 (10.00)	3 (10.00)	3 (3.33)	3 (10.00)	1 (10.00)	1 (10.00)	17 (4.36)	16 (4.10)
	5. Money	6 (20.00)	2 (6.67)	6 (20.00)	4 (13.33)	2 (6.67)	2 (6.67)	1 (3.33)	1 (3.33)	2 (20.00)	1 (10.00)	17 (4.36)	10 (2.56)
Agricultural factors	1. Livestock information	3 (10.00)	3 (10.00)	4 (13.33)	1 (3.33)	2 (6.67)	2 (6.67)	1 (3.33)	5 (16.67)	1 (10.00)	0 (0.00)	11 (2.82)	11 (2.82)
	2. Crop information	3 (10.00)	4 (13.33)	6 (20.00)	3 (10.00)	1 (3.33)	0 (0.00)	0 (0.00)	4 (13.33)	0 (0.00)	2 (20.00)	10 (2.56)	13 (3.33)
	3. Agricultural inputs	6 (20.00)	4 (13.33)	4 (13.33)	0 (0.00)	1 (3.33)	1 (3.33)	7 (23.33)	1 (3.33)	0 (0.00)	1 (10.00)	18 (4.62)	7 (1.79)

## Appendix 15: Mean values for age of respondents

STATE	SEX GROUP	MEAN	STD
<b>Mean age for states by sex group</b>			
OYO	Adult	31.23	7.74
	Boy	15.03	2.86
	Girl	15.10	2.09
ENUGU	Adult	44.00	16.72
	Boy	14.30	1.7
	Girl	14.70	2.21
KADUNA	Adult	41.30	15.52
	Boy	14.86	2.27
	Girl	15.27	2.28
BAUCHI	Adult	42.03	00.19
	Boy	14.30	2.81
	Girl	14.43	2.42
FCT	Adult	40.60	13.02
	Boy	13.90	2.92
	Girl	16.00	1.94
<b>Mean age by sex group</b>			
	Adult	39.72	13.90
	Boy	14.57	2.49
	Girl	14.96	2.24
<b>Mean age by State</b>			
OYO		20.46	9.07
ENUGU		24.33	17.01
KADUNA		23.81	15.37
BAUCHI		23.59	14.74
FCT		23.50	14.44
<b>Overall mean age of respondents (n=390)</b>			
Minimum = 10.00		23.08	14.37
Maximum = 80.00			

Appendix 16: Mean values for household size of respondents

STATE	SEX GROUP	MEAN	STD
<b>Mean Household Size for States by sex group</b>			
OYO	Adult	21.30	16.26
	Boy	12.56	9.21
	Girl	14.77	9.84
ENUGU	Adult	8.30	6.63
	Boy	7.73	3.55
	Girl	8.6	3.68
KADUNA	Adult	14.27	9.63
	Boy	12.33	13.33
	Girl	12.77	11.25
BAUCHI	Adult	7.17	5.38
	Boy	4.83	5.81
	Girl	6.17	5.93
FCT	Adult	11.20	7.27
	Boy	10.10	6.95
	Girl	10.00	7.27
<b>Mean household size by sex group</b>			
	Adult	12.64	11.40
	Boy	9.42	9.09
	Girl	10.53	8.69
<b>Mean household size by state</b>			
OYO		16.21	12.62
ENUGU		8.21	4.80
KADUNA		13.12	11.41
BAUCHI		6.05	5.73
FCT		10.43	6.94
<b>Overall mean Household Size of respondents (n=390)</b>			
Minimum = 0		10.86	9.86
Maximum = 70.00			