

The Need for Female Education in the 21st Century African Society and Its Relevance to People of Kpada in Patigi L.G.A. of Kwara State

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Abstract: *It is a common knowledge that even at this time, in the 21st century, there are still some communities in the Nigerian society where some parents do not see the need to educate their female children. Many female children in this type of communities are being denied this privilege, i.e. education, which Adekunle Akinyemi, describes as having the aim of developing an individual such that he/she would be useful to himself or herself and the society at large.¹ Little wonder it is said that, “if you educate a female child you have educated a nation”. The negligence of good and quality education of female children by some of our communities is sheer ignorance of what education stands for. Also, there are some who have been wrongly indoctrinated into having negative nation towards western education which they have come to believe that is an avenue to spoil one’s female child.*

Keywords: Female, Education, Kpada, Nigeria, society.

Introduction

Western education is seen as a means of exposing their female’s to western civilization that is capable of making them irresponsible and prostitute.² Some people have decisively closed the doors of their hearts to the merit of education which provides the female child the ample opportunity of contributing her own quota, to the development of her immediate society and consequently to the larger society. Though this indifferent attitude to female education is not peculiar to the society, it is more prevalent among Kpada people hence the need for this research, it is obvious that this people prefer sending their children to early marriages otherwise known as “child marriage”, that they hail become grand-parents early in life. It is pathetic, though, to see some of these parents giving preference to male-child education over their female counterparts. They wrongly judge that educating a female child is an unprofitable venture as the girl will eventually get married to man one day who would enjoy the fruits of her education which was sponsored by her parents. This of course is nothing but sheer ignorance that has no base whatsoever. Therefore, this work is intended to finding out some of the factors that are responsible for this and see how solutions can be proffered and proper awareness is given to such parents that have these pre-conceived but wrong notions.

Statement of the Problem

The wrong notion by most parents in the community under study; (Kpada community) of not laying serious premium on the education of female children emanated from the indoctrination from the traditional and Islamic religions that predated Christianity in Kpada community. They have no value whatsoever for female education. The rate to which this deficiency is leading the female children into child marriages, house-maids, and untold hardships for lack of proper education that will warrant their self-dependency is alarming and deserves the attention of public opinion.

The pathetic plight of female children in Kpada community as they continually drop out from school at a very tender age either through teenage pregnancy or forceful marriages is another serious problem which is very pathetic.

¹ Adekunle Akinyemi (ed) *Book of Readings in Educational Theory and Practice Vol. One, Educational Foundations* (Ibadan: Institute of Education, 1992), 3.

² Akinyemi, 4.

This is a matter of great concern as the future the female children in this category are being undermined and jeopardized. These and many other problems the researchers will try to address in the quest of proffering resolute solutions to the menace of those young and helpless girls who are being denied of the beauty of life, the awareness of self-worth and the eye-opener they could deduce from education if the opportunity is given them.

Purpose of the Study

The purpose of this study is to examine and evaluate the problems affecting Kpada community in this 21st century in the areas of the neglect of some parents who see nothing good in having their female children educated. It is to investigate the factors that are responsible for this menace that is keeping most female children away from the confines of educational institutions. This study seeks to educate traditionalists and Islamic religion extremists the importance of female child education. This is because the disadvantages are all over the place. It would interest the readers to note. Therefore, this research is intended to do the following:

- a. To evaluate the negative but seemingly cogent reasons of these adamant parents and the consequences of not educating their females. To correct the notion of some parents who feel it is a waste of time and resources to female child.
- b. To find out the benefits attached to education and how it can be achieved by some of them to become pillars in their various communities.
- c. To provide a platform by which some of these girls will see the need to get themselves educated at all possible means.
- d. To evaluate whether role of governments to female education is positive or negative.
- e. To give awareness to those who see no gain in female education, by letting them to know that it is a surest belt to greatness and making one to be self-reliant.
- f. To examine that role of parents in supporting female education.

Significance of the Study

This research is tailored to investigate and evaluate the neglect and the attitudes that have led to the low standard of female education of Kpada community and its environs. Thus, this work is significance for some of the following reasons: Firstly, it alerts Christian parents on the need to educate their female children and wards regardless of the ways female education has been neglected in the community. Secondly, it seeks to inform female children who neither see the need for formal education that will make them better citizens in future. Thirdly, it is hoped that it will help Christian workers, parents, and Kpada community to provide awareness and counsels so that there could be a change of attitude toward good and quality education. Finally, the female children themselves will benefit from this study as there will be recommendations and discoveries that will make education more attractive to them despite their initial misconception neglect of it.

Scope of the Study

The study is limited to the selected people and some Christians in Patigi Local Government area of Kwara State and specifically among the people of Kpada community. The work is hereby limited to Kpada community in order for the researcher to and its immediate environs in other that it might have easy accessibility and authenticated responses on the subject matter.

Research Methodology

The researcher adopts survey and empirical methods for this work. Questionnaire designed to elicit the opinion of the people in Kpada. In view of this, 230 copies of questionnaires were administered, retrieved and analyzed.

Research Hypothesis

- i. What is the cause of low level of female child education in Kpada community?
- ii. What are the possible consequential effect(s) of the low-level of female child education in the child and the community?
- iii. Are the people of Kpada ready and helping to change such belief and practice?
- iv. How can the denial of female child education be changed?

Education: General Concept

In discussing the need for female education in the 21st century, it will be in place if the general concept of education is discussed at least to some degree of understanding so that and reader can become familiar with what education is all about. Without the proper knowledge of education, one may find it very difficult to see any need for having the female child educated. This lack of proper understanding of what education is all about and what it does

to the individual that is so educated may be part of the reasons many parents in the area under study are refusing to send their daughters and wards to school.³

On this note, G.O. Olajide explains that the term education has several undertones and scholars tend to view it from different standpoints.⁴ Thus, she asserts that education as a concept does not have precise definition, because it means different things to different people. This means that everyone perceives education in view of their needs, ideas, mentality, time and worldview. Some view it as acquisition of reading skills that is the product of knowledge for people's way of life with the aim of maintaining and preserving social structure in the society.⁵

Therefore, the researcher finds it a matter of priority to delve into a few things about general education in order that the eyes of those who sees nothing in education will be opened, they too will be educated first and then will see how important it is to educate others.

The Beginning and Development of Education: Historical Background

According to Adeyinka and Adetoro, the word "Education" was derived from the Latin word 'educare' (educio, educare, educavi, education), meaning to 'bring up', 'to lead out' 'to raise up' 'to educate'.⁶ This is to mean that 'educare' is acting in order to lead out fully all the potentiality of an individual. In other words, it means the process of helping the individual to grow and develop, the process of helping the individuals into the ways of life of the society, the process of initiating them into the society to which they have been to live, work and die.⁷

In the same vein, the authors under observation explain further that, there can be many definitions to education as there are educational philosophers, scholars and students. They explain further from the works of the following authors: R.C. Longe holds that view that life is education and that education is life, meaning that the process of education spans through a man's life. On the other hand, Plato believed that a good education consists in giving to the body and the soul of all the beauty and all the perfection of which they are capable. Furthermore, education is the art of the utilization of knowledge i.e. the process whereby the innate potentials of the individual is tapped and used for the benefit of the individual.

To Horace, education is process of character formation, while things (1966) sees it as the transformation of life, by the living to the living. To Oladele Taiwo education is the total efforts of a community to raise its social, economic and political standards of life, and to Majasan (1967), education is the process by which society passes its culture from one generation to another, while Ajayi holds that education should aim, not merely at creating and transferring technology, but also at developing people and resources.⁸ Babs Fafunwa, opined that the end objective of education is to produce an individual who is honest, respectful, skilled, cooperative and who would conform to the social order. Another popular definition is that of Carter Good (1959), he sees education as the art of making available to each generation the organized knowledge of the past, that is, the process by which the traditions and culture of a society are passed on from one generation to the other, from the older ones to the younger ones.⁹

They concluded by saying that, education is a life-long process and aims at improving the skills needed to live meaningful lives and for an individual to adjust well to his immediate environment and the ultimate world or universe in which he finds himself. Education in essence can be said to be the process by which a sound mind in a sound body is developed. For education to worth its while, it must be able to produce a refined mind, body and soul. The main purpose of education, therefore, is to develop the individual so that he can be useful to himself, the family and the society in general.¹⁰

³ A.A. Adeyinka, J.E. Adetoro, "History of Education: The Development of Education in Western Europe" in Adekunle Akinyemi (ed), *Books of Readings in Educational Theory and Practice*, Vol-one, *Educational Foundation* (Ilorin: University of Ilorin, 1992),2.

⁴ Grace O. Olajide, *History and Philosophy of Christian Education* (Ibadan: Feyisetan Press, 2017), 4.

⁵ Olajide, 3.

⁶ Abraham Y. Thomas, *Western Education in Africa*, 25.

⁷ Ibid., 5

⁸ Oladele Taiwo, *Educators Perspective on Education* (Ibadan: Day Star Press, 1899), 56.

⁹ N. Venkataiah, *Value of Education* (A.P.H: Publishing Corporation, 2010), 16.

¹⁰ Ibid., 17.

The authors already under reference, explain further to differentiate between informal and formal education. They insist that informal education is the kind of education that goes on in the society every time, everywhere with every member of the society's student and learner. In this type of education, there is no specifically defined curriculum, no syllabus, no subject teachers, no classrooms, no examination, no certification or graduation. The community is the sole agent and beneficiary of the own education. There is no limit to the content of instruction. This is the kind of education that was prevalent in the Spartan society and in the traditional African society.

Indigenous education in Nigeria is also a kind of informal education. It was an education in which all the people (both men and women) were involved, and it was basically intended to serve their immediate needs and aspirations.¹¹ In this type of education there was no discrimination as to whether one was a female child or a male child. Both genders could participate in whichever area that concerned them.

Also, they mentioned further and maintained that different from informal education, formal education is as its name implies. It is the form of formalized education, an education is as its name implies, it is the form of formalized education, an education that is based on a particular curriculum and clearly defined content or subject syllabuses, a teaching-learning process with a classroom or school as base, an education that is based on the principle of examination and certification.

This is the kind of education that was prevalent in the Athenian society of the days of Socrates, Plato and Aristotle, and it was prevalent in Roman education of the days of Cicero and Quintillion. When Greco-Roman education was brought to Western Europe during the Middle Ages, education in Western Europe became like that of Greece and Rome. With the infiltration of western education into Nigeria and other African countries, the western type of formal education was adopted by most countries in Africa, as was the case in other third world countries. Gradually, the informal education system in Africa and other third world countries was replaced by the formal education of the western type.¹²

It is noted that their kind of education referred to here came with the coming of the white men to Nigeria and other parts of Africa. They brought the western system of education, whereby education was given formally within the school system, i.e., in schools, colleges, and universities. In traditional system of education, which was before the advent of the western system of education, education was conducted informally. Adults in any given society imparted the necessary or required knowledge the skills to the young ones.

The traditional system of education aimed at producing a total being, that would function effectively within a given community. Education in those days, was therefore, functional by nature. For example in times of war, the focus would be on imparting warfare skills to the young ones. Therefore, the sole aim of education both informal and formal is to produce a total and integrated human being, one who is in possession of the required skills that would enable him fit into the society to which he belongs.¹³

Formal Education in Nigeria

The need to understand the concept of Nigerian Traditional education cannot be overemphasized. This is because understanding it will make glaring the ideology of such parents who would rather prefer their male children to go to school to having their female children have the same opportunity. The researcher's main source to this section articulates that, the education of a child in Nigerian society starts from infancy just as in any European, Asiatic or American society. The baby is fed regularly, mostly through breast feeding and weaned at the appropriate time. Of course, practices were said to differ from ethnic groups. All societies train their children in toileting, eating, socialization and general behavior.¹⁴ According to the under cited author, N.A. Fadipe, the following underlined articles are the sole aim of child's traditional education:

- i. To develop the child's talent physical skills: this according to Fadipe, places considerable emphasis on character training. He maintained that, the Yoruba education identify character training and religious education as two main objectives and showed that other objectives were through the latter.¹⁵

¹¹ Henry Stone, *An Introduction Into Education* (Nashville: Abingdon Press, 1966), 6.

¹² E.R. Harlow, *The History of Education* (England: Inter-Varsity Press, 1899), 4.

¹³ John Dewey, *The Purpose of Education* (Chicago: Rand McNally and Co., 1939), 21.

¹⁴ N.A. Fadipe, *The Sociology of the Yoruba* (Ibadan: University Press, 1970), 311.

¹⁵ *Ibid.* 312

- ii. To develop Character: the parents, siblings and other members of the community participate in the education of the child. Everyone wants him to be sociable, honest, courageous, humble, preserving and of good report at any time. In stressing further, Fadipe wrote that, among the Yoruba, the education of the young Yoruba in the code of manners, conventions, customs, morals, superstitions and laws of his society is, therefore, achieved through various members of his family and household (usually located in the same compound), his kindred and his neighbourhood.¹⁶
- iii. To inculcate respect for elders and those in position of authority; closely related to character-training is the respect for elders or those who are in authority, particularly the chief, the cult leaders, the diviners, relatives (especially uncles) and other neighbours.¹⁷
- iv. To develop intellectual skills: if by intellect it is meant that the power to integrate experience and if intellectualization is the process of reasoning abstractly, then the traditional African education can be said to encourage intellectual growth and development. Observation, initiation and participation are some of the major learning processes even in the modern age. For example, Babalola concluded that as the child grows into adulthood, he is exposed to advance intellectual training. The secret societies have complex training programs which must be mastered before the initiation ceremony: these serves as qualifying entrance examination. As he matures and become eager to learn more, the riddles, proverbs, Yoruba ofo and oriki become more complicated and philosophy, reasoning and judgment are introduced.
- v. Another contributor to what African traditional education really aimed at is. He noted that, since the aim of education in traditional society is character training and job orientation divided into three groups:
 - a. Agricultural education; for example farming, fishing and veterinary science, (animal care and rearing),
 - b. Trades and Crafts; for example weaving (baskets and cloth), smithing (iron, silver, gold etc), hunting, carving and so on.
 - c. Professions; for example, doctors, priests, witch doctors, civil servants, village heads, chiefs and kings, tax collectors, heralds, judges, councilors, police, messengers, shrine keepers soldiers, etc.

Callaway Archibald wrote and explained further that this vast apperentice training system began as a part of wider education process in which the indigenous societies of Nigeria passed on their cultural heritage from one generation to the other.¹⁸

- vi. To develop a sense of belonging and to participate actively in family and community affairs. In the traditional system, the child is made to appreciate his role as a member of his immediate and extended family as well as that of the community at large. The newly born child immediately becomes the child of everyone in the household-uncles, aunts, cousins and friends and neighbors.
- vii. Promoting cultural heritage: he contended that education whether modern or ancients, aims at perpetrating the culture of the society. Traditional education attaches considerable importance to this aspect of training, but this is done without elaborate equipment of training; but this is done without elaborate equipment or complicated teaching methods.¹⁹

The Nigerian traditional education was, prevalent in the Nigerian society before the advent of the Western system of education. This traditional education involved both sexes, whether male or female though there are designations for each sex. And so, concluding this section, Adetoro and Adeyinka, defined and described the traditional education as the informal kind of education, and quoting them directly, they maintained that:

Informal education is the kind of education that goes on in the society everytime, everywhere, with every member of the society as student and learner. In this type of

¹⁶ Femi Adelaja, *The Importance of Education* (Ibadan: Nelson, 2003), 17.

¹⁷A. Babalola, 'The Charismatic Feature of Outer Form of Yoruba Chants' (Odu: University of Ile Ife Journal of African Studies, Vol. 1, No: 1 July 1964), 63.

¹⁸ Callaway Archibald, *Nigerian Indigenous Education, the Apprenticeship System* (Odu: University of Ile Ife Journal of African Studies, Vol.1, No: 1 July, 1964), 63.

¹⁹ Ibid. 64 .

education, there is no specifically defined curriculum, no syllabus, no subject teachers, no classrooms, no examination, no certification or graduation. The community in general is the sole agent and beneficiary of its own education. There is no limit to the control of instrument. This is the society and in the traditional African society. Indigenous education in Nigeria is also a kind of informal education. It was an education in which all the people were involved and it was basically intended to serve their immediate needs and aspirants.²⁰

Though the above observations differ from what is practicable in some parts of Nigeria, as there are more organized system of traditional education in some parts, where students are tested, inducted and graduated, their observations are what is visible all over African society.

Female Education

Female education is a catch-all term for a complex set of issues and debates surrounding education (primary education, secondary education, tertiary education, and health education in particular) for girls and women. It includes areas of gender equality and access to education, and its connection to the alleviation of poverty. Also involved are the issues of single-sex education and religious education in that the division of education along gender lines as well as religious teachings on education have been traditionally dominant and are still highly relevant in contemporary discussions of educating females as a global consideration.

Education is very important for every child whether boy or girl. It is sad that some communities still discriminate against the education of the girl child. About 57million children around the world are not going to school. Meanwhile, in the poorest countries of the world, 50% of girls do not attend secondary school. Yet, research shows that every extra year of school for girls increases their lifetime income by 15%. Improving female education, and thus the earning potential of women, improves the standard of living for their own children, as women invest more of their income in their families than men do. Yet, many barriers to education for girls remain. In some African countries, such as Burkina Faso, girls are unlikely to attend school for such basic reasons as a lack of private latrine facilities for girls.²¹

Women education refers to every form of education that aims at improving the knowledge, and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education. Educated women are capable of bringing socio-economic changes.²² The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women. Primary education is now a fundamental right. When a woman (or a girl) is ensured of her rights, the society at large is ensured of its sustainability. Realizing the importance of women education, the government and many non-government organizations took a lot of projects to spread women education. Literacy programs are being taken in favor of women.²³

Education systems vary in administration, curriculum and personnel, but all have an influence on the students that they serve. As women have gained rights, formal education has become a symbol of progress and a step toward gender equity. In order for true gender equity to exist, a holistic approach needs to be taken. The discussion of girl power and women's education as solutions for eliminating violence against women and economic dependence on men can sometimes take dominance and result in the suppression of understanding how context, history and other factors affect women.

In the same vein, women in Nigeria have had various challenges in order to obtain equal education in all forms of formal education in Nigeria. Education is a basic human right and has been recognized as such since the 1948 adoption of the Universal Declaration on Human Rights.²⁴

²⁰ A.A. Adeyinka, J.E. Adetoro (eds), *Educational Theory and Practice*, 1992.

²¹ Yusuf A. Adebayo, *Issues in Nigerian Education* (Ilorin: Kemulere Press, 1992), 89.

²² Ibid, Yusuf A. Adebayo, *Issues in Nigerian Education*, 92.

²³ P. Uku, *Women and Political Parties* in Chizea and Njoku (eds.) *Nigerian Women and the Challenges of Our Time*, Lagos, Malthouse Press Ltd, 1992), 118.

²⁴ A.Y. Abdulkareem, *Issues in Nigerian Education* (Opomalu: Kewulere Press, 1992), 78.

A positive correlation exists between the enrollment of girls in primary school and the gross national product and increase of life expectancy.¹¹ Because of this correlation, enrollment in schools represents the largest component of the investment in human capital in any society. Rapid socio-economic development of a nation has been observed to depend on the calibre of women and their education in that country. Education bestows on women a disposition for a lifelong acquisition of knowledge, values, attitudes, competence and skills.²⁵

Higher attendance rates of high schools and university education among women, particularly in developing countries, have helped them make inroads to professional careers with better-paying salaries and wages. Education increases a woman's (and her partner and the family's) level of health and health awareness. Furthering women's levels of education and advanced training also tends to lead to later ages of initiation of sexual activity and first intercourse, later age at first marriage, and later age at first childbirth, as well as an increased likelihood to remain single, have no children, or have no formal marriage and alternatively, have increasing levels of long-term partnerships.

It can lead to higher rates of barrier and chemical contraceptive use (and a lower level of sexually transmitted infections among women and their partners and children), and can increase the level of resources available to women who divorce or are in a situation of domestic violence. It has been shown, in addition, to increase women's communication with their partners and their employers, and to improve rates of civic participation such as voting or the holding of office.

The Significance of Female Education

In surveying the significance of female child education, it is important to find out what various group and some religious sects feel about female education. Also, some highlights will be made here in order to facilitate better understanding about reasons why female education is important and should be given a chance to strive.

A.O. Okeowo while emphasizing the significance of female education commented that, “population statistics all over the world shows that female constitute at least half of the human population.”²⁶ But much more than what Okeowo put forward, another scholar, Philips, reported a more serious information about female population claiming that female today are overpopulating their male counterparts. In his findings he wrote:

Average life span of females is more than that of the males: by nature, males and females are born in approximately the same ratio. A female child has more immunity than male child. A female child can fight germs and diseases better than the male child. For this reason, during the Pediatric age itself there is more deaths among males as compare to the females. During wars, there are more men killed as compared to women. More men die due to accidents and diseases than women. The average life span of females is more than that of males and at any given time, one finds more widows in the world than widowers.²⁷

The above scholar goes further to substantiate this claim by reporting that in the USA, women outnumber the men by 7.8 million. New York alone has one million more females as compared to the number of males... Great Britain, according this reports, has four million more females as compared to males. Germany is said to have five million females than males.²⁸

If the above concise statistics is what we are to go by, then, women need adequate attention, because a popular adage says that “majority carries the vote”. Again, A.O. Okeowo further said that over the years and particularly in the 20th century, the world has become increasingly competitive as women are playing prominent, significant and sometimes dominant roles in all spheres of human endeavour. He maintained that, the days are gone by when women were to be found only in the shadow background.²⁹

²⁵Ibid, 91.

²⁶ A.O. Okeowo, “*Female Education and Productivity*” in *Ilorin Journal of Teachers Education*, Vol. 1 No. 2 (July 2002), 160.

²⁷ Philips Kolo Gana, “*Evaluation of the Factors Responsible for the Upsurge of Christian Ladies Marrying Non-Christians in Nupe-Land*” (Igbaja: ETSI, D.Min Project, 2010), 112.

²⁸ Ibid., 113.

²⁹ A.O. Okeowo, “*Female Education and Productivity*” 2002, 160.

But she quickly added that her above assumptions are not true in the Nigerian context. She point out that, the reality is that many parents in Nigeria still prefer to invest in the education of their male children alone rather than on both sexes. That it is not uncommon to see many parents in Nigeria (particularly in Northern Nigeria) giving their daughters away for marriage at the unripped age of 14 or 15 years with little or no formal education.³⁰ Obviously, this attitude of most parents are in contrast with one of the objectives of the national policy on education which seeks equal opportunities for all. This, then, according to the author in reference, is a dangerous trend which must be arrested and corrected if the nation's educational goals are to be met.³¹

Going further in finding out the importance that is attached to female child education, A.A. Omololu expressed her disgust that everywhere in the worlds; women are and were still being held inferior to men. Male children, according to her, are preferred to female children the male child will propagate the family name; for this reason, any amount of money could be spent on his education and this will not be regarded as a waste; whereas in the case of a girl, it is considered a waste as she will eventually end up in the kitchen.³²

H. Kaita opined that, in the region of the North, the greatest problem that hindered female education were mostly attributed to their home background and religion as well as some social community sanctions. H. Kaita also pointed out that children were brought upright with traditional prejudice. Besides, there was the problem of early child-marriage a very common feature in the far North. A girl at best may be allowed to sit for the common entrance examination and actually get admitted into secondary school, but may be prevented from going for further studies: rather, she is forced by local custom to get married at the age of twelve or thirteen, sometimes to an old man. Automatically, her future as far as education is concerned is destroyed.³³

Furthermore, Musa highlighted the fact that Hausa husbands and (to a less extent) lovers or wives disapprove of the independent activity of women outside the home, feeling that it would lead to liaisons with other men.³⁴ He pointed out that in the Northern states, there is the tendency to regarded all unmarried educated women as sexually loose, especially those who work, or appear well-dressed.³⁵ This prejudice is extended by the general populace even to highly educated girls attempting to enter professions.³⁶

Also, a survey of women education in western Nigeria conducted by the Association of university women, Ibadan Branch, in 1963 observed among other things that, though more girls have been sent to school since the introduction of primary education in 1995, preferences are still shown to boys where school expenditure is too much for the family.³⁷

Stressing further, A.L. Musa further pointed out on the Northern states of Nigeria, particularly among the Hausa, men do not want to marry educated girls, feeling that the home may be neglected if a married woman with children spends most of her time out of the home working and with no responsible person at home the children may be adversely affected. Many researchers indicated that even the majority of educated men have no desire to marry educated women.

According to him, the only thing most educated and prosperous men in large forms and cities seek from highly educated women is casual sexual relationship because they admire their wit and charms. They are regarded as

³⁰ Will Johnson, *Cultural History of Education* (New York: Exposition Press, 1968), 48.

³¹ Johnson., 49.

³² A.A. Omololu, *Education of Women in A. Adarulegbe* (ed) *A Philosophy of Nigeria Education* (Kastina: Heinmann Ltd, 1972), 10.

³³ H. Kaita, "Women's Education in Nigeria" in A. Adaralegbe (ed), *A Philosophy of Nigeria Education* (Kastina: Heinman Ltd, 1992), 13.

³⁴ Kaita, "Women's Education in Nigeria" in A. Adaralegbe (ed), *A Philosophy of Nigeria Education*, 14.

³⁵ Ibid, A.A. Omololu, *Education of Women in A. Adarulegbe* (ed) *A Philosophy of Nigeria Education*, 198.

³⁶ A.L. Musa, *Assesment of Societal Perceptions and Attitudes Towards Marriage and Educated Hausa Women in the Northern States of Nigeria*, (Ohio: Doctoral Dissertation, Ohio University, 1981), 24.

³⁷ Okeowo, "Female Education and Productivity" 2002, 162.

a reference group by parents who object to sending their daughters for higher education, which is regarded as a superfluous and even detrimental to a woman's domestic role.³⁸

A.O. Okeowo again, noted that in advanced and less conservative societies, an unmarried working girls enjoys economic independence, emancipation from parental control and a more favourable bargaining position in the marriage market. On the contrary, among some of the ethnic group in Nigeria, particularly among the Hausa, she has none of these advantages. Her education or working class status does not allow her own husband.

Unfortunately according to Okeowo, working class girls are thought to be loose, immoral and sometimes promiscuous in contrast to girls who are seduced in their homes and are therefore, considered as models of virtue and chaslicity. Discussing further, on some of the parental attitudes toward female-child education, Hake introduced the factor or religious perspective that hinders female education by analyzing that, the Muslim religion entreats women to be humble and subservient towards men, especially towards their husbands. Parents fear that when a girl receives even an elementary type of education, she would no longer be submissive to her parents and to her future husband.³⁹

Historical Background of Kpada People

Kpada community is one of the three districts that made up Patigi Emirate and also Patigi Local Government Area of Kwara State. And the town of Kpada itself, a district headquarters, lies twenty-six miles (about 42km) east of Patigi town. According to David Tsado, in the 19th century, it was a large town of walls and basked of four or five thousand people.⁴⁰

At the time, it land in the direct route from Bida which is the headquarters of the Nupe country. Kpada town lies in the Southern part of Bida while in the Northern part of Kabba town in Yagba country (now in Kogi State). Slaves were brought in from Kabba and sold in Kpada market to be taken across the River Niger to Bida by slave raiders. Because of the fear of slavery, a large number of the people moved across the River Niger the Bida side on other side of the Niger River.

Education Activities in Kpada Community

Other than the medical liberation which was briefly analyzed above, came the education activity that was also brought about by the efforts of the Western Missionaries. As the number of patients grew to an average of a hundred per day, educational classes were started for the patients and pupils altogether. It was reported that both the patients and pupils shared the same hall. During the early hours of the day, the medical work took place while the pupils would be out of the field for physical training and by the time physical training was over, the common hall would be empty for classes because their patients would be attended to.⁴¹

Before the arrival of the missionaries, there were neither schools nor educated elites in Kpada community under study. But the at the arrival of the missionaries who did not only came to preach Christ, but also to minister to the physical and health needs of the people, educational programmes were started in earnest. It will interest the reader to note that the beginning of educational activities was through the efforts of the Christian missionaries as mentioned earlier.

And so, in addition to medical work, the missionaries realized that education is the key to success in virtually every human endeavour. In fact, the fact that they were able to come out to this part of the world for missionary activities was as a result of the education they themselves had earlier received back at their lands. Therefore, they had to plan on how best they could get their clients and converts educated. And according to the above cited author, today in different parts of this country, especially the southern part, have been very much developed because of the positive influence of the strategic education, health and other programmes that were established by the missionaries.

At the arrival of the missionaries back in 1902, they had to first learn the Nupe language first, reduced it to writing and then produced reading materials before they could begin to teach others.⁴² Olatayo further recorded that,

³⁸ A.L. Musa, 1981, 26.

³⁹ J.M. Hake, *Parental Attitudes Towards Primary Education* (Kastina: Heinmann, 1979), 66.

⁴⁰ David Tsado, *Hundred Years of Christianity in Kpada* (Ilorin: Modern Impressions, 2009), 48.

⁴¹ *Ibid.*, 34

⁴² D.I. Olatayo, *ECWA, The Root, Birth and Growth* (Ilorin: Daycare Publications Ltd, 1993), 6.

in 1910, Mr. Banfield the leader of the pioneer missionaries in Patigi had to set up a printing press in shonga where primers, readers and portions of scripture and other materials were printed in Nupe and other languages.

By 1911, an informal mission school was opened in Patigi with fifteen pupils in attendance. The number went down nine by 1914. Those students constituted partly of boys and girls given to the missionaries by British government who had earlier rescued them from slavery. Very few people were interested in education at it was regarded to be an activity for the royalty. Interestingly enough, Mr. Frank Goertz once heard that the Late Emir of Patigi, Etsu Umaru referring to Mr. F.X. Stanley as his father who taught him to read. Attendance at school in those days was spasmodic and irregular. As soon as rains started, the boys had to go to farm. After a few years, the schools fizzled out completely because of lack of interest.

However, in due time a good number of the Nupe became Christians and were interested in learning to read and write. A class of religious instruction was started for them during which they were also taught reading, writing and numbering. Many became literate through the project. About 1945, the Christians in Patigi Emirate became aware of the benefits of proper formal primary school, by the result of progress already made among the Yagba and Yoruba neighbours to the south.⁴³

And so, March 11, 1946 came the commencement of the first primary school in Kpada. The school was started in one room of Mr. Goertz's two roomed house. According to his records, there were twenty-three pupils of various ages, there were nineteen boys and four girls.

In February 1947, the school was moved to a new building that was part of the dispensary school was held there for two years, and later closed for another two years for lack of staff. Classes began on a new school building in the permanent site in 1952. The school reacquired a great deal of work for a long time. Much working and persuading yearly was required to get prayers to send their children to school.

Other Challenges of Kpada School

Education in Kpada community did not go without serious challenges. The following outlined challenges were witnessed in pioneering efforts of the missionaries:

- a. Burden on the missionaries to buy the school materials and pay for skilled labor to build the school.
- b. Burden on local Christians to make and burn bricks and provide unskilled labor free of charge to build classrooms and teachers houses.
- c. The payment of teachers salaries was the biggest burden.

The school existed for ten years before the first help was received from the government. It was in 1963 that government assumed full support of all the teachers. Before then, the missionaries had to make up the balance each year from their own sources. There are today, two full fledged primary schools in Kpada town and virtually every village in Kpada district has a primary school. But that fact that remains here is that, are all these schools still functioning as they should in this 21st century? Are the female children being sent to these schools as they are supposed? These and many other questions are there that demand the attention of every concerned citizen of Kpada community.

Again, talking about secondary education in Kpada District, the first secondary school in the whole of Patigi Emirate of which Kpada District happened to be one of the three Districts was established by a combined effort of communities of Patigi, Kpada and Lade Districts. It was located at Patigi town. Naturally and expectedly too, the next of such institutions was to be cited at Kpada. After a lot of struggle and community mobilization, Kpada community secondary school was established in October 26, 1981 following the approval by the Kwara State government.

The Kwara State government under the leadership of former governor Alhaji Mohammed Shaba Lafiagi took over the school in 1992 and renamed it Government Day Secondary School Koda.⁴⁴ This marked the beginning of education in Kpada district that is dwindling today, especially in the area of female children participation. Many buildings have become dilapidated. Students and pupils no longer attend schools on regular basis as it used to be in the past.

In addition, it is so conspicuous that teachers too are no longer taking their duty serious as the government too is failing in its responsibilities to provide incentives for onward progress of the schools. And so this cultures on the part of virtually everyone is seriously aiding the failure of female-child education. After-all, even some few of

⁴³ Ibid., 8.

⁴⁴ David Tsado, David Tsado, *Hundred Years of Christianity in 2009*, 21.

them who struggled to go to school and come back home in their husbands houses, without any hope of being employed.

Research Methodology

The researcher in his quest to finding out information regarding women/female education, survey biblical materials, Journals and Articles and other educational materials. The libraries of ECWA Theological College Kpada, and the personal libraries of local church ministers were used. Questionnaires was designed and administered, one part for parents and the other for women themselves in the bid to finding out their feelings toward their feelings toward their mobilization of female education. Each of the two parts questionnaires has at least 8 questions.

The population of this research ought to be all households in Kpada community, which would amount to approximately 800 to 1,000 families. Hence, the researcher undertook the above mentioned population in order to confirm the presumptions of the general populace who feel that women are not given equal opportunity with their men counterparts in the area of education, thereby, seeing the need for proper female education in the twenty-first century.

Out of about 1,000 families and about 3,000 young girls in the locality under survey a hundred parents and a hundred young women were randomly selected and were survey to represent the entire population as mentioned above. These were from five ECWA churches in Kpada District namely: ECWA Church Kpada, ECWA Church Lusama, ECWA Church Wako, ECWA Church Gakpan and ECWA Church Kajita, also the questionnaire was given to members of the community due to the fact that the research work majored on the community.

The questionnaires were personally administered by the researcher himself with the assistance of local church pastors. About 230 copies of questionnaires were administered but 205 were retrieved, 5 were poorly filled by the respondents and were discarded by the researcher, so therefore a total number of 200 copies of questionnaire will be used in these research.

More so, families were asked to wait in the five churches selected and twenty-five parents from each of these families were asked to complete the questionnaire. After the questionnaire were read and explained to them by the researcher and filled, then the questionnaires were collected back immediately in order to avoid the loss of them and to ensure complete submission of all the questionnaires. And by doing this to that of young women too, the researcher was able to get back all the two hundred forms administered.

Also, the data for this research was displayed in the tables, showing those who either agree with the questions raised or those who disagreed with them. Under each table, explanations were made in a readable form for better understanding of the readers.

Data Analysis and Findings

The chapter presents the findings of the research. The responses from the respondents are hereby presented in tables for better understanding. Also, some explanations of the responses in the tables are given below each table to enhance the readers' comprehension, after which the percentages are shown.

4.1 Data Analysis

The questionnaires collected which reflect respondents view on the issues raised in the research, are analysed in this section. It has two parts: A deals with demographic data of the total respondents in the surveyed area of the study, while section B, consists of the analysis of the respondents that "education should be for every child". The presentation and analysis of data are given below:

A. Part One: Ages of the Respondents

S/N	Variable	Frequency	Percentage
1	20-29	55	27.5%
2	30-39	45	22.5%
3	40-49	60	30%
4	50 and above	40	20%
	Total	200	100%

Out of one two hundred and thirty (230) questionnaires issued out (distributed) only two hundred were returned. Five (5) out of the one hundred and five copy of the questionnaire were poorly answered and as such were discarded by the researcher. Therefore, the total copy of the questionnaires to be used in this research is two hundred (200). Thus, 27.5% represents the respondents between age 20-29; this is the age group of youth and they are much in number because the topic of this discussion affects them mostly. 22.5% represents respondents who are 30-39 years, 30% represents age 40-49; they are the lowest number of all the age classes, why 50 and above has 15 respondents which represents 20%.

Gender of Respondents

S/N	Variable	Frequency	Percentage
1	Male	95	47.5%
2	Female	105	52.5%
	Total	200	100%

As seen above, the gender of the respondents are in two folds; male and female. The female have high frequency of 105 respondents which amounts to 52.5%, while the male gender has 95 respondents which amounts to 47.5%.

Section A: Parental Mindset about Female Education

S/N O	STATEMENT	AGREED		STRONGLY AGREED		DISAGREED		STRONGLY DISAGREED	
		Freq	%	Freq	%	Freq	%	Freq	%
01	There is a less need for female education in this community	84	42	46	23	39	19.5	31	15.5
02	Many parents in this community do not see any need in educating their female children.	90	45	43	21.5	42	21	25	12.5
	Total	174	87	89	44.5	81	40.5	56	27.5
03	There are those parents who feel that secondary Education is enough for their female children	113	56.5	53	26.5	20	10	14	7
04	Lack of good quality and education responsible for teen marriages of most	81	40.5	33	16.5	34	17	52	26

	female children in Kpada								
	Total	194	97	86	43	54	27	66	34
05	Lack of good education has resulted in object poverty	93	46.5	16	8	42	21	49	24.5
06	Educating female children is not profitable	78	39	53	26.5	41	20.5	28	14
	Total	171	85.5	69	34.5	83	41.5	77	38.5
07	Western education can result into conversion	101	50.5	39	19.5	29	14.5	31	15.5
08	Young girls who are sent to school lose their moral sensitivity	120	60	69	34.5	0	0	11	5.5
	Total	221	110.5	108	54	29	14.5	42	21
09	The government is not encouraging female education in communities	75	37.5	56	28	39	19.5	30	15
	Total	75	37.5	56	28	39	14.5	30	15

The above table shows that out of 200 respondents that answered the questionnaire, a total of 84 agreed with the notion above which is 42% while a total of 46 respondents strongly agreed which is 23%, 39 respondents disagreed which is 19.5%, 31 respondents strongly disagreed which is 15.5. This indicates that up till now many parents did not see the need of educating their female children.

Furthermore, it is clear that the community under study i.e Kkpada community, many parents would opt out in having their female children educated. This is shown clearly in the table above, as a total of 90 out of 200 respondents which is 45% while only 43 which is 21.5% strongly agreed, 42 of the respondents disagreed which is 21% and 25 of the respondents which is 12.5% strongly disagreed.

From the table above, its conspicuous that out of 200 respondents, 113 agreed to the fact that “there are those parents who feel that secondary education is enough for their female children” which frequency is 56.5%, 53 which are 26.5% strongly agreed, while 20 which is 10% disagreed and 14 respondents strongly disagreed which is 7%. Also, 81 respondents which is 40.5% agreed that “lack of good quality and education responsible for teen

marriages of most female children in Kpada”, 33 respondents which is 16.5 strongly agreed, while 34 of the respondents disagreed and 52 which is 26% of the respondents strongly disagreed.

This table is showing a little contention here as only a little difference is shown in the responses. In answering whether lack of education of females is responsible to the fact why many of them live in poverty, a total of 93 respondents agreed which is 46.5%, 16 which is 8% strongly agreed. This means that to some extent, there is the element of lack of quality education that has resulted in seeing many young women among the women in Kpada community that are living in poverty.

Also in responding to the question of whether educating the female child is not profitable, many parents are parents are still of the opinion that it is not profitable to educate a female child. This is because of the 200 respondents that answered the questionnaires, a total of 78 which 39% agreed very with this notion that there is no profit whatsoever in having one’s female child education, and also 53 respondents which is 26.5 strongly agreed with this statement, while a lesser number of 41 respondents said there is something profitable le in educating the female child. This is 20.5% of the total respondents, while 28 respondents strongly disagreed which is 14%.

This table shows that more parents in the community under study fear that if their female children are sent out for western education, it will result into their conversion to Christianity. This is clearly shown in the responses, because as much as 101 respondents which 50.5% agreed, and 39 respondents strongly agreed which is 19.5%. obviously, 29 of the respondents disagreed with the above statement which is 14.5%, while 31 respondents of 15.5% strongly disagreed with the above question.

The table above is indicative of the wrong notion and mentality that has kept many parents from the community under study away from sending their daughters to school. This is evident from the above responses, which support that girls sent to school lose their moral sensitivity. A whopping response of 120 out of 200 hundred respondents agreed with the mentality representing 60% and 69 which is 34.5% strongly agreed. While only none of the respondents disagreed with this notion which is 0%, and 11 which is 5.5% strongly disagreed. This is tell the readers that it is the fear of this wrong mentality that almost all the educated girls are morally corrupt that most parents decline having their daughters educated.

This table indicates that out of the 200 respondents that answered the questionnaires, a total of 75 contend that the government is not encouraging female education, this number is representing 37.5 percentage of the total respondents, also 56 of the respondents strongly agreed which is 28%. While a total 39 respondents which is 19.5 percent did not agreed that government is not encouraging female education, and 30 which is 15% of the respondents strongly disagree.

Section B: Effects of Negligence of Female Child Education

S/NO	STATEMENT	AGREED		STRONGLY AGREED		DISAGREE		STRONGLY DISAGREED	
		Freq	%	Freq	%	Freq	%	Freq	%
01	Education should be for every child	83	41.5	52	26	23	11.5	42	21
02	Many parents would not send their daughters beyond secondary school level	93	46.5	48	24	43	21.5	16	8
	Total	176	88	100	50	66	33	58	29
03	Many young girls are being forced into marriage because they lean formal education	87	43.5	46	23	36	18	31	15.5

04	Many parents in this locality need awareness on female education	75	37.5	32	16	80	40	13	6.5
	Total	172	81	78	39	116	58	44	22
05	Parents should be held responsible for lack of their female education	64	32	97	48.5	24	12	15	7.5
06	Female child should be encouraged to obtain formal education	31	15.5	38	19	106	53	25	12.5
	Total	95	47.5	135	67.5	130	65	40	20
07	Denial of female education hardly affects the home, church and society	81	40.5	36	18	08	04	75	37.5
08	Government should make education for all a policy that will be binding on every parent.	64	32	39	19.5	73	36.5	24	12
	Total	145	72.5	75	37.5	81	40.5	99	49.5

The above table shows that the women themselves agreed to the fact that education should be for all regardless of the differences in sexes. Agreeing to that notion that education should be for all, of the 200 respondents surveyed, a total of 83 agreed that education should be for all when is 41.5%, and 52 which is 26% of the respondents strongly agreed. A total of 23 which is 11.5% disagreed and maintain implication that education should be for the males, 42 which is 21% of the respondents strongly disagreed. The researcher wonders whether this later respondents understand the question raised at all.

This table shows that it is a known a proven fact that many female's education ended after secondary education. This is evident from the response above, as a total of 93 respondents agree that the statement above is time which represents agreed that the statement above is time which represent 46.5%, and 48 which is 24% of the respondents strongly agreed while only 43 out of 200 respondents refused to consent to this fact, which is why 21.5% of the total women respondents who answered the questionnaire, and 16 of the respondents strongly disagree which is 8%.

This table shows that a total of 87 respondents are in supports of the notion that many marriages of the under aged girls Kpada community today are as a result of lack of good and quality education. This is because, of the 200 respondents, a total of 87 which 43.5% agreed that this is so, and 46 of the respondents which is 23% strongly disagree. While only 36 out of 200 did not agree with the statement raised above which represents a total of 18% of the total percentage and 31 which is 15.5 strongly disagreed.

The table above shows that on the notation above, a total of 75 respondents out of 200 agreed that parents in Kpada community needs serious awareness on the need for female education, this represents 37.5% of the total

respondents, and also 32 which is 16% strongly agree. While a total of 80 respondents disagreed which is 40% of the total respondents, and 13 which is 6.5% this shows ha more awareness on female education is needed in Kpada community.

The table above shows that, in responding to question of whether it is the purveys fault for not having their daughter educated, a total of 64 respondents gave their consent that it is the parent's fault, this represents 32% of total women respondents, and 97 of 48.5% strongly agreed, while a total of 24 respondents resent the notion representing just 12% of the total respondents, and 15 of 7.5% strongly disagreed. Without any question of doubt, from the above, parents share the largest blame of not having their daughters educated.

From the above table, it is a surprise that most respondents themselves do not see any need to obtain formal education. This is because of the 200 females who filled the questionnaire, a larger percentage which is 31 respondents and represent 15.5% that females do not need encouragement to obtain formal education, and 38 of the respondents which is 19% strongly agreed. While a number of 106 respondents saw that need which is 53%, and 25 which is 12.5 strongly disagreed.

The table shows that in responding to whether lack of education of women hardly affects the home, church and society, a total of 81 respondents didn't see that lack affecting the home, church and society, which is 40.5% and 36 which is 18% of the respondents strongly agreed. While 08 respondents saw it affecting the home, church and society, which is 04% and 75 which is 37.5% of the respondents strongly disagree. This means that only a handful woman themselves see lack of their education affecting the contribution they can make to the development of the society.

Furthermore, the table above shows that almost an equal percentage of the respondents agreed and disagreed that education be made mandatory for all. This is shown here as a total of 64, which 32% of the respondents agreed and 39 which is 19.5 strongly agree. A total of 73 which is 36.5% did not agree to this compulsion on the policy of education, and 24 which is 12% strongly disagree.

Discussion on the Findings

Parental Factors

From these findings, one can deduce that from the community under study which is Kpada community, there appears to be serious ignorance as to the need and the importance of female child education. This ignorance of course is very much on the side of parents. Most parents have developed non-challant attitude towards the benefits that can be derived from female child who is adequately educated. This is clearly seen from the responses shown from the table earlier, for example in part A of the analysis and in table 1 as much as 65% of parents surveyed did not see any serious need for the community if nothing is done by the government authorities and possibly the church to avert this bad omen.

The researcher calls this attitude of parents from their responses sheer ignorance because judging from what Hugh said about the benefits that can be derived from good and quality education, these parents, their daughters, community and the society is an investment in which its outcome and gain is not visible immediately. But that it will surely come or reflect in the future. He further stated that ignorance is more costly than education, that is, if these adamant parents fear the cost of education of their female children which they see as waste.

Another author, Javid when t further to assert that parents who prefer their children to be petty business in order that they may fetch them income or prefer sending them to their husband houses pre-maturely do not think of some decades to come when things will turn the other way round. According to him, the work is explicitly advancing and the people thereof, in other words, parents should see education as a basic need for their children regardless of their sexes because, it does not matter about how well but what matter is how far; the distance you were able to cover excellently.⁴⁵

Parents should see their role in education nt only their male children but also their female children. Parents are held responsible here because in table 2 a total of 133 parents out of 200 surveyed said they do not see any need in sending their female children and wards to school in order that they may be educated. It is a popular concession that, after God, as far as the issue of children is concerned; the next person in the life of a child is the parent. In fact, some believe that parent is a small god. And of a truth, the mentality to some extent is something to uphold. This is because parents are the means by which children come into the world. Therefore, the role of parents in the educational development of their children (female children inclusive), cannot be overemphasized.

⁴⁵Hugh Paul, *Education is the Best* (Canada: Billy John, 1999), 112.

So, in as much as this research has revealed the failure of parents in having their female children educated to the highest possible level, there is a serious need for awareness that would put them on the right course. They should be encouraged to see all needs in educating their female children.

And for those of them who manage to send them to school reluctantly, they should not think that is all they need to do, because if they (female children) will improve in their academic pursuits, the parents have their roles to play and should not commit everything into the hands of their teachers. It is also known even by common-sense that one of the places where children spend a lot of time is the home. Some of the activities of the parents to show concern in the academic life of their daughters as suggested by Nadakotsu are:

1. Check their books when they return from school.
2. Help them in their assignments
3. Provide them with learning materials at home.⁴⁶

Nothing comes easy: easy work (formal or informal) not excluding education has its own rigors. The female students need someone by their side to back them up in order to be responsible and successful.

The Female Factor

The females too have some roles to play. They should take their destiny into their hands. Because from the findings above, many of them do not see the need to go for higher education. This is because most of them are contented with their substandard family life and the petty-petty business that is fetching them little income, completely unaware of better things education can offer them. It is very sad, though, that this substandard life that many young women are living in Kpada community seems to appeal to many thoughts, that of parents and the young women alike, this should not be so.⁴⁷ They should learn some lessons from the examples of few of them that are not their doing remarkably.

It is also evident from the above findings that women too are contributing to the decline of female education in the community under survey. Though some of them agreed that women need education as evident in table 1 of part two that education should be for every child, most of them are not doing anything to bring about that feat. This may not be unconnected with the fact that they may feel inferior to their men counterparts, and this makes them leave the final say of fit of their female education in the hands of their husbands, who are also ignorant of all the facts analyzed in this work. As earlier mentioned women are hereby encouraged to take their destiny into their hands and get themselves educated at all costs.

Conclusion

It has been proved beyond any reasonable doubt that women or female education has been relegated by many communities in Nigeria and Africa as a whole. This sickening attitude affects specifically the community that this study investigated. Despite the advantages that are there in having woman education, many people still see it as a waste of resources. But the truth is that, the importance of female education cannot be overemphasized. Hence, frantic effort should be made by all and sundries to promote female education.

Therefore, to conclude this work, the following recommendations are made in the bid to encourage the readers to take active participation in facilitating female education.

1. Government should give adequate attention to women education by providing incentives that would encourage women to be educated such include award of scholarships/bursary, in service training programs, opening of more girls schools, especially secondary school, quorating admissions to encourage female participation in school education, furthermore, government should legislate against early marriages especially of girls, child abuse; and should ensure that universal primary education is really universal and compulsory for all primary school-age girls.
2. Educated and enlightened women should come together to form formidable organization such as Women in Nigeria (WIN), National Association of Women in Science, Technology and Mathematics (NAWSTOM), Better life for Rural Women., etc to advance women education.
3. Women should be encouraged to participate in the development of National curriculum, policy formulation and implementation so that they could adequately express women views of developing their education.

⁴⁶Javid Hence, *The Quoting Rights* (Israel: Queens, 2003), 13.

⁴⁷ Nadakotsu Jiya Madu, "A Critical Evaluation of the Causes of Fallen Standard of Education in Kpada Ddistrict of Patigi Local Government, Area of Kwara State" (Igbaja: B.A. Long Essay, ETSI, 2016), 61.

4. There should be intensive enlightenment programme on women education on the mass media-electronic and print, in religious organizations either in the Mosque or in the Church or any other religious forum and in social organizations. Through such programmes and campaigns, Nigerian women could be drawn out of their traditional place in the kitchen to become a proper partner with their male counterparts in the nation building.

The above suggestions are needed to facilitate and to encourage female education in Kpada community, Nigeria as a country and Africa as a whole.

Recommendations

Looking at the deficiencies noticed in the course of this research, and having made some observations, the following recommendations are thereby made:

- a. Further research into the factors that are responsible for the need of female education not only in Kpada community, but in all communities in Nigeria and beyond, so that when more of these factors are discovered, solutions can be proffered to enhance female education.
- b. Government should set up awareness campaign boards or committees that would organize seminars or mobilization campaign in order to educate ignorant parents in our communities in order that they may see the need of sending their female children to school.
- c. Religious leaders, both Christian and Muslim, should teach their followers the importance that is attached to female child education. They should let them know that God is not against the education of women, and that He has given the same potentials to women as He has given to men.
- d. In addition the few fortunate women who are already educated and are occupying some notable positions in government should make efforts to encourage those that are coming behind them by supporting morally, financially and otherwise, so that they can serve as good role models for them.

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