

**GENDER DISCRIMINATION AND FEMALE CHILDREN'S EDUCATION IN NORTHERN
NIGERIA:
A CASE STUDY OF THE GBAGYI OF ABUJA**

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ABSTRACT

Gender discrimination is a significant issue that affects women and young girls worldwide. It is no different among the Gbagyi community in Abuja, Northern Nigeria. Women and girls in this region are subjected to various forms of discrimination, including limited access to education as well as cultural practices and beliefs that perpetuate gender-based stereotypes.

This study aims to examine the causes of gender discrimination and its impact on the education of female children in the Gbagyi community. The research adopted a qualitative approach, using unstructured interviews and observation to collect data from females between the ages of 15-65 and officials of government regulatory bodies in the area.

The findings revealed that gender discrimination is prevalent in the region and is responsible for the low school enrolment of female children. Many families believe educating girls is a waste of resources as they are expected to marry and start families early. Cultural and societal norms prioritize the education of boys over girls, leading to gender disparities in education. Furthermore, the study discovered that female children often face challenges in accessing education, such as early marriage, teenage pregnancy, and household responsibilities. These challenges limit their opportunities for education, perpetuating a cycle of poverty and inequality.

The study recommends that efforts should be made to address gender discrimination by changing cultural attitudes, promoting education for all, and implementing policies that promote gender equality. It is essential to provide financial support and incentives for families to send their daughters to school and address broader societal issues that perpetuate inequality, such as poverty, gender-based violence, and lack of access to healthcare. In conclusion, addressing the underlying causes of gender discrimination and promoting education for all can create a more equitable and just society that values the contributions of all its members, regardless of gender.

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Chapter1: Introduction

1.1. Summary

Gender discrimination and inequality remain a persistent issue across many societies, with its impact felt particularly in the field of education. In the case of the Gbagyi people, a significant ethnic group in Nigeria, the problem of gender discrimination manifests in the form of unequal access to education for female children. This thesis aims to explore the factors contributing to gender discrimination against educating female children amongst the Gbagyi people, examining both historical and cultural factors shaping attitudes towards female education. Through a review of existing literature and primary research, this study aims to shed light on the challenges faced by female children in accessing education within the Gbagyi community, as well as proposing potential strategies to overcome these obstacles and promote gender equality in education. The paper consists of five chapters, beginning with the introduction. There are five sections within the introduction. The first section is titled "Background of the Study." It summarizes the context that motivated the present study. The subsequent sections present a declaration of the research problem, the objectives, and the study questions. Following the study questions, the chapter examines the study's justification, scope, and definition of terms, and it concludes with an overview of the paper's structure.

1.2. Background of the Study

1.2.1. *Gender Inequality*

Several of the world's fastest-growing economies are found on the African continent. Nonetheless, the persistence of gender disparity hinders Africa's ability to realize its full potential

(African Development Bank, 2014). Existing research on gender disparity in developing countries maintains that discrimination against female children and women is a recurrent feature in Africa in general. The root cause of gender discrimination against women in developing countries can be attributed to social institutions, which impose limitations that hinder females from reaching their full potential. Women are subject to various laws, norms, traditions, and codes of conduct that are enforced by these institutions. These limitations are often concealed within customs and rituals, such as female genital mutilation, child marriages, polygamy, and patriarchal authority, which restrict women's rights to movement, personal choices, education, and inheritance, to list a few (Jayachandran, 2015). Women in many African countries lack the basic rights and opportunities needed to avoid poverty. While men are able to own land and property, \women have restricted access to ownership, making it difficult for them to build wealth and financial security. African women are also denied education, a basic human right, that might help them escape poverty. Women without schooling are less likely to find well-paying occupations, worsening their economic situation (Mutume, 2005).

This gender inequality has led to a low rate of female participation in economic life. It has also stifled women's access to education and health resources. Any measure to improve the "lot" of women will have a limited impact if social institutions continue to discriminate against women (Jayachandran, 2015).

Even though some African nations have made substantial progress toward achieving gender parity in certain areas, gender inequality remains pervasive throughout the continent (Signe & Gurib-Fakim, 2019)). Some African women have been able to break out of the norm, but millions of women are still fettered. Unfortunately, this failure to fully embrace gender parity will prevent the social and economic development of millions of women and Africa from reaching their

full economic potential. For example, in 2018, women only contributed 33 percent of Africa's total GDP despite comprising more than half of the continent's population (Moodley, et al., 2019). This imbalance maintains and promotes inequality and jeopardizes Africa's long-term economic health.

According to a study from the McKinsey Global Institute, progress toward gender equality has generally halted over the past four years (2017-2021). At the current rate of development, it would take Africa more than 140 years to achieve gender parity in its population. The Gender Parity Score (GPS) for Africa in 2019 was 0.58, demonstrating significant gender inequality across all 15 GPS indicators of workplace and societal gender equality. The GPS is an MGI-developed indicator of progress toward equality (Moodley, et al., 2019). South Africa's country's GPS score of 0.76 indicates that gender inequality is moderate. In contrast, Mauritania, Mali, and Niger have the lowest scores of 0.46, 0.46, and 0.45, respectively. If Africa speeds up its efforts to eliminate the gender gap immediately, it will reap a substantial growth dividend. Enhancing progress toward equality may provide African economies with \$316 billion by 2025, or 10 percent of the continent's total GDP (Moodley, et al., 2019)

1.2.2. Inequality in Education

According to the Global Education Monitoring Report (UNESCO), access to quality and sustainable education is one of the world's most significant challenges now and in the future. Therefore, the goal of every society should be to ensure that all children can attend school and continue learning throughout their lives in order to be equipped with the skills necessary skills to contribute to the growth of their communities. Because quality education is a central tool for achieving sustainable development and world peace, UNESCO continues to give high priority to gender equality in and through education, ensuring the fundamental right of access to education is upheld for girls and women (UNESCO, 2019).

Poverty, inequality, and disparity are impediments to schooling and education. Out of 796 million uneducated people globally, women make up over two-thirds of them (UNESCO, 2019). The central obstruction and limiting factor to women getting out of poverty is social constructs that deny them access to education. b. School enrollment clearly shows this gender disparity. The gender enrollment gap in schools begins in elementary school and persists through high school. The number of girls who were not in school increased from 10 to 23 million in western Africa by 2019 (Hurt, 2019).

The female-to-male ratio of school enrollment in Africa is 0.76, the lowest GPS of any area in the world. Country performance in women's education varies considerably across Africa, with nations in Southern Africa performing quite well while countries in West and Central Africa underperform (UNDP, 2020). These statistics demonstrate unequivocally that an African child's educational opportunities depend on gender, and location. Unless concerted efforts are made to support the most disadvantaged female child, the last mile to universal primary education in many sub-Saharan African countries will not be covered within this generation.

Achieving gender equality in education requires more than parity in schools; it extends to opportunities for girls and women upon leaving school. To achieve world development and peace, countries must be ready to develop strategies, educational policies and plans to end this disparity. In addition, girls and women must have access to science, technology, and other areas where they remain a minority. Unfortunately, gender disparities in education, economic and digital inclusion, and political participation have worsened over the past four years. (The Global Education Monitoring Report Team, 2019).

1.2.3. Child Marriage & Female Maternal Health

Child marriage, or early marriage, is one of the extreme challenges in West and Central Africa. It has enormous adverse effects on the education of female children, youth, and adolescents. Besides education, early marriage also affects their sexual and reproductive health and overall development (Philipose, Toure, & Verhuist, 2018). Child brides are prevalent in West and Central Africa; approximately 41% of females under the age of 18 are married. That translates to nearly 60 million child brides, or four out of every ten girls were married before they were eighteen. Many of these unions involved children younger than 15 years old. Nigeria has an estimated 22 million child brides (Philipose, Toure, & Verhuist, 2018). Existing research and data indicate that poverty, rural living, and lack of education are strongly linked to the prevalence of child marriages in West and Central Africa. Those born into affluence, residing in urban areas, and having access to quality education are likely to avoid child marriage. The prevalence of child marriage is significantly higher among the poor than among the wealthy.

As a result of the prevalence of child marriages, Africa has the highest average maternal death rate of any region on the planet, with a rate that is four times higher than the global average. The maternal mortality rate is highest in Sub-Saharan Africa, at 533 per 100,000 live births, or over 200,000 deaths yearly. This accounts for over two-thirds (68%) of all maternal deaths that occur annually across the globe (Unicef Data, 2019). This is unacceptably high. In sub-Saharan Africa, many women who die during childbirth are impoverished and do not receive timely care for complications. Other factors affecting the maternal mortality rate include the frequency of child marriage and unwanted pregnancies. In high-income countries, the lifetime risk of maternal death is 1 in 5,400, whereas it is 1 in 45 in low-income countries. Burundi, Liberia, and Nigeria have a sevenfold higher maternal mortality rate than the global average (Unicef Data, 2019).

1.2.4. Nigeria – Gender Discrimination

Nigeria is my home country, and gender discrimination remains pervasive. I have lived in the northern part of Nigeria for most of my adult life and have first-hand knowledge of the oppression and discrimination faced against indigenous women and girls. A variety of cultural and religious traditions influence gender inequality in Nigeria. In most Nigerian communities, women are perceived as subordinate to men, a culture that is firmly maintained in Northern Nigeria. Makama (2013) argues that Nigeria operates as a patriarchal society and actively enables men to discriminate against and dominate women. Women are seen as second-class citizens, especially in rural areas. According to the "Gender equality in Nigeria" Report of 2012, Nigeria ranked 118th out of 134 countries (British Council, 2012). There is a general belief that women are only good in the kitchen, tilling the farm, keeping a home, and caring for the menfolk. They are seen as property, mistreated, and abused in the home and community (Makama, 2013). In an average household, female children bear the heavy burden of most household chores, especially cooking, cleaning, and farm work. Meanwhile, boys have privileged opportunities to obtain a formal education or learn a trade.

Most women continue to face discrimination and marginalization, even though the Nigerian Constitution is meant to guarantee gender equality and condemn discrimination. In many instances, this inequity results from discriminatory laws, religious and cultural norms, gender stereotypes, low education levels, and poverty's disproportionate impact on women (Okafor & Akokuwebe, 2015). A variety of cultural and religious traditions influence gender inequality in Nigeria. In most parts of Nigeria, especially in Northern Nigeria, women are considered second-class citizens, if not outright property, to men.

A survey conducted in Nigeria by the DFID found that men and women propagated restrictive norms regarding gender roles in the home. Approximately ninety-one percent of men and ninety-four percent of women concurred that the most crucial role for women is rooted in domestic responsibilities including child and family care. Abuse and assault of females, including young girls, was viewed as commonplace or normal. Conversely, toughness, sexual performance, and the ability to generate income were regarded as masculine characteristics (British Council, 2012).

To advance the growth and development of any society, nation, or government, discrimination and inequality based on gender must be eliminated. All instances of child brides or child marriage, female genital mutilation, and violence against women and girls must be opposed. The girl's rights and sexual and reproductive health must be protected. High-quality education and the chance to reach one's full potential are essential for the development of every girl.

The root cause of poverty must be addressed to achieve development that works for all people. Equal treatment of women and men is essential to accomplishing this goal. While gender equality is important in addressing global poverty, it is not the only factor. While it is true that patriarchy contributes to poverty, it is also important to note that other systems of domination, like colonialism and capitalism, contribute to the perpetuation of poverty in different parts of the world. Hence, all possible causes of poverty must be considered to develop a comprehensive and effective approach to address it (Mbah & Oti, (2015).

GDP has long been used as a primary measure of economic growth and development. Still, it does not consider other factors that contribute to social progress and well-being, such as health, education, environmental sustainability, and social equity. Also, GDP does not capture the distribution of wealth and income within a society, which is important in determining overall well-

being and prosperity. This omission has led to a narrow focus on economic growth at the expense of other important aspects of human development. Economic growth may benefit some individuals or groups while leaving others behind, leading to increased inequality and social unrest (Greve, 2017).

In some cases, policies and practices that promote economic growth may disproportionately benefit men or perpetuate gender inequalities. For example, if women are concentrated in low-paying, insecure jobs, or face discrimination in the labor market, they may not be able to benefit fully from economic growth. As such, many authors from post-development economies have called for alternative paradigms that consider a broader range of factors in evaluating wealth and prosperity. These alternative measures may include indicators such as the Human Development Index (HDI), the Genuine Progress Indicator (GPI), or the Happy Planet Index (HPI), which attempt to capture a more comprehensive picture of social progress and well-being (Giannetti, et al, 2015)

No sustainable development can occur if half the population is denied the opportunity to reach their full potential due to barriers that prohibit them from being productive or having their opinions heard. The future of any country depends on the progress of gender equality; it is in everyone's best interest to work toward that goal. Success involves generating opportunities for girls and women to enjoy their rights and contribute to the growth and economy of their country, shaping their communities and their countries' future (DFID, 2018).

1.2.5. Nigeria – Education & Literacy Levels

Nigeria's educational achievement is lower than expected for a country of such size and economic output, given its significantly high per capita income and status as Africa's largest economy. As a result, on the United Nations Human Development Index, which aims to provide a

straightforward measure of human growth based on people's freedoms to live the lives they choose, Nigeria placed 161 out of 189 countries, well behind other heavily populated African nations.

The HDI also captures other developmental indices such as poverty, inequality, and gender gaps. For example, the 2019 HDI for Nigeria is 0.539. However, when inequality is considered, the HDI falls to 0.348, a decrease of 35.4%, placing it in the same category as countries with low human advancement and high inequality ratios. The HDI is a metric for evaluating long-term progress in three fundamental proportions of human development: a long life, a healthy life, and access to knowledge, which can be quantified by looking at the mean number of years people spend in school for children of school-age entry and a decent standard of living (UNDP, 2020).

According to a UNESCO report on Nigeria, the Net Registration Rate at the primary school level is 56% for girls and 61% for boys, and more than 5.5 million girls are not in school (UNESCO, 2014). Also, a National Population Commission report submitted that 40% of women and 28% of men have never attended school, and dropout rates are highest while they are in the sixth grade of primary school, with girls having a higher average than boys ((NPC) [Nigeria] and ICF, 2019)

Over two-thirds of women in the Northwest and Northeast have no form of schooling, whereas less than fifteen percent of women in the South-South are uneducated. Across Nigeria, especially in the north, girls and women are excluded from education. Nigeria has the world's largest non-schooled population, and it is growing by the day. The overwhelming majority of Nigeria's 10.5 million out-of-school children are female. Girls from the poorest families in North-West and North-East rural areas are most likely never to attend school. For example, 70.8% of 20-29-year-old women in the Northwest are illiterate, while just 9.7% of those in the Southeast are illiterate (British Council, 2014). Sadly, this situation still prevails today. Although the government

and non-governmental organizations have made some efforts to increase access to education in Nigeria, particularly for girls, significant challenges remain.

According to the latest figures from the UNESCO Institute for Statistics, there are still an estimated 10.1 million out-of-school children in Nigeria, the majority of whom are girls. Girls from rural areas and poor communities continue to face major obstacles to accessing education, including lack of infrastructure, poverty, child marriage, and gender discrimination (UNESCO, 2022).

Moreover, recent reports indicate that the COVID-19 pandemic has exacerbated these challenges, with school closures and economic hardship disproportionately affecting girls' education (UNESCO, 2020). The 2020 Global Education Monitoring Report warned that up to 20 million girls may not return to school after the pandemic, and Nigeria is among the countries at greatest risk (Global Partnership for Education, 2021)

Literacy rates vary significantly by region, socioeconomic status, gender, and age. The southern regions have the highest literacy rates and the narrowest gap between male and female literacy rates. In contrast, in the northern regions of the country, literacy rates were lower over all while the gender disparity rate was higher.

The gender disparities in literacy rates reflect historical and ongoing disparities in enrollment and completion of elementary education. Girls have a high risk of dropping out of elementary school and are less likely than boys to transition to secondary school and complete lower secondary education. Poverty, gender norms, and traditional practices, such as early marriage, increase the likelihood of dropping out of school. Additionally, profoundly rooted inequality based on socioeconomic status, race, place of residence, and disability exacerbate gender disparities in education (Koissy-Kpein, 2020). Children from the poorest households are

considerably less likely to ever enroll in school. Young women from the wealthiest 20% of households are four times more likely to be literate than those from the poorest 20% (UNESCO, 2015). The factors contributing to these low literacy levels are insufficient physical facilities, challenges accessing quality sanitation, a lack of textbooks, and the inadequacy of well-trained teachers. Living in a rural location, where poverty and traditional behaviors are aggravated by the long distances to school, is another factor that contributes to an increased risk.

1.2.6. *The Gbagyi People*

I have selected the Gbagyi people of Abuja as my focal point of study for various compelling reasons. Firstly, the cultural and socioeconomic characteristics of the Gbagyi people share noticeable resemblances with those of Northern Nigeria. Additionally, the communities within the Bwari region of Abuja boast adherents of all major religions widely practiced in Nigeria, which can aid in determining which practices are offshoots of religion and which are derived solely from customary practices.

Moreover, the subjugation of women in Gbagyi culture mirrors the cultural traditions of the Gbagyi people, rendering it a subject of significant interest to explore the impact of patriarchy on Gbagyi women. The Gbagyi have a deeply rooted culture and belief system that places women in a position of servitude to men on a higher level of significance than other tribes, allowing for the dominance of the patriarchal order (Ayuba, 2016).

Lastly, the cultural and belief system of the Gbagyi people is captivating and warrants scrutiny. For example, traditional beliefs include the custom of leaving the carriage of heavy loads to women only because of the belief that their gods forbid men from carrying weights. Consequently, only their women are mandated to carry all the heavyweights, which they do on their shoulders and backs (Abiola, 2020). Through a comprehensive examination of the cultural

practices and social norms of the Gbagyi people, the research aims to shed light on the experiences of Gbagyi women and the potential for progress towards gender equality within the community.

Gbagyi or Agbari (plural: Agbagyi/Agbari) refers to the Gbagyi/Gbari people and their language, who are primarily located in Central Nigeria and includes approximately 5 million people. The Gbagyi are dispersed throughout Niger, the Federal Capital Territory of Abuja, the state of Kogi, and the state of Kaduna, amongst other locations. The Gbagyi are also present in the Nasarawa region of central Nigeria. In Nigeria's central belt and the Federal Capital Territory, the Gbagyi/Gbari are the most numerous indigenous and ethnic communities (Orisaremi, 2020). Although Gbagyi/Gbari people are primarily farmers, some Gbagyi/Gbari are interested in clay sculpting and pottery. The Gbagyi/Gbari are adept at mixing clay to create decorative household items such as vases and other ornamental objects. They also produce traditional arts and crafts items such as mortar and pestles made out of ceramics and wood (Abiola, 2020).

While the Gbagyi who live in towns and cities are relatively modernized, the vast majority of Gbagyi who reside in rural areas are typically rooted in tradition, which includes male leadership. The Gbagyi/Gbari have historically observed a patrilineal kinship structure, which is still in use today. The lowest level of authority resides in the extended family compound, which the eldest male leads. The highest level of power in the Gbagyi/Gbari community is represented by the Esu/Osu (king), whose leadership is supported and aided by a group of elders. Although the Gbagyi are becoming more receptive to modern clothing, medical care, and attitudes toward modern livelihoods, many rural Gbagyi consider education less valuable, as indicated by the low high school graduation rates (Ayuba, 2016).

Patriarchy is the dominant social order amongst the Gbagyi people. They are not the only people in Nigeria who hold the concept that males are superior to women; patriarchy is the

predominate social order in Nigeria. Educational opportunities are of minimal importance to the Gbagyi people. Because they are primarily farmers, they consider education a waste of their valuable time and human resources (The Joshua Project, 2016). The above scenario suggests that if Gbagyi boys are hard-pressed to go to school, then marginalized Gbagyi girls have almost no access to education.

1.3. Statement of the Research Problem

In many developing nations, like Nigeria, gender discrimination and girl's lack of access to school continue to be serious issues. Many female children in rural areas continue to encounter substantial obstacles that prevent them from receiving a proper education, despite attempts to promote gender equality and education for everyone. This study attempts to look into the amount of gender discrimination against female children in Gbagyi land, in FCT, Nigeria, and how it affects their ability to obtain education. In addition to examining the role played by government programs and policies in advancing gender equality and education, the study will look at the cultural and social aspects of gender discrimination in the community. This research aims to give insights and recommendations that can guide policies and initiatives aiming at enhancing access to education for all children, regardless of their gender, by highlighting the problems experienced by female children in the Gbagyi community.

1.4. General Objectives

The purpose of this research on gender inequality in Nigeria is to analyze how society views gender and how this perception affects the country's economic growth and social progress. This study examines power dynamics in social groupings, institutions, and representation systems from a socio-historical and current perspective. Furthermore, to fully grasp the significance of

gender in power and socioeconomic advancement, the study also examines the intersections of privilege and oppression depending on gender, ethnicity, and country.

Furthermore, the study aims to acquire a self-reflective understanding of the politics and ethics of knowledge production, including the role of social and political contexts, and to identify the knowledge gaps and partiality that influence gender dynamics. Finally, this study seeks to situate gender studies in various place-based contexts, including rural, local, community, transnational, and global contexts, focusing on the Northern regions of Nigeria.

1.5.1 Specific Objectives

The study seeks to achieve these specific objectives:

1. To explore the manifestations of gender discrimination processes specific to the Gbagyi people in Nigeria.
2. To identify ways people can challenge gender discrimination by attaining quality education.
3. To assess how to successfully implement educational programs and projects to facilitate the societal advancement of the Gbagyi people.

1.5.2. Research questions

The research aims to answer the following questions:

1. What are the specific manifestations of gender discrimination amongst the Gbagyi people?
2. How can gender discrimination in education be challenged?
3. How can educational programs and projects to aid the societal advancement of the Gbagyi people be implemented successfully?

1.6. Research Justification

In the world's poorest nations, women outnumber men, making gender equality a crucial aspect of the development process because it can facilitate the development of significantly more people (Jayachandran, 2015). Specifically, the World Development Report 2012 highlights the importance of addressing the persistent constraints and barriers to women's equality, such as economic empowerment, educational gaps, household/societal voice, and violence against women, to increase productivity and improve long-term development outcomes. (Abebe, 2015) As a result, the field of gender studies seeks to learn how different groups of men and women are affected by social norms and power structures. On the other hand, women are less likely than men to hold leadership roles in politics at any level, from the municipal to the national. Targeting interventions requires understanding the unique challenges faced by men and women, boys, and girls, in overcoming poverty (Moser, 1989).

Since it provides empirical knowledge about gender practices, norms, and discourses, gender research contributes to the development and expansion of this discipline. Despite this, men continue to hold more significant sway over political and economic resources such as land, jobs, and traditional leadership positions than women. Realizing and accounting for these gender discrepancies is crucial for human rights, program effectiveness, and socioeconomic development (American Psychological Association, 2011). Furthermore, understanding how people acquire and distribute resources, their capacity for decision-making, and how political processes and societal development affect women and men, boys and girls, is dependent on recognizing these gender relations and the underlying power dynamics (Hurt, 2019). By identifying the socioeconomic and political factors that influence gender relations and gender inequality among the Gbagyi people in

Nigeria and by suggesting strategies that can be used to promote more gender equality, this study can help to accomplish this goal.

1.7. Research Structure

The study paper is broken up into five chapters, each of which focuses on a distinct aspect of the larger research endeavor. O'Leary (2014) suggests segmenting a research paper into sections to improve the document flow and the research's credibility and validity. The first chapter is an introduction to the work, while the second is a study of relevant literature. The methodology chapter describes the steps taken to collect, analyze, and interpret the data. The data gathering and analysis findings are presented in the fourth chapter, along with a discussion to examine and explain the results. The study's findings and suggestions are presented in the fifth chapter. Finally, the report concludes with references and appendices summarizing the supplementary materials.

Chapter 2: Literature Review

2.1. Theoretical Framework

2.1.1. *Gender Ideology, Equality in Education and Critical Feminism*

According to Kuehnast & Robertson (2018), the concept of gender encompasses more than just the classification of individuals as male or female. It is a learned set of behaviors that permeates actions at the individual, communal, and institutional levels. A gendered mentality involves recognizing and accepting the societal limitations imposed on individuals based on their gender. As communities acquire new knowledge and adapt to changing norms, their attitudes can evolve accordingly. Gender analysis can be a powerful tool in identifying power imbalances within society and facilitating structural changes, which can lead to improvements in governance institutions overall (Kuehnast & Robertson, 2018).

An essential tenet of gender ideology is that men and women are destined to fill distinct societal roles. When people talk about sexism, they usually mean the belief that men and women have different social responsibilities and rights. This model perpetuates the stereotype that males should provide financially for their families. Simultaneously, women are expected to manage the home through their domestic duties. Gender ideology, in a broader sense, refers to the beliefs and practices that justify and sustain gender inequality in influential institutional settings such as homes, schools, and workplaces. What people experience is a direct result of ideologies and choices based on their gender, rooted in distinct domains. People's attitudes and actions in the home, the workplace, and the wider community will all be informed and shaped by their gender ideology. If people's views on gender roles and how responsibilities should be divided evolve, it suggests that their gender ideas have shifted (Davis & Greenstein, 2009)

The influence of gender ideology has been felt even more in access to education. In most developing countries, especially in Africa and Asia, there is an informal institutionalized policy of gender-based segregation. As a result, male children have a far higher chance of enrolling in school and seeing program completion than their female counterparts (Jayachandran, 2015). This phenomenon has an even broader implication. The unequal access to education, created and bolstered by society's acceptance of gender roles and responsibilities, further shapes marriage, family patterns, and socioeconomic placement. Female children denied equal access to education like their male counterparts end up herded into marriage (Philipose, Toure, & Verhuist, 2018).

A joint United Nations Population Fund (UNPF) and United Nations Children's Emergency Fund (UNICEF) publication suggests that one of the most considerable challenges facing west and central Africa has been and is still child marriage. This practice has an immense negative impact on education, sexual and reproductive health and the full development of young adults and teenagers. According to the report, almost 60 million girls and young women, or 41% of the population, were married before they turned 18 in West and Central Africa ". Furthermore, "Nigeria, the region's most populated nation, also has the most remarkable rate of child marriage. Of Africa's estimated 42 million child brides, 40 percent are located in Nigeria (Philipose, Toure, & Verhuist, 2018).

Extensive research in the west and central African regions has shown that poverty and rural dwelling strongly effect the number of child marriages. This phenomenon is three times more prevalent among the destitute than among the wealthiest in the region. According to the UNICEF and UNFPA report, in Nigeria, over 80% of young women living in poverty were given out as child brides compared to only 10% among the rich. Child marriage comes with problems, especially for the young female children herded into it. Most significantly, it almost certainly

forecloses the possibility of continuing in school and attaining the necessary qualifications for the careers they dreamt of for young girls. The above statistics portend the urgency and importance of deep investments in female children's education as a quick way to end the scourge of child marriage.

Marxism is a theoretical framework that aims to establish a society that is free from social class distinctions and where individuals work towards the collective welfare of all. This ideology asserts that private ownership of property, capitalism, and social inequality are significant obstacles to achieving this goal. Therefore, Marxism calls for the elimination of these structures in order to create a society where all individuals have equal access to resources and opportunities; a classless society in which everyone works together for the benefit of the entire community (Marx & Engels, 1996).

On the other hand, Feminism is a movement that strives to liberate women from gender-based discrimination, which perpetuates the belief that men are superior to women and relegates women to a subordinate position in society. This ideology contends that traditional social practices and beliefs are inherently biased against women and seeks to eliminate them. Feminism aims to create a more egalitarian society by eradicating the sexist beliefs, practices, and institutions that sustain the gender hierarchy. The ultimate goal of feminism is to empower women to achieve their full potential and enjoy equal rights and opportunities in all aspects of life: to eliminate discriminatory ideologies and practices that uphold male superiority and subjugate women, in order to create a more equitable and just society (Chodorow, 1989).

Marxism and feminism share a common focus on the struggle against social oppression and inequality. Both ideologies recognize that certain groups in society, whether based on class, gender, or other factors, are systematically disadvantaged by existing social structures and cultural

practices. Marxism and Feminism also aim to challenge the dominant power structures and advocate for a more equitable distribution of resources and opportunities. While Marxism primarily focuses on economic class struggle and advocates for a classless society, Feminism places greater emphasis on gender oppression and advocates for gender equality. However, both ideologies recognize the interconnectedness of different forms of oppression and seek to create a society that is free from all forms of oppression, including sexism, racism, homophobia, and other forms of discrimination.

The root cause of patriarchal oppression lies in the disparities between sexes. Feminist theory takes a resolute stance against gender inequality and role stereotyping, emphasizing the crucial role played by the social construction of gender. In contrast, Marxist theory posits that restrictive socio-normative standards arise from ideological indoctrination. Feminist concepts such as sexism, discrimination against women, and women's empowerment occupy a central position in this discourse, highlighting the need for concerted efforts towards gender equality and the dismantling of patriarchal power structures (Chodorow, 1989).

Critical feminism acknowledges that gender oppression is deeply embedded in social structures and institutions in developing countries, going beyond individual attitudes or behaviors. Patriarchy is the system of male domination and female subordination that operates in many developing countries, where women face significant barriers to accessing education, healthcare, political representation, and economic opportunities. Critical feminists seek to challenge these structures and systems of oppression by examining how they intersect with other forms of oppression such as race, class, and religion (Beck et al., 2022).

Chodorow adds that the instinctive awareness concerning gender roles and responsibilities that we adopt from childhood goes with us into adulthood and, in turn, molds how patterns of

inequality and gender-based segregation are recognized and, of course, rationalized. The frontiers of gender ideology are even being extended in this postmodern era. Topics are being broached in areas that have been avoided because social conditioning disapproves of them. The body of works around gender ideology and Feminism has become so specialized that feminist theories have become widely accepted in many learning faculties as jurisprudence and legal theory (Chodorow, 1989).

2.1.2. Theory of Inclusion, Critical School of Thought and Gender Studies

The inclusion theory is founded on a perception of rights as a universal appanage that everyone should enjoy without discrimination, regardless of gender. It is instructive to note that proponents of the inclusion theory actively propagate its tenets and extend its frontiers. The authors explained the dynamic nature of inclusion when they argued that mainstream schools must design a mechanism that will make learning places conducive for all pupils, with particular attention to those with special needs. In line with their logic, a school is not truly a place of learning until it ensures all students, regardless of needs and abilities, have equal access to qualitative education. Proponents of the inclusion theory are convinced that the aforesaid is the direction every educational institution should run (Clark et al., 1999).

This research will also examine the critical theory from a Marxist viewpoint to unmask normative beliefs that justify social oppression (Marx & Engels, 1996). Critical theory considers social philosophy from the standpoint of insightful appraisal and criticism of society and culture in challenging power structures. It submits that social problems can be more rightly traced to the pervading ideology in society rather than anything individual. This ideology has a more profound influence on society's direction (Geuss, 1981). By correctly identifying the problem as an ideology, efforts can be marshalled toward deconstructing this pervading ideology and substituting it with a

socially responsible one. Writing of a socially responsible ideology refers to an ideology that deconstructs societal problems, highlighting the ills fueled by the opposing ideology and charting a course away from them. When referring to power dynamics and social oppression, a socially responsible ideology seeks to modify people's perception of specific issues to attack those normative values that reinforce the oppression. Non-governmental institutions usually propagate these socially responsible ideologies. Churches have played a crucial role in tearing down the doctrines that some nations use to justify social inequality and discrimination. For instance, liberation theology can be considered to be a socially conscious ideology. It is a religious philosophy that strongly emphasizes the emancipation of the enslaved. Because it advocates for greater autonomy and self-determination for politically oppressed people, it views socioeconomic issues from a social concern for the poor.

Additionally, racism, the social caste system, and prejudice are addressed by liberation theology (Loland, 2021). Its basic tenet is the conviction that men of all races, social classes, and cultural backgrounds are equal before God. It also promotes compassion for the weak and the underprivileged. Finally, the ideological framework of tearing down dominance and segregation in favour of advancing civil liberties and equality is provided by critical theory (Bohman, Flynn, & Celikates, 2019). Critical theory offers a normative, practical, and self-explanatory diagnosis of a societal issue. It identifies the relevant actors and potential solutions; it also offers a different standard for criticism and an achievable objective for social change. As is evident, social transformation continues to be the ultimate goal.

Kuehnast & Robertson introduced aspects of gender and Feminism into the conversation about inclusion theory. However, their most important contribution is arguing how human conflicts shape and reshape gender norms in society. They posited that wars have intensely

impacted women's lives, the roles they have always played in society and the ever-changing duties and obligations that have constantly been thrust on them (Kuehnast & Robertson, 2018). For example, when the smoke of the Second World War cleared, and it was time to rebuild, an acute shortage of workers was discovered. Many men had died during the war along with their skills and knowledge. Women then became responsible for filling these "newfound" roles.

2.2. Manifestation of Gender Discrimination in Organizations

Since the economic condition is crucial in establishing women's social status, ensuring gender equality in the economic sphere is a significant obstacle to developing a cooperative society. According to the authors, economic status is an important factor in analyzing gender discrimination and equality, particularly business-related factors, as businesses are the core unit of the social economy. In addition, in recent years, men have made increasingly more money than women in both public and commercial businesses, indicating that gender discrimination is becoming a contentious issue that must be addressed. Moreover, gender discrimination tends to be less prevalent in public companies due to numerous bureaucratic laws and regulations to prevent unfair hiring in the public sector. In addition, gender discrimination in human resource development implies that all decisions made by Human Resources executives, including hiring, firing, promotion, and training, are based on a person's physiological and social gender rather than his or her work performance or credentials (Shimei et al., 2009). The economic status of women is crucial in determining their social status, and ensuring gender equality in the economic sphere is crucial to developing a cooperative society. In the context of the study, the authors argue that economic status is a significant factor in analyzing gender discrimination and equality, particularly in business-related factors since businesses are the core unit of the social economy (Bohman, Flynn, & Celikates, 2019). Moreover, gender discrimination tends to be less prevalent in public

companies due to numerous bureaucratic laws and regulations to prevent unfair hiring in the public sector. The authors also note that recent years have seen a decline in the wage disparity between male and female employees in both public and commercial businesses, indicating that gender discrimination is becoming a contentious issue that must be addressed (Loland, 2021). In addition, the authors point out that gender discrimination in human resource development implies that all decisions made by Human Resources executives, including hiring, firing, promotion, and training, are based on a person's physiological and social gender rather than their work performance or credentials. Therefore, it is crucial to consider the economic dimension when studying gender discrimination in organizations.

2.2.1. Recruitment Gender Discrimination

The authors noted that recruitment is critical in each organization since it impacts human resources development and distribution. Therefore, gender discrimination during recruitment can significantly impact women's human resource development. In organizations where gender discrimination exists, recruitment choices are made based on gender features rather than professional qualifications. Recruitment can be divided into two sections: choosing a particular applicant and finding a job position for the same applicant. In this case, the manifestation of gender discrimination is likely to occur during the application section, especially to women due to their physiological and social gender features, and all the professional qualifications may be disregarded. During the assignment of job positions, female applicants are likely to be placed in lower job positions despite their professional qualifications, which is an essential manifestation of gender discrimination. Recruitment bias against women can harm a company's ability to hire top talent, especially when the unique abilities of female applicants are overlooked (Shimei et al., 2009). The economic status of women is crucial in determining their social status, and ensuring

gender equality in the economic sphere is crucial to developing a cooperative society. In the context of the study, the authors argue that economic status is a significant factor in analyzing gender discrimination and equality, particularly in business-related factors since businesses are the core unit of the social economy (Bohman, Flynn, & Celikates, 2019).

2.2.2. Occupational Gender Segregation

The authors said that studying gender differences in the workplace, specifically occupational gender segregation, has been a significant step forward in studying discrimination based on gender. The authors argue that gender segregation in the workplace occurs when women are discouraged from applying for specific jobs because men traditionally hold them. In other situations, men avoid hiring women because of the high salary or the extensive use of technology involved. The more a culture promotes gender segregation in the workplace, the deeper ingrained the problems of gender inequality are likely to become. When more men than women work in a particular sector, it is an example of occupational gender segregation. Similarly, gender segregation in the workplace might become apparent in cases of occupational captivity. For women, "occupational confinement" refers to their limited opportunities to advance in their careers or switch to new fields. (Shimei et al., 2009).

2.2.3. Glass Ceiling

Shimei et al noted that the idea of a glass ceiling is a manifestation of gender discrimination in human resource development. In this case, the glass ceiling refers to a situation whereby particular organizational behaviour are acceptable when conducted by men and unacceptable when conducted by women. In most cases, the glass ceiling prevents women who thrive well in middle management from also thriving in top management. Essentially, the glass ceiling ensures that

women managers face more obstacles in their work when promoted to top management than men (Shimei et al., 2009).

2.2.4. *Salary Gender Discrimination*

Shimei et al explain that salary discrimination has a significant and direct impact on the economic conditions of women in society. According to the authors, there are two ways salary differences can occur within an organization: legitimate and illegitimate. In this case, the legitimate way can occur when women are less productive than men, and the illegitimate way can occur when salary differences are solely the result of gender discrimination. In addition, an organization's policies and traditions may result in female employees earning a lower salary than male employees, even though both genders possess comparable education and qualifications. In other instances, salary discrimination against women can occur when they are given fewer opportunities to work in high-powered positions or when their expectations are lowered due to their lower salaries. In general, salary gender discrimination is based on the notion that women are paid less for the same work men perform (Shimei et al., 2009).

2.3. Feminism Theories and their Relationship to Gender Discrimination

Several feminist theories can be linked to gender discrimination, which include Liberal Feminism, Marxist Feminism, Socialist Feminism, and Development Feminism. Each theoretical perspective is characterized in greater detail by Lorber. Sources of gender inequality, politics, a critique of the theory, and its contributions are listed in bullet points within the individual theoretical perspective (Lorber, 2010)

2.3.1 *Liberal Feminism*

According to Liberal Feminism, gender differences cannot be attributed to biology. Therefore, men and women are the same, with their shared human values overcoming their creative differences. Therefore, Liberal Feminists argue that there should be no gender discrimination because men and women are not different. In an ideal world, Liberal Feminists contend that women should enjoy the same educational and professional opportunities as men. Liberal Feminists have waged notable campaigns against gendered job markets, unequal pay, and inadequate representation of women in political, professional, and cultural organizations. In addition, Liberal Feminists argue that both men and women have the freedom to choose the career paths they feel is suitable for them and avoid the traditional ideas that women should focus on nursing, teaching, and secretarial work while men should focus on engineering, law enforcement, and construction. In a perfect world, Liberal Feminists would advocate for such affirmative actions to ensure the prevalence of gender equality in society. In addition, Liberal Feminists assert that gender discrimination should not exist, particularly when women are prevented from making decisions regarding reproductive health issues such as abortion. Lorber concludes that although Liberal Feminism asserts that men and women are the same, it is necessary to acknowledge that men and women are inherently different; however, this does not imply that women are subordinate to men (Lorber, 2010).

Liberal feminism is a school of thought within the larger field of feminist studies that is largely acknowledged as having a significant impact on the development of modern concepts of gender equality (Browne, 2016). The movement began in the latter half of the 19th century and the early part of the 20th century as a reaction to the restricted rights and possibilities that women had at the time. Liberal Feminists believe that the subjugation of women is mostly the product of

cultural and social views, and not any fundamental biological distinctions between men and women. This view is held by liberal feminists. They contend that gender roles are not irrevocable and that women should have the autonomy to select their own courses of action throughout their lives.

One of the major tenets of Liberal Feminism is the idea that there should be no such thing as gender discrimination, and that men and women should have the same rights and opportunities. This involves having equal access to educational opportunities and jobs, in addition to receiving equal compensation for equivalent effort. Liberal Feminists have advocated for the elimination of gendered job markets, which are labor markets where certain professions are dominated by either men or women, as well as the elimination of obstacles that impede women from rising in their careers. Liberal Feminists oppose conventional gender roles that restrict women to specific vocations while men are encouraged to pursue others. This position goes hand in hand with their advocacy for equal employment opportunities in the workplace (Ejukonemu, 2018). They say that women should be able to determine their own professional routes and that gender should not be a factor in deciding what professions they can or cannot perform. Furthermore, they believe that women should have the freedom to choose their own childcare arrangements. Liberal feminists, in an ideal world, would fight for positive steps to achieve gender equality in society, including reproductive health concerns such as abortion. This would be the case in an ideal world.

The concept that gender differences should not be exploited as an excuse for unequal treatment is one of the most fundamental contributions that Liberal Feminism has made to the feminist movement. Liberal Feminism does not mean that women should be submissive to men, even though it recognizes the fact that men and women have fundamental differences. Instead, it claims that people of both sexes should have the same rights and opportunities in society. This

involves the freedom to make choices about one's own body and reproductive health, free from intervention from the government or any other external influences. In general, liberal feminism is a significant school of feminist thought that has made significant contributions to the development of modern concepts of gender equality. Its rejection of conventional gender roles has helped to dismantle obstacles that restrict women's choices and possibilities, and its focus on equal rights and opportunities for women has been crucial in the advancement of women's rights across the globe.

2.3.2. *Marxist and Socialist Feminism*

Marxist feminists argue that gender discrimination occurs when all the work performed by housewives at home, such as childcare and cooking, is unpaid because it contributes to their husbands' success. In this instance, Marxists and socialist feminists argue that women are used as reserve of cheap labor, whereby they take jobs which they are not allowed to do when men are available to do it, for example, during the World wars (Armstrong, 2020).

In this situation, wives are expected to work twice as much as men, especially if they are expected to provide income for the family's basic needs and are also expected to perform wifely duties that include domestic duties. Marxist Feminists of the modern era have argued that providing paid maternity leaves and affordable childcare reduces gender discrimination within the family unit. However, this solution absolves fathers of responsibility, contrary to the original intent of such financial packages. To ensure gender equality within the family, feminists in countries such as Norway have advocated for allocating a portion of childcare costs to the father (Lorber, 2010).

2.3.3. *Development Feminism*

According to Lorber (2010), women in the developing nations of Africa, Latin America, and Central America typically reside in rural areas where they engage in subsistence agriculture, which typically increases the income of their urban-dwelling or urban-working husbands. This gendered division of labor in developing nations results from lengthy periods of colonialism. Under colonialism, men were preferred as agricultural workers, while women were left to fend for themselves in rural areas. The Development Feminist theory was developed as a response to this inequality; its central tenet is that women have earned the right to govern society's resources and hold positions of authority because they are expected to provide for its most fundamental necessities, such as food. Furthermore, development feminism contends that women should have control over the production components and a better social status than males if they are to supply all the food. Additionally, Development feminists generally stand against child marriage, female genital mutilation, dowry, and infanticide. Feminists who believe in women's inherent entitlement to material resources stress the importance of women achieving financial security, retaining their self-determination, and being actively involved in political life.

2.3.4. *Radical Feminism*

Lorber (2010) explains that radical Feminism began with women's groups discussing childbirth, menopause, menstruation, housework, and satisfying a man's sexual and emotional needs. During these forums, the women developed the theory that patriarchy is difficult to eradicate because it is ingrained in men's minds, arguing that women are inferior to men. In this instance, radical feminists asserted that patriarchy could only be eradicated if women formed non-hierarchical, women-only communities where they could live free from oppression and male

threats. Idealistically, Radical Feminism has expanded to include women-only healthcare facilities, legal consultations, counselling, religions, and other women-only economic groups. According to radical feminists, the male-dominated society's values, such as competitiveness, aggression, objectivity, and control, are useless, and only values such as caring, sharing, intimacy, warmth, and persuasion are beneficial. Therefore, Radical Feminists contend that gender discrimination and inequality can be eradicated from society if it adopts feminist values and issues of war, poverty, child abuse, and rape.

2.3.5. *Lesbian Feminism*

Lorber (2010) explains that Lesbian Feminism typically promotes sexual relationships between women to prevent sexual exploitation and oppression by men. In this instance, the primary argument is that heterosexual relationships are abusive because men possess greater sexual power than women. Lesbian Feminism contends that men typically turn to women for emotional support, whereas women turn to other women for emotional support. Therefore, Lesbian Feminism disregards the value of men in society, as lesbians can satisfy their own sexual and emotional needs. Idealistically, Lesbian Feminists view men as the enemy, whose primary objective is to exploit them sexually due to their lack of gentleness, care, and love, which can be provided by other women. Idealistically, the central idea is that gender inequality exists in heterosexual relationships due to women's exploitation; therefore, lesbianism is the key to eliminating these gender inequalities in society.

2.3.6. *Psychoanalytic Feminism*

Women's desire for ongoing emotional connection is the primary source of men's dominance over women, according to Psychoanalytic Feminism. The central tenet of the maternal

effect theory is that moms profoundly affect their daughters' emotional development. However, men are held to a different standard because of their bond with their fathers and the pressure to establish a sense of masculinity. Because women's caring nature renders them emotionally vulnerable and obedient to men, Psychoanalytic feminists say that men need to participate in child-rearing to ensure that both sexes learn these critical abilities. In this case, achieving gender parity requires males to develop emotional intelligence and take on more of the caregiving responsibilities traditionally held by women, especially in the area of children (Lorber, 2010).

2.3.7. *Standpoint Feminism*

Again, Standpoint Feminism asserts that women's opinions differ from men's because women see the world from a different vantage point. In scientific research, for example, men's opinions and knowledge are always attributed to the universe and considered objective. On the other hand, women are more realistic and grounded since they are more subjective and believe scientific knowledge is derived from personal experience. Idealistically, Standpoint Feminism argues that women's opinions on significant societal issues should be heard, especially in science, education, and politics, where their knowledge is more grounded in the world and the reality of the situations (Lorber, 2010)

2.3.8. *Multi-Ethnic Feminism*

The term “Multicultural Feminism” refers to a literature and practice of Feminism, initially developed by Third World women, that parallels but also questions Liberal Feminism, which is a predominantly Western phenomenon. According to Lâm (2011), Multicultural Feminism promotes gender equality and individual rights for all females, especially within a cultural context. Multicultural Feminism aims, ideally, to address issues regarding the external and internal power

over women based on different cultures. Notably, Liberal Feminists typically disregard gender disparities based on race and ethnicity. Most of the time, Multicultural Feminists strive to empower women within their communities. Idealistically, some of the values, policies and rights accorded to women cannot empower women in specific racial or ethnic communities. For instance, women's rights in Third-World nations cannot be respected if the community holds a low position in the global community and politics. Therefore, Multicultural Feminists advocate for the rights of women and gender equality based on the realities of the community where women are located.

2.3.9. *Social Construction Feminism*

Social Construction Feminism focuses primarily on gendered social order. This theory asserts that, ideally, all social organizations distribute their powers, resources, and benefits according to gender. In a perfect society, women and men are viewed as distinct individuals, which justifies their differential treatment. The belief that gender inequality is a natural phenomenon crucially justifies the gendered social structure. In this instance, the gendered social structure begins with the roles assigned to men and women within the family unit, with women responsible for childcare and domestic duties. Social construction feminists typically view religion, the law, and medicine as solutions to gender stereotyping because they view gender inequality as sinful, illegal, and illogical (Lorber, 2010).

2.4. Girls' Education in Africa

2.4.1. *Girl-Child*

According to Offorma (2009), a girl-child is any female between the ages of 0 and 18 who has not yet reached maturity. In the context of Africa, a girl's education typically consists of three stages: early childhood (0-5 years), primary education (6-12 years), and secondary education (12-

18 years). During these years, the girl child is typically under the care of her parents or guardians who help her develop her character and behaviours. During this age, the girl-child is typically under the supervision of an adult and learns through repetition, observation, and imitation.

2.4.2. *Concept of Education*

Education ensures that inexperienced individuals are given information to help them grow economically, spiritually, physically, socially, mentally, and emotionally. Education, in theory, should enable people to adopt appropriate attitudes and gain the necessary skills, cognitive functioning, and behaviours to become upright citizens in any given nation. Formal education is usually the result of well-planned and systemic training and learning. Education enables individuals to acquire the knowledge they need to achieve self-actualization and benefit themselves and society. According to the Universal Declaration of Human Rights Article 26, everyone has the right to an education provided at no cost, especially during the early stages of development. Also, everyone should have access to professional education and be required to receive primary education. Finally, parents or guardians have the right to determine the skills or knowledge their children should acquire during their early years (Offorma, 2009).

Every child has the right to an education for numerous reasons. Children are born dependent and must rely on their parents or guardians for survival in the world. Consequently, education is the only way for children to acquire the skills and knowledge necessary to develop independence. According to the writers, the amount and quality of an individual's education determine the extent to which he or she participates in the everyday lifestyle of society. In addition, the older generation should pass on their acquired knowledge and abilities to the younger generation to ensure that the world continues to expand and develop for future generations (Offorma, 2009).

2.4.3. Major Obstacles to Girl-Child Education in Africa

Offorma (2009) identifies access to school, retention & dropout, quality of education, and performance in educational topics as the most significant challenges to educating girls.

1) *Access to education:* Offorma (2009) explains that education accessibility signifies that the female child has access to education, including the convenience and capacity to be trained and acquire knowledge. However, according to Okeke, Nzewi, & Njoku (2008), many Nigerian girls do not have access to education due to child labour, poverty, lack of cash, truancy, fractured homes, and parental death. In addition, Offorma states that more than half of the African population lives below the poverty line, meaning that most female children are excluded from education owing to a lack of resources.

In countries such as Ethiopia, most girls are forced into marriage at the age of eight. In West African nations such as Nigeria, females are employed as domestic servants in impoverished rural households. Moreover, social and cultural considerations are the primary obstacles to education for girls in African nations. For instance, most African families live in poverty; therefore, when deciding whether to educate a child, the boy is always selected because the girl can remain at home and work or marry a wealthy man. Ideologically, the patriarchal framework of African society always chooses the male child to sustain the family's growth; hence the girl-child is disregarded in educational concerns.

Despite having the most vigorous programs to promote education, Series (2005) reveals that both male and female youngsters in Sub-Saharan Africa are poorly educated. Despite initiatives, like the network for enhancing education created by the Forum for African Women's Education (FAWE), female students only spend an over of 2.82 years of their first sixteen years attending school. Conversely, just 46% of female pupils typically complete their primary education.

In contrast, certain nations, such as South Africa, Namibia, and Botswana, have a Gender Equality in Education Index (GEEI) of 60 out of 100, which is an astounding accomplishment. Unfortunately, another group of African nations, including Ghana, Uganda, and Tanzania, have a GEEI score below 60, which has remained steady over the years. There are also significant gender enrollment disparities in African nations, such as Guinea Bissau, where only sixty percent of girls attend school compared to one hundred percent of boys. As a contrast, the enrollment of female students in Mali's rural areas is approximately 29 percent, which is relatively low and indicative of severe gender discrimination in these regions.

2) *Retention/Dropout*: Offorma (2009) notes that by the end of 2002, approximately 24 million girls in Sub-Saharan Africa, including Nigeria, Chad, Tanzania, Eritrea, Ethiopia, Sudan, and DRC, had dropped out of school. Notably, the South Sudan region had the highest proportion of female school dropouts due to the region's recurrent civil battles. According to the writer, just 15% of school-age children were enrolled, and only 1% were female students. In most instances, social and cultural views have caused a high dropout rate among female students in Sub-Saharan African nations. However, the high dropout rate among girls is primarily attributable to inadequate counselling, parental decisions, a lack of work possibilities for educated women, a preference for money, and the lengthy process of obtaining an education.

3) *Quality of Education*: The Jomtien Conference, which occurred in 1990, sought to ensure that all female children were enrolled in school during their first ten years and received a decent education. The primary issue that arose was whether the education supplied to girls was sufficient to secure their success in a male-dominated society. Idealistically, the author of the report said that quality education enhances only the general well-being of the girl-child rather than ensures her academic success. Consequently, child labour, sexual oppression, and corporal

punishment impeded the development of young girls and the provision of proper education (Offorma, 2009).

2.4.4. Approach to Attaining Girl's Education Rights in Africa

Offorma (2009) argues that, over the years, numerous methods have been implemented to ensure that girls have equal education rights. For instance, in 2001, Kenya enacted the Children Act to increase all children's education access. In essence, the Kenyan government would arrest any parent who failed to bring their children to school due to neglect or carelessness. Furthermore, if the parents were found guilty of denying their child's right to an education, they would be sentenced to a maximum of five years in prison. Concurrently, several NGOs have developed in order to combat child marriages in African society. In this instance, NGOs have begun lecturing African parents about educating their daughters rather than pressuring them to marry older men. Additionally, there has been a growth in initiatives for school-based nutrition programs for children, which reduces the expense of enrolling girls in school.

Series, G. E (2005) indicates that several strategies can be employed to ensure every African girl receives an education. First, governments can ensure that the school system provides equal growth possibilities for boys and girls. In this instance, gender disparities in schools should be addressed so that the number of boys and girls in the school system is equal. After establishing Universal Primary Education in 1997, Uganda, for instance, ensured that 93 percent of boys were enrolled in school, compared to 90 percent of girls. At the same time, nations can concentrate on minimizing the expenses associated with enrolling and retaining girls in school. According to Series, G.E. (2005), there are various costs associated with educating a child, both direct costs like school tuition and indirect costs like construction fees, PTA fees, shoes, and uniforms. In this instance, prohibiting indirect school fees can increase girls' participation in formal education.

Notably, indirect expenditures, such as school uniforms, safety, and transportation, are frequently more significant for females than for boys; reducing these prices would increase the number of girls who can attend school. In addition, society should be willing to bear the opportunity expenses that are incurred when a girl is sent to school. In this instance, opportunity costs include the free services provided by girls within their households, like cleaning, cooking, caring for children, and water collecting, among others. Moreover, in the cultural context of Africa, girls are more likely than boys to be selected to care for ailing parents or family members, which may impede girls' ability to attend school. Fundamentally, society must be willing to bear these costs to ensure that girl-children receive the required education and improve their lives.

Improving the quality of education in Africa is another crucial strategy for achieving girls' right to education. According to Series, G. E (2005), reducing the cost of a girl's education is insufficient; additional steps, such as enhancing the quality of education, are necessary in the African context. In this instance, improving the quality of education entails employing more effective teaching strategies, academic materials, curricula, community involvement, and school facilities. Several African nations have initiated projects to improve girls' education quality. For instance, girls are required to enroll in certain nations, and their retention is factored into school and teacher performance evaluations. In addition, several schools have provided gender awareness training to their teachers, which is essential so that they can comprehend the role of an educated woman in society. Also, the communities have developed guidelines for addressing gender-based violence and oppression against girls, particularly in early marriages, and educating pregnant girls. In addition, assigning more female instructors to rural schools to serve as role models for the young girls in the villages is a step that will enhance the education of African girls.

2.4.5. Achieving Gender Equality through Education

Unterhalter, Howell, & Parkes (2019), explains that establishing gender equality via education is one of the most severe aspects of the 2030 sustainable development goals and the human rights agenda (SDGs). In essence, the modern world has realized the importance of educating girls, as it uplifts their families, communities, and nations. Notably, gender equality is a crucial issue in accomplishing the SDGs, as noted by SDG 1 in eradicating extreme poverty, SDG 4 in education, SDG 5 in achieving gender equality and women's rights, and SDG 16 in fostering peaceful, inclusive communities. Furthermore, according to the authors, achieving gender equality via education necessitates establishing equitable organizations with policies, financial plans, and long-term objectives geared toward boosting the achievement of individuals of both sexes (Unterhalter, Howell, & Parkes, 2019).

Unfortunately, in most African nations, gender inequalities contribute to a higher dropout rate among female students. Usually, the political and cultural institutions that exist inside African society, including traditions, conventions, and practices, are enormous obstacles to the education of young girls.

2.4.6. Global Initiatives in Achieving Gender Equality through Education

Unterhalter, Howell, & Parkes (2019) explains why gender equality is advantageous for all members of society, including men and women. According to the authors, achieving gender equality via education necessitates the systematic alteration of institutions, particularly in designing policies and programs. Emphasizing girl-child education, particularly in developing nations, is one of the ways gender equalities can be achieved. Notably, achieving gender equality via education is essential to the human rights agenda, the pursuit of social justice, and the

realization of the 2030 Sustainable Development Goals. Several global frameworks or initiatives have supported the achievement of gender equality through education, including GPE interventions, SDGs, Education 2030, the Convention on the Elimination of All Forms of Discrimination Against Women, the Beijing Declaration and Platforms for Action from the World Conference on Women, and the Commonwealth Platform for Girls Education.

1) Global Partnership for Education (GPE) Interventions: Unterhalter, Howell, & Parkes (2019) report that GPE has donated over \$500,000 to several African nations to support educational planning, including constructing education sector plans using current data. In this instance, GPE intends to undertake educational sector program implementation grants (ESPIGs) of at least \$100 million to ensure gender equality via education. GPE aspires to achieve gender equality through education using a transformative approach in which all aspects of the education system are evaluated. In this scenario, GPE must address all factors influencing girls' education, including access, participation, learning objectives, legislative frameworks, planning procedures, and executive committees. GPE has also cooperated with other groups, such as the United Nations Girls' Education Initiative, which aims to build a gender-sensitive education sector in all countries. In addition to addressing early marriages, which have impeded the progress of girls' education in Africa, GPE and its partners tackle several other significant concerns.

2) Sustainable Development Goals (SDGs): Unterhalter, Howell, & Parkes (2019) highlights that SDGs contains several goals and targets that aim to push for gender equality via education. For example, SDG 4 has seven targets that aim to improve equality through education. In this case, the initial three targets advocate for access to education for all children and adults, both girls and boys, from the primary to the tertiary level. Additionally, target 4 aims to instill skills in all young people and adults, which promotes gender equality. Other targets in SDG 4

include promoting education among all people with disabilities, indigenous communities, and vulnerable regions, promoting numeracy and literacy among all men and women, upgrade of education infrastructure to ensure gender and disability sensitivity in school institutions.

3) *Education 2030*: Education 2030 was created in 2015 to promote gender equality by eliminating gender discrimination in the education system, mainly due to social or cultural practices or economic conditions. Education 2030 essentially promotes the formulation of gender-sensitive laws and strategies to ensure equal access to education for boys and girls. Simultaneously, nations that attended the UNESCO meeting remained committed to combating gender-based violence and oppression in developing nations, which was a significant step towards advancing the Education 2030 agenda (Unterhalter, Howell, & Parkes, 2019).

4) *Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)*: The authors note that during this convention held in 1979 by United Nations General Assembly, several resolutions towards promoting gender equality via education were made. For example, nations promised to place gender challenges as a priority, and women's empowerment would be achieved through education. At the same time, CEDAW came up with a strategic review process to ensure matters concerning women's empowerment would be discussed at the Commission on the Status of Women (CSW) each year in New York. Also, CEDAW came up with the resolution that nations would support the GPE interventions, especially in developing nations with low girl enrollment in schools.

5) *Beijing Declaration and Platform for Action from the World Conference on Women*: The authors note that during this 1995 conference, nations recognized the need to prioritize the achievement of women's rights as a component of universal human rights. In addition, this conference generated the concept of international cooperation to achieve gender equality through

education. Among the primary goals of this conference was the eradication of female illiteracy, the identification of girls' needs in terms of education access, and the prevention of oppression. In 2020, the convention incorporated portions of the SDG into its new objectives, which aim to increase women's participation in global decision-making processes (Unterhalter, Howell, & Parkes, 2019).

6) *Commonwealth, Platform for Girls' Education*: Unterhalter, Howell, & Parkes (2019) notes that at the 2018 Commonwealth summit, the UK government introduced the Platform for Girls' Education, offering over 200 million Euros to help educate over one million girls in Commonwealth countries. Ideally, these funds would be dispersed over twelve years to ensure that gender equality in education is achieved by 2030. This platform will promote gender equality and female education across the globe by ensuring that more girls enroll in school, particularly in developing countries.

2.5. Conclusion

Education is power. It empowers one with the skills and competence required to climb the socioeconomic ladder and remain there. Without education, many dreams will have no means of coming to fruition. It is the bedrock of any meaningful societal advancement and the motivating force for any far-reaching social engineering move. There can be no talk of reordering inter-gender dynamics and tackling gender-based discrimination without addressing education. Inequality in the access to education for women and children is a multi-faceted problem. It has been bolstered by issues like violence against women, sex-related criminality, repressive gender norms, early marriage, multi-dimensional poverty, child and sex trafficking, and many other issues. Though, it has been noted that when people discuss this problem, they give it one broad stroke without looking deeper into the dimensions it takes and how it shapes socioeconomic realities.

Nigeria is one of the most populous countries in Africa, with an estimated population of over 200 million people. In addition, the country has one of the largest economies on the continent. Yet, it still grapples with poverty, inequality, and underdevelopment issues. One of the significant factors contributing to these challenges is the unequal access to education, which is more pronounced in the country's northern region. According to The Arewa House, a regional government-commissioned study, "90% of the population of Nigeria's out-of-school children are found in the Northern region of the country (an estimated 9,523, 669 children)" (Sabo, 2017, p. 131) This high number of out-of-school children is a significant setback for the northern region and the country.

Unequal access to education in the northern region of Nigeria is multi-dimensional. Factors such as poverty, cultural practices, and insecurity contribute to the low literacy rates in the area. Poverty is a significant educational barrier, as many families cannot afford to pay for their children's education. Additionally, cultural practices prioritizing early marriage, child labour, and gender inequality discourage many families from sending their children, especially girls, to school. Finally, insecurity in the region has also contributed to the disruption of education. Many schools have been attacked, and teachers and students have been killed or abducted. The correlation between illiteracy and endemic poverty in the northern region of Nigeria is evident. The lack of education limits the opportunities available to individuals and perpetuates the cycle of poverty. Illiteracy also limits the region's human capital development, which is critical for economic growth and development. Without a skilled workforce, the area cannot attract investments, create jobs, or improve its standard of living. In conclusion, the issue of unequal access to education in Nigeria's northern region is a complex problem that requires a multi-faceted approach. First, the government, civil society organizations, and international partners must work together to address

the underlying causes of the problem and provide access to quality education for all children. This would benefit the region and the entire country by fostering economic growth, social inclusion, and sustainable development.

Bwari society, which is a subset of Nigeria, is a highly patriarchal society that operates in a way that discriminates against women and pushes them to the periphery of decision-making. The cultural values and oppressive normative influences deeply rooted in society are responsible for this discrimination against women and female children. For example, boys are groomed to be breadwinners. In contrast, female children are groomed to be homemakers and provide supportive roles to men. This cultural expectation is so strong that it often discourages girls from pursuing education (Orisaremi, 2020).

In Bwari society, boys receive the finest school funding because education is an investment that will pay off. On the other hand, girls typically get married as soon as they reach puberty, even though it is not technically prohibited for them to pursue an education. Furthermore, in some conservative subcultural models, female children are pledged in marriage to friends and associates to seal friendship and mercantile relationships. This practice is done without the consent of the girl-child, and it is a form of commoditization of women and female children. The discrimination against women in Bwari society is not limited to education. Women are also excluded from decision-making processes and are often relegated to supportive roles. In this patriarchal society, women have little say, and their opinions are often not taken seriously.

To address the discrimination against women and female children in Bwari society, there is a need for a deconstruction of the cultural values and oppressive normative influences that perpetuate this discrimination. The traditional cultural practices and norms that discriminate

against women and female children must be challenged and transformed. In addition, the government, civil society organizations, and international partners must work together to promote gender equality and empower women in society. This can be achieved through education and awareness campaigns that promote gender equality and challenge discriminatory cultural practices (Orisaremi, 2020). In conclusion, the discrimination against women and female children in Bwari society is a complex problem that requires a multi-faceted approach. First, society's cultural values and oppressive normative influences must be challenged and transformed to promote gender equality and empower women. Education and awareness campaigns can be used to promote gender equality and challenge discriminatory cultural practices. By empowering women and promoting gender equality, society can achieve sustainable development and improve the fortune of females in the education arena and society.

Chapter 3: Research Methodology

3.1. Research Philosophy

Essentially, this research used interpretivism research philosophy. The central assumption is that the participants involved have consciousness and different experiences among the various life circumstances within society. Ryan (2018) notes that in interpretivism research philosophy, the researcher's goal is to have a deeper comprehension of the participants' feelings, thoughts, and reasoning regarding a specific research situation or social interactions. One central assumption in the interpretivism research philosophy is that people's lives can only be comprehended from within, which means that people may have different interpretations of the everyday objective reality experienced in society. At the same time, this approach assumes that the situations present within society are created by the people and are not naturally occurring. In this case, this research philosophy suggests that the social aspects of society that affect people do not exist beyond human knowledge.

In interpretivism, the researcher seeks to understand how individuals make sense of the world around them and construct their own meanings and interpretations of their experiences. The researcher explores the participants' perspectives, experiences, and opinions and seeks to understand the social and cultural contexts in which those perspectives and experiences are situated. Interpretivism relies on qualitative research methods such as unstructured interviews, participant observation, and document analysis. Unstructured interviews, in particular, are a popular method in interpretive research, as they allow the researcher to explore participants' subjective experiences and meanings in depth and follow up on topics that emerge during the interview. The role of the researcher in interpretivism is to act as a facilitator or a collaborator rather than an objective observer. The researcher's perspective and interpretations are

acknowledged and examined, and the researcher is open to learning from the participants' perspectives (Ryan, 2018).

3.2. Population, Sampling, and Sample

The focus of this study was the Gbagyi people of the Bwari Area council in the capital city of Nigeria. Hence, this research was limited to individuals staying within the confines of this environment. This area was chosen because it has some remarkable features. For example, adherents of the major religions practiced in Nigeria can be found within these communities. This helped to determine which practices are offshoots of religion and which are derived purely from custom. Furthermore, the Gbagyi people have a deep-seated and remarkable culture and belief system of women's servitude to men on a higher dimension than other tribes, which easily allows for the domination of the female gender (Ayuba, 2016).

Also, participant selection was an essential first step in data collection so that a biased sample pool is not created. A total of 21 interviewees participated in the research. The interviewees were selected from different age groups, social and economic classes, religions, cultures, political affiliations, and gender. Notably, three sets of participants were interviewed: those who passed through a school system successfully, those who never attended school or who dropped out early, and members of the government-funded regulatory bodies, which justifies the number of interviews done in the research. One-on-one campaigns were deployed to select participants. In cases where the respondent was illiterate, an interpreter was used to help interpret the question and the subsequent answers, which were then recorded.

3.3. Research Strategy: Case Study Research Design

A case study research design was used in this study, which required acquiring a deep understanding and knowledge regarding the rates, obstacles, and opportunities that impact the female gender and girl education advancement among the Gbagyi people of Nigeria. Crowe et al. (2011) note that case study research design aims to develop deep and multi-faceted comprehension of complicated issues in the real-life context. According to Sturman (1997), a case study research method is a general term for exploring an individual, group, or phenomenon. Case study research is a method of inquiry. It is a model in a qualitative study in which the researcher investigates a real-life current bounded system (case) or many bounded systems (cases) over time through comprehensive data collection involving multiple sources of information, such as observation, interviews, and questionnaires.

Also, the case study relies heavily on delineating a target environment. Therefore, discussion of case study research must include a predetermined physical area where all the methods and analytic skills planned to deploy will find expression. This research dealt with real-life phenomena within a system bounded by space (Bwari) and time (the present milieu in northern Nigeria). It also developed an in-depth description and analysis of gender discrimination and female children's education among the Gbagyi. The unit of analysis was the Gbagyi people living in the Bwari area council of the federal capital territory of Nigeria.

The first step in case study research is selecting a case to describe and analyze. Then, the researcher will study current life cases in progress to gather accurate information in real-time. The intent of conducting a case study is also essential. The research topic is an instrumental case study to understand a specific issue, problem, or concern. For example, the research problem aims to

provide an in-depth understanding of why women are actively discriminated against and why female children are often relegated to their background when it comes to education.

A case study presents an in-depth understanding of the case and collects and integrates many forms of qualitative data, from interviews to observation to documents to audiovisual. Relying on one data set is not enough to develop this in-depth understanding. Hence, multiple data sources were used, including interviews, observations, and documents. Approaching data analysis in a case study differs and may involve multiple units or single units. In this research, multiple units were considered. Case studies often end with a conclusion formed by the researcher; these are called assertions of general lessons learned from studying the case (Creswell, 2009).

In this research, the case study research design was used to gain insights into the research phenomena, and later, theories were developed regarding the same research phenomena. Ideally, the focus is often on developing a theory that can be used to explain the various behaviours and social interactions among the research population. In this case, several steps were used in conducting case study research design, including defining the case, choosing the case, gathering, and analyzing data, data interpretation, and developing reports findings.

Crowe et al. (2011) explain that the definition of the case usually involves developing research questions based on the present literature and other theoretical frameworks revolving around the research phenomena. Ideally, defining the case involves determining the scope of the research, the start and end periods, the appropriate social group, and the geographical area of study. Also, this step can include identifying the data to be gathered and the major priorities in the data gathering and analysis. Once all these factors are considered, the research can proceed to the next step, which involves choosing the case study. Crowe et al. (2011) explain that in an intrinsic case study research design used in this study, the case is chosen based on its significance and uniqueness

to the researcher's interests. Ideally, in choosing the case, the researcher must have full access to the study subjects, including the study location. At the same time, the researcher must consider the hospitability of the participants to ensure that they are cooperative enough to provide the information required. Moreover, the researcher should consider the risks and challenges related to the study subjects to be included in the study. For example, ethical considerations and confidentiality must be considered, and the study subjects must be aware of these issues to make an informed decision about participating in the study.

*Table 3.3.1:
Potential challenges and preventive actions when conducting case study research.
(Creswell, 2009).*

Potential challenges	Preventive actions
Choosing the incorrect case which results in a lack of theoretical generalization	A deep knowledge of theoretical concepts is enough to justify the case choices.
Gathering high volumes of data which may be insignificant in the study	The goal is to collect data following the study questions.
Setting irrelevant boundaries in the research	Have clear definitions of the scope of the case study.
Ethical issues	Retain the confidentiality of the participants, including seeking their consent
Comparison with theoretical concepts	Inclusion of emergent and unexpected themes in the study.

3.4. Data Collection: Interviews

Crowe et al. (2011) explain that the case study research design aims to use several data sources and usually includes either quantitative methods, such as questionnaires or qualitative methods, such as interviews or focus groups. In this research, the use of interviews to collect the data was applied: 21 participants aged between 15 years and 65 years were selected from the target

population; 15 females and 6 males. Ideally, the case study research design aims to source data from different people, especially in a qualitative study, to boost the internal validity of the research. The central assumption in this method is that the responses given by the participants will result in the same findings. At the same time, the use of several sources ensures that the researcher develops a holistic view of the research phenomena.

Interviews are common approaches to gathering data for research purposes. They are methods of data collection used by researchers to garner various information to help them arrive at their objective outcome. Interviews can be structured and unstructured, also known as formal or informal. Structured interviews are made up of standardized and premeditated questions, which apply to the quantitative research approach. In contrast, unstructured interviews are spontaneous, not calculated, and usually used for qualitative data collection (Formplus, 2021).

Since this research is qualitative, the researcher adopted unstructured interviews as a critical instrument of primary data sources. In unstructured interviews, the approach is in-depth and detailed. The researcher does not follow standardized questions; different research questions are developed for each participant. These questions leave room for observation; they are open-ended and allow the respondent to be as detailed and descriptive as possible. This interview format is more of an informal conversation between the researcher and the subject being interviewed. It allows for rapport, revealing vital information, thoughts, and ideas on complex issues like gender discrimination amongst the Gbagyi people. In addition, unstructured interviews allow for flexibility and qualitative observation. It gives the respondent room to explore different perspectives, which aids in a rich array of data gathering or information for the interviewer (Formplus, 2021).

Seidman, in his book, while describing an interview, submitted that the overarching objective of an interview is the understanding of the lived experience of other people and the meaning those people make of such experiences (Seidman, 2013). Specific interview techniques can ensure that the researcher's sentiment does not taint the data collected. Unstructured interviews can be subjective and harder to analyze than structured interviews. It is more time-consuming and consumes more resources. It generates quantities of data that can be difficult to study, interpret and categorize.

To avoid the pitfalls above when conducting unstructured interviews, the researcher must avoid leading questions that can tilt the respondent towards a particular stance or direction, leading to bias. Instead, respondents must be able to freely communicate their feelings, opinions, ideas, and thoughts. The researcher must also be willing to probe beyond the initial answers by asking follow-up questions to reveal more information. The researcher must also watch for inconsistencies or contradictions and explore further to clarify or resolve them. Finally, the researcher should record the data being gleaned or obtained or document the information as accurately as possible to gain valuable insight (Formplus, 2021). The tools commonly used are audio recorders, video recorders, and telephones.

3.5. Data Analysis: Thematic Analysis

Transcripts of the interviews were analyzed using thematic qualitative analysis in this study. First and foremost, the interview transcripts were carefully analyzed, and important themes pertinent to the study's goals were found. The second step involved interview coding, which involved matching important themes to different interview extracts. The thematic analysis was typically performed in two steps: identifying the key themes and coding. Finally, the different

respondent responses were compared after completing each interview's theme analysis, and conclusions or explanations were generated to ensure the study questions were addressed.

According to Joffe (2011), thematic analysis involves reading the interview transcripts and identifying emerging themes or theoretical concepts related to the research objectives. Essentially, interview coding was conducted, whereby the codes were accompanied by their relevant themes. Coding gathers information and insight from diverse and complex qualitative data. Coding consists of classifying and labelling data into themes and categories that can be identified to examine their frequency and relationships. Inductive coding is a bottom-up method in which the researcher develops codes from the collected data. This method permits the theory to develop from the raw data available and aids new ideas or concepts in evolving. This research will take an inductive reasoning approach because the topic needs to be as explorative and open-ended as possible to discover the root of the research problem. The coding will start with general observations, interpretations, and measures that lead to specific patterns and uniformities, enabling the researcher to form a tentative hypothesis from all observed within the Gbagyi community. Then, this hypothesis can be further explored before drawing up a general conclusion or theory (Streefkerk, 2019).

Data analysis was deployed using a mix of in vivo and emergent coding. In vivo coding is used to arrange and assemble the data based on the actual words of the interview respondents. In contrast, emergent coding will classify and categorize the information and concept emerging from the data according to themes in a best-suited way (Saldaña, 2013). As a result, data was labelled under broad categories and other categories. For example:

*Table 3.5.1:
Data Analysis Categories, Sub-categories, And Codes*

Broad Category	Social-cultural
Subcategory 1	Gender Discrimination
Codes	Poverty, Patriarchy, Tradition, Early Marriage, Religious Reasons, Illiteracy, Politics, and formal education.

The analysis employed both substantive and structural analysis because the data includes raw data from interviews and documents. There will be a critical look at the language and context of what is being analyzed because the participants interviewed were of varying literacy levels. Some interviewees chose to speak in the local language with the help of an interpreter. In this case, words have specific usage within a language; nuances and contexts matter or the substance of the word spoken may be lost in interpretation (Saldaña, 2013).

Document analysis was also a vital part of case study research. The essence is to give credibility to the research by drawing upon multiple data sources. Observations from the document analysis will help shape and reshape interview questions to collaborate or refute assumptions (Altheide & Schneider, 2017). This analysis also tracked change and development in educational policies related to school enrollment of female children. Content analysis from primary and secondary sources of texts and transcripts (international non-governmental organizations like UNICEF and other agencies) was investigated, and audiovisual materials from public archives and other relevant quarters like the Arewa House and the Ministry of Education were also examined. The data was generated into themes, and these themes were grouped into concepts. Lastly, the researchers analyzed the history and chronology of events during the case period. History was explored through literature reviews to bring out commonalities and trends.

3.6. Data Quality in the Research

Stenfors, Kajamaa, & Bennet (2020) explain that qualitative research uses four factors to assess the data quality: credibility, dependability, confirmability, and transferability. According to the authors, credibility ensures that the research results are trustworthy and plausible, while dependability ensures that the research can produce similar results if repeated in the same settings. In addition, transferability assures that the findings can be applied to another social group or setting, and confirmability ensures a connection between the data and the research conclusions. This research improved credibility by aligning theoretical concepts, research questions, data gathering, data analysis, and research outcomes. At the same time, the dependability of the data was improved by gathering enough data and information through a process that other researchers can use. Additionally, confirmability was improved by providing evidence of how the research findings were found, primarily through interview coding. Lastly, transferability was improved by describing the social setting in which the research was conducted and how it led to identifying the research findings.

3.7. Ethical Considerations for the research

The participants were interviewed privately and digitally after initial contact, and then briefings on the research purpose and appointments were arranged. The researcher ensured adherence to expectations on privacy and consent. The risks in the research are minimal and normal everyday life risks. Anonymous interviews mitigated the risk; the personal details revealed were held confidential. The thesis referred to the participants using pseudonyms to relate their experiences. The researcher has no foreseeable active physical risk since the interviews were conducted virtually at a place and time conducive to participants.

3.8. Research Access

This research will be available to the public since there were no confidentiality issues among the participants. However, the names of the participants are to remain confidential to ensure their opinions and thoughts do not compromise their lives or any other relevant person or group of people.

3.9. Research Challenges & Limitations

Despite the researcher's efforts to mitigate potential challenges through careful study design, ethical research practices, and community engagement, limitations were encountered during the study. Unexpected challenges, such as ongoing political unrest and road insecurity, hindered the researcher's ability to engage with the community as much as they had intended. Additionally, a language barrier was present, and despite the use of an interpreter, it is possible that some data may have been lost in translation. Consent was also an issue, as some individuals declined to participate after initially agreeing. This limited access to their stories and views may have affected the study's outcomes.

Furthermore, the study faced challenges due to limited available data on the Gbagyi people and the focus of the study. The researcher also discovered that the patriarchal nature of the Gbagyi community made gender discrimination a sensitive topic, which caused some male respondents to be defensive. Some participants were cautious about expressing their views, which could have resulted in limited data or biased responses. Cultural bias was also a challenge, as the researcher was not fully familiar with the cultural context of the Gbagyi people. This could have affected the accuracy of the study's findings, despite the rigorous study design, data collection, and analysis procedures. Unintentional bias may have occurred during data collection and analysis, which could

impact the quality and accuracy of the collected data. Also, the research faced financial challenges, especially from participants who demanded payments to provide the necessary information.

The study primarily adopts a case study approach, studying gender inequality and female children's education challenges among the Gbagyi people in Nigeria. Consequently, the study will focus on the Gbagyi people and avoid exceeding the primary study content beyond the Gbagyi people. The study seeks to focus more on gender relations and gender inequality; hence it will seek to adhere to data relevant to the line of study.

When using case studies as a research tool, it is possible to have trouble adapting findings from one case study to other situations. Additionally, there is a possibility of bias, as the researcher's personal beliefs and preferences may impact the research. Finally, persuading readers accustomed to receiving straightforward statistical replies is difficult. Therefore, the study will use interviews as the primary data collection method. However, interview studies have several downsides; interviews may be expensive and time-consuming. Furthermore, interviews call for the researcher and sometimes the interviewee to plan time, which can be challenging to coordinate.

3.10. Summary

*Table 3.10.1.
Summary of Research Methodology*

Objectives	Methods of data collection	Methods of data analysis
To explore the manifestations of gender discrimination processes specific to the Gbagyi people in Nigeria.	Unstructured interviews	Thematic qualitative analysis
To identify ways people can challenge gender discrimination in attaining quality education.	Policy documents/ interviews	Thematic qualitative analysis
To assess how to successfully implement educational programs and projects to facilitate the societal advancement of the Gbagyi people.	Policy Documents and Journals	Thematic qualitative analysis

Chapter 4: Research Findings

4.1. Interviews and Documents Analysis

Objective 1: To explore the manifestations of gender discrimination processes specific to the Gbagyi people in Nigeria.

Code 1: Gender discrimination against girls among the Gbagyi people in Nigeria.

One prominent manifestation of gender discrimination is that women are forced to stay home and perform domestic duties, as indicated in the document below. According to Harris (2016), Nigerian men did not need as high wages as the British because it was believed that Nigerian wives contributed significantly to household finances; however, contributing to the family finances was made as difficult as possible by denying women waged employment because their place was in the home. These sentiments are evident in the interview with *high school graduate1*; the graduate says the Gbagyi community prefers women to stay at the house while men should go to school.

High levels of control over spouses and widows are further indications of gender discrimination against women in the Gbagyi community of Nigeria. In gerontocratic societies like Nigeria, age and gender-based hierarchies intersect, with older men representing the ideal masculine position (in control of wives and offspring) and older women holding a secondary position (above young people of both sexes but below their husbands) (Harris, 2016). An interview with *government employee1* emphasizes this issue by saying that widows often suffer significantly at the hands of their husband's people. This is because widows are expected to support their husband's family, ranging from protecting the family home and property (if applicable) to fighting for their husbands' rights at work. However, *government employee1* assures us that no widows in the Gbagyi community will be taken advantage of or abused thanks to the precautions being taken.

Another central point which showcases gender discrimination in the Gbagyi community is that women are seen as inferior to men. Makama (2013) states that females are viewed as infidels and treated as second-class citizens in Nigeria. As a result, there is a widespread perception that women belong in the home's kitchen. Also, the author says that the average Nigerian woman is seen as an accessible object for prostitution, forced marriage, street hawking, an instrument of wide-range trafficking, and a misfit in society. Furthermore, the girl-child's educational opportunities tend to be restricted by patriarchal attitudes about gender roles, which results in some parents attaching greater importance to boys' education than girls. At the same time, Ejukonemu (2018) claims that historically, in the traditional African society prevalent in Nigeria, women are not only perceived as inferior to men but are also marginalized and denied equal opportunities. Furthermore, as in most parts of Africa, women in Nigeria live in a male-dominated society where the males continuously and persistently relegate the female to the background because society has endorsed this view. While the male child is encouraged to learn a trade or go to school, the female child is given out in marriage at an early age.

Moreover, Abdulhamid et al. (2012) argue that gender disparity is a prominent feature of Nigeria's educational landscape, with girls and women as the disadvantaged. As an extension of this disadvantage, the author argues that mothers and wives are accorded a low social status in many societies, but especially in Nigeria, where they are treated as second-class citizens and consequently suffer from discrimination, ostracism, and economic, cultural, and societal backwardness. During the interview, *teacher2* makes the same argument, that the girl-child is seen to have no real future outside what marriage and child-bearing offer. Under this belief, brilliant female children may be cast aside and unacknowledged because of their gender in the Gbagyi community. The interview with a *government employee2* also reveals that some men believe

women take advantage of their willingness to help around the house, to boss them around and make them do chores that they, as women, should have done, hence tend to avoid the house chores usually. At the same time, *government employee2* said that in Nigeria, there is a general belief that women are inferior to men. This belief is seen in politics, decision-making, and ownership of properties.

Government employee3 stresses this point to illustrate their argument, making statements like, "if there is a meeting in the town square,". both males and females attend, and the men will be seated in seats while the women and children will be instructed to sit on the floor". Moreover, a report from an interview with *high school dropout1* suggests that boys have more leeway than girls. Males are free to engage in sexual activity without fear of repercussion. At the same time, females who try to become sexually self-aware face ridicule and accusations that they were not adequately raised at home. In addition, an interview with *government employee4* showed that maternal health care is not a high priority for the Nigerian government. Women are expected to take whatever comes their way, including substandard maternal health care, and continue with their lives. The father of *high school graduate2* expressed concern in an interview that his daughter would be discriminated against because of her gender. The social norm for a Gbagyi woman, he says, is to get married and have children. To empower women, schools only offer vocational training.

The fact that women are frequently assigned to historically "soft, poorly paid positions" in the Gbagyi Nigerian society is another important indicator of gender inequality; men, on the other hand, are given "challenging, well-paying employment" (Ejukonemu,2018). The author contends that young women may be encouraged to pursue "soft" and generalist careers like teaching, nursing, and secretarial studies, while society views male-only occupations like law, engineering,

and the military, paramilitary services as the sole domain of men. Harris (2016) also asserts that the colonial era's demand for skilled manufacturing labourers attracted southern Nigerians to the city, vastly boosting the Igbo and Yoruba population. Many of their women were employed in peripheral workshops, which were softer jobs, while the males found work in the main facilities. While girls were being educated for domesticity to avoid hard labour, educated men were being offered skilled jobs in the civil service and on the railroads. However, the interviews revealed that men are permitted to prosper in "soft well-paying employment" afforded by formal education, while women are given "hard, low-paying jobs" in the Gbagyi community.

According to the discussion with *government employee2*, women in Gbagyi often handle most household duties. In an interview, *high school graduate2* said that Gbagyi women frequently sell groundnuts on the street while the boys go to class. In addition, *government employee3* revealed that women are expected to carry physical loads and put them on their shoulders rather than men; it is taboo for men to be seen lifting heavy burdens. The issue of forced marriages for women is another sign of gender discrimination in the Gbagyi society. Orisaremi (2020) reports that older and middle-aged participants were more likely to believe that it was unprecedented in the past for girls or women to have a say in whom they married. Therefore, there is discrimination in this situation because the girls were frequently pushed into marriage while boys are left to pursue studies. A similar point is made in the interview with *high school dropout2*, who claims that the Gbagyi community thinks it is part of parents' duties to ensure their children marry people they have chosen for them. Therefore, they believe being married, is more valuable than remaining in school, where the girls might get pregnant before marriage.

Code 2: Poverty and Gender discrimination against girls.

Discrimination based on gender occurs when families with children of different sexes prioritize the needs of the male members of the family over the needs of their female members. Many Nigerians, especially girls and women, lack access to quality education due to a lack of resources, as stated by Makama (2013). Additionally, women in Nigeria are more negatively affected by poverty than males are because of the country's poor commitment to girls' education.. A similar argument comes from the interviews with *high school dropout1* and *high school dropout4*, who state that most females in the Gbagyi community did not attend school since their families had no money. Interviews with *high school dropouts3* also show that women are less likely to get an education in Gbagyi communities because men are viewed as superior.

Female high school student1 also reported that only male students were eligible for educational scholarships in Gbagyi. *High school student2* from the same high school also mentioned that girls who quit school end up being herded into marriage. In addition, *government employees3* disclosed that it is common knowledge in Nigeria, particularly in the Gbagyi community, that fewer female children than male children attend school. Parents sometimes delay investing in their daughters' education when they cannot afford it, likely because they expect their daughters to get married soon anyway.

Code 3: Patriarchy and Gender discrimination against girls.

In the Gbagyi community, patriarchy is one of the leading causes of discrimination against girls. Makama (2013) asserts that patriarchy, a vital component of a traditional community, characterizes Nigerian society. It is a framework of social relationships with a material foundation that permits men to rule over women. As a result, women are frequently discriminated against, mistreated, and kept in the home permanently as domestic help. The author also points out that

Nigerian society is a system of sex-based social stratification and differentiation, which gives men economic advantages while severely restricting the roles and pursuits of women. The marginalization of women in politics, business, the labour market, family, domestic issues, and inheritance is also justified by patriarchy.

According to Ejukonemu (2018), traditional patriarchal behaviours exist where the man is seen as the boss of the family and significantly superior to the woman. Orisaremi (2020) also makes the case that patriarchy ensures that men have power and make decisions in most areas of life, including family and health-related issues. Their female counterparts must follow those decisions even at the risk of losing their lives. Notably, the *high school student*³ who participated in the interview stated that although her mother desired to become a nurse, her grandfather was told not to allow her because if she went to school, she would become pregnant and return home in disgrace. That is what made her mother forgo her education. *Government employee*³ added that sometimes, what happens to stop girls from going to school is that when a girl reaches puberty, her parents may feel that investing in her will be a waste of money because she may not earn enough once married to justify the initial expense. As a result, men have the edge over women because they can continue their education after marriage.

*High school dropout*⁵ claimed that, as a widow, she could not make specific choices for her children's future. Most of the time, her husband's brothers decide what is best for her children. In this instance, the husband's relatives claimed that she could not make decisions for the family because she was a woman. One of the *high school dropouts* also disclosed that after disclosing a desire to study and become a doctor to her father, he told her it was pointless to waste money on such things because girls cannot become physicians. *High school dropout*³ also stated that she could not pursue an education because her father believed that boys would keep the family name

but that girls would marry and have to change their names to their husbands, so her family would not benefit.

Code 4: Culture/ traditions and Gender discrimination against girls.

Culture and traditions are one of the main reasons for discrimination against girls in the Gbagyi Nigerian community. Harris (2016) claims that pre-colonial Nigerian cultural groups were not arranged according to gender in a hierarchical structure where men were regarded as naturally superior. However, they did differentiate the duties and behaviours expected of men and women. According to Makama (2013), tradition, culture, and religion have governed men's and women's relationships for generations and ingrained male dominance into the foundation of social organization and institutions at all levels of leadership. While gender-based duties are sometimes founded in culture, Ejukonemu (2018) asserted that sex roles are biologically set, universal, and immutable. The socialization process instills cultural expectations for male and female behaviour in the Nigerian community. Orisaremi (2020) also mentioned the detrimental effects on women of various gender-related cultural practices by the Gbagyi and other ethnic groups in central Nigeria. For instance, polygamy, forced marriage, the desire for male children, wife labour, violence against women based on gender, patrilineage, and patriarchy have all contributed to gender discrimination.

The same claims were made in response to an interview with *government employee1*, who disclosed that numerous limitations in the Gbagyi tradition prevent women from reaching their full potential or becoming leaders. For example, according to *high school dropout1*, the Gbagyi community thinks women belong in the kitchen, where they should cook, clean, and fetch water. According to *government employee2*, because of some of the expectations that girls encounter, such as weddings and marital births, which are a part of the Gbagyi culture, more boys frequently

continue to secondary school than girls. In addition, a woman cannot become a chief in the Gbagyi village because it is against the culture, according to *high school dropout*³. *Government employee*³ said that if a family has two or three girls, only one will be permitted to attend school while the other one or two will be helping the mother by either going to the farm to gather firewood or getting water from the river.

Many people in the community, according to *teacher*¹, believe that females should choose vocations that will help them support their spouses in marriage rather than continuing their education after the basic primary level. *High school dropout*⁵ further disclosed that, following Gbagyi culture, since their father passed away, the brothers sent the female siblings to work on their farms instead of continuing their education. According to *government worker*⁴, most young women in the community drop out of school after secondary education because the rural population does not see the value in educating females. *Teacher*² said that because the Gbagyi people think that girls will eventually get married and produce children, they do not place much value on schooling. Therefore, Gbagyi girl-children are in elementary school to keep them occupied while they are still young and prepare them for marriage and domestic responsibilities, not to prepare them for future studies.

Code 5: Religion and Gender discrimination against girls

In the Gbagyi Nigerian community, the interpretation of religion is one of the leading causes of discrimination against girls. According to Harris (2016), Christian women were taught that their place was to help their husbands. Also, they cannot aspire to become church and community leaders. Likewise, in Islam, it is believed that the men are tasked with supporting their families as their wives are supposed to remain secluded from outsiders. Makama (2013) argues that religion is used to defend class society, and it discriminates against women. For example,

Sharia law places many restrictions on women's rights. The same arguments regarding religion were also evident in the interview with *government employee3*, who claimed that in Islamic girls cannot participate in the community prayers if they are educated and working in the Nigerian community.

Code 6: Illiteracy causes Gender discrimination against girls among Gbagyi people in Nigeria

In the Gbagyi Nigerian community, illiteracy is one of the leading causes of discrimination against girls. Harris (2016) claims that severe economic hardships were common among these Nigerian families, and the women tried to find ways to earn money within the boundaries of their homes. However, since most were illiterate and lacked the skills to produce marketable goods, the women could not generate income. Even the widows and divorcees were faced with intense pressures, which few could withstand, from neighbours and family members intent on stopping them from taking a job. The same arguments emerged in the interview with *high school dropout3*, who revealed that women not educated in the community were not treated with respect and were left to suffer in their homes.

Code 7: Politics and Gender discrimination against girls.

In the Gbagyi Nigerian community, politics is one of the leading causes of discrimination against girls. According to Makama (2013), there have been several instances of violence against women in Nigeria, including acid baths, killings, rapes, abuse of vulnerable widows, and random assault. However, serious cases, including female circumcision or female mutilation, wife-battery, marital rape, sexual aggravation, verbal and emotional abuse, incest, and termination of employment due to pregnancy, are not seen as worrisome enough to be emphasized in the media and treated seriously by the law enforcement agencies and rulers. The same point is revealed in

the interview with *government employee3*, who said that Gbagyi leaders do not help in matters derailing the community from girl child education.

Code 8: Education and Gender discrimination in the society

One of the best ways to end discrimination against girls in the Gbagyi Nigerian society is through education. Today, women are breaking new ground and making outstanding achievements in every area of human endeavour, including in occupations and professions long thought to be solely for men, according to Ejukonemu (2018). Because of this change, certain nations, like Nigeria, can now brag about having female physicians, pharmacists, engineers, legislators, lawyers, bankers, vice-chancellors, military personnel, pilots, wrestlers, and even commercial automobile drivers. A similar point was raised in an interview with a *high school dropout1*, who stated that the more educated the mothers are in the community, the more likely it is that both girls and boys will attend school. *Government employee2* said that gender equality had been included in the Nigerian educational system, and girls are now taught about menstruation, rape, and how to prevent it. *High school dropout3* said women are treated with tremendous respect in society when educated. *High school student3* agreed that girls should study law because they need to be prepared to stand up for other women's rights.

Objective 2: To assess how to successfully implement educational programs and projects to facilitate the societal advancement of the Gbagyi people.
Code 9: Educational programs and societal advancement.

Educational initiatives started in the Gbagyi village have the potential to advance society, particularly for women, significantly. According to Makama (2013), education enables women to

exert more control over their sexual and reproductive health and to become less reliant on men. Ejukonemu (2018) adds that Western education has enabled and improved their social status by providing women with knowledge, new skills, and competencies. This trend contrasts with the situation in some countries in the past, where women were prohibited from filling specific roles because they were women rather than for a lack of talent or capacity to fill those roles.

In particular, the interview with *government worker*² revealed that education programs teach women skills like knitting, tailoring, and carpentry, especially for women who dropped out of school or could not continue. This has helped these women develop themselves and do something with their lives. *Government employee*³ also disclosed that, after receiving knowledge and education in the community, some women perform better economically than men. Likewise, *government employee*³ has been able to prepare her young daughters for government service with the aid of education for girls. According to *High school dropout*⁵, educating girls is crucial because if they complete their education, find employment, and possibly get married, they can support the family. *High school dropout*³ number three added that it is essential for girls to attend school so that, if they become single, they can support their families and care for themselves and their children.

*Government employee*³ also claimed that girls get pregnant out of wedlock if they do not go to school when they should. However, if the girls can successfully graduate, they become wiser and refuse to get married immediately. *High school Student*³ added that because the world is changing, more individuals are beginning to realize the significance of personal growth. Events in the main Abuja town, a centre for business development, are having a growing impact on the Gbagyi village. The neighbourhood is starting to realize how important education is to stay current globally. *High school dropout*⁸ claimed that she was a living example of how women can be

leaders. She is a high school dropout. She had the idea to start a vigilante organization for security when the Fulani bandits and thugs were terrorizing the market women who sold at night. She also successfully persuaded the appropriate authorities. Furthermore, she asserted that despite being educated, many women lack the confidence to seek justice. *Teacher2* stated that he firmly believes that any community's future depends on the people's overall development, particularly when it comes to improving the educational system and hiring more instructors.

Objective 3: To identify ways people can challenge gender discrimination by attaining quality education.

Code 10: Gender equality among Gbagyi people in Nigeria

Notably, there exist elements of gender equality in the Gbagyi Nigerian community. Firstly, there are more women joining politics within the Nigerian community. This is because the right of women to participate in politics actively is guaranteed by several Nigerian constitutions, according to Makama (2013). However, women's engagement has increased somewhat over the past ten years. At the same time, *high school dropout8* said that she is the leader of the Gbagyi Women's Market Association in the Gbagyi community, ensuring that rights for market women are upheld. Specifically, she promotes fair market prices, the ability to seek compensation for loss and damage of goods, and assurances that women are allowed to trade in peace without fear of harassment.

Additionally, gender equality is beginning to take root in the Gbagyi community. Women are gradually being allowed to marry whomever they choose and at their own time, especially after completing their education. Orisaremi (2020) states that prospective Gbagyi brides today are asked for their input on prospective suitors before their families formally accept them into the family. *Government employee1* argued that once a woman had graduated from the University, she was

good to get married. He emphasized that once a girl is 18 and above, she is eligible to marry, but personal choices also matter in this modern era. For example, some women prefer not to marry until they are financially stable, while others marry when they are above 30 years. According to *government employee3*, most girls today graduate from college between the ages of 20 and 21, and many are willing to get married if they find ready and available men.

Acceptance of women in occupations previously held by men is another sign of gender equality in the Gbagyi community of Nigeria. Ejukonemu (2018) claims that women are gradually gaining ground on men in traditionally male-dominated fields like banking, education, engineering, and public service. According to the most recent enrollment data for schools in Nigeria, there are more female than male students. Women are steadily gaining ground in every known profession—except for politics. The same emotions were also heard in the interview with *government worker1*, who claimed that there are more female teachers in the contemporary Gbagyi community than men. Finally, *government employee2* noted that things have changed due to progress; some men now help their wives to cook and clean as their way of showing support for the womenfolk.

Last but not least, the Gbagyi community is beginning to respect women's rights. In contrast to the past, women can now report rape to human rights offices for thorough inquiry, according to an interview with *government employee2*. In the contemporary Gbagyi culture, it is also acceptable for a woman to construct a house bearing her name if she has the financial means or has been given a fortune by her family. The upbringing of their children falls equally on man and wife. According to *government employee3*, there are more girls than boys in the current Gbagyi school population due to growing recognition of the value of female education. According to *high*

*school dropout*³, more Gbagyi parents agree that women should receive a quality education on par with males and be prepared to support them through college.

4.2. Themes and sub-themes

*Table 4.2 1:
Themes, Sub-themes*

Themes	Sub-themes	Code
Existence of gender discrimination among the Gbagyi people in Nigeria	• Mistreatment of windows among the in-laws • The seclusion of women from attending schools • Introduction of young girls to street hawking • Only women are mandated to carry loads. • Restriction of women to house chores only • Women have no right to own property • Women have no right to politics or leadership • The percentage of males in school is higher than that of females • A strong belief that Jesus Christ was a Gbagygi man • Separation of men and women during community meetings	Code 1
Poverty causes gender discrimination against girls among the Gbagyi people in Nigeria.	• Women were used as sex objects to earn money instead of schooling • Women exempted from schooling due to their parents' lack of money • No educational scholarship for girls • Girls opt to get married to get out of poverty instead of schooling • Poor parents ignore girls' education since they will get married in the future	Code 2
Patriarchy causes gender discrimination against	• Girls are regarded as inferior to boys • Girls denied schooling due to the possibility of pregnancy	Code 3

girls among Gbagyi people in Nigeria	• Unlike men, the belief is that females must forgo an education once married	
Culture and traditions cause gender discrimination against girls among the Gbagyi people in Nigeria	• Traditional restrictions deny women leadership positions • Women are meant to conduct house chores only • Marriages and marital births are more important for girls than education • Women cannot be allowed to be chiefs • Only one girl is chosen to go to school while others conduct house chores and hawking	Code 4
Religion causes gender discrimination against girls among Gbagyi people in Nigeria	• Only boys are introduced to the community's religion and cults • Parents marrying off their daughters due to poor interpretation of religion	Code 5
Illiteracy causes gender discrimination against girls among Gbagyi people in Nigeria	• Uneducated women are mistreated in the community	Code 6
Politics causes gender discrimination against girls among Gbagyi people in Nigeria	• Lack of initiative from leaders to improve girls' education • Lack of opportunities for schooling for the indigenous people • Insecurity and kidnapping disrupt girls' education	Code 7
Education can lower gender discrimination against girls among Gbagyi people in Nigeria	• Educated mothers can ensure all the children attend the schools • Educated women can fight against domestic violence due to human rights awareness • The teaching of gender discrimination and equality lessons in schools • Awareness should be created on how to fight sexual exploitation among women • Educated women earn more respect than uneducated women • Increased level of confidence to debate issues among educated women	Code 8

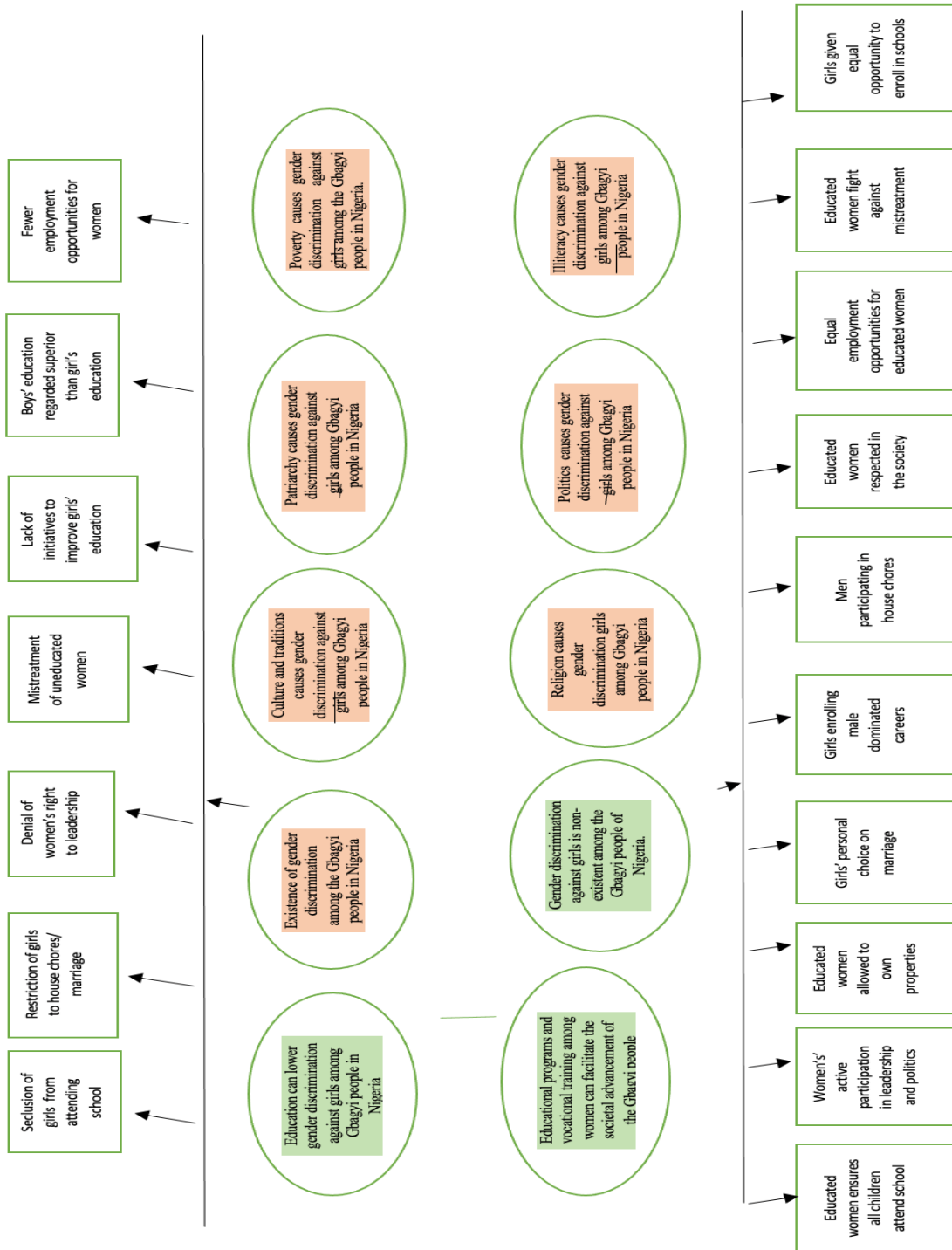
Educational programs and vocational training among women can facilitate the societal advancement of the Gbagyi people.	• Vocational training in tailoring, knitting and carpentry has improved the lives of school dropouts • Schooling can help the community deal with its issues better • Educated mothers can ensure that all children are taken to school • Educated women ensure all the siblings are employed • Educated women are helping in sustaining their families and parents • Educated women can sustain themselves and their families without getting married • Education reduces the chances of early and unwanted pregnancies	Code 9
Gender discrimination against girls is non-existent among the Gbagyi people of Nigeria.	• More female teachers than male teachers • Girls now get married to men of their choosing • Girls get married after completing their tertiary education. • No cases of child trafficking in the community • Property from parents is shared equally among the boys and the girls • Fathers commit to educating all the girls in the family • Raped girls are getting justice from the King after proper investigations • Men help their wives to cook and clean at home • Educated women are allowed to build and own their homes • Both parents are equally responsible for taking care of and teaching their children • Mutual respect is encouraged between spouses in the community+ •	Code 10

4.3. Thematic Map

Table 4.3.1:
Legend: Thematic map analysis

	Themes
	Sub-themes
	Link to sub-themes
	Relationship between themes

Figure 4.3.2 Thematic Map



Chapter 5: Discussion

5.1. Discussion of Findings

Manifestation of gender discrimination in Gbagyi community

This study aimed to examine how social norms and political systems affect the possibilities and lifestyles of different groups of men and women. Women in the Nigerian community are less likely than men to complete primary school and be given a political role at the local, state, national, or international levels. Moreover, compared to men, women have less control over political and economic resources like land, employment, and traditional leadership positions. Recognizing and considering these gender differences in programs and assessments is crucial from the perspective of human rights and maximizing effect and socio-economic development.

Understanding how people acquire and distribute resources, their capacity for decision-making, and how political processes and societal development affect women and men, boys and girls, depends on recognizing these gender relations and the underlying power dynamics. By analyzing the socio-economic and political factors that influence gender relations and gender inequality among the Gbagyi people in Nigeria and suggesting strategies that can be used to promote more gender equality, this research sought to uncover ways to accomplish this goal. Examining instances of gender discrimination unique to the Gbagyi community in Nigeria was one of the main goals of this study.

According to Joshua Project (2016), one of the main barriers to education for Gbagyi women is the traditional gender roles and expectations prioritizing domestic work and child-rearing over education. Women are often expected to marry and start a family at a young age, which can limit their opportunities for education and career development. This is compounded by the lack of access to education and educational facilities, often far from rural areas where the

Gbagyi people live. Another factor that contributes to gender inequality in education is poverty. Many Gbagyi families live in poverty. Education can be expensive, especially for girls who may require additional resources such as school uniforms and supplies. This expense may be too much for a family living in poverty. Additionally, the cultural belief that women should not work outside the home can limit their economic opportunities and make it more difficult for them to afford education. Joshua's project suggests that addressing gender inequality in education among the Gbagyi people requires a multi-faceted approach considering the various cultural, societal, and economic factors contributing to the problem. This varied approach includes investing in education infrastructure in rural areas, creating more economic opportunities for women, and challenging traditional gender roles and expectations.

According to the interviews, there is gender discrimination in the Gbagyi community, and it is evident in decisions like banning girls from going to school, limiting females to housework, denying women the right to leadership, and mistreating uneducated women. Additionally, according to Orisaremi (2020), the Gbagyi and several other ethnic groups in central Nigeria engage in unique gender-related cultural practices that are damaging to the well-being of women. Such behaviours include polygamy, forced marriage, the preference for male children, wife labour, gender-based violence against women, patrilineage, and patriarchy. Additionally, the interviews revealed that women in the Gbagyi community face higher penalties than men if they break the law. For example, when boys misbehave in public, the village elders frequently excuse them, but when girls do the same, they are sometimes ridiculed or abused. In addition, the girls' mothers, but not fathers, are held responsible for their behaviour in public, which is a significant example of gender inequality in the Gbagyi community.

Furthermore, gender inequality is evident in the Gbagyi village because there are little to no efforts to advance girls' education there. The community also views boys' education as superior to girls' education, leading to fewer employment prospects for women. Most interviewees in the Gbagyi community indicated that there is a general belief that girls should not continue their education after completing primary school because they will not contribute anything to society. In this scenario, the community holds that girls should get married as soon as they finish their elementary education because they are solely suitable for being spouses. This bias is consistent with the idea that males are the only ones regarded as community providers. They therefore continue their education in order to guarantee that they get promising careers to support their family. The Gbagyi community comprises many women who assume pivotal roles as caretakers, homemakers, and coordinators. According to Marxist feminists, gender discrimination transpires when homemakers' contributions, including child-rearing and cooking, remain uncompensated and unacknowledged, ultimately benefiting their husbands. However, Gbagyi women's input towards the community's economic and social development is considerably lower than the input of men. Hence, it is desirable for patriarchy to limit women's involvement in formal and informal procedures and frameworks.

According to a few of the interviewees, colonialists who pushed capitalist ideas and masculinity were primarily responsible for introducing gender discrimination against women in Nigerian society. The colonists held that only men should have authority over the land and be seen as the only source of financial support for their families. The statement suggests that colonialists, who propagated capitalist ideologies and traditional masculine values, were responsible for introducing gender discrimination against women in Nigerian society, limiting their access to land and marginalizing their contributions to family support. While there is no doubt that colonialism

significantly impacted gender roles and relations in Nigeria, it is challenging to attribute the root cause of gender discrimination to a single factor or group of people.

According to Oyewumi, (1997) pre-colonial African societies had complex gender roles, which varied from one region to another, with women often playing essential roles in economic and political spheres. However, colonialism disrupted these roles, introducing new norms and values that favoured men over women. She argued that patriarchal ideologies and gender inequality predated colonialism and were reinforced by it.

According to Harris (2016), women's education prepared them for household chores, while educated males were granted skilled positions in the civil service and on the railroads. However, there were still aspects of patriarchy in the Gbagyi culture throughout the pre-colonial era. For example, there were strong religious convictions that women should only have domestic duties since they were less capable of working on farms. In addition, men were seen as superior to women in this community in every economic activity, which has resulted in significant discrimination against women, particularly in partaking in income-generating activities. In addition, the Gbagyi community frequently mistreated widows by refusing them access to any assets that belonged to their late husbands. The girls in the community have lower status than the boys due to the physical abilities of the boy-child to raise and support a family, which is a significant manifestation of gender discrimination. Overall, it is essential to consider multiple factors, including culture, history, and socio-economic factors, when analyzing gender roles and relations in Nigerian society. While colonialism shaped these dynamics, attributing gender discrimination solely to colonialism may oversimplify a complex issue.

Additionally, the interviews show that women continued to be coerced into groundnut hawking even after the colonial era. The fact that the society continues to view the male as the

only breadwinner in the family is one notable outcome of Nigeria's economic difficulties. Most men typically relocate to urban regions while simultaneously lacking the qualifications or education needed to find a professional job, which means they fail to make the expected income. In this scenario, gender discrimination is to blame for the high degree of poverty in the Gbagyi village; if women were permitted to be the primary income providers, the poverty rate could be reduced. The interviewees claimed that Muslim ladies had to wait for their husbands to provide the home with money, clothing, food, and other necessities. When the spouses cannot provide for all these necessities, the families must live in abject poverty, contributing to gender discrimination in the neighborhood.

The interviewees assert that the patriarchal nature of the Gbagyi community ensures that women are placed in unfair situations by the systems, particularly concerning inheritance rights, addressing sexual assault, and earning an income. The community's patriarchal culture maintains male domination by maintaining the male bloodline while marrying off the girls. In addition, the interviewees mentioned that women are typically limited to domestic responsibilities. At the same time, men are groomed for leadership roles in society, which is a prominent example of gender inequality in the area. For instance, the respondents stated that men do not carry any loads in the community and that only women are obliged to carry loads on their shoulders. The prevailing belief in the community is that if males were permitted to lift weights, the women would begin to view them as equals and stop respecting the men.

In Nigeria, it is evident that women are treated as second-class citizens, so there is a widespread belief that the best place for womenfolk is in the kitchen, as claimed by Makama (2013). The typical Nigerian woman is viewed as a potential target for street hawking, forced marriage, and prostitution. In addition, the interviewees claimed that women in the Gbagyi

community are disregarded because they are not given priority in their reproductive health, like maternity services. The women in the community are forced to take whatever is thrown away because no one truly cares about them, regardless of how helpful the services or goods are. Furthermore, women are almost always held responsible for mistakes, particularly in marriages that end in divorce. In other situations, women who have children outside of marriage are condemned and viewed as failures, unlike men who are urged to remarry if their first marriage ends in divorce.

Most frequently, this gender discrimination causes low self-esteem and confidence in women, negatively impacting the community of Gbagyi's social and economic development. Nigeria was categorized as a low-development country in terms of equality in educational accessibility, according to Adediran (2012). The country's female adult literacy rate (for those over the age of 15) was 59.4%, compared to men's 74.4%; similarly, females made up 57% of the combined gross enrolment in primary, secondary, and tertiary schools, while men made up 71%. The interviewees claim that gender discrimination has become more pronounced in the Gbagyi community due to young females becoming pregnant against their will. In this instance, women who experience prejudice frequently have lower levels of education and, as a result, less familiarity with family planning issues. In other cases, women with inadequate levels of education may perform dangerous abortions, ultimately resulting in the women's death. Conversely, boys can attend school even if they are married, which is a win-win situation for the parents. Besides, most of the school scholarships within the community are awarded to the boys, which leaves the girls with limited opportunities to join formal education. This concept is particularly emphasized when the parents must choose whether to take their boy or girl child through higher education.

Stereotyping—the idea that only boys can take technical courses in math, physics, and other subjects—is also a key example of gender discrimination in the community. The other side of this stereotype is the community belief that if a girl wants to participate in formal education, she must choose feminine subjects like home economics, or secretarial training. The interviewees claim that due to the negative social impression, Gbagyi parents, particularly the fathers, do not think their daughters can enroll in and excel in prominent programs like medicine. Therefore, the girls in this society are typically encouraged to enroll in vocational programs like hairdressing and tailoring, which are more practical for their future weddings and marriages.

The Gbagyi community's view of women as having a lower mental capacity than men would imply that women are incapable of handling more technical coursework because they are seen as mentally and physically inferior to men. The interviewees claimed that the discrimination challenges Nigerian women face, particularly in the Gbagyi community, typically restrict their ability to advance and attain equality with men. Since women are typically only seen as suitable for domestic tasks in most cultures, they rarely enjoy their rights in the job market. In the worst cases, educated women are not allowed to advance at work, especially in leadership positions. Additionally, men and women are typically kept apart during community meetings in the Gbagyi community, according to the interviewees, to ensure a distinction between the leaders (men) and the followers.

Groundnut hawking is the only type of economic activity pursued by Gbagyi women, and it is profitable because it is simple for them to draw in consumers. The interviewees also mentioned isolated instances of girls in the neighbourhood being sexually hawked or selling their bodies for money. Much of the time, this sexual hawking takes place when the local families are unable to support themselves. In addition, there has been gender discrimination in the Gbagyi community,

particularly in politics. The interviewees claim that women in the community participate less actively and have less electoral success. In this instance, gender discrimination is evident in the fact that there are still comparatively few women in political or leadership roles compared to men. For instance, the respondents claimed that the Gbagyi community had never had a female leader. The community's culture forbids women from taking part in any decision-making because they are believed to be emotionally and mentally weaker than men and more likely to make foolish choices. The interviewees claim that widows in the Gbagyi society are not permitted to make decisions for their children; instead, they must rely entirely on the brother of the deceased spouse. The fact that widows in this community are primarily excluded when making decisions about their children clearly shows gender discrimination.

Gender inequality in the Gbagyi society has been significantly influenced by their interpretation of religion, particularly Islam and Christianity. For instance, according to the respondents, the locals firmly believe that Jesus Christ was a Gbagyi man sent by God to save humanity. On the other hand, they believe that the Sharia, a body of Islamic law that regulates Muslims, imposes numerous limitations on women concerning what they are expected to wear, what to name their children, and other family-related matters. Furthermore, the respondents believe both religions have emphasized that men are superior to women and dominate them. To my understanding, no religion enforces discrimination and violation of rights; it is the poor interpretation by its leaders that implements that. According to Syed (2008), several myths and misconceptions regarding the Islamic faith are widely held about women's human rights. The West and so-called Islamic but non-practicing leaders are to blame for these misunderstandings. Sadly, these non-practicing leaders hide under Islam to impose their jaundiced cultural beliefs. The most contentious of them is the assertion that Islam oppresses women, which is false. Women and men

are treated equally in Islam, despite their positions in society being distinct. In no way does this suggest that men are better than women; instead, it recognizes and accepts that men and women are required to fulfil various and distinct functions within the social structure. Under Islam, it is up to each individual woman to figure out what she wants to do with her life. She has the liberty to make choices concerning her education, career, and business. She drew parallels between Islamic human rights and the 1948 United Nations Declaration of Human Rights (Syed, 2008).

Excerpts of interview transcripts

“...and we believe that yes, Jesus Christ came in form of a Gbagyi man. That's the spiritual aspect of it. So these are the things. But it is not a discrimination...Yes, that's what we're saying. Instead of man -- man are not meant to carry load. That's why it is a woman. So instead, a man to carry load, it's a woman that will carry and put it on the shoulder. Yes, that's the summary, and that is why...”

“ ... Many a times, widows suffer a lot from the hands of her husband's people. From keeping the family houses and lands, where necessary, to claiming the husband's rights from his workplace, they go through a lot”

“... I don't know, but they say that they prefer the women to stay at the house, while men should go to school...Most of them they buy this -- they're hawking groundnut on the road, while the boys, they allow the boys to go to school and all that...”

“It's part of our culture in Gbagyi for women to carry load on their shoulder...”

“.... I must say however, that some men believe women take advantage of their willing to help around the house, to boss them around and make them do chores that they as women should have done...”

“...So do you think that girls are given equal opportunities as boys in the area of education?”

“I don’t think so, well, because most of the girls I have taught do not go further to secondary school.”

“Do most of the boys go further?”

“Yes, many of them do.” “Many people in the community do not see the benefit of further education for girls after the basic primary level...” “...For example, a girl child is seen to have no real future outside what marriage and child-bearing offers and so you see very intelligent female children being cast aside and unacknowledged because of their gender.”

“Do you think the boys are treated better?”

“Yes, they are given more importance in the community...”

“Do they blame you for your failed marriage?”

“A divorced woman is always blamed even if the man has blinded her eyes.... My case is no different...”

“...Are you ever worried as a father that your girls may not be given a proper chance in society because of their gender?”

“I am. Because our society expects a woman to get married and start having children. Any attempt at women empowerment is limited to learning a vocation...”

“But is it that they treat boys better than they treat girls in Gbagyi?”

“Yeah, because let me say their father love them more than the girls”

“Because -- I don't know, there's special things in -- I don't know. Sometimes they used to say that they will be the heir. When they're gone, they'll be the heir...”

“Because I am a woman, I am unable to take certain decisions regarding the future of my children.”

“What do you mean by this?”

“My husband’s brothers make all the decisions concerning my children’s welfare.”

“And how has that impacted you negatively?”

“Well, some of my children did not finish school...”

“Only the first two received basic education and that was when their father was alive. They were withdrawn after his death...”

Solutions to gender Inequality in Gbagyi community

The study's second goal was to determine how female education might contribute to eradicating gender inequality in the Gbagyi community. As shown in the Gbagyi village, gender disparity is being addressed progressively, according to various study interviewees. The traditional role of women in Africa and Nigeria has undergone certain adjustments or transformations, according to Ekong et al. (2016). The influence of Western civilization, urbanization, and

industrialization are some of these variables. Globalization, human rights initiatives, and legislative reforms are also included. These forces have influenced conventional social institutions, particularly the traditional family structure. In this instance, these elements have elevated economic activity from a subsistence to a commercial level, improving gender equality. For instance, the interviewees mentioned that more and more women are relocating to urban areas in search of employment possibilities in industrial, commercial, and governmental institutions.

Notably, these changes have been motivated by other factors; for instance, families in Nigeria are facing harsh economic conditions, and the struggle for survival is becoming essential. The community has realized that the resources provided by the men may not be sufficient to take care of the whole household. In the modern world, the interviewees indicated that the functions of the man in society as the sole breadwinner and the woman as the domestic caretaker have evolved. The current idea is that both genders must put in equal effort to provide for the family. Notably, men are no longer obligated to provide for their wives and children, and women are not waiting for men to pay their bills, all due to the improvements in girls' education. According to the interviewees, female education has reduced cases of gender discrimination since educated mothers ensure that their children, boys and girls, attend school without discrimination. At the same time, educated women are more aware of their rights and the legal means they can use to enforce them. For example, more Gbagyi women can access good lawyers to help them with property inheritance and fight against domestic abuse. Furthermore, more schools teach the same subjects and courses to girls and boys, and more girls have enrolled in college technical courses. According to the interviewees, the world is evolving, and more people are getting enlightened on the need for personal development. The Bwari community is increasingly influenced by the happenings in the

main Abuja town, which is a corporate development hub. Hence, the community members understand that their children must be educated to remain relevant in the world.

According to Ejukonemu (2018), today, women are making enormous efforts and seizing new opportunities in almost every field of human exploration, including those occupations and courses that were once considered specific for men. Today, some nations in the world, including Nigeria, have women doctors, pharmacists, engineers, politicians, lawyers, bankers, vice-chancellors, military officers, pilots, wrestlers, and even commercial car drivers. According to the interviewees, educated women receive more respect from men than uneducated women, which is a good indicator that female education aids in reducing gender discrimination in the Gbagyi community. In this case, educated women are usually more confident and informed about matters affecting the community, which makes them more respectable to their male counterparts.

The third objective of the research aimed to find out how education programs and projects can aid in the societal development of the Gbagyi community. According to the interviewees, the school dropouts, primarily young female adults, are enrolled in vocational training such as tailoring and knitting to aid them in earning an income for their families. These programs have empowered women in the community, and they do not have to get married at a very early age to survive. In most cases, these women can now sustain themselves and their parents, which has helped improve societal development. At the same time, educating the girl-child has enabled women to buy land and properties, which has helped improve their economic welfare.

Furthermore, education programs such as women's seminars have educated women about family planning and reproductive health, reducing the number of early or unwanted pregnancies among the Gbagyi women. According to the interviewees, societal development has been evident in the community since women began to be included in formal education and vocational training. For

example, more men are sharing domestic duties since women have become family breadwinners. In addition, due to globalization, women's opportunities have increased in the labour market, which has improved the willingness of parents to educate both boys and girls. Hence, education programs and vocational training have been used to improve women's education, giving them the opportunity to contribute to the community's overall growth.

5.2. Recommendations

According to the research results, gender discrimination exists in the Gbagyi community, and it is evident due to factors such as the exclusion of girls from attending schools, restriction of girls to house chores, denial of women's rights to leadership, and mistreatment of uneducated women. However, in the modern world, Makinde et al. (2017), gender equality has been acknowledged globally, primarily due to its conclusion in the sustainable development goals (SDGs). Specifically, SDG five aims to achieve gender parity and empower all women and girls around the globe, especially by eliminating all types of gender discrimination related to women and girls. At the same time, SDG five aims to end all violence directed toward women, including forced marriages, female genital mutilation, and early pregnancies. Additionally, SDG five aims to educate women about reproductive health, equal rights in wealth ownership, use of technology, leadership, and payment of domestic duties. However, for rural communities such as Gbagyi to achieve full gender equality, several measures and actions need to be taken to ensure it is achieved.

Notably, the research results indicated a growing need for gender equality in the community due to the harsh economic conditions, which have necessitated women to join in income-generating activities. However, since communities such as Gbagyi have gender discrimination rooted in their culture and traditions, extra efforts are needed to ensure gender equality is achieved at the highest level. According to Ejumudo (2013), the gap between the

sustainable development goals of promoting gender equality and its realization in the Gbagyi community of Nigeria is still a great challenge, even for the government. There is a general lack of political will to fight gender discrimination among community leaders, primarily due to the patriarchal nature of the community. Hence, gender equality can only be achieved in this community if the government, community leaders and community members adopt practical action-based approaches to fight discrimination against women and girls among the Gbagyi.

Firstly, Ejumudo (2013) explains that gender equality in any given community can be achieved through women's empowerment. The research findings indicated that women empowerment was present in the Gbagyi community. For example, female school dropouts have been introduced to vocational training in tailoring and knitting to ensure these women can earn their income and develop socially or economically at the same time. In addition, a significant number of female teachers in community schools indicates that women empowerment is present within the community. However, within the Gbagyi community, more efforts and actions are needed to eliminate the concept of female inferiority from the culture and traditions. For example, there is a need to balance the enrollment of both boys and girls into formal education at all levels, including primary, secondary, and tertiary levels. In this case, the main aim is to ensure that both boys and girls have equal access to education at all levels, which can aid in achieving gender equality and advancing women's empowerment.

According to Ejumudo (2013), the general enrolment rate for males in schools is 56%. In contrast, the rate for girls is only 44%, demonstrating that there are still issues with getting girls enrolled in school in Nigerian communities. Furthermore, these gender disparities in education typically widen as one's degree of education rises, which is a significant worry if the community wants to attain full gender equality. Therefore, to ensure that gender discrimination is abolished,

community leaders in the Gbagyi community must guarantee a gender balance (50%/50%) regarding enrollment in school for both boys and girls. In addition, the author argues that government and non-government organizations working together to promote women's education can help lessen gender prejudice in rural Nigerian communities like the Gbagyi. To best coordinate all the stakeholders in promoting women's education, government agencies should ideally take the lead in formulating the appropriate policies and implementing the necessary measures. In this instance, policies that support funding for girls' education and raising awareness of gender inequality in Nigeria would aid other parties, such as NGOs and civil societies, in advancing the cause of gender equality in rural areas.

Additionally, Kemi et al. (2016) explain that the government can formulate strict laws to ensure traditional practices such as early marriages, forced marriages, female genital mutilation and forced child labour in communities such as the Gbagyi are severely punished and condemned. These laws originating from the national governments should be translated into simple explanations by the various communities' NGOs, ensuring continuous re-orientation of the socio-cultural perspectives within rural communities that promote gender discrimination. Moreover, Ejumudo (2013) highlights that a political will and total commitment by the stakeholders in the education sector are needed to ensure gender equality in Nigerian rural communities. Formulating strict policies and laws that promote women's education and abolish discriminative cultures is not enough if people are unwilling to implement them. In this case, political goodwill is necessary to ensure that these policies and laws are implemented in every region of the country and at all levels of education. At the same time, accountability should be a priority for the government, whereby if the set goals for achieving gender equality are not achieved, there must be people to be held liable for the failures. Additionally, the government should demonstrate total commitment by ensuring

the NGOs fighting for gender equality and women empowerment are well funded and facilitated in their missions within the rural Nigerian communities.

Furthermore, Kemi et al. (2016) note that the government can promote gender equality in rural Nigerian communities such as the Gbagyi by providing sufficient human, institutional and infrastructural capacity in the education sector and women's rights. Specifically, the government should ensure that there are enough technical skills, institutions and processes to promote women's rights, especially in education. The government should provide the required access to schools, including roads, electricity, scholarships, and buildings, which can hold all the young children, including the boys and the girls, to avoid the issues of girls' seclusion in the rural Nigerian communities. Furthermore, although the research results indicated that there had been an upsurge in the number of female teachers in the Gbagyi community, these processes should be continuous to ensure there is no relapse in the fight against gender discrimination against women and girls.

Conclusion

Generally, the research managed to fulfill its main goals which was to explore gender inequality in Nigeria and analyze how society views gender and how this perception affects the country's economic growth and social progress. Specifically, the research managed to find answers to whether there is manifestation of gender discrimination in Gbagyi community of Nigeria, and whether education solves the issues of gender discrimination against women and contributes to the economic and social advancement of the society.

Notably, there is gender discrimination in the Gbagyi community, and it is clearly the result of banning girls from going to school, limiting females to housework, denying women the

right to leadership, and mistreating illiterate women. Additionally, gender inequality is apparent in the Gbagyi community because very few of these efforts are focused on enhancing girls' education. The community also views boys' education as superior to girls' education, leading to fewer employment prospects for women. As a result of the boy child's physical capacity to raise and sustain a family, a crucial symptom of gender discrimination, girls typically have lower status in the community than boys. In this scenario, gender discrimination is to blame for the high degree of poverty in the Gbagyi village; if women were permitted to be the primary income providers, the poverty rate could be reduced. In addition, the patriarchal nature of the Gbagyi community ensures that women are placed in disadvantageous positions by the existing arrangements, particularly concerning inheritance rights, addressing sexual assault, and money creation.

The patriarchal culture in the community ensures male dominance, whereby the male lineage is maintained. In this case, women who suffer from discrimination tend to have lower education and hence a low level of knowledge of family planning issues. In other instances, low education among women can lead to unsafe abortions, which can eventually lead to their deaths at a young age. Moreover, the culture in the community dictates that women should not be involved in any decision-making processes since they are mentally and emotionally weaker than men and are prone to making irrational decisions. Additionally, the jaundiced interpretation of religion has contributed greatly to gender discrimination in the Gbagyi community.

More positively, gender equality was evident in the Gbagyi community. In the modern world, the interviewees indicated that the functions of the man in society as the sole breadwinner and the woman as the bread eater have evolved. The current idea is that both genders must put in similar efforts to provide for the family. Besides, female education has led to a reduction in cases of gender discrimination since educated mothers ensure that their children, boy, and girls, attend

schools without discrimination. At the same time, educated women are more aware of their rights and the legal means they can use to enforce them. Additionally, more schools teach the same subjects and courses to girls and boys, and more girls have enrolled in college technical courses.

These initiatives should empower local women so that they are no longer forced into early marriages in order to live. Most often, these women can now support themselves and their parents, which has aided in the advancement of society. At the same time, educating girls has made it possible for women to purchase their land and assets, improving their economic well-being. Finally, societal improvement has been visible in the community since women started being included in formal education and occupational training. For instance, since women have increasingly taken on the role of the family breadwinner, more males are sharing household chores. Additionally, due to expanded employment options for women brought about by globalization, parents are now more inclined to send their sons and daughters to school.

The research faced several limitations, especially in accessing a wide range of interviews. Also, the research faced financial challenges, especially from participants who demanded payments to provide the necessary information. The study primarily adopted a case study approach, studying gender inequality and female children's education challenges among the Gbagyi people in Nigeria. Consequently, the study focused on the Gbagyi people and avoided exceeding the primary study content beyond the Gbagyi people. Besides, the study sought to focus more on gender relations and gender inequality; hence it tried to adhere to data relevant to the line of study.

When using case studies as a research tool, it is possible to have trouble adopting findings from one case study to other situations. Additionally, there is a possibility of bias, as the researcher's personal beliefs and preferences may impact the research. Finally, persuading readers

accustomed to receiving straightforward statistical replies is difficult. Therefore, the study will use interviews as the primary data collection method. However, interview studies have several downsides; interviews may be expensive and time-consuming. In contrast, interviews call for the researcher and sometimes the interviewee to plan time.

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Appendix A: Thesis Approval Letter

FACULTÉ DES
ÉTUDES SUPÉRIEURES
ET POSTDOCTORALES



uOttawa
L'Université canadienne
Canada's university

FACULTY OF
GRADUATE AND
POSTDOCTORAL STUDIES

MÉMOIRE / RAPPORT / PROJET

RESEARCH PAPER / REPORT / PROJECT

NOM DU CANDIDAT / NAME OF CANDIDATE Victoria Ibeji	NUMÉRO D'ÉTUDIANT / STUDENT NUMBER	MÉMOIRE / RESEARCH PAPER ☐	RAPPORT / REPORT ☐	PROJET / PROJECT ☒
UNITÉ SCOLAIRE / ACADEMIC UNIT Social Innovation, Faculty of Human Sciences				
TITRE DU MÉMOIRE / RAPPORT / PROJET TITLE OF RESEARCH PAPER / REPORT / PROJECT Gender discrimination and Female children education in Northern Nigeria: A case study of the Gbagyi of Abuja			DATE DE SOUMISSION / SUBMISSION DATE 23/09/2021	
NOM DU DIRECTEUR / NAME OF SUPERVISOR Aliaa Dakrouy	SIGNATURE 		DATE 23 Sept 2021	
LECTEUR 1 / FIRST READER'S NAME Jonathan Durand Folco	SIGNATURE 		DATE 23 September 2021	
LECTEUR 2 / SECOND READER'S NAME Buuma Maisha	SIGNATURE BUUMA MAISHA		DATE 2021-09-23	

RECOMMANDATION / RECOMMENDATION

SATISFAISANT / SATISFACTORY ☒	NON SATISFAISANT / NOT SATISFACTORY ☐	NOTE / GRADE	
DATE		RESPONSABLE DES ÉTUDES SUPÉRIEURES / DIRECTOR OF GRADUATE STUDIES	

Note : L'étudiant doit être inscrit à la session en cours pour soumettre son rapport ou son mémoire.

Note: A student must be registered in the current session to submit their report or research paper.

Dans le présent formulaire, le genre non marqué, c'est-à-dire le masculin, quand il est employé pour désigner des personnes, renvoie aussi bien à des femmes qu'à des hommes.

Effacer - Reset

Imprimer - Print

Appendix B: Recruitment Poster



Invitation to Participate

You are invited to participate in a qualitative research study conducted by Victoria Ibeji in fulfillment of her Masters in Social Innovation program at the Faculty of Human Sciences, Saint Paul's University, Ottawa, Canada.

This research aims to discover if female gbagyi children have the same rights as male gbagyi children, especially in education. Do the gbagyi people know what they stand to benefit if they allow their female children to get fully educated? Is the government doing what they promised to do to ensure the education of the female children in the gbagyi community?

Requirements

A total of 21 participants between the ages of 15 to 65 years are needed (15 females and 6 males).

To be eligible to participate, you have to check one of the circles below:

- Those that have passed through a school system successfully.

- Those who have never been to school, including those that dropped out early.
- The government-funded educational regulatory bodies.

Rules of Engagement

- a) The participants will be interviewed individually, privately and anonymously in two separate sessions of not more than 50 minutes in length each session.
- b) This interview can either be done physically or via zoom online.
- c) All participants must be of sound mind and body and be able to communicate verbally.

Benefits

An opportunity to be a change agent of the gbagyi people

A chance to contribute your quota to the enlightenment and advancement of knowledge of the gbagyi people

Appendix C: Informed Consent



Informed Consent

Title of Study: Gender discrimination and Female children education in Northern Nigeria:
A case study of the Gbagyi of Abuja

Degree: Master's in Social Innovation

Student Researcher: Victoria Ibeji

Supervisor: Professor Aliaa Dakroury, Faculty of Human Sciences, Saint Paul University

REB Contact: Office of Research and Ethics, Saint Paul University, 223 Main Street, Ottawa,
ON K1S 1C4 Tel.: (613) 236-1393.

Invitation to Participate

You are invited to participate in the abovementioned research study conducted by Victoria Ibeji in fulfillment of her Masters in Social Innovation program at the Faculty of Human Sciences, Saint Paul's University, Ottawa, Canada. Please note that the project has been approved by the University Research Ethics Board (REB).

Voluntary Participation

Please note you are under no obligation whatsoever to participate. If you do choose to participate, you can withdraw from the study at any time notwithstanding and refuse to answer any question without suffering any negative consequences or penalties. Also, all data gathered until the time of withdrawal will be used unless you expressly ask that they be destroyed, and this will be done in

your presence before you depart. Your withdrawal from the study will not affect your relationship with the researcher in any way

Acceptance & Authorization

I, (.....),
by signing this form, agree to participate in the above research study conducted by Victoria Ibeji of the Department of Social Innovation, Faculty of Human Sciences, Saint Paul University under the supervision of Professor Aliaa Dakroury. I also authorize the use of my records, observations and findings found during this study for education, publication and or presentation.

If I have any questions about the study, I may contact the researcher or her supervisor. In addition, if I have any questions regarding the ethical conduct of this study, I may contact the Office of Research and Ethics, Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4 Tel.: (613) 236-1393.

There are two copies of the consent form, one of which is mine to keep.

I voluntarily agree to participate in this research program

☐ **Yes**

☐ **No**

Participant Name:.....

Participant's signature: (Signature)

Date: (Date)

Researcher's signature: (Signature)

Date: (Date)