

UNIVERSITY OF CAPE COAST

PARENTAL SUPPORT FOR FEMALE EDUCATION IN THE TAMALE
METROPOLIS

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METROPOLIS

BY

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Dissertation submitted to the Institute for Educational Planning and Administration of the Faculty of Education, University of Cape Coast, in partial fulfilment of the requirements for the award of Master of Education Degree in Educational Administration

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DECLARATION

Candidate's Declaration

I hereby declare that this Dissertation is the result of my own original research and that no part of it has been presented for another degree in this University or elsewhere.

Candidate's Signature..... Date.....

Name: Mariatu Mohammed

Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature..... Date.....

Name: Dr. A.L. Dare

ABSTRACT

In Ghana, several governments have introduced measures to get more children enrolled and retained in school. Some of the measures introduced included the Accelerated Development Plan in 1951 which involved the community in supporting the education of their children; Free, Compulsory, Universal, Basic Education policy introduced in 1995 and the establishment of the Girls Education Unit to ensure that more girls have access to education.

The purpose of this study was to find out the extent to which the Tamale community supports female education. Tamale was chosen for study because the Northern Region is one area where female education is low. Tamale Metropolis was divided into 11 communities. Five of the 11 communities were randomly selected to represent the Metropolis. The sample used for the study was also selected through the lottery method to get 300 households and 300 respondents for the study. A questionnaire and an interview schedule were used to collect data from respondents. The responses were edited, coded and organised into tables according to the requirements of the research questions.

The study revealed that nearly half of the respondents did not send their daughters to school. Also, most of those who did (11.0%) could not provide the girls with learning materials and the necessary financial support. It is therefore recommended that financial assistance be given to girls in school by District Assemblies and other stakeholders in education.

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DEDICATION

This work is dedicated to my Parents for their lovely care.

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CHAPTER ONE

INTRODUCTION

Background to the Study

The role education plays in national development is recognized by all. Education is believed to be the key to national transformation, self-actualization and enhancement. Oduro (1990) acknowledged this important role of education when he said that acquisition of education should be used for building the society, human development, and developing the individual's personality to a higher level and to instill in him or herself the desirable social conduct. This means that national development is not generated by physical capital (land and materials) only; it also depends upon well-trained human beings who constitute the real agents of productivity.

Harbison (1973) pointed out that human resources constitute the basis for the wealth of any nation. It can therefore be said that the development of a country's human resource through purposeful and relevant education and utilization of these resources effectively in its development effort can meaningfully make significant national development. The educational activities of the colonial government and the missions contributed to shaping the educational system of the country. However, the organization of the educational system changed haphazardly.

Since 1951, various governments of Ghana have attempted with varying degrees of success, to provide basic education for all children as indicated in the

Accelerated Development Plan for Education of 1951. In a foreword to the plan, the then minister of Education stated that “Education is the key stone of people’s life and happiness”. Similar ideas are conveyed by the Education Act of 1961; the Provisional National Defense Council (PNDC) Law 42; the Education Commission’s Report of 1986 on Basic Education and the Proposal for Free, Compulsory, Universal, Basic Education (FCUBE), 1995.

The Accelerated Development Plan of Education of 1951 was predated by a Ten-Year Plan for Educational Development, which was drawn in 1946 by the colonial Government. The Ten-Year Plan provided for a wide expansion and improvement of primary, secondary, technical education and teacher training. The Accelerated Development Plan was formulated by the first national government led by Dr. Kwame Nkrumah and the Legislative Assembly approved it in August 1951. It came into effect in January 1952. The plan introduced a basic six-year primary course for all children to be followed by a four-year course of middle school education.

With the implementation of the Accelerated Development Plan, people in the community were to be involved in the education process that would improve upon the education of their children. In order to beat down cost of education, the government involved the committees (the parents and the Local councils) in the running and funding of education under the plan. The Local Councils were expected to pay forty (40%) percent of primary school teachers’ salaries and supplement the financing of the school buildings.

The people were also to provide communal labour. In addition, they were to pay taxes to build schools; buy textbooks, provide furniture and school uniforms for their wards and children. The government paid 60% of teachers’

salaries and provided tools and equipment. The government later realized that the interest in community schools waned when local councils and the people were involved; the schools were not functioning as effective as was expected because the local councils could not muster enough money and other facilities to meet their contributions to the programme.

Ten years later, the government merged the Accelerated Development Plan (ADP) to a greater scheme, the Education Act of 1961 (Act 87), covering the Primary school, middle school, secondary school and Technical and vocational education. The government made the entire elementary education (primary and middle school education) fee-free and compulsory.

Thus, universal basic education dates from 1951 and 1961.

Under Act 87, the establishment and management of primary and middle schools were still left in the hands of the Local Education Authorities, parents and government. The Local Authorities, however, did not make any meaningful contribution. They could not provide enough facilities for the operation of the education system. as reported by the “Report of the Education Commission on Basic Education” (1986), which observes that: “the Education Act (Act 87), which made provision in sections one (1) and two (2) for compulsory primary and middle school education had not been enforceable for economic and other reasons”(p. iii)

In addition, Evans Anfom (1987) reported that the primary and middle school system was not only affected by lack of facilities but that, the parents were aggrieved because it had been the belief of most parents that all school leavers must secure white collar jobs and parents felt that the type of basic education their children were acquiring had not been beneficial to them.

When the Government of the First Republic led by Dr. Kwame Nkrumah fell, the effect of the accelerated expansion on education standards became an issue. The Young Pioneer Movement and the alleged interference by politicians in educational matters were blamed for a relaxation in discipline in schools. The National Liberation Council, the successor military government, appointed an Educational Review Committee in 1966 (the Kwabong Committee) to undertake a comprehensive review of the educational system from primary school to higher education, and also to address the perceived fallen educational standards.

Thus, middle schools passed through the phase of continuation schools before their wholesale conversion into junior secondary schools (JSS) in 1987. These schools were conceptualized as schools that would provide skills training for those pupils who could not enter essential grammar-type secondary schools at the time.

The government of the National Redemption Council (NRC), the successor military Government after the overthrow of the Bussa Government, also set up a committee in 1973 to review the educational system.

By 1983, Ghana's educational system, which until the mid-1970s was known to be one of the most highly developed and effective in West Africa, had deteriorated in quality. Enrolment rates, once among the highest in the Sub-Saharan region, stagnated and fell. The percentage of the Gross Domestic Product (GDP) allocated to education dropped from 6.4% in 1976 to 1.7%. The real levels of financing fell by about 2/3. Government resources were no longer available to construct, complete or maintain educational facilities. Scarcity of foreign exchange affected the country's ability to purchase text books and other

teaching and learning materials.

The Education Commission produced a report on basic education in 1987 and another on senior secondary school (SSS) in 1988. The report on basic education adopted the Dzobo report but recommended that the senior secondary school education should be three rather than four years. This recommendation did away with the “A” Level and proposed an SSS Certificate. A four-Year degree programme as exists in many countries was also proposed to build on the 3-year SSS. The 1992 constitution confirmed the earlier commitment by government making basic education free and compulsory. It stipulated that:

The Government shall, within two years after Parliament first meets after the coming into force of this constitution, draw up a programme for the implementation within the following ten years, for the provision of free, compulsory and universal basic education”. (Section 6, Article 38, Clause 2)

The Free Compulsory Universal Basic Education (FCUBE) programme was launched in 1996 to fulfill this constitutional mandate. With the failure of the community involvement in the education process, the government then started to put in more and more money into the system, the cost of education was then borne by the central government that provided all inputs.

In 1957, the central government introduced a special scholarship scheme for the Northern Region. Under the scheme, all citizens in the Northern part of the country enjoyed free education at all levels.

The introduction and practice of education in the Northern Region though a belated effort went through several successive stages just like the

southern part of Ghana experienced. According to McWilliam and Kwamena-Poh (1975), the educational activities in the North started privately at the police barracks in Tamale. This school grew into the first government school in the north in 1909. Parents were to make payment of allowance of a penny per pupil for the maintenance of the school children.

Considerable efforts were made by the colonial government to redress the imbalance between the South and the North and these included the Ten-Year Educational Plan for the Northern Territories for the periods 1946-1956, this was later rescheduled to 1949-1959. (Antwi 1992).

The report of the Education Commission on Basic Education (1986) has among many intentions, the intention to provide increased access to education especially in the northern half of the country and in other areas where the intake was persistently low by making basic education available to every Ghanaian child.

It was the policy of the PNDC government that the development of the JSS structure, when implemented, should mainly be the responsibility of the communities. Each school was intended to be a community resource, run with public funds but actively supported materially and socially by the community.

Though the government had good intentions to adopt the social responsibility approach to the provision of education, the various attempts could not substantially increase and raise the standard of education, as envisaged, for national development. Owusu (1982) attributed this to three factors, namely:

1. Poor planning and implementation approaches;
2. Lack of physical facilities and tools and
3. Lack of sufficiently trained teachers.

Women's education was not seen to be important in the eighteenth and part of the nineteenth century. In England for instance, women's education was considered to be in contributing daily and hourly to the comfort of husbands, parents, and of other relations; and also in domestic activities. (Graham, 1971)

In traditional African societies also, the aim of girls' training was generally to make them good wives and mothers; and even at a very early age girls were expected to help in running the affairs at home. This is an indication that girl's education almost every where lagged behind that of boys, mothers did not want to spare their daughters from household work.

The Wesleyan missionaries opened the first girls' school at Cape Coast in 1821. In about 1850, a girl's boarding school was opened at Akropong and later transferred to Aburi in 1954. Girls' formal education began to make progress; this can be seen from what Dunwell wrote in 1835 to the Missionary Committee. "A female school is much wanted and the inhabitants press this subject upon me". (Graham, 1971 p. 72)

Though female education started progressing in the country in the early 1880's there are still disparities of gender in access to education in the country. While girls account for almost half the enrolment in primary schools in the greater Accra Region, the figure of that of Northern Region is only 33 percent. The annual average drop-out rates for girls in the Northern Region is about 20 percent, a situation which does not augur well for present and future developmental status of girls in the Northern Region in particular and Ghana as a whole. With regard to the distribution of teachers in the country, for example, about 83.74% of teachers in Greater Accra were trained, compared with just about 64.72 percent in the Northern Region in 1997/98 academic year (Ghana,

2001).

Inequality in female access to schooling has continued despite commitments by various governments to the goals of universal primary education. Reports, however, show some improvement in educational attainment for females as well. In both absolute and relative terms, female enrolment has always lagged behind that of males at all levels of the educational ladder. With an enrolment rate of 46.2% for girls at primary school as against 53.8% for boys in 1995, these gender disparities increased at the junior secondary school (JSS), senior secondary school (SSS) and peak at the tertiary level where female enrolment was only 25% by 1995 (Tsikata, 2001).

In the area of female education the North still trails the South, as there is widespread exclusion of girls from all levels of education. The exclusion becomes pronounced as girls move higher up the educational ladder. There is a significant disparity between the intake and enrolment of boys and girls in basic education. The number of boys who attend school is higher than girls; for example, the gross enrolment ratio for male children in primary school in 1990 was 86.7% compared to a rate of about 72% for girls. Gender parity in all three northern regions is far below the national average in both primary and junior secondary school. For example, gender parity in Northern Region was only 0.6 and 0.44, in primary and junior secondary school in 1996. (UNDP, 1997, cited in United Nations Children's Fund (UNICEF), 2000, p. 92)

While 49% of boys attend school in Ghana, the rate is only 38% for girls; there are extreme regional differentials: In Northern Ghana, women's literacy is estimated at less than 5 %.(Naylor, 2000). A large number of girls in Ghana are out of school, with a majority found in the Northern Regions of the

country where the female participation rates are far lower than other regions. (CWIQ, 1998; GSS 2000, as cited in Casley-Hayford, 2002)

The educational reforms of 1987 attempted to reduce gender stereotyping by making it obligatory for boys and girls to take the same subjects (home science, life skills and technical skills) (Prah, 2002). According to the Ghana Statistical Service (GSS) 2000, cited in Casely-Hayford 2002, 75% of girls access the formal primary education system. Less than 60% of the girls' complete primary school level with far fewer in the Northern and Upper Regions of the country.

Though gender parity at basic level is gradually improving it still remains far more difficult at secondary level of education. Primary enrolment figures of Ghana improved only slightly from 46.3% in 1996/97 to 47.2% in 2000/2001. Though the gender gap improved slightly at the primary level, it still remains wide and deep taking into account regional and rural disparities. For instance, girls' enrolment in the Northern Region starts at 44% in primary one (P.1) and drops to 36% in primary six (P.6) (Sutherland-Addy, 2001 cited in Casely- Hayford, 2002)

With the implementation of the Free, compulsory, universal Basic Education, female education has improved a bit but not encouraging in the Northern Regions as statistics show that most girls drop out even at the primary school level.

Table 1

Female Gross Intake in Primary and JSS (National and Regional Figures)

	Primary School				Junior Secondary School			
	1993/ 1994	1994/ 1995	1995/ 1996	1996/ 1997	1993/ 1994	1994/ 1995	1995/ 1996	1996/ 1997
National	76.44	72.48	70.49	76.05	54.74	55.13	56.87	56.75
Ashanti	87.89	81.39	79.08	83.54	65.14	65.20	66.90	66.80
Brong-Ahafo	79.94	72.44	70.30	79.65	58.65	55.40	55.01	55.06
Central	83.16	83.93	84.10	90.03	64.18	65.83	69.08	70.29
Eastern	80.79	78.95	77.53	80.32	58.09	57.52	59.29	59.63
Greater-Accra	72.34	68.89	64.36	67.08	75.66	78.47	78.04	75.73
Northern	47.99	38.91	32.65	52.54	18.29	17.66	19.36	20.49
Upper-East	57.04	53.67	53.54	58.92	17.87	20.30	23.16	26.34
Upper-West	57.54	58.04	55.11	60.28	28.76	32.07	32.85	24.08
Volta	90.20	87.14	88.07	90.12	64.81	64.45	69.39	65.35
Western	63.31	82.12	79.20	63.15	54.77	68.43	58.31	59.27

Source: Ghana's Country Paper on the Development of Education. 1999-2000
Republic of Ghana, September 2001.

In order to save the education system from further deterioration so that it can play its deserving role in the national transformation exercise and also to allow equitable distribution of the scarce national resources to the other sectors of the economy, the alternative to the implementation of the educational policies is probably community participation.

Statement of the Problem

Governments have made several attempts to involve communities in the education process. The 1951 Accelerated Development Plan and the Education Act of 1961 involved communities in the education process. These failed as a result of local council's inefficiency and ineffectiveness. In 1987 there was another educational reform which involved the communities in the implementation and in the continuity of basic education. This shows that there is something inherently good in community participation to the process of basic education.

Successive governments of Ghana since independence have pursued education policies aimed at universalizing basic education for all citizens. These policies have increased enrolment and educational participation in absolute numbers. The most persistent and disturbing issue is the gender gap in education participation. The alarming aspect of the disparity is that the gender gap widens from primary through to tertiary education.

Despite all these measures put in place by governments of Ghana to achieve universal education for the past years, the level of girls' education is still low. Available statistics on the participation of females in education in general indicate that female participation decreases sharply as one climbs the educational ladder. In the primary school the ratio of boys to girls is 1:08. However, there is on the average a sharp drop from primary to Junior Secondary School (JSS) and even a sharper drop from Junior Secondary School (JSS) to Senior Secondary School (SSS) (Anamuah-Mensah 1996). From the foregoing, it is important to find out whether or not communities are

supporting the delivery of education. In particular, it is necessary to find out how communities are supporting the education of females.

Purpose of the Study

The researcher seeks to find out:

1. the extent to which the communities are able to support the female in school
2. the extent to which their interest has been in the female and
3. the attitudes of district assemblies and other bodies towards the support of the female in school.

From the findings the researcher intends to suggest ways and means by which community support could be carried out effectively and efficiently.

Research Questions

In line with the purpose of the study the following questions were framed to guide the study,

1. What are the kinds of support given by parents in the Tamale Metropolis for the education of girls?
2. How do parents in the Tamale Metropolis perceive formal education?
3. Are there any differences in opinion between the Muslim and the Non – Muslim sector regarding the support of female education in the Tamale Metropolis?
4. What are the problems that mitigate against community support for female education in the Tamale Metropolis
5. How can Tamale Metropolis support for female education be enhanced?

Significance of the Study

It is generally known that formal education especially that of girls is low among the people of the North, especially the Northern Region. The findings of this study would be a contribution to knowledge in the area of female education. The results of the study may enable educational planners and administrators to find ways and means of enhancing female education in the northern region.

The results may also be useful to parents, teachers, school counselors and all those who are interested in educating the female. The results include views from members of the Tamale Metropolis regarding how best the community can support fully in the education of the female. These views may be helpful in formulating policy aimed at enhancing female education in other communities. The results may also provide some basis for interventions by Government, Metropolitan Assembly and NGO's aimed at promoting female education in the Tamale Metropolis.

Delimitation of the Study

Due to the vastness of the Tamale Metropolis and time constraint, the study did not cover all the areas of the Metropolis. Selection was done randomly to give equal opportunity to all areas. The study focused on the extent to which parents' support their female children in school and efforts made to retain them till completion. Figure 1 shows a map of the study area.

Map of Tamale (Figure One)

Figure One: Map of Temale

Limitations of the Study

There were a few limitations in conducting the research. The first one was in respect of the translation of questions and responses into the local dialect and English respectively. Particularly, the translation of responses into English was a bit difficult, with regards to the open-ended questions. Responses to these may have been well translated but it is possible that there were a few errors. Though the researcher endeavoured to be distant from influencing responses, it is likely there was some bias towards female education. A second problem was that it was difficult to retrieve all questionnaires. Despite these problems the study went on well and the results were valid and can be used for generalization.

Organisation of the Study

This study consists of five chapters. Chapter one gives a background to the study and states the problem, purpose, significance, delimitations and limitations of the study. It also includes the research questions which gave direction to the study. The second chapter reviews relevant and related literature.

In chapter three is a discussion of the methodology adopted for the study. It indicates the research design used, describes the population, research instruments and data collection procedure. Chapter four presents the results of the research and discusses them. The fifth and final chapter summarizes the main findings, draws conclusions and makes recommendations.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter reviews literature under four (4) main sections comprising the following: the need for support for education; parental attitude towards female education; traditional perception about female education; and general perception about female education.

The Need for Community Support for Education

It is well known that education is the key to development. Education is seen as an instrument of change. It is the view of Midwinter (1975) that the school should be the microscope of society and the medium for transmitting the heritage of a society to that society. In his opinion, effective school organisation should have a thorough knowledge of the school's environment, that is, the people, their culture, occupations and aspirations.

Jones and Stout (1960) said good school community relationship helps the community to know the role of teachers and what the school stands for. The community thereby appreciates the teachers' effort and problems. According to Aseidu-Akrofi (1978) in considering our schools in relation to the modern societies we like to build, we should have a good understanding of the dilemmas of the schools that exist in our societies and find ways of solving them. He described the school as a social institution built to perpetuate a society's values, ideas and beliefs. This means, the pupils come from the community it serves,

and the school being an instrument of change, it is necessary to maintain a cordial relationship with the community. For the community to function effectively parents must be informed of the changes in the school programmes and curricula, so that, they can have meaningful discussion with their children, accommodate those changes and parental ignorance and suspicions will be eliminated.

The school and the community have to relate very well so that parents will develop the interest in supporting their wards in school and be able to advise their wards (children) intelligently. In this regard, Aseidu-Akrofi (1978) pointed out further that all parents want good education for their children. Thus, parents stand to lose if they do not co-operate with the school. On the other hand, he continues by explaining that the home is the first school of the child. The child's education starts from the home, the school is an institution especially designed to perceive the society's values, norms and beliefs of society, so the society (community) should support in the education of their children. It is important that the school should be supported by the community, both morally and financially. It is, therefore, no wonder that many public schools are funded by the people in the communities.

Aseidu-Akrofi (1978) stressed this by stating that the schools are funded with the tax-payers money. With the decentralization in school administration, local communities will have to bear a sizeable part of financing the education of their children. The success of this programme would depend on the understanding, sympathy and commitment to school programmes.

Parental Attitudes towards Female Education

Parents' attitudes towards their children's education make them stay in school or dropout. This statement is stressed by Deble (1980), when he stated that, the decision to go to school or dropout, at an early stage, for most children is made by their parents.

Nkinyangi (1982) noted that the introduction of school fees in developing countries already suffering from declining per capita incomes further undermined girls access to education since female education is not a priority among families, local communities and governments. Also girls are more likely to be withdrawn from school when the household requires unpaid labour for its domestic chores or when parents have difficulty meeting the cost of their children's education. Owing to the many household chores for which they are traditionally responsible, girls also tend to be late for school (UNDP, 1997, cited in UNICEF, 2000).

Household economic status of parents is a key factor in deciding whether or not to send a child, especially the female, to school. The Ghana Statistical Service, (2008) in a Demographic and Health Survey found out that there is a higher increase in school attendance of children from richer households than that of those from poorer households. This means, households are willing to send their children to school, provided they are able to meet their financial and material needs of their children in school.

Girls are often the first to be withdrawn from school in times of financial distress. Even when girls do enroll in school their achievements might be lower because of persistent gender stereotypes or household chores frequently interrupting their school attendance. (Bellamy, 2005) p. 17.

Weis, (1981), cited in UNICEF, (2000), found that female students of secondary level in Ghana were disproportionately drawn from educated families compared to male secondary school students'. Earlier; Burns (1965) had attempted to find out parents attitudes towards western formal education. He reported that parents claimed schooling makes girls discontented and immoral and that girls who attend school are less willing to undertake heavy labour in the field.

Twumasi (1986) also linked parent's emphasis on male education with their financial position. He said that priority is usually given to male education especially where a family's resources are insufficient to cover all the children's school expenses. He explained that when parents themselves lack education, they may be more reluctant to challenge tradition, to educate their daughters. In the same vein, Butaumocho (2003), complained that many parents were not keen to educate their daughters in the early days, considering it a waste of money since they would be getting married. A remark by an Indian mother seems to support this views. This mother lamented "Nearly all our girls, work as sweepers." "Why should I waste my time and money on sending my daughter to school where she will learn nothing of use? So why not put my girl to work so that she will learn something about our profession?" She went further to say, "Too much schooling will only give girls big ideas and then they will be beaten by their husbands or abused by their in-laws." Bellamy (1997), p. 44.

Traditional Perception about Female Education

Traditions have always relegated women to the background since time immemorial. Roger (1980) noted that the root cause of the under representation

of females in education and labour force is the unstated assumption based on the biological imperatives of the female sex that has been cherished by people over the years. She observed that right from childhood, patterns of socialization are differentiated for males and females. Boys are regarded to be superior, capable of showing more initiative, achievement – oriented and fit for positions of responsibility. Girls on the other hand, are considered to be inferior, more dependent and that their important role in life is marriage and child-bearing.

Moreover, Friedman (1995) is quoted in ACTIONAID ,Uganda, as having said that gender division of labour begin at an early age of four, when girls are expected to wash clothes, grind millet and walk for miles to fetch water while boys play. This was confirmed by a Nigerian mother when she lamented that “Why should I send my daughter to school? Who then is going to look after the babies, fetch water, clean and cook when I go to market to sell my vegetables? “Who is going to help me dig, weed and harvest?” (p. 7.)

Furthermore, Epstein (1975) observed that women are placed in subordinate position due to the socio-cultural conditioning of society itself. As a result of this conditioning, women themselves feel that they cannot attain the valued goals of men. With their self-motivation inhibited, they are kept in their subordinate position, being less ambitious in seeking advancement in society.

Dolphyne (1991) be laboured the same subservient role of women by stating that in traditional society, a major role for a woman is to ensure the continuity of the lineage, and she was expected to marry soon after puberty, that she did not need formal education to perform this. She further stated that, a woman was expected to be provided for by her husband, and since education became a means for entering highly paid jobs in the formal sector, it was

considered more important for boys to have formal education since they were to be the breadwinners in the family.

Prah (2002 cited in Casely-Hayford, 2002) says that parents place lower value on girls' education because a woman belongs to the kitchen and that girls will become married and dependents of their husbands. The traditional practices of customary fostering, especially among the Dagomba, by which parents give up their daughters to their paternal aunts for upbringing, results in the denial of education to the girls. (as cited in UNICEF, 2000).

It is ignorance that has made women accept the inferior position to which they have been relegated by society for centuries. Spurious beliefs about a woman's subordinate position based on cultural and religious concept that cannot stand up to close scrutiny, as well as misconceptions about her physiology and her intelligence have made women accept without questioning the superiority of men. Moreover, such beliefs and misconceptions have made women feel generally inadequate and incapable of functioning effectively in society at the same level as men. (Dolphyne, 1991)

In the Ghanaian society there is pressure for the girl to marry and bear children. Her socialization is often confused by mixed messages of her future direction such as her place is in the home and that she should focus on becoming a good mother and wife. (Casely-Hayford, 2000).

Traditional attitudes regarding the roles of girls and boys remain a major deterrent to the education of children in Ghana. Parents continue to prefer investing in boys' education, particularly at the JSS and SSS levels of education. The preference is due to the social and economic status of the boy in the family and perceived ability to bring benefit back to the family. The girl by

on the other hand, is often considered the man's property when married and must fend for herself in matrilineal setup (Prah 2002 as cited in Casely-Hayford, 2002).

General Perception about Female Education

Foster (1971) stated that girls are "more typically concentrated in the less prestigious terminal types of secondary institutions which often provide a more specifically vocational training". (p. 27). He noted that as a result of the socio-cultural conditioning, investment in education is made on boys at the expense of girls, especially in situations of limited Family economic resources.

There exists a deep-seated belief by some people that education tends to make girls unfit for traditional roles in society, causing them to exhibit less respect for male authority and unwilling to work hard (Casley-Hayford, 2002, citing others). For this reason, there is the suggestion that most of the gender-related studies in the Northern Region put forward the idea that girls are reared to serve the husband and that girls performance in the home reflects on the family's training and honour and that, once married she becomes the property of the husband's family.

Davidson and Kanyuka (1992) parents worry on the education of girls who are likely to get pregnant or married before completing schooling. There is a strong belief that once married, girls become part of another family and the parental investment is lost.

Osei (1991) states that there are duties, which are accepted as mandatory skills, that must be acquired by all women right from childhood to prepare them for their future life. Parents therefore give girls more work than boys.

According to Mbilinyi and Mbughuni, (1991) female domestic labour is a key factor that militates against achievement at school and is also a very sizable opportunity cost for parents when they make a choice about whether to send the child to school. Thus, the need for female domestic labour affects decisions about whether to send a daughter to school in the first place, and once at school how long she should stay. Long and Fofona, (1990) parental and family attitudes have a great influence on the decision to invest in children's education. Parents have negative perceptions of investing in girls and women.

According to Oppong (1973) there is more prejudice in the refusal to send girls to school than boys, for, people even refuse to allow their daughters who are being fostered by other people, to be sent to school, partly on the grounds that girls who have been to school turn to lead loose and useless lives in the towns instead of bearing children and being industrious housewives. He further stated that, parents fear that literate school children will lose the traditionally highly valued attitude of respect to elders that they will forsake traditional customs and refuse to mix as equals with sisters and even disdain their unlettered parents.

Mbilinyi and Mbughuni (1991) reported that girls in school come from homes representing a higher socio-economic status. A fairly large proportion of rural non-school goers and their parents need girls' assistances at home. Girls and women are channeled into sex-stereotyped courses and streams. In non-formal programmes such as post primary vocational schools, girls and women are restricted to domestic science courses, which turn to ignore the role of women in other fields. (Mbilinyi, as cited in Mascarenhas & Mbilinyi (1980)

Poverty contributes to the low educational attainment of females. Most often parents from low socio-economic groups prefer to send their boys to school than their girls. (Casely-Hayford, 2002). Gender is seen as a determining factor in school attendance in most families. For instance, Kelly (as cited in Thompson, 1986), stated that, gender continues to predict strongly whether a child will go to school and how much schooling she or he will receive almost everywhere. This statement is supported by Mbilinyi (as cited in Mascarenhas and Mbilinyi, 1980) when he found out from a survey of peasant household in Tanzania that children had unequal access to primary school depending upon their sex, class and strata. There was a definite preference among poorer peasants and even middle peasants to send boys to school because of the understood reliance of families on sons for their future.

A domestic chore has also been a contributory factor in parent's unwillingness to send their daughters to school. Oppong (1973) forcefully expresses this opinion by stating that: "Who will mind the babies and do the hundred and one domestic chores if all the girls are in school reading their books?" p. 72.

According to Imam Baqir, (as cited in Kamal, 2003), everyone should acquire knowledge because learning is a good action and that study itself is worship. Imam Ali supports this by stating that the one who seeks knowledge is like a warrior in the cause of religion for the way of Allah (Kamal, 2003).

According to Ardayfio, (2004) girls drop-out of school as a result of teenage pregnancy, their going into trading or being sent to leave with relations somewhere. She further stated that girls especially those in Adjena Dornor in

the Eastern Region drop out of school because they need time to prepare and participate in dipo initiation rites.

There are several socio-cultural barriers to female education. According to Prah, (2002), women's education is more oriented towards teaching them to be better housewives and mothers than equipping them with skills and training that they need in a developing world. Children in Tanzania leave school due to lower socio-economic conditions, such as the need for child labour, poor health, nutrition and the high financial cost of schooling (Collins, 1965)

Staudt (1984), says girls tuition in colonial schools in African countries were concerned with the preparation of food, household comfort, care and feeding of children and the occupations that are suited to the ability of women. According to Ubomba-Jaswa (1985), in Ghana, as in many other countries, males continue to receive vocations which lead to career and effective participation in labour force, while vocational training offered to their female counterparts hardly leads to a career. The revelation of the Holy Qur'an states: "Read in the name of your Lord who created man." (Qur'an 96 verse 1-5), (Ali, 1946). In this chapter, reference is made to the importance of education, and an indication that there is no discrimination in access to education in Islam.

To Alexia (1995), females shoulder an unequal share of responsibilities in the home from early age. As young girls, they are socialized to submit to men and are denied opportunities for growth and development. In many areas, girls are often kept from school to care for younger siblings and perform household chores.

Sharif (as cited in Muslim Relief Association of Ghana (MURAG), (2003), stated that, learning is a duty for every Muslim (male and female). This is directing parents to give their children proper education of which circular education is no exception irrespective of sex.

In a Rwanda class room it was observed that not only were males called upon more than females, but that , when students asked for assistance, male students were responded to more quickly and more frequently than females. Also male teachers often used gender-related comments to intimidate female students for whom they expressed limited projections (Belle-Prouty, 1990). According to El-Sanabary (1989), the sharp distinction between male and female socialization in most Islamic countries has a negative effect on girls' self-esteem and aspirations that is reinforced by their experiences at school.

Biraimah (1987), studying class room interaction in primary schools in Nigeria, found that girls academic participation in class fell far behind that of boys, with boys typically participating 35 times for every time for girls. From the foregoing review of relevant literature, a number of issues have emerged. The behaviour of parents clearly indicates that among many families, educating the female is not a priority. In addition to this, many traditions have in their effort towards socio-economic development relegated women to the background. This has constituted a major draw-back to giving formal education to females. Thirdly, the general perception and fear, specifically in Africa and Islamic communities around the world, is that far from adding value to their lives, formal education makes females lose the traditional valued attitude of respect and forsake their traditional customs (Oppong, 1973). The thrust of the

present study is to find out if there is any change, the degree of change, if any, and the causes of it in the negative attitude of parents to the education of their daughters. This is intended to update the store of literature on female education.

CHAPTER THREE

METHODOLOGY

This chapter deals with the procedures used in gathering data for carrying out the study. The research design, population, sample and sampling procedure, instrument used, data collection procedure and analysis of the data are all dealt with.

Research Design

The descriptive survey design was used to probe into the level of support for female education in the Tamale Metropolis. Since the study was a fact finding exercise, the descriptive design was used to gather qualitative and quantitative data with the intention of describing the nature of existing conditions. This design was used because it has the advantage of producing useful responses from a wide range of sampled respondents which could be used to generalise for the population. It also provided a meaningful picture of events and explained people's opinion and behaviour on the basis of data that were gathered at the time of the study. Furthermore, the design provided information on which sound decisions could be based with regard to questions of interest to the researcher.

The problem with the survey design is that, one may not have sufficient information about all the events and variables that may occur at the time of the study. Despite this problem, it is a suitable design that can be used for

generalization. It was, therefore, adopted for the present study.

Population, Sample and Sampling Procedure

The population for the study consisted of the adults permanently resident in the Tamale Metropolis who had their wards in school. With regard to the sample for the study, the simple random sampling technique was used to select some zones (clusters) from the Metropolis for the gathering of data. These clusters formed the sampling frame. Tamale Metropolis has 126 communities, which have been grouped into 3 sub-metro districts. The sub-metro districts have also been divided into 11 zonal councils with a total population of 293,881 (2000 Population and Housing Census.). The Metropolis has 173 pre – schools, 237 primary schools, 74 JSS, 9 SSS and 2 Teacher Training College (GES, Tamale, 2005).

To select the zones, names of the 11 zonal councils (clusters) were written on pieces of paper, folded and put into a small box(that is, the lottery method was used). The box was shaken so that the zones (clusters) could have equal chances of being chosen. It was shaken after each selection; five zonal councils (clusters) were selected for the study. There were no replacements made. The method that was used for selecting the zonal councils (clusters) was applied in selecting 300 households from 901 households and 300 individuals in the selected households to form the sampling units.

To select the sample size of 300 from the five selected zones, the number of people in each of the zones was taken into consideration. The zones were Lam Nyohini, Kakpag – Yili, Moshie Zongo, Tishigu and Kalipohini. The numbers of people in the zones were in the ratio of 41,143: 17,632: 38,204:

5877: 49,837. To determine the number of respondents to be chosen from Lam Nyohini, the sample size of 300 was multiplied by $\frac{41143}{152693}$; that is, the sample size multiplied by the population of Lam Nyohini and divided by the total population of the five selected zones. This gave the size of the sub-sample to be considered at Lam Nyohini as 81. This implies that, 81 individuals represented 81 households. This method was used to compute the sub-sample sizes for the other 4 selected zones (Table 2). The researcher could not easily determine beforehand the number of illiterates and literates as well as the number of males and females in the selected households. However, the random sample that was obtained consisted of 139 literates and 161 illiterates.

In terms of gender 205 were females and 95 were males (Table 2). The female respondents were more than that of male respondents because most of the female respondents were single parents who were taking care of their wards in school.

Table 2

Distribution of Sample by Educational Status and Gender

Communities	Population	Sample	Literate	Illiterate	Male	Female
Lam Nyohini	41,143	81	38	43	25	56
Kakpag-Yili	17,632	35	6	29	22	13
Moshie-Zongo	38,204	75	51	24	13	62
Tishigu	5,877	11	8	3	2	9
Kalipohini	49,837	98	57	41	33	65
	152,693	300	139	161	95	205

Research Instruments

The researcher used a questionnaire and an interview schedule to collect the data for the study. The questionnaire was used for literate respondents who responded to the items on their own. This was so because they could read and respond to the items without the presence of the researcher. The interview schedule was administered to illiterates by translating the questions into the local dialect and respondents' answers were written down in English by the researcher and a trained interviewer. Both the questionnaire and interview schedule had open and closed-ended items. The same questions were used to elicit responses from literate and illiterate respondents. There were 26 items on the questionnaire. It took the researcher and the trained interviewer about 8-12 minutes to interview one illiterate respondent.

The items on the questionnaire were divided into four parts. The first part (A) was used to elicit information on the personal characteristics of respondents. The questions were structured to collect data on their background, and this included age, gender, occupation, educational attainments, religion and number of children respondents have. The second part (B) tried to find out the general attitude of respondents towards female education in the Tamale Metropolis. The third part (C) sought to obtain responses on the kind of support the community provides towards female education in the tamale Metropolis while the fourth part (D) elicited information on the problems encountered by the community in their bid to support female education and suggestions to improve upon community support for female education. The researcher used both open-ended and closed-ended questions on the questionnaires.

In the interview there was direct verbal interaction between the interviewer and the respondents. The interview schedule was used to gather information from the sampled illiterate adults in the area of study on community support for female education. The interview schedule was structured to collect information on respondents' age, religion, as well as the number of children they have. The interview schedule also sought information on the general attitude of respondents towards the education of the female; the kind of support provided by the community; problems encountered in their attempt to support female and suggestions to improve upon community support for female education. During the interview, information provided by the respondents was written on a note pad while the discussion was going on.

Data Collection Procedure

The first part of the questionnaire and interview schedule solicited support and co-operation of the respondents. The researcher also introduced herself to respondents before she administered the data collection instruments. The data collection instrument was given to colleagues to study and give suggestions. After that, it was given to the researcher's supervisor for further study, suggestions and approval. Ten copies of the instruments were printed and given out to 10 individuals to respond to. The selection of the 10 respondents was done through the convenience technique, thus, the nearest individuals were chosen to serve as respondents. This was for the researcher to be sure that the questions were clear and understandable because, the respondents for the study are people who are similar to the 10 selected respondents. The 10 respondents were able to give answers to the questions demanded. So the instrument was considered to be valid.

The administration of the instrument took place within two months. The questionnaires and interview schedules were distributed by the researcher and one trained interviewer. The questionnaires were collected from respondents within 35 days and the interview schedules took 2 months to be completed. In all 139 questionnaires were distributed and 161 interviews were conducted. The interviews were conducted by the researcher and a trained interviewer. Wherever necessary, explanations were given by the researcher and the trained interviewer. The trained interviewer wrote down the responses during the interview. With the interviews response rate was 100% since the instruments were handled by the interviewers. The retrieval of the questionnaire was not very easy since the researcher had to go to some respondents for about six to eight times before the collection. Two of the questionnaires could not be retrieved because one of the respondents left Tamale on transfer and the other could not trace where he left it. So the return rate of the questionnaire was 99.3%.

Data Analysis

The researcher edited all the items of the questionnaire and interview schedule before they were coded for tabulation and analysis. The editing was done to enable the researcher check whether respondents had followed the instructions correctly and whether all questions were answered. The interview schedule and questionnaire were edited as a whole. This method was applied to help the researcher to determine the relationship between answers to different questions and to detect inconsistencies.

To score the 5-item Likert type Scale questionnaire each item was weighted with a higher point allotted to strongly agree in a positive item; for example item 9 which stated that “Girls education is as important as those of boys” had the following weights- strongly agree (5 points), Agree (4 points), Uncertain (3points) Disagree (2 points), and Strongly disagree (1 point). For a negative item such as item 8, “School education makes girls disrespect the cultural practices of their people”, a higher point was allotted to Strongly Disagree (5 points). The weights were as follows Strongly Disagree (5 points), Disagree (4 point), and in that order.

After editing, all the responses were coded by the researcher. This was done to classify the answer to the items into reasonable categories, in order to bring out their essential pattern for analysis, according to the research questions.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter presents the findings of the study and discusses them. The purpose was to find out the extent to which the communities were willing and able to support females in school; the extent to which their interest has been in female education and the attitudes of parents and other bodies towards the support of females in school. The first part of this chapter deals with the characteristics of respondents and the second part provides the analysis of data for the five research questions and statistical results.

Characteristic of Respondents

Respondents for the study were male and female adults who had their wards in school in the Tamale Metropolis. Female respondents formed 55% whilst male respondents were 45%. Table 3 shows the distribution of the respondents by sex.

Table 3

Distribution of Respondents by Sex

Sex	Frequency	Percentage (%)
Male	134	45.0
Female	164	55.0
Total	298	100.0

As shown in Table 3 the study had more female respondents than male. From the table the female respondents were 10% more than the male. The difference was there as a result of more single female parents in the community taking care of their wards in school.

Table 4 shows the age distribution of respondents.

Table 4

Distribution of Respondents by Age

Age (in years)	Frequency	Percentage (%)
20-29	41	14.0
30-39	98	33.0
40-49	89	30.0
50-59	38	12.0
60 and above	32	11.0
Total	298	100.0

Table 4 shows that as many as 63% were between 30-49 years with only 11% aged 60 and above. The data clearly indicate that those who fall within age 30 and 49 are more than the others. This was so probably because those in that age group could not have all their children complete schooling.

Table 5 shows the distribution of respondents by occupation.

Table 5

Distribution of Respondents' by Occupation

Occupation	Frequency	Percentage (%)
Teachers	58	19.5
Civil/Public Servants	31	10.4
Farmers	46	15.4
Artisans	14	4.7
Traders	75	25.2
Unemployed	74	24.8
Total	298	100.0

As shown in Table 5, 25.2% out of the total number of respondents were traders, with 24.8% of them unemployed while 4.7% were artisans. This finding reveals that most people in the Tamale metropolis are either self-employed or are unemployed. The level of education of respondents was also looked at. This is shown in Table 6 below.

Table 6

Distribution of Respondents by Level of Education

Level of education	Frequency	Percentage (%)
Illiterate	160	53.7
Primary	9	3.0
Middle/JSS	21	7.0
Secondary	27	9.1
Higher	81	3.0
Total	298	100.0

From the presentation in Table 6 above, more than half of the respondents, that is, 53.7% did not have formal education. Those with higher education were 27.2% whilst 3.0% of the respondents had primary education. Illiteracy rate as indicated in the table above is high in the Tamale metropolis. Table 7 shows religious affiliations of respondents.

Table 7

Distribution of Respondents' by Religious Affiliation

Religion	Frequency	Percentage (%)
Islam	246	83.0
Christianity	46	15.0
Other	6	2.0
Total	298	100.0

Table 7 shows that a significant number that is, 83% of respondents were Muslims while 15% were Christians. However, there were 2% of the respondents from other religions. The table clearly indicates that there are more Muslims in the Tamale metropolis than non-Muslims.

The number of children respondents had was also of interest to the study. Table 8 presents the relevant information.

Table 8

Distribution of Respondents by Number of Children

Number of children	Frequency	Percentage
1 – 4	174	58.4
5 and above	124	41.6
Total	298	100.0

From Table 8, 58.4% of the respondents had 1 to 4 children, while those who had 5 or more children were 41.6%. The researcher was interested in the number of male children and female children each respondent had. The frequency on the table below indicates the number of respondents' children by sex. Table 9 summarises the information.

Table 9

Distribution of Respondents' Children by Gender

No. of children	Female Frequency	Percentage (%)	Male Frequency	Percentage (%)
1	89	32.5	80	30.2
2	83	30.3	65	24.5
3	43	15.7	39	14.7
4	25	9.1	25	9.4
5	13	4.7	13	4.9
6	7	2.6	10	3.8
7	4	1.4	3	1.1
8	4	1.4	24	9.1
9	1	0.4	4	1.5
10	5	1.9	2	0.8
Total	274	100.0	265	100.0

Table 9 indicates that 32.5% of the respondents had one female child each while 30.3% of them had 2 each and 0.4% had 9 each. Also Table 9 shows that, 30.2% of the respondents had one (1) child each and 0.8% of the male

respondents had 10 and above number of children each. The total number of children of male respondents was 702.

Also of interest to the study was how many of respondents' children were in school. Table 10 summarises the information.

Table 10

Distribution of Respondents by Number of Children in School

No of children in School	Frequency	Percentage (%)
1	61	20.5
2	59	19.8
3	49	16.4
4	56	18.8
5	30	10.0
6	13	4.4
7	8	2.7
8	2	0.7
9	3	1.0
10 and above	17	5.7
Total	298	100.0

Table 10 reveals that 20.5% respondents out of the total respondents had 1 child each in school. Fifty-nine, that is, 19.8% of respondents had 2 children each in school whilst 0.7% of respondents had 8 children each in school.

Main Findings

This section presents the answers to the five research questions and discusses the findings. For easy reference, the purpose of the study was to find out:

- (i) the extent to which the communities are able to support the female children in school;
- (ii) the extent to which their interest has been in female education; and
- (iii) the attitude of parents and other bodies towards the support of females in school.

To analyse the results of the questions posed for the study, cross-tabulations and simple percentages were applied.

Research Question 1: What are the kinds of support given by parents of the Tamale Metropolis for the education of girls?

Research Question 1 sought to find the level of support given by the residents of the Tamale Metropolis for the education of girls. The findings are summarised in Table 11.

Table 11

**Distribution of Respondents by Sex and Kind of Support Provided
Towards the Education of Girls**

Kind of Support	Male %	Female %	No Response %	Total %
Enrolment Drive	23.5	30.5	46.0	100.0
School Uniform	40.0	35.0	25.0	100.0
School Fees	38.9	34.9	26.2	100.0
Guidance and Counselling	39.3	32.5	28.2	100.0
Financial Support	41.0	33.2	25.8	100.0
Early Breakfast	34.9	37.6	27.5	100.0
Money for Lunch	34.9	29.2	35.9	100.0
Transportation	31.5	24.2	44.3	100.0
School Materials	38.3	33.2	28.5	100.0
Money for Snack	17.1	18.2	64.1	100.0

From Table 11, 30.5% out of the total respondents, who were females, said they enrolled their girls in school while 23.5% male respondents said they also had their girls in school. As many as 46.0% respondents did not enrol their girls in school. As shown in Table 11, nearly half of the respondents did not send their girls to school. This finding confirms earlier findings by Butaumocho (2003) that, many parents were not keen to educate their daughters in the early days, and even today.

Also, in Table 11 is provision of school uniforms. Out of the total number of respondents, 40% male provided school uniforms for their girls in

school while 35% females also did. On the other hand, 25% of the total number of respondents (n=298), both male and female, did not provide uniforms for their girls in school. Most (60%) of the parents interviewed who did not provide uniforms mentioned poverty as the reason for their lack of support in that regard. This finding supports earlier findings by GLSS (1995) that the socio-economic background of parent is a key determinant factor in the decision of sending a child to school especially a girl.

With regard to the payment of school fees, out of the total number of 298 respondents, 38.9% males paid their girls schools fees while 34.9% female respondents did. However, 26.2% of the respondents who said they could not pay their girls school fees. This finding confirms earlier findings by Nkinyangi (1982) that the introduction of school fees in developing countries further undermined girls' access to education since female education is not a priority among families.

In the case of guidance and counselling, as shown in Table 11, 71.8% made up of 39.3% male and 32.5% female respondents said they gave guidance and counselling services to their girls to enable them study hard and also stay in school. From Table 11, it is clear that majority of respondents gave guidance and counselling services to their girls. This finding corroborates earlier findings by Deble (1980) that parents' decision determines whether children should go to school or dropout.

With regard to financial support given by parents, it can be seen from Table 11 that, about three-quarters, that is, 74.2% of respondents, consisting 41% males and 33.2% females gave financial support to their girls while 25.8% of the respondents said they could not give financial support to their girls in

school. Some of the respondents interviewed attributed their failure to give financial support to financial constraints. Though it is shown in Table 11 that nearly three quarters of respondents gave financial support to their girls in school, the other one-quarter could not give the support, thus putting their wards at the risk of discontinuing school. This finding confirms earlier findings by UNICEF (2000) that girls are more likely to be withdrawn from school when parents have difficulty meeting the cost of their children's education.

On the provision of early breakfast as shown in Table 11, as many as 72.5% respondents out of the total number of respondents said they provided early breakfast. However, 27.5% of the respondents said they could not provide their girls with early breakfast. Thus there was the tendency of reporting at school late by children of the 27.5% of respondents who could not provide early breakfast. This finding confirms earlier findings of Nkinyangi (1982) that the introduction of school fees in developing countries already suffering from declining per capita incomes further undermined girls access to education.

Looking at Table 11, provision of money for lunch is next. Out of the total number of respondents, 34.9% male respondents said they provided money for lunch their girls in school while 29.2% female respondents did. As many as 35.9% out of the total number of respondents said they could not provide money for lunch. Some of those who were interviewed said they could not afford to provide lunch and supper on the same day. This could lead to girls dropping out of school. This finding corroborates earlier findings by Bellamy (2005) that girls are the first to be withdrawn from school in times of financial distress.

Provision of transport to school was also of interest to the researcher. Out of the total number of respondents, 31.5% males were able to provide

means of transport for their girls to and from school, and 24.2% female respondents also did so. However, there were as many as 44.3% respondents who did not provide transport for their girls with the reason that they did not have their own means of transport and could not also afford to pay for transport services for their girls in school. This attitude of parents could result in lateness to school, truancy and even dropout. This finding confirms earlier findings by Deble (1980) that parents' decision determines whether children should go to school or dropout.

From Table 11, 38.3% male, out of the 298 respondents provided school materials such as exercise books, pens and erasers for their girls in school whilst 33.2% female did. Those who did not provide their girls with school materials were as many as 28.5%. Such girls who are not provided with school materials may dropout of school. This revelation confirms earlier findings of GSS (2008) that households are willing to send their girls to school provided they are able to meet their financial and material needs.

As shown in Table 11, as many as 64.1% out of 298 respondents did not provide their girls in school money for snack. Those who gave their girls money for snack were 17.1% male and 18.8% female. Some of the respondents who did not provide their girls with money for snack claimed they could not provide them with money for both lunch and snack. This is an indication that some parents do not care much about their girls' education. This finding supports early findings by Long and Fofona (1990) that parental and family attitudes have influence on the decision to invest in children's education and that parents have negative perceptions of investing in girls and women.

The findings revealed that nearly half of the respondents did not send their female children to school. A quarter of those who sent their girls to school did not provide them with uniforms. In addition, about a quarter (26.2%) could not pay their daughters' school fees. However, a good number (71.8%) guided and counselled their female children. Financial support to girls in school could not be provided by as much as 25.8% of respondents. More than a quarter (27.5%) could not provide an early breakfast to their female children in school and 35.9% could not provide lunch. Added to these, 44.3% and 28.5% could not provide a means of transport and learning materials respectively. All the above findings are detrimental to female education. They also confirm earlier findings by Bellamy, (2005), GSS (2008), UNICEF (2000), Butaumocho (2003) and others.

Research Question 2: How do Parents in the Tamale Metropolis Perceive Female Education?

This question was posed to find out how girls' education was perceived by respondents. Their responses are indicated in Tables 12 to 22. To find out the attitude and perceptions of respondents towards female education, a number of statements were posed. The responses were categorized according to how the respondents agreed or disagreed with the statements. These were presented in the following tables:

Table 12

Respondents' Position Regarding the Statement that: "School Education Makes Girls Disrespect their Cultural Practices"

Respondents View	Frequency	Percentage (%)
Strongly Agree	29	9.7
Agree	53	17.8
Uncertain	5	1.7
Disagree	118	39.6
Strongly Disagree	93	31.2
Total	298	100.0

From Table 12, 39.6% out of the total respondents' disagreed with the statement while 31.2% strongly disagreed. Those who strongly agreed to the statement were only 9.7%. There were, however, 1.7% respondents were uncertain with the statement. It is possible that majority of those who agreed could be from the periphery of the Tamale Metropolis where discipline is still enforced. The researcher did not, however, follow up on this due to time constraints.

Table 13

Respondents' Position on the Statement that: Girls' Education is as Important as that of Boys

Respondents View	Frequency	Percentage (%)
Strongly Agree	185	62.1
Agree	73	24.5
Uncertain	5	1.7
Disagree	17	5.7
Strongly Disagree	18	6.0
Total	298	100.0

As shown in Table 13, there is a clear indication that a significant number of the total respondents, that is, 62.1% of the respondents strongly agreed to the statement. Also, 24.5% agreed to the statement whilst those who disagreed were 5.7% and 1.7% were uncertain. The responses shown in Table 13, is an indication that people (respondents) know the importance of female education.

Table 14

Respondents' Reaction to the Statement: School Education Encourages Immoral Behaviour among Girls.

Respondents' View	Frequency	Percentage (%)
Strongly Agree	24	8.1
Agree	48	16.1
Uncertain	7	2.3
Disagree	120	40.3
Strongly Disagree	99	33.2
Total	298	100.2

From Table 14, it is clearly shown that 40.3% of respondents disagreed with the statement. Also, 33.2% strongly disagreed while only 8.1% strongly agreed to the statement. The responses given by parents' show that most respondents did not think school education encourages immoral behaviour among girls, and probably may not deter them from sending their girls to school.

Table 15

Respondents' Reaction to the Statement that "Sending Girls to School Deprive Parents of Early Dowry"

Respondents View	Frequency	Percentage (%)
Agree	82	27.5
Disagree	216	72.5
Total	298	100.0

Table 15 had two options. There is a clear indication that more than two-thirds, that is, 72.5% out of the total number of respondents disagreed with the statement. Those who agreed with the statement were 27.5%. This implies that expectation of early dowry is not a stumbling block to female education.

Table 16

Respondents' Views on the Statement That "School Education Turns Girls Away from their Religious Practices"

Respondents View	Frequency	Percentage (%)
Agree	71	23.8
Disagree	227	76.2
Total	298	100.0

As shown in Table 16, out of the total number of respondents' 227 (76.2%) disagreed with the statement while 23.8% of the respondents agreed to the statement. These responses suggest that the various religions do not debar girls from having secular education.

Table 17

Respondents' Views on the Statement on How they Perceive Female Education from their Religious Point of View

Respondents View	Frequency	Percentage (%)
Important	266	89.3
Unimportant	32	10.7
Total	298	100.0

Table 17 shows that 266 (89.3%) of the respondents perceived girls education to be important with regards to their religion. Those who thought girls education was not important were 32 (10.7%). This finding is indicating that respondents value female education.

Table 18

Respondents' Views on the Statement that, Girls Education is a Waste of Resources

Respondents' View	Frequency	Percentage (%)
Agree	25	8.4
Disagree	267	89.6
Undecided	6	2.0
Total	298	100.0

Table 18 has three options. Out of 298 respondents, 267 (89.6%) disagreed with the statement. Those who agreed to the statement were 25 (8.4%), while 6 (2.0%) were undecided. The revelations show that respondents did not think female education was waste of resources, therefore, do not discourage female education.

Table 19

Respondents' Views on the Statement that "Female Education is Useless"

Respondents View	Frequency	Percentage (%)
Agree	34	11.4
Disagree	258	86.6
undecided	6	2.0
Total	298	100.0

There is a clear indication in Table 19 that a very significant number, that is, 258 (86.6%) out of the total number of respondents disagreed with the statement. Those who agreed were 34 (11.4%) and 6 (2.0%) were undecided. This finding implies that respondents see female education as a useful venture.

Table 20

Perception of Respondents' about Female Education

Perception	Strongly		Disagree (%)	Strongly		Total
	Agree (%)	Agree (%)		Disagree (%)	Uncertain (%)	
Education of female makes them lose respect for culture.	9.7	17.8	39.6	31.9	1.0	100%
Girls' education is as important as boys' Education.	64.8	19.8	7.0	6.7	1.7	100%
Education of females encourages them to behave immorally.	8.7	16.8	40.9	30.9	2.7	100%

Table 21

Respondents' Views on Female Education

Perception	Agree (%)	Disagree (%)	Total (%)
Education deprives early dowry	22.8	77.2	100
Education turns girls away from religious practices	19.8	81.2	100
Education is waste of resources	10.0	90.0	100
No Government work after schooling	9.5	90.5	100

From Table 20, 39.6% of the respondents disagreed with the statement that, school education makes girls disrespect their cultural practices. Those who strongly agreed to the statement were 9.7%. However, 1.0% of the respondents were uncertain. The study showed that a larger proportion of the respondents disagreed with the statement. This finding contradicts the findings of Oppong (1973) that, educated girls will lose the traditionally valued attitude of respect to elders and that they will forsake traditional customs.

The perception that girls' education is as important as that of boys was also looked at. As many as 64.8% respondents strongly agreed with the statement. Those who strongly disagreed with the statement were 6.7%. However, 1.7% was not certain about the statement. This finding corroborates earlier findings by GSS (2008) that there is a steady increase in school enrolment with rising level of welfare.

The statement that female education encourages immoral behaviour was also looked at. Out of the total number of respondents, 40.9% disagreed with the statement, 8.7% agreed whilst 2.7 were uncertain. This revelation contradicts earlier findings by Burns (1965) that parents claimed schooling makes girls discontented and immoral

As shown in Table 21, as many as 77.2% out of the 298 respondents disagreed with the statement that, school education deprives parents of early dowry. Those who agreed with the statement were 22.8%. This finding contradicts earlier findings by Dolphyne (1991) that a major role for a woman was to ensure the continuity of the lineage and that she was expected to marry soon after puberty.

Looking at the statement that, school education turns girls away from their religious practices, 81.2% disagreed with the statement while 19.8% agreed. From the responses, it is very clear that the statement has no bearing on female school attendance. The outcome of the responses given is an indication that girls who attend school do not abandon their religious practices. This finding supports earlier findings of Kamal (2003) who quoted Imam Ali as saying that, the one who seeks knowledge is like a warrior in the cause of religion for the way of Allah.

In Table 21, the perception that “school education is a waste of resources” was considered by respondents. Ninety percent out of the total respondents disagreed with the statement. Thus, it is clear that respondents reject the statement and this disclosure contravenes earlier findings by Butaumocho (2003) that parents considered educating their daughters as waste of money.

Research Question 3: Are there any differences in opinion between the Muslim and the Non-Muslim sectors regarding the support for female education in the Tamale Metropolis?

This question sought to find out whether there were differences in the support given by respondents from the various religions in the Tamale Metropolis. The various responses are shown in Table 22. The respondents were from Islamic Religion which had the highest number of respondents, that is, 246 followed by Christianity with 46 and other religions which had 6 respondents.

Table 22

Distribution of Respondents' by Kind of Support Given Towards the Education of Girls and by Religious Affiliation

Kind of Support	Muslims (246)	Christianity (46)	Others (6)
	Percentage (%)	Percentage (%)	Percentage (%)
Enrolment Drive	50.0	58.6	16.6
School Uniform	66.7	84.7	50.0
School Fees	68.9	80.4	33.3
Guidance & Counselling	64.3	86.9	33.3
Financial Support	65.9	95.6	33.3
Early Breakfast	65.1	86.9	50.0
Money for Lunch	59.0	67.3	33.3
Transportation	49.2	71.7	33.3
School Materials (pens, Ex. Books etc)	64.0	89.1	33.3
Money for Snacks	32.9	41.3	—

From Table 22, 50.0% of the Muslim respondents enrolled their female children in school. With the Christian respondents, 58.6% sent their female children to school. Out of 6 respondents of the other religions, 16.6% enrolled female children in school.

As shown in Table 22, there is clear indication that half (50.0%) of the Muslims community do not enrol their female children in school. This attitude is against the Hadith of Prophet Muhammad (Peace and Blessings of Allah be upon Him (Peace be upon him) related by Sharif which states that learning is a duty for every Muslim (male and female). This implies that education is seen to be important for both sexes.

The issue of provision of school uniform was looked at. In Table 22 above, 66.7 Muslim respondents provided their female children with school uniforms. A large number of the Christian respondents that is 84.7% provided school uniforms to their female children. With respondents of other religions, 50.0% provided their female child with school uniforms. The analysis here shows that most respondents provided their female children with school uniforms, which is a positive move. This finding contradicts earlier findings by Long and Fofona (1990) that parents have negative perceptions of investing in girls.

Payment of school fees was also considered. Out of the total number Muslims respondents, 68.9% responded positively towards payment of school fees of their girls. As many as 80.4% out of the total number of Christian respondents paid their girls' schools fees while 33.3% out of the respondents paid their girls fees, a larger number 31.1% Muslim respondents and 66.7% from other religions could not pay their girls school fees. This revelation

supports earlier finding of Nkinyangi (1982) that, school fees has further undermined girls' access to education since female education is not a priority among families and local communities.

Also, as indicated in Table 22, Guidance and counselling was also looked at. As shown in the Table, 64.3% of the Muslims respondents gave guidance and counselling services to their girls in school, as against 86.9% of the Christian respondents and 33.3% of other respondents. From the above analysis, a large percentage of respondents guided and counselled their girls in school. This finding contradicts earlier findings by Bellamy, (2005) that, women have become stereotyped.

Looking at financial support given by respondents, 65.9% of Muslim respondents gave financial support to their female children in school. The Christian respondents who supported their female children financially were 95.6%. Those who responded positively from the other religions were 33.3%. A greater percentage of respondents from the Muslims respondents that is, 34.1% and respondents from the other religions, that is, 66.7% could not provide financial support with the reason being financial constraints. This finding confirms earlier findings by Bellamy, (2005) that girls are the first to be withdrawn from school in times of financial distress.

As shown on Table 22, that is, 65.1% of the Muslim respondents provided their girls with early breakfast. As many as 86.9% of the Christian respondents provided their girls with early breakfast and fifty percent of respondents from the other religions also provided early breakfast to their girls in school. A greater percent of respondents did not provide early breakfast for their girls; that is, 50% from the other religions 34.9% Muslims respondents and

13.1% Christian respondents. This attitude could lead to lateness to school and possible drop-out on the part of the female children in school. This finding supports earlier findings by Deble (1980) that parents' decision determines whether children should go to school or dropout.

Money for lunch was also looked at. Muslim respondents who gave money to their girls in school for lunch were 59.0%. Out of the total number of Christian respondents, 67.3% gave their female children money for lunch. The percentage of respondents from the other religions who gave money to their female children in school for lunch was 33.3%. A greater number of respondents from the various religions could not give their female children money for lunch with the excuse that they were financially constraint. This findings support earlier findings by UNICEF (2000), that when parent have difficulty meeting the cost of their children's education, girls are more likely to be withdrawn from school.

Looking at provision of school materials like exercise books, pens, erasers and others, in Table 20, 64.0% of the Muslims respondents 'provided their girls with the needed school materials as against 89.1%of the Christian respondents and 33.3% of other respondents. From the analysis, it is clear that, though most parents provided their female children with school materials, a greater percent, that is, 66.6% of adherents of respondents from the other religions could not due to financial constraints. This finding confirms earlier findings by Collins (1965) that, children in Tanzania leave school due to lower socio-economic conditions.

In Table 22, provision of money for snack in school was also looked at. From the table, only 32.9% of the Muslim respondents gave their girls money for snack, out of the total number of Christian respondents, 41.3% gave money to their girls for snack. None of the respondents from the other religions responded to this questions. Most of the respondents who did not give money for snack said they could not afford to. This attitude of parents could lead to the girls dropping out from school. This finding supports earlier findings by Twumasi (1986) that priority is not given to female education when the family resources are insufficient to cover all the children’s school expenses.

Research Question 4: What are the problems that mitigate against community support for female education in the Tamale Metropolis?

This question was posed to unearth the problems parents in the Tamale Metropolis face in educating females. Their responses are indicated in Table 23 below;

Table 23

Problems Mitigating Against Community Support for Female Education

Problem Faced	Frequency	Percentage (%)
Poverty	225	75.5
Indiscipline	23	7.7
Pregnancy	26	8.7
No Response	24	9.1
Total	298	100.0

From Table 23 as many as 75.5% of the respondents stated poverty as the problem they face in supporting female children in school. This revelation confirms earlier findings by GLSS (1995) that socio-economic background of parents, determine whether they should send a female child to school.

Indiscipline was one of the problems mentioned by parents. As shown in Table 23 only 7.7% out of the total respondents stated indiscipline as the problem that deters them from encouraging female education. This finding contradicts earlier finding by Oppong (1973) that, parents refuse to send their girls to school for fear that they will loose the traditionally highly valued attitude of respect to elders.

Pregnancy was another problem mentioned by respondents, from Table 23 only 8.7% of the respondents said they have the fear that their daughters would become pregnant while in school. Looking at the percentage of the respondents who identified this problem, the finding is not a serious problem. The finding contradicts earlier findings by Davidson and Kanyuka (1992) that, parents worry on the education of girls because they are likely to get pregnant before completing school.

From Table 23 there is a clear indication that poverty was the main problem respondents faced in educating their females. This revelation confirms earlier findings by Casely-Hayford (2002) that, poverty contributes to the low educational attainment of females, since most parents from low socio-economic groups prefer to send their boys to school.

Research Question 5: How can Tamale Metropolis’ Support for Female Education Be Enhanced?

Research question 5 was posed to find out how the Tamale Metropolis could improve on the support for female education. A number of suggestions were given by respondent. Their suggestions are shown in Table 24.

Table 24

Respondents’ Suggestions to Improve Community Support for Female Education in the Tamale Metropolis?

Suggested Solution	Frequency	Percentage (%)
Educate parents	95	31.0
Provide financial support	106	35.0
Provide teaching and learning material	35	11.0
Encourage P. T.A, SMC and Community Participation	43	14.0
Empower Women	5	2.0
Special Incentives for Girls	22	7.0
Total	306	100.0

As shown in Table 24 31.0% out of the respondents mentioned the need for educating parents on the importance of female education. To the respondents, if parents are well educated on the need to send the girls to school

and seeing them through till completion, they would send their female children to school.

On financial support, large number of respondents, that is, 35.0% stated that financial support should be given by the Assembly to encourage girls to attend and stay in school till completion. Respondents felt that this could motivate girls to attend and stay in school till completion.

Another suggestion given was provision of teaching and learning materials to girls in school. Out of the total number of respondents, 11.0% suggested that teaching and learning materials should be given to girls by the Assembly and other stakeholders to enhance effective learning. Active participation of P.T.A., SMC, and the entire community in the education of girls was one of the suggestions given by respondents' From Table 24 14. 0% indicated that if all those mentioned are actively involved in motivation and encouragement of girls in school, they would strive hard to go higher in education. On the other hand, only 2.0% mentioned empowerment of women as a way of enhancing female education. This implies that empowerment of women perse cannot encourage female education.

Special incentives for girls in school were one of the suggestions of respondents. Out of the total number of respondents, 7.0% mentioned special incentives as a motivational factor for enhancing female education in the Tamale Metropolis.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to find out how female school attendance and retention were supported in the Tamale Metropolis. A questionnaire and an interview schedule were used to solicit responses from 289 respondents. The responses were analysed, presented and discussed in Chapter Four and the findings are summarised in the next section of this chapter.

Summary of Findings

The Level of Support given to Female Education by Parents' in the Tamale Metropolis

The study found that some parents did not enrol their female children in school and that about a quarter of those who had their female children in school, could not pay their school fees, and could not also support their daughters financially. More than two-thirds of respondents provided lunch, early breakfast and learning materials. Nearly half of the respondents could not provide means of the transport to facilitate their daughters' movement to school. However, a good number (71.8%) guided and counselled their female children in school.

How Parents in the Tamale Metropolis Perceived Female Education

The study established that a greater number of respondents did not agree that school education makes girls disrespect their cultural practices. As many as 84.6% of respondents stated that, girls' education was important. The study also revealed that school education does not encourage immoral behaviours or deprive early dowry on girls. Respondents' perception on religious practices of female that go through school education was positive. The findings showed that as many as 81.2% of respondents did not agree that education turns girls away from their religious practices. The study further revealed that parents did not perceive female education as waste of time and that most parents did not look forward to seeing their female children being engaged in only the services of the government, but that they could be useful in other services.

Differences in Opinion between the Muslim and the Non-Muslim Sectors Regarding the Support of Female Education in the Tamale Metropolis

The findings showed that there was not much difference in terms of proportions, in the enrolment drive of girls between the Muslims and Non-Muslims respondents. About half of each of the two groups enrolled their daughters in school. Though half and about two-thirds of the Muslims and Non-Muslims respectively provided their daughters' in school with uniforms, paid fees, gave early breakfast, money for lunch, financial support and some school material, about half of the Muslim parents and one-third of the Non-Muslim respondents could not provide their daughters with the aforementioned due to respondents socio-economic status. Additionally, the findings revealed that more than half of the Muslim respondents and about half of the Non-Muslim

respondents could not provide means of transport for their daughters in school. As many as 67.1% of the Muslim respondents and 58.7% of Non-Muslim respondents could not provide their daughters with money for snack due to financial constraints. The finding does not reveal a wide difference in terms of support given by Muslim and Non- Muslim respondents to their daughters in school, as indicated by the proportions of Muslims and non- Muslims who responded.

Problems Mitigating against Community Support for Female Education

The findings revealed that as many as 75.5% of the total number of respondents attributed their inability to support their daughters in school well to poverty. Only 7.7% and 8.7% stated indiscipline and pregnancy as a factor that deters them from supporting their daughters in school. From the findings, poverty was identified as the main obstacle in the support given by parents in the Tamale metropolis.

Suggestions by Respondents to Improve Community Support for Female Education in the Tamale Metropolis

From the study, respondents suggested that financial support should be given by the metropolitan Assembly to needy girls in school. The respondents also suggested that parents should be given intensive education on the need to send their female children to school. In addition, respondents suggested the provision of learning materials and encouragement of community involvement in the affairs of schools.

Conclusions

In conclusion, the main factor that positively or negatively affects the kind of support given by parents in the Tamale metropolis was financial. Most female dropped out of school due to financial constraints. Also, awareness of parents on the importance of education positively influenced their support for their daughters in school. Fear of pregnancy, though mentioned as a negative factor that influenced community support for the education of the female, was not considered a critical issue.

Recommendations

Based on the findings of the study, the following are recommended

1. To encourage parents to support the education of females there is the need for the intensification of public education on the need to educate the female. This can be done by the Assembly, Ministry of Women and Children Affairs, the Mass Media (Radio, Television, Dailies), Mosques, Churches, Traditional authorities, Parent-Teacher Association, Non-Governmental Organisations and many others.
2. For girls to be enrolled and retained in school till completion there is the need to give financial assistance to needy girls in school to cater for their uniforms , feeding while in school and other items that are not catered for by the Capitation Grant. Such assistance can be given by the Assembly and other Non-Governmental organizations (NGO's) in the Education Sector. Guidance and Counselling Units in all the school should render a lot of services to the girls and their parents. This would encourage parents to support their girls in school.

3. School administrators at all levels should encourage girls to form clubs that would promote their welfare. Female teachers should be made to serve as patrons and role models to them. In this respect, clubs like “Determined Girls”, “Forward Ever Girls” and many others would encourage girls to stay in school till completion.

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APPENDICES

APPENDIX A

QUESTIONNAIRE FOR LITERATE RESPONDENTS

TOPIC: COMMUNITY SUPPORT FOR FEMALE EDUCATION IN THE TAMALE METROPOLIS

Dear Sir/Madam,

This questionnaire is aimed at getting information on community support for female education in the Tamale Metropolis. Your views are highly needed. You are therefore entreated to provide objective responses to the items. You are assured of confidentiality since responses are for academic purposes. Your name is not required.

Alternative responses have been given for some of the questions. You only need to choose suitable responses using a tick []. Your co-operation is highly anticipated.

Thanks in advance.

A. Personal Data

1. Sex: Male [] Female []
2. Age: Years [] as at last birthday.
3. Occupation.....
4. Educational Attainment
 - (a) Primary School []
 - (b) Middle School []
 - (c) Secondary School []
 - (d) Diploma []
 - (e) Teachers Cert. 'A' (Post-middle []
 - (f) Teachers Cert. 'A' (Post-secondary) []

- (g) Bachelor's Degree []
- (h) Master's Degree []
- (i) Others (Specify) []

- 5. Religion.....
- 6. Number of children.....
 - a. Boys.....Girls.....
- 7. Number of children in school.....
 - a. Boys.....Girls.....

B. General Attitude Towards Female Education

The following statements are based on some of the beliefs of some people regarding the education of females. You are required to indicate with a tick [✓] your feelings, whether you strongly agree, agree, uncertain, disagree or strongly disagree with the statements.

- 8. School education makes girls disrespect the cultural practices of their people.
 - a. Strongly Agree []
 - b. Agree []
 - c. Uncertain []
 - d. Disagree []
 - e. Strongly Disagree []
- 9. Girls' education is as important as those of boys.
 - a. Strongly Agree []
 - b. Agree []
 - c. Uncertain []
 - d. Disagree []
 - e. Strongly Disagree []
- 10. School education encourages immoral behaviour among girls.
 - a. Strongly Agree []
 - b. Agree []
 - c. Uncertain []

- d. Disagree []
- e. Strongly Disagree []

Briefly state your views on the following statements:

- 11. Some people say sending girls to school deprives parents of early dowry. What is your view?
.....
- 12. Some people believe that school education turns girls away from their religious practices. What are your views on the effects of education on girls' religious practices?
.....
.....
- 13. How do you perceive female education from your religious point of view?
.....
.....
- 14. Some people say girls' education is a waste of resources because in the end the husband and his family turn to benefit. What is your view?
.....
.....
- 15. Some people believe that female education is useless because those who complete school do not get government work What do you say about this?
.....
.....

C. Support for Female Education.

16. Show by ticking [] as many as applicable the kind of support you provide

towards the education of your female child.

- a. Enrolment drive for females. []
- b. Provision of school uniforms. []
- c. Payment of school fees. []
- d. Provision of guidance and counselling services. []
- e. Financial support. []
- f. Others (specify).....

17. What kind of support do you provide to keep your female child in school? Tick

[] those that apply to you.

- a. Early breakfast. []
- b. Provision of money for lunch. []
- c. Transportation to and from school. []
- d. Provision of school materials e.g. Exercise books,
Pens, Pencils, etc. []
- e. Money for snack during break. []
- f. Others (specify).....

Please tick[] Yes or No to the Following Questions And Give Reasons For Your Answers.

No	Kind of support given to Girls in school	Yes	No	Reason
18.	Furniture is provided.			
19.	School building is maintained.			
20.	Girls are often enrolled in school			
21.	Financial assistance is given to needy girls			
22.	Guidance and counselling is organized			

D. Problems encountered in the bid to support female education and suggestions to improve upon community support for females.

Give your views on the following questions. Please try to be specific and objective.

23. How often do you visit your daughter in school?
 a. Once a week b. Fortnightly c. Once a month
 d. Once a term e. Never
24. What level of education do you think girls should attain? What are your Reasons?.....

25. What problems do you face in your attempt to support females in school?

26. How can the community support for female education in the Tamale Metropolis be Improved?

APPENDIX B

INTERVIEW SCHEDULE FOR ILLITERATE RESPONDENTS

TOPIC: COMMUNITY SUPPORT FOR FEMALE EDUCATION IN THE TAMALE METROPOLIS

Dear Sir/Madam,

This questionnaire is aimed at getting information on community support for female education in the Tamale Metropolis. Your views are highly needed. You are therefore entreated to provide objective answers to the questions. You are assured of confidentiality since responses are for academic purposes. Your name is not required.

Alternative responses have been given for some of the questions. You only need to choose suitable responses using a tick []. Your co-operation is highly anticipated.

Thanks in advance.

A. Personal Data

1. Sex: Male [] Female []
2. Age: Years [] as at last birthday.
3. Occupation.....
4. Religion.....
5. Number of children.....
 - a. Boys.....Girls.....
6. Number of children in school.....
 - a. Boys.....Girls.....

B. General Attitude towards Female Education

The following statements are based on some of the beliefs of some people regarding the education of females. You are required to indicate with a tick [] your feelings, whether you strongly agree, agree, uncertain, disagree or strongly disagree with the statements.

8. School education makes girls disrespect the cultural practices of their people.

- a. Strongly Agree []
- b. Agree []
- c. Uncertain []
- d. Disagree []
- e. Strongly Disagree []

9. Girls' education is as important as those of boys.

- a. Strongly Agree []
- b. Agree []
- c. Uncertain []
- d. Disagree []
- e. Strongly Disagree []

9. School education encourages immoral behaviour among girls.

- a. Strongly Agree []
- b. Agree []
- c. Uncertain []
- d. Disagree []
- e. Strongly Disagree []

Briefly state your views on the following questions:

10. Some people say sending girls to school deprives parents of early dowry. What is your view?

.....

11. Some people believe that school education turns girls away from their religious practices. What are your views on the effects of education on girls' religious practices?

.....

.....

12. How do you perceive female education from your religious point of view?

.....

.....

13. Some people say girls' education is a waste of resources because in the end the husband and his family turn to benefit. What is your view?

.....

.....

14. Some people believe that female education is useless because those who complete school do not get government work. What do you say about this?

.....

.....

C. Support for Female Education.

15. Show by ticking [\surd] as many as applicable the kind of support you provide

towards the education of your female child.

a. Enrolment drive for females. []

b. Provision of school uniforms. []

c. Payment of school fees. []

d. Provision of guidance and counselling services. []

e. Financial support. []

f. Others (specify).....

16. What kind of support do you provide to keep your female child in school? Tick

[\surd] those that apply to you.

a. Early breakfast. []

b. Provision of money for lunch. []

c. Transportation to and from school. []

d. Provision of school materials e.g. Exercise books,
Pens, Pencils, etc. []

e. Money for snack during break. []

f. Others (specify).....

Please tick[] Yes or No to the following items and give reasons for your answers.

No	Kind of support given to Girls in school	Yes	No	Reason
17.	Furniture is provided.			
18.	School building is maintained.			
19.	Girls are often enrolled in school			
20.	Financial assistance is given to needy girls			
21	Guidance and counselling is organized			

E. Problems encountered in the bid to support female education and suggestions to improve upon community support for females.

Give your views on the following items. Please try to be specific and objective.

22. How often do you visit your daughter in school?
 a. Once a week b. Fortnightly c. Once a month
 d. Once a term e. Never
23. What level of education do you think girls should attain? What are your Reasons?.....

24. What problems do you face in your attempt to support females in school?.....
25. How can the community support for female education in the Tamale Metropolis be Improved?