

**GIRL-CHILD DISCRIMINATION IN HOMES AMONG SECONDARY SCHOOL
STUDENTS IN IKENNE LOCAL GOVERNMENT AREA, NIGERIA**

BY

ODEWUSI TEMITAYO ADEOLA

RN/RM, RPHN, B.ED (IBADAN)

MATRIC NUMBER: 140472

**A DISSERTATION SUBMITTED TO THE INSTITUTE OF CHILD HEALTH, IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
MASTER OF PUBLIC HEALTH (CHILD AND ADOLESCENT HEALTH)**

FACULTY OF PUBLIC HEALTH

COLLEGE OF MEDICINE

UNIVERSITY OF IBADAN

IBADAN, NIGERIA

JUNE, 2014

GIRL-CHILD DISCRIMINATION IN HOMES AMONG SECONDARY SCHOOL STUDENTS IN IKENNE LOCAL GOVERNMENT AREA, NIGERIA

ABSTRACT

The World Health Organization states that globally, many girls are denied education, refused health care and exploited both sexually and economically. These negatively influence the health and development of girls. Information on the prevalence of girl-child discrimination is sparse in Nigeria. This study was thus conducted to find out the knowledge of the rights of the girl-child and prevalence of their discrimination among secondary school students in Ikenne Local Government Area (ILGA), Ogun State, Nigeria.

A cross-sectional study which utilised quantitative and qualitative research methods was used. A three stage random sampling technique was used to select 350 students from five of the 17 secondary schools in the LGA. Data on the socio-demographic characteristics and knowledge of the rights of the girl-child were obtained from the students using an interviewer-administered questionnaire. Knowledge was assessed on a 12-point scale. The score was computed and categorized as below average (<6) or above average (≥ 6). Data on types of discrimination experienced by female students in the three month preceding the study were also obtained. Four Focus Group Discussions (FGDs) were conducted, two each among students and parents. Quantitative data were analyzed using descriptive statistics and Chi-square test while thematic analysis was used for FGD data.

Fifty-four percent of respondents were females. Their mean age was 14.0 ± 2.2 years. Almost half (48.4%) of the students reported that their mothers had tertiary education, 42.1% secondary, 5.8% primary and 3.7% had no formal education. The levels of education of their fathers were tertiary (59.2%), followed by secondary (34.4%), primary (4.7%) and no formal (1.7%) education. Majority (97.1%) of students had above average knowledge of the rights of a girl-child. Fourteen percent of boys reported that at least one of their sisters had been discriminated against. About one third (38.5%) of female students reported that they had been discriminated against. Forms of discrimination experienced by female students included restriction from taking part in decision making (59.2%), less attention given when ill (22.4%) and being given less food (18.4%) compared to their brothers. None of the girls had been discriminated against in terms of access to education. A higher proportion of girls whose mothers had no or primary education had experienced discrimination (44.4%) compared with those whose mothers had secondary and higher levels of education (38.2%). More girls (66.7%), whose fathers had no or primary education had experienced discrimination compared with those whose fathers had secondary and higher levels of education (36.8%) ($p < 0.05$). The FGD revealed that boys and girls were treated differently. Discussants supported survey findings that girl-child discrimination occurred in the community, though covertly and that discrimination took many forms such as being given less food and restriction from the process of decision making compared with boys.

Girl-child discrimination occurred in the study area and girls whose parents had primary and no education were more likely to be discriminated against. Interventions to address girl-child discrimination thus need to target all parents especially those with lower levels of education.

Keywords: Girl-child discrimination, Secondary school students, Parents' education.

Word Count: 494

DEDICATION

This dissertation is dedicated to:

- The King of kings, Lord of lords, Ancient of days and the Source of all Wisdom.
- My husband, OYETOLA OLUMIDE and our children, TEMILOLUWA and TOLUWANIMI

UNIVERSITY OF IBADAN

ACKNOWLEDGEMENTS

I give God all the glory, thanks and praises to the Immortal, Invisible, The Only Wise God for the grace granted to me to complete this project.

First, I wish to acknowledge the encouragement and gentle pressure of my supervisor and teacher, Prof. O. O. Omotade, Director of the Institute of Child Health, College of Medicine, University of Ibadan which assisted me in the completion of this work. I also appreciate the unquantifiable effort of my teacher, and mentor, Dr. Adesola Olumide who inspired and even encouraged me especially when I felt like giving up! I thank Dr. Olukemi Amodu, my course coordinator and Dr. Adebola A. Orimadegun for always being there to assist.

I am grateful to Prof. Esther Fashina, Prof. Ezekiel Ajao and Dr. Adekunbi Farotimi for their numerous support and encouragement in order to ensure successful completion of this work.

The sacrifice, patience and support of my husband Oyetola, and our children, Temiloluwa and Toluwanimi helped me in an immeasurable way. I love you all.

I am grateful to Mrs. Adenike Thanni for her prayers, sisterly support and encouragement. It means so much to me.

Finally, I must not forget my classmates and research assistants for their various contributions in ensuring the success of this work. I appreciate you all.

CERTIFICATION

I certify that this study was carried out by ODEWUSI, Temitayo Adeola in the Institute of Child Health, College of Medicine, University of Ibadan, Nigeria.

Signature.....

Date.....

Prof. O.O. Omotade, MBBS, MA, FRCPCH

Professor of Paediatrics and Director,

Institute of Child Health,

College of Medicine,

University of Ibadan.

Signature.....

Date.....

Dr. Adesola Olumide, MBBS, MPH, FWACP, FMCPH

Senior Research Fellow and Consultant Physician

Institute of Child Health,

College of Medicine,

University of Ibadan.

TABLE OF CONTENTS

	Page
Title Page	i
Abstract	ii
Dedication	iii
Acknowledgement	iv
Certification	v
Table of contents	vii
List of Tables	viii
List of Appendices	ix
CHAPTER ONE: INTRODUCTION	1
Introduction	1
Background to the study	1
Statement of the problem	4
Justification for the Study	6
Objectives	7
CHAPTER TWO: LITERATURE REVIEW	10
Literature Review	10
CHAPTER THREE: METHODOLOGY	34
Study Design	36
Sampling Procedures	37
Sample Size	38
Instrument for Data Collection	39
Ethical Consideration	41
Data Management	42
CHAPTER FOUR: RESULTS	44
Results	44

**CHAPTER FIVE: DISCUSSION, CONCLUSION AND
RECOMMENDATION**

	73
Discussion	73
Conclusions	78
Limitations of Study	79
References	80
Appendices	94

UNIVERSITY OF IBADAN

LIST OF TABLES

Title	Page
Table 4.1: Socio demographic characteristics of participants	52
Table 4.2: Socio demographic characteristics of participants' parents	54
Table 4.3: Students' perception of the rights of the girl-child	56
Table 4.4: Students aggregate knowledge of the rights of the girl-child	59
Table 4.5: Female students' perception of the rights of the girl-child	61
Table 4.6: Male students' perception of the rights of the girl-child	64
Table 4.7: Students' perception of the forms of girl-child discrimination	67
Table 4.8: Prevalence of girl-child discrimination among female students	68
Table 4.9: Prevalence of girl-child discrimination among male students' sisters	69
Table 4.10: Forms of girl-child discrimination experienced by female students	70
Table 4.11: Association between socio-demographic characteristics and the occurrence of girl-child discrimination among female students	72

LIST OF APPENDICES

Title	Page
Appendix I: Distribution of Secondary Schools and Health Facilities in Ikenne Local Government	94
Appendix II: Enrolment figures of Secondary School Students (Sept. / Oct., 2009)	95
Appendix III: Approval by Ethical Review Committee	97
Appendix IV: Informed consent form	98
Appendix V: Focus Group Discussion Guide (English)	99
Appendix VI: Focus Group Discussion Guide (Yoruba)	102
Appendix VII: Questionnaire	104

CHAPTER ONE

INTRODUCTION

Background to the study

Children all over the world face various forms of adversity in the 21st century (WHO, 2007). Female children in particular are often subjected to multiple forms of oppression, exploitation, and discrimination due to their gender (WHO, 2007). Girl-child discrimination is an act that is taken against a female younger than 18 years of age on the basis of her sex, and not on individual merit (WHO, 2007). Statistics from World Health Organization (WHO) including United Nations statistics, national reports and studies initiated by non-governmental organizations repeatedly show that girls, as a group, have lower literacy rates, receive less health care, and are more often impoverished than boys (WHO, 2005). World-wide, many girls are being denied education, refused health care, subjected to female genital mutilation, and exploited both sexually and economically (WHO, 2007). It is also important to note that these conditions, more often than not, do not improve as girls grow to become women (WHO, 2005).

The issue of gender preferences for children has implication not only for human rights but also for its demographic impact. In developing countries, salient son preference causes sex-selective abortion, and or female child neglect (Akpan, 2002). The World Bank (2007), in one of its development series paper on Improving Living Conditions of the poor opined that gender discrimination is a universal phenomenon, which takes different cultural forms. In South Asia, particularly, it takes the form of son preference and, in some cases, neglect of daughters. It would be fallacious to regard this kind of society as being uniformly and unchangingly hostile to the welfare of women.

However, it is true that several traditional practices which severely limit women's freedom and opportunities continue to prevail. Segregation based on sex is prevalent in different forms in the region. While in the Muslim countries, it takes the overt form of purdah (veiling), it also exists in the non-Muslim regions in different forms, in particular amongst the upper caste Hindus. Thus, it should be properly regarded as a cultural, rather than religious tradition (World Bank, 2007). Prabhat, in 2006, noted that son preference, prevalent in many societies, is the main cause of sex-selective abortions of female fetuses and of female infanticide. A study in India on sex preference and the value of sons and daughters, estimated that prenatal sex selection and infanticide have resulted in approximately half a million missing girls per year for the past two decades (Karki, 2008). The male/female sex ratios which is typically equal at birth, or with a slight skew of around 10/100 in favour of boys in developed countries, have seen dramatic increase in some populations, notably China and India (UNFPA, 2005). In some parts of India, ratios have plummeted to 800 girls born to every 1,000 boys (UNFPA, 2005).

As many societies have undergone economic and industrial development, a variety of social and cultural factors have combined to allow women's inherent biological advantage to emerge (WHO, 2007). Irrespective of their biological advantage, evidence is however mounting that, in many parts of the world, girls are at a social disadvantage, which has a profound impact on their chance of survival. The International Planned Parenthood Federation (IPPF) documented that this social disadvantage depends on the practices in an individual society (IPPF, 1997). The Report of the UN Secretary-General, in 2006 on "The elimination of all forms of discrimination and violence," affirms the grim situation faced by many girls. The

Report shows that of the more than 110 million children not in school, approximately 60 per cent are girls; by age 18, girls have received an average of 4.4 years less education than boys (WHO, 2006). World-wide, nearly 60% of over 130 million primary school age children not enrolled in school are girls.

In some countries in sub-Saharan Africa, adolescent girls have HIV rates up to five times higher than adolescent boys, pregnancies and childbirth-related health problems take the lives of nearly 146,000 teenage girls each year. Also, in sub-Saharan Africa, a woman faces a 1 in 13 chance of dying in childbirth. In Western Europe, the risk is 1 in 3,200. At least one in three girls and women worldwide has been beaten or sexually abused in her lifetime. An estimated 450 million adult women in developing countries are stunted, a direct result of malnutrition in early life. Two million girls and women are subjected to female genital mutilation every year (WHO, 2006).

United Nations Development Programme (UNDP) conference on population and development reported that while poverty appears to be an underlying cause of discrimination against women it is certainly not the only cause. More important than poverty is the mindset which advocates and supports such discrimination and this has been suggested as the single most important factor behind the continued existence of negative practices against women and the girl-child (UNDP, 2008). Discrimination against the girl-child always has a chain-effect impact. Poverty is one of the most obvious grounds for discrimination, affecting peoples' access to equal treatment including services such as health and education, and leading to a vicious circle of discrimination, poverty and social exclusion. Discrimination suffered by parents lead to lower wages, unequal pay for equal work and lack of access to employment

opportunities and rights, causing family poverty, in turn making children more vulnerable to exploitation (Convention on the Rights of the Child - CRC, 2002). Furthermore, it has been suggested by the African Center for Women (ACW) that girls in Africa are more likely to be born into discrimination, be undervalued in comparison to their brothers, be exploited and considered transitory members of their families” (Savitri, 2006). The World Bank, in 2007, stated that, discrimination, being invisible or unaccounted for, and violence against girls, adolescents and young adult women are intrinsically linked. They are the manifestation of deep-rooted social and cultural norms that consider females as second rate humans. Marrying off young girls, especially to much older men, puts them at a disadvantage and makes them subject to unequal power relations within the household. These girls are made to perform adult roles but without the possibility of asserting their rights on equal, fair grounds.

Statement of the Problem

Alabi, Bahah, and Alabi (2012) stated that the issue of discrimination against the girl-child has remained an unresolved issue in the society and a major concern. In every civilized society and especially African context, children are regarded as the pride of the parents and the greatest value the society possess. This is why children are mostly cherished and consciously protected from all forms of hazards and abuse. However, girl-children have not been so lucky to be cherished, protected and loved in our society due to certain traditional practices, stereotyping, cultural and religious beliefs which put them at risk of abuse and neglect. The girl-child problem around the world has many dimensions but the root of all kinds of discriminations and bias against the girl-child lies in the customs, traditions, and typical mindset of the society which considers

the girl-child and women as inferior beings (Alabi, Bahah & Alabi, 2012). Although the roles of men and women vary from culture to culture, there is no known instance of a society in which females are more powerful than males. Men's roles are generally more highly valued and rewarding than women's roles (Ibrahim 2004; Giddens 2010).

A number of practices that may endanger the survival and development of the girl-child in Nigeria have been documented. These include preventing girls from enrolling in school; withdrawing girl-children from school; using children, especially girls for street hawking; forced and early marriage; lack of adequate provision of basic needs like food, clothing and shelter; abuse of the girl-child; and unequal treatment of children by the parents (Nmadu et al, 2006). A lot has been done in the area of documentation and assessment of the situation of the girl-child vis-à-vis the male child. Available data have shown the detailed situation reports of the girl-child from birth. Some researchers have documented the general inferior economic, social and political status of the girl-child while recent studies are also showing the state of her age existence from the formative-infancy stage through youth to the adult stage (Igube 2004; Asare 2009; Offorma 2009).

The WHO Global Report on the Girl- Child (2005) acknowledged that scientific data on the prevalence of son preference was difficult to obtain especially in Africa where oppressive patriarchy and male dominance mean that there is some form of son preference and discrimination against girls. The legacy of injustice against the girl-child has continued in some parts of the world especially in African and Asian countries. Female foeticide, female infanticide, sexual abuse, marginalization in terms of nutrition, health care and education, violence against women and bias against

women in all spheres of life including social, political, economic and religious spheres is a common norm in today's world. Generally, girls as well as women do not have decision making power of their own; it is always somebody else who makes decisions for them. An adolescent girl is married without her consent and becomes pregnant long before her body and emotional/ psychological feelings are mature or ready for it. Half of the total sexual assaults in the world are committed against girl-children (Bass 2004; Guttman 2009; Alabi and Alabi 2012).

Justification

In Nigeria, like in many developing countries, the girl-child and women in general are marginalized politically, educationally, technologically, culturally, socially and in every aspect of life (Ashimolowo and Akinbile, 2007). A survey conducted by UNDP, in 2008, reported that marginalization of the girl-child was due to cultural and economic constraints which militate against women's empowerment, thereby preventing them from participating actively in decisions that affect them. The differential treatment of girls and boys can hardly be separated from the preferential treatment of men and women in our society. Being born and growing up as a girl in a developing society like Nigeria is almost like a curse due to the contempt and ignominy received from the family, the school, and the society at large (Alabi et al, 2012).

In a report by the Federal Ministry of Women's Affairs (2006), it was stated that "Nigeria as a nation cannot afford to continue to ignore the needs of the girl-child, discriminate against her or just relegate her existence to the stereotyped role of a wife,

mother or sister. She needs to be recognized as the ‘woman of the future’ and a productive citizen of the country entitled to all the fruits of social and economic progress on an equal footing with her male counterparts”. The various forms of discrimination experienced by the girl-child such as denying them access to education, refusing them health care, subjecting them to female genital mutilation, and exploiting them sexually and economically have tremendous public health impact not only on the girl-child but also her future family (Abubakar, 2006). Hence there is an urgent need to explore the various forms of girl-child discrimination as this will provide a basis for intervention and strengthen the national policy on child survival.

OBJECTIVES

General objective

To determine the prevalence of girl-child discrimination among secondary school students, patterns of girl-child discrimination secondary school students, and factors associated with girl-child discrimination among students in secondary schools in Ikenne Local Government Area.

Specific Objectives

The specific objectives were to:

1. determine the secondary school students’ knowledge of the rights of the girl-child
2. determine the prevalence of girl-child discrimination among female secondary school students in Ikenne Local Government Area.
3. describe the patterns of girl-child discrimination experienced by the female students.

4. determine the factors associated with girl-child discrimination among female secondary school students in Ikenne Local Government Area.

Research Questions

1. What is the perception of secondary school students about the rights of the girl-child?
2. What is the prevalence of girl-child discrimination among the female secondary school students in Ikenne local government area?
3. What are the forms of discrimination experienced by the female students?
4. What are the factors associated with girl-child discrimination among female secondary school students in Ikenne Local Government Area.

Definition of Terms

Girl-Child: A female younger than 18 years of age.

Discrimination: An act/treatment/consideration that is based on class, category, partiality or prejudice; rather than on individual merit (United Nations High Commission on Human Rights, 2006).

UNIVERSITY OF IBADAN

CHAPTER TWO

LITERATURE REVIEW

Introduction

The United Nations High Commission on Human Rights (2006) defines girl-child discrimination as an act/treatment/consideration that is based on class, category, partiality or prejudice; rather than on individual merit towards a female younger than eighteen years of age. The United Nations Division for the Advancement of Women reported that the girl-child is discriminated against from the earliest stages of life, through her childhood and into adulthood. Her low status is reflected in the denial of fundamental needs and rights and in such harmful attitudes and practices as preference for sons, early marriage, female genital mutilation, domestic abuse, incest, sexual exploitation, discrimination, less food and less access to education (UN, 2006). In some areas of the world like China and India, men outnumber women by five in every 100 (UN, 2006). The reasons for this discrepancy include harmful attitudes and practices, such as female genital mutilation, son preference, early marriage, violence against women, sexual exploitation, sexual abuse, discrimination against girls in food allocation and other practices related to health and well-being. As a result, fewer girls than boys survive into adulthood (Federal Ministry of Women Affairs, 2004). The United Nations Children's Fund (UNICEF) also reported that every year, 13.5 million girls marry before their eighteenth birthday (UNICEF, 2012). According to the UNICEF report, if current early marriage trends continue, 142 million girls worldwide will be married this decade (2011–2020), an average of 14.2 million each year. This could rise to a staggering 15.1 million girls being married off every year from 2021 to 2030. One-in-three girls are currently affected by early marriage around the developing world, including nearly half of all girls living in least developed countries. One-in-nine girls are made to marry before her fifteenth birthday. Most of these girls live in South Asia, where 46% of women are married before their eighteenth birthday, and in West and Central Africa where the figure is as high as 41% (UNICEF,

2012). The percentage of boys in these regions who are married between the ages of 15 and 19 years is much lower, at less than 5%. Large variations can be found within regions and from country to country. However, girls who marry very young tend to be poor, under-educated and live in rural areas. Girls who are living in countries facing humanitarian crises are most vulnerable to early marriage. This is because social networks and protection frameworks are destroyed or disrupted by crises, parents often sincerely believe that marriage safeguards their daughters; they may also use marriage as a strategy to secure income in desperate economic times (UNICEF, 2012).

Edith, Otu, and Nkamare in their study on gender issues reported that the problem of gender discrimination and the quest for gender equality can be dated back to antiquity (Edith, Otu, & Nkamare, 2012). Many believe that the rights of the girl-child are trampled upon psychologically and socially, while the boys are highly valued in the society. The girl-child is relegated to the background and is not given equal opportunities with the boy child in all spheres of life. It is widely believed that the girl-child is to be “seen” and not “heard”. She is used as a “beast of burden,” and is seen as a “load” that needs to be offloaded one day, and as such she is not given priority or special attention in anyway including health. This attitude has therefore affected the development of the girl-child physically, psychologically and otherwise (Edith, Otu, & Nkamare, 2012).

Global overview of girl-child discrimination

Globally, discrimination against girls and women is a devastating reality. It results in

millions of individual tragedies, which add up to lost potential for entire countries. Studies show there is a direct link between a country's attitude toward women and its progress socially and economically (Alabi et al 2012; Uwameiye and Iserameiya, 2013). The status of women is central to the health of a society. If one part suffers, so does the whole. Tragically, female children are most defenseless against the trauma of gender discrimination (United Nations High Commission on Human Rights, 2011). The United Nations High Commission on Human Rights report singled out Bangladesh, India, Nepal, Pakistan, Egypt, Nigeria, Jordan, Morocco, Algeria, the Libyan Arab Jamahiriya, the Syrian Arab Republic, Tunisia, Turkey, the Cameroon, Liberia, Madagascar and Senegal as countries with strong preference for boys (Maduewesi, 1994). One in seven girls in the developing world marry before 15 (Population Council, 2006). Nearly half of the 331 million girls in developing countries are expected to marry by their 20th birthday. Bruce and Clark opined that if current trends persist, 100 million more girls - or 25,000 more girls every day - will become child brides in the next decade (Bruce and Clark, 2004). The U.S. government and international community increasingly are concerned about the prevalence of child marriage and its toll on girls in developing countries (UNICEF 2005; Abubakar, 2006; Mathur, Greene and Malhotra 2003). In response to congressional interest, the United State Agency for International Development (USAID) sought to learn more about the extent and effectiveness of current development efforts to reduce the prevalence of child marriage (USAID, 2007).

Discrimination and harmful practices against the girl-child vary depending upon cultural context. For instance, intentional abortion of female fetuses and female infanticide are common practices in East and South Asian countries where sons are

strongly preferred (UNFPA, 2006). According to findings from a report by the United Nations Population Fund (UNFPA), India and China have a significant sex-ratio imbalance in their populations as a result of these practices (UNFPA, 2006). In India such practices are reinforced by the perception that daughters are an economic burden on the family. They do not significantly contribute to the family income and large dowries may be expected by in-laws when the girl marries. In China, sex selectivity and abandonment of infant girls have increased dramatically since the enactment of the one-child policy in 1989 (UNFPA, 2004). Prenatal sex selection is more common where modern medical technology is readily accessible and open to misuse. According to the 2004 UNFPA report, on the Girl-Child Situation, it was highlighted that sex-selective abortion and female infanticide have resulted in at least 60 million “missing” girls in Asia. The shortage of females in some Asian countries has led to other problems, such as increased trafficking in women for marriage and sex work. Despite government programs and efforts to end such practices with education, financial incentives and threat of punishment, sex-selective abortion and female infanticide continue.

In India, the status of the girl-child reflects serious gender-based differences, inequalities and discrimination. Shipra, Shubhangna and Goldy (2005) in their work on the situation of the girl-child found out that preference for sons in the society and discrimination against the girl-child are interlinked due to an interplay of different factors. Despite widespread progress in improving the health, nutrition and education of children, the situation of girls continue to be disadvantaged compared to that of boys. Girls are often seen as less important to family and community life than boys regardless of the fact that girl children constitute one fourth of the population in India.

In Pacific Island countries children generally have the lowest status in society. Given the lack of gender equality in most countries of the Pacific, and particularly in Melanesian societies, the girl-child is typically at the very bottom of the social hierarchy. In accordance with her place in the social hierarchy, the Pacific girl-child is socialized to a sense of inferiority. The socialization process of most Pacific countries has the result that girls often do not develop the notion of having a choice or an opinion, and, in countries where girls are of particularly low status in society, they are taught never to question male authority (Shipra, Shubhangna and Goldy, 2005).

The Expert Group Meeting on the Elimination of all Forms of Discrimination and Violence against the Girl-Child in their report discovered that in the Volta Region of northern Ghana, among the Ewe, there exists a traditional practice that subjects the girl-child to servitude and sexual slavery, ostensibly under the guise of meeting the cultural demands of justice. The slavery and religious elements of the practice stem from its name – ‘Tro’ meaning god, and ‘Kosi’ which can be translated as virgin, slave or wife. Young girls are given by their families to ‘priests’ as offerings to compensate for the sins of family members, such as stealing or improper sexual relations. The girl-children who are sent as offerings are ‘kept as unpaid servants and sex slaves by the priests to pay for the sins of their families against traditional gods and spirits’ (the tradition demands the girls be virgins when they are sent as Trokosi, so this usually means that girls are between 8 and 15 when they are offered by their families). Once they are at the shrine, the priest is the only one who can decide when the girls have atoned for the sin and free them. It is clear that in the eyes of the family, the girl-child offers no such comparable value, and if she can be used to appease the gods for past

crimes, or as a sacrifice to procure the blessings of the gods, only then is the girl-child seen to be of some use. Reliance on international conventions banning all forms of slavery, as well as the Ghana Constitution, which also flatly bans slavery, has not resulted in ending Trokosi. This is due in part to Ghana's reluctance to impinge on religious and cultural practice. The Trokosi practice is an example of how strong adherence to cultural practice can disadvantage the girl-child (UNICEF, 2006).

Girl-child discrimination: the situation in Nigeria

In Nigeria, like in many developing countries, the girl-child and women in general are marginalized (Ashimolowo and Akinbile, 2007). In a survey conducted by UNDP on women participation in contemporary Nigeria political process, it was reported that marginalization of the girl-child was due to cultural and economic constraints militating against women's empowerment, thereby preventing them from participating actively in decisions that affect them (UNDP, 1998). Over the years, the girl-child has been grossly neglected (Oleribe, 2002). She is left out in decision making, utilized at home without due remunerations, kept as home keeper and never allowed to earn a living for herself, used by men as wife, by children as mother, by other women as house girl and by men as bed mate (Sarwar and Sheikh, 1995; Fishel, 1998; Oleribe, 2002a; Oleribe, 2002b;). In a study carried out in an agrarian community in northern Nigeria called Katcha, it was reported that majority of the girls there are given out in marriages long before they become women, forced to marry men they do not love who sometimes are old enough to be their fathers, denied education in favour of their brothers, given out to foster parents, denied a chance to maximize their potentials and, made to enter into an unholy competition of childbirth with their husband's other wives (Erinosho, 1998; Oleribe 2005).

Among the Isoko of Delta State, Southern Nigeria, as in many parts of Nigeria, children have assigned roles in the family and values are placed based on these roles. Male children are valued for their role in retaining or perpetuating the family name, staying permanently in or near the family compound or residence, provision of old-age security and serving as a source of defense and social prestige to parents. When young, male children render assistance to their parents in terms of helping on the farm, helping parents in their businesses, running errands and, to a lesser extent, performing some household chores. On the other hand, female children particularly assist their mothers in a range of household chores including cooking, washing plates and clothes, sweeping and cleaning house as well as baby minding (Orubuloye, 1987; Edewor, 2001).

Parents' perceptions of these benefits of male and female children influence their fertility attitudes and preferences as well as actual fertility. Abubakar (2006) in his study on, "The Problem of Child Labour and Exploitation," stated that in Sokoto state, as occurs in many other parts of Nigeria, many children are used by their parents as a source of income. He further reported that girl-children face more problems, especially those who hawk their wares in "mammy markets". Apart from clients not willing to pay for the goods they take from them, the young girls are very often molested by the male customers who sometimes refuse to pay for the goods they have purchased if the girl does not agree to have sex with them. Many of these girls succumb to these pressures for fear of the wrath they will face at home if they return without the wares and without the money. The preference for sons causes parents to have many children in the bid to have at least a son to perpetuate the family name and

also to inherit family property (Orubuloye, 1987; Isiugo-Abanihe, 1994a; 1994b; Edewor et al, 1997; Edewor, 2001).

Factors predisposing to girl-child discrimination

United Nations Development Programme, in 1998, in a report on gender issues stated that the prevailing culture and social context define the girl-child. Generally, those responsible for the creation and promotion of culture and social context do not share the same identity as the girl-child. The fact that so many aspects of her identity are determined for her by others, or dictated by cultural norms and ideologies, that she will never participate in creating or amending, indicates the girl-child's position of powerlessness and vulnerability. The girl-child, as compared with other members of her society, is marginalized. This marginalization renders her 'less than', and very often she internalizes this social construction of herself as 'unequal', and that is how she comes to develop in the world. This girl-child thus grows up with the mentality that she is marginalized and becomes identified in this way. This identity is solidified and carried on throughout womanhood. Just as the girl-child is literally born into powerlessness, there are those who are simply born to power – or at least with a right of entry, or easier access, to power. While poverty appears to be an underlying cause of discrimination against women it is certainly not the only cause. More important than poverty is the mindset which advocates and supports such discrimination and this is most probably the single most important factor behind the continued existence of negative practices against women and the girl-child (UNDP, 2008).

Socio-cultural factors refer to a range of factors working against an individual's ranking or position in a society (Onwueme and Ugbor, 1994). These factors led to a call for women to develop themselves and struggle for an end to those cultural and

social norms that discriminate against them (Obi, 2001). Cultural factors are therefore reflected in the patterns of behaviour, beliefs, preferences, customs and traditions, which account for gender-based differences within a society. It can be said therefore, that the socio-cultural environment in which the girl-child operates does not motivate her to attain her full potentials (Aderinto, 1991). Girls are often seen as future wives and mothers and parental attitudes towards them are largely influenced by socio-cultural factors which could have both positive and negative impact on her well-being (Ogidi, 1997). At the root of many of the traditional practices that prey on the marginalization and vulnerability of the girl-child is the belief that girls are not as valuable as boys. Until a new belief of the true, inherent equality of all is incorporated into the ideologies of all societies and cultures, there is very little hope for the girl-child. Practices such as 'female excision, bride burning, female infanticide, sex slavery and tourism, and servile marriage all affect the female child because she is female and because she is a child - both of which are characteristics which virtually ensure positions of vulnerability in many societies' (Ogidi, 1997).

Discrimination against the girl-child always has a chain-effect impact. Girls in Africa are more likely to be born into discrimination, be undervalued in comparison to their brothers, be exploited and considered transitory members of their families" (Ashimolowo, 2007). In an interview conducted with a panel of legal experts from ten Arab countries on the legislation regarding violence against women in Arab world, the panelist revealed that "Women are always taught to be weaker and of lesser value and capability than their male counterparts. As a result, many women are unaware of their legal rights," "Our laws reduce or exempt punishment against men who kill their wives or female relatives in the name of family honour, and this encourages men to commit

some form of violence against women," said an attorney from Syria. But what is more dangerous is the ambiguous clauses offering leniency to individuals who kill their female kin found to be in 'suspicious situations' (Women Living Under Muslim Laws, 2002). Oladunni (1996) cited the girl as being a victim of customs and traditions which ensure that she remains permanently disadvantaged. Factors responsible according to her include early marriage which keep her out of school and endangers her life through premature pregnancies and difficult child birth, obnoxious widowhood rites, male preference and other harmful traditional practices which all contribute to making a girl-child a second class citizen and more vulnerable. Other factors are lack of knowledge of the girl-child, low purchasing power, low income earning capacity and other discriminations leading to poor health status.

While reporting about the issue of gender preference in the United States, Newport, in 2011 stated that the real-world implications of gender-preference attitudes in some countries around the world are profound. That preference for boys over girls is beginning to tilt the gender balance worldwide, a demographic shift that will have major consequences in the decades ahead. The potential impact of attitudes about the preferred gender of one's child has increased in recent years because various techniques for prenatal sex selection have become more widely available - including ways of detecting the gender of a fetus early in the gestation process, and the increasing technological ability to select the sex of a child using in vitro and artificial insemination procedures. The degree to which Americans deliberately attempt to select the gender of their children is unclear. It is significant that 18 to 29 year old Americans are the most likely of any age group to express a preference for a boy because most babies are born to younger adults. The impact of the differences between men and

women in preferences for the sex of their babies is also potentially important. The data from the U.S. suggest that if it were up to mothers to decide the gender of their children, there would be no tilt toward boys. Potential fathers have a clear preference for boys if given a choice, but the precise amount of input males may have into a deliberate gender-selection process is unknown (Newport, 2011).

Son preference is favouritism towards male children with concomitant disregard for daughters (Shipra, Shubhangna and Goldy, 2005). Son preference refers to a range of values and attitudes that accord a male child status over a female child. Thus, the female child is disadvantaged in the quality and quantity of parental care and investment in her development. It may lead to acute discrimination, especially in situations where resources are limited. While neglect is the rule, in some cases, son preference may lead to selective abortion or female infanticide (Shipra, Shubhangna and Goldy, 2005). This discrimination in many cases occurs before the birth of a girl-child. For a young couple in some African communities, prayers for fecundity would either wish for sons only or for “sons and daughters” with sons taking precedence over daughters. It is always “sons and daughters”, never “daughters and sons”. At the first sign of pregnancy, a woman receives unsolicited prayers from her family-in-law for the safe delivery of a baby boy. Many husbands on their part secretly or overtly express to have a male child as the first-born. Inadvertently the expectant woman would also wish for a male child as her first born in response to attitudes and behaviors that reinforce women’s subordination (Shipra, Shubhangna and Goldy, 2005). According to World Health Organization (WHO), countries in Africa where son preference is most apparent are Algeria, Egypt, Libya, Morocco, Tunisia, Cameroon, Liberia, Senegal and Madagascar (WHO, 2007). Oppressive patriarchy and

male dominance in all African societies mean that in all countries, there is some form of son preference and discrimination against girls. Underlying patriarchal attitudes and behaviour, as well as discriminatory gender norms and structures, are the root causes of violations of girls' rights. In national forums and in legislation, in places of work, schools and vocational training institutions, on the street and in the home, negative patriarchal attitudes, practices and gender stereotypes favor boys and men and give them power. The result is that millions of girls and women are negatively affected in diverse and culturally-specific ways. While boys and men may also have their rights violated by rigid gender norms – and efforts should be undertaken to address this – women and girls are the most negatively affected. There is an urgent need to challenge, and take collective action to address patriarchy and power imbalances. This must include action by all relevant stakeholders – governments, communities, individual women, men, girls and boys (UNICEF, 2006).

Forms of Girl-Child Discrimination

Available indicators from the UNICEF State of the World's Children 2010 report which focused on gender equality reveal that girls are discriminated against from the earliest stages of life in the areas of nutrition, health care, education, family care and protection. Girls are often fed less, particularly when there are diminished food resources. A diet low in calories, protein and nutrients negatively affects girls' growth and development. As girls are less likely to receive basic health care, they are at increased risk of childhood mortality. Girls are also more likely to be denied education compared to boys.

In 2007, an estimated 101 million children worldwide - the majority of whom were

girls - did not attend primary schools (UNICEF, 2010). The UNICEF report further stated that Africa, the Middle East and South Asia have the largest gender gaps in education. Girls from poor and rural households are especially likely to be denied education. The girls suffer from abnormally high incidence of dropout. A large majority of them consist of pull-outs who are pulled out of the educational system by sheer force of socioeconomic and cultural compulsions (National Council of Educational Research and Training NCERT, 1996). In addition, there are educational factors, like irrelevance of curriculum, discriminatory attitudes of teachers, parents and community regarding the value of education particularly to girls who are forced to quit without completing the primary stage of education (NCERT, 1996).

The situation among rural girls in Nigeria was found to be much worse in 1996. According to a national study conducted in 13 major states, the school drop-out rate for girls in rural areas was 65.6 per cent compared to 22.3 per cent in urban areas. The high rate of drop-out of rural girls was 52 per cent compared to 44 per cent for urban girls (NCERT, 1996). In times of financial crisis, when parents have to make choices as to which child remains in school while the other drops out, girls are rarely selected to continue with school over boys (The Sixth African Development Forum, 2008). In addition to being withdrawn because of financial constraints, in many developing countries, daughters are withdrawn from schools at puberty, for fear of unwanted pregnancy, and are married off early to husbands they do not necessarily want (Muller, 2000). This gender discrimination in education is not limited to the less developed Countries of Africa. There is widespread agreement that the education of girls is one of the most important investments that any developing country can make in its own future. In the long term, almost every other aspect of progress, from nutrition to family

planning, from child health to women's rights, is profoundly affected by whether or not a nation educates its girls (NCERT, 1996). Girls are more likely to be used as child labor inside and outside of the home, yet there are many benefits of investing in girls' education. These include healthier families, lower fertility rates, improved economic performance and poverty reduction (Muller, 2000). Educating girls in a supportive, gender-sensitive environment is critical to achieving gender equality (World Bank, 2007).

The United Nations Population Fund estimates that 100 to 140 million girls and women have undergone genital mutilation and at least 3 million girls are at risk of the practice every year. Most cases occur in regions of Africa, the Middle East and Asia. In Egypt, it is estimated that 75 percent of girls between 15 and 17 years of age have undergone genital mutilation, a practice which has immediate and long-term negative consequences on girls and women's health and well-being, and complications can be fatal. Some countries in Africa, Europe and North America have banned genital mutilation; nevertheless, the practice continues.

Child marriage is another human rights violation that occurs in Africa, South and Central Asia, and the Middle East. The highest rates are in South Asia, sub-Saharan Africa and the Middle East, where girls are married as early as 7 years of age, but often before 15 or 18 years of age. According to UNICEF statistics, in Bangladesh, the Central African Republic, Chad, Guinea, Mali and Niger more than 60 percent of women get married before 18 years of age. In India, 47 percent of women get married before 18 years of age. In Yemen, more than 25 percent of girls marry before 15 years of age. Child marriage is a form of sexual abuse that separates girls from family and

friends, isolates them socially, restricts education and leaves them vulnerable to violence from husbands and in-laws. Child brides face health risks and even death related to premature forced sex — often with a significantly older husband — and early pregnancies. They are also at increased risk of HIV and other sexually transmitted diseases.

Ogidi (1997) opined that discrimination against girls is often first within the family, and this is either reinforced or challenged by girls' experiences at school and within their communities, and by the growing influences of the media in children's lives. Discrimination within the family can take many forms; allocating less, or giving less nutritious food to girls; sending only boys to school or allowing them to stay in school for longer period than girls; visiting health services only when boys are sick etc. He further went on to identify other more subtle forms of discrimination which include the encouragement of boys over girls in terms of their ambitions and their studies or the differential treatment of boys and girls with respect to behavior expectations. The United Nations in their millennium report stated that discrimination against girls is often exacerbated in families or households with scarce resources, where choices must be made about which children would be fed, sent to school, or taken to the doctor. Discrimination against the girl-child in her access to nutrition and physical and mental health services endangers her current and future health. An estimated 450 million adult women in developing countries are stunted as a result of childhood protein-energy malnutrition (UN 1995; Federal Ministry of Women's Affairs 2004). While both boys and girls suffer from malnutrition as a result of poverty, higher malnutrition in girls can be a result of differential food allocation within households that favours boys (WHO, 2000).

A study conducted in India showed that the causes of discrimination and violence against girls are many and complex (Kanitka and Mistry, 2000). They relate to deeply embedded structural inequalities and dominant ideologies that perpetuate beliefs and attitudes that discriminate against girls and women. Discrimination against girls has its roots in patriarchy and unequal power relations that exist worldwide. Therefore the problem must be seen within this broader framework. It is a symptom and a result of the larger problem of gender inequality that has to be tackled in all spheres. In India as in many parts of the world, the 'patrifocal structure' legitimizes "men over women - sons over daughters, fathers over mothers, husbands over wives and so on". In practice, this structure means that girls must be kept out of the public spheres, their behaviour and movements must be controlled, they must marry and procreate – while boys who supported family decisions against girls have access to the family resources and are free to be educated, work and move as they please in the outside world. Aspects of tradition and culture also ensure male dominance and that girls are socialized to believe that they are inferior to men. Discrimination and violence are therefore used as tools to enforce and perpetuate the status quo (ActionAid International, 2004). The United Nations in their report on Gender Equality, Development, and Peace for the Twenty First Century also confirmed that girls are often treated as inferior to boys, both within the home and by society-at-large. They are socialized to put themselves last, which in turn undermines their self-esteem and their ability to reach their full potential as human beings. When a girl is prevented from going to school or is too exhausted to pay attention in class because of her workload at home, she is being denied her right to education. When a girl carries the bulk of responsibility for the housework while her brother studies, plays or attends to

his interests and hobbies, she is being discriminated against (UN, 2006).

Yeshiareg (2007) opined that the socialization of boys and men frequently focuses on controlling the sexuality, reproductive and productive lives of women and girls. The repression of female sexuality, including an over-emphasis on female virginity and fertility, is a driving force behind much of the discrimination and subjugation of girls. Widespread access to pornography in some settings, for both boys and girls, is a form of sex “mis”-education that reinforces negative and violent stereotypes. As a result, millions of girls and women are negatively affected in diverse and culturally-specific ways. While boys and men may also have their rights violated by rigid gender norms – and efforts should be undertaken to address this – women and girls are the most negatively affected. There is an urgent need to challenge, and take collective action to address, patriarchy and power imbalances. This must include action by all relevant stakeholders – governments, communities, individual women, men, girls and boys. Child marriage, sexual violence, female genital mutilation/cutting, child labor and trafficking are child rights violations that must be prevented and addressed as part of global initiatives to promote gender equality and empower women. Sexual violence and harassment of girls at school are major impediments to achieving gender equality in education. When they occur in other settings, such as the community and workplace, they undermine efforts to empower girls and women. During armed conflict situations, girls often have less access to reintegration programs for children associated with armed groups.

The Federal Ministry of Health in 2004 also stated that girls encounter various forms of discrimination and violence at different stages in their lives. Their susceptibility to sexual violence increases during puberty. Many of the experiences of discrimination

and violence faced by girls happen out of public view or are regarded by families and communities as 'normal' practices, rendering the girls invisible. There are groups of girls at a particularly high risk of discrimination and violence because of the convergence of contexts and circumstances in which they live. The groups of girls at high risk of discrimination and violence are highly invisible. These include girls facing harmful social and traditional practices, child mothers and girl who head households, girls in the worst forms of child labour, girls with ill health, girls infected with and affected by HIV and AIDS, girls in refugee camps, asylum-seeking and internally displaced girls and girls in marginalized groups (Federal Ministry of Health, 2004).

Evidence of Male Child Preference

In a report titled "Gender Discrimination", Mullin (2008) stated that when a boy is born in most developing countries, friends and relatives exclaim congratulations. A son means insurance. He will inherit his father's property and get a job to help support the family. When a girl is born, the reaction is very different. Some women weep when they find out their baby is a girl because, to them, a daughter is just another expense. Her place is in the home, not in the world of men. In some parts of India, it is traditional to greet a family with a newborn girl by saying, "The servant of your household has been born" (Mullin, 2008). A girl can't help but feel inferior when everything around her tells her that she is worth less than a boy. Her identity is forged as soon as her family and society limit her opportunities and declare her to be second-rate. A combination of extreme poverty and deep biases against women creates a remorseless cycle of discrimination that keeps girls in developing countries from living up to their full potential. It also leaves them vulnerable to severe physical and

emotional abuse. These "servants of the household" come to accept that life will never be any different (Mullin, 2008).

Son preference exists in various forms and across many cultures and has effects from the earliest stages of life. The most extreme manifestations are female infanticide and sex-selective abortion. Biases in favour of sons and against daughters may also be reflected in inequalities in food allocation, nutrition and use of health care. Son preference is evident in many countries in Asia (including China, Bangladesh and India but not Sri Lanka, Thailand and Indonesia), the Middle East, many parts of Africa and some countries in Latin America (IRIN/OCHA, 2005). Kanitkar and Mistry, in their study also discovered that the desire for male child manifests so blatantly that parents have no qualms about repeated, closely spaced pregnancies, premature deaths and even terminating pregnancies. Birth of female child is perceived as a curse with economic and social liability (Kanitkar and Mistry, 2000).

Edith et al (2012) opined from their study on Gender Issues in a community in Eastern Nigeria that adolescent girls are exposed to various forms of gender-based violence from harmful traditional practices such as child marriage and female genital mutilation/cutting to the growing problem of sexual trafficking. The first sexual experience for many adolescent girls is forced, often by people they know, including family members. This can lead to long-term physical and psychological damage. Dire poverty may result in young girls being 'sold' to traffickers or being forced into sexual relations as a survival strategy. The male child is not exposed to all these circumstances. Disparities in the way girls and boys are raised and treated are at the

root of many sexual and reproductive health problems and development challenges. For boys, adolescence can be a time for expanded participation in community and public life. Girls, however, may experience new restrictions, and find their freedom of movement limited. Socially constructed gender roles may give girls little say about their own aspirations and hopes, and restrict them to being wives and mothers (Edith et al, 2012).

Interventions to address the Problem of Girl-Child Discrimination

A major intervention that is used to address the problem of the girl-child discrimination is the adoption of Human Rights. The World Health Organization, (2007) stated that human rights are commonly understood as being those rights that are inherent to all human beings. The concept of human rights acknowledges that each individual is entitled to enjoy his or her rights without distinction as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Human rights are legally guaranteed by national constitutions and laws, regional and international treaties and documents. They protect individuals and groups against actions that interfere with their fundamental freedom and human dignity.

Human rights provide a framework within which to respond to gender-based discrimination and other social determinants that have a significant impact on women's health. In many cases, women's ill-health is the direct result of violation of the principle of non-discrimination based on sex and of many other fundamental human rights, such as the right to education and information, the right to participate in decision-making, equality in employment and the right to the highest attainable

standard of health. The Convention on the Elimination of Discrimination against Women (CEDAW) therefore provides an opportunity to support Member States in designing and implementing policies and programmes that can contribute to the elimination of discrimination and improving the health and well-being of all women and girls (WHO, 2007).

The Rights of the Girl-Child

A UNICEF report titled “The Girl-Child”, highlighted that the issue of the girl-child has been controversial because it is difficult to strike a balance between the rights of the child and the right (s) of the parents (s) that allows for the protection of the human rights of children, for the desire of the parents to raise their children in condition of economic and social deprivation, exclusion or exile. Few convention or declarations address the girl-child as a separate issue from “children” as a whole, obscuring the fact that children face distinct obstacles to their development, threats to their health, and discrimination simply because of their sex. The failure of many states to adequately address childhood particularly affects the rights and the well-being of girls (UNICEF, 2005).

Human rights instruments serve as measures to implicitly, if not explicitly, address the rights of the girl-child. Among these are the: Universal Declaration of Human Rights (UDHR), Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages (CCM), Convention of Women on the Elimination of all Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC). Other human rights instruments are the Declaration of the Elimination of Violence against Women (DEVAW), Millennium Development Goals

(MDGs), Declaration and Platform for Action of the Fourth World Conference on Women (Beijing PfA), and United Nations Convention against Transnational Organized Crime (UN, 2010). The Universal Declaration of Human Rights (UDHR) states that “all human beings are born free and equal in dignity and rights”. The first cornerstone of the Declaration proclaims the right to life, liberty and security of person - a right essential on to the enjoyment of all other rights. The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages (CCM) decrees that marriage cannot occur without mutual consent and requires Member States to set a minimum age for consent to marriage. The Convention of Women on the Elimination of All Forms of Discrimination against Women (CEDAW) is often described as the international bill of rights of rights for women. It defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. The Convention on the Rights of the Child lays out the civil, political, economic, social and cultural rights of children. The Declaration on the Elimination of Violence against Women addresses violence against women. The Declaration and Platform for Action of the Fourth World Conference on Women (Beijing PfA) seeks to remove the obstacles to women’s active participation, ensuring women have a full and equal share in economic, social, cultural and political decision-making in both public and private spheres. The Millennium Development set time bound targets, by which progress in reducing income poverty, hunger, disease, lack of adequate shelter and exclusion - while promoting gender equality, health, education and environmental sustainability - can be measured. They also embody basic human rights - the rights of each person on the planet to health, education, shelter and security. The United Nations Convention against Transnational Organized Crime facilitates convergence n national approaches with regard to the establishment of

domestic criminal offences that would support efficient international cooperation in investigating and prosecuting trafficking in persons cases (UN, 2010).

The United Nations in the millennium report on the girl-child reported that the rights of children (including the girl-child) include the following indivisible, interdependent and interrelated human rights. Regardless of the background of the child, the parent or the legal guardian, children must not suffer discrimination; children have a right to life and maximum survival and development in all aspects of their lives; the best interests of the child must be primary consideration in all decisions or actions that affect the child or children as a group; children have the right to have their views heard and be taken seriously in all matters affecting their lives (UN, 2007). They further listed the girl-child's rights as: the human right to freedom from discrimination based on gender, age, race, colour, language, religion, ethnicity, or any other status, or on the status of the child's parents; the human right to a standard of living adequate for a child's intellectual, physical, moral, and spiritual development; the human right to a healthy and safe environment; the human right to the highest possible standard of health and to equal access to health care; the human right to equal access to food and nutrition; the human right to life and to freedom from prenatal sex selection; the human right to freedom from cultural practices, customs and traditions harmful to the child, including female genital mutilation; the human right to education - to free and compulsory elementary education, to equal access to readily available forms of secondary and higher education and to freedom from all types of discrimination at all levels of education; the human right to information about health, sexuality and reproduction; the human right to protection from all physical or mental abuse; the human right to protection from economic and sexual exploitation, prostitution, and

trafficking; the human right to freedom from forced or early marriage; the human right to equal rights to inheritance; and the human right to express an opinion about plans or decisions affecting the child's life (UN, 2007).

This research focused on the first five forms of human rights and the last as highlighted above in relation to the girl child. These are: human right to freedom from discrimination based on gender, race, colour, language, religion, ethnicity, or any other status of the child's parents; human right to a standard of living adequate for a child's intellectual, physical, moral, and spiritual development; human right to equal access to food and nutrition; and human right to express an opinion about plans or decisions affecting the child's life.

CHAPTER THREE

METHODOLOGY

Description of the Study Area

The study was carried out in Ikenne Local Government Area (ILGA) in Ogun State. The LGA consists of the following main towns: Ikenne-Remo, Iperu-Remo, Ogere-Remo, Ilisan-Remo, and Irolu-Remo. Ikenne-Remo is the headquarters of the ILGA. Ikenne LGA has an estimated land area of 13, 713 square kilometers. According to a population census conducted in 2005, the population of the LGA was 55, 162 out of which 27, 305 (49.5%) were males and 27, 856 (50.5%) were females. The Local Government Area is bounded in the West by Obafemi-Owode LGA, in the North by Remo LGA, in the East by Odogbolu LGA, and in the South by Sagamu LGA. The LGA consists of ten geo-political wards (Onakomaya, Odugbemi and Ademiluyi, 2000). These wards are distributed among the main towns as shown in Appendix I.

There are twenty three private clinics and six health centres and dispensaries in the LGA which provide primary health care including reproductive health services. The two public General Hospitals in the LGA provide health care services. The LGA is fast developing because of the presence of Babcock University, a Seventh-day Adventist, private institution located in Ilisan-Remo. The LGA has twenty public primary schools and twenty one government-approved private nursery and primary schools. The LGA has a total of seventeen secondary schools, eleven of which are owned by the government while the remaining six are owned by private individuals. There are two post-secondary institutions in the LGA which are: Federal Technical School Ilara/Akaka, and a Diploma awarding College called Social Development Training College, Sasa, Iperu-Remo, affiliated to Olabisi Onabanjo University, Ago-Iwoye (Onakomaya, Odugbemi and Ademiluyi, 2000).

The people are predominantly Yoruba, and their occupational activities include;

farming, trading, artisan trades and craftsmanship, mechanics and civil service. The main agricultural produce in the LGA are; maize, pineapples, melon, cassava, cocoyam, water-yam, tomatoes, and cash crops such as kolanut, “ewe ran” leaf (used for wrapping food items), oil palm trees, rubber and timber. The three main religions practiced in the LGA are Christianity, Islam and African Traditional Religion (ATR). Adherents of these religions co-exist peacefully. The people of the LGA have a rich cultural heritage.

Study Sites

These comprised selected secondary schools in the LGA (Appendix II).

Study population

Quantitative

The secondary school students in Ikenne Local Government Area constituted the study population. They included male and female students who were between the ages of 10 and 19 years in public and private secondary schools in the LGA.

Qualitative

The questionnaire was designed by the researcher using information from literature (Social Action Forum, 2004) and responses from the FGDs. It was face validated by colleagues and supervisors to ensure clarity, relevance to the study and question appropriateness and eliminate ambiguity. It was then pre-tested by the researcher on 30 secondary school students (who were not part of the study population) in one of the secondary schools in Ikenne local government, which was not part of the secondary schools used for the main study, this is to ensure validity and reliability. The questionnaire was interviewer-administered and had both open and closed ended

questions.

Inclusion Criteria

Secondary school students that participated in the study were between the ages of 10 and 19 years. The parents that were included in the FGD had at least a girl-child.

Study design

This study utilized both quantitative and qualitative (Focus Group Discussion) research methods. It focused on girl-child discrimination (occurring in the homes) among secondary school students in Ikenne LGA, Ogun State. The quantitative method which involved the use of interviewer administered questionnaire to provide information from secondary school students, while the Focus Group Discussion was done to elicit information about the beliefs, emotions, feelings and other in depth information that could not be revealed from the questionnaire.

The purpose of the FGD was to have an in-depth knowledge about girl-child discrimination, and to elicit information regarding their feelings and beliefs which may not be revealed from the questionnaire. Four Focus Group Discussions (FGDs) were conducted among parents of secondary school children who reside in Ikenne Local Government Area of Ogun State, as well as male and female secondary school students between the ages of 10 and 19 years within the same Local Government.

Sampling Technique

Qualitative

The FGD participants were purposively selected and divided into groups on the basis

of sex, hence there were four groups: male secondary school students, female secondary school students, male parents and female parents.

Quantitative

A multi-stage sampling technique was used to select the study participants.

Stage 1

Schools were first stratified into private and government-owned schools. Three government and 2 private secondary schools were selected by simple random sampling technique.

Stage 2

In each of the schools, an arm of each class from Junior secondary class one to Senior secondary class three was selected by simple random sampling for schools with more than one class arm.

Stage 3

In each class, the class register was obtained through permission from the principals of the schools and the class teachers, and the students to be interviewed were selected using a table of random numbers. The purpose of the study and their level of involvement were thoroughly explained to the students. They were also informed that they can withdraw from the study at any time without anyone objecting and with no penalty or loss of any benefits to which they are otherwise entitled.

Sample size determination

The sample size was determined thus:

$$N = \frac{Z^2 pq}{e^2} \quad (\text{Daniel, 1999})$$

$$d^2$$

Where:

N= minimum sample size

Z= Confidence Co-efficient which is 1.96 at 95%

d= level of precision 0.05

p = prevalence of girl child discrimination in a rural setting in South East, Nigeria =

70/100 (UNICEF, 2006)

$$N = \frac{1.96 \times 1.96 \times 0.7 \times 0.3}{0.05 \times 0.05} = 322.7$$

On the basis of adjustment to compensate for the non-response rate (5%), 350 questionnaires were distributed.

Methods of Data Collection

Data for this study was collected through both qualitative and quantitative methods.

Qualitative Method

The qualitative research involved the use of focus group discussion. The FGD was conducted among the parents inside the enclosed shops of two parents in the market (not on a market day), after informed consent was obtained from them.

Four Focus Group Discussions were conducted with parents (2 groups), and male and female secondary schools students, to find out their knowledge, and awareness of various forms of girl-child discrimination, as well as socio-cultural factors promoting the practice. Written consent for the discussion was obtained from the FGD participants and notes were taken. FGDs were conducted in both English and Yoruba (English for the secondary students and Yoruba for the parents), with each session lasting about forty-five minutes. The questions were initially designed in English

language. These were translated into Yoruba, the common language widely spoken in the area, by experts fluent in both English and Yoruba Languages. The drafted Yoruba version was translated back to English language by tutors who are proficient in both languages from the Languages Department of the Faculty of Education and Humanities, Babcock University. The translation and back translation was done to ensure accuracy in translation.

Quantitative Method

A letter of approval by the UI/UCH Ethics Committee and a letter of introduction from the department were taken to the Chairman, Ikenne Local Government Area, to seek approval for the collection of data in the selected secondary schools. Informed assent/ consent was obtained from the students, the parents also signed the informed consent giving permission for their children to participate in the study. Written assent was also obtained from the students who were less than 18 years. All participants were treated with dignity and respect. Confidentiality of all information obtained was maintained.

Instruments for Data Collection

A Focus Group Discussion guide was designed to facilitate the conduct of the FGDs. The FGD focused on issues such as the practice of girl-child discrimination in the study area, prevalence, patterns and forms of discrimination, and knowledge about rights of the girl-child.

Semi-structured questionnaire

The results of the FGDs were used to facilitate the development of the semi-structured questionnaire. The questionnaire consisted of four sections and it had both open and closed-ended questions. Section A elicited information on the socio-demographic

characteristics of the students and their parents. Section B focused on the prevalence and pattern of girl-child discrimination. Section C covered questions on forms of discrimination, while section D was on the knowledge of the rights of the girl-child.

Validity and Reliability

Validity is the extent to which a measuring device measures what it intends or purports to measure (Saunders, 2003). Davitz and Davitz in 1997 stated that reliability is the degree to which an instrument yields constant responses. The instrument was pre-tested at Ilisan High School, Ilisan-Remo in Ikenne local government area of Ogun state. The school was not selected for the main study but its student population is similar to those of the selected schools. The school is located in Ilisan-Remo, which is one of the towns in Ikenne local government area.

Four research assistant (RAs) – Babcock University undergraduates that are proficient in both Yoruba and English languages were recruited to facilitate data collection for the pretest and the main study. The RAs were trained for 2 days and the content of their training included the scope of the study, interviewing techniques and the importance of confidentiality and other ethical issues that should be taken into consideration in research involving human subjects. Topics such as recording of responses, handling and editing of administered questionnaires were also covered during the training. Two versions of the questionnaires were pre tested.

These versions were:

1. Self-Administered English Version (unaided)
2. Interviewer -Administered English Version (aided)

The unaided version involved administering the questionnaire without any support or explanations. This implies that the respondents were left alone to answer/complete the questionnaires. While the aided version involved giving the questionnaire to the participants by reading and explaining the questions to the respondents. The rationale behind pre-testing the two versions was to determine the version that would be most appropriate for use. The interviewer-administered English Version which had the lowest percentage of incorrectly completed questionnaire was used for the main study. In all 350 questionnaires were administered in the five schools.

Ethical Consideration

Ethical approval was obtained from the Institutional Review Board (IRB), of the University College Hospital, Ibadan / University of Ibadan. The researcher obtained a letter of introduction from the Director, Institute of Child Health, College of Medicine, University of Ibadan addressed to the Zonal Inspector of Education in Ikenne Local Government Area. This was to enable the researcher obtain permission from the school principals and allow data collection in the selected schools.

Approval was also obtained from the Principals of the selected secondary schools, and the market men/women leaders where respondents who participated in the FGD were recruited from. Informed assent was obtained from the students from the students who were less than 18 years, while the students who were older than 18 years and parents gave informed consent before participating in the study. Also the letter of introduction and a letter written by the researcher were given to the head of the markets in the two communities used for the focus group discussions for parents.

All participants were treated with dignity and respect. Confidentiality of all

information obtained was maintained. The participants were informed that taking part in the study is voluntary, and there are no risks associated with their taking part. They can withdraw at any time without any objection and with no penalty or loss of any benefits to which they are otherwise entitled.

Data Collection Process

Four trained field assistants helped in the administration of the questionnaire in the selected schools. Data for the qualitative aspect of the research was obtained in the markets (not on a market day) for the parents and in the classrooms for the students. While the data for the quantitative was obtained in the classrooms of the selected secondary schools.

Data Management

The data obtained from the questionnaire was sorted out and numbered serially. Entries were analyzed using SPSS version 15 software. Initial analysis was done through generation of frequency tables while further analysis was by cross-tabulation to explore statistical association between variables. Chi-square was used to test associations between variables. Level of significance was set at $p = 0.05$ with 95% confidence interval.

Scope of the Study

Based on the World Health Organization (WHO) position statement on human rights and United Nations report on the girl-child situation, this research focused on: the reported prevalence of girl-child discrimination; reported patterns of girl-child

discrimination; factors associated with girl-child discrimination; and the knowledge of the secondary school students on the rights of the girl-child.

The aspects of human rights focused on were:

- i) human right to freedom from discrimination based on gender, race, colour, language, religion, ethnicity, or any other status of the child's parents;
- ii) human right to a standard of living adequate for a child's intellectual, physical, moral, and spiritual development;
- iii) human right to equal access to food and nutrition; and,
- iv) human right to express an opinion about plans or decisions affecting the child's life.

UNIVERSITY OF IBADAN

CHAPTER FOUR

RESULTS

- A. Focus Group Discussions (FGD) findings
- B. Survey Findings

A. Focus Group Discussions

Description of the FGD Discussants

The first FGD participants comprised both male and female secondary students in the Junior Secondary School (JSS 1-3), while the second FGD was conducted among both male and female secondary school students in the Senior Secondary School section (SSS 1-3). The classrooms within the schools' premises were used for the first two focus group discussions. The third FGD was conducted among parents who were mostly market women, and this was done in an open space in front of one of the shops in the town's market on one of the market days. The fourth FGD was conducted among male parents. The parents included hairdressers, tailors, mechanics, teachers (who had shops in the market), environmental health officers, and full time housewives. The FGDs for the parents were conducted in front of the shops of a male and female parent participant. All the participants, especially the women took active part during the discussion.

The FGD results relate to the following issues: discussants' impression or perception of their community, duties expected of children, treatment of children, impact of religion and cultural belief on gender preference, access to basic amenities, traditional practices which discriminate against girls, problems associate with differential treatment being given to boys and girls, and suggested solutions to the problems identified.

Discussants' impression or perceptions of their community

The discussants' general impression or perceptions of their communities (Ikenne and Ilisan) was the first issue of discussion. One of the discussants aptly summarized the participants' perception of their community by stating, '...the people in the communities are peace loving and accommodating'.

The communities have their customs and traditions which the people are proud of. The participants value their tradition especially in relation to how a new king is installed, and the different festivals celebrated in the community such as the 'Oro', 'Eluku' and 'Isemo' festivals.

All the discussants agreed that children are important in all homes, and they should be well taken care of. Some of the discussants, especially the parents said that some parents in their community prefer male to female children. Some also believed that fathers like male children, while mothers like female children. Many of the female parents said they take care of their girls more than boys because the girls will leave them and go to their husband's houses so they should know how to cook and take care of their homes. However, some discussants, especially among the male parents group said that they take special care of their boys because the boys will not leave them and will later uphold the family name. Among student discussants, majority of the male students believed that girls should be specially cared for because they are prone to making mistakes like getting pregnant (teenage pregnancy), and they will later go to their husbands' houses.

Duties expected of children

Regarding the duties expected of children, some of the discussants opined that both boys and girls do the same work at home and on the farm and that there was no difference in the work they do. Others however disagreed with this. They claimed that

boys help their fathers by cleaning cars and working on the farm, and girls help in house chores like cooking, washing and the general tidying up of the house. Fathers generally provide money and food for the family (clothing and shelter). Mothers support the fathers in the provision of money and food for the family, cook, fetch water and clean the house.

Treatment of children

Majority of the discussants (65%), female students and female parents, agreed that children are treated well at home, and there are no differences in the ways in which boys and girls are treated. A few however said that there were some differences for instance; girls are involved in household work, and boys are not involved in household work. The reason given for this was that girls are not treated well because they will later go to their husbands' houses. Parent discussants agreed that there is no difference in the treatment given to boys and girls at home, but the female student discussants said that boys are generally favoured by parents and received gifts from parents when the parents return home compared to girls. Girls on the other hand are closely monitored by parents so that they will not misbehave. Some male students (35%) held the opinion that boys do more work than girls. One of the male students said "Girls are treated differently from boys. They have different roles to perform in the home and later in life when they marry".

Impact of religion and cultural belief on gender preference

Some of the parent FGD discussants (50%) agreed that the main religions (Christianity and Islam) do not support discrimination. They mentioned that Christianity and Islam

agree that the duties of males and females are different. Some of the examples of gender –specific role assignments as highlighted by the discussants were as follows:

A female parent FGD discussant opined that “culturally, a woman does not have a specific religion. She has to do whatever her husband dictates, (i.e. she practices her husband’s religion)”. This was further supported by another male parent FGD discussant that “in some churches and mosques, women generally don’t sit together with the men”. Another male parent FGD discussant stated that “men are generally in charge of the programme in the religious settings, while the women sit down and do what they are told”.

The majority of participants agreed that traditionally, women are over protected and at times not treated well compared to men in their communities. For instance, when major traditional festivals like, ‘Oro’, ‘Isemo’, and ‘Eluku’, are being celebrated, girls and women are forbidden from coming out of the house throughout the period of the festival (Friday evening till Sunday morning). Anyone who disobeys this rule will be killed. Some of the parents felt that the traditional practices were good for the well-being of both boys and girls.

Access to basic amenities

All the discussants concluded that all children (boys and girls) should have equal access to basic amenities like medical care, education, food and clothing. They were also of the opinion that no gender should be favoured over the other in these regards.

One of the student FGD and male parent FGD discussants said that “in Ogun State, education of children is compulsory. If any child is found roaming the street or in the market when he/ she is supposed to be in school, such child and the parent/ guardian are arrested by the law enforcement agency”. However, a female FGD discussant

added that “when there is no money in the house, the parents decide who gets the “particular basic amenity, but not education, though this is not good”.

Traditional practices which discriminate against girls

The discussants agreed generally that female circumcision was not part of their culture and that their culture forbids female circumcision. A female parent FGD discussant reported that “the culture of the ‘Ijebus’ and ‘Remos’ does not support female circumcision and this is generally know”. Some female parents however agreed that some children (mainly girls) were used as housemaids, and child hawking was very common, but that children could do this when they get back from school. They also said that some parents send their children (mainly girls) to other towns and cities to work as housemaids. Some of the student discussants however said that on market days, mothers engage their girls in hawking or selling goods instead of sending them to school. A female parent FGD discussant opined that “our children especially girls assist us in hawking when they come back from school. At times some girls are not allowed to go to school especially on market days depending on the financial status of their families”.

All the discussants agreed that these observed practices (child trafficking and child labour) have negative effects on the children involved. They are denied education and other basic needs of life and they can end up being abused sexually with a resulting unwanted pregnancy. They also agreed that the dreams of such children may not be actualized. According to one of the male students “if girls are not taken care of and allowed to do what they like, they feel inferior when they are with their colleagues,

they can be raped making them to feel ashamed and even abort the pregnancy, or even become prostitutes. They can also be used for ritual purposes”.

Problems associated with differential treatment being given to boys and girls

The discussants agreed that where boys were favoured more than girls, it was a problem. This is because the girl will be neglected and could be constrained to do things or take actions dangerous to her life. Also such children (girls) can be raped, or used for ritual purposes. They mentioned that when children hawk, they miss out in school, do not perform well academically and may end up being stigmatized and this would make them ashamed and could push them to steal. Some could also become prostitutes while others could get pregnant and then seek for criminal abortion. However, some of the participants believed that some of the treatments given to the girl children are beneficial, for example, during the ‘Oro’ or any of the festival. One discussant in the parents FGD said, “keeping the women and girls indoors during the traditional festival like ‘Isemo’ prevents them from being harassed sexually by males and will reduce the incidence of teenage pregnancies in our community”.

Some of the solutions given or ways by which the identified problems can be addressed by the discussants include: Girls need special attention and monitoring, they should be advised and properly counseled, any child hawking during the school hours should be arrested by the law enforcement agents, and drug abuse should not be encouraged. Some discussants opined that prayer was the best way to protect against girl-child discrimination.

One of the parents discussants said “prayers for protection is needed for girls”, while another male student discussant added that “parents should be stopped from engaging

their girls in hawking, should allow them to go to school, and whoever refuses should be taken to court”.

In summary, the FGD revealed that boys and girls were treated differently based on different reasons. Discussants supported the fact that girl-child discrimination occurred in the community, though covertly and that discrimination took many forms. Some of the solutions proffered include: counseling and advice to parents of the girl-children and the girl-children themselves, special attention and monitoring of the girl-child by parents.

The Survey Results

The survey results are organized and presented as follows:

- a. Socio demographic characteristics of participants
- b. Students' knowledge of the rights of the girl-child,
- c. Students' perception of the forms of the girl-child discrimination,
- d. Prevalence and pattern of discrimination experienced by the female students, and
- e. Factors associated with girl-child discrimination.

Socio-demographic characteristics of participants

Of the 350 participants, 187 (53.9%) were females and 160 (46.1%) males. Their mean age was 14 ± 2.2 and 194 (55.7%) were aged 10-14 years. Two hundred and thirty nine (69.5%) were from monogamous families, and 281 (81.3%) were Christians. The majority of participants 263 (76.5%) were in Junior Secondary School (Table 4.1).

Table 4.1: Socio-demographic characteristics of secondary school students

Socio-demographic

Characteristics (Child Characteristics)		n	(%)
Age group (Years)	10-14	194	55.7
	15-18	154	44.3
Sex	Male	160	46.1
	Female	187	53.9
Position in the family	1 st	97	28.0
	2 nd	78	22.5
	3 rd	68	19.5
	4 th	65	18.5
	5 th and above	40	11.5
Type of Family	Monogamous	239	69.5
	Polygamous	105	30.5
Religion	Christianity	283	81.3
	Islam	57	16.4
	Traditional	7	2.0
	Others	1	0.3
Tribe	Hausa	5	1.4
	Yoruba	264	76.1
	Ibo	59	17.0
	Others	19	5.5
Class	JSS	263	76.5
	SSS	81	23.5

Socio-demographic characteristics of participants' parents

About half (51.0%) of the participants' mothers were between 40-49 years old while

51.9% of their fathers were above 50 years of age. Out of the 350 mothers of the participants, 249 (71.1%) were Yoruba, 60 (17.1%) were Ibos, and 14 (4.0%) were Hausas. Two hundred and fifty nine (74.0%) fathers of the participants were Yoruba, 61 (17.4%) were Ibos and 7 (2.0%) were Hausas as shown in Table 4.2. The mothers of 241 (69.7%) participants were artisans, 96 (27.7%) were professionals, and 9 (2.6%) were unemployed. Fathers of 210 (61.8%) participants were artisans, 128 (37.6%) were professionals, and 2 (0.6%) were unemployed.

UNIVERSITY OF IBADAN

Table 4.2: Socio-demographic characteristics of parents

Socio-demographic Characteristics	n	(%)
-----------------------------------	---	-----

Mother's Age	30-39	123	35.9
	40-49	175	51.0
	50-59	43	12.5
	60 & above	2	0.6
Father's Age	30-39	11	3.2
	40-49	154	44.9
	50-59	133	38.8
	60 & above	45	13.1
Highest level of Mother's Education	Primary	20	5.8
	Secondary	146	42.1
	Tertiary	168	48.4
	None	13	3.7
Highest Level of Father's Education	Primary	16	4.7
	Secondary	118	34.4
	Tertiary	203	59.2
	None	6	1.7
Parents' Religion	Christianity	283	81.3
	Islam	58	16.7
	Traditional	7	2.0
Tribe of Mother	Hausa	14	4.0
	Yoruba	249	71.2
	Ibo	60	17.1
	Others	27	7.7
Tribe of Father	Hausa	7	2.0
	Yoruba	259	74.0
	Ibo	61	17.4
	Others	23	6.6
Mother's Occupation	Professionals	96	27.7
	Artisans	241	69.7
	Unemployed	9	2.6
Father's Occupation	Professionals	128	37.6
	Artisans	210	61.8
	Unemployed	2	0.6

Students' perception of the rights of a girl-child

Table 4.3a shows that a total of 322 (93.3%) participants were aware of their rights as

children under the law. Three hundred and twenty one students (92.8%) agreed that a girl should be respected as a person and should not be harshly or cruelly dealt with by adults or colleagues. Majority of the participants 332 (96.5%) mentioned that the highest level of education that a girl should be allowed to attain was tertiary education. A total of 322 (93.9%) students believed that it was wise to spend money on the medical treatment of a girl child. Three hundred and twenty five (95.0%) participants said that both gender should receive full immunization against the childhood killer diseases. More than 80% of participants believed that both boys and girls should enjoy immediate and prompt procurement of medicine and treatment when ill; both gender should enjoy good nutrition; and both gender should be served food first at home.

Table 4.3a: Students' perception of the rights of the girl-child

Perception of the rights of a girl-child	n	%
------------------------------------------	---	---

Proportion of respondents aware or their rights as children	Aware	322	93.3
	Not aware	23	6.7
A girl should be respected as a person	Yes	321	92.8
	No	25	7.2
A child should be harshly/ cruelly dealt with by adults and or colleague	Yes	15	4.3
	No	331	95.7
Highest level of education a girl should attain	Primary	3	9.0
	Secondary	7	20.0
	Tertiary	332	96.4
	No education	2	0.6
It is wise to spend money on the medical treatment of a girl	Yes	322	93.9
	No	21	6.1
Full immunization should be received by:	Boy Child	3	0.9
	Girl Child	14	4.1
	Both Gender	325	95.0
During illness, immediate prompt treatment should be enjoyed by:	Boy Child	4	1.2
	Girl Child	14	4.0
	Both Gender	327	94.8
Good nutrition should be enjoyed by:	Boy Child	10	2.9
	Girl Child	7	2.0
	Both Gender	327	95.1
Food should be served first to:	Boy Child	35	10.2
	Girl Child	22	6.4
	Both Gender	286	83.4

Students' perception of the rights of a girl-child

When responding to the question on their knowledge of the ideal age of marriage for

boys, slightly more than half, 192 (56.5%) chose 26-30 years, while more than half, 184 (53.8%) said that the ideal age of marriage for girls was 21-25 years. Two hundred and two (59.4%) agreed that girls should not be allowed to enter marriage without free and full consent, while 137 (39.8%) felt that enacted laws regarding minimum age for marriage should be enforced (Table 4.3b).

UNIVERSITY OF IBADAN

Table 4.3b: Students' perception of the rights of the girl-child

Perception of the rights of a girl-child	n	%
------------------------------------------	---	---

Ideal age of marriage for boys (Years)	16-20	2	0.6
	21-25	95	27.9
	26-30	192	56.5
	31-35	41	12.1
	36-40	10	2.9
Ideal age of marriage for girls (Years)	16-20	4	1.2
	21-25	184	53.8
	26-30	127	37.1
	31-35	24	7.0
	36-40	3	0.9
Free and full consent is required before girls are allowed to enter marriage	Yes	202	59.4
	No	140	40.6
Enacted laws regarding minimum age for marriage should be enforced	Yes	137	39.8
	No	207	60.2

Students' aggregate knowledge of the rights of the girl-child

Questions asked on students' knowledge of the rights of the girl-child relating to food

and nutrition, health care, decision making were computed giving minimum and maximum obtainable scores of 0 and 12 respectively. Majority (97.1%) of the students scored ≥ 6 points (Table 4.4).

Table 4.4: Students' aggregate knowledge of the rights of the girl-child under the law

Assessment scale	n	(%)
Below average (< 6)	10	2.9
Above average (6 and above)	340	97.1

Female students' perception of the rights of the girl-child

Generally, the female students had a good perception of the rights of the girl-child

(Table 4.5). One hundred and twenty six female participants (68.1%) disagreed that only girls should be trained for domestic chores from early age 101 (54.9%) believed that girls should be more obedient than boys. More than half (62.0%) disagreed that they (girls) are second class citizens when compared to boys. Nineteen female students (10.4%) disagreed that girls should be equally cared for like boys and not discriminated against. Forty two female students (23.2%) agreed that the health of a girl-child is not as important as that of a boy; 161 (88.5%) agreed that girls and boys should have equal access to health care. Only twenty four girls (13.1%) believed that when food is inadequate in the home, girls should receive less than boys. One hundred and sixty four female students (91.6%) disagreed that only boys require balanced diet for growth, and 137 (87.8%) also disagreed that boys should be given the best portion of food before the girls when food is served. Nineteen female participants (10.3%) felt that girls should not be involved in family decision making, 58 (31.7%) also believed that girls should not have their own ambition but just follow what their families' want. Thirty female students (16.6%) agreed that girls' voice should not be heard at all when decisions are made.

Table 4.5: Female students' perception of the rights of the girl-child

Students' perception of

the rights of the girl-child		Fem.	%	All	%
Only girls should be trained to do domestic chores from early age	SAA	50	27.0	76	21.8
	NA	9	4.9	21	6.0
	SD/D	126	68.1	251	72.1
Girls should be more obedient than boys	SA/A	66	35.9	95	27.3
	NA	17	9.2	37	10.7
	SD/D	101	54.9	215	62
Girls are second class citizens when compared to boys	SA/A	50	27.5	118	34.4
	NA	19	10.5	30	8.7
	SD/D	113	62.0	195	56.9
Girls should be equally cared for like boys and not discriminated against	SA/A	155	85.2	285	83.3
	NA	6	4.4	12	3.5
	SD/D	19	10.4	45	13.2
The health of a girl-child is not as important as that of a boy	SA/A	42	23.2	91	26.5
	NA	4	2.2	15	4.4
	SD/D	135	74.6	237	69.1
Girls and boys should have equal access to health care	SA/A	161	88.5	302	88.4
	NA	2	1.1	4	1.2
	SD/D	19	10.4	36	10.4
When food is inadequate girls should receive less food than boys	SA/A	24	13.1	50	14.5
	NA	13	7.1	28	8.1
	SD/D	146	79.8	267	77.4

*Where:

SA/A = Strongly Agree/ Agree

NA = Neither Agree nor disagree

SD/D = Strongly Disagree/ Disagree

Table 4.5 contd.: Female students' perception of the right of the girl-child

Students' Perception of the right of the girl-child		Female	%	All	%
------------------------------------------------------------	--	---------------	----------	------------	----------

Only boys require balanced diet for growth	SA/A	11	6.2	32	9.4
	NA	4	2.2	15	4.4
	SD/D	164	91.6	292	86.1
Boys should be given best portion of food before girls	SA/A	13	8.4	41	13.9
	NA	6	3.8	14	4.8
	SD/D	137	87.8	239	81.3
Girls should participate in family decision making	SA/A	161	87.0	267	78.1
	NA	5	2.7	12	3.5
	SD/D	19	10.3	63	18.4
Girls should have ambition, and not follow what the family says	SA/A	117	63.9	214	62.9
	NA	8	4.4	15	4.5
	SD/D	58	31.7	111	32.6
Girls' voices should not be heard at all when decisions are made	SA/A	30	16.6	68	20.1
	NA	1	0.6	7	2.1
	SD/D	150	82.9	263	77.8

*Where:

SA/A = Strongly Agree/ Agree

NA = Neither Agree nor disagree

SD/D = Strongly Disagree/ Disagree

Male students' perception of the rights of the girl-child

Male students had a good perception of the rights of the girl-child (Table 4.6). One

hundred and twenty three male participants (76.9%) disagreed that only girls should be trained for domestic chores from early age, 29 (18.1%) believed that girls should be more obedient than boys. About half disagreed that girls are second class citizens, out of which 81 (51.3%) boys and approximately 40% of boys agreed that girls are second class citizens. Twenty five male students (15.8%) disagreed that girls should be equally cared for like boys and not discriminated against. Forty seven (29.6%) agreed that the health of a girl-child is not as important as that of a boy; 141 boys (88.7%) agreed that girls and boys should have equal access to health care. One hundred and twenty six male students (80.3%) disagreed that only boys require balanced diet for growth, and 100 (73.5%) also disagreed that boys should be given the best portion of food before the girls when food is served. Forty three male students' participants (27.9%) felt that girls should not be involved in family decision making, 53 (34.4%) also believed that girls should not have their own ambition but just follow what their families' want. Thirty eight male students (24.7%) agreed that girls' voice should not be heard at all when decisions are made.

Table 4.6: Male students' perception of the rights of the girl-child

Male students' perception of

the rights of the girl-child		Male	%	All	%
Only girls should be trained to do domestic chores from early age	SAA	25	15.6	76	21.8
	NA	12	7.5	21	6.0
	SD/D	123	76.9	251	72.1
Girls should be more obedient than boys	SA/A	29	18.1	95	27.3
	NA	20	12.5	37	10.7
	SD/D	111	69.4	215	62
Girls are second class citizens when compared to boys	SA/A	66	41.8	118	34.4
	NA	11	7.0	30	8.7
	SD/D	81	51.3	195	56.9
Girls should be equally cared for like boys and not discriminated against	SA/A	129	81.6	285	83.3
	NA	4	2.5	12	3.5
	SD/D	25	15.8	45	13.2
The health of a girl-child is not as important as that of a boy	SA/A	47	29.6	91	26.5
	NA	11	6.9	15	4.4
	SD/D	101	63.5	237	69.1
Girls and boys should have equal access to health care	SA/A	141	88.7	302	88.4
	NA	1	0.6	4	1.2
	SD/D	17	10.7	36	10.4
When food is inadequate girls should receive less food than boys	SA/A	25	15.7	50	14.5
	NA	15	9.4	28	8.1
	SD/D	119	74.8	267	77.4

*Where:

SA/A = Strongly Agree/ Agree

NA = Neither Agree nor disagree

SD/D = Strongly Disagree/ Disagree

Table 4.6 contd.: Male students' perception of the rights of the girl-child

Male students' perception of the right of the girl-child	Male	%	All	%
-----------------------------------------------------------------	-------------	----------	------------	----------

Only boys require balanced diet for growth	SA/A	20	12.7	32	9.5
	NA	11	7.0	15	4.4
	SD/D	126	80.3	292	86.1
Boys should be given best portion of food before girls	SA/A	28	20.6	41	13.9
	NA	8	5.9	14	4.8
	SD/D	100	73.5	239	81.3
Girls should participate in family decision making	SA/A	104	67.5	267	78.1
	NA	7	4.6	12	3.5
	SD/D	43	27.9	63	18.4
Girls should have ambition, and not follow what the family says	SA/A	94	61.0	214	62.9
	NA	7	4.6	15	4.5
	SD/D	53	34.4	111	32.6
Girls' voices should not be heard at all when decisions are made	SA/A	38	24.7	68	20.1
	NA	6	3.9	7	2.1
	SD/D	110	71.4	263	77.8

*Where:

SA/A = Strongly Agree/ Agree

NA = Neither Agree nor disagree

SD/D = Strongly Disagree/ Disagree

Students' perception of the various forms of girl-child discrimination

Less than half, 143 participants (40.9%) agreed that girls were treated differently from

boys in their community, and of these, 121 (82.9%) also agreed that the treatments were positive. Examples of negative treatment meted to girls were as follows: girls are not always sent to school 9 (39.1%), girls are not allowed to take part in decision making 8 (34.8%) and girls are not given adequate health care compared with boys 6 (26.1%). A hundred and thirty one students (39.5%) felt that the treatments are due to the fact that the child is a girl. Two hundred and five participants (59.6%) agreed that the household chores of girls are different from those of boys (Table 4.7).

Table 4.7: Students' perception of the forms of girl-child discrimination

Forms of Girl-Child Discrimination		n	(%)
Girls are treated differently from boys?	Yes	143	40.9
	No	207	59.1
Type of different treatment (n = 143)	Positive	121	82.9
	Negative	22	17.1
Positive treatments:			
-sent to school		56	47.5
-given attention when ill		14	11.9
-not restricted from taking part in decision making		23	19.6
-all		25	21.2
Negative treatments:			
-not sent to school		9	39.1
-not given attention when ill		6	26.1
-restricted from taking part in decision making		8	34.8
Treatments due to being a girl	Yes	131	39.5
	No	201	60.5
Household chores of girls different from boys	Yes	205	59.6
	No	139	40.4

Prevalence of girl-child discrimination

One hundred and eighty seven (53.9%) of all the participants were females. Of this, 72 (38.5%) reported that they had experienced discrimination (Table 4.8). Of those who

had ever experienced discrimination, 12 (16.7%) had experienced discrimination in the last 2 - 3 month period preceding the survey, while in the month preceding the study, 28 girls (38.9%) experienced discrimination (Table 4.8).

Table 4.8: Prevalence of girl-child discrimination among female secondary school students

Experience of girl-child discrimination	n	%
Ever experienced discrimination		
Yes	72	38.5
No	115	61.5
Last episode of discrimination n = 72		
Over 3 months ago	0	0
2 – 3 months	12	16.7
Last month	28	38.9
Last week	17	23.6
This week	15	20.8

Prevalence of girl-child discrimination among male students' sisters

Fifty-five (16.5 %) of the boys interviewed had at least a sister. Of this, 22 (14.0%) reported that they had at least a sister who had been discriminated against (Table 4.9).

Eighteen (81.8%) of all the boys who stated that their sister had ever experienced said the last episode was within 3 months of the study.

Table 4.9: Prevalence of girl-child discrimination

Reported history of discrimination among Male students' female siblings	n	%
Respondents' sisters ever experienced discrimination (n = 22)		
Yes	22	14.0
No	138	86.0
Last episode of discrimination (n = 22)		
Over 3 months ago	4	18.2
2 – 3 months ago	5	22.7
Last month	6	27.3
Last week	3	13.6
This week	4	18.2

Main forms of girl-child discrimination experienced by the female students

Out of 72 female students that had experienced discrimination, 59.2% experienced discrimination in terms of restrictions from taking part in decision making, 22.4%

were given less attention when ill, and 18.4% were given less food compared to their brothers (Table 4.10).

Table 4.10: Forms of girl-child discrimination experienced by the female secondary school students

Forms of discrimination experienced By the female students	n	%
Given less attention when ill Compared to the brothers	16	22.4
Restricted from taking part in decision making and brothers were allowed	43	59.2
Being given less food than male children	13	18.4

Association between selected socio-demographic characteristics and the occurrence of discrimination among female students

The association between selected socio-demographic characteristics of the female

students and reported history of discrimination in the 3-month preceding the study was explored (Table 4.11). A higher proportion of girls whose mothers had no formal education or primary education (44.4%) had experienced discrimination compared to those whose mothers had secondary and higher levels of education (38.0%); $p = 0.38$. More girls whose fathers had or formal education/ primary education (66.7%) had experienced discrimination compared to those whose fathers had secondary and higher levels of education (36.8%); $p < 0.05$.

UNIVERSITY OF IBADAN

Table 4.11: Association between socio-demographic characteristics and the occurrence of discrimination among female secondary school students

Socio-demographic characteristics

History of discrimination among

of females students	females in the last 3 months		X^2	p-value
	Yes (%)	n (%)		
Age (in years):				
10 – 14	40 (38.1)	65 (61.9)	0.02	0.510
15 – 18	32 (39.0)	50 (61.0)		
Type of family:				
Monogamous	47 (35.1)	87 (64.9)	0.82	0.062
Polygamous	25 (49.0)	26 (51.0)		
Tribe:				
Hausa	2 (50.0)	2 (50.0)		
Yoruba	55 (41.0)	79 (59.0)		
Ibo	10 (27.8)	26 (72.2)		
Others	5 (50.0)	5 (50.0)		
Class:				
Junior sec. sch.	52 (38.2)	84(61.8)	0.80	0.513
Senior sec. sch.	17 (37.0)	29 (63.0)		
Highest level of mothers' education				
Pry/ No formal educ.	8 (44.4)	10 (55.6)	0.29	0.384
Secondary & above	63 (38.0)	103 (62.0)		
Highest level of fathers' education				
Pry/No formal educ.	8 (66.7)	4 (33.3)	4.2	0.042
Secondary & above	63 (36.8)	108 (63.2)		

CHAPTER FIVE

DISCUSSION

Discussions

This study has shown that 54% of the participants were females and the mean age of all the participants was 14.0 ± 2.2 years. The level of education of their parents as reported by the students revealed that 48.4% of the mothers had tertiary education; while 3.7% had no formal education. Fathers of the students with tertiary education were 59.2%, while fathers with no formal education were 1.7%. Majority (97.1%) of the students had above average knowledge of the rights of the girl-child. About one third (38.5%) of female students reported that they had been discriminated against, and the forms of discrimination experienced were: restriction from taking part in decision making, less attention given when ill, and being given less food compared to their brothers. A higher proportion of girls whose mothers and fathers had no formal education or primary education had experienced discrimination. The FGDs also revealed that girls were treated differently from boys in this community, and the discussants supported the survey findings that girl-child discrimination occurred in the community, though covertly.

The respondents were adolescents within the normal secondary school age group as stipulated in the Nigerian Educational Policy (Fafunwa, 1987; FMOE, 1998). The entry age into the secondary school is 12-14 years while a child is expected to be in the secondary school between the age of 12 and 18 years (Durosaro, 2004; United States Diplomatic Mission to Nigeria, 2012). Of the 350 secondary school students interviewed with the questionnaire in this study, a little more than half were females with a mean age of 14 ± 2.2 years.

Majority of the secondary school students had above average knowledge of the rights of a girl-child. This was also substantiated by a study carried out on adolescents' and children's knowledge about rights of the children where it was reported that by 10 years of age, majority of the participants were aware of the universal nature of rights, and children's rights lives (Martin, Daniel, Rona, & Christopher, 1998).

Among female secondary students, 38.5% had experienced discrimination; while 14.0% of the male students' sisters had experienced discrimination. A study carried out by UNICEF in 2006 on the prevalence of girl-child discrimination in a rural setting in South East Nigeria, reported a 70% prevalence of girl-child discrimination. Another study on sex preference and the values of girl and daughters in Nepal, reported the prevalence of girl-child discrimination to be 90% (Karki, 2008). Also in the report on the Implementation of the Convention the Rights of the Child in Nigeria, it was noted that girls and women are subjected to discrimination and violence at domestic and public levels (Alemika, Innocent, Donika, Daniel, & Jarmila, 2005). The low figures obtained in this study among secondary school students could be attributed to the state government's enforcement of education for all children in Ogun state, a relatively high level of education of the parents as up to half of the fathers and mothers had tertiary education. Hence, discrimination in terms of access to education might not be an issue among the study population.

Some patterns of discrimination highlighted by the respondents in this study include the fact that girls are made to do more and different household chores than boys. Similar findings have been documented by studies carried out by Ethiopian Women Lawyers' Association (2006). Furthermore, a report of the African Child Policy Forum

(2006) stated that girls have to undertake household responsibility at younger ages than boys and this prevents them from continuing schooling. In many cultures in Africa, girls are expected to be more involved in domestic work than boys, often to the extent that they are effectively domestic slaves (The African Child Policy Forum, 2006). In the Second International Policy Conference on the African Child (2006), it was observed that the intention of burdening girls with domestic and care-giving tasks may not be to cause harm or mal-development. Unfortunately, it is often women (mothers) who are responsible for perpetuating these acts.

Other forms of discrimination experienced by female students in this study included restriction from taking part in decision making, receiving less attention when ill and being given less food compared to their brothers. Findings from the Focus Group Discussions, also reported using girl-children as domestic labour (house maids), child hawking, child trafficking and traditional practices like keeping girls and women indoors during festivals like Oro, Isemo etc., as forms of girl-child discrimination prevalent in the study area. This corroborates result from other studies for example, Onyeukwu (2004) in his study on traditional rulers as positive change agents of gender-based biases among women outlined some of the gender discriminatory practices against female children in Nigeria as: nutritional taboos, family preference for sons, lack of participation in decision making, and discriminatory religious practices. The Commission on status of women (2011) also stated that girls continue to have insufficient access to health services and information, including reproductive health and family planning services and remain particularly vulnerable to HIV and AIDS. In addition, the views of girls are rarely taken into account when decisions are made in matters affecting them and more participation of girls is needed. In a

documented study on discrimination against girls in Pakistan, it was reported that the forms of discrimination against girl children are numerous and vary depending on the tradition and culture of the society (Ravi, 2008). Ravi in 2008 also reported that there are differences in the daily routine, amount and kinds of work done by girls and boys, time availability for work and play, access to school, food intake, eating order, etc. This sends a message to girls and boys that a girl has a low position in the family and in the society. Also in a study on violence against girls within the community in Africa, it was documented that in poor communities, girls are neglected and even denied food, education and medical care. In Uganda for example, some tribes believe that foods such as eggs and milk can cause women to become infertile. Consequently, girls are denied these nutritious foods (Ejoyi and Ayo-Odongo, 2006).

This study revealed that girl-child discrimination occurred in the area under study (Ikenne Local Government), and that girls whose parents had primary and no education were more likely to be discriminated against. A similar finding was documented in a study carried out by Save the Child Initiative in northern Nigeria. The study reported that if parents are educated, girls get favourable environment to continue to school. Educated parents understand the importance of education. Uneducated parents see little advantages of education and not to send daughters to school (Abubakar, 2006).

The FGD findings revealed that girls should be 'protected', this is similar to a finding from a study by Aderinto, 1999, on the girl-child situation in South-Western Nigeria, it was reported among the discussants that it is often believed that girls should be under greater control so as to limit their level of promiscuity. They are expected to be more

reserved in order to be perceived by the patriarchal society in approving terms. Furthermore, almost all the respondents in the focus group discussion from that study believed that both boys and girls should be allowed to play and study together as a process of future socialization, however, the parents should monitor these associations. The major strategies mentioned by discussants in Ikenne Local Government Area to prevent/ reduce girl-child discrimination include: special attention, monitoring, advice and proper counseling of the girl-child. Arrest of any child hawking by the law enforcement agents, discouragement of drug abuse and prayer were also mentioned by the discussants.

Empowerment of girls and women is a tool that has been used to prevent gender-based violence and discrimination. It requires an understanding of the problems as well as ways of addressing them to generate positive changes. This understanding only comes with education; educated girls and women find it much easier to fight for their rights, and work with others in their communities and elevate the empowerment of girls to the social agendas in their countries. Therefore, empowerment and education have been identified as two issues that cannot be separated. While education is not the only important factor in the process of empowerment of girls and women, it nevertheless can be regarded as the central element that leads to a better protection of girls. It is the starting point from which all campaigning and advocacy starts. Only educated girls can stand up for their rights and take the future in their own hands.

Conclusion

The study revealed that girl-child discrimination occurred in the area. Majority of the participants had above average knowledge of the rights as children, girls still face discrimination in the area studied. They are discriminated against in terms of being restricted from taking part in decision making, being given less food, and given less attention when ill compared to their brothers. However none of the girls had been discriminated against in terms of access to education. The level of education of the parents also affected the occurrence of discrimination. Interventions to address girl-child discrimination thus need to target all parents especially those with lower levels of education.

UNIVERSITY OF IBADAN

Recommendations

In view of the study findings, the following are recommended:

1. Concerted efforts are required to raise awareness and educate on gender equality and the problems associated with girl-child discrimination at all levels of society from grassroots initiatives to governmental policies and challenge social norms that are detrimental to the human rights of the girl-child.
2. Parents should be educated about the importance of allowing their female children to take part in decision-making in their homes especially in matters relating to them.
3. The use of community groups to promote the rights of the girl-child.
4. Government should increase commitment to ensuring access to formal education for all children especially those whose parents had lower levels of education.

Limitations of the study

Some of the female students were reluctant about disclosing the forms of discrimination they experienced at home because of fear of further discriminations. These students later mentioned their experiences after stressing maintenance of confidentiality. Some parents who participated in the FGDs were not willing to give some information out as they considered such information personal. In addition, some parents have poor ability to recall past events. However with proper informed consent process, stressing maintenance of confidentiality and with adequate interviewing skills these limitations were minimized.

REFERENCES

- Abubakar A. (2006) The Problem of Child Labour and Exploitation. Save the Child Initiative. www.conss.net/savethechild.htm (Accessed April 2, 2010).
- ActionAid International (2004) Stop Violence against Girls in School. Johannesburg: ActionAid International.
- Aderinto A. A. (1991) The Girl-Child Situation in South-Western Nigeria: An Assessment. *Journal of Social Sciences*. Interdisciplinary Reflection of Contemporary Society. Public Images of Children, Kumar, Behera, Kanla-Jay Enterprises. 3.1: 7-9.
- African Women's Development Foundation-AWDF (2008) *Gender Equality, Empowerment and Ending Violence Against Women in Africa*. The Sixth African Development Forum. USA. AWDF.
- Agrawal S. (2005) *Discrimination from Conception to Childhood: A Study of Girl-Child in Rural Haryana, India*. Population and Reproductive Health. Gomtinagar. Lucknow, India.
- Akinpelu F. (2007) The Girl-Child Education: A Reality or a Mirage among Females With Hearing Impairment in Nigeria. *The International Journal of the Humanities*, 5.3:1-20.
- Akpan E. B. (2002) *Human Rights Protection for Overworked Women and the Girl-Child living in Traditional Rural Gambian Society*. Research Partnership I. Danish Center for Human Rights. Denmark.
- Akunga A. (2008) *Promoting Girls' Education: The Experience of Nigeria United Nations Girls' Education Initiative*. Commonwealth Education Partnerships.

- Alabi T., Bahah M., and Alabi S. (2012) *The Girl-Child: A Sociological View on the Problems of Girl-Child Education in Nigeria*. *Global Research Journal of Education* Vol. 3(2) 57-65 June 2013
- Alcala M. (2005) *State of the World Population. The Promise of Equality: Gender Equity, Reproductive Health and the Millennium Development Goals*. UNFPA. 65.
- Alemika E., Innocent C. Donika L., Daniel M., and Souckova J. (2005) *United Nations Convention on the Rights of the Child: Rights of the Child in Nigeria* OMCT & CLEEN. 38th Session, Geneva Foundation.
- Asare K. (2009) *Ghana: Quality Education Crucial to End Girl-Child Labour*. <http://allafrica.com/stories/200906151025.html>
- Ashimolowo, O.R. and Akinbile, L.A. (2008): *Socio-cultural factors affecting girl-child empowerment in selected agrarian communities in Nigeria*. *Journal of Annals of Child and Youth Studies*. 3.1:1-10. Published by Children and Youth in Agriculture Programme.
- Bass L. (2004) *Child Labour in Sub-saharan Africa*. Lynne. Reiner Publisher
- Bellew, R.; Raney, L. and Subbarao, K. (1992) *“Educating girls.” Finance and Development*, 29.1:54-56.
- Bruce J. and Clark S. (2004) *The Implications of early Marriage for HIV/AIDS Policy*. Population Council Brief. New York; Population Council.
- Carey Roberts (2003) *The Fallacy of Female Biological Advantage*. Ifeminist.com (Accessed June 7, 2012).
- Child Rights Information Network (2003) *Child Labour: Child Domestic Workers – the dawn of a new convention?* www.crin.org. (Accessed 06/08/2009).

Committee on the Rights of the Child CRC (2005) *The Children Right's Act 2003*.
38th Session, Geneva.

Commission on the Status of Women – Fifty Fifth Session (2011) *Elimination of all
Forms of Discrimination and Violence against the Girl-Child*. New York.
United Nations Entity for Gender Equality and the Empowerment of Women.

Daniel W. (1999) *Biostatistics: A Foundation for Analysis in the Health Sciences*. 7th
Edition. New York : John Wiley & Sons

David M. and Antoinette P. (2006) *Born to High Risk: Violence against Girls in
Africa*. Africa Child Policy Forum – *The Second International Policy
Conference on the African Child*. Addis Ababa, Ethiopia.

Davitz, JR and Davitz, JL (1997): *Evaluation of Research Proposals in the
Behavioural Science*; New York. Teachers College Press.

Denzin N. and Lincoln Y. (2005) *Handbook of Qualitative Research* (3rd ed.).
Thousand Oaks. CA: Sage.

Department of Economic and Social Affairs (2005) *The MDGs, the most Important
Instrument to address the situation of Girls in Vulnerable Situations*.

Durosaro D. (2004) *Crucial Issues in the Management of Primary Education in
Nigeria*. NAEAP Publication.

Edewor, P. A.; Ademiluyi, I. A., and Okosun, G. (1997) *The Value of Children as a
Determinant of Reproductive Behaviour in Ogun State, Nigeria*. A research
report submitted to Population Research Fund (PRF), NISER, Ibadan.

Edewor, P. A. (2001) *Fertility and The Value of Children among The Isoko of Delta
State, Nigeria*, PhD Theses, University of Ibadan, Ibadan.

- Edith, Otu and Nkamare (2012) Gender issues and its effect on the development of the girl child in Ogbunabali community in Port Harcourt, Rivers State Nigeria *Pelagia Research Library European Journal of Experimental Biology*, 2012, 2 (6):2188-2191
- Ejoyi X. and Ayo-Odongo S. (2006) Violence against Girls within the Community in Africa. *The African Child Policy Forum Report*.
- Erinosho O. A. (1998). *Health Sociology for Universities, Colleges and Health related Institutions*. Ibadan. Sam Bookman.
- Ethiopian Women Lawyers' Association (2006) *Selected Cases*. Volume 2 Addis Ababa: Ethiopian Women Lawyers' Association.
- Fafunwa B. (1987) *Recommendation on Approval of Schools in Nigeria*. Basic Social Assistance Levels, 2002.
- Federal Ministry of Education (FMOE), (1998) *National Policy on Education*. (Rev. 3rd Ed.) Abuja. Republic of Nigeria. pp. 8-18.
- Federal Ministry of Women's Affairs (2006) *Nigeria's Initial and First Country Periodic Report on the Implementation of the African Union (AU) Charter on the Rights and Welfare of the Child*. Child Development Department. Garki, Abuja.
- Federal Ministry of Women's Affairs (2004) *Nigerian's Report on the Implementation of the Beijing Platform for Action and Commonwealth Plan of Action*. Division for the Advancement of Women (DESA). Abuja. Author.
- Fishel J. (1998). *Educating girls: population growth's silver bullet?* ZPG Report. Jun. 30.3:3.
- Giddens A. (2010) *Sociology*. 6th ed John Wiley & Son, inc, UK
- Guttman C. When Girls go Missing from the School. <http://www.id21.org>. An Online Education Reporting Service Run by the Institute of Development Studies. Retrieved 15/06/14

- Hadden, K. and London, B. (1996) "Educating girls in the Third World; the demographic, basic needs, and economic benefits." *International Journal of Comparative Sociology*, 37:1-2. *African Population Studies* 21.1.
- Herz, B.; Subbarao, K.; Habib, M. and Raney, L. (1991) Letting Girls Learn: Promising Approaches in Primary and Secondary Education, *World Bank Discussion Papers*, 133. Washington, DC: World Bank.
- Hill, M. A. and King, E. M. (1995) "*Women's education in developing countries: An Overview.*" In: King, E. M. and Hill, M. A. (eds.) *Women's Education in Developing Countries*. Baltimore and London: The Johns Hopkins University Press.
- Hina Shahid (2008) *The Review Dawn: Where have all the girls gone?* Global – Sisterhood Network, Pakistan. Global-Sisterhood Network.
- Ibrahim J. (2004) The First Lady Syndrome and the Marginalisation of Women from Power: Compromises for Gender Equality (1) *Feminist Africa*: Issue 3.
- Igube R. (2004) Gender Security and Advancement: the Case of Inequality and Inequity. Paper Presented at the Round Table Discourse by Higher Link Educational Programme. The British Council, Change Managers International, University of Abuja, Abuja 8th March, 2004.
- Ikime, O. (1972) *The Isoko People: A Historical Survey*. Ibadan: University of Ibadan Press.
- Indira K. (2006) *Strategies for Girl-Child Empowerment*. United Nations Department of Economic and Social Affairs.
- International Federation of Women Lawyers (FIDA), Nigeria (2003) *The Child's Rights Act of Nigeria, with Illustrations*.

- International Planned Parenthood Federation-IPPF (1997) *Report Card HIV Prevention for Girls and Young Women*. London. UK. IPPF Cambodia.
- Isiugo-Abanihe, U. C. (1994a) “The socio-cultural context of high fertility among Igbo women”. *International Sociology*. June, 9.2: 237-258.
- Isiugo-Abanihe, U. C. (1994b) “Reproductive motivation and family size preferences among Nigerian men”. *Studies in Family Planning*. May/June; 25.3: 149-161.
- IRIN/OCHA (2005). Broken Bodies, Broken Dreams: Violence Against Women Exposed, see excerpts on son preference: brokendreams.wordpress.com/tag/son-preference/ (accessed 3 July 2007).
- Jewel A. (2007) The World on her Shoulders: The Rights of the Girl-Child in the Context of Culture and Identity. *Essex Human Rights Review*. 4.2:1-5.
- Kanitkar T and Mistry M. Status of women in India- an interstate comparison: *The Indian Journal of Social Work*: 2000;381-3.
- Karki, Y. B. (2008) “Sex preference and the value of sons and daughters in Nepal”. *Studies in Family Planning*. 6n May/June; 19.3:169-178.
- Maduewesi E. (1994) *Report of the National Seminar on the Education of the Girl-Child and Inauguration of the National Child Right Implementation Committee Organized by the National Commission for Women in Collaboration with the United Nations Children’s Fund (UNICEF)*. pp. 23.
- Mack N.; Woodstrong C.; Macqueen K.; Guest G. and Namey E. (2005) *Research Methods: A Data Collector’s Field Guide*. North Carolina. USA. Family Health International.
- Maisnam L. (2012) *Girls and Gender Discrimination*. E-PAO net. (Accessed Monday, July 30, 2012).

- Martin D., Daniel P., Rona A. and Christopher J. (1998) Adolescents' and Children's Rights: Young People's Views. *Journal of Adolescence*. June 21.3:275-289.
- Mathur, S., Greene, M. and Malhotra, A. (2003). *'Too Young to Wed: The Lives, Rights and Health of Young Married Girls.'* Washington, DC: International Center for Research on Women (ICRW).
- Mathur. S et al. 2003. Too young to Wed, The Lives, Rights and Health of Young Married Girls; International Centre for Research on Women; New Delhi
- Mensch, B. S. and Lloyd, C. B. (1997) "Gender differences in the schooling experiences of adolescents in low-income countries: The case of Kenya." *Studies in Family Planning*. 1998; 29. 2: 167-184.
- Ministry of Health [Nepal], New ERA, and ORC Macro. 2002. Nepal Demographic and Health Survey 2001; Calverton, Maryland, USA.
- Moushira K. (2006) The elimination of all forms of discrimination and violence against the girl-child. Florence, Italy. Innocenti Research Center.
- Mugawe D. & Powell A. (2006) Born to High Risk: Violence Against Girls in Africa. Addis Ababa. *The African Child Policy Forum*.
- Muller, A. (2000) "Women and girls: education, not discrimination." *OECD Observer*, a: pp. 223.
- Mullin J. (2008) Gender Discrimination. Why is it still so bad and what you can do about it? www.childreninneed.org. (Accessed 15/11/2009).
- Newport F. (2011) Americans Prefer Boys to Girls, Just as They Did in 1941
Men tend to want boys; women are divided in their gender preferences
<http://www.gallup.com/poll/148187/Americans-Prefer-Boys-Girls-1941.aspx>
- Nmadu G.; Avidime S.; Oguntunde O.; Dashe V.; Abdulkarim B, and Mandara M. (2006) Girl Child Education: Rising to the Challenge. *African Journal of Reproductive Health*. 14.3: 107-112.

Pan American Health Organisation (1997) Gender and Development. FACT SHEET of the programme on Women, Health and Development.

Policy Research Division Working Paper No. 95. New York: Population Council.

National Council of Educational Research and Training; *Gender Issues in Primary Education* (1995). New Delhi.

NGO Group for the CRC Sub-Group on Child Labour (2002) The Impact of Discrimination on Working Children and on the Phenomenon of Child Labour.

Obi, C. (2001) Women's Political Participation through Economic Empowerment, Human Development Initiative, Lagos.

Obinna E. Osita-Oleribe (2007) Neglect of Girl-Child Education: Bridging the Gap. A case study of a Nigerian Agrarian Northern Community. *International NGO Journal* 2.2:030-035.

Offorma G. (2009) The Girl-Child Education in Africa. Keynote Address Presented at The Conference of the University Women of Africa Held in Lagos 16th -19th July, 2009.

Ogidi, D. P. (1997). *The girl-child situation in Niger State, determinant patterns and perception*. Master thesis. Department of sociology, University of Ibadan.

Oladunni, E. (1996). Issues in Women Economic Empowerment. Paper delivered at Soroptimist International. Lagos. Mainland. July 16, 1.

Oleribe O. E. O. (2002a) The Concept of Child Abuse. *An Anti-Child Abuse Society of Africa (ACASA) publication*. Abuja. National War College Press. Nigeria. pp. 16-137.

Oleribe O. E. O. (2002b). The Fundamentals of Child Right National War College, Abuja, Nigeria. . *An Anti-Child Abuse Society of Africa (ACASA) Publication*. pp.10-110

- Oleribe O. E. O. (2005). Culture and health: the effects of some Nupe culture on the health of the people. Submitted for publication.
- Onwueme M. S. and Ugbor O. (1994) *Education and Society: The Sociology of Education*. Nigeria Research Association, UNIBEN, Benin City, Nigeria, pp. 55-79.
- Onyeukwu O. (2004) Traditional Rulers as Positive Change Agents of Gender Based Biases. In Franchi O. (2012) *Reducing Gender Discrimination and Violence against Women through Library Information Services*. Library Philosophy and Practice.
- Orubuloye, O. (1987) "Values and costs of daughters and sons to Yoruba mothers and fathers". In: Opong, C. (Ed.) *Sex Roles, Population and Development in West Africa*. Portsmouth, New Hampshire: Heinemann. Pp. 85-90.
- Population Council (2006) Policy Research Division Working Paper No. 95. New York. www.populationcouncil.org Accessed 04/10/ 2010
- Prabhat J. et al (2006) Low Male to Female Ratio of Children Born in India: National Survey of 1.1 Million Households. *LANCET*, Vol. 367, pp. 211-218
- Rangita de Silva-de-Alwis (2007) *Legislative Reform on Child Domestic Labour: A Gender Analysis*. Legislative Reform Initiative Paper Series. United Nations Children's Fund (UNICEF). New York.
- Ravi K. (2008) *Perception of Children on Parenting Practices*. Save the Children Sweden. Durbar, Nepal.
- Sanjay N. (2011) *Voice of the Girl-Child*. www.rise-of-woma.org Accessed September 4, 2012.
- Sarwar B, Sheikh M (1995). *The girl child: a girls' empowerment initiative in Pakistan*. Plan Parent Chall. 2:37-

- Saunders (2003) Miller-Keane Encyclopaedia and Dictionary of Medicine, Nursing, and Allied Health. 7th Ed. Elsevier.
- Savitri G. (2006) The Elimination of all Forms of Discrimination and Violence against the Girl-Child. Background Paper for the Expert Group Meeting. Florence, Italy. UNICEF Research Centre.
- Shipra N.; Shubhangna S. and Goldy C. (2005) Situation of Girl-Child in Kangra District of Himachal Pradesh, India. *Journal of Social Science* 1:71-76.
- Social Action Forum for Manav Adhikar (2004) Discrimination of the Girl-Child in Uttar Pradesh. New Delhi. Social Action Forum.
- The African Child Policy Forum (2006) Violence against Girls in Africa: A Retrospective Survey in Ethiopia, Kenya and Uganda. Addis Ababa. *The African Child Policy Forum*.
- United Nations Development Programme (2008). *Women participation in contemporary Nigeria political process*. Survey report on gender issues. 3:5.
- United Nations General Assembly (2006) *In depth study on all forms of violence against women*: Report of the Secretary- General.
- United Nations Population Fund (UNFPA) (2004) 'Child Marriage Advocacy Package.' New York: UNFPA.
- United Nations Population Fund (2006) Addressing Violence against Women: piloting and programming. New York: UNFPA.
- United Nations Population Fund (UNFPA) (2004). 'Child Marriage Advocacy Package.' New York: UNFPA.

United Nations Division for the Advancement of Women in collaboration with UNICEF (2006), Report of the Expert Group Meeting, the Elimination of all forms of discrimination and violence against the Girl Child, EGM/Girl Child/2006/Report, New York. United Nations Department of Economic and Social Affairs, Division for the Advancement of Women.

United Nations Women Watch (2010) Directory of UN Resources on Gender and Women Issues. Inter-Agency Network on Issues, Women and Gender

UNICEF (1999) *Human Rights for Children and Women: How UNICEF helps make them a reality*. Florence Italy. UNICEF Innocenti Research Centre.

UNICEF (2005) The Girl- Child www.unicef.org (Accessed Dec 2, 2009).

UNICEF (2006) Expert Group Meeting Report on Elimination of all Forms of Discrimination and Violence against the Girl-Child. Division for the Advancement of Women. Department of Economic and Social Affairs. Florence, Italy. Innocenti Research Centre.

UNICEF (2006) The Elimination of all Forms of Discrimination and Violence against the Girl-Child: Situation Paper for the Pacific Islands Region. Florence Italy. UNICEF Innocenti Research Centre.

UNICEF (2006) Violence and Discrimination Voices of young People: Girl about girls. Commission on the status of Women Expert Group Meeting. Fifty-First session. Florence Italy. UNICEF Innocenti Research Centre.

UNICEF (2009) A study on Violence against Girls. Report on the International Girl-Child Conference. The Hague, Netherlands.

UNICEF Report (2010) Gender Equality: The State of the World's Children www.unicef.org/sowc (Accessed 18/2/2011).

- UNICEF Report (2007) The Situation of Women and Girls: Facts and Figures
www.unicef.org. (Accessed 09/09/2009).
- UNICEF Working Group on Girls' NGO Committee (2006) The Right to Protection of the Girl-Child and Gender-Based Violence.
- UNICEF (2011) A Perspective on gender equality in Bangladesh From young girl to Adolescent: What is lost in Transition? Analysis Based on selected results of the Multiple Indicator Cluster Survey 2009. UNICEF Bangladesh.
- UNICEF (2012a) Progress for Children: A report card on adolescents. Number 10, New York: UNICEF, April 2012
- United Nations Development Programme of Action – UNDP (1998) The United Nations International Conference on Population and Development. New York: Post Conference Draft Report, September 19.
- UNFPA (2005) Silent Spring: The Tragedy of India's Never-Born Girls" News Feature. www.unfpa.org/news/news.cfm?ID-690
- United Nations General Assembly (2007) Promotion of the Rights of Children. www.un.org (Accessed 11/12/ 2009).
- United Nations High Commission on Human Rights (2011) Annual Report of the United Nations High Commissioner for Human Rights and reports of the Human Rights Council. Nineteenth Session. United Nations General Assembly.
- United Nations International Research and Training Institute for the Advancement of Women (2005) *Review and Appraisal of the Beijing Platform for Action: The Girl-Child: New Challenges*.
- United States Diplomatic Mission to Nigeria (2012) Nigeria- Education Profile. www.nigeria.usembassy.gov (Accessed 10/09/2012).

- Uwameiye B. and Iserameiya F. (2013) *International Journal of Academic Research in Progressive Education and Development* January 2:1
- Violence and Discrimination Voices of Young People: Girls about Girls (2006) The Expert Group Meeting on the Elimination of all Forms of Discrimination and Violence against the Girl-Child.
- Wang, W. (2005) “Son preference and educational opportunities of children in China– Who wants you to be born a girl?” Paper presented at the 37th World Congress of International Institute of Sociology. July 5-9, Stockholm, Sweden.
- Women Living Under Muslim Laws (2002) <http://www.sigi.org/>
- World Bank (2007) Dhaka: Improving Living Conditions for the Poor, World Bank *Bangladesh Development Series Paper*. No 17, Washington D. C.
- World Bank (2012) World Development Report 2012: Gender Equality and Development Washington: World Bank
- World Vision (2013) Research Report: Untying the Knot, Exploring Early Marriage in Fragile States. World Vision UK.
- World Health Organization Report (2005): WHO Multi-country Study on Women’s Health and Domestic Violence against Women: Summary report of initial results on prevalence, health outcomes and women’s responses. Geneva, World Health Organization.
- World Health Organisation (2007) *Women’s Health and Human Rights” Monitoring The Implementation of CEDAW*. Geneva, Switzerland. WHO.
- Yeshiareg D. (2007) *Promoting Women’s Economic Empowerment In Africa – African Economic Conference*, Addis Ababa, 15-17 November, 2007.

Youth Advocate Programme International (2007) *Discrimination against the Girl
Child*. Washington, USA. Author.

UNIVERSITY OF IBADAN

APPENDIX I

Table showing the distribution of secondary schools and health facilities in

Ikenne LGA

Towns	No of Wards	Secondary Schools		Health Facilities		
		Public	Private	Dispensary	Private Clinics	General Hosp.
Iperu	3	3	1	1	7	1
Ogere	2	2	1	1	4	0
Ikenne	2	3	1	2	6	0
Ilisan	2	2	2	1	5	1
Irolu	1	1	0	1	1	0
Total	10	11	5	6	23	2

APPENDIX II

Enrolment figures of secondary school students (Sept. /Oct., 2009).

<i>NAME OF SCHOOLS</i>	<i>MALE</i>	<i>FEMALE</i>	<i>TOTAL</i>
PUBLIC SECONDARY SCHOOLS			
Mayflower School, Ikenne – Junior School	1785	1253	3038
Senior School	1414	987	2401
Ikenne Community High School			
Junior School	760	824	1584
Senior School	680	648	1328
United High School, Ikenne			
Junior School	172	212	384
Senior School	162	151	313
Isanbi Comprehensive High School –			
Junior School	234	219	453
Senior School	181	196	377
Ilisan High School			
Junior School	144	128	272
Senior School	167	133	300
Christ Apostolic Gramm. Sch.			
Junior School	585	595	1180
Ositelu Memorial College, Ogere			
Junior School	169	143	312
TOTAL – JUNIOR SCHOOL	3849	3374	7223
SENIOR SCHOOL	3115	2659	5774
COMBINED SECONDARY SCHOOLS (JUNIOR AND SENIOR SECONDARY SCHOOLS)			
Irolu Comm. High School, Irolu	164	187	351
Ajagbe High School, Irolu	188	161	349
Akesan Comm. Gramm. Sch. Iperu	246	234	480
Ogere Comm. High Sch. Ogere	130	136	266
TOTAL	728	718	1446
O & A Academy, Ikenne	91	73	164

Babcock University High School, Ilisan-Remo	287	253	550
Dee Unique Int'l College, Ilisan	136	103	239
Al' Lateef Muslim College, Ilisan	39	31	70
Faith Comprehensive College, Ogere	79	52	131
The Church of the Lord College, Ogere	26	29	55
TOTAL	668	541	1209

Source: Zonal Education Office, Ikenne

UNIVERSITY OF IBADAN

APPENDIX III

Ethical Approval



INSTITUTE FOR ADVANCED MEDICAL RESEARCH AND TRAINING (IMRAT)

COLLEGE OF MEDICINE, UNIVERSITY OF IBADAN, IBADAN, NIGERIA.

Telefax: 234-805-0382048, 07028383980, 07028383039 /3310,3120,3114, 2451, Fax: 234-2-2413545

E-mail: Imratcomui@yahoo.com, gfalusi@yahoo.com



Ag. DIRECTOR: Professor Adeyinka G. Falusi, B.sc (Hons), M.Phil., Ph.D.

UI/UCH EC Registration Number: NHREC/05/01/2008a

NOTICE OF FULL APPROVAL AFTER FULL COMMITTEE REVIEW

Re: Girl Child Discrimination among Secondary School Students in Ikenne Local Government Area, Ogun State, Nigeria.

UI/UCH Ethics Committee assigned number: UI/EC/09/0136

Name of Principal Investigator: Temitayo A. Odewusi

Address of Principal Investigator: Institute of Child Health,
College of Medicine, University of Ibadan,
Ibadan

Date of receipt of valid application: 21/12/2009

Date of meeting when final determination on ethical approval was made: 24/06/2010

This is to inform you that the research described in the submitted protocol, the consent forms, and other participant information materials have been reviewed and given full approval by the UI/UCH Ethics Committee.

This approval dates from 24/06/2010 to 23/06/2011. If there is delay in starting the research, please inform the UI/UCH Ethics Committee so that the dates of approval can be adjusted accordingly. Note that no participant accrual or activity related to this research may be conducted outside of these dates. *All informed consent forms used in this study must carry the UI/UCH EC assigned number and duration of UI/UCH EC approval of the study.* It is expected that you submit your annual report as well as an annual request for the project renewal to the UI/UCH EC early in order to obtain renewal of your approval and avoid disruption of your research.

The National Code for Health Research Ethics requires you to comply with all institutional guidelines, rules and regulations and with the tenets of the Code including ensuring that all adverse events are reported promptly to the UI/UCH EC. No changes are permitted in the research without prior approval by the UI/UCH EC except in circumstances outlined in the Code. The UI/UCH EC reserves the right to conduct compliance visit to your research site without previous notification.



Dr. A. A. Adenipekun

Chairman, Medical Advisory Committee,
University College Hospital, Ibadan, Nigeria
Vice-Chairman, UI/UCH Ethics Committee
E-mail: uiuchire@yahoo.com

Research Units: ■ Genetics & Bioethics ■ Malaria ■ Environmental Sciences ■ Epidemiology Research & Service
■ Behavioural & Social Sciences ■ Pharmaceutical Sciences ■ Cancer Research & Services ■ HIV/AIDS.

APPENDIX IV

INFORMED CONSENT FORM

I am Odewusi Temitayo, a Master's student of the Institute of Child Health, College of Medicine, University of Ibadan, Nigeria. I am carrying out a research on **Girl-Child discrimination in homes among secondary school students in Ikenne Local Government Area, Ogun State**. Please feel free to express your views.

You are required to fill a questionnaire in relation to the study.

Taking part in this research is entirely voluntary. You may withdraw from the study at any time without anyone objecting and without penalty or loss of any benefits to which you are otherwise entitled.

Every effort will be made to keep the information you provide confidential.

If you agree to participate in this study, please indicate by signing in the space below

Thank you for agreeing to participate in this study.

Signature

Date

APPENDIX V

FOCUS GROUP DISCUSSION GUIDE

STUDY TITLE: GIRL-CHILD DISCRIMINATION IN HOMES AMONG FEMALE SECONDARY SCHOOL STUDENTS IN IKENNE LOCAL GOVERNMENT AREA, OGUN STATE, NIGERIA

SOCIO-DEMOGRAPHIC DATA

Site:

Date:

Focus Group Category:

Start Time:

Moderator:

End Time:

Note-taker:

Transcriber:

Number of Participants:

1. How will you describe your community to someone who does not know/live there? What is the major occupation and ethnic background of your community?

2. What values are important to you as a member of this community? Probe – Can you please explain further?

3. Do you think members of this community have any preference for particular gender? Which is the preferred gender and why?

4. Do you value a particular gender more than the other? Which gender is more important? Why is it important than the other? Probe- can you tell me more?

5. What are the duties expected of family members within this community – (fathers, mothers, male and female children, grandparents etc)

6. In general, how are children viewed and treated within this community and at home?

7. What are the duties expected of children in this community? Are there differences in the duties expected of girls and boys? Can you explain reasons for these differences?

8. How are female children treated at home and generally within this community? Is there any difference compared to the boy child? Can you suggest reason (s) for these differences?

9. What are some of the reasons in your community that you think might be responsible for the different types of treatment given to the girl/boy child?

10. What impact do religion and culture have on the importance attached to a particular gender in your community?

11. Are there any traditional practices that you think are dangerous to the well-being of a particular gender in your community?

12. Do you feel that all children should have access to basic amenities like medical care, education, food, clothing etc.? Should a gender be more favored than the other? Can you suggest reason (s) for this?

13. Have you ever observed some practices like female circumcision, child trafficking, child labor towards the girl child in your community? Can you please give examples of these?

14. In your opinion do you think these practices could positively or negatively affect the girl child?

15. In general, do you think the differential treatment given to girls in this community is good or not so good for the girls? Why or why not?

16. Do you think the difference in treatment of boys and girls in this community is a problem? Please give reasons for your answer?

17. If you think it is a problem, how best do you think it can be addressed and solved especially as regards this community?

18. Is there anything else you would like to tell me about the treatment of girls in this community?

APPENDIX VI

FOCUS GROUP DISCUSSION GUIDE – YORUBA VERSION (PARENTS) AKORI IWADI: ASA FIFI IYATO SI ITOJU AWON ODOMOBINRIN NI ONA TO LE PANI LARA NINU ILE LAARIN AWON AKEKOO GIRAMA NI IJOBA IBILE IKENNE NI ORILE EDE NIGERIA.

SOCIO-DEMOGRAPHIC DATA

Site:

Date:

Focus Group Category:

Start Time:

Moderator:

End Time:

Note-taker:

Tran scriber:

Number of Participants:

1. Bawo ni e se le se apejuwe ilu yin fun eni ti ko gbe ibe tabi fun eni ti ko mo ilu yin? Kini ise ti a mo ilu yi fun ati pe eya wo ni o je?
2. Kini awon ohun ti o je yin logun gege bi omo/ara ilu yi? Nje e le se alaye si lori eyi?
3. Nje e lero wipe awon ara ilu yi feran omo kan ju ikeji lo (okunrin tabi obinrin)? Ewo ni won feran ju? Kini e lero wipe o fa eyi?
4. Nje eyin gege bi enikan feran omo kan ju ikeji lo? Ewo ni o se pataki si yin ju? Ki ni e lero wipe o fa eyi? Nje e le se alaye lori eyi siwaju?
5. Kini awon ohun ti o je ise awon omo idile ni ilu yi (baba, iya, omokunrin, omobinrin).
6. Bawo ni won se n wo ati toju awon omo ni ilu yii – omokunrin, omobinrin ati ni inu ile?
7. Kini ise awon omo ni ilu yi? Se iyato wa ninu ise omobirin ati omokunrin? Nje e le se alaye awon iyato yi?
8. Bawo ni won se ntoju awon omobirin ninu ile ati ninu ilu yi? Nje iyato wa ninu eyi ati itoju omokunrin?
9. Kini awon ohun ti e lero wipe o le fa iyato ninu itoju omokunrin ati omobirin?
10. Kini ipa ti esin ati asa ko ninu bi a se feran omo kan ju ikeji lo?
11. Nje e lero wipe awon asa abinibi wa ti ko dara to fun omokunrin tabi omobirin?

12. Nje e faramo wipe gbogbo omo (obirin ati okunrin) lo leto si ilera pipe, eto eko, ounje to dara, aso wiwo ati bee bee lo? Se o dara ki a feran omo kan ju ikeji lo? Nje e le so idi ti e fi so bee?
13. Se e ti sakiyesi awon asa bii dida abe fun omobirin, fifi omo sowo eru, ati lilo omo ni ilo eru (kata kara)? Nje e le se apere eyi?
14. Se awon asa yi le fa anfani abi akoba fun omobirin?
15. Ni akotan, se awon itoju ti won fun awon omo ni ilu yi daratabi lewu fun omobirin? Kini idi ti e fi so bee?
16. Se e lero wipe iyato ti o wa ninu itoju ti won fun omobirin ati omokunrin ni ilu yi ni awon isoro ninu? Nje e le se alaye siwaju sii?
17. Ti o ba ni isoro ninu, bawo ni e lero wipe a se le doju ko awon isoro yi paapaa julo ni ilu yii?
18. Nje o tun ni ohun kan tabi omiran ti e tun fe so fun wa nipa itoju omobirin ni ilu/agbegbe yi?

APPENDIX VII

QUESTIONNAIRE ON GIRL-CHILD DISCRIMINATION IN HOMES AMONG SECONDARY SCHOOL STUDENTS IN IKENNE LOCAL GOVERNMENT AREA, OGUN STATE, NIGERIA

SECTION A DEMOGRAPHIC DATA

CHILD CHARACTERISTICS

1. Age in years: -----
2. Sex : male female
3. Position in the family: -----
4. No of mother's children apart from yourself: -----
5. No of father's children apart from yourself: -----
6. Type of family: monogamous polygamous
7. Religion: Christianity Islam
 Traditional Others
8. Tribe: Hausa Yoruba
 Ibo Others
9. Class: -----

PARENT'S CHARACTERISTICS

1. Mother's age: ----- years
2. Father's age: ----- years
3. Highest level of education of mother: Primary Secondary Tertiary
 None
4. Highest level of education of father: Primary Secondary Tertiary
 None
5. Mother's occupation: -----
(Specify if not working)
6. Father's occupation: -----
(Specify if not working)
7. Religion of mother: Christianity Islam
 Traditional Others
8. Religion of father: Christianity Islam
 Traditional others
9. Mother's age at marriage: ----- years
10. Father's age at marriage: ----- years
11. Tribe of mother: Hausa Yoruba Ibo Others
12. Tribe of father: Hausa Yoruba Ibo Others

SECTION B
PREVALENCE AND PATTERN OF DISCRIMINATION

Discrimination: This is said to occur when a child is handled, dealt with, or actions are taken against him/her in an unfair way on the basis of her sex or gender.

13. Are girls treated differently from boys in your community?

Yes No Don't know

14. If yes, are the treatments positive or negative?

Positive Negative

If positive tick the one that applies: a) sent to school b) given adequate health care

c) allowed to take part in decision making

If negative tick the one that applies: a) not sent to school b) not given adequate health care when sick c) not allowed to take part in decision making

15. Do you think these treatments occur because the child is a girl?

Yes No

16. Are the household chores of a girl different from that of a boy in your community?

Yes No

17. Are girls treated the same way as boys in your home?

Yes No

18. Have you ever been discriminated against in terms of access to health care, feeding or restriction from taking part in decision making because you are a girl/ boy?

(underline the one that applies to you)

Yes No

19. What forms did the discrimination take?

a) No given access to health care b) restricted from taking part in decision making

c) Not fed properly

20. How often are you discriminated against in your home because you are a girl/boy?

i. All the time (every day of the week)

ii. Most times (3 – 6 days of the week)

iii. Sometimes (1 - 2 days of the week)

iv. Rarely (once a month)

v. Never

vi. Others, specify

21. When was the last time you were discriminated against (interviewer should mention the months to facilitate recall)
- a. More than 3 months ago
 - b. 2 – 3 months ago
 - c. Last month
 - d. Last week
 - e. This week
22. Do you think your sister (s) is discriminated against because she is a girl?
- Yes No
23. How often does it occur?
- i. All the time (every day of the week)
 - ii. Most times (3 – 6 days of the week)
 - iii. Sometimes (1 - 2 days of the week)
 - iv. Rarely (once a month)
 - v. Never
 - vi. Others, specify
24. When was the last time your sister was discriminated against (interviewer should mention the months to facilitate recall)
- f. More than 3 months ago
 - g. 3 – 2 months ago
 - h. Last month
 - i. Last week
 - j. This week
25. Are the household chores of a girl different from that of a boy in your home?
- Yes No
26. Are you given preference over your sister(s) by your parents?
(Underline the one that applies to you)
- Yes No
27. Are you given preference over your sister (s) / brother(s) by your parents?
- Yes No
28. When resources are limited, and there are many things to be done at home, who is given preference?
- Boy(s) Girl(s)
- Other responses.....

FORMS OF DISCRIMINATION

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
<p>SECTION I: RIGHT TO FREEDOM FROM DISCRIMINATION BASED ON GENDER, AGE, RACE, LANGUAGE, RELIGION, ETHNICITY, OR ANY OTHER STATUS, OR ON THE STATUS OF THE CHILD'S PARENTS</p> <p>29. Only girls should do all domestic chores from an early age.</p> <p>30. Girls should be more obedient than boys</p> <p>31. Girls are second class citizens when compared to boys</p>					
<p>SECTION II: RIGHT TO THE HIGHEST POSSIBLE STANDARD OF HEALTH AND EQUAL ACCESS TO HEALTH CARE</p> <p>32. Girls should be equally cared for like boys and not discriminated against</p> <p>33. The health of a girl is not as important as that of a boy</p> <p>34. Girls and boys should have equal access to health care.</p>					

42. The reason for the response is:
- They should be independent
 - They should be made responsible
 - They should be protected

KNOWLEDGE OF THE RIGHTS OF THE GIRL CHILD

43. Are you aware of your rights as a child under the law?

Yes No

44. Have you ever been treated cruelly - physically by any one especially on a regular or habitual basis?

Yes No

45. Have you ever been treated cruelly - psychologically by abusing and cursing by anyone especially on a regular or habitual basis?

Yes No

46. Have you ever been treated cruelly - sexually by anyone especially on a regular or habitual basis?

Yes No

47. Are you allowed time for rest, leisure, sport and other recreational activities at home?

Yes No

48. Should a girl-child be respected as a person?

Yes No

49. Should a girl be harshly or cruelly dealt with by adults and/ or colleague?

Yes No

50. What is the highest level of education that a girl child should attain?

Primary Education	Secondary Education
Tertiary Education	No Education

51. Do you think it is wise to spend money on the medical treatment of a girl-child?

Yes No

52. Which sex should receive full immunization against the childhood killer diseases?

Yes No

53. During illness, who should enjoy immediate and prompt procurement of medicines/ treatment?

Boy Child	Girl Child	Both gender
-----------	------------	-------------

54. Who should enjoy good nutrition?
 Boy child Girl child Both gender
55. Who should be served food first?
 Boy child Girl child Both gender
56. Have you gone to bed hungry because of no food and your brother had something to eat? Yes No
57. When there is inadequate food at home, was your brother/ sister given preference over you in the distribution food?
 Yes No
58. What is your knowledge of the age of marriage?
 For boys: 16-20 yrs 21-25 yrs 26-30 31-35 36-40
 For girls: 16-20 yrs 21-25 yrs 26-30 31-35 36-40
59. Girls should not be allowed to enter marriage without a free and full consent.
 Yes No
60. Enacted laws regarding the minimum age for marriage should be strictly enforced.
 Yes No

UNIVERSITY OF IBADAN