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Research Article

Impediments To Muslim Girl-Child Education In Ghana: The Case Of Nima In The Greater Accra Region

Mustapha Abdullah Kuyateh

Department of Religious Studies Islamic University College, Ghana

E-mail: ahpatsum2003@iug.edu.gh

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Abstract. Girl child education is a significant contributory factor to economic development and a key to sustainable development. In an era of globalization, the education of the girl child is considered a strategic investment in human and intellectual capital. However, the contextual realities for girl children and the state of their education in Nima are daunting, such that Young-Muslim girls who are supposed to be in school are either sent off in marriages or made to help in business activities at the expense of schooling. Analyses of the Ghana Education Service (GES) Report (2005) indicates that GES is much interested in the high enrolment in the basic schools but silent on the retention and sustainability of these laudable programs (GES 2005). Also, in spite of the ongoing efforts lots of girls are still out of the classrooms and gender parity remains a far cry nationally and especially in some parts of Ghana (GES 2008). What accounts for these persistent imbalances? Of course, the ongoing efforts are necessary but are they sufficient? What are the impediments and how might they be overcome? This research work explores these questions through a case study of Nima in the Greater Accra Region of Ghana.

Keywords: Impediments, Muslim Girl-Child, Nima, Education, Greater Accra

INTRODUCTION

Girl-child education is a significant contributory factor to economic development and a key to sustainable development. In an era of globalization, the education of the girl child is considered a strategic investment in human and intellectual capital. However, the contextual realities for girl children and the state of their education in Africa are daunting, more so in Nima. In sub-Saharan Africa, illiteracy among women continues to be high due to the inability of the countries to enroll and retain girl children in schools (UNESCO, 1993). At the Pan African Conference on the Education of the Girl Child in Ouagadougou in 1993, it was noted that the illiteracy rate for women was over 60% and that there were about 26 million African girls out of school; most of them in the rural areas. This was to increase to 36 million by the year 2000, and double by 2010, if left unchecked. No policy exists that debars girls from either enrolling in school or pursuing higher education. Comparatively, fewer girls than boys are admitted to the primary one each year and only few remain to pursue higher education in spite of the place of education in socio-economic progress and wellbeing improvement.

Education is a vehicle for obtaining knowledge, skills and attitudes for work, home and personhood. For women, a good education makes them better mothers and homemakers, productive workers and responsible citizens. In the study on the productivity of men and women farmers in sub-Saharan Africa, Acharya and Bennett (1983) found that the gain in productivity from education was higher for women than for men (62% and 38% respectively). Studies on the determinants of wage earnings have found the marginal effects of education to be the same for women and men, when labour force participation, work experience and sector employment are taken into account. However, discriminatory practices against women limit their work opportunities and reduce the expected earnings and gains from education (Acharya and Bennett, 1983). Acharya and Bennett also found that women with more compared to those with less education are generally better paid and more likely to find employment in the public sector. Married women are more likely to withdraw from the labour market as their schooling increases from primary to the secondary level, but withdrawal from the labour force by married women is also due partly to the fact that education increases women's productivity in nonmarket activities.

According to Oxfam Ghana¹, the average girl-child in Ghana only receives four years of education. Early marriage, pregnancy, poverty, and sexual harassment are all obstacles that force girls to drop out of school before the end of junior high. In this regard, it will be necessary to study this phenomenon and see how it has affected the Muslim girl-child education in Nima.

¹ Divya Amladi, Creating a model for girls' education in Ghana. <https://www.oxfamamerica.org/explore/stories/creating-a-model-for-girls-education-in-ghana/> (Accessed on 08/12/2021)

METHODOLOGY

Both primary and secondary method of data collection would be used to solicit information for the study. Primary data was done through the use of interviews and personal observations. Interviews were conducted with four (4) Muslim scholars in the area to explore issues relating to the impediments of Muslim girl-child education in Nima as well as efforts of the scholars to addressing the situation in the community. Secondary data would be collected through journals, books, internet materials and other published and unpublished articles on the subject matter.

RESULTS AND DISCUSSION

Education in Ghana

Ghana is a developing country where the majority of children face many difficulties to attend school; however, this problem is greater regarding economically impoverished girls. There has been important reform aimed to find a solution to the higher percentage of illiteracy regarding girls.²

According to Tuwor, formal education in Ghana started at the end of 15th Century in the early colonial period through evangelization. Firstly, Portuguese, and later Danish and Dutch merchants, established the first school in the castles that they built as their forts. The first teachers were Christian Missionaries. The Dutch developed the Ghanaian education system before the colonial era. Basel Mission Society was created by the Danish and their principal achievement was the transcription of local languages such as Twi, ewe, and Ga.³

Agbemasi-Grooms notes that the importance of girls' education was included in every period of Ghana history, such as precolonial, colonial and postcolonial; however, every period had different objectives. Domestic education was more important in pre-colonial and colonial times. This focus changed in a postcolonial period where the first goal of the country was free and compulsory education for everyone. Nevertheless, the negative attitude toward girls attending formal schooling was prevalent and the dissatisfaction of women in formal education is reflected in the large number of girls that dropped out of school and where "uncodified [regulations] or invisible veils [are] present in cultural institutions in the community".⁴

² Agbemabiese-Grooms, K. (2011). "I want to go to school, but I can't": Examining the factors that impact the Anlo ewe girl child's formal education in Abor, Ghana (Order No. 3478426). Available from ProQuest Dissertations & Theses Global. (902759326). Retrieved from: <http://ezproxy.viu.ca/login?url=http://search.proquest.com/docview/902759326?accountid=12246>

³ Tuwor, T. (2007). Equal education for girls in Ghana: Analysis of representation of women in social studies textbooks and curriculum. Available from ProQuest Dissertations & Theses Global. (304845237). Retrieved from: <http://ezproxy.viu.ca/login?url=http://search.proquest.com/docview/304845237?accountid=12246>

⁴ Agbemabiese-Grooms, K. (2011). "I want to go to school, but I can't": Examining the factors that impact the Anlo ewe girl child's formal education in Abor, Ghana (Order No. 3478426). Available from ProQuest Dissertations & Theses Global. (902759326). Retrieved from: <http://ezproxy.viu.ca/login?url=http://search.proquest.com/docview/902759326?accountid=12246>

According to Tuwor⁵, since independence, Ghana government had taken the problem of girls' education seriously, so that the Girls' Education Unit was created in 1961 to help girls enhance and promote their education. The general goals of this program were:

1. Equal access and opportunities to education for everyone.
2. Girls can Perform better and contribute to national development.
3. Enhance women and girls' status.
4. Eliminate gender's disparities. (p.28).

The objective was to help girls remain in school and to develop their capabilities in every subject. In this order, there were international organizations supporting girls' education in Ghana, such as World Bank, United States Agency for International Development (USAID), Department for International Development (DFID), and Canadian International Development Agency (CIDA). The latter has funded girls' education since 1996. Their objective is enhancing access for girls at the primary school level.⁶

Although there have been significant accomplishments for girl's education in Ghana, they still face many problems that deserve special attention. These include cultural mind-set about gender, school infrastructure, transportation, safety, early marriage, pregnancy, and poverty.⁷

Education in Islam

Education has played a central role in Islam since the beginnings of the religion, owing in part to the centrality of scripture and its study in the Islamic tradition. Before the modern era, education would begin at a young age with study of Arabic and the Quran. For the first few centuries of Islam, educational settings were entirely informal. However, by the beginning of the 11th and 12th centuries, the ruling elites began to establish institutions of higher religious learning known as madrasas in an effort to secure support and cooperation of the *ulema* (religious scholars). *Madrasas* soon multiplied throughout the Islamic world, which helped to spread Islamic learning beyond urban centers and to unite diverse Islamic communities in a shared cultural project.⁸

⁵ Tuwor, T. (2007). Equal education for girls in Ghana: Analysis of representation of women in social studies textbooks and curriculum. Available from ProQuest Dissertations & Theses Global. (304845237). Retrieved from: <http://ezproxy.viu.ca/login?url=http://search.proquest.com/docview/304845237?accountid=12246>

⁶ Tuwor, T. (2007). Equal education for girls in Ghana: Analysis of representation of women in social studies textbooks and curriculum. Available from ProQuest Dissertations & Theses Global. (304845237). Retrieved from: <http://ezproxy.viu.ca/login?url=http://search.proquest.com/docview/304845237?accountid=12246>

⁷ Lambert, M., Perrino, E., Barreras, E., (2012). Understanding the Barriers to Female Education in Ghana. Bluekitabu Research Institute, Boston MA. Retrieved from: <http://www.bluekitabu.org/bluekitabu-research-institut>.

⁸ Jonathan Berkey (2004). "Education". In Richard C. Martin (ed.). *Encyclopedia of Islam and the Muslim World*. MacMillan Reference USA.

According to Jonathan Berkey, *Madrasas* were devoted principally to the study of Islamic laws, but they also offered other subjects such as theology, medicine, and mathematics. Muslims historically distinguished disciplines inherited from pre-Islamic civilizations, such as philosophy and medicine, which they called "sciences of the ancients" or "rational sciences", from Islamic religious sciences. Sciences of the former type flourished for several centuries, and their transmission formed part of the educational framework in classical and medieval Islam. In some cases, they were supported by institutions such as the House of Wisdom in Baghdad, but more often they were transmitted informally from teacher to student.⁹

The Arabic language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is *ta'lim*, from the root '*alima* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. *Tarbiyah*, from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'dib*, from the root *aduba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. What is meant by *sound* requires a deeper understanding of the Islamic conception of the human being.

Education in the context of Islam is regarded as a process that involves the complete person, including the rational, spiritual, and social dimensions. As noted by Syed Muhammad al-Naquib al-Attas in 1979, the comprehensive and integrated approach to education in Islam is directed toward the "balanced growth of the total personality...through training Man's spirit, intellect, rational self, feelings and bodily senses...such that faith is infused into the whole of his personality". In Islamic educational theory knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people be able to live as he lived.¹⁰

Seyyed Hossein Nasr wrote in 1984 that while education does prepare humankind for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity". To ascertain truth by reason alone is restrictive, according to Islam, because spiritual and temporal reality are two sides of the same sphere. Many Muslim educationists argue that favoring reason at the expense of spirituality interferes with balanced growth. Exclusive training of the intellect, for example, is inadequate in developing and refining elements of love, kindness, compassion, and selflessness, which have an altogether spiritual ambiance and can be engaged only by processes of spiritual training.¹¹

⁹ Jonathan Berkey (2004). "Education". In Richard C. Martin (ed.). *Encyclopedia of Islam and the Muslim World*. MacMillan Reference USA.

¹⁰ Al-Attas, Syed Muhammad Al-Naquib. 1979. *Aims and Objectives of Islamic Education*. Jeddah, Saudi Arabia: Hodder and Stoughton.

¹¹ Nasr, Seyyed Hossein. 1984. "The Islamic Philosophers' Views on Education." *Muslim Education Quarterly* 2 (4):5-16.

In this regard, I can emphatically state that education in Islam is twofold: (a) acquiring intellectual knowledge (through the application of reason and logic) and (b) developing spiritual knowledge (derived from divine revelation and spiritual experience). According to the worldview of Islam, provision in education must be made equally for both. Acquiring knowledge in Islam is not intended as an end but as a means to stimulate a more elevated moral and spiritual consciousness, leading to faith and righteous action.

Theories of Islamic Education

Syed Muhammad Naquib al-Attas described the Islamic purpose of education as a balanced growth of the total personality through training the spirit, intellect, rational self, feelings and bodily senses such that faith is infused into the whole personality.¹²

One of the more prominent figures in the history of Islamic education, Abu Hamid Al-Ghazali is believed to have studied theology and education on a theoretical level in the late 1000s and early 1100s CE. One of the ideas that Al-Ghazali was most known for was his emphasis on the importance of connecting educational disciplines on both an instructional and philosophical level.¹³ With this, Al-Ghazali heavily incorporated religion into his pedagogical processes, believing that the main purpose of education was to prepare and inspire a person to more faithfully participate in the teachings of Islam. Seyyed Hossein Nasr stated that, while education does prepare humankind for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity".¹⁴

According to *Hafiz Khamis Al-Hafiz, Muhammad*, there are three elements that make up an Islamic education. These are the learner, knowledge, and means of instruction. Islam posits that humans are unique among all of creation in their ability to have 'Aql (faculty of reason)¹⁵. According to the *Nahj al-Balagha*, there are two kinds of knowledge: knowledge merely heard and that which is absorbed. The former has no benefit unless it is absorbed. The heard knowledge is gained from the outside and the other is absorbed knowledge means the knowledge that raised from nature and human disposition, referred to the power of innovation of a person.¹⁶

¹² Al-Attas, Syed Muhammad Al-Naquib. 1979. *Aims and Objectives of Islamic Education*. Jeddah, Saudi Arabia: Hodder and Stoughton.

¹³ Alkanderi, Latefah. "Exploring Education in Islam: Al-Ghazali's Model of the Master-Pupil Relationship Applied to Educational Relationships within the Islamic Family". *Pennsylvania State University the Graduate School*.

¹⁴ NASR, SEYYED HOSSEIN. 1984. "The Islamic Philosophers' Views on Education." *Muslim Education Quarterly* 2 (4):5-16.

¹⁵ *Hafiz Khamis Al-Hafiz, Muhammad*. "The Philosophy and Objectives of Education in Islam". *International Islamic University Malaysia (IIUM)*.

¹⁶ *Mutahhari, Murtaza (2011)*. *Training and Education in Islam*. UK: Islamic College for Advanced Studie. p. 5.

According to *Fathi Malkawi and Abdul-Fattah Hussein*,¹⁷ the Quran is the optimal source of knowledge. For teaching Quranic traditions, the Maktab as elementary school emerged in mosques, private homes, shops, tents, and even outside. The Quran is studied by both men and women in the locations listed above, however, women haven't always been permitted in study in mosques. The main place of study for women before the mosques changed their ideology was in their own homes or the homes of others. One well-known woman that allowed others into her home to teach the Quranic traditions was Khadija, Muhammad's wife.¹⁸

Women in Islamic Education

Syed Muhammad Al-Naquib Al-Attas believes that while formal studies in madrasas were open only to men, women of prominent urban families were commonly educated in private settings and many of them received and later issued *ijazas* (diplomas) in hadith studies, calligraphy and poetry recitation. Working women learned religious texts and practical skills primarily from each other, though they also received some instruction together with men in mosques and private homes.¹⁹

On the other hand, Sayeed Asma²⁰ retorted that one of the largest roles that women played in education in Islam is that of *muhaddithas*. *Muhaddithas* are women who recounted the stories, teachings, actions, and words of Muhammad adding to the *isnad* by studying and recording hadiths. In order for a man or woman to produce hadiths, they must first hold an *ijazah*, or a form of permission, often granted by a teacher from private studies and not from a madrasa, allowing a *muhaddith/muhadditha* permission to transmit specific texts. Some of the most influential *Muhaddithas* are Zaynab bint al-Kamal who was known for her extensive collection of hadiths, A'isha bint Abu Bakr was Muhammad's third wife and she studied hadith from the early age of four.

Sayeed Asma further indicated that A'isha was well known and respected for her line of teachers and *ijazahs* allowing her to present information from the Sahih collections of al-Bukhari, the Sira of Ibn Hashim, and parts of the Dhamm al-Kalam from al-Hawari. Rabi'a Khatun, sister of the Ayyubid sultan Salah alDin paid endowments to support the construction of a madrasa in Damascus, despite the facts that women were often not appointed teaching positions at the madrasas. Because of Rabi'a Khatun's contributions to Damascus, scholarly traffic in the region increased greatly and involvement of women scholars boomed. As a result, female participation in hadith dissemination also grew.²¹

¹⁷ *Fathi, Malkawi; Abdul-Fattah, Hussein (1990). The Education Conference Book: Planning, Implementation Recommendations and Abstracts of Presented Papers. International Institute of Islamic Thought (IIIT).*

¹⁸ *Koehler, Benedikt (2011). Female Entrepreneurship in Early Islam. Economic Affairs. pp. 93-95.*

¹⁹ *AL-ATTAS, SYED MUHAMMAD AL-NAQUIB. 1979. Aims and Objectives of Islamic Education. Jeddah, Saudi Arabia: Hodder and Stoughton.*

²⁰ *Sayeed, Asma (2013). Women and the Transmission of Religious Knowledge in Islam. Cambridge University Press. pp. 165-173.*

²¹ *Sayeed, Asma (2013). Women and the Transmission of Religious Knowledge in Islam. Cambridge University Press. pp. 165-173.*

Among the areas in which individual's idiosyncratic views have been adopted and codified as veritable Islamic teaching throughout history include topics that relate to women's place in Islamic education. In some places, Muslim women have much more restricted access to education, despite the fact that this is not a mentioned doctrine in either the Quran or the Hadith.

Findings

Muslim Girl-Child Education And The Issues Of Marriage

According to Mallam Mohammed Rabiu²², in an interview, held that people cherished marriage to the extent that some withdraw their daughters from school for the purposes of marriage. Sheikh Kamaldeen Ibrahim,²³ in an interview also expressed that some Muslim girls in Nima get married and continue their education. And depending on the family in which the girl is coming from, they might marry as early as 16 years, this is long before the legal age of 18 years. It can therefore be said that some parents within Nima now allow their daughters to marry at will and there is no specific age for marriage whether early or late marriage. There is a general perception that educated women do not want to give birth and that highly educated women find it difficult to get husbands thus traditional families which value children and marriage are discouraged by it.

Islam As The Culture Of Muslims In Nima

According to Mallam Mohammed Rabiu²⁴, in an interview, indicated that he believed that Islam is part of the culture of the Muslims in Nima, hence their social activities are virtually Islamic activities. The extent of integration is so deep that it is almost impossible to distinguish between cultural and Islamic activities. The decision to send the Muslim girl-child to school or withdraw her from school depends on her parents understanding of what the Qur'an and the Holy Prophet Mohammed say about the position of the girl-child in Islam. Yet according to Sheikh Kamaldeen Ibrahim²⁵, in an interview stated that:

“the rules of Islam play an important role in determining the behaviour of a Muslim girl in the Society. The refusal of some Muslims to send their girls to school cannot be blamed on Islam. It can only be attributed to irresponsible parenthood.” The prophet said “Seek Knowledge even if it is in China.”

²² Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

²³ Sheikh Kamaldeen Ibrahim, who was interviewed on 20th May, 2022 at his residence in Nima at 10:52am

²⁴ Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

²⁵ Sheikh Kamaldeen Ibrahim, who was interviewed on 20th May, 2022 at his residence in Nima at 10:52am

Level of Parents' Education

Research from the field indicates that there is a strong relationship between the level of parents' education and the number of girls in school. According to Mallam Mohammed Rabiu²⁶, the positive relationship indicates that the higher the level of parental education, the higher the number of their girls in school. Level of parental education also determines the success rates of Muslim girl-child education in Nima. Once the parents are educated, they make sure that their girls acquire the necessary educational qualifications in and for the future.

Number of Children

The findings also revealed that there is a positive relationship between the number of children parents have and the number of Muslim girls in school. The relationship explains that when the number of children of parents increases, the number of girls who will be in school will also increase. Sheikh Kamaldeen Ibrahim²⁷, explained that, the smaller the number of children of parents, the smaller the number of girls who will be in school. It further indicates that the number of children a parent has determines the number of girls who will go to school.

The Case of Pregnancy

Pregnancy was an issue that came up in the discussion as one of the social factors that determines the success or failure of the Muslim girl child in education in Nima. Various respondents, including Mallam Mohammed Rabiu²⁸, held the view that the girl child becomes successful in education if she does not become pregnant in the course of education, holding the other variables constant. The moment she becomes pregnant it terminates her education especially if her parents are very poor. In the words of Sheikh Kamaldeen Ibrahim²⁹, he held that:

Some of the girls feel that the money given to them by their parents are not sufficient to cater for their needs, hence, they rely on boys who come from rich families for more which sometimes lead to pregnancy.

Another view also echoed by one of the respondents, Sheikh Mohammed Awal³⁰, was that he believed that some teachers in the study area take advantage of teaching the girls and finally impregnate them. He indicated an examples whereby some teachers were dismissed for impregnating some female students under the

²⁶ Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

²⁷ Sheikh Kamaldeen Ibrahim, who was interviewed on 20th May, 2022 at his residence in Nima at 10:52am

²⁸ Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

²⁹ Sheikh Kamaldeen Ibrahim, who was interviewed on 20th May, 2022 at his residence in Nima at 10:52am

³⁰ Sheikh Mohammed Awal, who was interviewed on 20th May, 2022 at his residence in Nima at 11:12am

pretext that they were providing them with extra classes. The affected girls dropped out of school.

Additional views were presented by Hajia Fati Ismail³¹, in an interview which revealed that at other times, poverty and lack of proper parenting are the common causes of the early pregnancy of Muslim girls in Nima. She stated that young guys sometimes use money to lure the girls into sexual relationship resulting in pregnancy. This leads to the withdrawal of the girls from school.

Parental Income and Cost of Educating The Girl-Child

The study also revealed that high income Muslim parents are able to enroll and support their girls. Some even send them to preparatory schools. Girls from middle income and high-income families are likely to enter school and progress all the way to tertiary institutions than those from low-income families. It was also revealed that there is a strong correlation that corroborates parental income and school-going. Those who are able to meet the cost of their girls' education are those who are educated, and are engaged in other incomes generating activity.

Mallam Mohammed Rabiu³² revealed that among the challenges of Muslim girl-child education from the field of research is the cost of educating the girl-child. He stated that due to the cost, they are unable to send their girl children to good schools or even buy uniforms and relevant textbooks. Where the school-aged children are many, preferences are given to the boy-child whose educational costs are lower.

Work Loads

According to Mallam Mohammed Rabiu³³, in an interview on whether workloads affect Muslim girl-child productivity in Nima, he answered in the affirmative stating that girls are made to cook and sweep the compound at home before and after school, and at other times they are engaged in petty trading. Apart from that, he also indicated that their girl-child do washing and fetching of water at home. This is a clear indication that parents really engage their girl-children at home in Nima. This assertion was also supported by Hajia Fati Ismail³⁴ who revealed that the heavy work load of girls in the households prevent them from attending school or remaining in school. She again argued, "Girls unlike boys are expected to assist their mothers with domestic chores." This suggests that whether girls are in schools or not they have to cook, wash, and clean the household. This goes a long way to retard their progress in education as they have no time to study and are always tired after such works. Despite the effects of the workload on girls in the household in

³¹ Hajia Fati Ismail, who was interviewed on 24th May, 2022 at her residence in Nima at 4:25pm

³² Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

³³ Mallam Mohammed Rabiu, who was interviewed on 20th May, 2022 at his residence in Nima at 1:23pm

³⁴ Hajia Fati Ismail, who was interviewed on 24th May, 2022 at her residence in Nima at 4:25pm

Nima, Madam Mariam Yusuf³⁵ argued that “Household chores prepare the girls for the future, which in turn make them responsible when they marry”.

Parental Preferences

On the question of whether parents have preferences on which of their children attend school, it was revealed that most of the parents prefer their boy child going to school as against few parents who preferred the girl-child to be educated. Though the percentages for both choices are close, the former can be explained by the perception that boys perform better than girls academically. Sheikh Kamaldeen Ibrahim³⁶, one of the respondents believed that girls would likely become pregnant before their graduation, this is because some parents believe that investing in the education for the girl child is a waste of resources thus the sooner the girl enters into marriage the better. Many decide to educate only children who they expect will do well in school and succeed in getting a remunerative job, which can help the family. In that case, the male child is preferred. It can, therefore, be explained that looking at the data collected from Nima, the male child is preferred to go to school at the expense of the girl child.

CONCLUSION

It can be realised from the research that quality, access, retention and achievement are essential elements of educational measures designed to ensure that girls attain their full potential. Getting Muslim girls into school is crucial as it ensures that they stay in school, learn and achieve to their potential. This is however subject to the multiple factors that girls face in education. There are many opportunities and programmes that are in place to ensure equity in education. Seizing these opportunities will ensure a relevant high quality education for Muslim girls in Nima and also move closer to making education not just a lofty ideal, but a reality for thousands of girls in Nima and the world as a whole. Cultural practices are essential as they are handed down from generation to generation and as the world has become a global village, modernity becomes an essential part of human development in the society. Therefore, systems and practices that deter the social, political, educational and economic development of the society should be looked at seriously and if possibly abolished. This will help minimize the challenges of Muslim girl-child education in Nima.

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³⁵ Madam Mariam Yusuf, who was interviewed on 24th May, 2022 at her residence in Nima at 3:18pm

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