



**KWARA STATE UNIVERSITY, MALETE, NIGERIA
SCHOOL OF POSTGRADUATE STUDIES (SPGS)**

**PARENTS' PERCEIVED INFLUENCE OF EARLY MARRIAGE ON GIRL
CHILD EDUCATION IN GUSAU METROPOLIS AREA OF ZAMFARA STATE**

**Mosunmola Tessy AROGBO
MATRIC NO: 19/37med/00001**

March, 2022



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**A M.Ed. THESIS SUBMITTED AND PRESENTED
BY**

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**In Partial Fulfillment of the Requirements for the Award of Master of
Education (M.Ed) in Early Childhood Education**

**DEPARTMENT OF EARLY CHILDHOOD EDUCATION AND PRIMARY
EDUCATION
FACULTY OF EDUCATION
KWARA STATE UNIVERSITY, MALETE
NIGERIA**

March, 2022

DECLARATION

I hereby declare that this thesis titled “Parents’ perceived Influence of Early Marriage on Girl Child Education in Gusau Metropolis Area of Zamfara State” is a record of my research. It has neither been presented nor accepted in any previous application for a higher degree.

Mosunmola Tessy AROGBO

Signature / Date

APPROVAL

This is to certify that this thesis by Mosunmola Tessy AROGBO with Matric Number 19/37MED/00001 has been read and approved as meeting part of requirements of the Department of Early Childhood and Primary Education for the award of Master of Education Degree (M. Ed) in Early Childhood and Primary Education Department, Kwara State University, Malete, Nigeria.

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DEDICATION

This thesis is dedicated to my late Aunty Mrs. Victoria Bosede Adelani

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Abstract

*Education is the foundation for economic and social development of any country. Thus, education to all children either male or female is important. Early marriage is a global concept that affects the educational and social development as well as health, mental, and physical wellbeing of individual in such actions. Parental influence is seen to have a greater impact on early child marriage. Many parents justify the denial of girls right to education, as marrying off their daughters as early as possible in an effort to prevent them from becoming sexually active before marriage, and not to bring dishonour to the family and community. This study examined the parents' perceived influence of early marriage on girl child education in Gusau Metropolis, Zamfara State. Descriptive survey research design was adopted for this study. The population of this study comprised all parents of public primary school pupils in Gusau metropolis of Zamfara state. Simple random sampling technique was used to select 360 parents of primary six pupils in Gusau metropolis Zamfara State. One research question was raised, and three hypotheses were formulated. The research instrument that was used to obtain data from the respondents was a questionnaire titled 'Questionnaire on Parents' Influence of Early Marriage on Girl Child Education (QPIEMGCE) and the instrument was subjected to face and content validity by four lecturers in the department of Early Childhood and Primary Education and the reliability coefficient ($r=0.75$) was obtained using test-retest method. Data obtained from respondents were analyzed using frequency count and mean for research question while Analysis of Variance (ANOVA) was used to analyze hypotheses one and two, while hypothesis three was tested using *t*.test all at 0.05 level of significance. The findings of this study revealed that parents' perception on the influence of early marriage on girl child education is positive, which implies that, based on the items presented to the respondents, they agreed to the fact that early marriage influence girl child education. Also, the findings there was no significant difference in parents' perception of the influence of early marriage on girl child education based on socio-economic status of parents income ($F= 1.310$; $P > 0.05$), Also, there was no significant difference in parents' perception of the influence of early marriage on girl child education based on cultural background ($F= .008$; $P > 0.05$), There was no significant difference in parents' perception of the influence of early marriage on girl child education based on religious beliefs ($t(358)= 0.229$, $P > 0.05$). it was therefore based on these findings that the study concluded that parents perceived that early marriage positively affect on girl child education in Gusau metropolis. The researcher recommends sensitization should be carried out regularly to educate parents on the need to educate the girl child, also, government should regularly organized seminar to educate parents and pupils on the importance of girl child education.*

Key words: parent perception, early marriage, girl's child education

Word count: 476

CHAPTER ONE

INTRODUCTION

Background to the Study

Education is the foundation for economic and social development of any country. Girl child education should not be overemphasized by the parent, early marriage is the global concept that affects the educational and social development as well as health, mental, and physical wellbeing of an individual in such actions. According to Akogun (2004), Education is the greatest legacy that any society can boast of and the most powerful instruction for social change in the area of socio-economic, political, cultural and technology development. Education prepared women as an individual to participate fully and effectively in the affairs of her society. Most educated women are active and productive members of the society which they belong. This is because education equipped women with all the required skills to achieve development and defend her in all situations they may themselves. Education is the right of every girl everywhere and also the key to transforming both the life of girl and the life of her community. Girls without education are deprived the opportunity to develop their full potential and to play a productive and equal role in their families, societies, country and their world at large. One of the most important tools available to empower women within the family and within society is education.

According to Ishaku (2017), girl-child education is the education given to a female member in the society in order to assist them in their daily activities. Girl child education is the formal education given to a female child in order to acquire the ability to read and right to be useful in the society. This education is tailored to bring to growth and development of the female for her optimum contribution in the nation building. It is on this note that United Nations is at the fore front of the efforts to facilitate female and girl-child access to education like their male counterparts.

In Nigeria environment, the girls - child is a person below 14 years of age. It can also be defined as a biological female offspring from birth to 18 years of age. The girl - child is seen as a young female person who would eventually grow into woman and get married and it is conditioned to look after the young adult. Akogun (2013) stated that Girl-child is a life wire of the entire house hold hence neglecting education of girl's child may be risk. Educated women are less likely to die at childbirth and more likely to have healthy and well-nourished children than their non-educated counterparts. According to British Council, (2012) a child born to a literate mother is 50% more likely to survive past the age of five. In Nigeria 66% mothers with secondary education give birth in a health facility compared to 11% with no education, the children of educated women are more likely to go to school. Girls' education spurs exponential positive effects on social and economic development for generations to come. Educating girls enhances growth rates and reduces social disparities. Women with higher educational qualifications are more likely to be in formal wage employment than those with only primary schooling National Population Commission (NPC, 2009).

Today, girl-child education is a matter of concern for nations in the world. Girl-children are discriminated against thereby making it difficult for them to exercise their rights, they are victims of various traditional and cultural practices, they suffer degradation, they are objects of poverty, their faces are only to be seen but their voices not to be heard, they are seen as being sub-servant to their male counterparts; they are the inferior set and their place is in the kitchen. A number of negative thoughts and actions are expressed on the girl-child. To set the girl-child free from all these negative hold, there is need for sound education. Giving girl child education would give sound mind to reason, to liberate her from poverty, and develop female child as well as the nation in which they live. With education, the girl child can become a self-sufficient adult who

has more decision and control over life.

In this context, advancing education and school custody for girls plays an imperative role in eliminating early and forced marriage. Additionally, educated girls are more likely to have skills, knowledge and confidence to claim their rights. Mwangi, (2004) wrote that a combination of poverty, disease and backward cultural practices continued to deny the girl-child her right to education. Even with the introduction of free primary education, access to education is still remaining a wide dream to many in the Northern part of Nigeria. Despite the introduction of free primary education in the country which accounted for an increase in enrolment, a sizeable number of children, especially girls, still find themselves out of school owing to a number of reasons. These reasons are: demands for their labor in the homes such as assisting in looking after their young siblings; child marriage, doing house chores, death of mother, and looking after the sick member of the family.

Parent have a greater role to play in their child life and success, they are the first teacher to their children and role model. According to Grace (2009) who stated that some parents justify the denial of girls of their right to education to prevent them from bringing shame to the family through early pregnancy. Yet others believe that women who are at the same level of education as the men are a disgrace to the community. For such parents, early marriage is the best way to prevent this and at the same time preserve traditions. Early marriage is a worldwide problem associated with a range of health and social consequences for teenage girls. Designing effective health interventions for managing early marriage needs to apply the community - based approaches.

Oleribe (2002) and Ekejuba (2011) discovered that women in Nigeria are in poverty than men due to disparity in education and the prevalence of early marriage which tend to further

impoverish women and subject them to statutory discrimination. Parent socio-cultural practices also prevent girls from having access to western education. There is a general and cultural beliefs by parent in the northern part of Nigeria most especially in Gusau Metropolis of Zamfara state that educated women may not be able to have children and might not be submissive to their husbands and also they believe that all education of girls ends in the kitchen this also leads to early child marriage. Early marriage has been a common practice among many ethnic groups in the world. However, marriage is regarded as a moment of celebration and a milestone in adult life. Sadly, the practice of early marriage gives no such cause for celebration when it is not done properly and early marriage has a negative effect on girl-child education (Kyari&Ayodele, 2014).

Early marriage impedes girls' education, psychological well-being and mental health. This practice inevitably denies young women of school age, right to education necessary for personal development, preparation for adulthood, and effective contribution to future well-being of family and society. In each year, around 70,000 girls die in labor since their bodies are not mature for child bearing, world Health Organization (WHO and United Nations International children emergency fund UNICEF 2012.) Further still about 14 million teen and adolescent girls get married, and others are forced into marriage arrangement by parents yearly, (UNICEF, 2012). To revert this, education is crucial in mitigating incidences of early and forced marriage. This means that enhancing access to quality education for girls while at the same time enlightening community to amend societal norms that enable early and forced marriage to continue.

However, World Health Organization (2013) defined early marriage, or child marriage, as the marriage or union between two people in which one or both parties are younger than 18

years of age and marriage of young adolescents. This remains prevalent in many parts of the world despite repeated reports by national governments and international development agencies to discourage and end the practice. According to the State of World Population Report 2005, 48 per cent of women in Southern Asia, and 42 per cent of women in Africa in the age group 15-24 years had married before reaching the age of 18 (UNFPA, 2005). Child marriage is likely to lead to early pregnancy and associated health risks for the mother and the child; and force the marriage partners, especially the bride, to terminate schooling prematurely. (Unicef, 2001; Unicef, 2005).

UNICEF (2012) estimated that approximately 400 million women aged 20-49 (or 41% of the entire population of women of this age) got into matrimony before reaching 18 years. UNICEF, 2012 further noted, although the proportion of child brides has generally decreased over the last 30 years, in some regions child marriage remains habitual, even among the youngest generations, in rural areas predominantly among the poorest. Among young women aged 20-24 internationally, 1 in 3 (or 70 million) were married despite the fact that they were children and around 1 out of 9 (or 23 million) into marriage or union before achieving 15 years of age. Herrenkohl, (2005) posits that if current trends persist, child brides married off yearly would have grown more than 14% annually from 14.2 in 2010 to 15.1 million by 2030. Though the biggest number of child brides resides in South Asia, with higher rates of early and forced marriages are in Africa, (UNICEF, 2005).

According to the findings of Onoyase (2020), it was stated that parents revealed that there is child marriage due to poverty of parents, Islamic religion allows child marriage, and high bride price encourages child marriage. The research equally revealed that young married girls may develop obstetric fistula due to prolonged delivery, early marriage of girls could lead to their

drop out from school, and child marriage violates women's right to consensual marriage. Poverty is one of the causes of child marriage may be poverty on the part of parents. Some of the parents view their daughters as economic burden and therefore take to early marriage of the child especially girls as a relief, not only to the family alone but also to the girl.

In the work of (Nour, 2009; Asad, 2013), some families view girls child early marriage as a means to ensure their daughter's financial security and reduce the economic burden of the child on the family. Fear of not being a Virgin, for instance, a girl of above 18 years who is not married may be a victim of rape, which may be traumatic to the girl. Rai (2010) opined that such girls may not be seen as eligible for marriage if they are not virgins. Nour (2006) stated that parents feel that child marriage provide their daughters with a sense of protection from sexual promiscuity and safe from sexually transmitted infections. Child marriage may be due to the person's faith or religion. For instance, in Islam, no minimum age is set for marriage, but the age of marriage should coincide with puberty. This is why the classical Islamic law (Sharia), does not set a definite age for marriage but marriage can occur with puberty.

Furthermore Gynecol (2009) highlighted that there are major three forces that drive child marriages i.e. poverty, the need to reinforce social ties and the belief that it offers protection. He mentioned that parents have to ensure their daughter's financial security as well as to reduce the economic burden daughter place on the family. Generally, marriage brings a dowry to the bride's family. It is seen that the younger the girl, the higher the dowry. Therefore, sooner the economic burden of raising the girl is lifted. Also parents feel proud in the society by marrying their daughter to a "good" family in terms of social status. There is a common belief among the parents that marrying the daughters young should protect them from rape, premarital sexual

activity, unintended pregnancies, and sexually transmitted infections, especially human immunodeficiency virus (HIV) and AIDS (as cited in Nour, 2009).

Anju Malhotra (2010) stated that parents are under pressure to marry off their daughters as early as possible in an effort to prevent her from becoming sexually active before marriage, and not to bring dishonor to her family and community. Marriage often determines a woman's status in many societies. Parents also worry that if they do not marry their daughters according to social expectations, they would not be able to marry them at all. Forced child marriage also is a route to cementing family, clan, and tribal connections or settling obligations. However many diverse socio-cultural factors influence the value that parents attach to their daughters' education. Gender norms and stereotypes exclude women and girls from decision-making, community participation and control over their own lives in many areas. Some preference in access to education is still widespread. As a girl in the North Central said: "Some parents prefer their boys to go to school because only sons inherit and carry on the family name" (Mahdi, 2011, British Council, 2012). Others may express hostility towards girls' schooling connecting it with loosening morals and westernization. Some parents disapprove of what they view as a secular curriculum taught by state schools. It has been argued that fundamental conflicts and contradictions that alienate girls from completing their schooling operate in some locations, stemming from particular concepts and ideological perspectives of knowledge and constitutes appropriate knowledge. The cost, quality, safety and perceived benefits of school may all influence parental and student decisions regarding the age at which marriage takes place (British Council, 2012). While high cost, poor quality schooling can push girls out of school, gender norms that define girls primarily by their function as wives and mothers, combined with post-puberty fears of early pregnancy, may simultaneously pull girls into an early marriage.

Parent social economic status is most common and that cultural beliefs influence the decision making of parents over their children. In most communities, male child are preferred to be sent to school with the believe that they would inherit and carry on the family name while the girl child hoped married off to another family (Mahdi, 2011). Most often educating a girl child may be seen as a waste of time and resources and these girls would rather be prepared for marriage and taught house chores. Marriage under the age of 18 years is prohibited by the (Federal Child Rights Act, 2003).

Noviana et.al (2017)noted that Family income directly influenced early marriage. High family income reduced the incidence of early marriage. Also Djamilah, (2014) reported that economic factors or poverty was one cause of early marriage. Girls were married off soon to reduce parents' burden. Although there is already a scholarship program or cheap school fees, Low family income plays an important role in making decisions for early marriage. Early marriage is considered as one of the solutions to get the dowry from the men. Low economic conditions and the assumption that parents are too poor to send their daughters to school, made parents tell their children to marry just to reduce the burden of parents and be independent. Poverty makes it difficult for parents to keep their children at school and parents are attracted by the sweet promises of marriage that would help the family economy (Stang, 2011; Salamah, 2016; Ochieng, 2016).

Erulkar and Bello (2007) opined that the basis for acceptance of early marriages among northern in particular is to preserve the value of virginity, fear about pre-marital sexual activity, to reduce promiscuity of the girl-child, and other socio-cultural and religious norms. However, little exposure of most parents and their short sightedness they forget the effect it has on the girl-child as well as their community development. It is however unfortunate, disturbing and worry

some that the girl-child has no power to resist the pressure. According to Afolabi and Abatan (2014) the results of their study concluded that early marriage practices in some parts of Nigeria especially the northern parts as shown by the study are driven by deeply-held beliefs, traditions and religions that do not necessarily lend themselves to dissuasion through rational argument. Further examination and understanding of the forces weighing on parents would prove invaluable to the development of intelligent ways to allay their concerns.

Bhanji and Punjani, (2014) stated that parents marry off their children at a young age due to many factors such as coercion of parents, family traditions and the compulsion of relatives. Many parents advised their children, especially women, to get married, because the family assumed that the husbands would take care of their daughters and their children would become more secured. Fadlyana and Larasaty (2009) stated that families put pressure on their children to marry as part of family values and traditions. The issue of early marriage was supported by some cultures within a community group such as the social stigma of marriage after passing through puberty is considered a disgrace on certain circles, thus increasing the incidence of early marriage.

Nigeria is a multi-religious society with three major divisions, Islam (53.5%), Christianity (45.9%), adherents of Nigeria's indigenous religions and others Religious beliefs have a significant role in shaping gender-related behaviors and practices. Nigeria's geo-political zones, interestingly, are characterized by interplay of religion and cultural values; religion may be associated with the socio cultural framing of gender norms and girl-child marriage practices (Wall, 1998). Child marriage was higher for the Northern majority ethnic group of Hausa/Fulani (54.8%) compared to the two major Southern ethnic groups (3.0–3.6%) and aggregated Northern ethnic minorities (25.7%) and Southern minorities (5.9%). However, overall, the less known

Northern ethnic minority groups of Kambari (74.9%) and Fulfude (73.8%) recorded the highest prevalence. Compared to the major Southern ethnic group of Yoruba, the adjusted hazard ratio (AHR) of child marriage was significantly higher for Northern ethnic minorities (AHR=2.50; 95% C.I. = 1.59–3.95) and Northern major ethnicity (AHR=3.67, 95% C.I.=2.33–5.77). No significant difference was recorded among Southern ethnic groups. Girls affiliated to other religions (Muslim and traditionalist) had higher child marriage risks compared to Christians (Jacob, Adesegun & Sunday, 2020)

Several studies reported that child marriage was favored, based on the adherence to religious beliefs. As mothers and grandmothers taught their daughters and granddaughters that marriage was a prophet's recommendation in Islam, an adolescent girl getting married at a young age was perceived as a good thing: "My mother and grandmother advised me to marry as soon as possible because marriage is one of our prophet's recommendations" (Montazeri, Gharacheh, Mohammadi, Alaghb and Eftekhari, 2016) In Islam, based on religious doctrines, it is taught that when a person gets married, he/she indeed perfects half of his/her religion. This suggests that, regardless of their age, marriage is perceived as promoting human spiritual maturity in this religion. Concurrently, according to the Islamic religion, marriage should not be imposed if a girl is not ready.

However, readiness for marriage is a subjective judgment that cannot be easily accessed by others, and as a consequence, child marriage is tolerated most of the time. When there were cases where the girls would insist on not being able to make decisions independently due to being too young and lack of sufficient knowledge and skills, the parents would still encourage their children to get married if there was a good proposal, as influenced by their religious beliefs. The gap the researcher tends to fill in this study is by combining different moderating variables

that have not been used in Gusau Metropolis Area of Zamfara state to the knowledge of the researcher such as parent social economic status, parental cultural background and parent religion in the study. However the researcher felt there is need to exploit ways that would arise both the parent role and daughter interest in sending their girls or female children to acquire western education to avoid early child marriage in Zamfara State.

Statement of the Problem

Marriage is regarded as a moment of celebration and a milestone in adult life. Sadly, the practice of early marriage gives no such cause for celebration when it is not done properly. Early marriage has been a common practice among many ethnic groups in the world. This practice inevitably denies young women of school age, right to education necessary for personal development, preparation for adulthood, and effective contribution to future well-being of family and society. Girl-child in many societies has been left behind especially in the Northern part of Nigeria most especially in Gusau, Zamfara State. Many factors have been seen as major contributors to girl child marriage such as poverty, societal values, and parental influences, socio-cultural beliefs etc. Parental influence has been seen to have a greater role on early child marriage. Many parents justify the denial of girls of their right to education to prevent them from bringing shame to the family through early pregnancy. Yet others believe that women who are at the same level of education as the men are a disgrace to the community. For such parents, early marriage is the best way to prevent this and at the same time preserve traditions.

Researchers have carried out studies on parental influence of early marriage on girl education and concluded in different ways, that: some parents view girls' child early marriage as a means to ensure their daughter's financial security and reduce the economic burden of the child on the family, parents feel that child marriage provide their daughters with a sense of protection

from sexual promiscuity and safe from sexually transmitted infections, there are major three forces that drive child marriages i.e. poverty, the need to reinforce social ties and the belief that it offers protection, parents are under pressure to marry off their daughters as early as possible in an effort to prevent her from becoming sexually active before marriage, and not to bring dishonor to her family and community and that parents marry off their children at a young age due to many factors such as coercion of parents, family traditions and the compulsion of relatives.

Since the results of these studies are varied and the parental influence of early marriage on girl education is becoming popular in the Northern part of Nigeria most especially in Gusau Zamfara State, it is necessary to examine the real factors contributed to parental influence of early marriage as it affected girl child education in Gusau Zamfara State so as to make necessary recommendations to prevent the menace.

Purpose of the Study

The main purpose of this study is to examine the parents' influence of early marriage on girl child education in Gusau Metropolis, Zamfara state.

Specifically, the study aims to find out the influence of:

1. Parents' perceptions of the influence of early marriage on girl child education based on parent income in Gusau metropolis, Zamfara State.
2. Parents' perceptions of the influence of early marriage on girl child education based on cultural background in Gusau metropolis, Zamfara State.
3. Parents' perceptions of the influence of early marriage on girl child education based on religious belief in Gusau metropolis, Zamfara State

Research Question

The following research question was answered in the study

What are the parents' perceptions of the influence of early marriage on girl child education in Gasau metropolis, Zamfara State?

Research hypotheses

The following hypotheses were formulated and tested at 0.05 level of significance

H₀₁. There is no significant difference in parents' perceptions of the influence of early marriage on girl child education based on parent income in Gusau metropolis, Zamfara State.

H₀₂. There is no significant difference in parents' perceptions of the influence of early marriage on girl child education based on cultural back ground in Gusau metropolis, Zamfara State.

H₀₃. There is no significant difference in parents' perceptions of the influence of early marriage on girl child education based on religious belief in Gusau metropolis, Zamfara State.

Significance of the Study

The study examines parents' influence of early marriage on girl child education in Gusau Metropolis, Zamfara State. The findings of the study hoped of great benefit to the Parents, Teacher/Childhood Educators, Curriculum Planners, Policy Makers school administrators and future researchers.

The study hopes to help parents to understand the critical effect resulting from early marriage. It would is believed to educate the parents that girl child marriage denies young women of school age, right to education necessary for personal development, preparation for

adulthood, and effective contribution to future well-being of family and society.

The finding of the study would also help the teachers/Childhood Educators to have clear understanding of the parent's influence of girl child marriage. This would equip them to guide parents and students on the reason why it is important for girls' child to be educated so that they can also contribute to the societal development.

This research work also aims to enlighten the policy makers of the needs to make law on compulsory education for male and female children. This would go a long way in reducing the menace of girl child marriage and embrace education for female child.

In addition to this, it is hoped that the outcome of the research would help educational planners to review curriculum to include sensitization program in the curriculum that may help to change parents and other educational stakeholders' perception on the importance of girl's child education.

It may also help school administrators to ensure that they organize workshop and P.T.A meeting that may educate the pupils and parent about girl's child education so as to reduce the number of drop out in school.

The study is therefore expected to inspire future researchers to undertake further research on the issue that deprive their daughter from acquiring western education and going into early marriage in another area.

Delimitation of the Study

This study examines the parents' influence of early marriage on girl child education in Gusau Metropolis, Zamfara state. The study is delimited to the following variables i.e. the parent religion, the parent cultural believes and social economic status of the parents on girls' education. The study is limited to parents of public primary school pupils' in Gusau Zamfara

State. Structured researcher designed Questionnaire formed the instrument for data collection, while data collected was analyzed using both descriptive and inferential statistics.

Operational Definition of Term

Girl's child Education - is the formal education given to a female child in Gusau metropolis in order to acquire the ability to read and write to be useful in the society.

Early Marriage: is the child marriage, as the marriage or union between two people in which one or both parties are younger than 18 years of age and marriage of young adolescents in Gusau Metropolis.

Parents Perception: is the view of parents on girl's child early marriage in Gusau Metropolis

Parent's income: it is the level of parental income per month in Gusau metropolis

Parents Religious: it is the believes and practice of the parent in Gusau metropolis

Parents Cultural Believes: is a general and cultural belief by parent associated with the socio cultural framing of gender norms and girl-child marriage practices in the northern part of Nigeria most especially in Gusau Metropolis, Zamfara state. The belief is used to preserve the value of virginity, pre-marital sexual activity, promiscuity of the girl-child, and other socio-cultural and religious norms.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

Under this chapter, the following related literatures was reviewed

Theoretical Review

Bronfenbrenner's Ecological Theory (1979)

Erik Erikson's Psychosocial Development Theory (1959)

Conceptual Review:

Girl child education

Causes of Early Marriage

Problem of Early Marriage

Importance of Girl-Child Education

Benefit of Women Education

Factors Hindering Girl-Child Education in Nigeria

Empirical Review of the Literature

Parents' and Teachers' Perception and Early Marriage of girl's child

Cultural and Religion belief and Early Marriage of girl's child

Socio-Economic Status and Early Marriage of girl's child

Appraisal of Literature Review

Theoretical Review

Under the theoretical review, two theories were discussed:

Bronfenbrenner's Ecological Theory

Urie Bronfenbrenner, one of the world's leading scholars in developmental psychology, child rearing, and human ecology. Bronfenbrenner's ecological theory focuses on the "relationship between the developing individual and the changing environmental system". The changing environment can begin from the home and family and extend on to the individual's culture. Bronfenbrenner's ecological theory consists of five levels of environmental influences: the microsystem, the mesosystem, the ecosystem, the macrosystem, and finally, Bronfenbrenner added a last level, the chronosystem.

Microsystem consists of those surrounding a child, such as parents, siblings, neighbors, and peers. The mesosystem is the relationship between the different contexts or settings that the child is in, such as the person's home along with one's educational setting. The exosystem is composed of the external factors that influence development such as parents' employment, mass media, or policy-makers who develop standards for children. The macrosystem consists of one's cultural beliefs as the pattern stems from the family, and is extended on to education, economic, political, and religious beliefs. The last level of Bronfenbrenner's model is the chronosystem, in which he believed that time and generation influences the development of an individual.

Every level of Bronfenbrenner's model shapes the development of a child differently; hence, each level affects the other and in turn affects the developing person. The microsystem, for example, can affect the developing person by how much involved parents are with their

children and by how much education is emphasized. The root of the child is developed in the home and values are taught at a very young age. The mesosystem bonds with one of the factors in the microsystem, such as the influence of the home and the school; this system can affect one's development as the child is being exposed to two different environments and now has the ability to develop and interact within each setting. For example, one can easily interact with multiple environments such as with family, with peers, and with teachers. The exosystem can affect one's development indirectly as the external structures in the parents' life, such as their workplace, can affect parents, and in turn can affect the development of a child. For example, a mother who has to work more hours is less likely to spend time with her child than a mother who works less hours. The macro system affects one's development as the overall cultural patterns of one's society come to play. Lastly, the chronosystem can affect an individual's development because it's what occurs in a change in time, such as a child's parents' employment, the socioeconomic situation, and place of residence.

In reviewing the five levels of Bronfenbrenner's ecological model, the most critical level in one's development is the micro system. This stage is the most proximal or the most situated in the system. Hence, the micro system is the root that spurs the other functions of the model, as Bronfenbrenner's model is a link between all the stages. Due to this stage, development is either enhanced or inhibited within the next stage based on the quality of the child's social relationships. Each stage prepares one to face the other more challenging stages. For example, if a child in the microsystem is disruptive at home, and has not made friends, he or she would not be able to make a link or a connection between home, school, and throughout life's greater accomplishments.

While Bronfenbrenner's model affects the development of children, it too has an effect on adults as they progress in their development. As mentioned earlier, one's development is very critical during the younger ages, and because of that, one can become who he or she desires to be. Development can stem from the home as the child takes what is learned from the home, and links peer interactions and the school setting. One then in turn learns from the school setting, as both the home and the school affects development very vitally. As one progresses in life, and the economic and political situations differ and become more difficult, one then might decide to take on a decision such as given his child for marriage to better improve one's life especially in the long run.

Erik Erikson's Psychosocial Development Theory (1959)

Erik Erikson was an ego psychologist who developed one of the most popular and influential theories of development. While his theory was impacted by psychoanalyst Sigmund Freud's work, Erikson's theory centered on psychosocial development, he formulated eight stages of development which as follow: Trust vs. Mistrust, Autonomy vs. Shame and Doubt, Initiative vs. Guilt, Industry vs. Inferiority, Identity vs. Role Confusion, Intimacy vs. Isolation, Generatively vs. Stagnation, Integrity vs. Despair

This study is in line with stage five(Identity vs. Role Confusion), According to Erickson's **identity vs. role diffusion**, the years of puberty (12 years old to 18 years old) may be a time for confusion because adolescents are trying new roles as they transition into adulthood (Strong & DeVault, 1992). To make a successful transition, they need to have a sense of self. As with every marriage, there hoped stresses and strains but because adolescents Perceptions of Early Marriage and establish their individuality, education, and career they are more prone to the problems of marriage. Teti, Lamb, & Elster (1987) suggest that the high marital instability in teen

marriages may be a result of multiple stresses from marriage, parenthood, and adolescent stage. Lindsay (1985) found that young couples married or not, face many difficulties including financial hardship, communication problems, three generational living, sexual adjustment, and transitioning into parenthood before the couples have a chance to strengthen their relationship with each other. Premarital births are related to subsequent marital dissolution (Teachman, 1992). Financial hardship comes with the ability to support them, especially if a child is involved and to live without financial assistance from their parents or the government (Higginson, 1998). Living in a three generational situation may be the final result because of other responsibilities. Marriage or living with a partner brings many changes into an adolescent's life such as communication, arguments, and financial issues (Lindsey, 1985).

There is also a loss of individual freedom because for a marriage to work both partners have to be fully committed. It is likely that couples who marry as adolescents have had less experience in developing the maturity and social cognitive skills required maintaining a stable marital union than couples who marry as adults (Teti, et al., 1987). Developing these skills as married adolescents may be restricted by the coincidence of socioeconomic and role transitions. Adolescent marriage is associated not only with a higher rate of dissolution of first marriages by with subsequent marriages as well. Teti, et al. found that blacks and white males who married as adolescents appeared to have experienced similarly high levels of marital disruption.

Adolescent marriages are more likely to end in divorce than are marriages that take place when Perceptions of Early Marriage 12 couples are in their twenties or older for both whites and African Americans because younger partners are less likely to be emotionally mature (Strong, et al., 1998). Early marriage is also related to development of self-concept. For girls who married early there is no concept of self-identity to be developed, there is only the transfer of one's

identity to a new family. For example, a Hmong girl goes from becoming a daughter to a daughter-in-law (Walker-Moffat, 1995).

More likely, the living arrangement for a Hmong married couple would be with the husband's family. The wife, regardless of age, is expected to take on multiple roles such as daughter-in-law (taking care of parent and siblings in law), wife (responsibilities towards husband and chores around the house), student (high school education or college education), mother (if there is a child involved), and employee. These many roles can cause a role overload and be straining for these married adolescents. The relevance of this theory is that it holds that individuals are shaped by and react to their environment, at this stage, girl's child wants to mingle and form relationship with opposite sex, at this stage (identity vs. role diffusion) of development parents should education the female child about the impact of early marriage on education and societal value. For this reason, the theory may prove to be a useful tool in this research work because at the stage of early adolescent (12-18 years) are usually want to associate with opposite sex (male). The parent has to be educated about the consequence of early marriage so as not to mislead the child to get married at the early stage of their life.

Conceptual review

This study reviewed the conceptual aspect under different sub-headings

Concept of Early Marriage

Marriage, a legally and socially sanctioned union, usually between a woman and a woman, that is regulated by laws, rules, customs beliefs, and attitudes that prescribe the rights and duties of the partners and accords status to their offspring (if any). The universality of marriage within different societies and cultures is attributed to the many basic social and regulations, division of labor between the sexes, economic production and consumption, and

satisfaction of personal needs for affection, status, and companionship perhaps its strongest function concerns procreation, their education and socialization, and regulation of lines of descent. Through the ages marriages have taken a great number of forms. Usually the future husband gives different kinds of gifts to his future wife's family. It could be money, jewelry, property or something else. The primary reasons for such high rates of child marriage were found to be lack of access to education, economic opportunity, and health services, particularly for girls, alongside severe poverty and weak legal and enforcement mechanism. Early marriage results negatively to the poor academic performances of a girl-child, that early marriage results to school dropout, hinders educational ambition and finally limits the full development of academic potentials of the girl child in that area(Oguejioffor,2020).

In Gusau Zamfara state like many other part of the world inaccessibility, low participation, withdrawal and dropping out of girl children's from school is attributed to many factors of cultural traditions and practices of the parents towards the education of their daughters, prominent among these factors are socio-cultural beliefs, customs, early marriage, pregnancy, insecurity, harassment, employment in domestic markets personal engagement, parental services and other traditions practiced by the parents; and also the female student own decisions to drop - out if school (UNESCO, 2002).

Another contributing factor influencing cultural traditions and practices of the parents on girl-child education is the imitation care movies which still mark the transition from childhood to adulthood to among communities in Sub-sahara Africa Zamfara inclusive Evidently lot of confusion and dilemmas faced by girl - child were created by attending ceremonies more especially when the schedules of such ceremonies overlap with the school calendar and that leads to absenteeism and dropout (UNICEF, 2017).Nigeria accounts for more than one in five out -of -

school children anywhere in the world. Although primary education is officially free and compulsory, only 67 percent of eligible children take up a place in primary school. If short time there is only allow chance, only about 25 percent, that the child would ever return. Studies show that individual and social factors such as education, occupation, customs and norms are strong predictors of variation in age at marriage (Field and Ambrus, 2008; Adjei; 2015; Singh and Vennam, 2016).

Others indicate that there are strong relationships between child marriage, adolescent birth and poor child health outcomes (e.g. child morbidity and mortality). Some also conclude that delaying marriage and child bearing reduces child mortality and improves child health (Phipps, 2014) most studies focus on the determinants and consequences of early marriage in Africa and south Asian countries such as Ghana, Nigeria India. However, there remains a need for research on child marriage in other developing countries. Therefore, this study was aimed to extend provisions research by examining which hold factors shape child marriage and the Influence of child marriage on the timing of pregnancy and child survival in South Asian.

Marriage is often viewed as a religious duty. In Christianity and Islam, marriage is highly recommended for all able- bodied. For instance, religion helps in regulating sexuality. The major denominations of Islam and Christianity forbid pre-marital sex and extra-marital relationship, and therefore often sermonize about marriage as a prescribed way of sexual gratification. Therefore, marriage and related practices are often rationalized with some religious reasons in African countries and Nigeria in particular (Amzat&Razum, 2018).

Religion is a significant factor for social control due to the high value placed on the doctrine and belief of organized religions by adherents (Giddens & Sutton, 2017; Macionis, 2000). FLs can positively harness religious teachings, beliefs, and doctrines to promoting

behavior and practices that hoped beneficial to adolescent girls as they are distinctively positioned as cultural leaders to initiate and lead a call to end violence against children (World Vision, 2008). The problems of misinterpretation of religious text by the faithful, about the “proper” time of marriage for girls, should be addressed using variously available forums and opportunities that exist in routine religious activities. There may be need for intervention projects on the age of marriage in adolescent girls to deepen dialogue with FLs and permit community conversation with focus on parents, religious leaders, traditional leaders, and representatives of adolescent girls, men, youths, and women to curtail risky norms, which usually put the girls and women at a disadvantage (Christian-Aid, 2017).

Girl child education

It is difficult to look into the concept of girl - child education without looking at what education itself is. For this purpose, the researcher found it very vital to briefly look at the concept of education. It is also on the basis of this research that girl-child education is a challenge to the educational programmes and education for all disregarding the gender disparity. Education according to Farrent (1980) is the act or process of acquiring knowledge, skill and competences. Adaobi (2007) define education as the act of acquiring knowledge while Ozigi (1994) as advanced by Shehu (1995) define education as the development of desirable habits skills and attitude which makes an individual a good citizen the importance of the above definition of education to girl-child is that education is a strong instrument for human and societal development. Education provides individuals with the entire are necessary for self actualization and esteem as well as societal growth and development.

The change in desirable behavior and attitudes is empowered using education as a factor. Girl-child needs all the desirable behaviors attitudes, skill, competence and all the knowledge for

empowerment to contribute to national development. Educated girl-child brings about education to the society and education society is developed society when you education a girl you educate whole society.

The girl-child accessibility to education in Nigeria especially in rural communities still remains very low (UNICEF, 2007). Many Nigerian girls no longer have access to education at a particular age due to many factors (Lawal, 2017). The best investment plan any country can make towards its development is in the educating and empowering of its girl child population. In Nigeria today with almost seventy percent of its population living below poverty line many girl-children take to hawking on the streets, forced into early marriage leading to teenage pregnancies thereby lots of this girls end up dropping out of school even before they get to primary six (UNICEF, 2007).

Other barriers hindering girl children enrollment and attendance of school in Nigeria also includes social and cultural vices as well as religious misconceptions (UNICEF, 2015). It is as a result of this that over the years there has been rigorous and continuous debate and research been carried out based on the concerns of girl-child education and many views raised which is, educating a girl-child can either be formal or informal (Okorie, 2007). Formal meaning a structured school programme setting which they obtain the best learning experience in different fields of study while informal involves education given to out of school girls for vocational training and skill enhancement enabling them to stand economically (Abdulkarim, 2014).

According to Iwalaiye (2016) what matters most is that the process of educating a girl child is to be able to make here function effectively and thrive as a member of her society through the knowledge she acquires thereby allowing her to discover who she really is and enable her use her potentials maximally. The ability of any country to maximally use and enjoy

the benefit of its human resources largely depends on education or the lack it, education directly impacts on the output a citizen is able to effectively contribute to his/her nation as every individual both male and female has a quota to bring to the table and if there is no balance from any side causes a strain and hinders national development.

Causes of Early Marriage

Conflicts, Disasters and Emergencies According to Simelton (2012), food insecurity has resulted to the occurrence of hasty marriages, leading to captivity of girls who end up as wives against their would. Emergencies and disasters increase economic pressure on families escalating early and forced marriages. For example flooding along river basins of Nzoia, Tana, Nyando, Galana and Yala as well as Tana River plains in Coast provinces and North Eastern. Additionally, drought and disagreements in Afghanistan have forced farmers to arrange and receive money for early matrimony of their daughters (Adamec, 2005).

Poverty According to Ackerly (2009), in low income backgrounds, girls may be perceived as economic encumbrance. The impression of girls' panorama to earn income as comparatively disadvantaged pushes immature girls out of their home(s) to get married. On a global scale, girls from the needy 20% of households are more likely to be victims of early marriages. Poverty combined with the traditional practice of preference for boys influences parents to take sons to school rather than daughters in circumstances of economic constraints. When a community is faced with high poverty level, young women's education is compromised, leading to early pregnancy and forced marriage.

Gender Inequality Analysis by Cohoon (2010) indicates that girls and women assume lower societal status emanating from cultural and traditional beliefs. Such beliefs suppress girls' capability to participate in equal roles in society. For instance in 10 nations experiencing greatest

incidences of early and forced marriage, 5 contain regulations consenting girls to be married much earlier than boys. Once denied access to formal education, young girls develop into uneducated adults with inadequate tools and resources for future generation of educated women.

Weak Legislature Analysis by Vallillee (2015), depict that early marriages in some countries are widespread, to an extent that prosecutions are rarely brought. While nations have legalized right to marriage, including minimum age and consent, these laws may be applied and few prosecutions brought against law breakers. Consequently marriage is not considered directly in the Convention on the Rights of the Child. Practitioners regard other rights (e.g. health, education, life, development and survival) or the CRC general principles such as interests of the child. To this effect, guidelines for Periodic Reports requiring that, governments must indicate minimum marriage age for girls and boys should be affected.

Traditional and Religious Practices According to Harenskiet al. (2010), it is a common belief in most nations that marriage safeguards against inappropriate and immoral behavior. Wilson (1967) opined that cultural practices among the Luos have led to boys and girls being married of at a tender age in areas where people still follow traditional rules and regulations. The Luos also believe that a girl who has reached puberty and dies before she is married and is not deflowered would remain a malevolent ghost, causing barrenness to all of her female kinsfolk. It is said that the dead would return to reproach the living unmarried girls in visions and in dreams and ask them “why did our fathers and our brothers allow me to go into the grave without tasting the joy of man?” Ogutu (2007). This culture has enhanced early marriage.

Problem of Early Marriage

They are many force or effect that may influence early girl’s marriage in our society. Oguejioffor, (2020) worked on the early marriage and its impact on girl’s education. The aim of

the study is to examine how early marriage affect girl child education . The study adopted descriptive survey design. The respondent for the study consist of 448 teachers. The study revealed that early marriage results negatively to the poor academic performances of a girl-child, that early marriage results to school dropout, hinders educational ambition and finally limits the full development of academic potentials of the girl child in that area. The result revealed that the girl-child is not mature enough to attend to the responsibilities of marriage and education at the same time. Result also showed that for economic reason, some husbands may not allow their wives to complete secondary education before putting them in family way.

The result showed that the girl-child who got married early find it difficult to go back to school for educational pursuit out of shame since her mates have passed that level. Also it revealed that early marriage limits the personality development of the girl-child. The similarity between Oguejioffor and the present study is the research design and the difference between the studies is that the respondent for the study is different.(Field and Ambrus, 2008; Nguyen and Wodon, 2015)suggest that each year of early marriage below the age of 18 can lead to a decrease of 4–6 percentage points in the probability of secondary school ompletion for girls, with, in some cases, an impact of the number of years of early marriage economic impacts of child marriage 14 volume 13, number 3 (fall 2015) on literacy as well.

Importance of Girl-Child Education

It is a well know fact that education has been regarded as an important tool for national development and it is bedrock of all round development. The importance of girl child education cannot be over viewed, female (girl child) who constitute more than half of Nigerian population and are nourishes and guide of our future generations need to be educated in order to discharged their responsibilities appropriately. Education makes a girl child to be better mother a super wife

and responsible member of the society who would contribute immensely to the overall national development. As such the importance of girl child education in our society is greater facing our society.

Benefit of Women Education

Educational is desirable for women as it is for men. Without education can deprived of learning about the rights, privileges duties and would have nothing to protect and support her from injustice and to support her against oppressor. Beside these women education help in alleviating poverty in all sorts and this have the following advantages as up held by Mango (2002).

1. As home makers: Women can by knowledge skills and training received in school enhance the level of living in her home maintaining the clean lines and amenities of the house and facilitate the healthy living of the family with respect to education for the children. She can be equipped enough to handle man home challenges in fact an educated woman would be excellent in the home management.
2. For up-Bringing of children it is the sole responsibility of woman to rise up children with good moral disposition, intellectual and cultural socialization. Reproductive activities relating to children could be done effectively by an educated woman.
3. For Economic Empowerment: Economy is an area where the knowledge acquired by women would enable her to make contribution. In agriculture, women can do better and grow varied crops in domestic gardens and livestock rearing. In art and craft, they partake weaving, lace making, industrial science and could do substantially okay when they are educated. Women employed in the labor force would participate in raising the family income.
4. Girl - child education improves the health of the family: They can participate more

effectively nutrition, water, sanitation and environment in the community. An educated woman has power over her sexual reproductive life and can be able to protect her and others from diseases.

5. Mental empowerment: Today's girls are future wives and mothers. When a woman is trained therefore, the whole family is positively imported, the mental. Empowerment by education destroys foolishness and positively helping to impart the right kind of virtues and skills in the family until a woman is mentally empowered, she would remain a burden on her family and friends. Many families are having problem today just because the wife/mother is not educated and cannot meet the societal and family expectations empowering woman mentality empowers the home and when you educate a man year educate an individual but when you educate woman you educate a nation. This is built on the beliefs on maturing potentials and abilities.

6. Physical empowerment: When young girls are educated and allowed acquiring good certificates, marriage is delayed and child birth is postponed allowing enough time for physical development. This ensures full development of girls' proper pelvic bone, maturity before the task of becoming a wife and mother. Thus, according to Mango (2002), better educated women have fewer and healthier children.

Girl-Child Education in Nigeria

Education is the bedrock on which sustainable development can be achieved. Proper education enables citizens to be actively involved in the growth and development process of their nation contributing meaningfully. Over the years there has been a collective effort on both national and international frontiers to see the total eradication and elimination of gender gaps in education. The benefits of girl-child education to a nation cannot be overemphasized and are

inexhaustible but despite these various efforts through partnerships, policy programmes and incentives, there are still factors that hinders adequate accessibility to education for the Nigerian girl-child which are identified below:

1. Early Marriages: while the issues of early child marriage can affect both boys and girls, in most places across the world it affects the girl child the most (World Bank, 2016). Girls who have no education are three times likely to get married by the age of 18 compared to girls with secondary or higher education (Girls not brides, 2019). Over sixty percent of women between ages 20-24 with no education were married before 18. Most girls in certain parts of Nigeria are given out in marriage once they hit puberty (British Council, 2012). Most parents who don't see the relevance of education often see marriage as the best option for them, while parents who can't afford to bear the educational burden as a result of poverty see marriage as an economic value through the payment of bride price (British Council, 2012), making these girls drop out of school and most often returning is too difficult because of the burden of their new responsibilities.

2. Poverty: In Nigeria with about seventy percent of families living below Poverty lines most girl- children cannot afford the cost of been in school because most times after payment of fees other demands like textbooks, uniforms are unaffordable for them as a result of this most of this girls are sent into the streets to hawk to support their family, or given out as domestic staffs in other homes, or married off to relieve the family of the burden to support them. An estimate of 15 million children in Nigeria work full time and majority of this figure are girls who have to meet certain family need forcing them to drop out of school even before primary six (UNICEF, 2004).

3. Lack of Proper Policy Implementation: Policies no matter how well Formulated and introduced without it been properly implemented it is of little or no importance the major aim of any good policy is its ability to be successfully implemented. In Nigeria we have a lot of beautifully penned down policies as regards girl-child education with many not translated to reality, most at times policies are half way kick-started but never successfully implemented either because of change in governance which leads to lack of continuity or lack of political will cause of little or no profiting for politicians involved, corruption and siphoning of funds meant for these projects leading to no progress whatsoever.

4. Religious Barriers: Certain Religious see western education as a means and form of introducing the western way of life (Garba, 2012). Most parents prefer sending their children to Qur'anic schools rather than formal schools (Ishaq and Ali, 2014). Most religion believe that formal education introduces strange western religion (Akubuilu and Omeje, 2012), moving girls from the respect and values instilled in them. These religious barriers towards girl education can be eradicated if religious leaders stand strongly behind the Girl-child been educated (Lawan, 2017).

5. Security Barriers: Due to the traumatizing insecurity challenges in Nigeria especially in Northern states have hindered a number of girl children from attending schools. Estimating the number of out of schools children to 7million (UNESCO, 2012). Using the example of the kidnapped Chibok girls no exact number of these girls has been determined as many have been forcefully married off, misplaced or separated from their families by this insecurity challenge. Security measures should be taken seriously and given outmost importance to ensure that these children are deprived proper education (Lawan, 2015), coupled with the recent event of missing

girls also in Dapchi this proves a big hindrance to school enrollment and attendance due to insecurity in these areas (Mark, 2018).

Empirical Review of the Literature

Under the empirical review the following were discussed:

Parents ‘Perception and Early Marriage of girl’s child education

Parent views have a very crucial role in girl’s child marriage. Agege, Nwose, and Odjimogho (2018) work on Parental perception of girl-child early marriage amongst the Urhobosin Nigeria, a descriptive cross-sectional survey was adopted, questionnaire that comprised themes was used to obtain data. A total 360 out of 384 samples were drawn from 8-communities within the local governments in the Central senatorial district of Delta State. The percentages of responses from the respondents categorized on the Likert scale groups were determined. The result shows disagreements among respondents’ perception. 60% are yet to acknowledge gender discrimination in the underlying practice of early marriage. 77% admitted that ignorance is a factor. There is also some strong agreement that early marriage was due to unexpected pregnancy. A total of 62.5% of respondents admitted that their daughter married the boys who impregnated them, and all the girls were forced into it by their parents.

Kibret, Mengestie, and Degu, (2014) carried out research on Perceptions and Practices of Early marriage of female child from 2009 to 2013 in Sinane district Northwest Ethiopia, the study was to assess the prevalence of early marriage practice among female child from 2009 to 2013 in Sinane district northwest Ethiopia. Community-based cross sectional study design was

carried out. The data were analyzed using SPSS version 20 statistical software. A total of 802 participants responded for the interviews making the response rate 96.2%. Majority (74.6%) of the respondents were fathers and 151 (18.8%) of household heads were mothers. About 615 (76.7%) respondents wedded their daughters before 18 years of age. Sixty percent of girls married before their 15 years old. The mean marital age was (14.78 \pm 4.1). More than half 473 (59%) of respondents wedded one daughter each and the remaining 288 (35.9%) and 41 (5.1%) parents wedded two and three daughters respectively within the last five years. The prevalence of early marriage practice is high in the study area. Awareness has to be created in the community regarding the legal marital age and the possible devastating consequences of early marriage for the girl, family and the community as a whole.

Ferdous, and Zeba, (2019) worked on Knowledge and Perception of Early Marriage among Adolescent Girls in a Selected Community of Rangpur District, Bangladesh. A descriptive cross sectional study was conducted in a selected community of Rangpur district, Bangladesh where 120 adolescent girls were taken as sample. Data was collected using semi-structured questionnaire through face to face interview and analyzed by SPSS 20.0 and excel spread sheet. The present study reported the average age of the participants was 15.61 \pm 1.79 (mean \pm SD) years. There was a statistically significant ($\chi^2 = 7.8$, $\chi^2 = 4.28$ and $\chi^2 = 5.19$ with $p \leq 0.05$ respectively) association between participant's age, education, marital status and level of knowledge about EM. 42.5% participants had sufficient knowledge and remaining (57.5%) had poor knowledge about EM. There is a need for having adequate knowledge and perception about EM especially its negative consequences among adolescent girls which influencing on the overall development of our country

Cultural and Religion belief and Early Marriage of girl's child education

Mobolaji, Fatusi, & Adedini (2020) investigate Ethnicity, religious affiliation and girl-child marriage: a cross-sectional study of nationally representative sample of female adolescents. Data of 7804 girls aged 15–19 years extracted from the 2013 Nigeria Demographic and Health Survey were used. Ethnic groups were classified into five: major Northern ethnic group (Hausa/Fulani); Northern ethnic minorities; two major Southern ethnic groups (Yoruba and Igbo), and Southern ethnic minorities. The prevalence of girl-child marriage was determined for the five ethnic groups and individually for each ethnic minority group. The findings of the study indicated that Child marriage was higher for the Northern majority ethnic group of Hausa/Fulani (54.8%) compared to the two major Southern ethnic groups (3.0–3.6%) and aggregated Northern ethnic minorities (25.7%) and Southern minorities (5.9%). However, overall, the less known Northern ethnic minority groups of Kambari (74.9%) and Fulfude (73.8%) recorded the highest prevalence. Compared to the major Southern ethnic group of Yoruba, the adjusted hazard ratio (AHR) of child marriage was significantly higher for Northern ethnic minorities (AHR=2.50; 95% C.I.=1.59–3.95) and Northern major ethnicity (AHR=3.67, 95% C.I.=2.33–5.77). No significant difference was recorded among Southern ethnic groups. Girls affiliated to other religions (Muslim and traditionalist) had higher child marriage risks compared to Christians (AHR=2.10; 95% C.I.=1.54–2.86).

Mat, Joof, and Rojas, (2020) worked on the Social and cultural factors perpetuating early marriage in rural Gambia: an exploratory mixed methods study. Socio-Economic status and early marriage of Girl child education. It was based on a mixed-methods design including a cross-sectional household survey with a sample of 181 female adolescents, focus group discussions with 16 male and female parents, and eight key informant interviews with community-based decision makers. Focus group discussions and key informant interviews were transcribed

verbatim and analyzed using thematic content analysis, while survey data were analyzed using Stata. The study finds that ethnicity and the fear that girls may engage in premarital sex are two important factors associated with early marriage in rural Gambia. In addition, lack of meaningful alternatives to marriage including work opportunities in rural areas may also limit the options and resources available to girls, resulting in early wedlock.

Parents' income Status and Early Marriage of girl's child education

Kyari and Ayodele (2014) work on Socio-Economic Effect of Early Marriage in North Western Nigeria, Parents' Religion belief and Early Marriage of girl's child education. The population of this study comprised all the residents of Zaria. A total of one hundred and twenty five (115) questionnaires were distributed to respondents out of which one hundred (100) were duly completed and returned. Therefore, the sample size of the study is one hundred (100). The sampling procedure employed in this study is the simple random and stratified sampling methods. The choice of this technique is informed by the fact that the selection of any of the element of the population of study must be done without bias. The stratified sampling reflects the ease with which different strata of the people are included in the sample survey for properly representation of the survey population. The various strata are men and women, young and old or different religion. Chi-square statistical technique was used for the analysis and the results show clear that there is evidence "early marriage has a negative effect on girl-child education".

Wijayati, Soemanto, and Pamungkasari, (2017) Conducted research work on socio-economic and cultural determinants of early marriage in ngawi, east java: application of precede-proceed model, the researcher used analytical observational study with a case control design. Study subjects consisted of 75 women of reproductive age who got married before 20 years old and 75 women of reproductive age who got married had 20-30 years of age. The dependent

variable was early marriage. The data were collected by a set of questionnaire and analyzed by path analysis model. Result shows that early marriage was positively affected by family belief (b=1.47; 95% CI= 0.44 to 2.50; p=0.005) and culture (b=1.56; 95% CI= 0.54 to 2.58; p=0.003). Early marriage was negatively affected by family income (b=-2.20; 95% CI= -3.18 to -1.21; p<0.001) and positive peers (b=-2.51; 95% CI= -3.58 to -1.44; p<0.001). Family income was affected by paternal education (b=2.24; 95% CI= 0.37 to 4.12; p=0.019) and maternal education (b= 6.53; 95% CI= 4.25 to 8.80; p<0.001). Family belief was affected by paternal education (b= -1.20; 95% CI= -2.10 to -0.30; p= 0.009) and maternal education (b= -1.20; 95% CI= -2.10 to -0.30; p= 0.009). Early marriage is directly affected by family income, family belief, culture, and positive peers.

Lilian, Nancy, Odundo ,AkondoandBoniface (2015)work on Early and Forced Child Marriage on Girls' Education, in Migori County, Kenya: Constraints, Prospects and Policy, The target population were young mothers who ideally should be in school but are out of school. The study targeted 30 women who got married before attaining age of 18years thus falling victims of Early and forced marriage. The study used both primary and secondary data; Key data was derived from field research while secondary data were sourced from books, policy documents, conventions and registration and reports as well as school records. Questionnaires and structured interview schedules were utilized to solicit primary data. Findings revealed that quality education is determinant of perceptions held by parents on practice of early marriage.

Appraisal of Literature Reviewed

In this chapter all the relevant literature regarding the issues of parents' perception on early marriage was reviewed, which examined Bronfenbrenner's Ecological Theory and Erik Erikson's Psychosocial Development Theory. The literature reviewed answer or reason to

parental perception on the issue of girl child education, as some said it was negative, others said it was positive, all these left with no actual result. Besides that, there was no actual research established that the parents' perceived influence on girl child early marriage in Nigeria, specifically in Gusau metropolis Area of Zamfara State. This reasons promoted the researcher to look at the moderator variables such as parent income, religion and cultural believe. Therefore, to give review of broader focus on empirical studies hoped determine to extend to which previous finding would evaluated in relation to this research problem the empirical studies were conducted within and outside Nigeria to give researcher focus on the literature reviewed.

CHAPTER THREE

RESEARCH METHODOLOGY

In this chapter, the researcher presents the methods employed in this study. The following research issues were discussed in this chapter; research design, population of the study, sample and sampling techniques, instrument for data collection, validity of the instrument, reliability of the instrument, procedure for data collection and method of data analysis.

Research Design

The study adopted descriptive survey design. This design is considered appropriate for this study because it enable the researcher to collect information on the parent influence of early marriage on girl child education in Gusau metropolis, Zamfara State, of Nigeria.

Population of the Study

The population of this study comprised of all parents of public primary school pupils in Gusau Metropolis of Zamfara State. The target population for this study comprises parent of all primary six pupils in GusauMetropolis Area of Zamfara State. According Zamfara State Ministry of Education, Primary Schools Census 2020, the total number of primary six pupils in Gusau metropolis is 5,265parents.

Sample and Sampling Technique

The sample size for the study is 360 parents of primary six pupils in Gusau metropolis Zamfara State. According to research advisor (2006) if the population is 5,265, a sample of 360, 12 public schools were visited and pupils were randomly selected, then their parents, respond to

the items on the questionnaire. Zamfara State Ministry of Education, Primary Schools Census 2020, the total number of primary six pupils in Gusau metropolis is 5,265. The researcher made used simple random sampling technique to select (12) primary schools, (30) pupils from each schools ($12 \times 30 = 360$) with the use of ballot system and with the guide of research advisor.

Research Instrument

The research instruments that was used for data collection is a researcher's designed questionnaire titled 'Questionnaire on Parents' perceived Influence of Early Marriage on Girl Child Education' (QPPIEMGCE). The questionnaire consists of two sections: Section A&B. Section A consist of the demographic information of the respondents such as cultural background, parents income and religion of parents. While Section B contained a set of 10 closed ended items designed in line with the research questions raised in the chapter one of the study. The items was structured in a modified four likert scale of Strongly Agree (SA), Agree (A), Disagree(D) and Strongly Disagree (SD).

Validity of the Instrument

Both face and content validity of the instrument were determined by experts in the Educational Research, Measurement and Evaluations and Early Childhood Education from the Department of Early Childhood and Primary Education.

Content validity of the instrument was determined in two phases. During the first phase, three copies of the instrument were given to three experts in Early Childhood Education to make their input. They were requested to help the researcher to improve on the content coverage of the instrument. The topic of the study, purpose of the study with its specific objectives, research questions and hypotheses, hoped attached to the copies of the instruments given to the experts. During the second phase, improved copies of the instrument, which have passed the first phase,

was given to other experts in Educational Research, Measurement and Evaluation to indicate the degree of suitability or relevance of the items of the instrument. Included for the experts' attention were the topic of the study, purpose of the study, research questions and hypotheses. The comments, suggestions and amendments given by the experts were shown to the supervisors for necessary corrections before taking them to the field.

Reliability of the Instrument

The researcher intends to ensure that the instrument tests scores are consistent the researcher subjected the questionnaires titled 'Parent Perception on Early Child Marriage Questionnaire (PPECMQ) to reliability test using parents that was not part of the sample. The reliability of the instrument was tested using test re-test method. Test re-test method in order to get accurate result way. The researcher selected a school that did not participate in the study or the location of the study, 25 copies of the questionnaire was administered to them twice at an interval of 2 weeks, after which Pearson Product Moment Correlation (PPMC) was used to correlate the result and to check the level of significant if the instrument is reliable and could be used to collect data from the respondents and the reliability coefficient of the instrument.0.75

Procedure for Data Collection

Researcher obtained a letter of introduction from the Head of Department of Early Childhood and Primary Education which was taken to sampled schools to able gain access all parents through the classroom teachers this helped to facilitate the smooth administration, interpretation and collection of research instruments. The data collection lasted for two weeks. Research assistants (mostly primary six teachers) obtained on the administration of instrument and employed, to make collection of data easier. The respondents' were assured that all

information supplied would be treated with the utmost confidentiality and that the outcome of the response hoped used for research purpose only.

Method of Data Analysis

The data obtained from respondents (parents) were analyzed using frequency count, percentage and mean for research questions while analysis of variance (ANOVA) was used to analysis hypotheses. And a decision rule was used which was: a mean score of 2.50 and above was considered as positive while a mean score of 2.49 and below considered as negative. For the Hypotheses: If the observed P. Value is less than or equal to 0.05, the hypotheses would be rejected, if the observed P. Value is greater than 0.05, the hypotheses would not be rejected..

CHAPTER FOUR

DATA ANALYSIS AND RESULTS

This chapter is concerned with data analysis and the result of the study. The demographic profile of the respondents was presented and analyzed using frequency count and percentage, research questions were analyzed using frequency counts, percentage and mean while the formulated research hypotheses were tested using Analysis of Variance (ANOVA) and independent samples t-test. The hypotheses were all tested at 0.05 level of significance.

Table 1: Distribution of respondents based on gender

Gender	Frequency	Percentage
Male	118	32.8
Female	242	67.2
Total	360	100.0

Tables 1 show the distribution of respondents based on gender. One hundred and eighteen (118) of the respondents representing 32.8% were male while two hundred and forty-two (242) of the respondents representing 67.2% were female. Apparently, female respondents were more in number than male respondents.

Research Question: What are the parents' perceptions of the influence of early marriage on girl child education in Gasau metropolis, Zamfara State?

Table 2: Parents' perceptions of the influence of early marriage on girl child education in Gasau metropolis, Zamfara State

S/N	Statements	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed	Mean
1	Married girls hardly go to school	299(83.1)	24(6.7)	24(6.7)	13(3.6)	3.69
2	Domestic activities at home prevent married girls from going to school regularly	279(77.5)	32(8.9)	35(9.7)	14(3.9)	3.60
3	The demand of marriage often prevent married girls from completing their education	266(73.9)	28(7.8)	36(10.0)	30(8.3)	3.47
4	Married girls often missed continuous assessment in school	225(62.5)	92(25.6)	33(9.2)	10(2.8)	3.48
5	Married girls don't usually perform well academically	260(72.2)	29(8.1)	48(13.3)	23(6.4)	3.46
6	Married girls often go to school late	276(76.7)	39(10.8)	32(8.9)	13(3.6)	3.61
7	Married girls hardly pay attention in class	210(58.3)	93(25.8)	33(9.2)	24(6.7)	3.36
8	Married girls hardly do and submit assignment as at when due	254(70.6)	47(13.1)	38(10.6)	21(5.8)	3.48
9	Married girls often leave school before closing time	252(70.0)	35(9.7)	59(16.4)	14(3.9)	3.46
10	Married girls don't usually attend morning assembly in school	193(53.6)	112(31.1)	38(10.6)	17(4.7)	3.34
Weighted Mean						3.50
Negative: 1.00 – 2.49				Positive: 2.50 – 4.00		

Table 2 shows parents' perceptions of the influence of early marriage on girl child education in Gasau metropolis, Zamfara State. The respondents strongly agreed with all the statements in the instrument that; married girls hardly go to school (Mean = 3.69), domestic activities at home

prevent married girls from going to school regularly (Mean = 3.60), married girls often go to school late (Mean = 3.61), demand of marriage often prevent married girls from completing their education (Mean = 3.47), they often missed continuous assessment in school (Mean = 3.48), they don't usually perform well academically (Mean = 3.46), Married girls hardly pay attention in class (Mean = 3.36), Married girls hardly do and submit assignment as at when due (Mean = 3.48), Married girls often leave school before closing time (Mean = 3.46), Married girls don't usually attend morning assembly in school (Mean = 3.34). The weighted mean is 3.50 which is a numeric indicator that parents' perception of the influence of early marriage on girl child education was positive.

Research Hypothesis One: There is no significant difference in parents' perception of the influence of early marriage on girl child education based on their incomes

Table 3: Test of difference in parents' perception of the influence of early marriage on girl child education based on parent incomes

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	12.774	2	6.387	1.310	.271
Within Groups	1740.423	357	4.875		
Total	1753.197	359			

Table 3 shows test of difference in parents' perceptions of the influence of early marriage on girl child education based on their incomes. The table revealed F value (2; 357) is 1.310 and P-value of .271. The hypothesis is therefore not rejected in the light of the result since the significant value is greater than 0.05. Therefore, no significant differences exist in the parents' perceptions of the influence of early marriage on girl child education based on their incomes.

Research Hypothesis Two: There is no significant difference in parents' perceptions of the influence of early marriage on girl child education based on cultural background

Table 4: Test of difference in parents' perception of the influence of early marriage on girl child education based on cultural background

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.074	2	.037	.008	.992
Within Groups	1753.123	357	4.911		
Total	1753.197	359			

Table 4 shows test of difference in parents' perception of the influence of early marriage on girl child education based on cultural background. The table revealed F value (2; 357) is .008 and P-value of .992. The hypothesis is therefore not rejected in the light of the result since the significant value is greater than 0.05. Therefore, no significant differences exist in the parents' perceptions of the influence of early marriage on girl child education based on their cultural background.

Research Hypothesis Three: There is no significant difference in parents' perceptions of the influence of early marriage on girl child education based on religious belief

Table 5: Test of difference in parents' perceptions of the influence of early marriage on girl child education based on religious belief

Variable	N	Mean	Std. Deviation	t	df	Sig	Remark
Islam	325	37.46	2.23	.229	358	.819	Not significant
Christianity	25	37.37	2.03				

Table 5 shows difference in parents' perception of the influence of early marriage on girl child education based on religious belief. The table revealed t-test value of .229 at df of 358 and P-value of .819. The hypothesis is therefore not rejected in the light of the result since the significant value is greater than 0.05. Therefore, no significant differences exist in the parents' perceptions of the influence of early marriage on girl child education based on their religious believes.

Discussion of Findings

This study examined parents' perceived influence of early marriage on girl child education in Gusau metropolis, Zamfara State. The research findings for this study are discussed one after the other in this section. The finding of this study revealed that Parents' perception of the influence of early marriage on girl child education was positive in Gusau metropolis, Zamfara State. This is because majority of the respondents of the questionnaires agreed with all the items in the instrument. This is in line with the finding of Ferdous, and Zeba, (2019) who stated that perception about early marriage had positive consequences among adolescent girls

Also the finding revealed that no significant differences exist in parents' perception of the influence of early marriage on girl child education based on parent income inGusau metropolis, Zamfara State. The finding is in line with Lilian, Nancy, Odundo ,Akondo and Boniface (2015) who reported that majority of parents in far north believed that marrying out their girl child improved their economic status against their education.The finding is also in agreement with the finding of Wijayati, Soemanto and Pamungkasari (2017) early marriage is directly affected by family income family positively. However the finding negates the finding of Kyari and Ayodele (2014) who stated that early marriage has a negative effect on family income.

Furthermore, the study revealed that no significant difference exist in the parents' perceptions of the influence of early marriage on girl child education based on cultural background. This is because some parents believed that sending girls to school we make them lose their virginity and while some parents believed that the career of girls ends in kitchen. The finding is in line with the findings of Mat, Joof, and Rojas (2020) who stated that ethnicity and the fear that girls may engage in premarital sex before marriage are the fear of parent towards girl's child education. It is also support the statement of Harenskiet al. (2010), that the common belief in most nations is that marriage safeguards against inappropriate and immoral behavior.

Finally, the study revealed that there was no significant difference in parents' perception of the influence of early marriage on girl child education based on religious belief. This finding is in line with the findings of Mobolaji, Fatusi and Adedin (2020) stated that child marriage was higher in the Northern majority ethnic group irrespective of their religious believes, only that the Muslim had higher child marriage compared to Christian.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATION

This chapter focuses on discussion, conclusion, recommendations, limitation to the study and suggestions for further studies. The purpose of this study was to examine parents' perceived influence of early marriage on girl child education in Gusau metropolis, Zamfara State. Based on the discussion of findings, conclusion were drawn, recommendations were made, limitation to the study and suggestions for further studies were made.

Summary of Findings

The findings of the study revealed that Parents' perception of the influence of early marriage on girl child education was positive.

The study also revealed that there was no significant difference in parents' perception of the influence of early marriage on girl child education based on parent income.

The study also revealed that there was no significant difference in parents' perception of the influence of early marriage on girl child education based on cultural background.

Lastly, the study revealed that there was no significant difference in parents' perception of the influence of early marriage on girl child education based on religious belief.

Conclusion

Conclusion was drawn based on the findings of the study. It was concluded that parents' perception of early marriage on girl child education in Gusau metropolis, Zamfara State is positive, and no significant difference exist in the parents' perceptions of the influence of early marriage on girl child education based on parents' income, cultural background and religious believes.

Recommendations

Based on the findings of the study the following recommendations were made:

It is recommended that government should organized seminar to educate parents and pupils on the effect of early marriage on girl child education

The religion leader should try to curb the causes of early marriage among the young girls by organizing enlightenment program for them.

Parents and education authorities should endeavor to work together so as to eradicate early marriage in order to promote girls' child education.

Government should incorporate girl child education in the curriculum at the primary level of education.

Limitations of the Study

One of the constraints is that it was carried out in Gusau metropolis, Zamfara State. 360 parents of primary six parent sampled out of 5265 in Gusaus Metropolis Zamfara State. The nature of research (Descriptive Survey). It was carried out for a period of two weeks (one day for the training of research assistants). Due to the number of sampled schools it may limit its result generalization. More so, it was conducted in the public primary school level of education in rural area alone.

Suggestion for Further Studies

The following suggestions were made for further research, based on the limitations of the study:

A similar study could be carried out in other area Gusaus Metropolis Zamfara Stateand Nigeria that would examine effect of early marriage and girl child education.

A similar study could investigate that would use different research design and sample size and moderating variables.

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APPENDIX I
KWARA STATE UNIVERSITY, MALETE.
FACULTY OF EDUCATION
DEPARTMENT OF EARLY CHILDHOOD AND PRIMARY EDUCATION
Questionnaire on Parents' Influence of Early Marriage On Girl Child Education'
(QPIEMGCE)

Dear Sir/Ma,

I am a M. Ed. Student from the above mentioned institution carrying out a research on "Parents' Influence of Early Marriage on Girl child education in Gusau Metropolis, Zamfara State". The following information hoped required for research purpose on the above research topic. Kindly give your sincere contributions to address the research questions as every answer given would be treated with utmost confidentiality and be used for the analysis of the data for this research only.

Thanks for your cooperation.

Yours Faithfully,

Mosunmola Tessy A.

SECTION A

DEMOGRAPHIC DATA

Please mark [] in the boxes to answer any of the corresponding questions below.

1. Religion

Islamic () Christianity ()

2 Parent Income

- Upper class () middle class () lower class ()
 3 cultural background
 Yoruba () Igbo () Hausa () Others ()

SECTION B: Kindly respond to all the items in this section by ticking (✓) the column that best suit your views. Choose either of the following for the option you think is appropriate.

Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD)

S/N	ITEMS	SA	A	D	SD
1	Married girls hardly go to school				
2	Domestic activities at home prevent married girls from going to school regularly				
3	The demand of marriage often prevent married girls from completing their education				
4	Married girls often missed continuous assessment in school				
5	Married girls don't usually perform well academically				
6	Married girls often go to school late				
7	Married girls hardly pay attention in class				
8	Married girls hardly do and submit assignment as at when due				
9	Married girls often leave school before closing time				
10	Married girls don't usually attend morning assembly in school				

Appendix II



KWARA STATE UNIVERSITY, MALETE
P.M.B. 1530 Ilorin, Kwara State
DEPARTMENT OF EARLY CHILDHOOD AND PRIMARY EDUCATION

Our Ref: _____ Your Ref: _____ Date: _____

Dear Sir/Ma

LETTER OF INTRODUCTION

The bearer with Matriculation number is a postgraduate student in the Department of Early Childhood and Primary Education, Kwara State University, Maletе. He/she is presently undergoing a research study which will require him/her to collect information from the teachers and pupils in your institution of learning. This is part of his/her requirement for graduation in the University.

Kindly assist him/her in any form. Thanks for your cooperation.

Warm regards

Dr Usman Tunde Saadu
Head of Department

APPENDIX IV

Required Sample Size†

Population Size	Confidence = 95%				Confidence = 99%			
	Margin of Error				Margin of Error			
	5.0%	3.5%	2.5%	1.0%	5.0%	3.5%	2.5%	1.0%
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	48	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
200	132	160	177	196	154	174	186	198
250	152	190	215	244	182	211	229	246
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
1,000	278	440	606	906	399	575	727	943
1,200	291	474	674	1067	427	636	827	1119
1,500	306	515	759	1297	460	712	959	1376
2,000	322	563	869	1655	498	808	1141	1785
2,500	333	597	952	1984	524	879	1288	2173
3,500	346	641	1068	2565	558	977	1510	2890
5,000	357	678	1176	3288	586	1066	1734	3842
7,500	365	710	1275	4211	610	1147	1960	5165
10,000	370	727	1332	4899	622	1193	2098	6239
25,000	378	760	1448	6939	646	1285	2399	9972
50,000	381	772	1491	8056	655	1318	2520	12455
75,000	382	776	1506	8514	658	1330	2563	13583
100,000	383	778	1513	8762	659	1336	2585	14227
250,000	384	782	1527	9248	662	1347	2626	15555
500,000	384	783	1532	9423	663	1350	2640	16055
1,000,000	384	783	1534	9512	663	1352	2647	16317
2,500,000	384	784	1536	9567	663	1353	2651	16478
10,000,000	384	784	1536	9594	663	1354	2653	16560
100,000,000	384	784	1537	9603	663	1354	2654	16584
300,000,000	384	784	1537	9603	663	1354	2654	16586

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