

Traditional and Formal Education in Girl-Child Development in the Niger-Delta, Nigeria

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Abstract

This study investigated the role of traditional and formal education in the holistic development of the girl-child in the Niger Delta Region of Nigeria. Both quantitative and qualitative design were used for the study. The study population comprised 505, 3567 girl-child within the upper basic educational level in public secondary schools in the region. A sample of 1,800 girl-child was taken from six states using stratified random sampling technique. Two instruments used for the study comprised a researcher-designed 60 item questionnaire titled "Traditional and Formal Education of the Girl-child Questionnaire (TFEQ)" and a "Focus Group Discussion Guide (FGDG)". To establish the reliability of the instrument, Cronbach Alpha Analysis was used to obtain 0.74 reliability index and data were analysed using descriptive analysis and independent t-test. From the results obtained, it was discovered that formal education contributes more towards the intellectual and political development of the girl-child, while traditional education contributes more to moral development of the girl-child. It was concluded that even though the girl-child is exposed to both traditional and formal education, traditional education contributes more to her holistic development. It was therefore recommended that the traditional institutions, schools and other educational establishments should collaborate to ensure the reinvigoration of the present educational system to ensure the inculcation of wholesome values in the girl-child in the region to make her a fully functional being.

Key words: *Traditional Education, Formal Education, Home, School, Girl-child and Holistic development,*

Introduction

Traditional education as used in this research is indigenous education, which is the system of education that was practised before the emergence of Western or formal education. Jekenyinfa (2008) described it as a kind of informal education in which all the members of the community are involved. It is the kind of education given at home. In Nigeria, the traditional education system is life-long in nature and it aims at equipping individuals with

the necessary skills and attitudes that would help them function effectively in the society (Kosemani, 2002).

The traditional system of education was integrative in the sense that it ensured the combination of physical training with character building and manual activity with intellectual training. The traditional system of education uses four basic processes. These are indoctrination, imitation, training and initiation (Kosemani, 2002).

However, as observed by Fafunwa (2004), As such, development of the girl-child was assessed under intellectual, moral, political, healthcare, socio-cultural and vocational skills development. The girl-child like every other, has a right to education. In addition, the gap created by formal education in the life of the girl-child could adequately be filled by traditional education through its various agents like parents, peers, community leaders, religious organizations etc. This is evidenced by the fact that some prominent areas of laxities noticed are those that have their bearings from the home.

Statement of the Problem

Before the advent of formal education, the girl-child was trained traditionally by parents especially the mothers. They were trained in housekeeping, farming, trading, fishing and other vocations, very early in life. They were taught hygiene and moral conduct. They were trained to perform the motherly roles, should incase the mothers were not at home. Infact it was believed that the place of the girl-child was in the kitchen, and that formal education of a girl-child was a waste of resources, since she would be married out. The family therefore preferred to formally educate the boy-child rather than the girl-child. However, with the introduction of formal education gender equality and other awareness programmes, the girl-child has now been given access to formal education. With these parents now seem to abandon the girl-child to more of formal education to the detriment of traditional education. Consequently, some girl-child are deficient in moral conduct, basic housekeeping skills, child care skills, different vocation among others, so that the girl-child does not have a balanced or holistic education.

Purpose of the Study

The specific objectives are the following:

1. To examine the difference between traditional and formal education in the intellectual development of the girl-child.
2. To determine the difference between traditional and formal education in the moral development of the girl-child.
3. To establish the difference between traditional and formal education in the political development of the girl-child.
4. To ascertain the difference between traditional and formal education in the health-care development of the girl-child.
5. To evaluate the difference between traditional and formal education in the socio-cultural development of the girl-child.
6. To examine the difference between traditional and formal education in the vocational development of the girl-child.

Research Questions

1. What is the difference between traditional and formal education in the intellectual development of the girl-child?
2. What is the difference between traditional and formal education in the moral development of the girl-child?
3. What is the difference between traditional and formal education in the political development of the girl-child?
4. What difference exists between traditional and formal education in the health-care development of the girl-child's?
5. What is the difference between traditional and formal education in the socio-cultural development of the girl-child?
6. What is the difference between traditional and formal education in the vocational development of the girl-child?

Null Hypotheses

1. There is no significant difference between traditional and formal education in the intellectual development of the girl-child.

2. There is no significant difference between traditional and formal education in the moral development of the girl-child.
3. There is no significant difference between traditional and formal education in the political development of the girl-child.
4. There is no significant difference between traditional and formal education in the health-care development of the girl-child.
5. There is no significant difference between traditional and formal education in the socio-cultural development of the girl-child.
6. There is no significant difference between traditional and formal education in the vocational development of the girl-child.

Literature Review

The Human Capital Theory by Psacharopoulos and Modernization Theory by Inkles and Smith (1974) were used as backup for the study.

The concept of human capital is drawn from economic theories of capital and investment which was initially centred on the investment on machines, factories and buildings to generate income through the production of goods and services. The human capital theory is a replicate of human resource development theory which emphasizes the investment in the training and development of the human resources. Psacharopoulos (1987) emphasized human development based on Adams Smith's view expressed in his "wealth of nations" that man educated at the expense of much labour and time may be compared to one of those expensive machines. Modernization theory simply states that development comes through education because education inculcates modern values, beliefs and behaviours on the educated members of the population. Modernisation also makes people to be participative, men and women who take an interest in public affairs.

These theories are of great relevance to this study because the girl-child has the right to be equipped through education so that she could become a productive member of the society. Simah (2008) also pointed out in their study that in traditional education, girls are taught respect for elders, dress code and discipline among others. All of which are attributes that are sufficient to build up the girl-child morally. On political development, Simah (2008) concludes that formal education prepares the girl-child for a better political life than does the

traditional education. In the traditional education setting opportunities are limited and upward mobility in the local polity is inhibited.

On Health-care development, Kingdom (2002) conclude that formal education for women helps improve health-care. In support of the forgoing, are research findings on education of girl-child and health in Herz and Sperling (2004). One of these studies is a study carried out in Zambia by Vandemoortele and Delamonica (2000). The findings of the study showed AIDS spread twice as fast among uneducated girls. Also reported is the result of the study by De Walque (2004) in Uganda. The finding showed that children with secondary education are three times less likely than those with no education to be HIV positive.

The results of these studies revealed that both forms of education serve to foster holistic development of the girl-child. However, it was observed that there is no study specifically on development holistically through the complementary roles of traditional and formal education in the girl-child as carried out in the Niger Delta region of Nigeria. In addition, most studies on the girl-child do not investigate into the variables under consideration. This has created a gap which this study strived to fill.

Methodology

The area of this study was Niger-Delta Region of Nigeria. This area comprises nine states: Ondo, Akwa Ibom, Bayelsa, Cross River, Delta, Edo, Imo, Abia and Rivers States. The Niger Delta Region of Nigeria was chosen as the study area because in this region, the girl-child are usually not raised on the same platform as boy-child. The study adopted both the quantitative and qualitative research designs. The quantitative method was through causal comparative (ex-post facto) design and qualitative method was through Focus Group Discussion. The ex-post facto design was considered suitable for this study because the study is an after the fact or after- event study (Gay, 1996). The population of this study comprised 50, 5367 girl-child in upper basic education level in public secondary schools in the nine states of Niger-Delta Region of Nigeria (Niger-Delta State Ministries of Education, 2014). The study adopted the multistage random sampling approach. Six (6) states were selected using simple random sampling. The selected states included Akwa Ibom, Abia, Edo, Delta Cross Rivers and Rivers States. Three secondary schools were selected using simple random sampling technique from each of the six states and since each state has three Senatorial District, a School was randomly selected from each of the Senatorial Districts of each of the

selected States. Hence, 300 girl children, 100 per school were randomly selected from each of the six states and the sample size added up to 1800.

Two instruments were used for the study, one for quantitative and the other for qualitative. Quantitative data were collected through a 60 item researcher - constructed, structured questionnaire “Traditional and Formal Education in Girl child Development Questionnaire (TFEDGQ). The TFEDG questionnaire had six subsections with each Section measuring one index of educational development which comprised intellectual, moral, political, health care, socio-cultural and vocational development. Each sub section had 10 items, the first five measured formal education and the last 5 traditional education. One item under each sub- variable of educational development variable was negatively- worded thus giving a total of 6 negatively and 54 positively- worded items all measured in a 4 – point Scale. The researcher also conducted Focus Groups Discussion in three States (Akwa Ibom, Rivers and Abia States). One school was selected from each State. The Focus Group Discussion guide contained-14 open-ended questions which also focused on the six variables of girl child educational development. A total of Thirty (30) students participated in the Focus Group Discussion.

The two research instruments were validated by expert in Measurement and Evaluation. The reliability of the instrument was obtained using Cronbach’s Alpha Statistics. The overall reliability coefficient of 0.74 was obtained for TFED-GDQ. Data was collected with the help of six research assistants. Descriptive statistics (mean and standard deviation) were used to answer research questions while related t-test was used to test the six formulated null hypotheses at the 0.05 level of significance. Frequency counts and simple percentages were used to analyse the Data from Focus Group Discussion.

RESULTS

Research Question 1: What difference exists between traditional and formal education in the intellectual development of the girl-child?

Hypothesis 1: There is no significant difference between traditional and formal education in the intellectual development of the girl- child in Niger Delta Region of Nigeria.

Table 1: t- test Analysis of the difference between Traditional and Formal Education in the Intellectual Development of the Girl Child in Niger- Delta Nigeria.

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	18.57	2.08	9.37	60.74*	1.96	*significant
Traditional Education	13.20	3.59				

=1800, df = 1799 *p<0.05, significantly different at 5%.

The results presented in Table 1 shows that the mean obtained for formal education (18.57) is greater than that of traditional education which is 13.32. Hence, there is a difference between traditional and formal education in the intellectual development of the girl- child in Niger Delta Region of Nigeria in favour of formal education. On the focus group discussion 80 percent, 74 percent and 85 percent of the participants from Rivers, Akwa Ibom and Abia States respectively said that they learn these intellectual skills mostly in school. The remaining 20 percent, 26 percent and 15 percent said that their parent taught them. This result agrees with the one obtained quantitatively through questionnaire which was also in favour of formal education.

The result in Table 1, also shows that the calculated t(60.74) is greater than the critical t(1.96) with 1799 degrees of freedom at the 0.05 level of significance(p<0.05). Therefore, the null hypothesis is rejected and hence there is a significant difference between traditional and formal education in the intellectual development of the girl- child in Niger Delta Region of Nigeria.

Research Question 2: What difference exists between traditional and formal education in the moral development of the girl- child in Niger Delta Region of Nigeria?

Hypothesis 2: There is no significant difference between traditional and formal education in the moral development of the girl- child in Niger Delta Region of Nigeria.

Table 2: *t- test Analysis of the difference between Traditional and Formal Education in the Moral Development of the Girl child in Niger- Delta Region of Nigeria.*

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	14.46	3.25	0.68	-6.44*	1.96	*significant
Traditional Education	15.14	3.37				

n =1800, df = 1799 , *p<0.05, significantly different at 5%.

As shown in Table 2, the level of agreement of the impact of traditional education on moral development is higher than that of formal education (15.14 versus 14.46 respectively). This means that traditional education contributes more to the girl-child moral development than formal education. Also, data from focus group discussion showed that from Akwa Ibom State, 75 percent learnt moral skills from their parents while 25 percent said they were taught in school. For Abia State, it was 80 percent for traditional education and 20 percent for formal education. Result obtained for Rivers states was 69 percent traditional and 31 percent formal education respectively. These results indicate that most of the participants learnt morals at home than in school.

The result in Table 2 also shows that calculated t (6.44) is greater than the t critical (1.96) at the 0.05 level of significance with 1799 degrees of freedom. Hence, the null hypothesis is rejected and it is concluded that there is a significant difference between traditional and formal education in the moral development of the girl-child in Niger Delta Region of Nigeria in favour of traditional education.

Research Question 3: What difference exists between traditional and formal education in the political development of the Girl- Child in Niger Delta Region of Nigeria?

Hypothesis 3 : There is no significant difference in between traditional and formal education in the political development of the girl-child in Niger Delta Region of Nigeria.

Table 3: *t- test Analysis of the difference between Traditional and Formal Education in the Political Development of the Girl-Child in Niger- Delta Region of Nigeria.*

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	15.64	3.37	2.01	17.43	1.96	*significant
Traditional Education	13.63	4.59				

$n=1800$, $df = 1799$ * $p<0.05$, significantly different at 5%.

Result in Table 3 showed that the mean of 15.64 and 13.63 were obtained for formal and traditional education. This result reveals that formal education has a greater contribution to the political development of the girls' child in Niger Delta Region of Nigeria than traditional education respectively. Therefore, difference exists in the contribution of formal and traditional education in the holistic political development of the girl-child in Niger Delta.

The outcome of the Focus Group discussion in Akwa Ibom, Abia and Rivers states revealed that the respondents' political awareness and participation were mainly in school with respective percentages of 95 percent, 92 percent and 85 percent acquiring it through formal education.

As summarized in Table 3, the calculated t-value of 17.43 h is greater than the critical value of .t (1.96) at the 0.05 level of significance with 1799 degrees of freedom. Hence, the null hypothesis stated is rejected. Therefore, there is a significant difference between traditional and formal education in the political development of the girl- child in Niger Delta Region of Nigeria.

Research Question 4: What difference exists between traditional and formal education in the health-care development of the girl- child in Niger Delta Region of Nigeria?

Hypothesis 4 : There is no significant difference between traditional and formal education in the health-care development of the girl- child in Niger Delta Region of Nigeria.

Table 4: *t- test Analysis of the difference between Traditional and Formal Education in the Health-Care Development of the Girl-Child in Niger- Delta Region of Nigeria.*

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	15.05	4.18	0.16	-1.52	1.96	Not significant
Traditional Education	15.21	4.06				

n =1800, df = 1799, p>0.05, NS= not significantly different at 5%.

The result in Table 4 shows that the mean obtained for traditional education (15.21) on health care of the girl child is higher than that of the formal education (15.05). Although, they agree on the average to both types of education, the magnitude of their agreement is higher for traditional education than formal education. This indicates a difference between formal and traditional education in the health care development of the girl child in favour of traditional education. The analysis of the focus group discussion also showed that 68 percent, 62 percent and 75 percent of the participants selected from Abia, Akwa Ibom and Rivers States had a good knowledge about hygiene. Of these participants who have good knowledge about hygiene, 55 percent of the participants from Abia State said they were taught at home while 45 percent said they were taught in school. In Akwa Ibom and Rivers States, 53 percent

and 51 percent learnt it through formal education while 47 percent and 49 percent learnt them at home respectively. Hence, the percentages of participants who learnt these skills in school and at home or in communities were almost the same.

For the health care development of the girl child, the calculated value of t (1.52) is less than the critical value of t (1.96) at the 0.05 level of significance with 1799 degrees of freedom. The null hypothesis is therefore retained. Hence, there is no significant difference between traditional and formal education in the health care development of the girl-child in the Niger Delta Region of Nigeria.

Research Question 5: What difference exists between traditional and formal education in the socio-cultural development of the girl-child in Niger Delta Region of Nigeria?

Hypothesis 5 : There is no significant difference between traditional and formal education in the socio-cultural development of the girl-child in Niger Delta Region of Nigeria.

Table 5: *t- test Analysis of the difference between Traditional and Formal Education in the Socio – Cultural Development of the Girl-Child in Niger Delta- Region of Nigeria.*

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	13.51	4.17	0.73	-8.71*	1.96	*significant
Traditional Education	14.24	3.43				

$n = 1800$, $df = 1799$, * $p < 0.05$, not significantly different at 5%.

Based on the result summarized in Table 5, traditional education had a greater impact on the socio- cultural development of the child than formal education.

The result in Table 5 shows that the calculated value of t (8.71) is greater than the tabulated value of t (1.96) at the 0.05 level of significance with 1799 degrees of freedom. Therefore, the null hypothesis is rejected and it is concluded that there is a significant difference between traditional and formal education in the socio-cultural development of the girl-child in Niger Delta Region of Nigeria in favour of traditional education. Results of focus group discussion held in Akwa Ibom State revealed that only 5 percent of the participants could understand at least one indigenous language other than their mothers tongues. The percentage obtained in Abia and Rivers States were 8 percent and 4 percent respectively. Ten percent (10 percent) of the participants from Abia States have participated

in acting drama, 75 percent have participated in singing of local songs and 48 percent have performed local dance before. The percentages obtained in Akwa Ibom State were 72 percent, 35 percent, 52percent and 79 percent, 55 percent and 47 percent for River States respectively. Sixty one percent (61 percent) of Akwa Ibom State participants said they were taught at home and through interaction with other members of their community while 39 percent said that they were taught in school. The results obtained in Abia and Rivers States were 53 percent and 49 percent for traditional and 47 percent and 51percent for formal respectively.

Research Question 6: What difference exists between traditional and formal education in the vocational development of the girl-child in Niger Delta Region of Nigeria.

Hypothesis 6: There is no significant difference between traditional and formal education in the vocational development of the girl – child in Niger Delta Region of Nigeria.

Table 6: *t- test Analysis of the difference between Traditional and Formal Education in Vocational Development of the Girl-Child in Niger – Delta Region of Nigeria.*

Type of Education	\bar{X}	SD	Mean Difference	t- calc.	t- critical	Decision
Formal Education	13.77	4.31	0.73	9.18	1.96	*Significant
Traditional Education	14.75	3.43				

n =1800, df = 1799, * p<0.05, significantly different at 5%.

The result from Table 6 shows a difference between formal and traditional education in vocational development of the girl child in Niger delta region of Nigeria in favour of traditional education. From the focus group discussion, 45 percent of the participants in the focus group discussion conducted in Rivers State claimed that they know how to plant vegetables, 4 percent can make pot while 25 percent can make beads but for Akwa Ibom State, the percentages were 43 percent, 7 percent and 15 percent while that of Abia State were 65 percent, 10 percent and 12 percent respectively. Majority of the participants in Abia and Rivers State said that they learnt these skills at home or in the community (60 percent, 72 percent and 78 percent of the participants from Abia, Rivers and Akwa Ibom States supported traditional education) while 40 percent, 38 percent and 22 percent of the participants from Abia, Rivers and Akwa Ibom States said they were taught in school.

The result in Table 6 further shows that the t calculated (9.18) is greater than the tabulated (1.96) with 1799 degrees of freedom at the 0.05 level of significance. Hence, the null hypothesis is rejected. Therefore, there is significant difference between traditional and formal education in the vocational development of the girl – child in Niger Delta Region of Nigeria in favour of traditional education.

Discussion of Findings

Traditional and Formal Education in the Intellectual Development of the Girl-child

The result of data analysis in hypothesis one indicates, that there is a significant difference between traditional and formal education in the intellectual development of the girl-child in Niger Delta Region in favour of formal education. This result is so perhaps intellectual skills such as reading, writing, speaking, and calculating are usually more emphasized in school than home as this finding corroborates that of Hattis (2009) who observed that the school has the strongest effect on students' intellectual development with traditional education only having a modest effect.

This finding is also in line with that of Fant (2008), who found out that formal education had positive and significant effect on girls' educational attainments. In addition, this supports the result of the study by Ezeliora and Ezeokana (2010), who found out in their study that the home which should provide the girl-child the good environment for developing intellectual skills such as scientific skills has become an obstacle to the girl-child's scientific development through a continuum of parental attitudes and traditional practices that seem to hamper the girl-child's acquisition of the basic intellectual skills. This is also in agreement with the researcher's earlier observation, that the formal system of education seems to offer more of intellectual skills development as it tends to build on the existing block work established in the traditional system of education. In other words, formal education will help the girl-child to read, write, count, speak well in public, solve mathematical problems and perform other intellectual skills earlier and better when compared to traditional education.

Traditional and Formal Education in the Moral Development of the Girl-child

The result of answering research question and testing hypothesis two, and focus group discussion indicates a positive and significant difference in the traditional and formal education in the moral development of the girl-child in favour of traditional education. This

finding is in line with earlier assertion by Simah (2008) that traditional education of the girl-child served the purpose of preparing the girl-child to take her place as a women in the community and that in traditional education, the girl-child is taught respect for elders, dress code and other moral attributes.

By implication, therefore, the home plays a more impacting influence on the moral development of the girl child. This finding is supported by the view of others researcher like Oladipo (2009). However, the school also help to sharpen and perhaps build on what they already learn from the home. Hence, the girl child learns how to greet people, keep rules and regulations participate in team work in the community, show respect to elders, has fear of God and avoid immoral act and societally unacceptable behaviour.

Traditional and Formal Education in the Political Development of the Girl-child

The result of the analysis also confirms that there is a significant difference between traditional and formal education in the political development of the girl child in Nigeria in favour of formal education. This result could be so because political education is usually not always emphasized at home as many parents view Nigerian politics as dirty and risky. This observed difference can also be so because in school students are taught how to vote, participate in public affairs, how to be responsible in the society but often times at home, this is not usually emphasized.

This finding agrees with that of Agboola (1987) who investigated the political socialization of Nigerian school children at different levels of education, Agboola (1987) found that formal education has more significant influence on the political development of children. The results of the analysis further strengthen the reports of Offorma (2008) who said that formal education prepares the girl-child politically and otherwise, for a better political life because in the school, she is taught about politics theoretically in the class and she practices it by accepting responsibilities, choosing of prefects and discusses issues that affect their general well-being.

Traditional and Formal Education in the Health Care Development of the Girl-child

The result, of the analysis shows there is no significant difference in the traditional and formal education in the healthcare development of the girl child. This result clearly shows that health care knowledge such as the essence of hygiene, care for babies, environment

cleaning, use of first aid box are taught at home and at school. In school for instance, students are taught hygiene practice and other forms of health knowledge in integrated science and health education. Also at home, children can also learn these skills from their parents.

This result also agrees with that of other studies (Mulubirhan and Abera, 2014). These studies conclude that health knowledge and training can be acquired through media other than the organized school lessons and conscious home training. In the Niger Delta region, the girl-child is put through the basics of personal hygiene by the mother who practically teaches her how to keep her body, babies and household neat and tidy. This is further complemented by the school who exposes her to the modern ways of disease prevention and measures to adopt in case of contraction. Perhaps this is why there is no remarkable difference in the health-care development of the girl-child through traditional and formal settings.

Traditional and Formal Education in the Socio-Cultural Development of the Girl-child

The result showed that though both system of education help the girl-child to develop socio-culturally, traditional education had greater impact in this aspect. This result is not surprising, as Simah (2008) concludes on the effect of formal education on the traditional education of the girl-child, that traditional education of the girl-child serves the purpose of preparing her to take her place as a woman in the community. In this regard, Fafunwa (2004) had earlier pointed out that traditional education aims at producing a child that is honest, respectful, skilled, co-operative and conforming to social order of the day. This is true because it is at the home that the girl-child is taught how to behave and relate with people, about cultural heritage, traditions, norms, beliefs and values of his community among others. The teacher at the school may not be able to do this as he/she may not be an immediate member of that community and as such may not share the same culture, norms, belief and retinues of that community.

However, what the girl-child learns at home is what she exhibits outside and this will show in the way she dresses, the languages she speaks, in addition to others. Therefore if any parent and community members can educate the girl-child as expected she will be able to dress decently, learn our local languages and local dances and songs, and infact the culture of her community and able to transmit the same to her children.

Traditional and Formal Education in the Vocational Development of the Girl-child

For vocational development, the result reveals that traditional education had a greater impact on the vocational development of the child than formal education. The possible explanation for this result could be due to the fact that girl- children are taught early in life to practice some vocations like trading, farming, sewing, fishing and home keeping at home. This finding agrees with that of other studies like Agboola (1987) and Hattie (2009) who observed that the home and communities exert more influence on the vocational development of the child than school.

This finding seems to negate the results of a study carried out by Ekesionye and Ukolo (2010) as reported in Ajuzie, Okoye and Mohammed (2012) on assessment of the influence of education on women empowerment: implications for National development. From the findings of their study it was noted that if women are exposed to formal education, they will develop better skills for these vocational activities. Invariably, if the girl child is exposed to formal education. She will acquire vocational skill and those ones already acquired from the home in form of traditional education will be better developed for optimal use. Also in consonance with these findings, this point to one fact that if the girl-child is exposed to local arts and crafts, she will be opportuned to acquire vocational skills such as painting, sustainable business, making of local cloths, operate computers and develop her talents. Also, even the ones already acquired from the home will be better developed for optimal use for herself, family to the society at large in the formal setting. These entirely agree with the tenets of the Human Capital Theory but derails from the Modernization theoretical framework of this study.

Conclusion

It can safely be concluded that the girl-child in the Niger Delta region of Nigeria is exposed to both the formal and the traditional types of education. However while traditional education initiates most aspects of the girl-child development, formal education builds on the laid foundation. In effect, the home and community from where a child comes from contributes much toward her/his conduct/character/disciplined or undisciplined behaviour. Formal education helps in the regard by augmenting what had been established at home.

Recommendations

Based on the findings of the study the following steps should be taken to further enhance the holistic development of the girl-child:

1. The federal and state ministries of education should endeavour to evolve a curriculum that encompasses both traditional and formal systems. In both set-ups the girl-children should be practically exposed to health-care, socio-cultural and moral training.
2. The school managers, particularly the principals, should introduce practical training in vocational skills, civic education, moral education hygiene classes to students in their daily lessons. They could also organize periodic competitive exercises and award winning outings on craftwork, hygiene and dress code for students when winners are duly rewarded.

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