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UNIVERSITY FOR DEVELOPMENT STUDIES,
TAMALE

PROMOTING GENDER EQUALITY IN BASIC
EDUCATION THROUGH COMMUNITY
PARTICIPATION IN THE KPANDAI DISTRICT OF THE
NORTHERN REGION OF GHANA

UNIVERSITY FOR DEVELOPMENT STUDIES



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DISTRICT OF THE NORTHERN REGION OF GHANA

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THE REQUIREMENTS FOR THE AWARD OF MASTER OF
PHILOSOPHY DEGREE IN SOCIAL ADMINISTRATION.

APRIL, 2019

UNIVERSITY FOR DEVELOPMENT STUDIES



DECLARATION

Student

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

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Supervisor

I hereby declare that the preparation and presentation of the thesis was supervised in accordance with the guidelines on supervision of thesis laid down by the University for Development Studies

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ABSTRACT

Gender equality in education is a key to reducing vulnerability to economic, social and environmental dislocation. As a result, promoting gender equality in basic education through community participation is a widely acknowledged intervention in both developed and developing countries. The main objective of the study was to assess the extent to which community participation promotes gender equality in basic education in the Kpandai District in the Northern Region of Ghana. Social cognitive theory of gender development and differentiation and community coalition action theory anchored the study. A cross-sectional research design was adopted. Questionnaires and semi-structured interview schedules were used to solicit data from 324 respondents. The study revealed among other things that; as part of communities efforts in ensuring gender equality in basic schools, the community members have established one JSS block each in two of the studied communities to relief children especially the girls from traveling long-distance to schools, provided toilets for boys and girls in some of the basic schools, provided bicycles for some boys and girls who have to travel long-distance to school. Two major challenges which thwarted their efforts were financial and gender based cultural practices. It was concluded that, even though much has been done in promoting gender equality in basic schools, there are still more room for improvement. The study recommended that, community leaders in collaboration with government and NGOs should design neutral policies and embark on conduct consistent sensitization on the need to reduce gender norms and roles that impede girls' participation in basic schools.



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DEDICATION

In memory of my late parents, Choro Torni and Munton Choro who did not live to see me come this far.

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LIST OF ABBREVIATIONS

ACEA	Audiovisual and Culture Executive Agency
APA	American Psychology Association
CAMFED	Campaign for Female Education
CBO	Community Based Organizations
CCAT	Community Coalition Action Theory
CRL	Community and Religious Leaders
DA	District Assembly
DEO	District Education Office
DEOCs	District Education Oversight Committees
DESP	District Education Strategic Plan
EFA	Education For All
EGOCSA	East Gonja Civil Society Association
EMIS	Education Management Information System
GDP	Gross Domestic Product
GES	Ghana Education Service
GER	Gross Enrollment Rate
GPI	Gender Parity Index
GSS	Ghana Statistical Service
JHS	Junior High School
LI	Legislative Instrument
MoE	Ministry of Education
MDGs	Millennium Development Goals
NEA	National Education Association



NGOs	Non-Governmental Organizations
OECD	Organization for Economic Cooperation and Development
PS	Primary Six
P5	Primary Five
PTAs	Parent/Teacher/Associations
SBM	School Based Management
SEDL	Southwest Educational Development Laboratory
SDGs	Sustainable Development Goals
SMCs	School Management Committees
SPSS	Statistical Product for Service Solution
UNESCO	United Nations Educational Scientific and Cultural Organizations
UNGEI	United Nations Girls Education Initiative
UNICEF	United Nations International Children's Emergency Fund
UN	United Nations
USAID	United States Agency for International Development



CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

According to Pailwar and Mahajan (2005), education increases the capacity of people to realise their vision of society into operational realities, it enables them to become self-motivating agents of social change, serving the best interests of the community. They further noted that improved access to basic education yields tangible benefits by developing the skills of the people. For this reason, they are also of the view that, educating both boys and girls is considered the primary agent of transformation towards sustainable development of every nation. Ajala and Alonge (2013) also posit that, adequate investments in education facilitate the achievement of most other development goals and increase the probability that progress will be sustained.

A report by United Nations Girls' Education Initiative (UNGEI, 2011) disclosed that, gender equality in education is a key to reducing vulnerability to economic, social and environmental dislocation and to developing more resilient systems, through building awareness, understanding, skills and capacity of human society. Bowles and Gintis (2011) emphasize that education is universally acknowledged to benefit individuals and promote national development, and educating females and males produces similar increases in their subsequent earnings and expands future opportunities.



A report by United Nations Educational Scientific and Cultural Organizations (UNESCO 2013) explained that without equitable access in education, countries cannot expect to gain innovation and skill to tackle poverty. The report further noted that if access to education is not equitable, nations may lose perspective and effective influence on eradicating poverty.

Jha, Bakshi, & Faria (2012) reported that the issue of gender equality in education had been extensively documented as investment that offered the greatest overall returns for economic development. However national policies often did not reflect this insight. It is in view of such an assessment that the Dakar Declaration on Education for All (EFA) in 2000, as well as the Millennium Declaration, called upon national governments and the international community to pursue more focused action and set concrete targets and a time frame for achieving the goal of gender equality in basic education. This goal received a new direction through the global vision that evolved during the World Conference on Education for All, held in Jomtien in 1990. The conference made it clear that Education for All means educating both boys and girls and that treating both sexes equally and narrowing the gender gap is a matter of justice and equality (Jha, Bakshi, & Faria, 2012).

In the study of UNESCO (2013) reported that, the discussion at the Global Thematic Consultation on Education meeting in 2012 at Dakar continued the conversation on emerging priorities and goals. Emerging principles for a post-2015 education agenda were endorsed at the meeting again, and it was noted that there is still a long road to travel in fulfilling the commitments made in the EFA



goals and the Millennium Declaration in 2000, despite unprecedented progress in education.

Naidoo (2014) opined that since the Jomtien World Conference on Education in 1990 and recently post-2015 education agenda thus Sustainable Development Goals (SDGs), there has been considerable progress in getting both boys and girls into school, and reducing the number of non-literate adults. Yet there are still about 131 million children of primary and lower secondary school age who are out of school and about 755 million non-literate adults in the world (Naidoo, 2014).

Addressing gender inequality is a crucial aspect of any development work, particularly with regards to basic education (Action Aid Ghana, 2009). The report further indicated that, equal access to education is the foundation for all other development goals.

In recognizing the importance of gender equality in basic education, many governments have taken several measures to increase the participation of boys and girls at all levels of education and to reduce the gender gap through extensive programmes and policies. However, it has not been easy to realize gender equality in education at the national and local level in many countries (Jha, Bakshi, & Faria, 2012).

Unterhalter (2012) opines that although statistics on rising numbers of girls and boys enrolling in school and the improvements in attainment by many girls suggest large steps towards equality. However, globally, it is again estimated that



about 33 million children of primary school age are out of school, of which 56 percent are girls (United Nations, 2015).

The Education For All (EFA) goal 5 and now SDGs goal 4, demands gender parity and equality in primary and secondary education. Jha, Bakshi and Faria (2012) explain that in those countries where these have not been achieved, girls remain more likely to be disadvantaged. However, in a significant number of countries, particularly in secondary education, it is boys who fare relatively poorly, with respect to enrolment, attainment, and learning achievement. The authors maintain that trend of boys lagging behind girls in terms of completion as well as learning achievement rates had been clearly visible in developed countries since the 1990s.

For instance, in Malaysia Ministry of Education report (2004) indicates that, male and female children have equal access to education, and there is no discrimination against students in terms of legislation, policy, mechanisms, structures or allocation of resources. The report further noted that, each child receives education as an individual and not according to gender.

However, UNICEF (2007) cited in SEND Ghana (2010) reported that education in developing countries has low quality, weak in efficiency, and as well as aims and goals are unclear. Research conducted by USAID (2008) asserts that, in countries such as Botswana, Lesotho, and Namibia for instance, boys' educational outcomes lag behind girls' outcomes. This is because some boys are taken out of school or denied entry, all to become cattle herders.



Ghana just like any other African country is faced with gender inequality in her educational sector. According to Akyeampon (2007), interventions to promote education in Ghana predates Guggisberg era in the 1920s with its sixteen principles in education which provided a comprehensive expansion of the education sector. These principles stressed on equal opportunities for both boys and girls. He added that, the post-independence education interventions in Ghana are marked with several policies and reforms in the education sector all in the aim of achieving quality, access, gender equality in the sector.

The reforms embarked upon in 1986 also targeted equitable male/female participation at all levels of education and the abolition of gender-streamed curriculum at basic level. Gender-sensitive teaching and learning materials were also produced and specific programmes for girls in science embarked upon by the Ministry of Education (MoE report, 2001).

A report by MoE (2013) reported that, while the constitutional right to education exists, and policies aimed at providing it have been successful in increasing overall enrolment, access, equity, quality, however, the relevance of education are still problems. The report further noted that, one of the most persistent issues is the gender gap in educational participation which favours boys and has become more progressively larger from basic education to senior secondary school to tertiary levels.

UN Millennium Development Goals report (MDGs) (UN 2015) revealed that in Ghana, significant progress has been made in terms of primary school enrolment since 2000 on account of interventions for improved access, attendance and



achievement to education such as the school feeding programme, the capitation grant and free school uniforms by Ghana government.

Going further, one could see that Ghana has seen a decrease in completion rates for girls and boys at primary and Junior High Schools, and a widening gap in the gender parity index moving from Primary, through Junior to Senior High School. A report by Campaign for Female Education (CAMFED, 2011) noted that these trends have been attributed to a range of factors such as, uneven targeting of education investments, teacher absenteeism and poor supervision, corporal punishment, cultural factors including child labour and early marriage, and the limited employment opportunities for women once they complete their education. They added that, all of these indicators were more pronounced in the three Northern Regions of Ghana.

National statistics indicate that the literacy rate among adults in northern Ghana is still lower than 5% and less than 40% of children up to 14 years attend school. This leaves about 60% of children out of school, most of whom are girls. Thus the majority of children does not complete the compulsory nine years of basic schooling and consequently do not attain a basic level of literacy. In some districts more than one-third of the population of school-going age is not attending school (Armah, 2013).

The idea of community participation came up as a result of world government commitment to delivering education for all after the world conference held in Jomiten Thailand in 1990 as it was observed that government of most countries is incompetent to provide education for all (Asiyai, 2012). Since then, educators, policymakers and others involved in education are seeking ways to bring



communities on board in order to identify and solve problems in the education sector and to provide equitable and quality education for children Mitsue & Uemura 1999 cited in UNICEF (2012).

It has been assumed that academic achievement of students may not only depend on the policies and programmes of government, Non-Governmental Organizations (NGOs), quality of schools and the teachers' efforts, but rather, the role of parents and community members participation has to play in academic achievement of their children (Rafiq, Fatima, Sohail, Saleem and Khan, 2013).

According to Sharma, Burnette, Bhattacharya & Nath community involvement in education is important for the following reasons: it aids in the ability to identify local education issues and to develop strategies to resolve barriers that impede access and attendance and compromise quality. They added that, civic participation in the life of local schools also helps to ensure the relevance of the curriculum and its delivery. They further added that, it is also an effective component in monitoring the process and outcomes of education at multiple levels.

In government's efforts to show commitment towards achieving Education for All (EFA) goal, Ghana government has through the MoE established alternative forms of education delivery, such as community participation as one of the areas that can help to improve access, attendance and achievement to basic education. To facilitate this participation, community structures such as District Education Oversight Committee (DEOCs), School Management Committees (SMCs), District Education Planning Team and Parent/ Teacher /Associations (PTAs) have



also been put in place in almost all the ten regions and their various districts (MoE, 2013).

IBIS Ghana a Danish Non-Governmental Organization(NGO) working at the global, national and local levels to create equal access to education, influence and resources for poor and marginalized people in Africa conducted a survey in the Northern Region of Ghana and observed that; even though these community structures were to ensure community involvement in their various localities, however, evidence from (MoE) and the Ghana education Service (GES) had shown that though clear demarcation of responsibilities between these structures exist, the structures are very weak and considerable capacity building and awareness raising, together with financial means are necessary to ensure that they impact on a movement toward education for all (IBIS Ghana report, 2009).

The existing literature identifies parents and community members as key stakeholders in School Based Management (SBM) programmes and decentralization measures in education. The Inclusive Education Policy in Ghana also provides an opportunity for all stakeholders in the education sector to address the diverse learning needs of various categories of citizens in the Ghana education system under the universal design for learning and within a learner friendly environment for all (MoE, 2013).

Although it is strongly argued that parents, family members and community involvement is a key to ensure equitable access and quality education provision however, formal opportunities for parental involvement and community participation are neither always implemented nor necessarily translated into



influence Organization for Economic Cooperation and Development (OECD, 2006).

1.2 Problem Statement

Increasing attention has been given to the importance of achieving gender equality in basic education all over the world (UNGEI, 2012). However, globally, it is estimated that about 33 million children of primary school age are still out of school, of which 56% are girls United Nations report (UN, 2015).

In Ghana a report by MoE (2013) indicates that, percentages of pupils who drop out in the Northern Region during the Primary five (P5) to Primary six (P6) transition are 4.4% of boys and 6% of girls. In another report by MoE, it shows that the Northern Region has the lowest gross enrolment ratio in junior high schools with 67.6%. It is also observed in the report that the region has the lowest completion rate in primary schools with 83.6% and the lowest net enrolment rate in JHS with 43.0% indicating more children are still not in school in the region (MoE EMIS, 2016).

In the Kpandai District, gender gap persists as pupils' progress from Primary to Junior High Schools (MoE EMIS, 2016). In 2013/2014 academic year for instance, the Gross Enrolment Rate (GER) of boys and girls in primary level in Kpandai District was 106.7% and 105.0% respectively. However, at the JHS level, Gross Enrolment Rate (GER) for boys and girls in the district declined to 55.6% and 51.3% respectively.



In 2014/2015 academic year Gross Enrolment Rate (GER) of boys and girls in primary level in Kpandai District increased to 132.1% and 127.9% respectively in the district. However, at the JHS level, Gross Enrolment Rate (GER) for boys and girls declined to 69.1% and 60.3% respectively. The district also recorded gender parity trends of (0.95) at primary and (0.87) at JHS in 2014/2015 academic year.

It can be observed that there has been yearly improvement in the statistics from 2012 -2015 academic years. Although the disparity in enrolment favours boys as they climb the academic ladder in most cases however, the statistics shows that their ratios are all below the national target of 0.97 to 1.03 of (GPI) (MoE EMIS, 2016).

The provision of equitable education delivery remains one of the top priorities of the district. However, the existing conditions like dormant PTAs and SMCs activities, poor and inadequate school infrastructure, inadequate furniture, high percentage of untrained teachers, lack of sanitation facilities at schools, inadequate teaching and learning materials, inadequate trained teachers has led to low enrolment, low completion rate in primary and JHS schools (GES report, 2014).

In light of the challenges in gender equality in education in the district, NGOs such as IBIS Ghana, Campaign for Female Education (CAMFED) and East Gonja Civil Society Association (EGOCSA) are complementing the government's efforts in the district to promote gender equality in education (IBIS Ghana report, 2009).Some of these NGOs are building both teachers and parents' capacity on gender sensitive pedagogy, formation of girls club, girls' clinic, establishment of a



special school for the girls in order to provide equal access and quality education for boys and girls, particularly those from rural and poor homes, ICT training, provide bicycles for long-distance school communities. They also provide financial support to some women in deprived communities to engage in small businesses in order to earn income to enable them take care of their wards in school especially the girl child (GES report, 2009).

Despite all these efforts made by government and other philanthropists in promoting gender equality in basic education, achieving the dream of gender equality in basic schools has not adequately materialized.

The questions asked by the researcher are: Is it because of inadequate community participation done in promoting gender equality at the basic level in the district? Are there no available gender equality strategies at the district? Hence, the study seeks to investigate how community participation promotes gender equality in basic schools in the Kpandai District of the Northern Region of Ghana.

1.3 General Research Question

To what extent does community participation enhance gender equality in the basic schools in the Kpandai District of the Northern Region of Ghana?

1.3.1 Specific Research Questions

1. How do communities participate in promoting gender equality in basic schools in the Kpandai District?
2. What are the channels through which communities participate in promoting gender equality in basic schools in the Kpandai District?



3. What are the successes of community participation in promoting gender equality in basic schools in the Kpandai District?
4. What are the challenges that confront community members in trying to participate in promoting gender equality in basic schools in Kpandai District?

1.4 General Research Objective

To assess the extent to which community participation enhances gender equality in basic schools in the Kpandai District of the Northern Region of Ghana.

1.4.1 Specific Research Objectives

1. To examine the strategies used in community participation in promoting gender equality in basic schools in the Kpandai District.
2. To discuss channels through which communities participate in promoting gender equality in basic schools in the Kpandai District.
3. To ascertain the successes of community participation in promoting gender equality in basic schools in the Kpandai District.
4. To assess the challenges confronting community participation with regards to promoting gender equality in basic schools in the Kpandai District.

1.5 Significance of the Study

The purpose of any research is to contribute something to existing knowledge, development, process or certain purpose. This study on community participation



in promoting gender equality in basic schools in Kpandai district has both theoretical and practical significance.

Firstly, the study would provide literature and report on the state of local people participation in promoting gender equality in basic schools in Kpandai District.

Secondly, at theoretical level, the study's findings and analysis would contribute not only to the strengthening community participation in promoting gender equality in basic schools in the study communities but also to the whole process of involving local people to the development activities in Kpandai District and Ghana at large.

At, practical level, the study would provide community representatives, government, NGOs and policy makers with feasible recommendations on the importance of community participation in promoting gender equality in basic schools and which effort needed to improve the participation of local people in achieving gender equality in basic education.

1.6 Scope of the Study

The study area was the Kpandai District of the Northern Region of Ghana. Geographically, the study covered three communities in the Kpandai District. The researcher selected these communities for three main reasons. First, in order to make the study manageable, second, it is accessible to the researcher to gather adequate information and third, the researcher is well familiar with the happenings in these communities.



This study was confined with issues related to community participation in promoting gender equality in the basic education in Kpandai District of the Northern Region of Ghana. The research also concentrated only on parents, community members, chiefs, religious leaders, executives of PTA and SMC, head teachers, GES officials and NGOs officials, since they are considered to be the main stakeholders of educating children.

1.7 Organization of the Study

The study was organized into five chapters. Chapter one explained the background of the study, problem statement, research questions and objectives. The chapter further explained significance of the study to community leaders, government, NGOs and it also looked at the scope of the study.

Chapter two covers literature review on the study. It explored existing literature from books, journals, published thesis and reports in order to clearly identify some gaps in literature on the topic. It also covers issues on conceptual and operational definitions of some concepts as well as the theoretical basis of the study.

Chapter three comprises methodology which covered the study area, research design, research methods, sample and sampling procedures, target population, sample frame, sample size determination, sampling procedures, sources of data, procedures for data collection, and the tools that were used to analyze data collected.



Chapter four presents analysis and interpretation of findings of the study. The findings were presented, analyzed, interpreted and discussed in relation to the objectives.

Chapter five also focused on summary, conclusion and recommendations. The major findings, conclusions and recommendations of the study were done in relation to the research objectives.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviewed related literature on studies concerning the key concepts of basic education, gender equality and gender inequality in education, community, participation, community participation and community participation in education, and its impact on gender equality at basic education level as presented by various researchers. Some theories of gender equality and community participation in education were reviewed for which two of the theories were used to anchor the study.

2.2 Operational Definitions of Key Concepts

Some of the key concepts in this study include the following; Basic education, Gender Equality in Education, Community participation in Education.

2.2.1 Basic Education

World Conference on Education for All (WCEFA,1990) defined basic education as, educational activities designed for people to acquire necessary knowledge and skills to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning”. UNESCO (2003) also defined basic education as the level or stage of an education system that includes early childhood education, primary education, and the first phase of secondary education.



A study by Akyeampong, Djangmah, Oduro, Seidu, and Hunt (2007) explained that basic education lays the foundation for human development and is associated with well established social and economic benefits; not least reduced family size and improved health and welfare.

According to GES report (2012) cited in Ansah and Boateng (2014), basic education is considered as the minimum period of schooling needed for every child to acquire basic literacy, numeracy and problem skills is very critical to Ghana as it is to every other nation. This is so because it provides opportunity for children to build the foundation for lifelong learning and knowledge-based economic and social development.

Manzoor (1983) and Baku (1997) cited in Adam (2005) defined basic education as a set of learning experiences which helps an individual to function in his or her social and physical environment, stressing that ideally these early experiences should also lay the foundation for continuing life-long learning. In this study, basic education is used to mean the basic education definition opined by Manzoor (1983) and Baku (1997) cited in Adam (2005)

2.2.2 Gender Equality in Education

According to Alhassan (2013) gender is determined by the way in which children are socialized, first, by their families, later in the school and society.

According to Robin (2006), gender can be understood in many ways, making the usefulness of the concept dependent on the purpose of usage and the intellectual tradition in which it is being introduced. Oakley (2016) believes that, gender is a



set of characteristics, roles, and behaviour patterns that distinguish women from men socially and culturally and relations of power between them. Shields (2008) also refer to gender as the attitudes, feelings and behaviors that a given culture associates with a person's biological sex.

Cobo (1995) cited in UNESCO (2003) opined that gender describes a social construct that transforms differences between the sexes into social, economic, and political inequalities. The concept of gender designates not only those things which societies attribute to each sex but it also implies a criticism of this cultural conversion of sex differences into inequalities.

A report by UNESCO (2003) explained that gender equality entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued, and favoured equally. It does not mean women and men have to become the same but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. The study adopted gender equality definition by UNESCO (2003) because boys and girls are equal and if treated equally could help achieve their aspirations.

Education, Audiovisual and Culture Executive Agency report (EACEA, 2010), also explained that, one of the key debates in education especially in the 21st century is equality in education and this has been interpreted in four different ways. These are; equal life chances, equality of opportunities, and equal



cultivation of different capabilities and independence of educational attainment from social origin as noted by the study.

In UNESCO's EFA Global Monitoring Report 2003/2004, "gender equality" in education refers to boys and girls experiencing the same advantages or disadvantages in attending school, the same approaches in terms of teaching methods, gender curricula, and academic orientation, all of which aim to ensure equal learning achievement and subsequent life opportunities (UNESCO, 2003).

2.2.3 Community

Stacey (1974) opines that the term 'community' has been used in different ways and at different levels. In other studies 'community' as a sociological concept is a contested term, which can be deduced, discussed and argued from and within its own literature or body of knowledge based on community studies (Bell and Newby, 1974; Willmott, 1989; Nisbet, 1967 cited in Samah and Aref, 2011). Serjiovanni (2001) also defined community as a group or a collection of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals. This bonding he continues is tight enough to transform them from individual behaviour to a group one.

Going further, Commonwealth Secretariat also refers to a community as a group of people living in one place or locality such as a village or town having the same or similar interest. According to the Secretariat, communities are naturally interested in their own well-being and survival and so have keen interest in their offspring or new recruits. As a result, people in a community attempt to share



things in common by transmitting the knowledge, value, or skill which is special to their group (Commonwealth Secretariat, 1993).

Bray (1996) cited in Uemura (1999) viewed community (s) in three different types; the first one is geographic community, which is defined according to its members' place of residence, such as village or district. The second type is ethnic, racial, and religious communities, in which membership is based on ethnic, racial, or religious identification, and commonly cuts across membership based on geographic location. The third one is communities based on shared family or educational concerns, which include parents associations and similar bodies that are based on families' shared concern for the welfare of students.

In this study, community includes the parents, traditional and religious leaders, the government, teachers and nongovernmental organizations that play various important roles in promoting gender equality to basic schools.

2.2.4 Community Participation

The Inter-Agency Network for Education in Emergencies (INEE) defines community participation as including both the processes and the activities that allow members of an affected population to be heard, empower them to be part of decision-making processes, and enable them to take direct action on education issues. It uses symbolic or token participation, consultation, and full participation to identify the different levels (INEE, 2010).

A study by Abasand & Hanafiah, (2014) also explained that, there are many forms and dimensions of community participation and its nature is that it could manifest in any field of human endeavour like education. Participation could be



transitive, moral, free and spontaneous or otherwise as the case may be. The transitive forms of participation are oriented and designed towards achieving specific objectives. He noted however that, participation acquires a moral form or desirable perspective without any evil or malicious ends. Community participation and empowerment are considered necessary to get community support for community development projects (Cole, 2006). Putnam (1999) in his view refers community participation to peoples' engagement in activities within the community. It plays an essential and long-standing role in promoting quality of life. In addition, community involvement can range from participation in activities defined by outsiders to the management and ownership of activities developed primarily by community members themselves (Aubel and Samba, 1996 cited in Mnarana, 2010).

2.2.5 Community Participation in Education

According to Asiyai (2012) Community participation in educational management is the active involvement of parents and communities in the day-to-day activities of the school for better education delivery. Asiyai further noted that community participation in education is an effort made to ensure that members of the community where the school is located get involved in the day to day management or governance of schools.

In this study, community participation in education includes parents and community members together nurturing children based on non-gender sensitive roles or activities both within and outside the community. Attending PTA & SMC meetings and making meaningful decisions towards their wards schooling.



Community participation in education in terms of resources such as human and financial to schools in their locality. Outside the community, parents and community members forming modeling desired behavior groups and advocate for gender equality in the basic schools and forming volunteer groups to help out with school activities or work in the classroom.

2.3 Strategies of Community Participation in Promoting Gender Equality in Basic Education

Community participation in promoting gender equality in education can take different forms, ranging from parents sending their children to school to active participation in school-related meetings, assisting with school construction and supporting teachers in achieving positive outcomes (Coppola, Luczak and Stephenson; cited in Pailwar and Mahajan, 2005). As such, community participation constitutes an efficient strategy for achieving objectives such as improved access and quality, voicing community-specific needs and objectives, developing the curriculum collaboratively with school authorities, reaching marginalized groups, creating accountability and ensuring sustainability of programmes that are implemented (Pailwar and Mahajan, 2005).

Following the World Forum on Education for All (EFA) of 1990, in Jomtien, Thailand and the signing of the Dakar Framework for Action in Dakar, Senegal, in 2000, community participation in education has become an educational development agenda of countries of the developing world (Bray, 2001 cited in Daba, 2010).



Little (2010) reveal that strategies and policies for the expansion of access to basic education in Ghana have been advanced since the beginning of the 20th century, starting with Governor Guggisberg's 16 guiding principles for the development of education. These included equal opportunities for boys and girls and co-education at certain stages.

Akyeampong, Rolleston, Ampiah & Lewin, (2012) posit that the Free Compulsory Universal Basic Education (FCUBE) policy was introduced in Ghana in 1996 and was set out to make schooling from Basic Stage 1 through 9 free and compulsory for all school-age children by the year 2005 and aimed at addressing long established deficiencies of quality and equality. They further explained that improving gender equity in participation was a central aim and was supported by the establishment of the Girls Education Unit (GEU) in 1997.

Ghana Education Service (GES, 2009) reported that between 1987 and 1995, girls were still lagging behind boys, despite the education reforms leading to a National Seminar organized by the MOE, the World Bank, and UNICEF on Girls' Education in June 1995 where an agreement was reached that the education of girls in Ghana should be emphasized as one of the strategies to promote gender equality in basic education.

A report by Ministry of Education (MoE, 2016) indicates that in order to address gender inequality in basic education, the Government of Ghana in collaboration with Development Partners, is implementing the Complementary Basic Education (CBE). The report further noted that the aim is to support about 290,000 Out-Of-School Children, with at least 50% being girls, from 2012 to 2018.



According to Harriet, Anin and Yussif (2014), community participation in education delivery in Ghana is traditionally limited to the provision of school infrastructure. However, Baku & Agyeman (2002) and Addae-Boahene (2007) argued that, the 1987 Education Reform in Ghana went beyond this traditional role of communities to community ownership of basic schools within a locality. The Reform recognized provision of basic education as a joint venture between government and the communities, and their roles.

Following the Ghana's decentralization process, and disappointment in the traditional planning approach in the education system, the District Education Strategic Plan (DESP) was introduced in the mid 1990s to ensure full participation and ownership of the local stakeholders in the education programmes in their own communities (Addae-Boahene, 2007).

Consortium for Research on Educational Access, Transitions and Equity (Hunt, 2008) also reported that decentralization policy is a key policy in the drive for education for all in Ghana and the approach intend to improve operational efficiency and promote a more responsive approach to education service delivery at the district, community and school level.

Alhassan (2013) noted that, the institution of Capitation Grant and the Ghana School Feeding Programme are all strategies and efforts by the government of Ghana to improve enrolment and attendance in basic schools and currently the introduction of Free School Uniforms as well as the contribution of the NGOs, especially in providing incentives to females to motivate parents to enroll their females are all cases to promote gender equality in Ghana.



Obonyo and Thinguri (2015) cited in Baa-Poku (2016) also noted that the Inclusive Education policy is on the premise that no barriers should be allowed to stand in the way of education of young and adult learners alike. In general, the policy includes efforts to re-engage students who drop out of school including student mothers from basic to tertiary institutions. It provides children of school going age, particularly those excluded after the first entry or girls who drop out of school due to pregnancy access to education Obonyo and Thinguri (2015) cited in Baa-Poku (2016). However, Mwansa (2011) in a study on the implementation of the re-entry policy in Zambia revealed that opposition from groups such as schools, churches, and members of parliament particularly those from opposition parties opposed the policy thereby rendering it ineffective.

2.4 Channels of Community Participation in Promoting Gender Equality in Basic Education

Kozuka, Sawada, and Todo (2016) explain that for the last two decades, school-based management (SBM) has attracted wide attention in the developing world. Many SBM programmes encourage community participation by establishing a school committee that includes parents and community members, and giving this committee decision making power in various schools they represent.

Heneveld and Craig (1996) in their study recognized community support as one of the key factors to determine school effectiveness in Sub-Saharan Africa. They identify some categories of parent and community support that are relevant to the region. According to them, parent and community members provide financial and



material supports to the school, communicate to school management by attending PTA and SMC meetings and making decisions to enhance children's schooling.

In government's efforts to show commitment towards achieving EFA goal, the Ghana government has established alternative forms of education delivery, such as community participation as one of the areas that can help to improve access to basic education. To facilitate this participation, community structures such as District Education Oversight Committee (DEOCs), School Management Committees (SMCs), District Education Planning Team and Parents Teacher Association (PTAs) have been put in place. Membership or constituency-based groups and Community-Based Organizations (CBOs) are known to exist in some districts of Ghana as some of the channels through which all stakeholders can meet for major discussion (IBIS Ghana, 2009).

Under the participatory approach to education planning initiative in Ghana, stakeholders such as Community Based Organizations (CBOs), School Management Committees (SMC), Parent Teacher Associations (PTAs), District Assembly (DA), District Education Office (DEO) and Community and Religious Leaders (CRLs) are to be active participants of the planning and implementation of education programmes and projects (Ministry of Education, 2003 cited in Hrriet, Anin and Yussif, 2014).



2.5 Successes of Community Participation in Promoting Gender Equality in Basic Education

Moradi, Hussin & Barzegar (2012) observe that, through community involvement in the education process, quality of educational activities in schools can be improved and enhanced. Furthermore, studies show that participation of various stakeholders from government to educational professionals and local community members such as, parents, family members and other local community organizations exercises a deeper effect on the performance of educational institutions in terms of improved access, retention of students and classroom attendance (Stern, 2003 cited in Ahmad & Said,2013).

Southwest Educational Development Laboratory SEDL (2003) noted that when parents and community members are engaged in schools activities, students perform better, attendance increases and dropout rates are lower. More so, studies have shown that, students or children earn higher grades, they enroll in higher education, and their attitude towards school becomes more positive if the family, community members and school all work together (Henderson and Berla, 1994; Henderson and Mapp, 2002).

Govinda and Diwan (2003) stated that community involvement in education improved resource condition in schools in India. In addition, Shekarau (2002) cited in Asiyai (2012) also noted that community participation in education help to identify factors that contribute to lower enrolment, attendance and poor academic performance in boys and girls.



Communities and society should support parents and families in the upbringing, socializing, and educating of their children. Schools are institutions that can prepare children to contribute to the betterment of the society in which they operate, by equipping them with skills important in society. Schools cannot and should not operate as separate entities within society (Uemura, 1999).

A study on school community relationships by Ballen and Moles (1994) found out that some strategies for parent and community involvement in the educational process substantially improved the quality of student's educational experiences and their achievement in elementary and secondary schools. In his research Michael & Epstein (2007) also noted that, a correlation of increased levels of parent and community members' involvement is an increase in student achievement as well as improved student attendance and reduced dropout rates.

Kendall (2007) cited in Afridi, Anderson and Mundy (2014) concludes that, to ensure participation to significantly improve educational quality would require new models of education development planning and practices where parents and communities participate broadly, such as by partnering with state and international actors to set the agenda for what primary education is expected to accomplish and how such accomplishments should be measured.

A study by Pailwar and Mahajan (2005) concluded that, community participation in education is being envisaged as an efficient strategy to achieve many objectives, including increasing the relevance and quality of education, improving access and coverage, identifying problems reflecting local priorities and developing relevant curriculum and learning materials, improving ownership,



local accountability and responsiveness, ensuring sustainability, reaching disadvantaged groups, mobilizing additional resources and building institutional capacity. The support of all segments of the community helps in achieving quality educational outcomes.

A study by Ahmad and Said (2013) conclude that community participation in education is positively correlated with quality education, and it is essential for the success of educational initiatives. The study further argues that positive interaction between schools and communities helps in achieving the goals of quality education, because this interaction creates wider opportunities of closer work and cooperation between parents, community members and teachers which contributes towards enhancing access, decreased retention and increased attendance of school children. Sharma, Burnette, Bhattacharya, & Nath, (2016) also assert that, community involvement in education is important for the following reasons: it aids in the ability to identify local education issues and to develop strategies to resolve barriers that impede access and attendance and compromise quality.

2.6 Challenges Confronting Community Participation in Promoting Gender Equality in Basic Education

A report by Organization for Economic Cooperation and Development (OECD, 2006) explained that, in developed and developing countries, there is a gap between the structures that could in principle exist for parental and community participation in education and the extent to which they actually exist there is a problem of implementation too. The report also noted that, in cases where such



bodies and structures are created there are many barriers to effective participation for parents and community members, especially the poor.

In India for instance, policies have attempted to bring communities and schools closer together. However, evidence from the field indicates that committees and other organizations created to promote more synergy among communities and schools either do not function or seem to function mechanically rather than promoting a genuine sense of participation and commitment (Ramachanran & Saihjee, 2002 cited in USAID, 2006).

A research in African and South Asian contexts have shown how there are unequal access to participation in bodies such as School Management Committees (SMCs) and Parent-Teacher Associations according to socio-economic status, race, caste, social class, location, political affiliation and gender (Dunne, Acheampong and Humphreys 2007 and Anderson and Mundy, 2014). Alhassan and Odame (2015) also asserts that Socio-cultural practices such as boy child preference, early marriage, and attendance at festival celebrations are key factors militating against quality and gender equality in basic schools in the Northern Region.

Gandhi, Little, Aslam, Rawal, Moe, Patrinos and Sharma (2014) in their study also opined that, in poor rural locales in countries such as Ghana, the local elite and relatively more educated community members tend to take on the role of being the new brokers of decision-making and, through their actions, close up the spaces for representation and participation by a more inclusive group of community members in the affairs of schools. In addition, lack of teacher and



school leadership support in promoting parental and community engagement in school decision-making are also cited as significant barriers to effective participation in education.

Onsomu and Mujidi (2011) cited in Muthoni (2015) in their observation confirm that in majority of Africa countries, teachers appear not to accommodate community involvement or entice parents to become more involved. Some of these provide fewer instructions for parents, vary meeting times for parents, find less effective communication mechanisms and do less or no home visits.

Desforges and Abouchaar (2003) observed that, in most cases family members and communities are not given chance in doing the business of schooling. Skidmore, Kisten and Lownsborough (2012) cited in Muthoni (2015) in their study also contend that, teachers tend to view students, parents and communities through their own cultural prism and are not ready to understand or address the learning needs and issues of the students and families of the communities in which they teach.

Southwest Educational Development Laboratory (SEDL, 2003) however, contend that, even though there are many positive outcomes associated with parent and community engagement in children schooling, but educators still struggle with how to involve parents and community members in the issues affecting children schooling especially parents from culturally and linguistically diverse communities.

Research conducted by Onsomu and Mujidi (2011) cited in Muthoni (2015) emphasize that East and Central Africa still suffers from almost the same



factors namely; the schools leadership do not attempt to establish a partnership with the parents , believing that parents are irrelevant to the schooling process , since they do not even know what is being taught . Second, illiteracy level is very high to most parents and community members therefore have low educational background and negative attitudes and anything to do with school is intimidating to them. Third, the long distances between home and schools, and the cost of travelling inhibit parents from checking on their children at school. Fourthly, most parents believed teachers could do it all alone, and do not see the need to get involved. Accordingly, a study conducted by Pryor and Ampiah (2003a and 2003b) cited in Nyarko and Vorgelegt (2007) in a community called Akurase in the Ashanti Region of Ghana concluded that, most of the parents were apathetic to the schooling of their children. These parents lacked interest in education and for that matter did not bother to engage in the learning activities of their children.

Mapp (2002) cited in Jafarov (2015) identified that parents' own experience of parental involvement when they were school pupils also affects how they get involved. Not only the child's gender, but also the parent's gender is a factor contributing to the level of involvement (Feuerstein, 2000). For example, mothers are found spend more time dealing with their children's homework than fathers

Dunne et al. (2007) cited in Afridi, Anderson and Mundy(2014) argue that there is limited research on how parent and community partners actually collaborate with schools to address issues of access, attendance, completion, and other local education problems, and with what effects. Kornelsen, Kotaska, Waterfall, Willie & Wilson (2010) believe that, the community has contributive and distributive



purposes; thus, there are individual responsibilities to the community and community responsibilities to the individual. However, differences in ethnicity, race, religion, socio-economic status, and power fuel divisions which are replicated in and by education systems (Rose, 2003; Watt, 2001; Bray, 2000 cited in Russell, 2009).

2.7 Theoretical Perspectives

Theories such as, cognitive developmental theory, gender Schema theory, social cognitive theory of gender development and differentiation and community coalition action theory were reviewed, and the researcher finally adapted social cognitive theory of gender development and differentiation and community coalition action theory to anchor the study.

2.7.1 Cognitive Developmental Theory

According to cognitive developmental theory, gender identity is postulated as the basic organizer and regulator of children's gender learning (Kohlberg, 1966 cited in Bussey and Bandura, 1999). The basic principle of the Kohlberg's theory is that a child's understanding of gender develops with age. According to the author, children achieve gender constancy and belief that their own gender is fixed and irreversible and they positively value their gender identity and seek to behave only in ways that are congruent with that conception. Slaby and Frey (1975) cited in Martin, Ruble and Szkrybalo (2002) explained that, constancy is usually represented by three stages namely; (a) children's growing realization that they are either a boy or a girl (called gender identity); (b) the recognition that this



identity does not change over time (called gender stability); and (c) the recognition that this identity is not affected by changes in gender-typed appearances, activities, and traits (called gender consistency). Martin, Ruble and Szkrybalo (2002) also assert that, once children achieve this understanding about themselves, information about gender categories is believed to take on greater significance in how they respond to gender norms, develop relevant attitudes, and guide their behaviors.

However, Huston (1983) cited in Bussey and Bandura (1999) argued that, although Kohlberg's theory attracted much attention over the decades; its main tenets have not fared well empirically. According to the authors Kohlberg failed to corroborate the link between children's attainment of gender constancy and their gender-linked conduct. Martin, Ruble and Szkrybalo (2002) in their study *Cognitive Theories of Early Gender Development* argued that, Kohlberg's cognitive developmental theory emphasized that gender development involves an active construction of the meaning of gender categories, initiated internally by the child rather than externally by socialization agents and that his writing was not entirely clear about the extent of gender knowledge required. The basis of this theory does not anchor the current study because, cognitive developmental theory pay more emphasize on internal factors that influence how children respond to gender norms, develop relevant attitudes, and guide their behaviors' rather than external factors on how children are socialized in their communities.



2.7.2 Gender Schema Theory

Gender schema theory advanced by Bem (1981) posits that, cultures where distinctions between men and women are emphasized, children learn to use gender as a way to process information about the world. She again opined that, two characteristics of gender schemas are particularly noteworthy. She further explained that gender schemas tend to be polarized, so that children believe what is acceptable and appropriate for females is not acceptable or appropriate for males and vice versa, and secondly, gender schemas tend to be androcentric; that is, children internalize the message that males and masculinity are the standard or norm, and are more highly valued than females and femininity. Stockard (2006) explained that, as children grow up they form a general sense of self and the ability to relate to others and play a part in society and in this process, they also develop beliefs about the roles and expectations that are associated with each sex group (gender roles) and a self-identity as a member of one sex group or the other (gender identity). According to Bem (1981), individuals observe the people and culture around them, learning the various associations with masculinity and femininity. This includes not just the physical differences between men and women, but also the societal roles that men and women, and how society treats each gender. Martin, Ruble and Szkrybalo (2002) also explained that gender schema theory assumes that, the child plays a very active role in his or her own gender development and that children's active role is obvious in their constructive information processing as well as in their motivation to adhere to gender-related behaviors.



However, a number of vital gaps nevertheless exist in Bem's theory of gender schema as some social learning theorist and cognitive theorist criticize it. For instance, Bandura (1986) argued that, gender schema theory has focused on gender conceptions, but did not devote much attention to the mechanisms by which gender-linked conceptions are acquired and translated to gender-linked conduct. Nor did the author specify the motivational mechanism for acting in accordance with a conception, knowing a stereotype does not necessarily mean that one strives to behave in accordance with it.

Serbin, Powlishta and Gulko (1993) also noted that gender schema theory has not explained the asymmetry in findings between boys and girls, because they believe boys and girls differ in the extent to which they prefer same-gender activities, emulate same-gender models and play with same-gender peers, yet the author find no differences in girls' and boys' gender stereotypic knowledge. Martin, Ruble and Szkrybalo (2002) argued that environmental events and contingencies are not viewed as the only source of gender role learning as noted by Bem (1981) leading to Bussey and Bandura's social cognitive theory of gender development and differentiation in 1999. The researcher could not recite with this theory because; it emphasized more on how individuals organize information and maintain a sense of consistency and predictability of such information internally.

2.7.3 Social Cognitive Theory of Gender Development and Differentiation

Social cognitive theory of gender development and differentiation propounded by Bussey and Bandura (1999) addresses the psychosocial determinants and mechanisms by which society socializes male and female infants into masculine



and feminine adults. Bandura (1986); Beall and Sternberg (1993) reported earlier that, although some gender differences are biologically founded, but most of the stereotypic attributes and roles linked to gender arise more from cultural design than from biological endowment. Berscheid (1993) cite in Bussey and Bandurah (2004) opined that, gender differentiation takes on added importance because many of the attributes and roles selectively promoted in males and females tend to be differentially valued with those ascribed to males generally being regarded as more desirable, effectual and of higher status. Bussey and Bandura (1999) cited in Martin, Ruble and Szkrybalo (2002) noted that self-efficacy beliefs evolve out of experiences of graded mastery in the gender domain as well as observations of models successfully engaging in gender-linked behaviours. Bussey and Bandurah (2004) believe that, gender development is a fundamental issue, because some of the most important aspects of people's lives, such as the talents they cultivate, the conceptions they hold of themselves and others, the societal opportunities and constraints they encounter, and the social life and occupational paths they pursue, are heavily prescribed by societal gender typing.

A report by Center on Education Policy (2012) explained that, circumstances in which boys and girls are raised and the involvement of their parents in their early education play a role in shaping academic mindset and motivation. Also culturally sensitive parent involvement programmes that focus on ways to create a stimulating home environment and motivate children to achieve can make a difference in achieving gender equality in basic education.



Like other theories, social cognitive theory of gender development and differentiation is not spare with some criticisms as Martin, Ruble and Szkrybalo (2002) argued that, a number of vital gaps exist in Bussey and Bandura's social cognitive theory of gender development and differentiation. To them, these gaps arise because some aspects of the theory are characterized as "moving targets" in that their position has shifted back and forth across different published versions of the theory. Martin, Ruble and Szkrybalo further explained that the authors did not adequately explain how young children could selectively attend to same-sex models and associate gender-typed behaviours with each sex before they demonstrated the ability to correctly apply gender labels to themselves or others.

However, West (2015) also explained that, it is difficult, if not impossible to definitively say that there is one causal factor that determines children's understanding of gender. Therefore, the pursuit should not be to determine which theory is the most accurate, but rather the recognition that each approach contains elements that help to deepen the understanding we have for how cognitive processes, as well as social ones, contribute to our gendered development.

The researcher adapted the social cognitive theory of gender development and differentiation despite the criticisms labeled against it. The adaptation of this theory is based on the premise that psychosocial determinants and mechanisms by which society socialize male and female infants into masculine and feminine adults plays an important role in their lives as they grow up. So if parents and other community members could nurture children as they are growing up based



on non-stereotypic roles they might grow up believing either genders or sexes are equal.

2.7.4 Community Coalition Action Theory (CCAT)

Community coalition action theory propounded by Butterfoss and Kegler (2002) posits that participation in a successful coalition results increases community and organizational capacity, builds social capital, and prepares members for dealing with other social and education issues in the future. Capacity refers to dimensions related to leadership, networks, skills and resources, and community solidarity (Butterfoss and Kegler, 2002).

As an action oriented partnership, a coalition usually focuses on preventing or ameliorating a community problem by analyzing the problem; gathering data and assessing need; developing an action plan with identified solutions; implementing solutions; achieving outcomes; and creating social change (Butterfoss and Kegler, 2002). The authors see community coalitions or community participation as a specific type of coalition and subscribe to the definition of community coalition presented by Feighery and Rogers (1993) as a group of individuals representing diverse organizations, factions, or constituencies within the community who agree to work together to achieve a common goal. Lasker and Weiss (2003) assert that broad community engagement is essential to strengthen the capacity of the community to identify, understand, and address complex problems such as education in the community. They also noted that problem solving process needs to be structured so that it is feasible for a broad array of people to be involved.



Kegler & Swan (2011) explained that, CCAT begins in the formation stage, where the lead agency or convener group builds a collaboration to respond to a particular community need or mandate. The report further explained that, the lead agency identifies and recruits the coalition membership, and leaders are selected to develop the coalition's operations and processes and structures. However,

Hatcher and Nicola (2013) argued that, CCAT does not identify the structural capacity and management support required to facilitate and guide the processes it recommends.

Kegler & Swan (2011) again explained that CCAT theory provides a useful framework for understanding community participation and the factors that affect community members' ability to successfully perform their core functions. They also noted that community members must react to the needs of the community and adapt their collaborative activities according to new community conditions.

In light of this, the researcher adapted social cognitive theory of gender development and differentiation and CCAT for the study since the study aimed at community participation in educating boys and girls equally. These theories are relevant to the study because on one side the study focuses on how community members can nurture their social norms and values that are positive and are free from stereotypes and gender bias in children in the community as they grow with it. As theory of gender development and differentiation assumes the principle that, the psychosocial determinants and mechanisms by which society socializes male and female infants into masculine and feminine adults have a major influence on children as they grow up. More so, as community members come together, select



leaders such as PTA, SMC and other executives as the representatives in the various communities who agree to work together to achieve a common goal in basic schools could lead to sustainable community participation in promoting gender equality in basic education.

Summary

The chapter reviewed literature on community participation in promoting gender equality in basic education and the policies that influence gender equality in basic education. The main themes that emerged from most of the literature reviewed above were issues of basic education, gender equality, and community, community participation in education, strategies, channels, successes, and challenges of community participation in promoting gender equality in basic education and theoretical perspectives. The literature review has shown generally that most countries particularly in sub-Saharan Africa have made enormous efforts in controlling and addressing gender inequality in basic education through the introduction and adoption of specific gender policies and programmes. However, literature on community participation in promoting gender equality in basic education in general was limited. Based on this, the study set out to bridge that gap. Hence, the need to carry out the study in an area with such a unique combination of factors associated with unfavorable gender stereotype and cultural practices and beliefs that hinder gender equality in basic education in the study area.



CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section provides the study area and methodological process such as, research design, research methods, target population, sample frame, sample size and sampling techniques, techniques for gathering data, sources of data and data collection strategies, techniques for data analyzes and presentations. The chapter also discusses some ethical considerations and research limitations that were observed by the researcher in the conduct of this study.

3.2 Brief Profile of the Study Area

The study took place in Kpandai District of the Northern Region of Ghana. The district was carved out of the East Gonja District in February 2008 by Legislative Instrument (LI) 1885 with its capital located at Kpandai. It is located at the South-Eastern corner of the Northern Region of Ghana and lies between latitudes 8° N and 9.29°N and longitudes 0.29 ° E and 1.26°W. It is bordered to the North by Nanumba South District, East Gonja to the West, Krachi West District to the South-West and Nkwanta North District to the East. The district has a total land surface area of 1,132.9Km Square. The district is strategically located at the central point between the northern and southern part of the eastern corridor of Ghana Statistical Service (GSS, 2014).

According to GSS report (2014), the total population as at 2010 Population Housing Census (PHC) was 108,816 representing 4.4 percent of the region's total



population. Males constitute 50.5 percent and females represent 49.5 percent. Ninety percent of the populations are in rural localities. It has a total household heads of 16,894 with male heads being 14,092 and 2,302 being heads by female (GSS 2014).

3.2.1 Education

There are Sixty-Seven (67) Kindergartens in the district, sixty public and seven (7) private. The number of primary schools in the district both public and private is seventy-two (72) and seven (7) respectively making a total of seventy-nine (79). The district also has nineteen (19) Junior High Schools (JHS) and one Senior High School (SHS) (GSS, 2014).

3.2.2 Political

Kpandai District Assembly is the highest political and administrative body in the district. The assembly is made up of a 41 -member general assembly. This consists of 27 elected members, 12 government appointees and the District Chief Executive and one Member of Parliament. The general assembly has both deliberative and executive functions presided over by the presiding member who is elected by at least two-thirds of the members of the general assembly from among themselves. The district has one town council and six area councils with 27 unit committees and a membership of 135 people (GSS, 2014).



3.2.3 Health

There are 2 hospitals and 8 clinics. Of all the ten health facilities in the district, there is no medical doctor and currently there are only four medical assistants in four of the facilities (GSS, 2014).

Figure 3.1 depicts the district capital and other study communities' in the study area.

Figure 3.1 Map of Kpandai District



Source: Ghana Statistical Service (2014)

3.3 Research Design

Cross-sectional design was employed in this study. According to Bryman (2012), cross-sectional design is a type of survey design that entails the collection of data on more than one case and at a single point in time. The design also allows the researcher to collect a body of quantitative data in connection with two or more



variables, which are then examined to detect patterns of association. Although this design is often associated with quantitative research, it does allow triangulation of both qualitative and quantitative methods at a point in time. Babbie (2012) asserts that, cross-sectional research design is preferably when "how" and "why" research questions are being posed. Based on these assertions, the researcher found cross-sectional design appropriate to ascertain how the community members and other stakeholders can collaborate with the school management in promoting gender equality in basic education in the Kpandai District. This was done by designing the questionnaire for quantitative data and interview guide for qualitative data for this study. This again affirms Babbie's (2012) argument that, it is advantageous to combine both qualitative and quantitative methods especially when some of the objectives are assessed in qualitative form while others are assessed using quantitative methods.

3.3 Research Method

Both quantitative and qualitative methods were employed in this study. A research method is simply a technique for collecting data. It can involve specific instruments, such as a self-completion or administered questionnaire or an interview schedule (Bryman, 2012). Quantitative method was used to gather numeric description of trends, attitudes, opinions on parents for the purpose of generalization of the results of that sample of the population. While qualitative method was used to gather detailed information on a central phenomenon and such data was based on words from a small number of individuals in the study area. According to Creswell (2009), using qualitative and quantitative methods



separately have some bias, so using both will help to avoid such bias. Based on these assertions, the researcher deemed it important and employed both quantitative and qualitative methods during data collection in this study.

3.4 Sample and Sampling Procedures

3.4.1 Target Population

For the purpose of this study, target population included household heads, traditional and religious leaders, PTA SMC executives, assembly members, teachers, officials' of District Education Office, and officials of NGOs assisting in education systems in the Kpandai District.

3.4.2 Sampling Frame

The researcher used the statistical document that entails the list of the various households in the district to obtain the sample frame for the quantitative respondents. This enabled the researcher administered questionnaire to respondents who in this case represented the parents. The sample frame for the study was made up of total households in Kpandai town (868), Laseyni (198) and Balai (237) sum up to 1302.

3.4.3 Sample Size Determination

Salant and Dillman (1994) cited in Chuan and Penyelidikan (2006) explained that the size of the sample is determined by four factors: (1) how much sampling error can be tolerated; (2) population size; (3) how varied the population is with respect to the characteristics of interest; and (4) the smallest subgroup within the sample for which estimates are needed.



Based on the above explanation, sample size for quantitative data in this study was determined using Krejcie and Morgan (1970) table for sample size determination cited in Chuan and Penyelidikan (2006). According to the authors, no calculations are needed when using the table and that, the table is more appropriate with a given population. Based on these assumptions, the researcher obtained a sample size of **297**. This is because tracing **1302** as a given population in this study on Krejcie and Morgan table for sample size determination, the required sample size was **297**. The researcher further employed proportional sampling technique to obtain a desire sample size in the selected communities. Table 3.1 explains how each community sample size was determined

Table 3.1 Sampling Proportion of Respondents in the Selected Communities

Community	Sample Frame	Sample Size	Proportion (%)
Kpandai	868	$66.7 \div 100 \times 297$ =198	$868 \div 1302 \times 100$ =66.7
Lesseni	197	$15.1 \div 100 \times 297$ =45	$197 \div 1302 \times 100$ =15.1
Balai	237	$18.2 \div 100 \times 297$ =54	$237 \div 1302 \times 100$ =18.2
Total	1302	297	100

Source: Field Survey 2017

In all, a sample size of three hundred and twenty-five (324) was used in this study. This comprised two hundred and ninety-seven (297) parents (Household heads), three (3) chiefs, three (3) religious leaders, five (5) PTA and SMC



executives, four (4) assemblymen, four (4) district education officials, two (2) NGO officials and six (6) head teachers (Key informants). Table 3.2 shows a further breakdown of the sample size for the study.

Table 3.2: Category of Respondents

Description	Sample size
Household heads (Parents)	297
Chiefs	3
Religious leaders	3
Assembly members	4
PTA and SMC executives	5
Officials of GES	4
Head teachers	6
NGO officials	2
Total	324

Source: Field Survey 2017

3.5 Sampling Procedures

Probability and non-probability sampling techniques were used in this study. Sekaran and Bougie, (2003) explained that, sampling is the process of selecting a sufficient number of elements from the population, so that a study of the sample and an understanding of its properties or characteristics would make it possible to generalize such properties or characteristics to the population elements.



Based on this assertion, probability sampling specifically **stratified** sampling technique was employed. Probability sampling is a sampling technique in which each element in the population has an equal chance of selection independent of any other event in the selection process (De Vaus, 2001). Stratified sampling technique is a type of random sample which the researcher first identifies a set of mutually exclusive and exhaustive categories, then uses a simple or systematic random method to select cases for each category (Neuman, 2012).

The researcher grouped communities in the district into urban and rural. In each group (urban and rural), one community was selected from urban and two from the rural through a simple random process specifically the lottery method. This is because the district is about 90% rural and the remaining 10% is urban (GSS, 2014). The researcher assigned numbers to each community in the groups, and in each group, the numbers were put in a container and mixed up, and an assistant was asked to randomly pick a number in each of the groups to represent the group for investigation. At the end of the process, Kpandai town was selected to represent the urban while Balai and Lesseni were also selected to represent the rural communities.

Final units of respondents for investigation were also selected using the simple random sampling procedure thus the lottery method using the list of households (sample frame) obtained from Ghana Statistical Service report from the District Planning Office. The numbers were written on piece of papers and put in a container and mixed up, then, an assistant was asked to randomly pick a number in the container to represent parents for investigation. The selections of final units



were based on chances in which the assistant picks the number which falls at hand and it continued till the required sample size was obtained. Using household heads as the bases for parents, in each household one household head with a child or children with school going age was interviewed.

Purposive sampling technique was used to select traditional and religious leaders, assembly persons, teachers, and officials of district education unit, officials of the NGOs assisting in education development in the district, executives of SMC and PTA. This sampling technique was used because it enabled the researcher to gain access to the individuals who do have the requisite information and are the only useful ones for answering certain types of this research questions as asserted by (Sekaran and Bougie, 2003). Purposive sampling according to them involves the choice of subjects who are most advantageously placed or in the best position to provide the information required, it also calls for special efforts to locate and gain access to the individuals who do have the requisite information required by the researcher.

The researcher purposefully selected these individuals on the bases that the study focused on community participation in educating boys and girls equally in basic schools and these individuals form part of the key stakeholders in communities and in education system.

3.5.1 Sources of Data

Both primary and secondary data were used in this study. The primary data for this study was used to gather information such as, socio-economic features of the



respondents, socio-cultural characteristics of respondents, literacy level of respondents, enrollment, attendance and performance and also the level of community participation in promoting gender equality in basic education through questionnaire survey. This helped the researcher to achieve the stated objectives of the study. Secondary data on the other hand was obtained from information related to the enrollment, attendance and performance differences between boys and girls, available programmes for enhancing gender equality in basic education in the district office of the GES. This data was sourced from published documents such as books, journals, and reports related to the study.

3.5.2 Techniques for Data Collection

Survey and in-depth interview techniques were used to gather data for this study. The researcher employed both self-administered questionnaires and surveys administered. Self-administered questionnaires were used to elicit information from the target respondents who are literates while interviewer administered questionnaires was conducted on the non-literate respondents.

3.5.3 In-depth Interview

Schedules were used to administer semi-structured interviews with chiefs and religious leaders, assembly members, executives of SMC and PTAs, head teachers, District Director of education, circuit supervisors, and two officials of the NGOs in the district. Interview is a technique for field investigation whereby the researcher meets his or her respondents and through the interaction questions are asked to find answers to one's research problem (Twumasi, 2001). This



provided the researcher an excellent opportunity to probe and explore questions from these respondents. The information obtained from these respondents served as qualitative data. Information was recorded during the interview sections in addition to notes taking.

3.5.4 Data Collection Instruments

Questionnaire and interview guide served as research instruments for the study.

Questionnaire was used to gather quantitative data from household heads. The questionnaire was subdivided into various sections: demography characteristics of respondents and information related to the research objectives. Out of two hundred and ninety-seven (297) questionnaires distributed to respondents, about 98.9% of the questionnaires were returned. In all 294 respondents were used for the quantitative analysis.

3.5.5 Interview Guide

Interview guide was used to collect qualitative data from traditional and religious leaders, assembly members, executives of SMC and PTAs, head teachers, District Director of education, circuit supervisors, and officials of the NGOs in the district based on the research objectives for the study. This instrument was used because it generally yields highest cooperation and lowest refusal rates, offers high response quality and takes advantage of interviewer presence and its multi-method data collection, which combines questioning, cross-examination and probing approaches (Owens, 2014).



3.6 Data Analysis

Data analysis includes the process of summarizing the information gathered so as to give meaning to such data. The collected data was analyzed using both quantitative and qualitative data analysis approaches. Quantitative data was edited, coded into numeric or quantification and analyzed using excel, Statistical Product for Service Solution software (SPSS) based on research objectives. The research findings from quantitative data was presented in the form of percentage tables, charts such as pie chart, bar charts and cross tabulations.

Qualitative data was also coded by organizing the raw data into concepts and themes in line with the research objectives set. The tape-recorded during interviews was transcribed into written words and this helped identified key themes, and similarities and differences among different participants' responses. Then they were screened to get patterns of significant themes. Thereafter data was grouped into categories regarding the research objectives.

Findings from quantitative data were reported first and followed by qualitative quotes or themes that support or refute the quantitative results.

3.7 Ethical Consideration

Informed consent; respecting of the site where research takes place and gaining permission before entering a site is very paramount in every research (Creswell, 2009). With regard to this statement, the researcher pre-informed the various stakeholders and the communities that were sampled by sending introductory letter to them to seek permission for data collection. This helped the researcher



established a good rapport with all the selected respondents and ensured that all the target participants were reached.

Confidentiality and privacy; the researcher observed respondents confidentiality during data collection process hence, their names remained anonymous. The researcher also avoided questions that might interfere or embarrass respondents and they were free to refuse or decide not to respond to other questions.

3.8 Research Limitations

Illiteracy among the people in the various communities was one of the limitations the researcher faced during data collection process. It was impossible for them to understand the purpose of my research and sometimes making them reluctant to participate in interview process. Most of the respondents in the Kpandai District could not read or write well. This limitation made me, as a researcher, to spend a lot of time to interview one person.

The reluctance of the respondents in disclosing information with the view that the information will be disclosed to the outside world and it could be used against the school and the community was one of the limitations the researcher encountered during data collection process. The District Education officials and NGOs officials were suspicious and were reluctant to provide the required information.



CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the results of data gathered from the field. The discussion is grouped into five sections. These include the demographic characteristics of respondents, nature of community participation in promoting gender equality in basic schools, successes of community participation in basic education, challenges of community participation in promoting gender equality at the basic schools, and how community members can collaborate with the school in promoting gender equality in basic schools in the Kpandai District. Data is presented in the form of frequencies tables, charts, graphs, and cross tabulations and narrations.

4.2 Demographic Characteristics of Respondents

The characteristics of the respondents include social characteristics and economic characteristics. Social characteristics in this study include gender, age, marital status, religion, and educational background of respondent. On the other hand, economic characteristics include occupational background of respondents.



Table 4.1 Demographic Characteristics of Respondents

CHARACTERISTICS	DESCRIPTIONS	FREQUENCY	PERCENTAGES (%)
4.2.1 Sex	Male	155	52.7
	Female	139	42.3
	Total	294	100
4.2.2 Age	18-27	34	11.5
	28-37	119	40.5
	38-47	77	26.2
	48-57	47	16
	58 and above	17	5.8
Total	294	100	
4.2.3 Marital Status	Married	200	68
	Divorced	26	8.8
	Widowed	25	8.5
	Separated	19	6.5
	Single	28	8.2
Total	294	100	
4.2.4 Religious Affiliation	Christian	142	48.3
	Muslim	81	27.6
	Traditionalist	50	17
	Others	21	7.1
Total	294	100	
4.2.5 Educational Background	Primary	69	23.5
	JHS	32	10.9
	SHS	62	21.1
	Tertiary	30	10.2
	None	101	34.3
Total	294	100	
4.2.6 Occupational Background	Government Worker	31	10.5
	Private Worker	20	6.8
	Farming	136	46.3
	Trading	75	25.5
	Handicraft	26	8.8
	Unemployed	6	2
	Total	294	100

Source: Field survey 2017



4.2.1 Sex of Respondents

To know how community members participate in promoting gender equality in basic schools, respondents were asked to state whether they are male or female.

Table 4.1 reveals that out of 294 respondents' interviewed, 155 representing 52.7% were males while 139 representing 47.3% were females. This shows that more males were interviewed than females. This can be interpreted that, the cultural context of the people of Northern Region and Kpandai District as part of the region, the issue of educating children are often associated with fathers who happens to be the head of the family. This finding supports the finding of Akaguri (2011) who noted that the head of a family is the major decision maker of children schooling in Ghana.

4.2.2 Age Distribution of Respondents

The age of respondents is one important of social characteristic that could have an influence on community participation in educating children. The age range of respondents in this study was grouped into five main categories thus, 18-27 years, 28-37years, 38-47years, 48-57years and 58 and above. Table 4.1 indicates that majority 119(40.5%) of the respondents were within 28 -37 years, 26.2% of them were within 38 -47 years, 16% were within 48 -57 years, 11.5% fell within 18-27 years while 5.8% respondents were within 58 and above. Table 4.1 still indicates that, majority 230(78.2%) of the respondents were within 18-47 years. This age range of the respondents in Kpandai District has many of their children at basic schools and would be willing to involve in their children schooling. Going further, age is an important variable as far as this study is concern in a sense that, age is



generally, associated with maturity, fertility and experience and is crucial to decision-making and responsibility of educating children.

4.2.3 Marital Status of Respondents

The marital status of respondents in this study were categorized into five distinct classes, namely married, divorced, widowed, separated and single. Table 4.1 indicates that more than half 200 (68%) of the respondents were married. 26(8.8%) were divorced, 25(8.5%) were widowed, 19(6.5%) were separated while 24(8.2%) were single. Marriage is one of the unions cherished by most Ghanaian cultures as it is one of the determinants of upbringing of children in all aspect of their life's including their education. Therefore, it is not surprising to note that majority of the respondents in the Kpandai District are married. However, it was revealed that marriage was not a major determinant of educating boys and girls equally because out of 94 of the respondents who were either divorced, widowed separated or single interviewed, about 89 had their children enrolled in basic schools.

4.2.4 Religious Affiliation of Respondents

In relation to religion, respondents were asked to choose which religious group they belong. For the purpose of this study, religion was classified into four namely Christianity, Islam, Traditional and “any other” category group were people who do not belong to any religious group.

Table 4.1 indicates that, out of the 294 respondents, 142(48.3%) were Christians, 81(27.6%) were Moslems, 50(17%) were Traditionalists while 21 (7.1) were



people who do not belong to any religious group. It was observed that almost all the religious groups in Kpandai District enrolled both their boys and girls in basic schools especially at the KG and the primary level. It was further noted that, out of 294 respondents interviewed, 264 had their boys and girls enrolled at basic schools with the exception of 30 respondents who were of the view that they wished to enroll their children but due to financial difficulties they have not been able to do that but hoping to get them enrolled in case things get better for them.

4.2.5 Educational Background of Respondents

The level of respondents' education is particularly important in this study because it has been found to be closely associated with the views of people on various matters and community participation in children school activities is not an exception. Table 4.1 shows that, 101(34.3%) of the respondents have no formal education, 69(23.5%) have attained primary education, 62(21.1%) have attained SHS, 32(10.9%) have also attained JHS while 30(10.2%) have attained tertiary education. It can be interpreted that majority 193(65.6%) of the respondents have had some form of education (comprising primary, JHS, SHS and Tertiary education) while 101(34.4%) had never attended any formal education. This implies that, parents in Kpandai District have attained some form of formal education and could understand and participate more in promoting gender equality in basic schools since the level of parents education has been linked to their involvement in school activities of their children (Chevalier, 2004).



4.2.6 Occupational Background of Respondents

The researcher is interested in knowing the economic activities of respondents' because it is one aspect that could influence parents' choice of enrolling their children and how they could devote their time and other resources into educating boys as well as girls particularly in basic schools. For the purpose of this research, the various occupations were characterized into 6 groups. Table 4.1 shows that, out of 294 respondents interviewed, the most predominant occupation was farming with 136(46.3%). Trading was next with 75(25.5%), government workers amounted to 31(10.5%), handicraft were 26(8.8%). Private workers were 20(6.8%), while 6(2%) were unemployed. It was observed that majority 243(82.7) of the respondents in the Kpandai District depends on seasonal income since their occupation does not depend on their monthly earnings. It can be interpreted that, the current occupation of parents in the study area could affect their children schooling when it comes to financial issues and choices of either educating both sexes or choosing one sex over the other.

4.2.7 Children of School Going-Age

A child of school going-age is an important factor in parent's decision to involve in providing education for them. Usually it is when parents have children and of different sex that they might give importance to their participation in educating them especially at basic schools. Children of school going-age in this study are used to mean children between the ages of 3 and 15. All things being equal, the child should have completed a full course of basic education by age 15. The study



found that about 1103 children of respondents were children of school going-age. In addition, 561(50.9%) of these children were males and 542(49.1%) were female. Out of the 1103 children of school going age by respondents, 824 were enrolled in at least one of the basic stages (KG, Primary, and JHS) while the remaining 274 were either not enrolled or dropped out.

Table 4.2 Level of Children of School Going-age Currently at Basic Schools by Respondents

Description	Frequency	Per cent (%)
JHS	15	5.1
Primary	68	23.1
Kindergarten	23	7.8
None	30	10.2
JHS/Primary	55	18.7
JHS/Kindergarten	9	3.1
Primary/Kindergarten	36	12.2
JHS/Primary/Kindergarten	58	19.7
Total	294	100

Source: Field Survey 2017

Table 4.2 indicates that 68(23.1%) of the respondents have their children in primary schools alone, 58(19.7%) of respondents have their children in all the three categories of basic education, whereas 30(10.2%) said none of their school going-age children are in any of the basic education category. Majority of



respondents having their children at primary schools affirms the preliminary data from the District Education Office that gender parity is achieved at the primary level with Gender Parity Index of (GPI) of 1.09 as at 2015/2016 academic year. However, 30(10.2%) of respondents not having any of their school going-age in any of the basic level could be attributed to 279 children not in school as discussed in the preceding analysis.

4.3 Strategies of Community Participation in Promoting Gender Equality in basic Schools

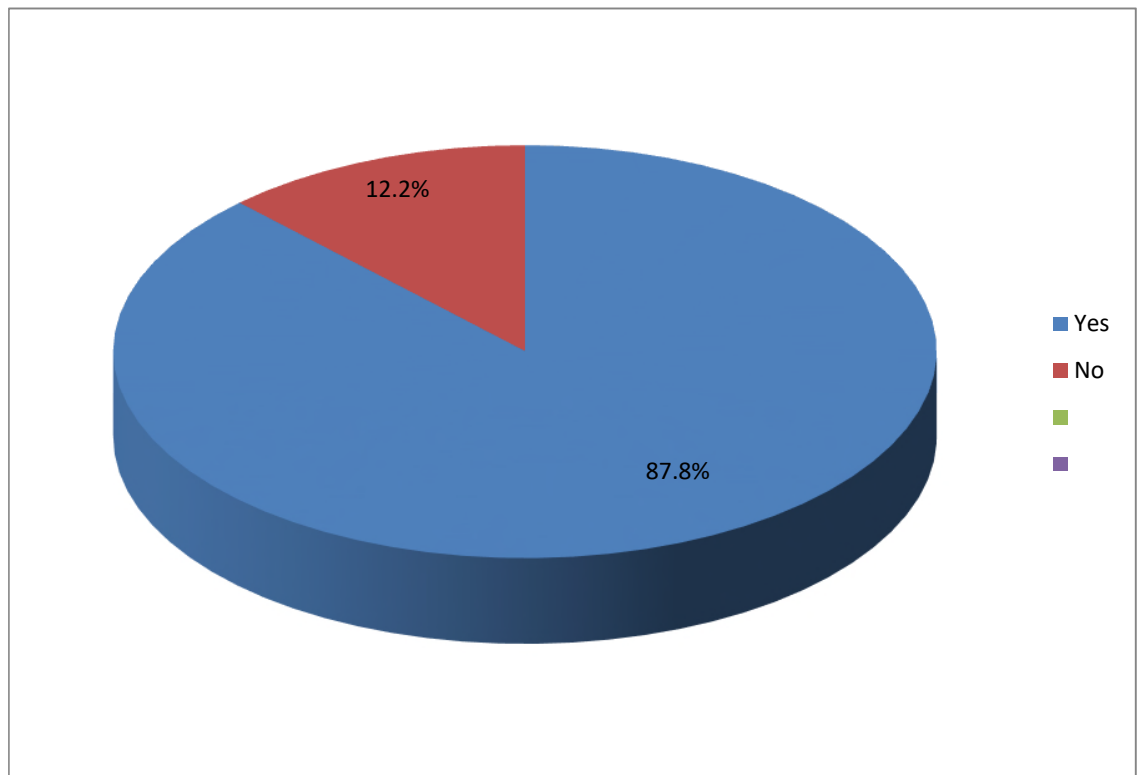
This section discusses different strategies communities are involved in promoting gender equality in basic schools. It looks at how equal opportunity is given to both sexes in terms of enrollment and other activities being carried out by community members in providing education for boys and girls equally in basic schools in the Kpandai District.

4.3.1 Enrolling Boys and Girls Equally in Basic Schools

In relation to how community members participate in promoting gender equality in basic education, respondents were asked whether they do give equal opportunity to both sexes by enrolling them in basic schools and why. Figure 4.1 showed the details.



Figure 4.1 Enrolling Boys and Girls in Basic Schools Equally



Source: Field Survey 2017

Figure 4.1 shows that majority 258 (87.8%) of the respondents responded 'yes' meaning they do give equal chances to their boys and girls by enrolling them into basic schools while the remaining (12.2%) of the respondents said 'no' meaning they do not give equal chances to boys and girls by enrolling them into basic schools. The respondents who said 'yes' further explained that, education is important and educating boys and girls equally will go a long way to help them be responsible citizens in the future. However, those who said 'no' were also of the view that, now many people go to school and become unemployed after that so they will not waste their resources in trying to educate their children especially the girl-child because they believe no matter the level of their education they will marry one day and leave their family house. A head teacher confirmed this in an



interview when he said; “*Many parents nowadays send their children to school as compared to some years back*” (Interview, 20th May, 2017).

This can be interpreted that although, respondents in the Kpandai District do enroll boys and girls in basic schools equally at the tender age. Additionally, a cross tabulation analysis was ran to determine the proportion of variables such as gender, religion, educational and occupational background of respondents and their readiness to enroll boys and girls equally in basic schools. Table 4.3 showed detailed of their responses.



Table 4.3 Cross Tabulation of Respondents Gender, Religion, Educational and Occupational Background and Giving Equal Chances to Boys and Girls by Enrolling them in Basic Schools

Description		Yes	Percentage (%)	No	Percentage (%)	Total
Gender of Respondent	Male	134	86.5	21	13.5	155
	Female	124	89.2	15	10.8	139
Total		258	87.8	36	12.2	294
Religion of Respondent	Christian	125	88.0	17	12.0	142
	Muslim	72	88.9	9	11.1	81
	Traditionalist	43	86	7	14	50
	Others	18	85.7	3	14.3	21
Total		258	87.8	36	12.2	294
Educational Background of Respondent	Primary	63	91.3	6	8.7	69
	JHS	26	81.3	6	18.8	32
	SHS	56	90.3	6	9.7	62
	Tertiary	26	86.7	4	13.3	30
	Not educated	87	86.1	14	13.9	101
Total		258	87.8	36	12.2	294
Work of Respondent	Government Worker	27	87.1	4	12.9	31
	Private Worker	16	80	4	20	20
	Farming	121	89.0	15	11.0	136
	Trading	67	89.3	8	10.7	75
	Handicraft	22	84.6	4	15.4	26
	Others	5	83.3	1	16.7	6
Total		258	87.8	36	12.2	294

Source: Field Survey 2017



Table 4.3 indicates that a high proportion 124(89.2%) of female respondents readiness to give equal chances to boys and girls by enrolling them in basic schools is higher than male respondents of 134(86.5%) who responded positively. Thirteen point five percent (13.5%) male respondents mentioned 'no' while 10.8% female respondents also said 'no'. It can therefore be interpreted that female respondents in the Kpandai District could be more ready to get both boys and girls enrolled in basic schools as compared to men in the district since the statistics on table 4.3 indicates that majority 89.2% of the female respondents responded positively.

It is clear from Table 4.3 that a high proportion 88.9% of the respondents who said 'yes' were Muslims, followed by 88% of Christians who said 'yes'. 86% of traditionalist also mentioned 'yes', while 85.7% of respondents who mentioned 'yes' were people who do not belong to any of the religious groups thus, 'others'. It can be interpreted that Muslims in the Kpandai District are likely to enroll boys and girls in basic schools more than other religious groups.

Table 4.3 further revealed that a large proportion 91.3% of the respondents who mentioned 'yes' were parents who had primary education, 90.3% of the respondents who had JHS mentioned 'yes', 86.7% of the tertiary respondents mentioned 'yes', 86.1% of not educated respondents responded 'yes' while 81.3% of the JHS respondents responded 'yes'. This also is an indication that people with primary education are likely to get their boys and girls enrolled in basic schools as compared to other respondents in the Kpandai District since the statistics showed that majority of primary education respondents responded



positively. However, it can be noted that educational attainment of the respondents in the Kpandai district does not affect the education of their boys and girls since the statistics on table 4.3 showed that 86.1% of the respondents who never attended formal education responded positively is higher than 81.3% of JHS respondents who responded positively. More so, out of 101 respondents who never attended any formal education interviewed, 99 of them had their boys and girls of school going-age enrolled in basic schools.

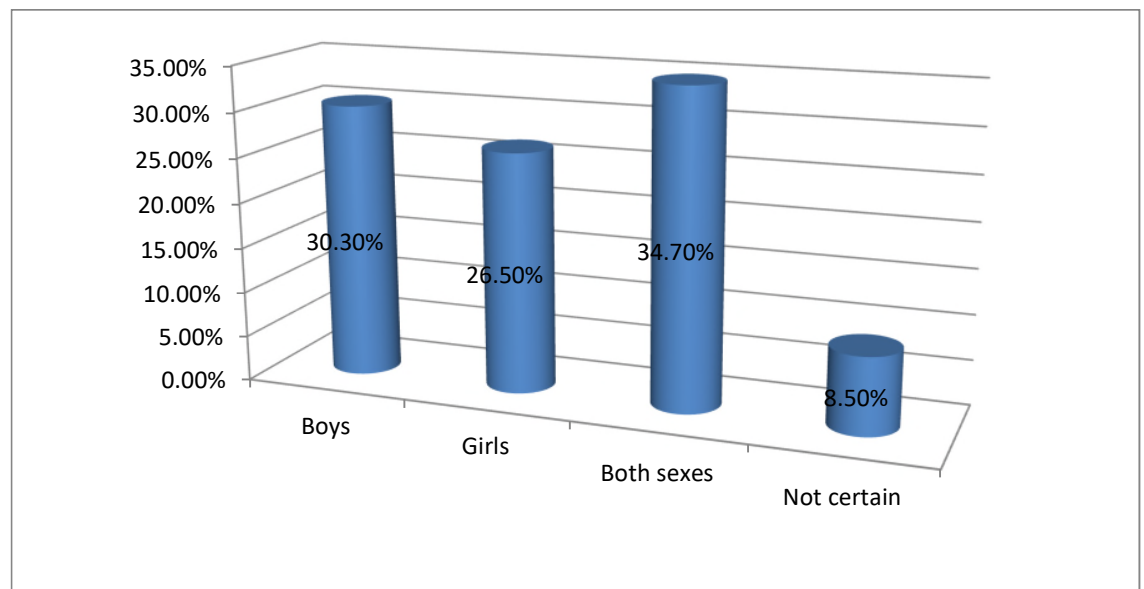
It can again be seen from Table 4.3 that, a proportion 89.3% of traders who said 'yes' were higher than 87.1% of government workers, 80% of private workers, 89.0% of farmers, 84.6% of handicrafts and 83.3% of not employed respondents who responded positively. It can be inferred that, traders in the Kpandai District are likely to give equal opportunity to their boys and girls by enrolling them into basic schools as compared to other occupations since the statistics In Table 4.3 showed that majority 89.3% of the trading respondents' responded positively. However, 89% proportion of farmers, 89.3% of traders, 84.6% of handicrafts and 83.3% of not employed respondents responding positively are an indication that enrolling boys and girls equally in basic schools in the Kpandai District does not depend on the occupation of the respondents. This finding does not support the finding of Saifullahi, (2011) who noted that, parents' occupations have some influence on their involvement in children's schooling. According to the author, parents with formal employment are more secured, and are more involving in their children schooling as compared to those who work in other sectors



4.3.2 Paying More Attention to Children Schooling by Gender

The interest of the researcher was to find out from respondents which of the genders they pay more attention to in terms of preference especially when there are difficulties in taking care of their schooling. Respondents were asked to choose whether the boy-child alone, the girl-child alone or both sexes. Figure 4.2 summarizes their responses.

Figure 4.2 Paying Much Attention to Children Schooling by Sex



Source: Field Survey 2017

It can be observed from Figure 4.2 that 34.7% of the respondents responded that they would give equal treatment to boys and girls. Thirty point three (30.3%) mentioned that they would give much attention to their boy child alone, 26.5% of the respondents were of the view that they would give much attention to their girl child alone while 8.5% of the respondents were not certain on which of their children they would give much attention to. It can be inferred from Figure 4.2 that



majority of the respondents in the Kpandai District were willing to educate their boys and girls equally however, the decision to enroll children and contribute to their completion of the basic education could still remain in favour of the boy child since 30.3% of the respondents mentioned that they would give much attention to their boy child alone while 26.5% of the respondents were of the view that they will give much attention to their girl child alone.

A cross tabulation analysis was further run to determine the proportion of respondents who attach much importance to children's schooling by gender in basic schools. Table 4.4 depicts the various categories of respondents and the proportion of their responses.

Table 4.4 Gender Cross Tabulation with Paying Much Attention to Children Schooling by Gender

Description		Not certain	Percentage (%)	Boys alone	Percentage (%)	Girls alone	Percentage (%)	both sexes	Percentage (%)	Total
Gender of Respondents	Male	30	19.4	68	43.9	30	19.4	27	17.4	155
	Female	28	20.1	49	35.3	28	20.1	34	24.5	139
Total		58	19.7	117	39.8	58	19.7	61	20.7	294

Source: Field Survey 2017



Table 4.4 indicates that a proportion of 43.9% of the male respondents mentioned boys alone, 35.3% of the female respondents mentioned boys alone. Twenty-four point five (24.5%) of the female respondents said both sexes, 17.4% of the male respondents also mentioned both sexes. 20.1% of the female respondents mentioned girls alone, 19.4% of the male respondents said girls alone, while 20.1% and 19.4% of the female and male respondents respectively were of the view that they are not certain on which of the sexes they will attach more importance to in educating them. It can be interpreted that male respondents in the Kpandai District are likely to attach importance to boys alone in educating them as compared to the female respondents since the statistics on table 4.4 revealed that a high proportion 43.9% of the male respondents who mentioned boys alone is higher than the proportion 35.3% of the female respondents who mentioned boys alone.

This finding supports Raley and Bianchi (2006) findings that fathers' investments including education appear to be somewhat higher in sons than daughters and that fathers spend more time with sons than with daughters. Also, the study supported Southwest Educational Development Laboratory report (SEDL, 2003) that men have a negative attitude towards women's education, especially in what is considered as education that leads to prestigious careers such as engineering, architecture, teaching, medicine, law, statistics and actuarial science that would give women a superior role in society. The report further revealed that, these in turn impedes the schooling of girls and hence the cause of gender inequality in all human endeavour.



Table 4.5 Religion Cross Tabulation with Paying Much Attention to Children

Schooling by Gender

Description		Not certain	Percentage (%)	Boys alone	Percentage (%)	girls alone	Percentage (%)	both sexes	Percentage (%)	Total
Religion of Respondent	Christian	30	21.2	54	38.0	29	20.4	29	20.4	142
	Muslim	11	13.6	34	42.0	16	19.8	20	24.7	81
	Traditionalist	9	18.0	20	40.0	10	20.0	20	40.0	50
	Others	8	38.1	9	42.9	3	14.3	1	4.8	21
Total		58	19.7	117	39.8	58	19.7	61	20.7	294

Source: Field Survey 2017

In trying to find out the religious affiliation of respondents and their perception on which of the sexes they pay much attention to in educating them, it was discovered that, 40% of the traditionalist mentioned both sexes as compared to 20.4%, 24.7% and 4.8% of the Christians, Muslims and ‘others’ respondents who mentioned both sexes respectively. Forty-two point nine percent (42.9%) of the respondents who do not belong to any religious group mentioned that they give much attention to boys alone in educating them, 42% of the Muslim respondents



also mentioned boys alone, 40% of the traditionalist said boys alone while 38% of the Christians also mentioned boys alone. Twenty-one point two percent 21.2% of the Christian respondents were of the view that they are not certain, 13.6% of the Muslim respondents mentioned not certain, 18% of the Traditionalist respondents also mentioned not certain while 38.1% of the respondents who do not belong to any religious groups mentioned not certain. It can be inferred from the statistics in Table 4.5 that the respondents who do not belong to any religious groups in the Kpandai District are likely to pay much attention to boys schooling more than other religious groups since majority 42.9% of them mentioned that they attach much importance to boys alone. It can again be interpreted that traditionalist in the Kpandai District could give more important to both sexes since a high proportion 40% of them mentioned that they would pay much attention to both sexes.

4.3.3 Engaging Children with Chores Based on their Gender

The interest of the researcher was to find out whether respondents engage their children with chores base on their gender and their reasons behind that.

Table 4.6 Engaging Children with Chores

Description	Frequency	Percentage (%)
Yes	198	67.3
No	96	32.7
Total	294	100

Source: Field Survey 2017



Table 4.6 indicates that 67.3% of the respondents said ‘yes’ while the remaining 32.7% responded ‘no’. The respondents who said yes further explained that boys and girls are not the same and some chores are meant for girls alone and others for boys alone. On the other hand, respondents who said no were also of the view that they do not give chores to their children based on their genders because they all have to learn the basics of doing chores. This submission of respondents is in line with Crouter et al. (1993) cited in Raley and Bianchi (2006) who argue that children’s participation in housework is of particular interest because housework is perhaps the domain of family functioning in which ideas about gender roles are played out.

However, majority 67.3% of the respondents responding ‘yes’ implied that respondents in the Kpandai district do not socialize their boys and girls equally which is an indication that they will grow up with the perception that boys and girls are not equal. This finding support the finding of Odunuga and Ajila (2000) where it was pointed out that, the home has a significant influence on the psychological, emotional, social and economic state of boys and girls schooling since the parents are the first socialization agent in a person’s life. An interview with a head teacher attested to this when he said:

“Socializing boys and girls differently even in our school systems I think is causing us not to bridge gender gap between boys and girls. Boys and girls are given different roles to play based on their gender even in our schools which is not the best way” (Interview, 16th April, 2017).



This submission also supports a report by Center on Education Policy report (2012) where it was explained that, circumstances in which boys and girls are raised and the involvements of their parents in their early education play a role in shaping academic mindset and motivation. Also culturally sensitive parent involvement programmes that focus on ways to create a stimulating home environment and motivate children to achieve can make a difference in achieving gender equality in basic education.

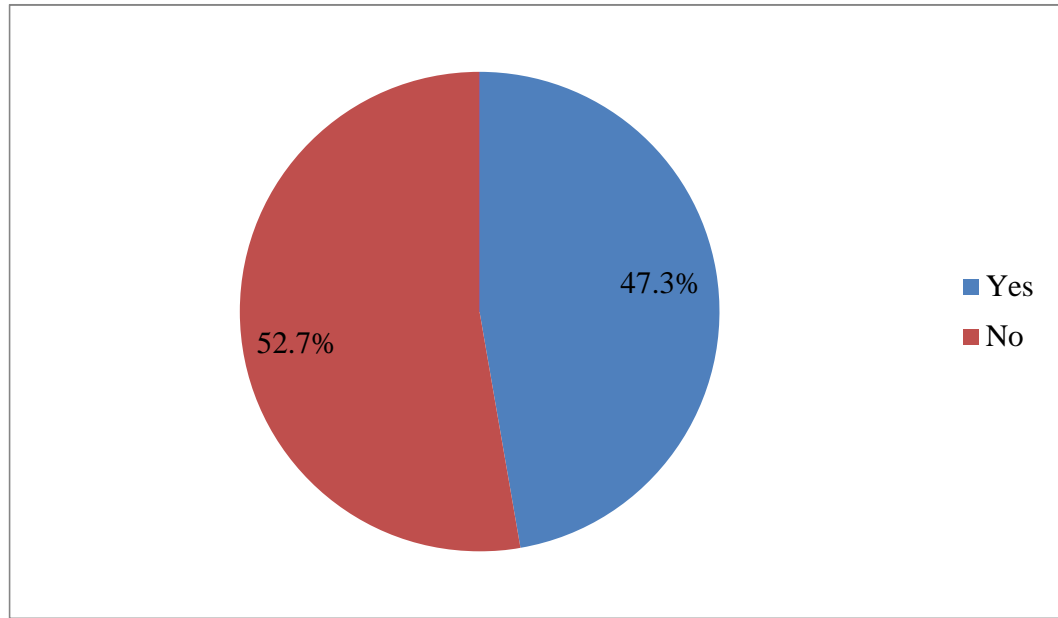
It can be interpreted that the perception of the respondents could also influence their participation in educating boys and girls equally since the way society socializes boys and girls into masculine and feminine adults have a major influence on them as they grow up. However, if children are integrated into social norms and values that are positive and are free from gender bias, they might grow with it and this could help close the gender gap.

4.3.4 Checking Children's Books and Assisting them do Homework

Respondents were asked to indicate whether they assist their children do their homework and help them to learn at home and why. Figure 4.3 summarizes their responses.



Figure 4.3: Checking Children’s Books and Assisting them do Homework



Source: Field Survey 2017

Figure 4.3 indicates that 155(52.7%) of the respondents said ‘no’ meaning they do not check nor assist their children do their homework while the remaining 47.3% of the respondents mentioned ‘yes’ meaning they do check and assist them do their homework. Respondents were asked to further give reasons for their answers. Respondents who said ‘yes’ further explained that, they do monitor their children’s performance through their books. This submission supports the findings of Barge and Loges (2003) cited in Jafarov (2015) who explained that parents’ involvement in children schooling to mean the regular supervision of pupils’ homework.



Some of them were also of the view that, although they cannot read, but at times they hire people to do that for them even though they hardly do it. However, on the side of respondents who said ‘no’ also explained that they cannot read, and hiring someone is an additional cost which they cannot afford but they are aware of its importance. An interview with a head teacher attested to this in a question relating to pupils completing their home works regularly when he said:

“Most of our pupils come back with half completed home works or not completed at all. So, most of my teachers are also reluctant to give out home works. This has damped their spirits in giving take home assignments to pupils and this makes it difficult for us to complete the syllabus on time” (Interview, 25th April, 2017).

It can be explained that parents in the Kpandai District do not help their children do their homework nor assist them to learn at home and this retard teaching and learning processes.

An interview with traditional and religious leaders, PTA/SMC leaders, head teachers, GES of officials and NGOs further revealed the following as others strategies of community participation in promoting gender equality in basic schools. Table 4.7 summarizes their responses



Table 4.7 Programmes to Promote Gender Equality

Local people	Government	NGOs
Provision of classroom blocks in some communities	School feeding, school uniforms and school sandals for both sexes	Formation of girl club
Providing separate toilet facilities for both sexes	Re-entry policy for the girl-child	Donation of bicycles for boys and girls
Organizes extra-classes for both sexes	Awarding of scholarships	ICT training for boys and girls
		Financial support for mothers

Source: Field Survey 2017

From Table 4.7 above local people, in order to promote gender equality in basic schools provide infrastructure like classroom blocks, toilet facilities, organizes extra classes for both sexes. One community representative in one of the studied communities further explained in an interview that:

“These initiatives are taken in order to ensure greater safety traveling to and from school, which I think has been a problem in areas prone to long distance of boys and girls especially the girl child”(Interview, 25th April, 2017).

One of the community representatives also explained that communities in promoting gender equality in basic schools establishes community schools, Church buildings and mosques and other appropriate spaces are used for school classes which has reduced problems caused by girls’ need to travel long distances to school

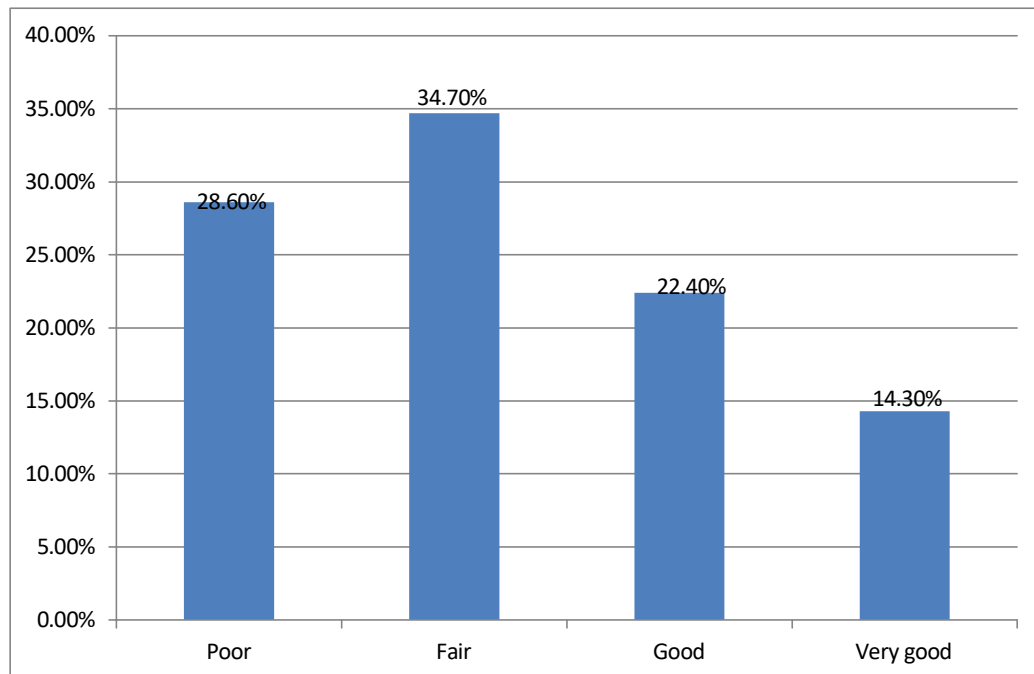


The results on Table 4.7 again shows that government and NGOs are taken major strategies to promote gender equality in basic schools, however, less is being done by local people in terms of policy wide to tackle cultural practices that impede gender equality both at home and in school.

4.3.5 Rating the Level of Community Participation in promoting gender equality in Basic Schools

The researcher wanted to find out how community members see their efforts in educating boys and girls equally. Respondents were asked to rate their participation as to whether it is poor, fair, good and very good. Figure 4.4 summarizes their responses.

Figure 4.4 Rating Community Participation in promoting



Source: Field survey 2017



Despite the various activities being carried out by community members in promoting gender equality in basic schools, it is interesting to note in Figure 4.4 that, 102 of the respondents representing 34.7% assert to the fact that community participation is fair followed by 28.6% who also responded that their participation is poor, 22.4% said it is good while 14.3% said it is very good. This confirmation from the respondents in relation to their participation in promoting gender equality in the Kpandai District is inadequate and worrying.

One community leader lamented; *“I know that our involvement in promoting equality in basic schools is not the best but we are trying our best and I wish we do better”* (Interview, 29th April, 2017).

This finding is in line with Chowa, Ansong, & Osei-Akoto (2012) who found out that, Ghanaian parents are somewhat involved than absolutely detached from their boys and girls education, but the extent of their involvement is overall low.

4.4 Channels of Community Participation in Promoting Gender Equality in Basic Schools

This section discusses channels through which communities promote gender equality in basic schools. The researcher wanted to find out which channel (s) is or are commonly used as a tool by communities to promote gender equality in basic schools. The respondents were asked to multiple choose which of the channels is mostly used by them in promoting gender equality in basic schools. Table 4.8 summarizes their responses.



Table 4.8 Channels of Promoting Gender equality in Basic Schools

Description	Responses N	Percentage (%)	Percentage of Cases (%)
Through durbars	73	17.4	26.8
Through workshops	18	4.3	6.6
Through SMC meetings	108	25.7	39.7
School opening days	32	7.6	11.8
PTA meetings	189	45	69.5
Total	420	100	-

Source: Field survey 2017 *N is the number of times a particular answer is selected by respondents (multiple responses).

It was revealed from Table 4.8 that, 45% of the respondents mentioned P.T.A meetings as the major channel used by community members in promoting gender equality in basic schools, 25.7% mentioned through SMC meetings, 17.4% of the respondents mentioned through durbars, 7.6% of the respondents mentioned school opening days, while 4.3% of the respondents mentioned through workshops.

It was also revealed from interview with PTA and SMC executives, head teachers and circuit supervisors that, the major channel to get in touch with parents and community members concerning school activities is during P.T.A and SMC meetings and at times through community durbars. They further explained that it is during these occasions that issues concerning the progress of children and schools at large are normally discussed.



In addition, interview with executives of PTA and SMC and head teachers revealed that, the aims and roles of such committees are focused on holistic learning, overall child development and improving school environment and to get all children of school going age irrespective of their sexes in schools. According to one official, the main purpose of setting up PTA and SMC committees is that if parents and non parents take responsibility for the functioning of the school, children would get a sense of belongingness. This implied that, the most commonly used channel by communities to promote gender equality in basic schools in Kpandai District is through PTA and SMC meetings.

One of the religious leaders in an interview explained:

“On my side as a pastor I use any platform I get be it in church or outside the church to encourage parents to send their children especially the girl-child to school” (Interview, 19th April, 2017)

Another religious leader had this to say: *“I normally preach in the mosque at times after prayers on the need for parents and communities at large to educate our children especially the girl child”* (Interview, 29th April, 2017).

During interviews, it was also discovered how Parent/Teacher /Association (PTA) is important to improve parents’ and other local people participation in promoting gender equality in basic schools. For example one head teacher had the following to say:

“I suggest that there should be sanctions against non attendance of such meetings especially PTA because it could increase participation of parents in education by having regular meetings to discuss about school progress, practices that retard



gender equality, pass rates, discipline, Teacher retention, and academic success whereby parents will have a sense of ownership in this school” (Interview, 19th May, 2017)

4.4 Successes of Community Participation in Promoting Gender Equality in Basic Schools

This section discusses achievements that have been made in basic schools as a result of community participation in the Kpandai District.

4.4.1 How Community Participation has Improved Gender Equality in Basic Schools

Respondents were asked to choose “Yes” or “No” to indicate how their participation have improved gender equality in basic schools. Table 4.11 summarizes their responses.

Table 4.9 Perception on how Community Participation has Improved Gender Equality in Basic Schools

Description	Frequency	Percentage (%)
Yes	217	73.8
No	55	18.7
Not Certain	22	7.5
Total	294	100

Source: field survey 2017

Table 4.9 shows that 217(73.8%) of the respondents mentioned ‘yes’ meaning they think their participation has improve the schooling of both sexes in basic schools while the remaining 18.7% said ‘no’ while 7.5% mentioned ‘not certain’



whether community participation has had any impact on gender equality in basic schools. The respondents further explained that, their participation has optimized enrolment especially the girl child. To them, although the enrollment of the male child and female child are not equal as aimed, however, the wide gap between both sexes is now minimal. An interview with head teachers further revealed that the involvement of some parents has helped to get more children enrolled in basic schools especially from KG to primary schools. Confirming this in an interview a head teacher remarked:

“I think parents are now doing well in terms of educating their boys and girls by getting them enrolled in basic schools unlike some years back which was not the case and this I think has help because many children both boys and girls are in school although we need to do more to support them go high” (Interview, 26th April, 2017).

A cross tabulation analysis was further used to determine what proportion of respondents who responded positively and the implications of their responses on the impact of community participation on gender equality in basic schools. Table 4.10 depicts the various categories of respondents and the proportion of their responses.



Table 4.10 Gender, Educational Background and Religion Cross Tabulation with Perception on how Community Participation has Improved Gender Equality in Basic Schools

Description		Yes	No	Not Certain	Total
Gender of Respondent	Male	115	33	7	155
	Female	102	22	15	139
Total		217	55	22	294
Educational Background of Respondents	Primary	59	9	1	69
	JHS	20	7	5	32
	SHS	43	15	4	62
	Tertiary	21	8	1	30
	None	74	16	11	101
Total		217	55	22	294
Religion of Respondents	Christian	103	28	11	142
	Muslim	62	13	6	81
	Traditionalist	36	10	4	50
	Others	16	4	1	21
Total		217	55	22	294

Source: Field Survey 2017

Table 4.10 indicates that, a proportion 74.2% of the male respondents who said ‘yes’ is more than the proportion 73.4% of the female respondents who said ‘yes’ community participation has had an impact on gender equality in basic schools. It can be inferred from Table 4.10 that, males (fathers) in the district believed that



community participation has had an impact on gender equality in basic schools than the females (mothers).

Statistics in Table 4.10 shows that, a high proportion 59(85.5%) of respondents with primary education said 'yes' as compared with JHS 20(62.5%), SHS 43(69.3%), Tertiary 21(70%) and No education 74(73.2%) respondents. It can be interpreted that, respondents with primary education in the district believed that community participation has had an impact on gender equality in basic schools as compared to other respondents.

The results in Table 4.10 further revealed that, the average proportion of respondents 103(72.5%) of Christians who said 'yes' is lower as compared to 62(76.5%) of the Muslim respondents who mentioned 'yes'. 36(72%) traditionalist responded 'yes' while 16(76%) of the "Others" category said 'yes'. It can be inferred again that, Muslim respondents in the district believed that community participation has had an impact on gender equality in basic schools than other religious groups since the statistics showed that majority of them responded positively.

A chief Imam in an interview confirmed this when he said:

"I have enrolled all my children, I mean boys and girls in school and I also preach at the mosque on the need for parents to support their children's schooling. Also I think the perception that Muslims do not allow their girl-child to go to school is reducing" (interview, 27th May, 2017).



4.4.2 Areas Community Participation has helped in Basic Schools

The interest of the researcher was to know areas respondents believed their participation has helped in promoting gender equality in basic schools in the Kpandai District. The researcher presented five statements and respondents were required to choose whether they strongly agree, agree, disagree, or strongly disagree to such statements. Table 4.11 below explains their responses.

Table 4.11 Areas Community Participation has positive Impact

Descriptions	Strongly Agree	Agree	Disagree	Strongly Disagree
Many parents now send their girl-child to school	143 (48.6%)	79 (26.9%)	45 (15.3%)	27 (9.2%)
Reduced cultural practices that affect boys and girls education	148 (50.3%)	88 (29.9%)	28 (9.5%)	29 (9.9%)
Improve parents' knowledge in allocation of household tasks between boys and girls	126 (42.9%)	105 (35.7%)	36 (12.2%)	27 (9.2%)
Awareness-raising that child labour is bad	109 (37.1%)	119 (40.5%)	30 (10.2%)	36 (12.2%)
Improved teaching and learning resources at basic schools	122 (41.5%)	97 (33%)	41 (13.9%)	34 (11.6)

Source: Field survey 2017

Table 4.11 indicates that 48.6% of the respondents strongly agreed that community participation has led many parents to send their girl-child to school. 26.9% of the respondents mentioned agreed, 15.3% of the respondents disagreed while 9.2% of the respondents strongly disagreed that community



participation has led many parents to send their girl-child to school in the Kpandai District. 48.6% of the respondents strongly agreed and 26% of the respondents agreed implied that community participation has helped many parents to know the importance of educating their girl-child in the Kpandai District. This finding is in line with Ahmad and Said (2013) that, community participation in education contributes towards enhancing access, increase enrollment and increased attendance of school children. The findings also support the findings of Abass (2014) who opined that, when parents and other members of the community take active roles in the various aspects of school's operations, the standard and equality of education significantly improves.

This was confirmed by the District Director of education in the district in an interview when he remarked:

“There has been an improvement in terms of boy-girl ratio especially from the Kindergarten to the primary level. However, there are still disparities between boys and girls at the JHS” (interview, 20th May, 2017).

An interview with some executives of PTA and SMC also noted that collaboration between parents and community members have a particular impact on girls with regard to enrollment and regular attendance. They further explained that in one school with the help of PTA, school staff and community members were able to successfully rescue one abducted girl, prosecuted the perpetrator, and helped the victim return to her studies. In another community, head teachers reported that now parents and community members understand the importance of schooling for girls somehow, and as a result the number of girl students has gone up this year.



From table 4.11, 50.3% of the respondents strongly agreed with the fact that community members' participation has helped reduced cultural practices that affect boys and girls education, 29.9% of the respondents mentioned agreed, 9.5% of the respondents mentioned disagreed while 9.9% of the respondents strongly disagreed with the fact that community participation has helped reduced cultural practices that affect boys and girls education in the Kpandai District. It was further noted that through community participation may parents and community members now understand why some cultural practices like forced and early marriage are not be encouraged. Confirming this in an interview, a religious leader said;

“Well, I must say that community participation is good and has improved some cultural practices that affect boys and girls education. This is because recently we have formed some voluntary groups to engage parents and other community members on the importance of educating children especially the girl child and I think this has helped and there would be a time where no child would be discriminated from attending school” (interview, 21st May, 2017).

Table 4.12 further revealed that, 42.9% of the respondents strongly agreed that community participation has improve parents' knowledge in allocation of household chores between boys and girls, 35.7% of the respondents agreed, 12.2% of the respondents disagreed while 9.2% of the respondents strongly disagreed to the fact that community participation has improve boys and girls completion of basic education in the Kpandai District. 42.9% of the respondents strongly agreed and 35.7% of the respondents agreed are an indication that



community participation has improved parents' knowledge on allocation of household tasks between boys and girls in the study area.

These submissions are in support of a report by USAID (2006) that community and parental participation can play an important role in promoting gender equality in basic education. Thus, it has the potential to increase awareness levels and to bring about improvements in girls' and boys' health and living conditions.

These submissions are also in support of Rafiq, Fatima, Sohail, Saleem, and Khan (2013) that, the level of parental involvement in their children's academic activities has an influence on children academic achievement. They emphasized that active involvement of parents and other community members in boys and girls schooling is bait to increasing completion of their basic education. Once parents and other members of the community participate in school activities and at home, boys and girls would be motivated to take their schooling serious which could also lead them to complete basic education.

The study further observed that 37.1% of the respondents strongly agreed to the fact that community participation has helped awareness-raising that child labour is bad, 40.5% mentioned 'agree', 10.2% also mentioned 'disagree' while 12.2% strongly 'disagree' to the fact that their participation have helped awareness-raising that child labour is bad in the Kpandai District.

It was also revealed during an interview section with assembly men, PTA, SMC and GES officials that most parents do engage their boys' and girls' in commercial and domestic activities especially the girl-child which retard their



participation in basic education and this is attributed to recent engagement among stakeholders on child labour.

This submission supports the findings of Michael, Mcheal, Dittus and Epstein (2007) who explained that, a correlation of increased levels of parent and community members' involvement is an increase in student achievement as well as improved student attendance and reduced dropout rates. This implied that community participation could entice boys and girls stay in school and would not only be willing to learn but also to excel in all areas.

Another outcome of community participation was improved teaching and learning resources in basic schools as the analysis on table 4.12 revealed that, majority 41.5% of the respondents strongly agreed and 33% of the respondents agreed. 13.9% of the respondents also disagreed while 11.6% of the respondents strongly disagreed. It can be interpreted that community participation in the Kpandai District has helped improved teaching and learning resources at basic schools as 41.5% of the respondents strongly agreed and 33% of the respondents agreed that community participation has improved teaching and learning resources at basic schools. A head teacher attested to this in an interview when said;

“Yes indeed I will say community participation has helped increase teaching and learning resources in basic schools because some of the buildings and other materials were supplied by community members some religious groups in the community, some classrooms too were established by religious groups”

(Interview, 12th May, 2017).



This submission again is in line with Sharma, Burnette, Bhattacharya & Nath (2016) findings that, community involvement in education is important because it aids in the ability to identify local education issues and develop strategies to resolve barriers that impede access and attendance and compromise quality.

However, the findings also suggest that not all forms of community participation have a positive impact on gender equality. For instance, it was noted that material contributions are credited with improving and expanding infrastructure, which can ensure greater access to both sexes in basic schools. On the other hand, schools' insistence that parents pay unnecessary dues can limit children's access to school. Also, not all school-community relationships are positive; in fact, negative interactions between teachers and parents and other community members may actually endanger children's persistence in school.

4.5 Challenges Confronting Community Participation in Promoting Gender Equality at Basic Schools

This section discusses difficulties community members, GES officials and NGO officials encounter in trying to promote gender equality in basic schools. Notwithstanding the successes emanated from community participation, respondents highlighted a number of challenges they also experiences in their attempt to promote gender equality in basic schools in the Kpandai District.



4.5.1 Barriers of Community Participation in Promoting Gender Equality in Basic Schools

The researcher in an attempt to know the challenges respondents encounter in promoting gender equality in basic schools in the Kpandai District, asked respondents to multiple choose which factor (s) impede their participation in promoting gender equality in basic schools if any. Table 4.13 summarizes their responses.

Table 4.12 Response on Barriers' of Community Participation

Description	Responses (N)	Percentage of responses	Percentage of Cases
Financial challenges	218	35.3%	74.7%
Inadequate commitment and willingness of the PTA and SMC executives	132	21.4%	45.2%
Limited knowledge and understanding on how to participate in school affairs	86	14%	29.5%
Parents level of education	66	10.7%	22.6%
Cultural Practices	115	18.6%	39.4%
Total	617	100%	.

Source: Field Survey 2017 *N is the number of times a particular answer is selected by respondents (multiple responses)

From Table 4.12 it shows that, 218(35.3%) of the respondents mentioned financial challenges as the major factor that hinder their participation in promoting gender equality. 21.4% also mentioned that inadequate commitment and willingness of PTA and SMC is another challenge they encounter in trying to



participate in educating boys and girls equally while 18.6% of the respondents mentioned cultural practice as one of problems they encounter. 13.9% mentioned limited knowledge and understanding on how to participate in school affairs while 10.7% parents level of education. It can be interpreted that financial issue is a major challenge to community participation in the Kpandai District as many respondents attested to that. An assemblyman in an interview confirmed this by saying:

“We parents who are not formally employed are sometimes financially handicap when it comes to spending money on our boys and girls education since our earnings are seasonal” (interview, 25th May, 2017).

Another community leader lamented:

“We (parents) occupation automatically reflects the income of parents in the households which support our children in educational matters. For example some parents are peasants and their income is extremely low to support their sons and daughters education like school fees, transportation cost. Under this situation boys and girls (especially the girl-child) are less tolerant as compared to boys and hence dropout their studies” (interview, 28th May, 2017).

The fact that many respondents cited financial as a principal constraint to community participation it can therefore be interpreted that respondents commonly believe that community participation is mainly about monetary and material contributions alone.



However, this contradicts response from head teachers, circuit supervisors and officials of IBIS and CAMFED that the major hindrance to promoting gender equality in the district are cultural beliefs like early and forced marriage and betrothed of girls while in school and teenage pregnancy.

This submission is in line with a report by Southwest Educational Development Laboratory (SEDL, 2000) that, even though there are many positive outcomes associated with parent and community engagement in children schooling, but educators still struggle with how to involve parents and community members in the issues affecting children schooling especially parents from culturally diverse communities.

Also, it was revealed that, there are some lapses on programmes and policies on the side of government and NGOs in providing education for boys and girls equally. This was revealed during interview with a circuit supervisor when he said:

“To be honest with you, I think less education on the side of government in terms of involving community members in their programmes and policy formulation, and also the creation of girl child unit but not gender concern unit although the girl child lagging behind is a major problem” (Interview, 14th April, 2017).

Another head teacher in an interview said:

“Government and NGOs have incentives for only girls alone leaving the boy child, it must be shared equally to both even though the girls are always disadvantaged but I think including both sexes would have been better”
(Interview, 26th April, 2017).



From the narrations of these respondents it can be interpreted that, it is true that there are some short falls of programmes and policies on the side of government and NGOs which does not enhance gender equality and might need some amendment.

The general findings from interview with various stakeholders indicated that, there are other factors that constrain communities' ability to become actively involved in promoting gender equality in basic schools. These have been grouped into three factors namely community-related, school- related and NGOs related factors.

Community-related Factors

In relation to community-related factors, some of the major factors noted by interviewees were community's cultural practices, socio economic status which includes community's level of education, occupation status, large family size were commonly mentioned as reasons for eroding community income and then causing financial insecurity for households to educate their children equally.

School Related Factors

An interview with head teachers reveals inadequate supply of qualified teachers, lack of furniture's, proper sanitary services enough classrooms, special room for girls, teaching and learning materials in Kpandai District schools pose a considerable challenge in promoting gender equality in basic schools in the district specifically girls. For example the interview showed that in some schools there are no separate toilets for boys and girls. Moreover, the available toilets are



unlocked, these create hardship for many girls to undertake their studies comfortably specifically when they are in their menstrual period and as a result they remain absent during that time, this contributed to poor performance among girls and sometimes dropout their studies.

Non-governmental Organizations (NGO) Related Factors

When officials of NGOs helping in education system were asked if they could cite factors that limit their activities in promoting gender equality in basic school in the district, it was revealed from some of the officials of IBIS and CAMFED that the main problem is the lack of collaboration between NGOs. This has been attributed to a lack of contractual agreements leading to weak commitment by collaborators such as district assemblies. The outcomes of this they added are a lack of information sharing, and inability to scale up NGO approaches by government and donor agencies and duplication of NGO aid. For example, food rations, uniforms and bicycles may be frequently reaching the same beneficiary.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of major findings, conclusion and recommendations based on the findings emanated from chapter four.

5.2 Summary of Major Findings

5.2.1 Strategies of Community Participation in Promoting Gender Equality in Basic Schools

The study revealed that, more than half (87.8%) of the respondents in the Kpandai District give equal chances to their boys and girls by enrolling them into basic schools. A cross tabulation analysis indicated that females (mothers), Muslims, respondents with primary education, and traders (89.2%), (88.9%), (91.3%) and (89.3%) respectively are likely to give equal chances to boys and girls by enrolling them in basic schools as a high proportion of each responded positively.

On paying attention to children schooling by gender, it was found that (34.7%) of the respondents give equal treatment to the schooling of boys and girls. It was again revealed that, male respondents (fathers) in the Kpandai District are likely to attach much importance to boys alone in educating them as compared to the female respondents (mothers). In addition, traditionalist in the Kpandai District could give more important to both sexes schooling as compared to other religious groups.



The home of children is said to be very important for them to carry out their studies. However, the study revealed that there is no balance of domestic chores between boys and girls in households. Girls are overburdened with domestic chores such as cleaning of house, washing dishes, fetching water and firewood. All these domestic chores are negatively affecting girls in all aspect of enrollment, retention and completion. Monitoring of children's books and homework was another way of community participation in promoting gender equality in basic schools. It was further observed that (52.7%) of the respondents do not monitor their boys and girls books, performance or assist them do their homework.

5.2.2 Channel of Community Participation in Promoting Gender Equality in Basic Schools

The study again found that, the most commonly used channel by communities to promote gender equality in basic schools included PTA, SMC meetings durbars, even though there were other channels used.

5.2.3 Successes of Community Participation in Promoting Gender Equality in Basic Schools

The study revealed that, community participation in the Kpandai District has led to an improvement in boys' and girls' schooling. It was revealed that the involvement of parents and community members recently has helped many parents now send their girl-child to school, improve parents' knowledge in allocation of household tasks between boys and girls, awareness-raising that child



labour is bad, teaching and learning resources like classrooms blocks in basic schools

5.2.4 Challenges Confronting Community Participation in Promoting Gender Equality in Basic Schools

Notwithstanding the benefits accruing from community participation in promoting gender equality in basic schools, respondents advanced a number of barriers they experienced in their attempts to participate in promoting gender equality in basic schools. The frequently mentioned barrier was financial constrain as one of the major problems parents and other community members' face in trying to participate in promoting gender equality in the Kpandai District. It was also discovered that cultural beliefs, teenage pregnancy, inadequate supply of qualified teachers, lack of furniture's, proper sanitary services and inadequate classrooms in the studied communities pose as considerable challenges in promoting gender equality in basic schools in the district.

The study again revealed that, inadequate community sensitization on the side of community members on the importance of educating boys and girls equally as another challenge.

5.3 Conclusion

The researcher conducted this study with a clearly defined research problem and tried to investigate the problem in the Kpandai District of the Northern Region of Ghana as well as to ascertain how the communities participate in promoting gender equality in basic schools. In view of the foregoing findings, the researcher



made a number of conclusions which are presented in order of the objectives of study.

Concerning the first objective which sought to establish strategies of community participation in promoting gender equality in basic schools in the Kpandai District, the study concluded that, there were various ways community members involved in promoting gender equality in basic schools. Some of these strategies included enrolling boys and girls in basic schools, help them do homework, provision of classroom blocks, provides separate toilet facilities for both sexes in some communities, organizes extra-classes for both sexes, school feeding, school uniforms and school sandals for both sexes, re-entry policy for the girl-child, awarding of scholarships, formation of girl club, donation of bicycles for boys and girls, ICT training for boys and girls, financial support for mothers to engage in other businesses to support their children schooling especially the girl-child. Generally, community participation in promoting gender equality in basic schools in Kpandai District received relatively little attention on the part of local people

With regard to channel of community participation in promoting gender equality in basic schools it was concluded that PTA, SMC meetings and durbars were the commonly channels through which communities participate in promoting gender equality in basic schools.

In relation to successes of community participation in basic schools, the study concluded that community members' participation has increased enrollment of boys and girls, has led to an increased in school infrastructure like classroom



blocks and toilet facilities, increase parent awareness on educating boys and girls equally.

Regarding the challenges faced by parents and community members in promoting gender equality in Kpandai District, the study concluded that, financial constrain, inadequate commitment and willingness of community representatives like PTA and SMC executives, unit committee and assembly members, cultural practices, early and forced marriages, teenage pregnancy as challenges parents and other community members encounter in trying to participate in educating boys and girls equally in basic schools in the Kpandai District.

The findings from the study supported Bussey and Bandura's cognitive theory of gender development and differentiation and Butterfoss and Kegler's community coalition action theory to a certain extent because on one side the study focus on how parents and community members can nurture social norms and values that are positive and are free from stereotypes and gender bias in children in the community. Linking these theories to the study, if children are integrated into social norms and values that are positive and are free from stereotypes and gender bias and parents and other community members actively involved in school activities, they grow with it and this could help close the gender gap. As reported by Center on Education Policy (2012) that, circumstances in which boys and girls are raised and the involvement of their parents in their early education play a role in shaping academic mindset and motivation. Also culturally sensitive parent involvement programmes that focus on ways to create a stimulating home



environment and motivate children to achieve can make a difference in achieving gender equality in basic education.

Generally, the study concluded that, community participation in promoting gender equality in basic schools in the Kpandai district received relatively little attention on the part of local people.

5.4 Recommendations

In order to increase community participation in promoting gender equality in basic schools in the Kpandai District, the researcher recommends:

To parents and community representatives:

The researcher recommends that the sensitization of community members on the need for educating children should be done on regular basis as well as setting of award schemes for better performing boys and girls, motivation of teachers, and better performing schools.

Parents, executives of PTA and SMC, chiefs and elders, religious leaders should open up channels of communication with school authorities and other stakeholders to foster school-community relationship in promoting gender equality in basic schools in the Kpandai District.

Community representatives should establish and enforce strict laws so as to address problem of cultural practices like early and forced marriages which shortens hundreds of girls to participate in education leading to gender inequality in basic schools.



To government (MoE, Ghana Education Service and district education officials: Effective policies targeting boys and girls and some of the gender bias policies and programmes like re-entry policy for the girl-child should be reviewed to be gender neutral.

The name and activities of the girl-child unit should be reviewed because the name of the unit is bias and does not sound well for promoting gender equality.

Collaboration between the school and the community representatives should be strengthened to ensure that community's participation in education delivery becomes stronger.

Again, there should be effective strategies such as frequent visits by circuit supervisors to monitor the use of contact hours by teachers.

To Non-Governmental Organizations (NGOs) (policy planners and project officers)

There should be a policy targeting boys and girls and some of the gender bias policies and programmes girls club should have a second look. There is a need for NGOs in the district to improve on the consultation process to open room for wider consultation and include views from as many stakeholders as possible



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APPENDIX

QUESTIONNAIRE FOR PARENTS

I am a post graduate student in the Department of Social, Political and Historical Studies at **the University for Development Studies WA Campus** pursuing a Master of Degree in Philosophy (Social Administration). I am conducting a research on **Community Participation in Promoting Gender Equality at the Basic schools in the Kpandai district of the Northern Region of Ghana** for a partial fulfillment of Master of Philosophy Degree (Social Administration). I kindly request you to assist with some information by filling this questionnaire. The information you will give will be treated with utmost confidentiality and will be used for this study only. Do not write your name. Please answer the questions as honestly and truthfully as possible by ticking and writing in the spaces provided. Thank you.

SECTION A: Demographic Characteristics of Respondents

1. Gender
 - (a) Male ()
 - (b) Female ()
2. Age of the respondent
 - (a) 18 to 27 years ()
 - (b) 28 to 37 years ()
 - (c) 38 to 47 years ()
 - (d) 48 to 57 ()
 - (e) 58 and above ()



3. Marital status a) Married () b) Divorce () c) Widowed () d) separate () e) Single ()
4. Religion a) Christian ()
(b) Muslim ()
(c) Traditionalist
(d) Others please specify-----
5. Educational background (a) Primary ()
6. (b) JHS ()
7. (c) SHS ()
8. (d) Tertiary ()
e) Not educated -----
9. What work do you do?
 - a) Government worker ()
 - b) Private worker ()
 - c) Farmer ()
 - d) Trader ()
 - e) Handicraft ()
 - f) Unemployed ()
10. How many children of school going age do you have? Specify number
 - a) Boys ()
 - b) (b) girls ()



11. How many of them are attending basic school now? Please specify number

- a) Boys ()
- b) girls ()
- c) None ()

12. What is the level of those who are currently at the basic schools?

- a) J. H. S ()
- b) Primary ()
- c) Kindergarten (KG) ()
- d) None ()

SECTION B Strategies of Community Participation in Promoting Gender Equality in the Basic Schools

13. Do you give equal chances to boys and girls by enrolling them at the basic schools?

Yes ()

No ()

If yes please give reasons -----

14. Which of your school going age children would give prior to in educating them?

- a) Boy ()
- b) Girl ()
- c) Both ()



d) Not certain ()

15. Do you engage your children (boys and girls) with house chores before, after schools hours and during weekends?

Yes ()

No ()

Please give reasons -----

16. Do you check the books of your children and assist them do their home work

Yes () No ()

Please give reasons for your answer -----

17. What are some of the activities being carried out by community members in educating boys and girls equally at the basic schools?

A) -----



18. **B)** Which of the following activities stated above in your opinion are being carried out by community members in educating boys and girls equally at the basic schools? (**Multiple responses is required**)

19. How would you rate your participation in educating boys and girls at basic schools?

- a. Poor ()
- b. Fair ()
- c. Good ()
- d. Very Good ()

SECTION C: Channel of Community Participation in Promoting Gender Equality in Basic Schools

19. Which of the following do you think are some of the channels through which communities participate in promoting gender equality in basic schools? (**Multiple responses is required**)

- a) Durbars
- b) Workshops
- c) SMC meetings
- d) School Opening Days
- e) PTA meetings

Others please specify -----



SECTION D: Successes of Community Participation in Promoting Gender Equality in Basic Education

20. Has your participation improved boys and girls schooling in basic schools?

Yes () No ()

From table 1, kindly choose **ONLY ONE** option by ticking Strongly Agree, Agree, Disagree, or Strongly Disagree in the boxes to indicate areas community participation has helped in boys and girls schooling in basic schools.

Descriptions	Strongly Agree	Agree	Disagree	Strongly Disagree
Many parents now send their girl-child to school				
Reduced cultural practices that affect boys and girls education				
Improved parents' knowledge in allocation of household tasks between boys and girls				
Awareness-raising that child labour is bad				
Improved teaching and learning resources in basic schools				



SECTION E: Challenges confronting community participation in promoting gender equality in basic schools

26. In your opinion, which of the following is/are some factors that hinder your participation in educating boys and girls equally in basic schools? (**Multiple responses is required**)

- a) Financial challenges
- b) Inadequate commitment and willingness of the PTA and SMC executives
- c) Limited knowledge and understanding on how to participate in school affairs
- d) Parents level of education
- e) Cultural Practices

Others please specify -----

Interview Guide for PTA and SMC Executives

1. Your position -----
2. What channels of communication do use to create awareness, motivate and convince community members for participation in promoting gender equality at the basic schools?



3. In what areas do parents and community members mostly cooperate with school administration?
4. What projects have you initiated with regards to enhancing gender equality at the basic schools?
5. What successes have been achieved as a result of community participation in educating boys and girls at the basic schools?
6. In your opinion, what are the challenges that community members encounter in trying to educate boys and girls equally at the basic schools?
7. How, in your capacity as a community member, are you involved in educating boys and girls equally at the basic schools?
8. In your opinion, how can community collaborate with school authorities to improve upon gender equality at the basic schools?

Interview Guide for Traditional and Religious Leaders

1. Your position -----
2. What channels of communication do use to create awareness, motivate and convince community members for participation in promoting gender equality at basic schools?
3. How often do you meet with parents and other members of the community to discuss issues concerning boys and girls schooling at basic schools?
4. In what areas do parents and community members mostly cooperate with school administration?
5. What projects have community members initiated to help educate boys and girls equally at basic schools?



6. What successes have been achieved as a result of community participation in educating boys and girls at basic schools?
7. In your opinion, what are the challenges that community members encounter in trying to educate boys and girls equally at basic schools?
8. How, in your capacity as a community leader, are you involved in educating boys and girls equally at basic schools?
9. In your opinion, how can parents, community members and you collaborate with school authorities to improve upon boys and girls schooling at the basic schools?

Interview Guide for Headteachers, GES Officials

1. What channels of communication do use to create awareness, motivate and convince community members for participation in promoting gender equality at basic schools?
2. How often do you meet with parents and other members of the community with regards to enhancing gender equality at basic schools?
3. What projects and policies have you initiated with regards to enhancing gender equality at basic schools?
4. What successes have been achieved as a result of such initiated projects and policies
5. What are some of the challenges you face in trying to involve parents and other community members in promoting gender equality at basic schools?
6. What ways/areas do you think the school and government lack in terms of promoting gender equality at basic schools?



7. How, in your capacity as a community agent can you be involved in promoting gender equality at the basic schools?
8. In what areas do school authorities and GES officials mostly cooperate with community members enhancing gender equality at the basic schools?
9. In your opinion, how can schools collaborate with community members to improve upon gender equality at the basic schools?
10. What more can teachers; administrators and you do in order to strengthen school community relations to enhance gender equality at basic schools?

Interview Guide for NGOs Officials

1. Your position -----
2. Name of your organization -----
3. What channels of communication do use to create awareness, motivate and convince community members for participation in promoting gender equality at the basic schools?
4. How often do you meet with parents and other members of the community with regards to enhancing gender equality at basic schools?
5. What projects and policies have you initiated with regards to enhancing gender equality at basic schools?
6. What are some of the challenges your organization faces in trying to involve parents and other community members in promoting gender equality at basic schools?
7. What ways/areas do you think your organization lack in terms of promoting gender equality at basic schools?



8. How, in your capacity as an NGO agent, can you be involved in promoting gender equality at basic schools?
9. In what areas does your organization mostly cooperate with community
10. In your opinion, how can your organization collaborate with community members to improve upon gender equality at basic schools?



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Our Ref:

25TH APRIL, 2017

Dear Sir/ Madam,

TO WHOM IT MAY CONCERN:
LETTER OF INTRODUCTION

I write to introduce Ms. CHORO CYNTHIA NNYIGMAYATI who is pursuing M.Phil in Social Administration at the Department of Social, Political and Historical Studies, University for Development Studies, Faculty of Integrated Development Studies to your institution..

As part of the requirements of her Master of Philosophy Degree Programme, Ms. CHORO CYNTHIA NNYIGMAYATI is writing a thesis titled "PROMOTING GENDER EQUALITY IN BASIC EDUCATION THROUGH COMMUNITY PARTICIPATION."

The Department will therefore be grateful if you could assist her with the necessary information she might require to enable her complete the Thesis.

Thank you in anticipation of your usual cooperation.

ABDULAI M. AMEEN
SNR. ADMIN. ASSISTANT
For: HOD

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