

UNIVERSITY FOR DEVELOPMENT STUDIES

**CHILD MARRIAGE AND FEMALE EDUCATIONAL PROGRESSION IN THE WA
WEST DISTRICT: THE PERSPECTIVES OF STAKEHOLDERS**

BY

PAGRA, MILDRED MWINTRIBU KANANDO

UDS/MDS/0009/17

**THESIS SUBMITTED TO THE FACULTY OF INTEGRATED DEVELOPMENT
STUDIES, UNIVERSITY FOR DEVELOPMENT STUDIES, IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF PHILOSOPHY
DEGREE IN DEVELOPMENT STUDIES**

OCTOBER, 2019



DECLARATION

I **PAGRA MILDRED MWINTRIBU KANANDO** 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. All sources of information cited and assistance received in the preparation of this work have been duly referenced and acknowledged.

Candidate's Signature Date.....

Candidate's Name: **PAGRA MILDRED MWINTRIBU KANANDO**

I **DR. CUTHBERT BAATAAR K.M** 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.

Supervisor's Signature: Date.....

Supervisor's Name: **DR. CUTHBERT BAATAAR K.M**



ABSTRACT

Child marriage in the Wa West District is visibly the biggest barrier to female participation in education as it is in other parts of Ghana. The study set out to identify how and why child marriage is a threat to female educational progression in the district. This study is based on the theory of human capital development and on the theories of patriarchy and feminism to emphasize the relevance of education, barriers to education and efforts being made to bridge those barriers. Situated in social constructivism paradigm, designed on phenomenology and employing qualitative approach, the study identified among others that, school dropout is the ultimate negative effect of child marriage on female education in the Wa West District. It found socio-cultural factors to be the leading cause of child marriage, which are supported by mixed perceptions and attitudes towards child marriage and female education. Hence, stakeholder interventions on child marriage and female education has achieved minimal gains. The study concludes that, child marriage contributes to low female educational progression in the district and recommends massive stakeholder collaboration in ending child marriage in the Wa West District.



ACKNOWLEDGEMENT

I am very grateful to my supervisor, Dr. Curtbert Baataar K.M, whose guidance and supervision made this study successful. His professional expertise, criticism, suggestion and encouragement is duly acknowledged.

I also wish to express my sincere gratitude to Miss. Nwengo Francisca Domanaamwine, Mr. Ignatius Adams, Mr. Apolinarius Kaaninge, and Mr. Ishaw Awal for their assistance and support during my study. My special thanks go to my mum (Akpenibe Mwinkom) for her support and love for me through this program.



DEDICATION

This study is dedicated to the loving memories of my late father Mr. Timothy S.K Pagra and brother Mr. Emmanuel S. Ballans.



TABLE OF CONTENT

DECLARATION i

ABSTRACT..... ii

ACKNOWLEDGEMENT iii

DEDICATION iv

TABLE OF CONTENT v

LIST OF TABLES xi

LIST OF FIGURES xii

LIST OF ACRONYMS xiii

CHAPTER ONE 1

INTRODUCTION 1

 1.1 Background of the Study..... 1

 1.2 Problem Statement 5

 1.3 Research Questions 6

 1.3.1 Main Research Question..... 6

 1.3.2 General Research Questions 7

 1.4 Objectives of the Study 7

 1.4.1 Main Research Objective..... 7

 1.4.2 General Research Objectives 7

 1.5 Significance of the Study 8





1.6 Delimitation of the Study	9
1.7 Definition of Key Terms	9
1.8 Organization of Work.....	10
CHAPTER TWO	11
LITERATURE REVIEW	11
2.0 Introduction	11
2.1 Theoretical Framework	11
2.1.1 Human Capital Theory	13
2.1.2 Theories of Patriarchy and Feminism.....	16
2.2.0 Conceptual Framework	23
2.3.0 Literature Review	26
2.3.1 Female Education in Ghana.....	26
2.3.2 Relevance of Female Education	30
2.3.3 Child Marriage.....	34
2.3.4 Practices/Conditions that drive Child Marriage	39
2.3.5 Education and Child Marriage.....	44
2.3.6 Stakeholders of Female Education	47
2.4 Conclusion.....	48
CHAPTER THREE	49
RESEARCH METHODOLOGY AND STUDY AREA.....	49



3.0 Introduction	49
3.1 Research Design	50
3.1.1 Research Methodology	50
3.1.2 Population of the Study	52
3.1.3 Sample Size and composition.....	52
3.1.4 Sources of Data.....	58
3.1.5. Data Collection Instruments and Procedures.....	59
3.1.6 Pre-testing instrument.....	63
3.1.7 Data Analysis.....	63
3.2 Profile of Study Area.....	64
3.2.1 Socio-Demographic Characteristics	66
3.3 Chapter Summary.....	72
CHAPTER 4	73
DATA PRESENTATION AND ANALYSIS	73
4.0 Introduction	73
4.1.1 Respondent’s Age.....	74
Respondent’s Sex Distribution	75
4.1.2 Respondent’s Level of Education.....	76
4.1.3 Respondent’s Occupation.....	77



4.2 Practices / Conditions Which Contribute to the Prevalence of Child Marriages in Wa West District.....	79
4.2.1 Economic Factors	79
4.2.2 Political Factors	81
4.2.3 Socio-Cultural Factors	84
4.3 Effects of Child Marriage on Female Education.....	93
4.3.1 Irregular Attendance or Absenteeism	93
4.3.2 Lateness to School	95
4.3.3 Stigmatization.....	95
4.3.4 Psychological Effects	96
4.3.5 Academic Performance.....	98
4.3.6 Stall Educational Development	99
4.3.7 School Dropout.....	100
4.4 Stakeholders Perception and Attitude Towards Child Marriage and Female Education in the Wa West District	104
4.4.1 Perception and Attitude Towards Child Marriage in the Wa West District.....	104
4.4.2 Perception and Attitude Towards Female Education in the Wa West District	108
4.5 Social Interventions Programs on Child Marriage and their Influence on Female Educational Development in the Wa West District.	114
4.5.1 Ending Child Marriage in Wa West District and its Effects on Female Education ...	114



4.5.2 Exclusive Vulnerable Girls’ Education Program and its Effect of Female Education.....	116
4.6 Stakeholder’s Perspectives on Ending Child Marriage in Wa West District.....	118
4.6.2 Building Trust Relationship with Children.....	119
4.6.3 Instill Discipline and Morals in Children.....	119
4.6.4 Collaborative Team Efforts Towards Ending Child Marriage	120
4.6.5 Government should make Effort to Enforce the Law	121
4.7.0 Summary	122
CHAPTER FIVE	124
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	124
5.0 Introduction	124
5.1.0 Summary of Findings	124
5.1.1 Socio-Demographic Characteristics of Respondents	124
5.1.2 Effects of Child Marriage on Female Education in Wa West District.	125
5.1.3 Practices/ Conditions that Contribute to Child Marriage in the Wa West District.....	127
5.1.4 Stakeholders Perceptions and Attitude Towards Child Marriage and Female Education in the Wa West District	128
5.1.5 Stakeholders’ Perspectives on Ending Child Marriage in The Wa West District.	129
5.1.6 Social Interventions on Female Education and Their Impact on Child Marriage in the Wa West District	130

5.2 Conclusion.....	131
5.3 Recommendations	132
5.4 Chapter Summary.....	133
REFERENCES	134
APPENDICES	151
APPENDIX A	151
APPENDIX B	153
APPENDIX C	154
APPENDIX D	156
APPENDIX E.....	158
APPENDIX F.....	160
APPENDIX G.....	162



LIST OF TABLES

Table 1-Occupation..... 78



LIST OF FIGURES

Figure 1: Conceptual Framework 24

Figure 2: Map of Wa West..... 65

Figure 3: Age Distribution of Respondents 75

Figure 4: Sex Distribution of Respondents 76

Figure 5: Respondents Level of Education 77

Figure 6: Summary on Effects of Child marriage on Female Education..... 103



LIST OF ACRONYMS

CAMFED	Campaign for Female Education
CEDEW	Convention on the Elimination of All Forms of Discrimination Against Women
DHS	Demographic Health Survey
ECD	National Early Childhood Development policy
EDS	Endogenous Development Service
EA	Education for All
ESP	Education Strategy Plan
FCUBE	Free Compulsory Universal Basic Education
GPI	Gender Parity Index
GPRS	Ghana Poverty Reduction Strategy program,
HRW	Human Right Watch
IGA	Income Generating Activity
GMICS	Ghana Multi-Index Cluster Survey
MDGs	Millennium Development Goals
MoGCSP	Ministry of Gender Children and Social Protection
NER	Net Enrollment Rate
SDGs	Strategic Development Goals



TVET	Technical and Vocational Education and Training
UNESCO	United Nations Educational Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations International Children’s Emergency Fund
WiLDAF	Women in Law and Development in Africa
WFP	World Education Program





UNIVERSITY FOR DEVELOPMENT STUDIES

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Female education in developing countries breaks the chain of women's problems in terms of individual development of women and also strengthen the economy and society (Olmos, 2011). Female education has unique intergenerational effects on the wellbeing of women because it touches on many aspects of development. Empowering girls through education is therefore essential in achieving the goals of 2030 Agenda for sustainable development. Education is associated with national development; it is proven to increase employment opportunities, reduce fertility and maternal and child mortality rates and to, improve nutrition and health (Nour, 2006 & Malhotra, 2010) and generally, social development. In 2000, the World Education Forum in Dakar was organized to address the challenges various countries face in achieving substantial development by devising strategies that will promote development through the elimination of all challenges that surround educational attainment. Referred to as Education for All, attaining universal primary education and gender parity were part of the main focus. Over the years, substantial improvements have been made but targets were not met by the end of 2015 which has led to the Sustainable Development Goals (SDGs). It is explained that the closer countries get to the goal, the harder it becomes to make substantial additional progress without addressing the key structural barriers that prevent children from attending school (UNESCO, 2015).

Throughout the developing world, millions of girls are married while they are still children (Malhotra, 2010). Stakeholders seeking to promote female education have noted child marriage as one of the recurrent challenges facing female educational development, especially in developing





nations and are taking several measures to address this (Fant, 2008; World Bank, 2008; Walker, 2013; Sajid, 2014). Child marriage is a practice that persist in the developing countries across the world (Malhotra, 2010). In accordance with Article One of the United Nations Convention on the Rights of the Child (1989), child marriage is described as any marriage of a child below the age of 18, before the child is physically, psychologically and physiologically ready to shoulder the responsibilities of marriage and childbearing. According to Walker (2013), child marriage is alarming in West Africa with 49% of girls under 19 living in marital unions. Walker's findings were also supported by UNFPA reports in 2016 which stated that 1 in every 3 girls is married before the age of 18 and 1 in every 9 girls is married under the age 15 years. Also, the United Nation Population Fund and the Ghana's 2011 Multiple Indicator Cluster Survey noted that more than 30% of girls marry before the age of 18 and 14% before the age of 15 in developing countries. The Women in Law and Development in Africa 2016 report noted that, child marriage is a grave breach of a child's right and it is contrary to both international and Ghanaian National Laws, and as noted, it obstructs the achievement of the Sustainable Development Goals (SDGs). Several international agreements, including the Convention on the Rights of the Child and the Convention on the Elimination of all Forms of Discrimination against Women outlaw child marriage.

Child marriage has a ripple effect on female educational development as on well as health, security, social development, economy, human rights and gender equality (Reynold, 2016). These effects have informed a growing interest on the issue of child marriage from all stakeholders. Ghana was recognized as one of the top performers in advancing the economic and social rights of women at the Kigali Summit of the African Union (Naatogmah, 2017). The Government of Ghana has taken steps towards eliminating child, early and forced marriage in Ghana through the establishment of Ending Child Marriage Unit in 2014, which together with other high-level partners have come out



with the Ghana National Strategic Framework designed to end child marriage from 2017 to 2026 in Ghana (Aldridge, 2016). Also, a great number of Non-Government Organizations (NGOs) and Civil Society Organizations (CSOs) are ardently working towards eliminating these forms of marriages because they deprive children especially, the girl child of their basic rights to health, education and equality to support and promote development. Notable among these organizations include, but not limited to UNFPA, Plan International, Girls not Brides, Campaign for Female Educational Development (CAMFED) and other local NGOs and Foundations set up to fight and end child marriage.

In Walker (2013) of *“Mapping Child Marriage in West Africa”*, Ghana was noted to have 15 programs with the ultimate aim of ending child marriage. Four (4) of these programs addressed child marriage through education initiatives and four (4) through advocacies while 7 were through fistula interventions, adolescent empowerment and child right and legal intervention. According to UNFPA (2016) statistics on child marriage in Ghana, child marriage declined from 28% in 2003 to 21% in 2014. Child marriage among young women who have never attended school remained 46% from 2008 to 2014. Urban/rural and regional variations observed in the demographic indicators of child marriage (Kaur & Letic, 2012) indicates that child marriage and early marriages are usually more prevalent in rural areas. This is evident in statistics from the Ghana Demographic Health Survey (2014), that the prevalence of child marriage was still highest in northern Ghana with the following rates, Northern Region (35.8%), followed by Upper West Region (32.5%) and Upper East Region (28.7%) which are above the prevalence at the national level.

According to Malhotra (2010), analysis in 18 out of 20 countries with the highest prevalence of child marriage, showed that child marriage is associated with lower level of schooling for girls in every region of the world and concluded that girl child education is the strongest predictor of the



age of marriage. Also 70% of the world youth out-of-school are girls due to gender inequality; 3.4 million girls are said to be absent from the world's primary school (Sajid, 2004). This establishes a strong inverse relationship between child marriage and female education. It has consistently been argued in studies conducted on female education that, for crucial behavioral change in the girl child to occur, schooling to at least the secondary school (Senior High) level is imperative (Kaur & Letic, 2012). Female education has both direct and indirect effect on human capital and economic growth (Kaur & Letic, 2012; Walker, 2013) and it has significant implications for maternal and infant mortality rates as there is also a positive relationship between female education and improved household income and nourishment (Bruce, 1997). According to Sajid (2014), productivity can be enhanced through equality to quality education which is linked to economic growth, Therefore, there is the need to remove all barrier to female education. The incidence of child marriage in Ghana continues to rise increasingly in rural Ghana, even as awareness is being created vigorously to prevent depriving the girl child of basic right to education and freedom of development. From the 2010 Population and Housing Census report, early marriage occurs more frequently among girls who are the least educated, poorest and living in rural areas hence making them vulnerable as they are less privileged.

To achieve development, equal opportunities for girls in education must be ensured and supported by all stakeholders in education and development. Child marriage is a predicament I Africa and has been protected with culture and religion. However, the time has come to change the pattern from what has always been to what it is supposed to be. Education and development stakeholders have an important role in the eradication of child marriage and promotion of girl child education. The successes gained from interventions implemented by others including Theresa Kachindamoto (the terminator of child marriage), the senior chief of Dedze District of Central Malawi, in

removing over 850 girls from such marriages and sending them to school (McNeish, 2016) demonstrate that stakeholders can use their power and wisdom to make change a possibility.

1.2 Problem Statement

Stakeholders of female education in the Wa West District all recognize female education as an empowerment tool and huge contributor to the reduction of poverty and suffering in the district. To this end, efforts have been made by these stakeholders, especially government and multinational and local NGOs in diverse ways and forms to lessen the challenges that confront female education in the Wa West District. Most intervention programs implemented to boost female education or tackle child marriage are formulated to bridge the barriers that hinder female participation in education such as poverty and teenage pregnancy. Within the Upper West Region, Wa West District is classified as the poorest, making it one of the poorest in the country with a poverty index of about 92.4% (GSS, 2014 & 2015). The district is also ranked the highest in terms of illiteracy, and early child marriage in the region. Development agencies recognizing this, have implemented programs and packages in an attempt to eradicate challenges such as poverty, illiteracy, and traditional believes. The World Food Program in addition to the School Feeding Program that is being implemented nationwide, has also implemented another program for the girl child to supplement their nutritional needs through a program called “Food Ration”, where girls are given food to ensure that they are fed well before and after school. This program is aimed at boosting retention and completion of basic education. The Girl Power Project implemented by Plan Ghana and CARPECS also, focuses on exposing girls to the social and economic opportunities they can access through education by mentoring them, training them on leadership skills and income earning activities. Also, CAMFED is doing a lot of work in the field to support female education. They provide girls with most of their basic needs, including paying their school





fees and as well as provide scholarships with stipends for further studies. To change the attitude of the family toward female education, parents of sponsored girls are required to form mother-support-groups where parents can discuss the challenges, they have with girls' up keep collectively to seek solutions and as well contribute weekly towards emergencies pertaining to their girls. Despite these measures and packages to support girl child education in basic and post-basic education, there exist increasing records of teenage pregnancy in the Wa West District and female dropout in Junior High Schools of about 38%. Districts educational progress reports at the end of 2017/2018 academic year indicate a low marginal increment for the Wa West District (GES-EMIS, 2018). In a study conducted by the Endogenous Development Service (EDS) Ghana (2014), it was revealed that out of the 11 districts in the Upper West Region, Wa West District had the highest incidence of early child marriages. The Wa West District had the highest incidence comparatively on a scale of 1 - 6. The severity of this situation could be related to the level of education of some of the natives, or transmission of some cultures such as betrothals and elopement as display of bravery and maturity. Children's welfare is dependent on several stakeholders in the district and their views on a barrier (child marriage) to children's welfare may be divergent but important. This study will explore to uncover the threats child marriage has on female education since a strong correlation has been established between child marriage and female education and also identify practices in the district that contribute to child marriage.

1.3 Research Questions

This study seeks to answer the following questions;

1.3.1 Main Research Question

How and why is child marriage a threat to female educational development in Wa West District?

1.3.2 General Research Questions

1. How does child marriage affect female education in Wa West District?
2. How do some socio-cultural, economic or political practices/conditions contribute to the prevalence of child marriage in the Wa West District?
3. What are the stakeholders' perceptions and attitude toward child marriage and girl child education in the Wa West District?
4. How have interventions on female educational development influenced child marriage in the Wa West District?

1.4 Objectives of the Study

This study seeks to achieve the following objectives;

1.4.1 Main Research Objective

Explore how and why child marriage affects female educational development in the Wa West District.

1.4.2 General Research Objectives

1. Ascertain the effects of child marriage on female educational development?
2. Identify various socio-cultural, economic or political practices/conditions which contributes to the prevalence of child marriage in the Wa West District.
3. Examine the stakeholders' perceptions and attitude toward child Marriage and female education the Wa West District.
4. Examine the impact of female educational development intervention on child marriage in Wa West District?

1.5 Significance of the Study

Endogenous Development Service (2014) indicated that the Wa West District has the highest rate of child marriage in the Upper West Region. Child marriage has significant negative impacts – not only on girls but also on a range of development outcome. This study would be appropriate in finding out the conditions and practices in the Wa West District that support child marriage and as well the effects of child marriage on female educational development in the district.

Most studies (including Daddieh, 2003; Fant, 2008; UNFPA, 2012; Walker, 2013; UNICEF, 2015; UNFPA, 2016) on child marriage report on stories of girls in marriage and causes and effects on girls. These are useful but do not illustrate the actual depth of these conditions on education. Exploring and exposing the conditions and practices as well as the impact on education will assist government and non-governmental agencies to make the case for intervening to reduce the practices, conditions and impact on female education.

This study would serve as the basis and reference for further academic study on education and child marriage in the Wa West District and other places. Despite the gravity of this practice on development in general, there is dearth of literature on child marriage and its consequences on education in the Upper West Region and for that matter in the Wa West District. Hence, this study will contribute immense knowledge to literature on child marriage. Moreover, this study is expected to trigger subsequent studies in the area of female educational development since it is a huge developmental issue in the Wa West District.

This study will also lead to collaboration among stakeholders in the district/ region advocating and or supporting girl child development. In addition, it can lead to parents supporting programs implemented for the educational promotion of the girls. This may motivate and promote children to study and strive for higher educational laurels since conducive environments are created for



study. Also, it would guide stakeholders in the Wa West District to enact by- laws or new customs protecting girls of school going age to promote female participation in education in the district.

1.6 Delimitation of the Study

In pursuance of the objectives of this study, attention is focused on the reduction of child marriage and promotion of female educational development in the Wa West District. By that, the study narrows its concentration on two thematic objectives. The first attention is on the practices that influence child marriage in the Wa West District, and the second focused on exploring ways in which child marriages affects female education and development.

Geographically, the study was situated in the Wa West District of the Upper West Region of Ghana. It covered all its major towns namely Dorimon, Ga, Gurungu, Vieri and Wechiau which have area councils and their surrounding villages.

1.7 Definition of Key Terms

- Educational Stakeholders;

They are anyone who is involved in the welfare and success of an educational process and its outcome, including administrators, teachers, staff, students, parents, community members, school board, city councilors and state representatives. They may also be collective entities such as organizations, institutions, committees, media outlets and cultural institutions. These individual, organization and groups have taken up stakes in the school and its students which therefore means they have personal or professional, civic and financial interest or concern in the education. Stakeholder's engagement is considered vital to the success and improvement of school (Saxena, 2014).

- Child marriage;





Child marriage is marriage of a child younger than the age of 18 years in accordance with the UN convention on child rights. It can happen to both boys and girls but the majority of victims are girls. Child marriage is a violation of child rights and deprives the child of basic right to development, education, and it is associated with health risk for children involved in child marriage.

- Female Educational development;

Educational development is a term that tends to be reserved for the activity undertaken by those staff who specialize in enhancing teaching and learning. It is the progress or growth in educational attainment of a female.

1.8 Organization of Work

The study is organized into five chapters. Chapter one outlines the background of the study, problem of the study, research questions and research objectives as well as the purpose of the study. Chapter reviews the literature comprising the theoretical framework, which is basically focusing around some human capital theory and functionalism; empirical review centers around the thematic words or phrase such as female education in Ghana, relevance of female education, child marriage, practices or conditions that support child marriage and stakeholders in education while conceptualization focuses on education and the functioning of society.

Chapter three of this study focused on the methodology of the study such as the population size, research design and sample size as well as procedure for the collection of data. And chapter four consist of the presentation of data collected, analysis and discussion of the study's findings. Finally, chapter five presents the summaries of findings, recommendations and suggestions for further studies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter establishes and presents theories, concepts and definitions which inform the theoretical basis of the study. There is an extensive stock of literature on the subject of child marriage, its causes and effects on the female child, especially. Yet, scholars have different perspectives on the basic concepts and issues surrounding child marriage. These differences therefore inform the theoretical, empirical and conceptual groundings of this study. As well, conceptual and operational definitions of basic concepts are incorporated into the main literature review to make them more meaningful within the context of the study.

2.1 Theoretical Framework

Theory is a logically connected system of prepositions which establishes a relationship between two or more variables (Abend, 2008). Hence, it is an explanation of a particular phenomenon. Theories are an attempt to draw generalized findings from specific instances (Fisher, 2007). On this basis, this study focused on exploring the effects of child marriage on female education in the Wa West District of the Upper West Region. Therefore, female education and child marriage are two variables that conceive this study.

This study considered a number of theories in choosing the theoretical framework. The study considered social reproduction theory. According to Doobs (2003), this was proposed by Karl Marx to refer to emphasis on the structure and activities that transmit social inequality from one generation to the next. In applying social reproduction in socialization, child marriage and how female educational participation may be view as a reproduction of their society. In this regard, it





is possible to say that a child is likely to be married early if his/her parents were married early. However, this theory was considered deficient based on Tzanakis (2011) conclusions that the association of parental or children's cultural capital with children's educational attainment are generally weak and of problematic significance. Maloutas, et al. (2013) also added that education is costly and beyond the pay grade of the poor, hence education reiterates inequality. Since the study community is peri-urban with most people being poor, the theory was not applicable.

In addition, the study considered functionalism which views society as a system of interconnected parts working together in harmony to maintain a state of balance and social equilibrium for the whole society. These parts are family, education, politics, economics and religion. Functionalists emphasizes on the interconnectedness of society's parts and their influence on each other. When one part does not function well, it is said to be dysfunctional which affects the stability of society. Functionalists identified functions performed by the educational system to include creaming social solidarity, teaching skills necessary for work, teaching core values of society, and allocation and meritocracy (Mooney, Knox, & Sachacht, 2007). Critics of functionalism argue that the educational sector serves as a tool that deepens and fosters gender inequality in society to ironically maintain a state balance in society. Hence it will not be suitable for the purpose of this study.

The study however employed Human Capital Theory to explain the benefits or relevance of stakeholders investing in girl-child education to eradicating poverty in the district hence removing all structural barriers that hinder female educational development in the district. The study also used patriarchal theory to explain culturally established inequalities in society which places all leadership roles on the male and set up a system that favours male dominance. And as well, Feminist theories fighting for equity in the process of development and encouraging girl-child education as an effective tool to development was utilised in the study.

2.1.1 Human Capital Theory

Human capital theory is a framework that basically examines the relationship between education, economic growth and well-being. Schutlz (1961) defines it as knowledge and skills people obtain as capital through the process of education. The theory of human capital generally debunks the traditionally long held belief of economic success which placed emphasis on physical resources/capital of a nation (Becker ,1964). The twenty first century witnessed a paradigm shift from the production economy to the knowledge economy (Chartered Institute of Personal Development, 2017). The knowledge economy is the tangible abilities and skills of workforce, and the knowledge inherent within organizations' structures, routines, systems and processes which can contribute towards the knowledge capital of the organization (Mohoney & Kor, 2015). Not until the period after the World War II, academic economists considered education a peripheral issue in the labour market (CIPD, 2017) and for that matter poverty reduction. Human capital and economic value of education became popular among economic scholars such as Allan Fisher, Joseph Spengler, T.W Schultz and Becker.

Human capital theory in its foundational narrative, conceived that education drives marginal productivity of labour and marginal productivity drives earnings (Marginson, 2017). The development of any society depends on how people are educated and what resources are invested in the education of the people. Rural poverty and its related problems such as low female education and child marriage can be resolved through human capital development. Schultz placed the idea of investing in human capacities at the core of economic development. The theory of human capital traces its origin to macroeconomic development theory in the 1950s, when it became increasingly difficult for economists to explain the growth of the United States economy based on the main factors of production; land, labour, physical capital and management (Schultz, 1961). In Schultz's



presentation of the concept of human capital development, he outlined five categories of areas through which national investments can be made in human capacities namely, health, on-the-job training, schooling, adult education and migration (Teixeira, 2014) which will yield dividends to the individuals and the nation at large. According to Schultz (1961), many paradoxes and puzzles will be resolved once human capital investment, especially education is seen as a priority. The theory provides the rationale that governments can invest in education through sponsoring the expansion of higher education and effectively regulating the pace and cost of expansion on the basis of measured economic return to graduates (CIPD, 2017) which is basically what the government of Ghana is committed to.

Supporting the relevance of human capital theory, Piketty (2014) in *Capital in the Twenty First Century*, concluded that higher education has the potential for upward social mobility. Marginson (2017) concurred with this position noting that education, work, productivity and earning are on a continuum. He also added that education is more social than economic because it ensures equality of opportunity among different age, sex or race. Fugar et al. (2013), agreed with this theory noting that education and training are the primary mechanisms by which human capital is developed.

The focus of this study is on educational attainment for the girl-child because of its intra and intergenerational effects on the livelihoods of the poor in Ghana. The researcher maintains that human resources constitute the wealth of every nation especially the large portion of the uneducated populace who are mostly women in the rural area. The assumption of this theory is that through supporting education, efficient work force can be mobilized to carry out the task of development especially in the rural areas such as the Wa West District. To successfully secure the benefits of this investment which the government of Ghana and other stakeholders have contributed immensely to, all other variables that can constrain females especially, education and

child marriage should be eliminated or reduced. Data from the District shows that 91.6% of the population are mainly into agriculture and mostly subsistent farming which coupled with unfavourable climatic conditions in northern Ghana, leads to low agricultural productivity thus keeping the people in abject poverty for most part of the year. Investing in and encouraging female education will be able to enhance women and children's economic and social well-being in the Wa West District.

2.1.1.1 Strengths and Criticism of Human Capital Theory

Netcoh (2016), outlined the strengths of human capital theory in the conduct of educational research. A major strength of human capital theory identified was that, it helps policymakers and researchers evaluate the relationships between education and training as inputs and, economic and social benefits as outputs. Extensive empirical research within the human capital theory framework suggests that increased amounts of schooling are associated with higher individual wages, GDP growth, higher rates of civic participation, lower crime rates, and better health outcomes.

Another strength of human capital theory Netcoh identified was that, it provides a useful lens for understanding how policies can be developed to incentivize individuals' investment in their own education. Pursuing education involves both costs and benefits at the individual level. By using human capital theory to understand what these costs and benefits are, policymakers can more effectively develop policies such as student loan and dual enrollment programs to change individuals' cost/benefit calculations and increase their likelihood of pursuing education.

Also, Netcoh explained that human capital theory can be used to answer questions about the optimal levels of individual/social investments in education, the kinds of investments that are most productive, and when the investments are best made. It is also useful for answering questions about



the costs and benefits for individual investments in education and the types of policy interventions that reduce individual costs associated with educational investments.

A number of criticisms have been outlined against the theory. Economist and other social scientists have overestimated the payoffs from enhanced education and ignored complimentary inputs such as training, contract terms and management practices which must exist for education to improve productivity (Levin & Kelly, 1994).

Acemoglu Gallego & Robinson (2014) on the other hand, thinks that human capital theory is being pushed too far and that makes us think that any difference in remuneration that we observe in labour market is due to human capital. When compensating differentials, labour market imperfections and taste-based discrimination can usefully explain the differences.

According to Marginson (2017), human capital lacks realism in four areas: first, human capital uses a closed analytical system and independent variable but neither external effects nor co-dependence can be eliminated from the problems it addresses. Secondly, a linear theory is applied to materials that are non-homogeneous in space and time. Thirdly, human capital theory unifies two heterogenous domains, education and work, as if they are a single domain and finally, human capital theory eliminates other possible explanations of education/work relation of which there are many noted by other authors.

2.1.2 Theories of Patriarchy and Feminism

The raising number of studies in gender and gender relations can be associated with feminism. Zinsser (1993) revealed that much of society is dominated by men and women's role in development has been overlooked, neglected or mostly not recognized. Patriarchy can be seen in many societies, but in different forms and changes with different periods of history. Patriarchy is



defined as the rule of the father or the 'patriarch' in a family where the eldest male is the head of the family and controls his wife, children, other members of the family and slaves (Bhasin, 1994). Asiyanbola (2005) position on patriarchy coincides with Bhasin's, who noted that patriarchy is a system of social stratification and differentiation based on sex, which provides material advantages to males while simultaneously placing severe constraints on the roles and activities of females. Alda (2013) informed by history and present inequalities existent in modern society coined an all-inclusive definition of patriarchy as "a form of mental, social, spiritual, economic and political organization/structuring of society produced by the gradual institutionalization of sex-based political relations created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles".

Patriarchy seems to have been around for a long time before the inception of feminism (Therborn, 2004). Feminists have agreed that patriarchy in all the historical forms, whether feudalism, capitalism or socialism, operate simultaneously as a sex or gender system and a system of economic discrimination (Asiyanbola, 2005). Patriarchy is still more visible in the African and developing countries systems of family, religion, economics (market), politics, and culture, in most spheres of life men have a degree of freedom which women do not. Males are classed as the strong, powerful and courageous sex, and with abilities to face the outside world hence as leaders, they are responsible for providing for the family and society. Women on the other hand, are seen as weak and frail and are supposed to support men's work in the farm, and as well, are responsible only for child bearing and rearing (Aweda, 1984.; Silberchmidt, 1999; Asiyanbola, 2005).

According to Alda (2013), the patriarchal institutions refer to the set of mechanisms, practices, beliefs, myths and relationships which organize a relatively stable patterns of human activity with respect to the resource distribution, the reproduction and societal structures within a given

patriarchy. Male power and dominance influence various aspects of our lives especially in the family system at the home level. This is mostly evident in the level of excitement with which family members receive the news of a new born child; they are much more heartened if the baby is a male than if the baby is a female. They believe the male child has power to keep the legacy of the family name than the girl child. This impression affects the grooming and nurturing of the boys and girls at home. Girls and women are bound to leave their families in marriage to form new families. There is this farce that in marriage, their new families (the husband's family) will benefit from all investments made on the girl by father's family without any prior investments. Based on this farce women and girls are discriminated against, especially in education since it is a long-term investment on children. Education is a long term and an expensive investment to put on someone who they are not sure can benefit them. Some families will let the girl child stay at home while the boy child goes to school if they cannot pay for both of them. Also, families will more gladly give a child out in marriage, especially if she is pregnant than marry for their boy child if he impregnates a girl. This could be a reason for high gender disparities in many basic schools in rural and peri-urban communities across the country including the Wa West District.

At the community level, girls and women are the least to be considered in making decisions. In cases where important decisions are to be taken and knowledgeable people are being contacted women are not considered due to male hegemony in patriarchal societies. In patriarchal communities' women are generally considered as unclean to be in holy or godly places like shrines, mosques or kitchens when they are menstruating, especially. Women cannot be in a gathering of men because they are frail and lack sufficient wisdom to make decisions or lead a household and for that matter a community. For this reason, adult females are represented by any male in their household irrespective of their age. When women and men are gathered in public women are not



to speak if they are not asked to do so by their household head or men in authority. Women who defy the odds and speak up their thoughts or act as household heads are considered to be strong headed or generally regarded as disrespectful. Therefore, women are continuously discriminated against in patriarchal societies and made voiceless which is why education is important.

Inequality and discrimination against women and girls in favour of boys and men suppress women's development and instill a sense of responsibility in the male which helps cast them as leaders. They, therefore push to be better leaders where some take their education seriously and aspire to achieve through education while women are made to believe that they are subordinates and limited to the home within the responsibilities of child bearing, nurturing and cooking. They are brought up to behave that their social status depends on the men in their lives either as fathers, brothers, husbands or sons. Believing this, they strive for marriage and child birth even if it will cost them their education to be acceptable in society. Women who do not toe this line of life are either regarded as failed women if they do not marry or witches if they marry but do not have children. Hence, as a general rule it is better to be married early and have strong children. This makes it acceptable for young girls to marry adults in many patriarchal societies. In addition, in a patriarchal society, children must belong to their father's house and use their father's names. Hence, once a girl becomes pregnant, society pushes her into marriage so that her child will not be referred to as a bastard and denied some right in society on those bases.

Education is accepted worldwide as a tool for positive change and development in society. Boys and men have the free will to enroll in school as long as they achieve what they want but this is not the same for girls since society has constructed a "biological clock" for them. Our patriarchal society teaches boys that they can be whatever they dream of and teaches girls that they will make the society a better place if they become good wives or supports their husbands in the home.



Women are not seen as equal partners in development and hence are discriminated against. The Wa West District has a huge Gender Disparity Index (GDI) in basic schools and as well a high dropout out rate among girls than among boys. Some girls in basic schools cannot see the future of their education because it has not been told them or re-enkindled in them the prospects of their education. Hence, they choose what they are exposed to, which is marriage and child bearing. They find nothing wrong with getting pregnant or becoming married at the expense of completing basic education since they have been indoctrinated into it. These acts and attitudes are some of the issues under the domain of feminist.

According Johannsdottir (2009), feminism is the idea that women should have political, social, sexual, economic and intellectual rights equal to those of men. Feminism emerged in the seventeenth and eighteenth century, with the enlightenment and liberalization in Europe (Andersen, 2006) to address inequalities faced by women and girls in society. And by the beginning of the twentieth century feminism was wide spread and women begun to have rights that had to be respected. Feminism involves various forms of movements, theories and philosophies, all concerned with the issues of gender difference that advocates equality for women and campaign for women's rights and interests (Johannsdottir, 2009).

Feminism is a culture in which women, because they are 'women', are treated differently from men with women at a disadvantage (Bisong & Ekenna, 2014). Feminism asserts that such treatment stems from culture but argues that since culture is dynamic, a different culture in which women are not disadvantaged is a possibility, and strives towards the attainment of that culture. According to Bruno (2006), feminist theorist including Jean Grimshaw, Susan Bordo, Bell Hooks, Marilyn Frye, Rosemarie Tong and Jan Flax basically define feminism following some suggested three tenets; (1) attempts to develop a comprehensive account of development of the subordination



of women; (2) is a prerequisite for developing effective strategies to liberate women and; and (3) identifies the underlying causes of women subordination. Flax suggest that feminism brings an unconscious process to a conscious level. According to Flax, we all implicitly operate on a theory as we screen out certain things, allowing others to affect us or make certain choices that we do not even understand. Feminist theories refer to a diverse and multifaceted group of theorists that resists universalization or uniform labels. This has led to the development of divergent theories on feminism, namely Social, Liberal, Marxist, and Radical feminism and a continued evolution of feminism theories such as educational feminism, ecofeminism, psychoanalytic feminism, externalist feminism, post-modern feminism, multicultural feminism, and development feminism among others.

Bruno (2006) & Saunders (2002) noted that in the Western world, feminists makes equality between men and women the center of their struggle while third world feminist do not only perceive the issue of feminism as a result of consequences of a wide range of oppressive situations that transcends gender categories but as also as related to race, class and citizenship cleavages. To Aguinaga, Lang, Mokrani, & Santillana, (2013), feminist movements have debated development from the widest variety of positions. The development system has incorporated some of their political, economic and sociocultural demands. Hence, development policies today have a series of indicators to show the situation of women, such as a gender-sensitive budgeting and planning and power relation within family and these have been addressed in public policies across nations. Bisong & Ekenem (2014) are in consensus with Aguinaga, Lang, Mokrani & Santillana (2013) that these campaigns are yielding enormous results, especially in the West, but mostly in protecting women and girls from domestic violence, sexual harassment and sexual assault. In Africa, feminists have achieved some success too, including female abolishing of circumcision

widowhood rights, and promoting women empowerment, especially in agriculture and female education.

Basically, feminist campaigns are targeted at transforming the social structure and to improve the rights women enjoy in society. It can be observed that measures have been put in place to put women in positions to enjoy these rights such as public education through community-based forums, NGO activities and more. Due to these activities of feminism, there is the right to education for all children including girls which is recognised as a law (international and local). And no assessment whatsoever, can denounce the role of the 1979 Convention on the Elimination of All Forms of Discrimination Against Women in the rise of feminism and feminism successes. Feminists have worked towards removing the barriers that hinder female educational progress such as teenage pregnancy, including child marriage. Laws, programs and policies such as United Nations Children Rights, Education for All, Free and Compulsory Universal Basic Education, Millennium Development Goals, Strategic Development Goals, and the Free Senior High School Policy in a way are to be attributed to the efforts of feminist who have preached the relevance of female education for decades now.



The Wa West District also benefits from these policies and programs mentioned above. Also, international agencies, government and NGOs have been collaborating to make female education easy by giving girls handouts in the form of material and non-material things. These include money, food, uniforms, books, bags and shoes, scholarships as well as bootcamps and tourism to enlighten and motivate the girlchild to desire education and aspire to achieve high. In addition, parents have form support groups to support each other financially and in other ways towards the girlchild's education.

Patriarchy is deeply rooted in many African societies and as a result of that girls and women are being discriminated against and deprived of basic rights and opportunities to achieve their aspirations especially in education, marriage, and as well as child birth. This study focuses on education and child marriage in the Wa West District, and to examine how patriarchy can sabotage the gains of female education and as well, how female education threatens the territories of patriarchy. Education enlightens the girl child by enhancing her critical thinking ability. The purpose of the study was to understand how patriarchy influences the choices of the girl child in education and marriage. This is necessary because of the high incidence of child marriage in the district and the stagnating growth of female education in spite of the kind of support and interventions from all stakeholders in education.

2.2.0 Conceptual Framework

The conceptual framework is the researcher's roadmap of the territory being explored. According to Miles & Huberman (1994:440), a conceptual framework "lays out the key factors, constructs, or variables and presumes a relationship among them". In other words, conceptual framework is a network, or "a plane", of interconnected concepts that provide a comprehensive understanding of a phenomena (Jabareen, 2009). For the purpose of this study, concepts under review are female education and child marriage and their relationship in society. The figure below is the diagrammatic presentation of the conceptual framework which explains the literature review as presented in this study.

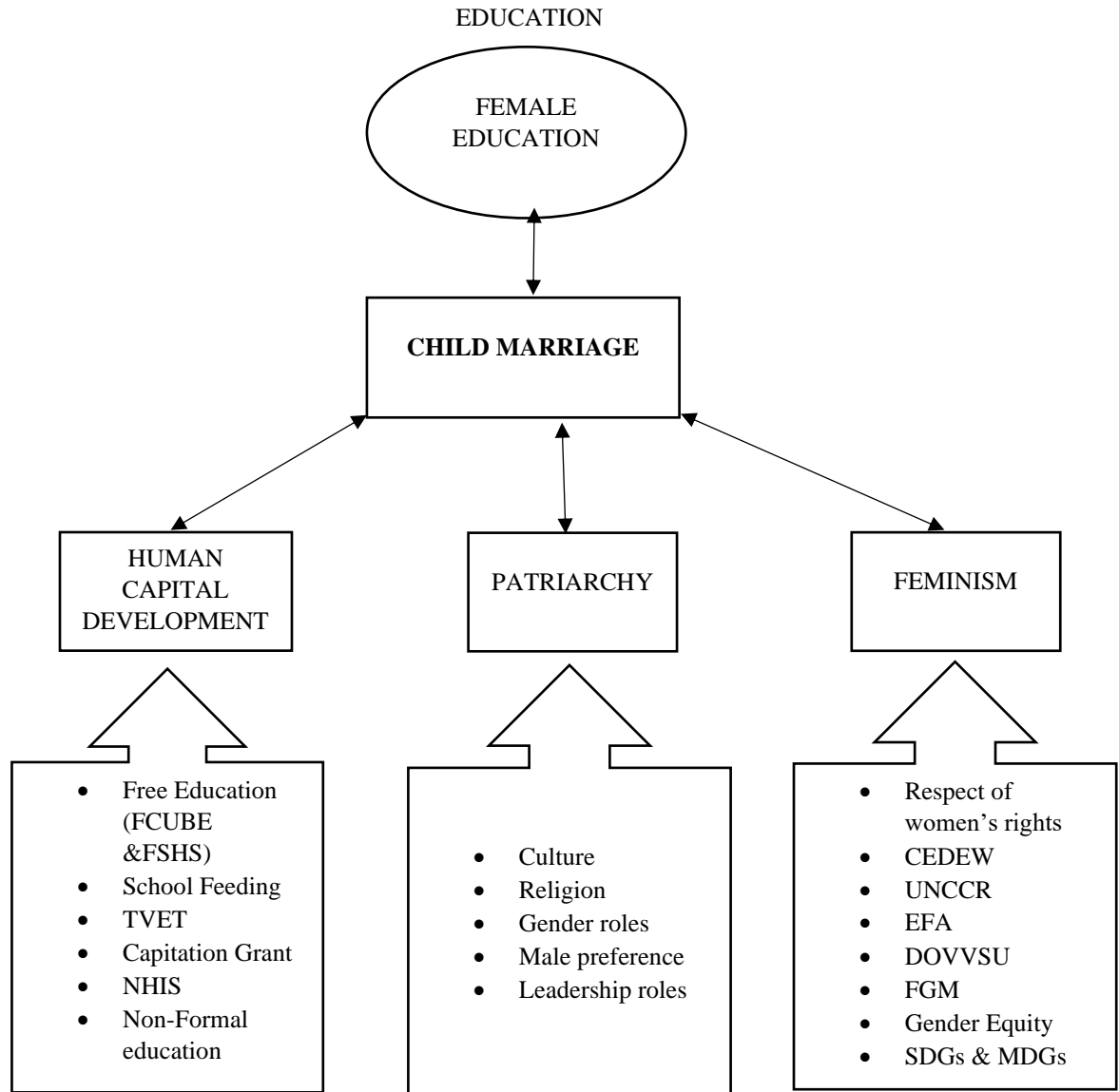


Figure 1: Conceptual Framework

Source: Author's Construct, 2019

Education has come to be accepted by many nations as the means to development and have put in a lot of effort to achieve higher level of literacy, but this can be thwarted by teenage pregnancy, acute poverty, and child marriage, among others. From figure 1 (above), three tenets have been identified to be capable of influence child marriage and female educational progression namely; human capital development, patriarchy, and feminism. Human capital theory as explained,



suggests that government investment in human population is important. The figure shows ways through which government has invested in people's knowledge and skill development for the improvement of human capital. In Ghana, government has put in measures such as Free Compulsory Basic Education (FCUBE) and Free Senior High School Education (FSHS), School Feeding, Capitation Grants, Non-Formal Education, National Health Insurance Scheme and Technical and Vocational Education and Training. If these programs and policies are effective in attaining the purposes for which they were established, it will have a positive impact on child marriage and consequently improve female education and educational goals of the country as a whole.

The figure also shows patriarchy at the center of child marriage. It indicates that patriarchy is existent and enforced through culture, religion, gender roles, leadership roles, and male preference, among others. Culture is the way in which we live hence unconsciously our ways of living can influence marriage negatively or positively. If people change their way of life by adjusting gender roles, changing sex preference or not assigning leadership to males then, the influence on child marriage will be positive. This will also influence female education and the national educational goals.

Final tenet of child marriage on the conceptual framework (in the figure above) is Feminism. It shows its core is fighting for equal rights for women and girls which they carry out in a number of policies and programs such as the CEDEW, EFA, ending FGM, and establishing DOVVSU among others. The success of these activities and programs will have a positive impact on the child and as well female education.

The figure (above) indicates that patriarchy or feminism can influence child marriage negatively or positively. If government and other development agencies and agents or partners invest in

human development to improve the capacity of the knowledge economy it can lead to an elimination or reduction in child marriage and on the other hand if the knowledge economy is weak it will increase child marriage. Conversely, a society with high child marriage incidence impedes the development of the knowledge system.

As human development and patriarchy and feminism influence child marriage in society, child marriage can also influence female education and for that matter education in general. Increase rates of child marriage can lead to dropouts and increasing dropout will affect Gross Enrollment Rate and Gender Parity Index hence affecting the attainment of educational goals. On the other hand, an increase in female education will increase Gross Enrollment Rate and reduce Gender Parity Index and as well reduce child marriage. Child marriage affects the totality of the girl child as an individual, the society and the nation as a whole. Hence, the purpose of this study was to find out why and how female education is affected by child marriage as well as what can be done to curb its impact on female educational development.

2.3.0 Literature Review

2.3.1 Female Education in Ghana

Formal education is a basic human need, which acts as a crucial step towards meeting other basic needs like clothing, shelter, health care, and food (World Bank, 1995). Education contributes to human and national development (UNICEF, 1999). When a woman receives education, this development becomes more apparent because of the number of future generation of individuals who may come through their hands (Asamoah-Hassan, 1996). And this basis defined female education as putting girls in school like boys are, and to go through the same Western education available to boys. As Kofi Annan-Former UN General Secretary noted, there is no tool for development more effective than education for girls and women. The relevance of education to



national development has led to the massive pursuit of educational agenda on many international and national platforms. The Government of Ghana since independence, has collaborated with several international bodies and policies that foster especially female education. These include the World Education Program, Education for All of the Millennium Development Goals and the now the Strategic Development Goals. The Millennium Development Goals called for universal primary education and for closing the gender gap in primary, secondary and higher education. These high-level agreements spawned initiatives around the world to increase girls' school enrollments.

According to UNESCO (2015), stocktaking of countries achievements since the World Education Forum in Dakar in 2000 showed significant increases in the number of children who entered and participated in primary school. This was concomitantly accompanied by a reduction in the percentage of children who have never been to school. Though the reduction successes are varied in rural and urban area and on gender, some progress has been made so far. From independence up to 1980, formal education provision in Ghana increased markedly. Gender difference in enrollment narrowed slightly but dropout rates have remained higher for girl than for boys (World Bank, 1992). After the 1980, as the economic crisis led to a reduction in governments' public expenditure on education (Morna, 1989) enrollment at the primary level of education declined, and girl's enrollment fell from 71% in 1980 to 68% in 1983. A substantial gender gap in educational levels existed throughout the 1970's and 1980's. In the year 1970, 52.7% of males had attended school compared with only 33.9% of female and in 1980. The 1989 GLSS estimated primary rates at 73.9% for boys and 65.1% for girls (Baden, Green, Otoo-Oyortey, & Peasgood, 1994).

Globally, while the number of children out of school have been declining since 2005, girls out of school are proportionately higher than boys (McCracken, Unterhalter, Márquez & Chelstowska,

2015). In total, 30 million girls and 28 million boys are out of school in the world. However, it is noted that, 48% of these girls are likely never to enroll. Generally, there are higher female enrollment rate in developed nations and urban areas than in developing nations and rural areas (Baden, Green, Otoo-Oyortey, & Peasgood, 1994). These variations are due to the wide between access, retention and attainment rates between boys and girls. According Dolar & Gatti (1999), there is significant correlation between education and economic growth in middle income countries. Klasen (2002), therefore argues that female education significantly correlates with economic growth in developing countries because countries that under invest in female education grows more slowly. Hence, Fant (2014) concludes that female education has an increasing marginal return in developing world and should be explored.

Ghana achieved gender parity in primary school education in the 2012/13 (GPI, 0.99) and 2013/14 (GPI, 0.99) academic years. The Net Enrollment Rate (NER) at primary level for girls increased from 77% in 2010/11 academic year to 89% in 2013/14 academic year. However, retention of girls in primary school decreased from 770 per 1000 girls in 2004/05 to 2009/10 academic year to 576 per 1000 girls in 2008/09 to 2013/14 academic years. Therefore, the proportion of adolescents without education has declined from 18% in 1993 to 4% in 2014 in Ghana (UNFPA, 2016). These achievements have only been made possible by the dedicated commitment of the Government of Ghana over the years, towards achieving universal primary education in Ghana. This manifests in the form of policy directive and interventions such as the Free Compulsory Basic Education program, the Ghana Poverty Reduction Strategy (GPRS II) program, National Early Childhood Development (ECD) policy, the Education Strategy Plan (ESP) for 2003-2015, the School Feeding Program, the Capitation Grant and distribution of exercise books and school uniforms.



Ghana has made significant progress in the quest to ensure that school-going boys and girls are able to complete a full course of basic education (UNICEF, 2007). The education system in its present state is the result of major policy initiatives adopted by present and past governments. The UNFPA (2016) has outlined a number of policies and programs that concentrated on female education in Ghana. Three major policy documents have addressed girls' education by outlining what is to be done to address the MDGs (now SGDs) for achieving universal basic education and gender parity. They are also aimed at promoting equitable access to education; improving the quality of education and ensuring effective education management in the areas of science, technology and Technical and Vocational Education Training. The three policies include; the Growth and Poverty Reduction Strategy (GPRS II) 2003-2009; developing and creation of competent human resource that would ensure Ghana become a middle-income country by 2015. Hence female education was important Government of Ghana's Education White Paper outlined a portfolio of reforms and objectives covering the entire educational sector which was to be implemented in 2007 and had major targets identified for 2015 and 2020. One key objective was to build the education sector plan commitments and ensure that all children were provided with the foundation of a high quality free basic education. Finally, the Education Sector Plan (ESP) target for 2003-2015 came into effect in 2005, and was designed to work within the framework of a sector wide approach for education, which in Ghana is a multi-donor budgeted support framework. Its focus was to be on Equitable access to education, quality of education, Education management and Science, Technology and Technical and Vocational Education.

To achieve these policy targets set for getting more children into school, the Government of Ghana and the Ministry of Education, Science and Sports have pursued several programs to promote girls' education in order to meet its broad policy targets outlined in the Education Sector Plan. These



programs are carried out by the Government or in collaboration with development partners and Non-Governmental Organizations. The programs can be categorized into generic and specific; the generic programs do not specifically target girls but the specific programs have been carried out over the years through collaborative efforts of the Girls Education Unit, UNICEF, World Food Program (WFP), World Vision, Plan International, among others. These specific programs are the Capitation Grant and the Ghana School Feeding Program as well as the establishment of the Girls Education Unit in 1997.

Multilateral and bilateral agencies are also working to improve girls' education in Ghana, they promote an extensive range of interventions and programs to support girls across targeted districts where great disparities exist between girls and boys in education and where engrained socio-cultural practices militate against the education of girls. These organizations include United Nations Initiatives for Children Education Fund, World Food Program, DFID, USAID, and International Non-Governmental Organizations (INGOs) such as PLAN International, Action Aid International, OXFAM and the Foundation for African Women Educationalists (FAWE). These international agencies mostly work through local partners (government and local NGOs), communities and key stakeholders to ensure program goals and targets are achieved. The development partners work towards the removal of both financial and non-financial barriers of accessing education. Some of these efforts can be material support such as provision of bicycles; School Feeding and Take-Home rations and supply of school equipment (IBIS, et al., 2009).

2.3.2 Relevance of Female Education

Feminists, economists, social rights advocates and other scholars on gender agrees that gender-equality education system has positive effects on societal development (Hill & King, 1995; Dolar & Gatti, 1999; Klasen 2002; Fant 2014). Through education, provides people with knowledge and

skills that can lead to better employment opportunities and quality of life. Educational level is also associated with the health of women and children as well as reproductive health behaviors (Ghana Statistical Service, et al., 2015). Klasen (2002), asserts that female education has both direct and indirect effects. Fant (2008) on the other hand explained that female education has intragenerational effects on income, health, nutrition and children's education. However, Kaur and Letic (2012) note that the benefit of female education can be social, cultural, private and economical. And these benefits have their associate cost generated both at the micro and macro levels. Private benefits are those benefits that people have direct advantage of such as better job opportunities which can lead to higher income while social benefits on the other hand are the positive externalities or spill-over effects that society derives from the private benefits of an individual's education. Social benefits are usually difficult to evaluate which is the reason why government subsidizes and support education.

Literacy is known to be negatively correlated to mortality rate (Tailak, 2006); female secondary school education, especially, have an effect on fertility rate (Barro, 1995). Tembon (2008) supporting this analogy, argued that if female secondary school enrollment doubles, fertility rates drop from 5.3% to 3.9%. On the other hand, one year of female education reduces infant mortality by 5-10% (Fort, 2008). Female education affects fertility rates in three ways according to Klasen (2002); reduces population growth, lowers dependency burden, and increases labour market. Asamoah-Hassan (1996), explained that female education brings about improved family health as educated mother knows how to improve personal hygiene, nutrition and balance diet for children and as well know how to respond to health emergencies. The therefore, improves child growth and development and lowers child mortality. Kaur & Letic (2012) in the study of female education and economic growth in India and Niger concluded that in a period of two decades, significant decrease

in fertility and mortality rates correlate with enrollment increase in primary and secondary schools in India while in Niger on the other hand, fertility rate remains the same while mortality has reduced significantly and correlates with the attainment of primary education as noted earlier. According to NETRIGHT (2012), Ghana has chalked some successes in female educational enrollment which is associated with reductions in maternal and child health and the increasing number of women in high profile public office. However, several structural barriers continue to push numerous girls into early motherhood.

Economic growth closely relates with lower fertility rates. A lower fertility rate lowers the burden of dependency and increases savings and investments in the economy (Kaur & Letic, 2012). A lower fertility rate according to Weil (2009), will increase the number of workers on the market in the short run as women labour will be released from their care and non-paying jobs on to the labour market. Increased earnings might lead to increased demand for housing and also increase country's tax revenue and therefore investment in infrastructure, education and health. This might in turn lead to an increase in incentives for foreign investors and boost the economy. Ashford (2012) supports this in her version, noting that few investments have a large payoff as girls' education and explains that, increasing girls' education boosts women's wage and leads to a faster economic growth. However, she added that when women earn money, they are more likely to invest in their children and household, thus enhancing wealth and wellbeing. Dollar & Gatti (1999), found significant positive correlation between female education and economic growth in middle-income countries, Kaur & Latic (2012) concurred but added that even if the women are not part of the paid labour force, spillover effects are still generated. Klasen (2002) then concludes that female education in developing countries has an increasing marginal return given that it has the highest number of girls out of school. Kaur & Latic (2012) observed that female education might be



strongly beneficial to Niger where women substantially engage in subsistence farming which is a common phenomenon in sub-Saharan Africa. Female education would thus make positive impact on food production and agricultural output in general.

Female education improves social status of women in society. Havighurst & Levine (1979), observed that the level of education one has is a good indicator of socio-economic status, from lower-working class up through upper-middle class, for education leads to economic opportunity. According to Bills (2004) students increasingly see the linkage between formal education and work as the maximization of their prospects for social mobility. Roman, et al., (2006) found that an extra year of formal education increases girls' wage by up to 20% and that the overall returns on primary education were slightly higher for girls than boys. These assertions are in consonance with the findings of Fant (2008) that female education gives girls the opportunity to be instrument in the regeneration of society and the eradication of poverty in the next community's generation.

According to Abdi (2006), people greatly value education continuously for its overall contributions to the socio-cultural and other community-based advancements. It could bestow upon the individual and society at large. Folsom (2006), observed that education has led to the creation of socio-political consciousness among people in rural and poor urban areas. Sending children, both boys and girls to school will pay off the opportunity cost of the alternative. As Fant sums up Cremin's view on formal education, as learning to read and write, and being able to use that knowledge to solve everyday problems, is an end in itself. Therefore, girls with formal education are able to articulate their interest in an oppositional way to the elite and organize themselves to seek social justice and make them better able to support the policy for female development in rural areas.

2.3.3 Child Marriage

Brock and Cammish (1997), identified major factors that affects female participation in education to include, geographical, socio-cultural, health, economic, religion, political/administrative, educational and initiatives. Socio-cultural factors have been identified as a major deterrent to female educational opportunities to be universal as fundamental cultural biases favour males. Wide spread operation of the patriarchal system of social organisations, of customary early marriage; of the incidence of teenage pregnancy (in and out of marriage); a generally lower regard for the value of education and others, all combined different to adversely affect female educational participation.

According to UNICEF (2001), birth, marriage and death are the standard trio events in people's lives. But only one-marriage- is a matter of choice. The right to exercise this choice has been recognised by both international and national laws and treaties such as the UN Convention on the Right of the Child, UN Convention on the Elimination of All Forms of discrimination Against Women on as well as National constitution and policies. Yet, some girls and boys are denied the right of in marriage.

The prevalence of child marriage transcends geographical and cultural boundaries or religion (Lemmon & ElHarake, 2014). Child marriage occurs globally but is more concentrated in low and middle-income countries. The highest rates are found in sub-Saharan Africa (Kosiki, 2016 & Walker, 2013) and it varies dramatically throughout the sub-Saharan region from less than 10% in Rwanda and Namibia to more than 70% in Niger and Chad (Kosiki, 2016). According to UNFPA (2012 and 2016) Ghana is noted among the countries with the highest prevalence rate in the world as 1 out of 4 girls will be married before their eighteenth birthday. The overall incidence of early marriage in Ghana is estimated to be 28% (WildAF,2014).

According to Adedokun, et al., (2011), child marriage is common in rural area because they people are highly involved with traditions compared to their counterparts in urban area. The number of girls marrying before age eighteen is twice as high in the rural communities (36%) as in the urban area (19%). This has, however, declined to 27% and 16% respectively. Also, in 2003, the prevalence of child marriage was highest in northern Ghana (50.8%) and lowest in the Greater Accra Region (12.3%) (UNFPA, 2016). The number of girls marrying before age eighteen was highest in the Upper East Region (39%) followed by the Western Region (37%) and Upper West Region (36%) in 2008 (Ghana DHS, 2008 and Ghana MICS, 2011). In 2014, the prevalence of child marriage was still highest in the northern Ghana with the following rates, Northern Region (35.8%), followed by Upper West (32.5%) and Upper East (28.7%) Regions.

Child marriage is diverse, and takes different forms and shapes such as betrothal, elopement, force and early marriage but however or whichever form it takes it is still child marriage. According to Otoo-Oyortey & Pobi (2003), these terms can be used inter-changeably because the child in all these situations does not get the opportunity to exercise her/his full and free right to choose a life partner. Besides she is too young to make informed decisions. Child/early marriage disregards consent of a child. Child marriage affects both girls and boys but it inflicts negative effects on the girl (Adedokun, Gbemiga, & Cholli, 2011). According to Adjei (2015), 6% of women age 15-49 years were married before age fifteen and 27% before age eighteen compared to 1% before age fifteen and 5% before age eighteen of men respectively. In Ghana, 4.4% and 5.8% of women age 15-49 married by exact age 15 in 2006 and 2011 respectively. In addition, among women age 20-24, the proportion who married before exact age 18 was 22% in 2006 and 21% in 2011 (Ghana Statistical Service, 2006, 2011).



Child marriage deprives the child of his/her basic human rights (Warner, et al., 2011). The Human Rights Watch (2013) acknowledged that it is a silent human right issue globally, as research shows that child marriage has dire life consequences often completely halting or crippling a girls' ability to realize a wide range of human rights sometimes including the right to live. Child marriage has therefore, received increasing attention globally over the years, from international and multi-national institutions and governments. Child marriage is a violation of human right, it threatens the girls' life and health and limits their future prospects (UNFPA, 2016). Child marriage is outlawed in many of the place it occurs (HRW,2013).

The United Nations and its member adopted and opened for signature, ratification and accession by General Assembly Resolution 34/180 1979- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This calls all member states of the United Nations to establish a minimum age for marriage and make child marriage unlawful. The Universal Declaration on Human Rights for all United Nations member states Article 16 categorically states: "A person must be of full age" when entering into such a union and marriage should be entered "freely and with full consent". However, Article 1,2 and 3 of the 1962 Convention of Consent to Marriage, Minimum age for Marriage and Registration of Marriage oblige nations to institute minimum age and register marriages. The United Nations Charter on the Rights of the Child was the first to define child as anyone under eighteen years of age. On this note, the UN defines child marriage as the marriage of any person below eighteen years of age.

The Organization of African Unity on the regional level, "recognizing the paramountcy of Human Rights and the African Charter on Human and People's Rights also recognised that the child occupies a unique and privileged position in the African society and that for the full and harmonious development of his/her personality, the child should grow up in a family environment



in an atmosphere of happiness, love and understanding and took appropriate measures to promote and protect the rights and welfare of the African Child, through the declaration on the Rights and Welfare of the African Child which was adopted by the Assembly of Heads of State and Government of the Organization of African Unity, at its Sixteenth Ordinary Session in Monrovia, Liberia (OAU Doc. CAB/LEG/24.9/49, 1990). Articles 2 and 21 of the rights and welfare of the African Child on Non-discriminatory and Protection against harmful social and cultural practices respectively, explicitly states that, “every child shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in this Charter irrespective sex, ethnic group, religion...” and Article 21(2) states that, “Child marriage and the betrothal of girls and boys shall be prohibited...”.

All these international conventions against child marriage has been ratified by Ghana as a member state of the United Nations and also the African Union. Ghana has legislated to outlaw the marriage of person under the age of eighteen years. The Ghana Children’s’ Act of 1998 (Act 560) was enacted for the protection of children throughout the country. Specifically, Section 14 states that “No person shall force a child “to be betrothed, be subject of a dowry transaction or to be married”.

Also, the Criminal Code of 1960 (Act 29) Section 109 reads: “Whoever by duress causes a person to marry against his/her will shall be guilty of a misdemeanor” and Article 28 of the Criminal Code states that “No child shall be deprived by any person of medical treatment, education or any other social, economic benefit by reason by reason of religion or other believe” (MoGCSP, 2014).

However, the age of consent to sex of 16 and the legal age for marriage in Ghana which is 18 years though quite similar to international conventions, is a source of debate among stakeholders. Though there are no international guidelines on the age of consent, it often ranges from age 13 to 18. It is very common to find the age of consent lower than the legal age for marriage across



countries. Prior to setting the current binding statutory standard, there were varied standards of appropriate age determined by customary laws, marriage ordinance and religious laws.

The Government of Ghana has taken steps towards eliminating child marriage, early marriage and forced marriage in Ghana through the establishment of Ending Child Marriage Unit in 2014, which together with other high-level partners have come out with the Ghana National Strategic Framework designed to end child marriage from 2017 to 2026 in Ghana (Aldridge, 2016). According to UNICEF (2015), the National Strategic Framework for Child Marriage aims to eliminate early and force marriage and its consequences, such as teenage pregnancy, by increasing preventive actions by traditional leaders, religions bodies and communities. It will also focus on strengthening support to young girls who escape marriage by providing safe and secure shelter. The Ministry of Gender, Children and Social Protection has established the End Child Marriage Unit as a coordination body to implement such intervention within the National Domestic Violence Secretariat guided by the Child and Family Welfare Policy. In addition, Ghana has now become one of the internationally recognised countries in the HeForShe Global Campaign for gender equality and women empowerment initiated by the UN Women. Its goal is to achieve equality by encouraging men and boys as agents of change and take action against negative inequalities faced by women and girls including child marriage (MoGCSP, 2017).

Despite these laws, policies and programs on ending child marriage, the estimates of change in the prevalence of the practice have not been updated for a decade (Koski, 2016). Each year, 15 million girls marry before the age of 18 around the world. Breaking this down this means - everyday 41,000 girls get married; every minute 28 girls get married; every 2 seconds a girl gets married. In sub-Saharan Africa, it is projected that if this trend of child marriage remains, the number of child brides could double by 2050. On average, 1 out of 4 girls in Ghana is married before her 18th

birthday (Ghana's MICS, 2014., UNICEF, 2015 and UNFPA, 2016). According to the Child Marriage Unit of the Ministry of Gender, Children and Social Protection (2016), knowledge of the trend of child marriage and its consequences sum up the general consensus that child marriage is a major canker to the world's socio-economic development especially, the human resource of countries. In this bid therefore, there is need to embrace all efforts and join the course to end child marriage in the country.

2.3.4 Practices/Conditions that drive Child Marriage

Child marriage undermines the fundamental human rights of children as established earlier. Most studies on child/early marriage have outlined different practices or conditions that promote child marriage to include family structure, welfare status of the family, religion, level of education, poverty and economic burden, ignorance, urbanization, patriarchy and other cultural norms (Yuksel-Kaptanoglu & Ergocmen, 2014; UNICEF, 2015; Daniel, 2016; UNFPA, 2016). These factors are intertwined and closely related. Hence, for the purpose of this study, these factors are broadly grouped into cultural/traditional, religion, social and economic factors.

2.3.4.1 Cultural Practices that Influence Child Marriage

In the Ghanaian culture, the most important things in a women's life are marriage and fertility as they define a women's status in the family and society at large. Marriage comes shortly after puberty rites. Historically, this was common in order to protect chastity and ensure fertility. There was often a high cultural expectation for early marriage or childbirth once puberty is reached and initiation rites are performed (Fobih, 1987). Bulley (1984), noted that betrothal was early, sometimes even before birth, often to a maternal uncle's son. Though, reasons for child marriage vary from one society to the other, in some societies, child marriage is used to build or strengthen alliances between families. According to Malhotra (2010), forced/child marriage also is a route to

cementing family, clan and tribal connections or settling obligations. He notes that in Pakistan's northwest frontier province, Afghanistan and in some parts of the Middle East, marrying young girls is a common practice to help the grooms' families offset debts or to settle inter-family disputes. UNFPA (2016) identified a number of cultural practices that promotes the prevalence of child marriage in northern Ghana as betrothal and exchange of girls. In describing these practices in details, the lack of consent of the girls and the forced nature of these marriages were very apparent. Girls have limited say but to marry the man their family members betrothed them to. In some cases, even the mothers of the girls do not have a say when the girls are being exchanged for marriage.

Naveed and Butt (2015) identified preservation of the traditions by people which are in favour of the man as the main phenomenon promoting child marriage Yuksel-Kaptanoglu & Ergocmen (2014) refer to this as patriarchal values. Yuksel-Kaptanoglu & Ergocmen (2014) found in Turkey, found that in Turkey, patriarchal values reinforced by religion have more influence on marriage and childbearing. Child marriage in many rural areas is accepted as a customary practice; it is usually not privy to social scrutiny, it is considered a routine matter in order to maintain familial and community acceptance (Naveed & Butt, 2015). Bride wealth is another practice related to the persistence of child marriage. It is a cultural phenomenon in most Ghanaian societies. It is believed that because girls bride wealth is cheap, men find it easy to pay and ask for the hand of young girls in marriage (UNFPA,2016).

2.3.4.2 Religious Preservation that Influences Child Marriage

A 2007 ICRW study found that, no one religious affiliation was associated with the practice of child marriage. On the other hand, other studies reveal that all religions in one way or another promote child/early marriage (Kirk, 1967; Addai, 2000; Naveed & Butt, 2015; UNFPA, 2016).



The African traditional religion encourages early marriage because premarital sex was (and often still is) strongly prohibited and in some cases punished. Hence, to prevent premarital sex and pregnancy out of marriage, early marriage was the norm. Modern Christianity and Islam to some degree appear to support child marriage. Some churches openly preach against immorality and members portray themselves as the righteous few. Thus, early marriage is indirectly encouraged, to promote accepted moral behavior among the young adults. These groups, particularly the Pentecostal churches help young adults to marry as soon as possible by assisting them financially and materially in the organization of wedding ceremonies (Addai, 2000).

The Muslim religion also ensures that most births occur within marriage by compressing the gap between age at menarche and marriage, hence the early age at marriage is encouraged to some extent (Kirk, 1967). Naveed & Butt (2015) held that Islam is not precise about the age of a girl's marriage which gives leverage to the religious leaders to interpret this matter in different ways. On girl's consent on marriage the Prophet (PBUH) said, "A matron should not be given in marriage except after consulting her and a virgin should not be given in marriage except after her permission" (Karim, 2013). Yuksel-Kaptanoglu & Ergocmen (2014), elaborate how Turkey, a predominantly Islam (98%) country however, liberal attitudes prevail in practicing religion. "Marriages performed only by religious ceremony are not legally recognized, and a religious marriage may not be performed before the civil marriage." Further noting that in child marriages, girl children are married off only through religious ceremony until they reach the legal age of marriage for the civil marriage to be conducted. Naveed & Butt (2015) also noted that, those who seek to justify child marriage on the other hand argue that, Islam emphasis early marriage of children and it is considered a sin not to marry off a daughter who has reached puberty.

2.3.4.3 Economic Conditions that Influences Child Marriage

According to Human Right Watch (2016) and Daniel (2016), severe poverty in some families sometimes saw child marriage as a means to ensure the survival of the rest of the family. Nour (2006) unveiled that poverty play a central role in perpetuating child marriage. Poor parents who want to ensure their daughters' financial security will give them out to men who can take care of them regardless of their age as daughters are considered an economic burden. Naveed and Butt (2015) supported this noting that in poor families, parents who do not have resources for the schooling of their girls marry their daughters off as early as possible to be relieved from the responsibility. UNFPA (2016) discovered that, some parents encouraged relationships borne out of lack of money/wealth at the family level while some parents acknowledged that their children engaged in transactional relationships as a result of family hardship, which leads to marriage. It is also noted that in some countries, the worth of the dowry of younger girls compared to older girls, tempts parents to marry off their daughters at younger ages (Nour, 2006) for the good of the family. And closely related to these, is the pursuit of items of beauty and luxury of girls from poor background was another practice that lead to early marriage.

Jain & Kurz (2007), found in Bangladesh and Mozambique which are among the top ten child marriage countries in the world that wealth was significantly associated with child marriage and the Ghana District Health Survey (2014) supports this, indicating a negative correlation between economic status and early marriage. Also, UNFPA (2016) study showed that, wealth quintile was consistently related to child marriage from 2003 to 2014. Young women in the highest wealth quintile are consistently less likely to marry as children compared to those in the lowest wealth quintile. These suggest that, poverty at family and community level is a key driver of child marriage.

2.3.4.4 Social Conditions and Practices that Influences Child Marriage

Social norms and perceptions that tolerate inequity in gender roles and responsibilities promote child marriage. The level of education of a girl and location of the household in which she lives, all affect the likelihood that she will become a child bride (UNFPA, 2012). According to Mahato (2016), parents feel proud in the society when they marry off their daughter to a “good” family in terms of social status. There was a common belief among the parents that marrying the daughters’ young should protect them from rape, premarital sexual activity, unintended pregnancies, and sexually transmitted infections, especially human immune deficiency virus (HIV) and AIDS. Society honors parents that marry their daughters off as virgins and chaste. On the other hand, this puts social pressure on the families to marry off the girl child. When other young girls are getting married, a family will not allow their own child to be left out. (Daniel, 2016).

Conflicts and wars can also lead to an increase in child marriage. According to Lemmon & ElHarake (2014) there is strong indication that child marriage is increasing due to the conflict as well. Conflicts make girls’ trips to and from school more dangerous, so parents and families keep them home from school to ensure their security. These girls may end up in marriages earlier than they would have if they had safely attended school because parents see marriage as an additional safeguard against violence. Daniel’s (2016) findings in Nigeria supports this position, noting that, in most conflict regions these young girls are either forced or abducted by terrorist who marries them.

Prevailing gender roles in any country shape women’s social life and restrict them to traditional (Yuksel-Kaptanoglu & Ergocmen, 2014). According to Human Rights Watch (2016), discriminatory gender roles and social pressures drive child marriage. Child marriage causes, and is caused by gender disparity which makes females remain dependents on their male partners or

relations for life. Naveed & Butt (2015), noted that Pakistan is a patriarchal society where females are given mostly domestic duties to perform. Therefore, in child marriages, girls are confined in houses and forced to leave their education and other opportunities. Fathers and men take decision on all issues including decisions that bear directly on women.

Conversely, attending school and having higher levels of education protect girls from the possibility of early marriage (Malhotra, 2010). Little or no schooling strongly correlates with being married at a young age. Tsekpo, Afram, Boateng, & Sefa-Nyarko (2016) supported this assertion but added to Naveed & Butt (2015) view that parents who are educated are more likely to give adequate protection to their girl child from marriage and sexual abuse, send them to school, make them economically independent, and therefore extend the age of marriage of the girls than parents who lack education. Girls with more years of education are less likely to marry as children than those who are not.

2.3.5 Education and Child Marriage.

Naveed & Butt (2015) found that education has a correlation with age of marriage. Child marriage and early pregnancy affect women's general health, their productivity, job opportunities and prospects for escaping poverty. Once a girl gets married, she drops out of school and starts to take care of her in-laws at home and producing children. The consequences of child marriage are also not favorable for girls in terms of their health and education rights because most of the girl's dropout of school to be married (Mahato, 2016). According to the Human Rights Watch (2016), the practice of child marriage is directly impacting educational opportunities of young people of Nepal. It further, challenges the attainment of some of the Sustainable Development Goals such as those of goals 1 to 5. Child marriage denies girls and young women access to education, good



health and freedom. According to the UN (2006) data show that improvements are being made however, but sub-Saharan Africa has the most obstacles to overcome in terms of child marriage.


The school is the most important institution outside the family involved in socializing young people into all dimensions of adult roles and responsibilities. More years of schooling have been associated with many positive outcomes, including postponed marriage, lower fertility, and healthier and better educated children and economic advancement. However, early marriage inevitably denies children of school age their right to education they need for their personal development their preparation for adulthood, and their effective contribution to the future well-being of their family and society. Indeed, married girls who would like to continue schooling may be both practically and legally excluded from doing so.

Child marriage reduces literacy rate among women. In sub-Saharan Africa including Ghana, each additional year of early marriage reduces the probability of literacy among women who married early by 5.7%, the probability of having at least some secondary schooling by 5.6%, and the probability of secondary school completion by 3.5% (Nguyen & Wodon, 2014). In Ghana, early child marriage among girls is one of the important challenges facing effective enrolment and attendance of school, which leads to school dropout (Ampiah & Adu-Yeboah, 2009). Evidence also suggests that child marriage often ends a girl's opportunity to continue her education and results in persistent poverty among girls (Karei & Erulkar, 2010; Nour, 2006). Education is the foundation of life aspirations, recognizing that early marriage truncates educational achievements and is an important step towards curbing child marriage.

Child marriage is associated with lower education attainment and a lower likelihood of literacy (Malé & Wodon, 2016). Child marriage affects educational attainment negatively, because girls often drop out of school when they marry. This relationship between education and child marriage

is apparent, in that the measures of child marriage tend to be higher among women with lower levels of education. The same relationship is observed when considering literacy where three categories are considered. Marrying between the ages of 15 and 17 tends to hinder primarily secondary education enrollment or completion, and may not necessarily affect the completion of primary education. But marrying even earlier can also prevent girls from completing their primary education.

Malhotra and Mather argue in Bayisenge (2010), that there is a close link between delayed marriage and adult earnings. Women's economic future and their ability to participate in and contribute to the global economy are primarily dependent on a rise in educational attainment, but this is impossible when the girl married early. Women who marry at early age are unlikely to find the sole focus of their lives, at the expense of development in other areas such as formal education, and training for employment, work experience and personal growth. Early marriage can, therefore, be a significant barrier for communities seeking to raise education levels and break the cycle of poverty.



MoGCSP (2016) noted that loss of education is one of the effects of child marriage: Girls who get married are forced to drop out of school as they are expected to focus on being wives and mothers. Girls who get pregnant are also asked to leave the school and marry the men responsible for their pregnancies. Without education, these girls have limited livelihood options further increasing their vulnerability in the marriages. However, it has been established that education itself acts as a safeguard against child marriage. Secondary level education for girls, is a crucial factor in increasing the age of marriage. Education is also linked to more awareness and empowerment that makes it possible for girls to resist child marriage. On average, women with seven or more years

of education marry four years later and have 2.2 fewer children than those with no education” (UNICEF, 2001).

2.3.6 Stakeholders of Female Education

It would be difficult if not impossible to consider or consult with every member of a community or society on a topic. Using stakeholders narrows the focus from the whole community to those people in the community who have an interest in what is occurring. The traditional definition of a stakeholder is “any group or individual who can affect or is affected by the achievement of the organization’s objectives” (Freeman, 1984). The earliest definition is often credited to the Stanford Research Institute (SRI) in 1963. They define them as “those groups without whose support the organization would cease to exist” (Fontaine, Haarman & Schmid, 2006). In education, the term stakeholder typically refers to anyone who is invested in the welfare and success of a school and its students, including administrators, teachers, staff members, students, parents, families, community members, local business leaders, and elected officials such as school board members, city councilors, and state representatives. Stakeholders have a “stake” in the school and its students, meaning that they have personal, professional, civic, or financial interest or concern over its success (Janmaat, McCowan & Rao, 2016).

Child marriage has attracted attention globally because it has massive effects on development hence combating child marriage which is a child protection issues has led governments to constitute a group of stakeholders to jointly handle the issue of child marriage in Ghana. The Ministry of Gender, Children and Social Protection (MoGCSP) has the responsibility to guide the development of the National Child Protection Policy. Other stakeholders that seriously consider child protection issues include the justice institutions (Judicial Services, Ministry of Justice, Attorney General’s Office, Commission on Human Rights and Administrative Justice, and Ghana



Police Service) and other key ministries, departments and agencies, notably the Department of Children; Department of Social Welfare; Ministry of Local Government and Community Development; Ghana Education Services; Ghana Health Services; National Planning Commission; and the Child Labour Unit of the Ministry of Labour and Employment as well as Civil society organizations, traditional and religious leaders, and the United Nations agencies.

For the purpose of this study, stakeholder include the Ghana Education Service and the Girl Child Unit of the Ghana Education Service, Civil Societies (Women groups) and Non-Governmental Organizations, Chiefs and opinion leaders, parents and guardians, and school children.

2.4 Conclusion

The literature uses the human capital theory as a basis for understanding the relevance of education to economic development and for that matter women, the other half of the population which is underutilized. Also, the theories of patriarchy and feminism was used to understand the structure of society and how the concerns of women and girls do not matter in decisions that affect them directly and indirectly. As well these theories were used to register the changes and progress that have been made in redressing the inequalities that women face in society. The concepts of female education and child marriage have been explored to understand the measurable efforts of the policy actors in society, which indicates that there is available literature on the general causes and effects of child marriage. However, there is limited literature on child marriage in the Wa West District despite the level of prevalence, especially on the effects on female educational progression. This set the basis for this study.

CHAPTER THREE

RESEARCH METHODOLOGY AND STUDY AREA

3.0 Introduction

A research methodology outlines the research process in its broadness and complexity. It indicates the various methods and techniques that were used, the foundation for such methods, and limitations of each techniques (Mouton, 1996). It is a good guide for understanding how the research was conceived and carried out. Also, this chapter contains the population, the sampling techniques used in this research, the data analysis procedure as well as the ethical consideration of the study.

This study is philosophically situated in the realm of social constructivism. Social constructivism idea came from Mannheim and works of Berger, Luckmann, and Lincoln, including Neuman and Crotty. The assumption is that individuals seek understanding of the world around them and their experiences which are varied and multiple, hence leading the researcher to a complexity of views rather than a narrow perspective. The goal of the researcher, is to rely on the respondent's views/perspectives of a situation being studied as much as possible. Respondents construct the meaning of a situation, a meaning typically forged through discussions or interactions with other people (Andrew, 2012).

Social constructivism focuses on specific context in which people live and work in other to create an understanding / 'verstehen', of the historical and cultural settings of the respondent. The researcher's intent is to make sense of /or interpret the meaning others have about the world. From a constructivist point of view, any one person's interpretation or construction is as 'true' as any other person's interpretation or construction, as long as it works within a particular context



(Dickerson & Zimmerman, 1996). This implies that all stories or interpretations that ‘work’ are equally valid and that no single ‘truth’ or interpretation exists. Dickerson & Zimmerman (1996, p. 80) notes that social constructivist “locates meaning in an understanding of how ideas and attitudes are developed over time within a social, community context”.

3.1 Research Design

A research design consists of the assumptions about knowledge claims that operates at a more applied level. They are strategies of inquiry that provide specific direction for the research procedures (Creswell, 2013). On the basis of the nature and purpose of this study as well as the methodology of the study, the phenomenological research design was adopted. Edmund Husserl, who is said to be the popular proponent in phenomenology proposed phenomenology as an experimental method based on the phenomena in which pure essence of the contents of consciousness stood out (Padilla-Diaz, 2015). Phenomenologist search for the invariant structures of individual experience. According to Creswell (2013), phenomenology is to explore processes, activities and events. The aim of this approach is to develop a complete, accurate, clear and articulate description and understanding of a particular human experience or experimental moment. It provides a rich and complete description of human experiences and meanings. Findings are allowed to emerge rather than being imposed by an investigator. Therefore, a researcher who places herself within this design must put away all prejudices, preconception and judgement towards the topic.

3.1.1 Research Methodology

On the basis of social constructivist paradigm and the research design employed, a purely qualitative research approach was adopted for the study. The knowledge claims, the strategies, and the method of inquiry all contribute to a research approach that tends to be more qualitative. Qualitative research approach is one in which the inquirer often makes knowledge claims based





primarily on constructivist or participatory perspective or both. Qualitative research according to Boateng (2016.11), “tends to explore the meaning, attitudes, values, beliefs people associate with a phenomenon in order to establish a better understanding” which will enable rectification of misnomers.

Qualitative research approach is more flexible and allows for deeper and better understanding of the driving practices or conditions and the effects of child marriage on the educational development of the girl child in the Wa West District. The qualitative research approach was used to ask questions and to provide answers that address the objectives of the study. Qualitative research approach stem from the constructivist paradigm. Qualitative research produces descriptive data in the respondents own written or spoken words. The key to understanding qualitative research approach is that the meaning is socially constructed and should be investigated by paying attention to the subjective perspectives of respondents (Stakes, 2010).

Qualitative research is very good for the understanding of subjective exploration of reality from the perspective of an insider/ first -hand experiences. Qualitative research takes place in a natural setting. The qualitative researcher often goes to the site of the respondent to conduct the research; he/she do not disturb the site any more than necessary.

Qualitative research methodology is situatable because this study seeks to study the phenomenon of child marriage in the Wa West District which is largely subjective. Child marriage is laced with socio-cultural dynamics and viewed differently by various stakeholders. To get an understanding of the practices that contributes to child marriage and the effect of child marriage on female education will need one to assume a subjective position/ design and focus on digging out the respondents’ views.



3.1.2 Population of the Study

According to Kusi (2012), a population of a study refers to the group of individuals or people with the same characteristics and in whom the researcher is interested or generalizes his/her findings to. A population is usually the individuals who possess certain characteristics or a set of features a study seeks to examine and analyze. Thus, the target population of this study involved all the populace who are stakeholders in the issues of female education and child marriage but more females than males were considered, as it is a case mostly of women than it is for men. It basically consists of pupils, married children (teenage mothers and teenage husbands below 18 years) and older teenage parents (women/men older than 18 years who married as teenagers or children), Others concerned with children's welfare (adult marriages, parents, teachers, Assembly men, Section heads, Market queens /Makazia, Unit committee members, P.T.A, SMC, mother-to-mother or father-to-father support groups, Retirees, and Youth leaders), the District Assembly, Department of Children, Commission on Human Rights and Administrative Justice (CHRAJ), National Commission on Civic Education (NCCE) and all NGOs working on girl child education in the Wa West District. This population is being considered because they are the stakeholders in female education in the district.

3.1.3 Sample Size and composition

Sample size is the number of units of analysis which constitutes the sample. In a qualitative inquiry the sample size is often small compared to quantitative study (Neuman, 2014). The sample size is flexible and depends on what is often referred to as data saturation-the point at which the repletion of information occurs with no evidence of new knowledge occurring (Marshall, 1996). There is no hard rule concerning the selection of sample size from a population for the study. However, according to Gray & Airasiasn (2003) suggested guidelines for the selection of sample size, they

agreed that that beyond a certain point (about 5000 units or more), the population size is almost irrelevant. Since the population of the Wa West District is beyond 5,000 units, 75 respondents were sampled based on researcher's data handling skills and abilities.

The sample size basically consists of 20 pupils, 20 married children (younger teenage parents and older teenage parents), 10 teachers and 25 people concerned with children welfare (parents, nurses, market women farmers, pensioners, unit committee members, assembly members as well as some concerned community members) were interviewed. Also, key informants contacted during the study were 2 chiefs (Dorimon Naa and Poyentanga Naa), the District Assembly Welfare officer, the Statistics officer at the District Education Service and District Police Commander, a Community Focal person, 1 officer from the Department of Children, 1 officer from National Commission on Civic Education (NCCE) and 2 officers from 2 NGOs (Plan Ghana and CDI) working on girl child marriage in the Wa West District (10 people). In addition, 18 people were engaged in two focus group discussion, group A constitute 8 people while group B constitute 10 people.

3.1.3.1 Sampling and Sampling Techniques

Sampling is a method or technique used by the researcher to select a portion of the population which is of interest to the researcher. Strydom & Venter (2002), defined sampling as the process of taking a portion of a population as representative of that population. Basically, there are two types of sampling techniques, these are probability sampling and non-probability sampling. According to Twumasi (2001), probability sampling gives equal chances to study population to be selected. However, not everyone in the district is a stakeholder in female education and may not have the knowledge or experience in the data required and therefore cannot be effective in achieving the purpose of the study. The researcher, therefore, considered non-probability sampling

also known as purposive sampling. Purposive sampling techniques defined by Twumasi are techniques which do not provide equal opportunities to units in the sample population to be selected. Research is limited to a particular group who have in-depth knowledge and interest about the phenomenon being researched.

Non-probability sampling techniques are in tango with the qualitative methodology, phenomenology research design and the purpose of this study. Such techniques include quota sampling, accidental sampling, convenient sampling, snowball sampling and purposive sampling. The sampling techniques used was purely non-probability sampling techniques. Sampling was done solely based on being a native of Wa West District and or being a stakeholder of female educational development in the district. The population of the study consist of several distinct groups with different experience and understanding the subject of child marriage and female educational development. Therefore, purposive, snowball, and convenient sampling were specifically employed for the purpose of this study.

3.1.3.2 Convenience Sampling Technique

Convenience sampling is a non-probability sampling technique where subjects are selected based on convenience accessibility and proximity to the researcher (Boateng, 2016). This is used when the population is too large and not ideal to interview the whole population. This technique has many acceptable disadvantages such as the issue of outliers which make the study look suspicious. However, Farahman & Asgar, (2012) notes that the only requirement when using convenience sampling is to report circumstances precisely as they are. Based on ease to accessing the respondent and respondent's readiness or willingness to take part in the study.

Schools in the study were sampled using convenience sampling. Many communities that had one school makes the school automatically sampled others that had two school or more, the one easily

accessible is sampled, hence in each community a school is sampled totaling 15 schools covered in the study.

Pupils and teachers are an essential part of this study, especially the female pupils hence 20 pupils and 10 teachers were sampled using convenience sampling for the study. Researcher either conveniently selected one teacher and pupil from a school, or just two pupils from a school. With regard to pupils, researcher looked out for teenagers who had developed some physical features such as breast or beard. This was because the researcher needed pupil who understood what child marriage was about. Secondly the researcher only interviewed pupils who were willing to take part in the study after an explanation of the research purpose to them. On the other hand, the 10 teachers sampled conveniently for the study, were basically teachers who were girls club patrons or teacher who felt they had information to share on the subject under study.

Finally, members of the Focus Group Discussion were sampled using convenient sampling with assistance from contact persons identified in each community. Mostly the assembly man, PTA chairperson or a school teacher in charge of child protection.

3.1.3.3 Purposive Sampling Technique

According to Padilla-Diaz (2015) purposive sampling is the most appropriate strategy for phenomenology and because the main focus is to get the description and meaning of the phenomenon of child marriage, events that contributes to child marriage and meaning stakeholders make of these events, this sampling technique was used. Purposive sampling is a type of non-probability sampling technique used where the variables are qualitative in nature (Etikan, Abubakar & Sunusi, 2016). Padilla-Diaz (2015), noted that purposive sampling is characterized by the incorporation of some specific criteria to be met by respondent at the moment of selection. It is a type of sampling that is based on the judgement of an expert or prior knowledge. According

to Etikan, Abubakar & Sunusi (2016) purposive sampling is meant to create a better understanding of the situation under study hence it is used to identify and select information-rich cases for the most proper utilization of available resource. Purposive sampling technique is used to identify some particular type of cases for in-depth investigation (Neuman, 2014). It is primarily used to identify research respondents so that they can express their opinions on issues, particularly settings, persons or events that cannot be obtained from other sources. Purposive sampling was used in selecting the sample units because they satisfied the criteria of in-depth knowledge and interest in the issue under investigation (Creswell, 2012). One advantage of this technique is that it allows diverse stakeholder to be identified and interviewed which enriches the study with multiple perspective.

To achieve the purpose of the study, purposive sampling technique was employed by sorting the expert judgement of statistics and welfare officers of the Ghana Education Service and District Assembly. This was because they can point in the direction of where more or less incidence of child marriage occurs in the district. As such, out of the 238 communities officially in the district, 15 communities were purposively sampled using the following inclusion criteria:

- Communities that have visibly high incidence of child marriage per their informed judgment
- Communities that have received social intervention on female education and child marriage in the district and which have either reduced child marriage occurrence or shown progression of female education in their communities, or have not been able to change the occurrence of child marriage or female education in their communities.
- Communities that stakeholder have found their own ways of promoting female education and reducing child marriage in their communities.

Communities sampled include: Dorimon, Masse, Jambussi, Ga, Tanina, Poyentanga, Nyoli, Domangyili, Metew, Tanvaare, Buli, Vieri, Wechiau, Domawa and Kakalapare.

Secondly, people concerned with the welfare of children (parents, youth leader, religious, unit committee members, SMC and PTA executives, assembly members, household heads, traders, concerned community member and parent support groups – Father-to-Father/Mother-to-Mother Support Groups) were purposively sampled for the study because they hold stakes in the education and welfare of children in this district which is mostly a communal affair in this district. And in addition, these people bear the benefits or challenges of children's development in their communities. Therefore 25 people were sampled with information from the assembly member or school teachers.

Finally, 10 key informants were purposively sampled for the study. They included, both formal government and Non-Governmental institutions whose duties and responsibilities place them as stakeholders in female education and child marriage. They include, the welfare officer of the District Assembly, the statistic officer of the Ghana Education Service, the acting director of the Department of Children, the district police commander of the Ghana Police (which was supposed to represent the Domestic Violence Victims Support Unit - DOVVSU), National Commission on Civic Education (NCCE), and some Non-governmental organizations (Wa West District planning coordinator of Plan Ghana International and the project officer of the Center for Development Initiatives), as well as the chieftaincy institution was represented by the chiefs of Dorimon and Poyentanga, all of whom were purposively sampled for the study. These institutions have been working in the district for some time now and were selected to share their experiences on thematic areas on the issue of child marriage and female education.





3.1.3.4 Snowball Sampling Technique

Snowball sampling was also employed in sampling respondents. Snowball according to (Kusi, 2012), this is suitable when it is difficult to locate or identify the target population. The task of the researcher is to establish who the critical or key informant with whom initial contact must be made. The researcher without referrals would not have been able to identify teenage parents as well as men and women who were married before the age 18, in the Wa West District as the case maybe. Therefore, the most appropriate method was to use the snowball sampling technique in locating this category of respondents. Teenage parents as well as men and women who were married before the age 18, were sampled using snowball sampling technique because though they have first or insider information or experience on the practices or conditions that leads to child marriage, they cannot be identified without any reference but they know themselves and can point one for as the adage goes “birds of the same feathers flock together”. Therefore, since they are of the same plight, they will be able to identify each other because people out of this bracket may not be able to identify them. Using snowball sampling technique, 20 teenage parents were identified and interviewed.

3.1.4 Sources of Data

Data indicates the basis of rigor in research and have a bearing on the credibility of the findings. Where the sources of the data are not credible, there is the likelihood that the findings are not credible and the reverse is true. Data set for this study were from both primary and secondary sources.

3.1.4.1 Primary Sources of Data

Primary data are empirical, first-hand information that was collected from the field. The primary data was obtained from the field using several data collection methods such as face-to-face

interview, key informant interview and focussed group discussions. These were guided by factors such as research objectives and research questions, accessibility, safety and security in order to arrive at these sources. In this case primary data was collected on the practices, conditions and effects of child marriage as well as strategies of reducing child marriage in the Wa West District.

3.1.4.2 Secondary Sources of Data

Secondary data are information obtained from other documents. Documents came in several forms such as articles, newspapers, administrative materials, and books covering a variety of issues concerning early/child marriage in the district written or published by organizations working on child/early marriage in Wa West District. This ensured a broad understanding and conceptualization of the subject matter under consideration. This strategy provided the researcher the opportunity to clarify questions for better understanding to respondents who were also encouraged to respond to questions adequately given that the researcher has seen enough written information on the issues of concern.

3.1.5. Data Collection Instruments and Procedures

To explore the practices that influence child marriage in the Wa West District and challenges of female educational development, data was collected using varied data collection instruments. A research instrument is any tool used in data collection. Babbie & Mouton (2001) defines research instruments as tools used for the collection of data needed to solve the problem under study. Various forms of interviews were adopted as methods of data collection namely, face-to-face interviews, key informant interviews and focus group discussions.

3.1.5.1 Face-to-Face Interviews

This is a conversation between two people with the purpose of capturing operational expressions, flagship statements, highlighting comments, stories and narrations (DiCicco-Bloom & Crabtree,

2006). The conversation in an interview is guided by a purpose, which is mostly seeking understanding of respondent's feelings, perspectives and experiences about a phenomenon under study. It is mostly used because not all respondent can express themselves in a focus group discussion as they would in a face-to-face interview.

Face-to-Face interviews was used to discover underlying motives and desires as often used in motivational research. This, however, required great skill on the part of the interviewer and at the same time, it involved considerable time. Face-to-face interviews were used because they were more efficient in relation to response rates and permitted contingency questions, use of extensive probes to clarify issues, including the use of other non-verbal communication means. It is agreed that face-to-face interviews are however costly and slow to moderate. A total of 75 face-to-face interviews were conducted, they were held with respondents in all the outlined categories.

These interviews were administered with the support of research assistants who can also speak the local language of the people. And all interviews were audio-taped with signed permission from the interviewee.

3.1.5.2 Observation

According to Marshall & Rossman (1989), observation is the systematic description of event, behavior, and artifacts of a social setting. It is a tool used extensively by qualitative researcher. However, qualitative studies have identified various ways of using it. Kawulich (2012) identified four instances one may take to use observation, namely: complete participant, observer as participant, participant as observer and complete observer. Kawulich (2012) defined complete observer as an instance where researcher is able to observe the setting and group without participating, and participant are unaware of being observed. Observation could include description of scenes, behaviors, and overall conclusion about events (Driscoll, 2011). Observation



was used because, it provides the researcher ways to check for non-verbal expression of feelings and check events respondents are unable to say (Kawulich, 2005). In this study, without the use of an observation guide, researcher observed the surroundings and appearance of the respondents to judge their financial status. And also observed their confidence level in responding to questions and mannerism during interview to measure their level of truthfulness or willingness to provide truthful responses. Researcher looked out for clearing effects or evidence of child marriage in the district. The reaction of respondents was observed with regards to questions of awareness of child marriage as a crime against children, their perception and attitude were measured differently from what they said.

3.1.5.3 Key Informant Interviews

Key informant interviews are qualitative in-depth interviews with people who know what is going on in the community. The purpose of using key informant interview is to elicit information from the informant; what they know vis-a-vis the focus of the study (Gillham, 2000) and from a wide range of people including community leaders, professional development workers, or resident who are purported to have first-hand knowledge about the community, female education and child marriage. In this study, some key informants were identified and interviewed and they include two chiefs who are actively promoting female education in the district, the Girl Child Officer of the Ghana Education Service, the District Gender Officer from the assembly, one officer from the Commission on Human Right and Administrative Justice, one officer from the Children's Department, one officer from the National Commission on Civic Education and two project officers from two NGOs who are currently implementing projects geared towards promoting female education in the district. There were eleven respondents in all. The interviews were all done in English language since all respondents were literates.



3.1.5.4 Focus Group Discussions

Focus Group Discussions (FGDs) is a rapid assessment, semi-structured data gathering method in which a purposively selected set of respondents gather to discuss issues of concerns based on a list of key themes drawn up by the researcher/facilitator (Kumar, 1987). Focus Group Discussions (FGD) is an effective, has flexibility and face validity because it gives an insight into real life situation in obtaining opinions on a topic under investigation (Twumasi, 2005). Questions are asked and respondents are free to discuss what they think about the question.

Focus Groups Discussions were held for validation purposes; two focus group discussions were organized in Wechaui and PONYENTANGA. These communities were chosen because one has a high prevalence rate while the other has a declining rate of child marriage. Each group was made up of eight (8) people: Group ‘A’ consisted of an officer from NCCE, four parents, a chief, a male teenage parent, and an assembly man. Group ‘B’ consisted of four parents, a teenage parent, a youth, a unit committee member and a household head. They shared their experience and individual perspectives on children’s rights, practices that contribute to child marriage, conditions that causes child marriage, the effects of child marriage on female educational progress in the district as well ways through which child marriage can be curbed to improve female education in the district.

3.1.6 Secondary Data Collection

Secondary sources of data involved an intensive review of relevant literature from progress reports annual reports and program reports from the offices of Plan Ghana, Community Development Initiatives and the Regional and District Education Offices. The aim of this was to identify the activities of the institutions in the district, the educational progression (retention and completion rates), and the project goals achieved in the district. This was to enable the researcher answer the

impact of interventions on child marriage in the Wa West District. This was supplemented with data that was gathered during the fieldwork.

3.1.6 Pre-testing instrument

Data collection instruments were pre-tested before embarking on full scale field work in order to finalize the design structure and ensure that the instruments can provide the desired data. The instruments were tested in Loho Traditional Area which is in the Nadowli - Kaleo District. It was selected due to its proximity to the regional capital and the cultural similarities between these communities and the study communities as well as their marked incidence of dropout of school girls. The pretest was conducted with the aim of reaching at least, two of each of the stakeholders concerned with the issues of female education and child marriage in the district. The response of respondents was analysed and assisted significantly in modifying the interview guide.

3.1.7 Data Analysis

Data analysis is the process of making meaning out of data gathered (Marshall & Rossman, 1999). The process of data collection goes in hand with data analysis to build a coherent interpretation of data. However, Blanche & Durrheim (1999) noted that in qualitative studies there is no clear point where data collection stops and analysis begins. In this study data analysis started during the interview process. The initial step in data analysis includes awareness of the researcher of her preconceived idea or at least her prejudices, viewpoint or assumptions regarding the phenomenon under study.

Data collected through personal/face-to-face contact was analysed qualitatively. Question-by-question approach was used in the analyses which requires the researcher to organize the data from all interviewees and their answers to be able to identify uniformities and differences in their



responses. In this manner, during the analyses of the data, links and relationships between responses were explored. Thematic content analysis was used to interpret the data collected. This involves identifying particular themes that occurred in the responses. Interview recordings were transcribed verbatim from Dagare, Waale and Brifo to English language.

3.2 Profile of Study Area

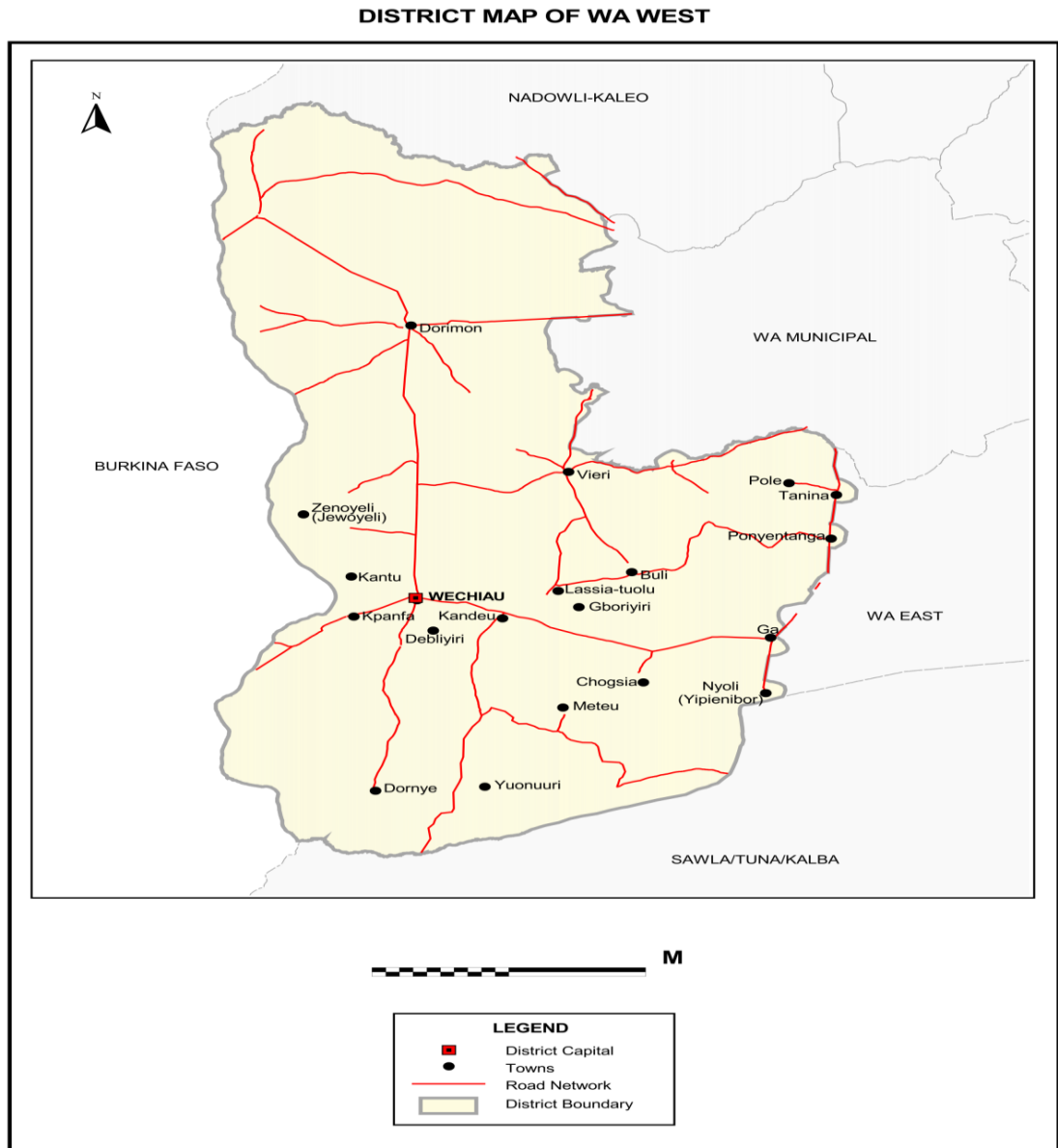
The Wa West District was carved out of Wa District in 2004 as part of Ghana's decentralization process by legislative instrument (LI 1751) under the Local Government Act 463, 1993. Wechiau is the administrative capital of the District. The District has 27 electoral areas and 5 area councils. The District is located in the western part of the Upper West Region, approximately between longitudes 9° 40' N and 10° 10' N and also between latitudes 2° 20' W and 2° 50' W. It shares borders to the south with Northern Region, north-west with Nadowli District, east with Wa Municipal and to the west with Burkina Faso.

The total land area of the District is approximately 1492.0 square km, representing about 10 % of the region's total land area. As in figure 1 below, in shape, it has the semblance of a trapezium with the District capital (Wechiau) located at the extreme western perimeter, Wechiau is about 15.0 km away from Wa Municipal by third class road.

The nearness of Wa West District to Burkina Faso places it in an advantageous position to benefit from the proposed "Northern Development Initiative" and other initiatives. Other major towns in the district include Dorimon, Dabo, Donye, Vieri, Tanina, Ponyentanga, and Meteu. The District has two paramountcies Wechiau and Dorimon. There are also divisional and sub-divisional chiefs under the authority of the two paramountccies. Figure 2 below shows some features of the District.



Figure 2: Map of Wa West



Source: GSS, 2010 PHC



3.2.1 Socio-Demographic Characteristics

3.2.1.1 Population Size, Structure and Composition

The population size of Wa West District is 81,348 which represents 11.6 % of the upper region's total population constituting 49.5 % males and 50.5 % females. Children between the ages of 0-19 years account for 57.1% of the population in the district, out of which 53.4% are males and 46.5% are females. The population is a youthful one, as it is 45.5% depicting a broad base population pyramid. In addition, the district is entirely rural.

3.2.1.2 Ethnicity and Religious Composition

The District is made up of mainly the Mole-Dagbani group, which consist of the Waala and Brifo. The Dagaaba and Sissala are the aborigines. There are people of minority groups such as the Ewes, Akans, Guans, and Ga-Dangme. In terms of religious compositions, the traditionalists are the largest group (29.5%), followed by the Muslims (23.5%) and then Christianity (9%). The Catholics, Pentecostal/Charismatics and Protestant (Anglican Lutheran, etc.) are the predominant Christian denominations in the Wa West District.

Ethnicity and religion may also be contributory factors in the incidence of child marriage. However, for this study they will not be considered since all religions do not publicly accept their involvement in child marriage.

3.2.1.3 Economic Activities and Occupation

The district's economy is predominantly based on subsistence agriculture (86.0%). The common agricultural activity is crop farming. However, the majority of farmers practice mixed farming which is a combination of crops cultivation and animal rearing. The main crops cultivated in the district includes maize, millet, cowpea and groundnut. However, the District has a comparative

advantage in groundnuts and cowpea production. Being blessed with a number of water bodies such as dams and dugouts including the Black Volta, they practice inland fishing as an economic activity.

To facilitate economic activities in the district, there are eight (8) major markets located in Dorimon, Dabo, Taanvare, Wechiau, Vieri, Ponyentanga, Nyoli and Gurungu. These markets are organized on a 6-day cycle. It is mainly for the marketing of food crops and household commodities. Also, agro-products and inputs are readily sold and purchased in these markets.

Tourism is an economic activity in the district which generates revenue for the Assembly and the natives. Tourism is found in the districts rich natural, cultural and historical attraction sites. The most substantial and popular among the various attraction sites is the Wechiau Community Hippo Sanctuary located 18 km away from the district capital (Wechiau). Other potential tourism sites in the District includes the Ga crocodile pond, the traditional Lobi Architecture, a three hundred-years-old Ancient Sudanese Mosque in Nakore, the Wechiau Chief Palace and local grinding mills in many traditional homes. These attractions and sites have not received the needed development support to be able to attract people and generate revenue. However, these natural sites, as well as the culture of the people are very captivating and intriguing which if managed well, could make the District the ultimate tourist destination for local and foreign tourists in the region.

Employment is another important economic factor. The various occupations for the population 15 year and older are summarized as follows; agricultural forestry and fisheries (83.5%), managers (0.4%), clerical services (0.1%), professional (1.5%), craft and related workers (7.2%) and technicians and associated professionals' (0.3%). The industrial development sector involves fewer proportion of the population (0.4%) mining and quarry, (6.9%) manufacturing, (0.2%)



construction, (1.3%) hospitality service activities, and (1.4%) for education. These figures indicate that the District is largely agrarian.

3.2.1.4 Education and Literacy

Analysis of the educational condition of the District covers available physical infrastructure, strength of available teaching staff and ownership of existing facilities. There is a total of 108 public schools in the Districts comprising of 68 Primary Schools, 40 Junior High Schools and 1 Senior High School. The District also has 171 trained teachers and 466 untrained teachers in the public schools (GES, 2010).

Of the population of 81,348, 36.7% and 63.3% of people 11 years and above, are literate and non-literate, respectively. However, the proportion of literate males is higher (44.4 %) than the proportion of literate females (31.8%). The % of people who cannot speak or write both English and a Ghanaian language (Dagaare) is 59.9%. Also, out of the population aged 3 years and above (75,217), 75.2% have never attended school while 36.3% are currently attending school and 6.5% have attended school in the past.

3.2.1.5 Marriage and Family System

Marriage is an accepted customary, religious or legal union between a man and a woman. The people of Wa West are largely a heterogeneous group and are basically polygamous. Polygamy is traditionally and Islamically accepted which are two religions with more followers in the district. Polygamy may occur as economic or cultural need: farmers who need extra hands on their farm marry extra women in order to have many children. Also, in the event of the death of a man, which leads to more than one widow in a polygamous marriage, their brothers may have to marry them to keep them in the house as a cultural need.





While most (88.2%) married people are illiterates, 8.6% and 1.8% have attained basic and secondary education, respectively, whilst only 0.2% have tertiary level education. It was deduced that, a majority (40.7%) of the population who have never married, have greater proportion of their population having attained a higher level of education. This establishes that lower education correlates with child marriage as the number of years in school affects the age of marriage.

The 2010 Population and Housing Census report indicates that segregating the population by sex for people 12 years and older revealed that more females (56.3%) than males (45.4%) are married and more males (51.0%) than females (31.2%) have never married. This indicates the level of sexual inequalities existent in the district, revealing that men are more likely to postpone marriage than women.

The people of Wa West District predominantly practice the extended family system (family head, spouses, children and head's relatives including uncles, aunties, grandparents, in-laws as well as nieces and nephews). The extended family system constitutes 54.3% of the family systems. Household composition in the district is made up of 14.3% household heads and 60.5% spouses while children and the other 25.2% constitutes parent/parent-in-law, son/daughter-in-law, grandchildren, brothers/sisters, step children, foster children, other relatives and non-relatives.

The household head is generally a person identified by the members of the household as the one responsible for the upkeep and maintenance of household, including the exercise of authority over households' resources. In the family, the male is the customary head of the family which is a common feature in the Ghanaian family system. However, they also have some female household heads. In all of the district's households, 23.2% of the household heads are males whilst 5.6% are

female. This indicate that there is some degree of inequity between men and women in house headship.

There are also some nuclear families (head, spouse and children) in the district and they constitute 22.1 % of household structure. Also, there is a substantial number of single parenting in the district. These are represented as 6.1% and 5.2% for female single parents and male single parents respectively.

3.2.1.6 Social Amenities

The Government of Ghana has provided some basic social amenities for the people of Wa West in regard of health, education and other social services including sanitation and environmental health, markets, roads, water and electricity.

With regards to health, the District hospital is deprived in terms of health infrastructure and personnel. The Wa West District is divided into 6 sub-districts with a district hospital, 6 health centers, 1 clinic, a private maternity home and 34 functional CHPS zone.

During the rainy season transportation through all major routes to the District capital are disrupted since they are all feeder roads except the district capital and the communities along the Wa-Kumasi trunk road.

The availability of and accessibility to improved drinking water is an important aspect of the health of household members. Access to clean and potable drinking water is an indicator of improved standard of living. Therefore, sources of water have been categorised into pipe-borne water, boreholes/wells, rain water and river/stream. Of these sources of drinking water, the use of borehole/pump/tube well was the commonest, and a few use rivers/streams as source of drinking

water. However, since 2016 the Jambusi water project has increased access to and use of pipe-borne water by households.

Electricity supply as captured by the 2010 Population and Housing Census report indicates that electricity power supply adds to the quality of living standard. As a largely rural community, most parts have not been connected to the main grid. However, due to the extension of the Rural Electrification Project in the district, the majority of households have shifted from the use of low-quality sources such as fuel wood, flash lights and kerosene lanterns to more efficient ones, such as electricity.

3.2.1.7 Festivals and Other Celebration

The people of Wa West celebrate a number of festivals namely Zimbenti, Dumba and Kaka festival. However, Zimbenti and Dumba are not widely observed, but the Kaka festival is celebrated annually with a number of activities outlined. Also, members of the Wa West community make time for other celebrations such as funerals.

3.2.1.7.1 The Hippo/Kaka festival

The people of Wa West have a spiritual link with hippos in the Black Volta which are said to have saved their ancestors who were being pursued by slave raiders. It is said that the water in the Black Volta was high for anyone to cross and so the hippos lined up for the ancestor to cross the river on their back hence escaping from the enemy. It is usually celebrated around May/June in the district capital hosted by the Wechiau Traditional Council. People come from around the northern part to witness the celebration, especially their Gonja neighbors who come with dancing and drumming in their spectacular smock-twirling cultural performance. Sons and daughter far and near make it a point to come during this festival. It has become the avenue for discussion the development and progress of the district and its people (touringghana.com)

3.2.1.7.2 Funeral Celebration

Funerals are spectacular celebrations in some parts of the Wa West. Relatives and sympathizers gather around the house of the family deceased. The corps is staged high depending on the age of the deceased for people to be able to see it from a distance. The funerals are colorful with dirges from elders, funeral music from the xylophone. Dancer move toward the corps expressing their sorrow amidst gunshots for the elderly. The funeral can last between 2 to 4 days for distant relatives to arrive. With modernization and loss of some aspects of culture such as dirge singers and xylophonist, the other ethnic groups (Dagaba and Waala in the district) have replaced the xylophone music with a big music stereo which rather attracts more children to funeral.

3.3 Chapter Summary

The study contacted 103 respondents in all, using sampling techniques as convenient, purposive, and snowballing, 75 respondents were sampled, while 10 people were identified as key informants and 18 people were contacted in 2 focus group discussions. The purpose of the study was to social construct the key issues of the phenomenon of child marriage in the Wa West District.



CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents the main findings of the research within the scope of the objectives of the research. These are to:

1. Evaluate the effects of child marriage on female education development
2. Identify the various sociocultural, economic or political practices/ conditions which contribute to the prevalence of child marriages in Wa west district
3. Examine stakeholder's perception and attitude towards child marriage in the Wa West District
4. Examine the impact of female educational development programs on the child marriage in the Wa west District.

The findings were mainly derived from in-depth interviews, observation, key informant interviews and focus group discussion, and organized under four main themes: Effects of child marriage on female education; Practices or conditions contributing to child marriage in Wa West District; Stakeholder's perceptions and attitude toward child marriage in Wa West District; and Impact of female educational development programs on child marriage in the Wa West District. Sub-themes were also used to properly layout the findings for clarity. Narratives, quotes, tables and graphs were used extensively under each sub-theme to explain the finding from the field.



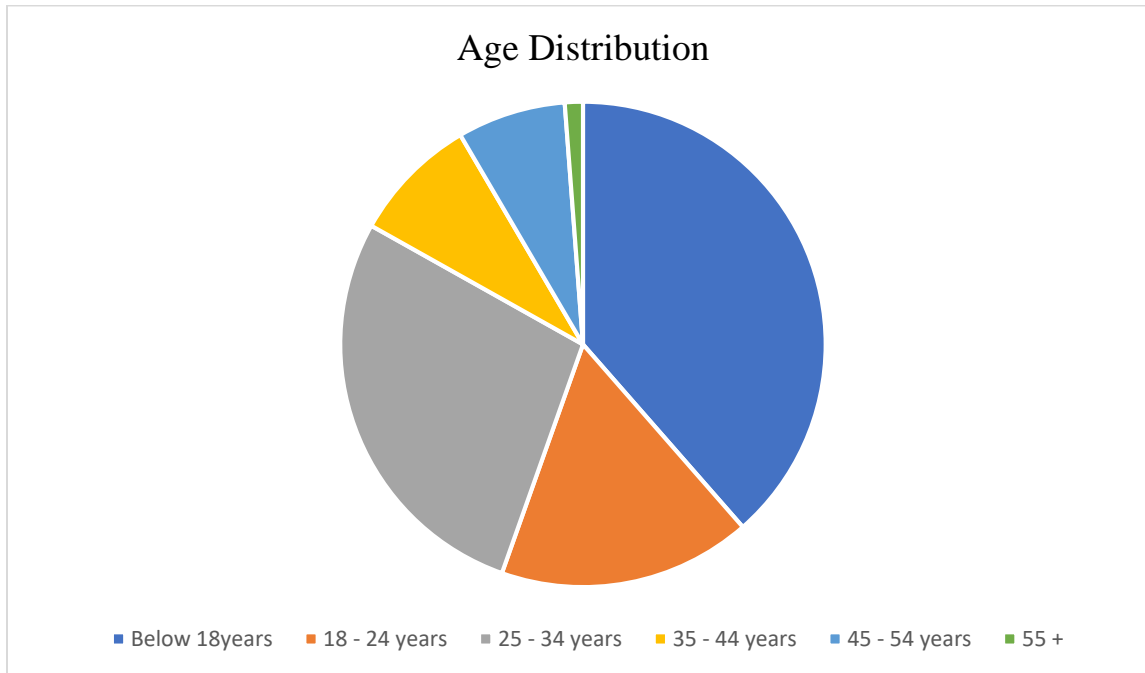
4.1 Demographic Characteristics of Respondents

The study involved one hundred and three (103) respondents in total. These respondents comprise twenty (20) married children, twenty (20) pupils, ten (10) teachers, twenty-five (25) other people concerned with child welfare. Also, two (2) chiefs, one (1) religious, the Assembly welfare officer, the acting regional director of children's department, the Deputy Director of NCCE, the GES Statistics Officer, the District Police Commander, District Development Coordinator at Plan Ghana International, the Project coordinator at CDI in Wa West, as well as two focus group discussions involving ten (10) people in Group A and eight (8) people in group B. The background information (age and sex, level of education, and occupation) of respondents is discussed below.

4.1.1 Respondent's Age

The ages of respondents ranged from 12 to 58. The average age of respondent was found to be 28.9. This suggests that most of the respondents were youthful. Demographically, married children (Child Groom and Child Bride) were 20 and they had an average age of 19.1. This indicates that prevalence of child marriage in the Wa West District does not only pertain to the girl-child but also the boy-child though it is minimal. From the interview, majority of the respondents (40%) were below 18 years which is made up of thirty-two (32). The second significant category of respondents (28%) were between the ages of 25 – 34 years, comprising twenty-three. The next category of respondents (16%), were those between the ages of 18 – 24. The rest were 8%, 7% and 1% for those between 35 – 44, 45 – 54, and 55+, respectively. No respondent was below the age of ten (10).

Figure 3: Age Distribution of Respondents



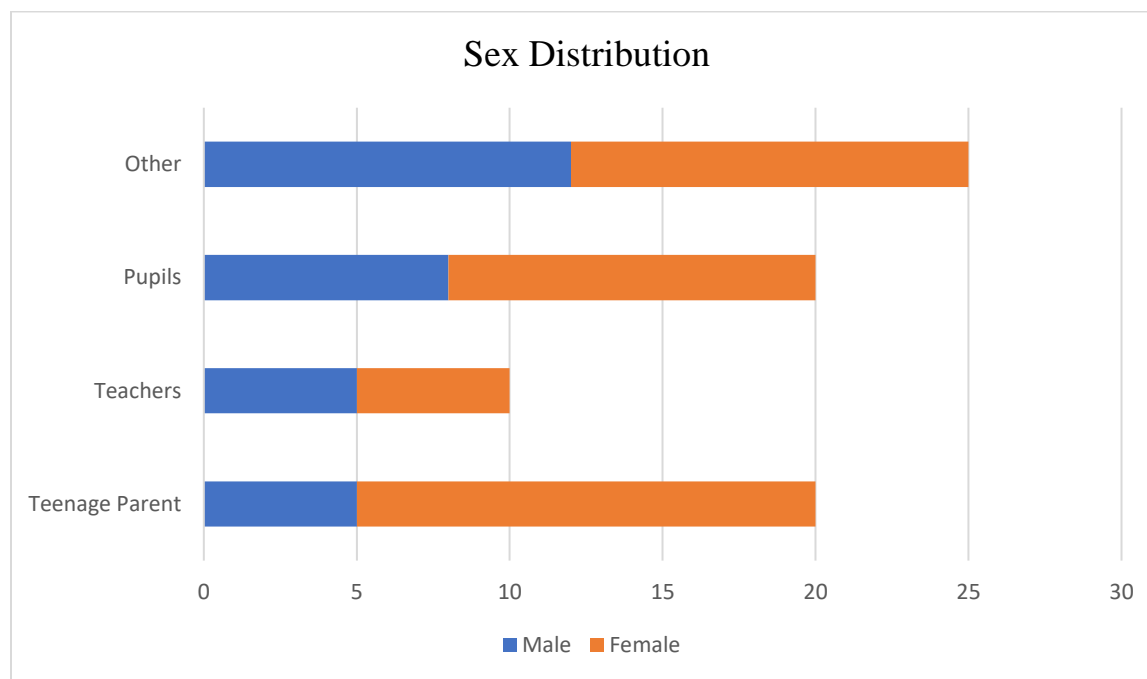
Source: Field Survey, January, 2019

Respondent's Sex Distribution

The sex of respondents is also a critical factor in understanding this study as it is a deciding factor for engaging in some economic, political, and social activities such as education and marriage. The average age of the respondents indicates the sample was skewed toward the female than male respondents. This is because child marriage effects on female seems to be more pronounced than the effects on the male. As shown in figure 4 (below), teenage parents or child bride and groom consist of five males and fifteen females, teacher were five males and five females, pupils were eight males and twelve females and others concerned with child welfare were 12 males and thirteen females.



Figure 4: Sex Distribution of Respondents



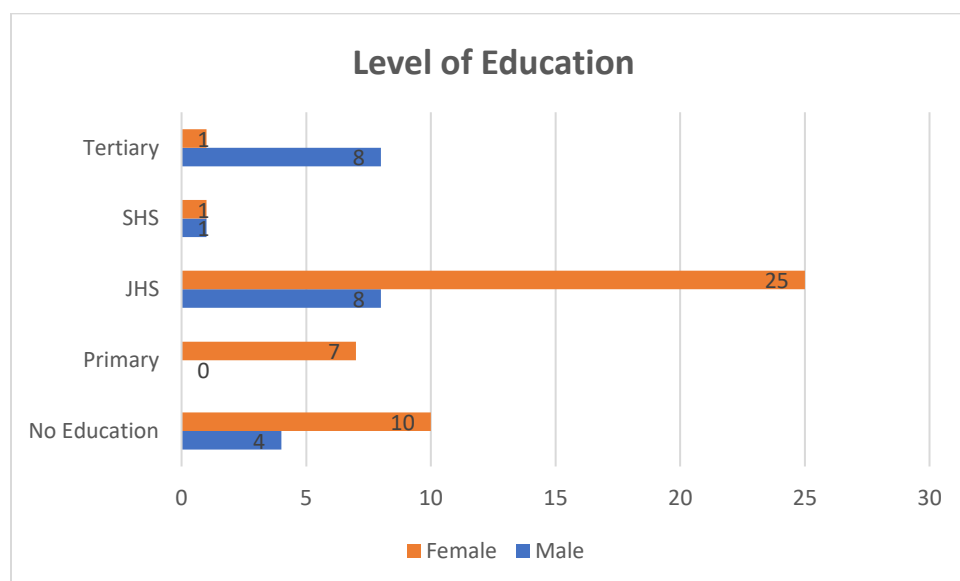
Source: Field Survey, January, 2019

4.1.2 Respondent’s Level of Education

The level of education in this study was requested because it was one of the main variables of the study and also because it can influence the responses as well as the incidence of child marriage and female education. All respondents were required to indicate their educational qualification except, teachers, those involved in the Focus Group Discussion (FGD) and the key informants. Figure 5 segregates the 65 respondents into males and females indicating their level of education. From figure 5, fourteen (14) respondents had no education while fifty-one (51) had attained various levels of education. The first bar representing tertiary education reveals that eight (8) males and one (1) female attained tertiary education. The second bar which represents secondary education attainment also revealed that one (1) male and one (1) female had attained secondary education. The third bar revealed that twenty-five (25) females and eight (8) males of the total respondents

had attained junior high education. Majority of the respondents who were under this third category at the time of the study, consist of pupils and teenage parents (“married children”) most of whom have not completed their JHS course of study. The category with the least of educational qualification attained by respondents was primary education. All of whom were females and were married at the time of this study. The lack of higher educational attainment among women in the district is established from the respondents in this study.

Figure 5: Respondents Level of Education



Source: Field Survey, February, 2019

4.1.3 Respondent’s Occupation

Two categories of respondents were required to indicate their occupation notably, ‘married children’ and people concerned about children’s welfare but not the key informants, teachers, pupils, or respondents in the focus group discussions. From the study, it was realized that there was a link between respondent’s level of education and their occupation. As indicated in table 1 (below), out of the total of forty-five (45) respondents, 42% of them were farmers as farming is the main occupation in many rural communities in the Upper West Region. Also, farming does not



require rigorous educational qualification before engaging in it. From the table, it is realized that those that attained higher education are engaged in professions such as teaching, nursing and civil service. With basically no education ‘married children’ can only engage in farming, apprenticeship, charcoal charring, pito brewing, masonry or drive a tricycle. However, it was realized that one of the ‘child parent’ was a senior high school student. Finding out about the occupation level of respondents was important in this study given that the Wa West District is said to be the poorest in Ghana. Information on occupation was to ascertain or estimate the income level for respondents because investing in education requires one to have a strong financial capacity. Also, this was to find out the means of survival of child brides / child grooms in terms of economic activity.

Table 1: Occupation of respondents

Occupation	Frequency	%ages
Farming	19	42.2
Pito Brewing	2	4.4
Charcoal Charring	5	11
Teaching	4	9
Nursing	2	4.4
Civil Services	5	11
Seamstress	1	2.2
Apprentice	2	4.4
Masson	3	7
Tricycle Driver	1	2.2
Student	1	2.2
Total	45	100

Source: Field Survey, February, 2019

4.2 Practices / Conditions Which Contribute to the Prevalence of Child Marriages in Wa West District

The prevalence of child marriage in the Wa West District, if it is to be curbed to eliminate its impact on female education, will need the researcher to identify the root causes of child marriage: the conditions that drive people to practices to lead to child marriage. From the interviews and discussions, respondents identified a number of practices and conditions which are the causes child marriage in the District. These practices are economic, socio-cultural and political conditions or practices. These conditions are presented and discussed below.

4.2.1 Economic Factors

4.2.1.1 Poverty

Literature has established that poverty is the main cause of child marriage in Africa because there is always the exchange of gift (dowry/ bride price) in either patrilineal or matrilineal societies (UNICEF,2001; Bayisenge, 2010; Naveed & Butt, 2015). As Malhotra (2010) found, force marriages are more common in poor countries and tend to be concentrated among the poorest households. Rural unemployment, subsistence farming and high dependency burden all contribute to rural poverty in many households in the Wa West District. Nour (2006) noted that poor parents see their children as an economic burden. Most families are so burdened with raising children that they are constantly in search of opportunities to relieve themselves of this burden, either by giving them out as house help to relatives in the city or as wives in exchange for some economic support. Girls given in marriage are exchanged with dowry which is very expensive in most parts of the Wa West District. This marriage is also complemented with new ties that can support them in times of need. A midwife in one of the communities said:

... most of the children I have encountered stated that they have been forced by their parents because of material things such as dowry, farm lands and the gifts they get (Interviewee 031, February, 2019, F/ 28).

The statement above supports the claims of Naveed & Butt (2015) that parents regard daughters as economic burden that must be removed. Also, due to poverty of the family, children are forced to find means and ways of supporting themselves because their parents cannot afford all their supplies to enable them stay in school or associate with their mates. They eventually end up dating or sleeping with men for all their supplies, but they are soon convinced into marriage by these men. A mother reencountered;

.... I was always able to provide food for them but could not give them all the things they asked of me, such as exam fees, uniforms and shoes. During the holidays they went to galamsey to work for money, but one came back pregnant and since I can't support a pregnant girl alone, I had to ask for support from the boy's family (Interview 066, February, 2019, F/42).

Also, some girls are forced by the men who support them into marrying them to continue receiving the gifts they bring them or forfeit them. An orphaned girl who lived in her family house, was sponsored by Campaign for Female Education (CAMFED) in terms of uniform, shoes, pad, bag, books and pens on yearly basis. However, since the support was not regular, on the side, she found a boyfriend who sponsored her with washing and bathing soaps, pads, and pocket money, among others. She had this to say:

.... When I got to form 3, he said we should marry so that he will be sure that I will not disappoint him. And I also saw how he has been good to me for all these years. So, I agreed since he is my only source of support in this community (Interviewee 025, February, 2019, F/18).

Some respondents do not support these presentations above. Some key informants noted that poverty of parents is not the reason for which parents cannot support children's education, but irresponsible parenting. According to Wallace-Bruce (2010) low commitment and support of



parents to children's education leads to low educational development of the child and child marriage.

.... Parents are not poor; they just don't want to spend the money on girls. Even if they don't have cash but they have fowls and goats which they can sell but they will not do that (Interviewee 001, February, 2019, M/13).

Also, the Acting Director of the Department of Children agreed with them noting:

.... You do not need money to let your child stay at home or school; you just have to sincerely assure her with love that you understand her disappointment in your inability to provide for her adequately. And let them understand that it is that reason you have sent her to school so that she will be better in future (Key Informant Interviewee 02, February, 2019, F).

Poverty as the source of child marriage is from the perspective of the less educated but other people concerned with the welfare of the children and the children themselves bring out different perspectives regarding parents' commitment to their children's educational prospects.

4.2.2 Political Factors

4.2.2.1 Lack of Respect for Traditional Authority

Religion and party politics have wakened traditional authority, especially in peri-urban and rural communities. As seen in Bayisenge (2010), Barnes et al (1998) noted that strong religious views or messages are held above cultural views as more people view traditional culture as all made up of evil customs. Most people put religion above the law, they prefer to be persecuted for religion than abide by laws of the state. According to Samia, Sharifa & Live (2017) some conservative Islamist lawmaker's interpretation of the Sharia in Sudan argue that marriage at puberty prevents out-of-wedlock births, sexual promiscuity and immorality. This is the same as conservative Christians too. Gross disrespect for traditional authority was identified as a key cause of child marriage in the Wa West District. Some respondents describe the situation as a way of making some chiefs reign look weak and unpopular among community members because the chiefs are





neither Christians nor Muslims but are ruling over them. A teacher noted that combating child marriage in the community needs a collaboration of religious, political heads and the chiefs taking active part in issues of child marriage. He realized that the chiefs (traditional heads) did not seem to have enough power or control their people. She noted that the village pastors and Imam are respected more than the chief. She also added:

.... We had high number of teenage pregnancies in our school so we instituted by-laws that we will charge the perpetrators and victim, Ghc 700.00 and Ghc 300.00, respectfully, to be collected by the chiefs and elders in the community. On the first attempt to charge such a person the chiefs and elders were insulted and told to go and charge those who impregnated their daughters before they will also pay such monies. We as teachers thought it will become something big but with time, we realized that was the end of our story and the by-law for that matter (Interviewee 026, February, 2019, F/30).

Also, in a Key Informant Interview with a chief, he noted how he despises child marriage and his plans of dealing with it but acknowledged that he is neither respected nor regarded by community members as a leader who can deal with such issues. He said:

.... I observe and keep count of the pregnant children who are apparently waiting to be married after birth. However, I keep quiet and watch because no one has come to report to me. If I want to take any action in my capacity as a chief, the parents or families will unite against me. They will say they do not have any problem with each other, that it is the chief who is looking for money out of their case (Key Informant Interviewee 01, February, 2019, M).

Since the traditional authority has lost power of the people to religious and political parties in the community, it becomes difficult to correct or reprimand people on the opposing side of your party or religion. Hence, in a camp with no spiritual head to venerate, menace such as child marriage will thrive.

4.2.2.2 Weak By-Laws Implementation

Although many countries including Ghana has instituted a minimum age for marriage implementation lags behind and the little effort of the government cannot be supported by the

traditional authority. ICRW (2011) and Mayers (2013) as seen in Samia, Sherifa & Live (2017), noted that implementation of government laws lags behind as government is not well resourced to even make its laws public knowledge to create public awareness. When state laws are not effective, perpetrators are not prosecuted and child marriage increases. Many by-laws in Wa West District become inactive right after going through the cumbersome process of designing them. In all the 15 study communities, this situation cuts across them. All communities had by-laws which were not actively implemented. Some were not able to work at all. Equally, some by-laws were applied to prosecute one or two people before becoming weak. According to a Unit Committee Chairman:

.... The Unit Committee and the PTA agreed but for any school girl that gets pregnant, the man responsible will pay GHC 500.00 to us and still take care of the girl in her parents' house till she delivers and still ensure that she goes back to school. We got 4 people in two terms and used the money to renovate two classrooms for the school but on the fifth perpetrator the law broke down. He was the P.T.A chairman's son and even if you sell all their properties you won't get the money (Interviewee 072, February, 2019, M/42).

Child marriage continues to increase as nothing is done to those perpetuating it. There is no reason not to support child marriage or encourage it since there are structures that supports it, on the other hand some perpetrators are not even aware that there are laws forbidding child marriage.

4.2.2.3 Bureaucratic prosecution process of child marriage cases

The study found that some chiefs have taken drastic actions of reporting and following up on forced marriage to the regional Domestic Violence and Victim Support Unit (DOVVSU) office and ensured prosecution and the return of the girls to the community and to their families. But they acknowledge that this process is cumbersome and bureaucratic. The district police commander in an interview noted that, though they have an office space provided by Plan Ghana International, they do not have DOVVSU officers to handle cases reported to them. So, reported cases are usually referred to the regional office in Wa which is expensive to travel to.

.... Prosecuting child abuse cases, especially child marriage is very bureaucratic. They require evidence to prove that even the victim is a child (birth certificate) which is difficult to get from rural people. In the case of forced marriage, you need people to confirm it actually happened but you get to the community as an officer and every one denies knowledge of any occurrence and it ends up being wild goose chase (Key Informant Interviewee 03, February, 2019, M).

4.2.3 Socio-Cultural Factors

It turned out that socio-cultural factors were more than any other set of factors that caused child marriage in the Wa West District. Respondents identified so many of them. However, the researcher grouped these findings under some other umbrella themes outlined below:

4.2.3.1 Ignorance of the Value of Female Education

Ignorance of the value of education, ignorance of the consequence of child marriage on child welfare cause child marriage. According to Daniel (2016), most parents feel it is safer to give their children in marriage to avoid the shame of getting pregnant out-of-wedlock. High illiteracy among women in the district is a main cause of child marriage as generations reproduce themselves. Also, Naveed & Butt (2015) noted that early marriage correlates with illiteracy of parents noting that out of ignorance, parents are not willing to invest in girl's education since girls will eventually leave to a man's house (their husbands to be) one day. Assembly man noted thus;

.... If a woman is educated, she will ensure that her daughter's education goes on smoothly without any interruptions because she understands the importance of education in life (Interviewee 67, February, 2019, M/34).

From the first FGD, the researcher realized that parents were lamenting over the continuous failure of their attempt to educate their girls. parents believe that their children are exposed bad behaviors from their colleagues in school, as their children's behavior changes through school. Children take boyfriend or men friends from their interaction with their mates for material things which leads to marriage without forewarning to their parents.



...they say sending your girls to school is good but when you send them to school, they follow their friends and do things you know they cannot do. Just last holidays our neighbor's daughter run to a man in the next village and they came to ask for her bride price. I am planning to send my daughter to the city to learn a trade (Interview 59, February, 2019, F/38)

This perception of some respondent is not far from Wallace-Bruce's (2010) conclusion that parents have a poor perception or understanding of the relevance of girl-child education. Hence, they tend to show poor interest. In addition, lack of sex education accounts for many of the child marriages in the district. From the survey, many of the "child parents" acknowledge their marriage occurred as a result of their ignorance of unprotected sex and its consequences. This is because parents are not comfortable discussion sex topics with their children. A child bride said;

.... I didn't know that having sex just once can make a girl pregnant (Interviewee 011, February, 2019, F/17).

A Community Health nurse said:

.... Parents attack us when we invite children to our facility during our public education on sexually transmitted diseases and family planning in their school and during door-to-door visit. They think it is bad to help children prevent unwanted pregnancy meanwhile when they occur, the mothers support their daughters to do abortion (Interviewee 63, February, 2019, F/28).

The several years of public awareness on the importance of female education seem to have been defeated among rural folks. They are not aware education is a right of children and that a child cannot decide to stop going to school if she is not up to 18 years. A 32-year-old mother who is not aware that the art of writing is required in crafts work noted that not all these children can benefit from the pen. In her words;

.... Some of the girls will reach JHS but they cannot identify the names of their house members health insurance cards. This way, you see that it is better for them to come and learn something like weaving or dressmaking and stop wasting their time in the school (Focus Group Discussion 1, February, 2019, F/32).



Finally, in the Wa West District, the social value of marriage is very high, women and girls who marry properly are revered which encourages others to marry. However, the same kind of reverence is not given to girls who attain higher education: rather, they are seen as girls who have refused to grow up. This singular act which is out of ignorance also leads to child marriage. For this reason, parents think it is their responsibility to ensure that their children are comfortably married before they die. This is supported by the findings of Naveed & Butt (2015) that parents marry their daughters off by claiming their wellbeing in their expected husband's house will be assured. To this, a teacher noted on following up on why their office girl was given out in marriage said she was told:

.... She is our only child and death doesn't announce when its coming. If we die today, she will be pushed to marry because of hardship and she might marry some bad people but we know this family and they respect us they will not let my daughter sleep hungry (interviewee 031, February, 2019, F/30).

4.2.3.2 High Promiscuity among Children in the District

The level of promiscuity among children is high. Premarital sex seems to be normal, as well as having a boy/man friend as a JHS girl is a norm. Children do whatever they want sometimes without the knowledge or consent of the parents. Children are lured into sexual relationships and pledged material gifts and marriage (Tsekpo, Afram, Boateng & Sefa-Nyarko, 2016). A 48-year-old ex-assemblyman noted that;

.... children learn to have sex at a very young age. And when relatives get wind of such information, they will fast truck your marriage to avoid the stigma it can bring to the family (Interviewee 071, February, 2019, M/48).

The findings above concur with those of Malhotra (2010) that parents in order to prevent dishonor to the family and community feel under pressure to give children off in marriage. In a school, a

student and teacher participating in separate interviews said almost the same thing regarding promiscuity.

According to the teacher:

.... it's like a culture to have a boyfriend/man friend when in JHS. Seeing is believing. I stay in the community and I can tell you that over 90% of the girls are having men friends even endorsed by their parents (Interview 006, February, 2019, F/32).

The pupil on the other said;

.... All the girls in JHS have boyfriends. If you don't have boyfriend then you are a villager (Interviewee 001, February, 2019, M/13).

However, a pupil added: "Kpare ba, la leo ba" (meaning being close to them is becoming them) indicating the presence of peer pressure. Other respondents acknowledge that peer pressure is very prominent and does not require a special eye to know it is strong among students. A Village Savings and Loan Association (VSLA) chairlady noted that children wear colorful socks and pull them up to their knees, the girls have a style of uniform with a cross at their back, they use the same bags and shoes. Children are fighting with their parents to get them unnecessary things and when they refuse, their friends who have gotten them from their boyfriends encourage them to take boyfriend to also buy these things for them. According to a 'child groom' he was influenced by friends to sleep with the girlfriend who is now the wife;

.... She used to come to my room to watch television programs that showed every evening and everyone started saying I was sleeping with her so we just did it and it became a regular thing till she got pregnant and was asked to come and live with me (Interviewee 035, February, 2019, F/48).

A headteacher he noted that in class, some pupils are considered stars as other children desperately want to be friends with them. They are the ones every child wants to be associated with.

.... the stars in this school are not necessarily intelligent but they are dating the big boys in the community, they have everything the other pupils want. Children will do



whatever they order them to do including giving them to men and ordering them to agree to whatever the men say (Interviewee 013, February, 2019, M/46).

4.2.3.3 Irresponsible Parenting

Lack of a parent figure in the lives of children or teenagers leads to child marriage. The study realized that, in the absence of any lucrative employment in rural communities, parents or adults on whom households depend, migrate out of the community to engage in illicit mining while others also migrate to the south to work as head-pan-potters for income to support their families back home. Their children are, however, left behind in the care of extended family relations who mostly have no control over them. Hence, they engage in behaviors that easily lead to child marriage. Also, respondents noted that parents who do not take responsibility for children lose control over their behavior and their whereabouts at night, children sleep outside with or without parents' consent. Respondents noted that though it is common knowledge that parents are supposed to provide their children with basic needs such as three meals a day as well as soap for washing and bathing, some parents do not do that. A mother from the Mother-to -Mother Support Group indicated thus:

.... some children have to burn charcoal or gather firewood to sell in order to be able to meet their basic needs. As such, they will easily accept any marriage proposal that will take away such temporal hardship (Interviewee 005, February, 2019, F/36).

Another mother in the FGD 1 indicated that some parents cannot control their children and the reason for which that is happening that:

.... Children are able to meet all their necessary or material needs without their parents' support so do not have need for their parents. Hence, parents are unable to control them. In fact, whoever provides for them controls them (interviewee 071, February, 2019, F/ 31).

This revelation in the Wa West District is supported by Naveed & Butt (2015) finding that child marriage serves as a strategy to accommodate liability in terms of daughters. In a key informant



interview, a chief noted that most parents do not have the welfare of their children at heart. In his words:

.... Parents will roam the whole community looking for their animals. By dusk, they report to the police and to the chief if they are not found but not when their children do not return to camp (Key informant Interviewee 01, February, 2019, M).

Most respondents acknowledged that funerals and record dances organized all over during festivities as the main practice that lead to child marriage in the district. These funerals may last for several days and nights and children are unsupervised during the period. Some communities have taken action against organizing record dances successfully while others are still working towards ending such dances without any headway.

.... Out of parent's irresponsibility and lack of control over children, children are allowed to attend dances unsupervised by any grown up and without any restriction on time. These children engage in unsubscribed behaviors without the notice of their parent (Interviewee 030, February, 2019, M/43).

Tsekpo, Afram, Boateng & Sefa-Nyarko (2016) found that children in child marriage are mostly from single parents, broken homes, or lived with the extended family member in their formative years lacking parental control/care which leads to child abuse, sexual promiscuity, teenage pregnancy and consequently child marriage.

4.2.3.4 Teenage Pregnancy

In a patriarchal society, giving birth to child out-of-wedlock is a shame and brings disgrace to the family, hence it is abhorred. This study found 93% of child brides in this study, were married because of pregnancy while 100% the child grooms in the study married because of pregnancy. The Department of Children noted that the biggest contributor to child marriage is teenage pregnancy. Most parents out of anger and disappointment find it difficult to allow pregnant girls to stay at home since it may encourage other children to do same. According to the Deputy Director of NCCE in the Upper West Regional office:



... parents do not want to use their small income to take care of their pregnant children. Hence, they send them to stay with the man/boy that made them pregnant, but what they forget is that when she goes to stay with the man, she starts practicing to live like a wife till she gives birth and nurses her baby till her parents think she is ready to come back. This time period she has perfected the art of being a wife (Key Informant Interviewee 08, February, 2019, M).

These findings are in line with that of Tsekpo, Afram, Boateng & Sefa-Nyarko (2016), who observed that teenage pregnancy has high chances of tying teenage mother to the father of the children. In addition, girls' parents do not want the burden of being responsible for the pregnant girl or the children from such circumstance, will ensure they are married. However, Wallace-Bruce (2010) in his study discovered that teenage pregnancy does not affect female participation in Asunafo North, Sunyani or Kumasi because it does not usually lead to marriage. The difference in these conclusions can be traced to the difference in cultural orientations as this study is situated in a patriarchal community while the later was in matrilineal communities where children born to women belong to the mother and not the father. Hence, girls are not coerced to marry when they are pregnant.


4.2.3 5 Broken Tradition and Culture

Superstition used to instill fear in people to conform with traditions and culture. Modern science has given explanations to the unknown and modern law threatens to prosecute people who try to force everyone to fall in line. Respondents in the focus group discussion described these cultures that have been broken. Traditionally, to be a man or a woman worthy of marriage was not by size or money, but by exhibiting talents indicating self – dependence. For a man to be worthy of marriage, he must be able to go to the farm/forest on his own and log trees that are strong and resistant to weather changes, carry them by himself and bring them to the village one after another till he can build a hut to live in. In addition, he should be able to efficiently weed or cultivate all portions of farm land allocated to him in time in any weeding/farming contest. Literally meaning



that to be ready to marry a male must be able to farm to feed himself and family, and as well be able to build a house for himself and family, which is a proof of independence or maturity. On the other hand, a woman worthy of marriage is described as one who can carry a clay pot to the river, fill and carry it by herself without any support and when she returns home, without any support bring down the water and pour it into a bigger pot. In addition, a girl ready for marriage should be able to cook a large pot of T.Z to feed farmers and as well brew pito for them without any help. This literally means that one will be able to support her husband when she marries. On these premises a man or woman is not allowed to marry if you do not reach these prescribed levels of maturity or development since there were some prescribed consequences in waiting.

The problem, therefore, according to focus group discussants is rooted in the science that says that a child is sexually matured at age 16 and can marry at /after age 18 without considering what the child can do for herself at those ages. Accordingly, these ages support promiscuity among children, and also makes parents unable to control them. The Department of Children however explained that this is a misconception of the law that says a child of 16 can consent to sex. She said;



.... the law is not giving children the right to have sex. It is assuming that a child should be well informed about sex by people in charge of child welfare by age 16. Which also means that if the child gets sexual urges, she will consider them as a normal part of her growth and development but if she decides to engage in any sexual activity, he/she should accept and bear full responsible for their action (Key Informant Interviewee 02, February, 2019, F).

From the focus group discussion however, they added that there were myths told to children which kept them safe. Girl were told that if a man touches you, you must be cleansed by the gods or you will die. Therefore, children used to talk to parents even if they are mistakenly touched and they were taken to the shrine and symbolically cleansed and made pure again. According to an old man in the discussion:

.... Since we believed that, if you do not report when someone touches your ‘something’, something will happen to you, you will be forced to confess due to fear (Focus Group Discussion 1, February, 2019, M).

These views indicate that there used to be a standard of morality to observed and respected even when no one was watching. The absences of these cultures have led to an increase in social vices including child marriage.





4.3 Effects of Child Marriage on Female Education

The research findings revealed several effects of child marriage on female educational development in Wa West District. These obstruct the attainment of SDG 4.4: which is to eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous people and children in vulnerable situations, and SDG 5.3: is to eliminate all forms of harmful practices, such as child, early and force marriages and female genital mutilation. As was realized, the ultimate effect of child marriage in the Wa West District is school dropout of the girl child which all other factors lead to.

4.3.1 Irregular Attendance or Absenteeism

The importance of regular school attendance has strongly been established by government in various programs aimed at keeping children motivated to attend school regularly (Bhattarai, 2017). In Ghana, the School Feeding Programs, increasing accessibility of schools to all children, and removal of all school fees at various levels in the education system are some examples of governments' effort to increase pupils' regularity in school. Child marriage is said to lead to irregular attendance of school with various reasons in that regard. Keter (2013) defined absenteeism as staying away from school without giving any reason for not attending classes. Keter also added that absenteeism has negative effects on the performance and progress of children's education. In a review of some class registers, the study found that child brides or grooms mostly are not able to make a complete 5 out of 5 attendance. It was also found that child brides had the most present out marks on the names in the register this is because, they come to school in the morning and disappear by afternoon. A teacher indicated thus:

...the girl child school attendance is mostly the only sign for the teacher to notice that something has changed or is about to change. (Interviewee 006, February 2019, M/31).

A similar story was recounted by a concerned youth in a personal interview:

.... when your husband's house has a funeral or other social activity, the wife must take active part in the cooking and serving of people. Even if it takes three or seven days, she will have to miss school and this will affect her education (Interviewee 014, February, 2019, F/38).

However, others indicated that marriage changes one's status from a dependent to an independent individual hence one will have to start fending for him/herself. One has to be able meet all her/his needs without or with minimum help from relations. Hence, married teenagers may have to take some days off from school to engage in some income generating activities such as sowing for others or engaging in other less tedious farm work. According to a married child he said;

...I used not to go to school on market days because I had to transport people and their goods to the market with my 'motor king'. Even sometimes when I'm in school and I get customers, I have to leave the class and go (Interviewee 035, February, 2019, M/21)

Other reasons that teenage parents explained contribute to child absenteeism were taking care of sick relatives, especially the aged and children, while some have to cook for guests. Attending school could only be possible on days they had nothing doing at home. Regular attendance of school is an important part of having a successful education. Hence if a child marries and can no longer attend school regularly then, one could say her educational progression has been affected gravely. Marriage takes away their rights and freedom as children. This explanation resonates with the findings of Komakech (2015) that students with high rate of school attendance have greater learning gains as compared to absentee students. The researcher, however, observed that irregular attendance or absenteeism is attributable to the patriarchal structuring of the community, where women are regarded as belonging to the home and kitchen and the duties around there and not education which takes place outside the home. Housekeeping duties hinders attendance.



4.3.2 Lateness to School

More female students, especially those between the ages of 16-20, were found to be those who come to school late in the finding of Jumare, Maina & Ankoma-Sey (2015). They noted that they were late because they had to do some domestic duties at home before coming to school. This condition relates to the study because they are both situated in the African continent which is mostly patriarchal and girls are expected to carry out a lot of domestic chores irrespective of if they are students or not. Respondents in this study identified lateness to school as an effect of child marriage on female education. Being late to school was, however, conditioned on the status of the husband and the attitude of the bride in the view of some respondents and the fact that it leads to an increase in individual's responsibilities. As a respondent observed:

.... if your husband lives in his family house with all his relatives, you may have to prove that you are a good wife by working hard and taking up other responsibilities such as cleaning the whole compound, washing bowls, and maybe cooking before you go to school and by which time you will be late and may miss some lessons (Interviewee 027, February, 2019, F/48).

A pupil perspective observed:

.... As a child bride it will be difficult to adjust because you are suddenly in charge of yourself. No one will be there to dictate when you sleep or wake up. However, no matter the time you wake up, you will still have to find something to eat before going to the school and there is no way you will make it in time (Interviewee 001, February, 2019, M/13).

This resounds the argument of Marwan (2014) that going to bed late leads to waking up late and attending school late which affects one's educational progress. Also, a teacher added that married children see themselves as big girls. Hence, going to school on time is for immature girls.

4.3.3 Stigmatization

Child marriage leads to the stigmatization of the married child. Most respondents stated that stigmatization is mostly unconscious with no malice attached. They laugh, tease, call them funny

names and even teachers use them as examples in class during lesson. A PTA organizer recounted a case in point where he had to step in to resolve a problem;

... the girl had a child who was four years old and since she was coming back to school, she decided it was better to enroll the child in the KG so that the child will not be far from her. However, when someone beats the boy, he will cry to the mother in class, also when the KG closes, the boy will just go to the mother in class and even want to sit with her in class. This made everyone in the JHS block to start calling her “Hafizma” instead of her real name. Teachers used her as example during lessons asking her to give the deeper explanation to some topics bordering on pregnancy. (Interviewee 017, February, 2019, M/43).

Being stigmatized in school by peers and teachers is common but as Shane & Marshall (2010) pointed out, many teenagers cannot stand being stigmatized. Stigmatization may have emotional effects on the child which can transcend to dropping out of school. Bayisenge (2010) noted that, bullying and abuse by teachers, pupils and parents can further reduce girls' self-confidence and sense of security, forcing them to give up on schooling. Students and teacher agree that child marriage is a common problem in school but they do not expect victims to come back to school when they get pregnant so when they do come, they come object of ridicule at all times because they are different (married).

4.3.4 Psychological Effects

Many authors have identified the motivation to attend school or do school work in relation to child's emotions or surrounding psychological factors. Among them are King & Berstein (2001), who noted that children's psychological mood affects their decision to attend school. Stigmatization as effect of child marriage has a complementary impact on the psychology of the girl child which also affects her educational progress. Some respondents identified being traumatized, emotionally depressed and absent minded in class as the effects of child marriage. Some studies including Naveed & Butt (2015) explain that this is possible because child marriage has an element of spousal abuse due to the age gap between bride and groom. Also, respondents



explained that these emotions or moods results from married children's inability to control the excitement of marriage, being teased in school, the trauma of being raped or defiled, inability to meet financial needs, thinking over the next step from school to avoid being physical or verbally abused, as well as how to fit the two set of lives together they have suddenly found themselves in.

According to a mother from the Mother - to - Mother Support Group;

.... Not all the girls are aware they are being married away; they are forced into the marriage because of some circumstances. Knowing that she might try to run away, the groom will detain her in a room for days, rape or take her to a distant community where she will not be able to walk home. She will miss her school, friends, and family all of which will affect her mentally or traumatize her. (Interviewee 005, February, 2019, F/ 36).

Others added:

.... How can a married girl concentrate in class? It's either her husband she is thinking of or her rival, if it's not food (Interviewee 14, February, 2019, F/ 26).

.... The men lure the girls with gifts and money into marriage and when they get in it is different. They can't have anything they want, talk less of financing their education. This abrupt contrasting situations lead the girl who may have defied every advice against marrying such a man to be ridiculed in society as she cannot meet her needs and cannot also leave the marriage because she does not want to tarnish her family image. This puts the girl child in deep psychological situation (Interviewee 002, February, 2019, F/ 14).

These statement above capture the kind of mental agony a married 14year old girl goes through which can tremendously affect her educational development. This does not however pertain to only the girl child, child grooms in the district face similar challenges. A 17-year-old boy in secondary school told a story of how he was forced to marry a girl he impregnated and how it has affected him, in his words:

.... the problem is that I did not even bring one mouth to my mother, I brought her two extra mouths to feed and provide for, and I'm surprised she has not asked me to stop

schooling as she used to threaten me. It worries me that one day she might not be able to support all of us and I will have to stop school. (Interviewee 51, February, 2019, M/19).

Other findings on the effects of child marriage in Pakistan harmonizes with these findings in the Wa West District. These similarities are because both societies are patriarchal in nature, where girls do all the domestic duties in the home. Ahmed, Khan, Alia & Noushad (2013) found that married girls have a higher risk of having psychological disorders as they are mostly denied the right to freely express their views or fight or defend themselves against cultural practices which do not favour them.

4.3.5 Academic Performance

Adesegun, Adekunle & Emmanuel (2016) found no correlation between child marriage and general academic performance of students. The study found that as a child is stigmatized and made uncomfortable in school, it gives her psychological problems hence she loses her self-esteem and concentration in the class during lessons which will affect her learning process. Also, a married child who does not go to school early, or cannot go to school every day, will not be able to keep up with lessons taught since she will be missing lessons hence her academic progress will be affected.

From respondents, stress from increased household chores, fatigue, lack of concentration, intermittent destruction, stigmatization, and the untold struggles of pregnancy were identified as ways through which child marriage affects female educational development in the Wa West District. These findings are in line with Omoshin (2009) whose study discovered that 74% of students in early marriage find it difficult to cope with academic work after marriage. This is also supported by UNICEF (2001) and Lewis (2007) findings that in child marriage children lose



interest in school work and also feel rejected by society. The differences in the finding can be associated with the methodological approach used in the studies of Adesegun, Adekunle & Emmanuel (2016), Omosehin (2009), UNICEF (2001) and Lewis (2007) and this current study. An Assembly man amidst other effects of child marriage on female education identified, explained thus:

... the performance of child brides especially, is affected because they are no longer in charge of themselves and the people around them do not see them as students but as mothers or wives. No one supports or encourages them to study and their household chores takes up their time and interest and with no time left for personal studies (Interviewee 067, February, 2019, M/42).

A Mother also added that:

.... when the child marries someone older than her, she does not have a say in her sexual life or what to do with her time. She begins to think that she is rejected by society. And depressed, she goes to school in thoughts and learns nothing (Interview 022, February, 2019, F/38).

However, there were other contradictory findings found in two different communities. A 17-year-old male student told the story of how marriage has given him the reason to study harder in school and has improved his performance because he has realized that it is his only way out of poverty and suffering. Also, a male teacher noted that a child bride was his best student in the recent Basic Education Certificate Examination (BECE). She came back to school against the will of her family but was support by her husband (a nurse) and school teachers who insisted that she must finish at least her basic education even if she will not continue to the secondary level. The study realizes that child marriage effect on academic performance of a child depend on his/her sex, the financial status of the child's family or the spouse family as well as the level of education of their spouse.

4.3.6 Stall Educational Development

The Government of Ghana has made many provisions that encourage female education even if the unfortunate happens and they get married or have a child. The laws allow that such children return

to school. Recent directive by the Ministry of Education directed basic schools especially, to make nursing mothers comfortable in school by allowing them to bring their babies to school. The study noted that combining married life and education will delay her stay in school due to repetition in times of pregnancy and child birth or child nursing. Instead of her three year stay in the JHS, it is possible for him/her to stay up to six years or more. A number of stories were told to this effect. A mother in the FGD noted that:

... Child marriage destructs a girl's educational progress. When she is taken to another community, she will have to wait till the start of the next academic year, but since she did not complete that stage in her previous school, she will be automatically repeated (FGD, February, 2019, F/37).

A female Community Health Nurse also noted:

...Children have a short attention span and cannot focus on a lot of things at the same time. A child bride will be lost for some moments in class, attending to one responsibility or another and this will affect her education. (Interviewee 031, February, 2019, F/28).

Another nurse elaborated that pregnancy comes with complications and body changes which make some sick and generally uncomfortable and may need to be by themselves for a while till they can go back to join their colleagues. He explained that will affect the girl child educational development noting that:

... While others are in school, she will be in the hospital with her pregnancy. When she gives birth, her colleagues will still be studying and she will be nursing. So, the others change class and complete before she returns and they have to repeat her since she might have forgotten a lot of the things learnt previously hence stalling her educational progress (Interviewee 063, February, 2019, M/31).

4.3.7 School Dropout

According to Bayisenge (2010), marriage does not have to mean the child's education is finished, but the attitude of society which includes the parents, school and spouse means that it does. Bayisenge explained extensively that this is because of the age gap between child brides and their



husbands. The husbands are usually older and expect the girls to follow tradition and sit at home to be able to undertake household and child care duties. The findings of this study do not differ from those of Bayisenge (2010) because both studies are situated in Africa. The principal effect of child marriage on female educational development was found to be school dropout of the girl-child. School dropout is connected to all other effects of child marriage on female education. Almost all the respondents from all groups noted that a child that marries will eventually have to stop schooling irrespective of his/her sex. As noted, the child will have to drop out of school to support their husbands in the farm, to learn a trade, to give birth, as well as travel down south or to ‘galamsey’ communities to engage in income earning activities. This is because a wife is expected to support in the running of the home and will not expect less than that from a married school girl.

The difficulty of multitasking as a student and a wife or mother affects the child’s performance which means she will have to repeat a class. Komackech (2013) noted that most students who do not perform well, do not improve even after being repeated. They drop out of school on their own and are sometimes supported by family since it becomes clear that they cannot study anymore. Also, Ngugen & Woden (2012) revealed that 15% to 20% of girl dropout is attributable to child marriage and teenage pregnancy. They are not able to combine education with marriage because they are not prepared mentally, emotionally and mentally (Naveed & Butt, 2015). The following are some accounts of respondents. A key informant, he noted in an interview session:

.... At the time of marrying these girls, they are either already pregnant or ready to travel out of the community with them. They do not consider or remember there is something call school or education (Key Informant Interviewee 01, February, 2019, M).

A teen mother who got married in JHS 3 narrated how her education has been affected by her marriage smiled saying:

.... the child is the certificate....even if I want to go back to school my husband won't agree because he thinks I will leave him when I get to secondary school (Interviewee 052, February, 2019, F/17).

Another respondent added:

.... dropping out of school is the first thing that happens because they get pregnant before they marry them. And those that are not pregnant see marriage to be more respectable than education (Interviewee 007, February, 2019, M/16).

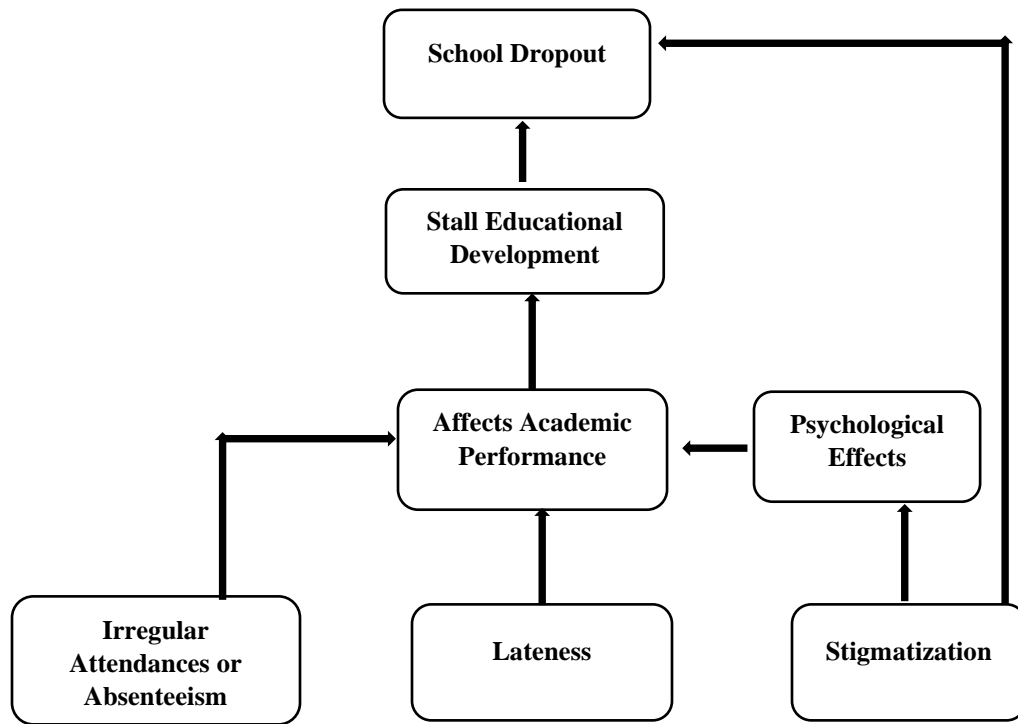
A male teacher with only four-year working experience and also a Child Empowerment Club patron, lamented over how bad the situation was. He acknowledges that though there were other causes of school dropout among girls in his school, however the most prominent cause in his assessment was child marriage. This is what he said:

...if I bring out the current final year's class registers for their first, second and third years, you will be surprise. We enrolled over sixty girls and almost thirty boys for this class in 2016/2017 academic year. You can enter the class to confirm. We only have registered eighteen (18) girls and twenty-five (25) boys for this year's BECE. The dropout due to marriage is dangerous despite the efforts to support them (Interviewee 006, February, 2019, M/ 31).

Figure 6 (below) summaries the effects of child marriage on female educational progression in the Wa West District. It will be released that the effects are related and generate gradually from lateness to absenteeism and complete dropout from school. As explained from various perceptions above, child marriage has more negative effects on female educational progress than positive effects. Researcher releases that some children such as orphans who marry for the sense of belongingness see that to be above anything else.



Figure 6: Summary on Effects of Child marriage on Female Education



Source: Authors Construct, February, 2019



4.4 Stakeholders Perception and Attitude Towards Child Marriage and Female Education in the Wa West District

According to Keller (1999) attitude is everything needed for success. The study specifically set out to examine stakeholder's perception and attitude towards child marriage and female education. Stakeholders' perception and attitude towards a phenomenon influence its occurrence in a society. All respondents were asked about their perception of child marriage and female education. Also, a question was posed to assess stakeholders' attitude toward child marriage and female education in the Wa West District.

4.4.1 Perception and Attitude Towards Child Marriage in the Wa West District

The researcher observed that respondents had a mixed perception toward child marriage in the District and this coincides with the findings of Kanjanela & Chiparange (2016). Kanjanela & Chiparange (2016) believe this perception and attitude is because society has seen the girl child been discriminated against as a norm. A majority of the respondents believe that there is pronounced child marriage in the district while a few others object to this view. Key informants who are said to be the source of information for the district all agreed that there is a widespread occurrence of child marriage in the Wa West District which is affecting the development of the girl child, especially. This is not out of place since child marriage is strongly associated with poverty (Adesegun, Adekunle & Emmanuel, 2016) and the Wa West District according to Ghana Statistical Service is the poorest district in Ghana. The situation has informed concerned stakeholders' attitude in taking varied steps to curb the situation. Stakeholders are partnering with themselves as well as both local and international organizations to take actions towards reducing or ending child marriage.

The study found that pupils and teachers have witnessed at least between one to more than five incidents of child marriage in their various schools or community. Yuksel-Kaptanoglu & Ergocmen (2014) and Naveed & Butt (2015) findings justifies this situation as they found that child marriage is mostly found in rural or peri-urban communities. For schools to prevent pupils from suffering from the effects of child marriage they have devised some strategies to reduce the effects of child marriage on the girl-child education in particular. In some schools, they have formed girls' groups with various names such as Virgins Club, Girl Empowerment Club, Muslim Girls Club and Girls Support Club, among others but the main purpose of all these groups is for the protection and support of the girl-child from situations such as child marriage. In addition, some P.T. As have agreed to a set of norms and settled on fines to charge people who perpetuate or support child marriage. The study realized that pupils and teachers as well as the P.T. As in school communities have a negative attitude towards child marriage and are will to engage in and support any action that willing reduce or eliminate child marriage.

The Department of Children which ensures the survival and development of all children in the region by creating an environment in which all children's rights are guaranteed, indicated that Wa West District is noted for abuse of children's welfare since most children rights are being infringed upon in the communities. Also, the Statistics Officer of the Wa West Education Service added that child marriage is very common in the district and is the biggest threat to efforts of the education office and other NGOs who focus on education;

.... But we do not have statistics to back claims of child marriage because when the girl's dropout teachers are not able to tell the reasons for which they dropped out (Key Informant Interviewee 05, February, 2019).

The accounts from the chiefs and other people concerned with child welfare are not different from the statement above. The study identified that the situation of child marriage in the district is



destructive to the successful attainment of their organizational goals. As Naveed and Butt (2015) identified, child marriage is usually not privy to social scrutiny. Whether legal or illegal, no civil ceremonies are performed. This has influenced stakeholders' attitude towards child marriage. The study found that some stakeholders have partnered with each other to fight child marriage and other child welfare issues in the district. They have also partnered with other stakeholders in various sponsored and self-organized programs to fight factors that lead to child marriage in the district.


The study identified that some respondents mostly female respondents and key informants view child marriage as a crime and felt the need to punish perpetrators according to law to discourage others. This is because parents invest in the future of their children with the hope that even if they will not benefit from it, these children should be able to stand for themselves, only for these efforts to be crushed with child marriage. According to Warner, et al, (2011), this deprives the child of enjoying her rights or freedom. Respondent recognizes that child marriage had both psychological and physiological effects on the girl child (Mahato, 2016). Specifically, complications during pregnancy which can result in both maternal and child mortality was identified. Respondents are of the view that developing secondary sex features does not amount to mental maturity and therefore marrying such children equates to psychological torture. On the contrary, Fobih (1987) noted that society generally have a high expectation for early marriage and child birth of the girl-child once she reaches puberty. This contradiction can be associated with the time difference and the literacy levels in the country today. One can also say that parents expect more than dowry from the twenty-first century child.

The researcher found that child marriage is not entirely frowned upon in the district because it is seen as a way to curb immorality in society as well as to keep the ties with other communities and

clans. Some of the respondents who are concerned with child welfare issues and some key informants, seem to have developed a fixated behavior simply because they were socialized in cultures that accepts early marriage (Kanjanela & Chiparange, 2016). These respondents find it difficult to accept that child marriage is a crime or an infringement on child rights. They disagreed with figures on child marriage quoted for the district and describe them as false.

There was also a controversial semi-elite category, part of people concerned with child welfare who believed that the definition of what entails child marriage is not entirely correct. They wanted the researcher to separate teenage-pregnancy led marriages from early or child marriage, and to make a distinction between forced marriage and marriage initiated by the child. The researcher found that this category of respondent's perceptions on child marriage are not based on ignorance but to cultural upbringing. This is found to support Naveed & Butt (2015), that people preserve traditions and cultures which favour them. These cultures and traditions include social norms and perceptions that tolerate inequality in gender roles and responsibilities and promote child marriage.

In an interview a respondent observed:



.... When you provide all the need of your daughter and she still becomes pregnant, you have the right to be angry to let her go and stay with the man who made her pregnant. And since you did not force her to become pregnant, what wrong you committed by not wanting bastards in your home. (Interviewee 047, M/43, February, 2019, M/ 38).

They do not see child marriage as a crime; they think rather the government support the “culture of Ghanaians” so that it does not die off. Some key informants suggested that government should find ways of supporting communities to hold some traditions that ensures moral conformity so that they may be able to serve their purpose in society without infringing on human rights.

.... so, if the law says children can have consensual sex at age 16, it literally means that they can marry since we don't want them to have sex before marriage (Interviewee 071, February, 2019, M/42)

Another added;

...if a man is providing for a girl who is not the wife and can sleep with her too, is it not better to marry her so that she is yours only? (Interview 040, February, 2019, M/25).

The researcher observed from these statements that majority of the respondents in the study, are ignorant of the law on the age a child can consent to sex or consent to marriage. As some respondents added that men who do not want to have problems marry a child, they entice them with the idea of enrolling them in a vocation so that they drop out school first because the law does not apply them if they are not students. The researcher realized that some respondents' perception of child marriage does not include children out of school. They believe that once a girl is not, in school then they must marry once they reach puberty. The study also observed based on these statements that there are no interventions, support system or any kind for children who have never been to school, including the community by-laws, assembly by-laws, and national strategies are geared towards girls in school. However, human capital development does not only focus on formal education but also on skill training and non-formal education. Which mean that stakeholders could have found some interventions for children out of school so that they could able to contribute to the development of the district in future.

4.4.2 Perception and Attitude Towards Female Education in the Wa West District

From the study, almost all respondents (pupils, teachers, married children, key informants and people concerned with child welfare at the community level) had a positive perception and attitude towards female education. Except for a few who were skeptical about the prospects of education in the district, the majority of respondents viewed female education as an important tool to personal, societal and national development because of the benefits that it holds. These views are similar to the finding of Fant (2008). Their perceptions of education are embodied in the benefits



they perceive education can lead them to as seen in the lives of some individuals and nations. Their responses are summarized below:

4.4.2.1 Female Education Leads to Female Economic Empowerment

A majority of the stakeholders believe that female education equips women with academic and professional qualifications which can land them lucrative jobs. Some noted that female education develops the innovativeness of the women to be able to use skills acquired in school to engage themselves even without formal employment. They noted that when women are employed, they do not only earn income but become independent and supportive to the whole family and community. These perceptions are supported by Demaine (2003) who notes that education is treated as an agency that supplies appropriately trained manpower for development

From the study, it was revealed that all the pupils interviewed had a perception that they will gain employment and earn income at the end of their study. A 16-year-old girl in JHS2 said female education was very important because;

.... I can become a nurse or teacher in future. The government will pay me salary at the end of every month so there won't be pressure on my family (Interviewee 028, February, 2019, F/16).

A 19-year-old child bride in her fourth year of marriage who dropped out from class lamented that she was not able to finish at least basic education before marrying;

.... I didn't know that even in dressmaking you have to write names and take measurement. Now I want to learn dressmaking but they said if one cannot write they will not accept you, so all the people there are those who have finished JHS (Interviewee 004, February, 2019, F/19).

Pupil said these words with a high degree of certainty in their voices, as they site examples of their relatives who have studied as their sources of inspiration and hope that their situation will be better in future.

4.4.2.2 Female Education Improves Family Health and Safety at Home

Female education equips women with knowledge to use contraceptives more effectively and as well improve upon health standards of their children (Ainsworth, 1994). Respondents also indicated that with education, women who are generally intelligent are able to improve health and safety in the house with just the ability to read and understand. This finding can be aligned to the findings of Naveed and Butt (2015) who elaborated that female education transcends into health through reducing mortality, fertility and child health. According to a community health nurse, female education will be able to reduce disease and mortality in the community. She said;

.... In the aspect of health and sanitation, women who are educated understand why environmental cleanliness and health are connected but those who are not educated are not able to adhere to the teachings of the health personnel in the community (Interviewee 031, F/32, February, 2019, F/28).

Also, a mother in her mid-forties noted:

.... when a woman is educated to a certain level, she is able to ensure safety in the home because she can read simple warning on medicine, chemicals and another household substance. She will not cook poison for the family (Interviewee 013, F/46 February, 2019, F/46).

The researcher fully agrees with this finding based on the physical appearance of the child brides encountered. They were malnourished, pale and in dirty clothes. Their children were not in any better condition as some of them were traced to the community clinics where their babies were sick and on admission.

4.4.2.3 Female Education Reduces Child Marriage

Lambert, Perrino & Barreras (2012) noted that, cultural disposition towards gender inequality is a strong contributor to child marriage. Culture is acquired through socialization which includes education of the girl child. Yuksel-Kaptanoglu & Ergocmen (2014) added that education, especially female education plays an important part in people's attitude towards child marriage.

Female education up to the secondary school level, especially has a positive effect on child marriage and fertility rate (Tembon, 2006; Tailak, 2006; Barro, 1995). Female education keeps the girl child in school for a period of time and by the time she completes at least the secondary education she has attained a level that can be beneficial to her. A number of respondents pointed to this point in various ways. A P.T.A chairman explained that;

.... education has milestones to be achieved, which the child becomes aware of once she starts school and hence, she also puts in efforts to achieve these milestones without any challenges (interviewee 063, February, 2019, M/40).

An assemblyman noted that;

.... when a woman is educated, she goes at length to my ensure that her children are educated even when the girl is pregnant her educated mother will ensure that it doesn't end her education (Interviewee 066, February, 2019, F/29).

It is conceived that as a child is able to complete secondary school successfully, she will by then, be 18 years or more, and will be physically and psychologically ready for the responsibilities of child birth and marriage.

4.4.2.4 Female Education Empowers Women

According to respondents, female education empowers women to know their value in society, it gives them the voice to air their views and contribute to development, and as well helps them identify their rights and insist on them and their enjoyment when society denies them from enjoying them. Fant (2008) believes education improves on the bargaining power of women in the house hold. In assessing the benefits of female education in Bunkrugu, a teen mother, believes she could attend reading classes organized in her community to help people read and write and to enable her learn dress making, but her husband thinks she should try something else, where she will not be required to read or write, so she indicated thus:

.... If you are not educated, the men treat you like you can't think or you don't know what is good for yourself, I want to learn dressmaking because that's where my heart is but my husband says that it is now weaving that fetches money so even though I don't like it what can I say? (Interviewee 004, February, 2019, F/19).

A woman in her early thirties with a tertiary education who is also a member of the unit committee in her community attributes her achievement and status to her educational attainment;

.... Because of my level of education, the community members accord me some respect that other women can't get; they even elected me to be part of the unit committee because of my contribution to the girls in the community (Interviewee 072, February, 2019, F/32).

Also, the study noted all pupils interviewed all over the district indicated that education will improve their status in society. A 15-year-old girl in JHS2 said;

.... through education, I hope become somebody important in future (interviewee 034, February, 2019, F/15).

Women in a patriarchal society are 'properties' of their husbands, brothers and fathers. Hence, they cannot disrespect the words of the male figure in their lives even if their wishes do not favour them. Their male counterparts being aware of the power of female education, misunderstand women with a voice to mean that educated women challenge authority hence are not willing to support them in attaining any level of education.

4.4.2.5 Female Education Enhances Community and National Development

Ellis (2000) noted that education is an important aspect of human development which when invested in through education and training will lead to economic development. According to some key informants, female education enhances development of the community. Most respondents believe that women do everything in the home; providing food, keeping the home and caring for everyone. Hence, if they are educated, they will do these much better and the results will transcend the home to the whole community in terms of improve family welfare. Respondents said that educated women raise their children better than uneducated women. According to a respondent:



.... In the evenings you will find that in this community, the educated women are fighting with their children either for over staying outside after 5pm or not doing their homework which the uneducated women know nothing about (Interviewee 073, February, 2019, M/35).

Some respondents also believe that women are more efficient and productive at work.

.... Women are known to have a soft heart for humanity, they are excellent nurses and teachers so you can imagine what will happen if we get women into all the other areas of the economy (Interviewee 038, February, 2019, M/25).

A respondent concerned with children welfare who is also a community nurse noted that female education is equivalent to national education because:

.... A lot of women were not educated and Ghana was always behind but now women are occupying higher positions in Ghana which is moving Ghana to a different level internationally (Interviewee 018, February, 2019, M/28).

On the basis of these perceptions, the assembly has made effort in providing and increasing the accessibility of basic schools in almost all communities in the district. The Ghana Education Service on its part also partners with other civil society organizations and NGOs who work in the areas of making female education sustainable. Most parents who hold these perceptions and want to ensure that their children gain from it enrolled their children in basic schools close to them. They, in addition, work with the civil society organizations and NGOs as evidence is the formation of Mother-to-Mother Support Group or Father-to-Father Support Groups in some communities and Child Protection Committee in 30 communities in the Wa West District.



4.5 Social Interventions Programs on Child Marriage and their Influence on Female Educational Development in the Wa West District.

There have been a number of social interventions aimed at reducing child marriage in the Wa West District. These have evolved through a series of stages basically with the aim of resolving the cause of child marriage or promoting education. This study has examined only two programs out of all other programs (Girl Power, FAWE, Chalice, Empowering Girls Project, CamFED etc) that are being run in the district because of (1) their scope of operation and (2) their method of implementation, which resonates with some principles of developmental problem solving.

4.5.1 Ending Child Marriage in Wa West District and its Effects on Female Education

According to the District Development Coordinator at Plan Ghana International, a survey conducted by the UNFPA in 2012 dubbed MICS report, revealed there was a higher incidence of child marriage in Upper West Region. Being an institution, whose main focus is ensuring gender equality it felt the need to end this phenomenon. Based on a survey conducted by Plan Ghana in the Upper West Region, it was revealed that child marriage is more pronounced in the Wa West District which formed the basis for which the program was implemented in the Wa West District.

Child marriage as some respondents revealed requires collaborative efforts to combat. Therefore, Plan Ghana partnered with other institutions such as the Children's Department, NCCE, CHRAJ, GES, District Assembly, Registry of Births and Deaths, Religious, and the Traditional Authorities towards adhering to the child and family welfare policy. The District Assembly, District Education Directorate and Plan Ghana International collaborated and selected 30 communities to participate in the "Ending Child Marriage in Wa West District" project for active participation. Communities and all other stakeholders were educated through seminars, community durbar and on radio on child marriage.

.... Based on these durbars, we got volunteers which we called Community Child Protection Volunteers were formed in each of the 30 communities which were trained in child protection (Key informant Interviewee 02, February, 2019, F).

In addition, stakeholder consultation where held to discuss the effect of child marriage and the way forward. Girls empowerment clubs were formed in all schools found in the 30 communities the program was implemented. The purpose of the girl's club was for girls to support each other in times of need, the executives of the girl's club were trained so that they can be peer educators.

.... We trained them on the effect of teenage pregnancy and child marriage in such a way that when a friend gets pregnant, they can stay by her and encourage her to come back to school when they deliver (Key Informant Interviewee, 08, February, 2019, M).

Two teachers were also trained in each of the school as patrons of the clubs to guide them in their activities. Safe homes were also established and the people to cater for these children were trained on how to support children who were going through the cases of teenage pregnancy, defilement or rape which requires support.

.... We realized that when a child is pregnant, raped or defiled, she is still blamed and sometimes abused and pushed or forced to marry the man but these are just children who require physical and psychological support as well as counselling. We established these people or families to serve as safe homes or families for counselling and reintegrating of the child into the community and family (Key Informant Interviewee 03, February, 2019, M).

These groups were financially assisted to be able to meet or network and work together as a team in each community in protecting children. In case they identify any problem, such as teenage pregnancy or dropout in their various communities they can work together as a team to resolve it. They also established a structure for DOVVSU as an office in the district to be able to handle cases of child right abuse.

The program was a three-year program (2015 – 2018). Some communities which had strong and willing team members were able to help their communities overcome child marriage as a problem



facing children in the community. On the other hand, some communities barely have any evidence to show the presence of child protection committee. At the end of the program a survey was conducted to identify where some objectives have been achieved and where some have not been achieved. From their survey, it was realized that Tokaale which was the leading community with child marriage and female school dropout, became the champions and exemplary community in ending child marriage.

.... With the sensitization, and education that was given we realized they were actually implementing exactly what was taught them (Key Informant Interviewee 09, February, 2019, M).

They achieved all the objectives of the program and after 18months into the program, they have not recorded any single incident of female drop out from school for any reason. Some communities did not achieve all the objectives. This is because their team prosecuted perpetrators of child marriage in their community which have reduce the occurrence but have not eradicated it completely. Some communities could not achieve any of the project objectives among them is Chetanga where they are still registering child marriages.

4.5.2 Exclusive Vulnerable Girls' Education Program and its Effect of Female Education.

Centre for Development Initiatives (CDI) with funding support from the Global Fund for Children started a program in 2016 as a tool to control child marriage and also promote girls' education in Ghana.

.... We are not only interested in helping them complete the JHS but also secondary school (Key Informant interviewee 09, February, 2019, M).

The goal of the program is to effectively contribute towards the enrollment, retention and completion of basic education by vulnerable girls in slums and rural areas as part of the national effort of girl child education in Ghana. Therefore, the objective of the exclusive vulnerable girls' education program is to ensure that girls who are vulnerable are enrolled in school, are retained,



have their performance improved and successfully progress to the next grade. The program employs several strategies and interventions to help achieve its goals and objectives. The program strategies are to enroll, put in measures to ensure retention and improved performance of girls and to see them progress successfully.

.... CDI believes one way of ending child marriage in the Wa West is through education, we therefore ensure that once the child gets to the school all other challenges are handled for her to complete successfully (Key Informant interviewee 09, February, 2019, M).

Although the program targeted both in-schools and out-school girls, due to limited funding and the large numbers gotten from the schools, no out-school girl was recruited back to school. CDI thought it necessary to concentrate on the in-school girls who are likely to drop out of school and support them to remain in school.

.... Quantity is not our priority but the quality of the program. Therefore, CDI do not recruit new girls every year except when there is a very special case (Key Informant interviewee 09, February, 2019, M).

The statement above does not reflect lack of resource but the fact that children welfare issues needs special attention. This kind of attention cannot be provided to large groups adequately to yield quality results.

To be selected for this program, CDI contacts the district or municipal education office to help them identify the community with child marriage prevalence and lead or introduce them to the schools. CDI staff sits with the teachers and explain to them who is a vulnerable child and who is qualified. After discussions, teachers are given some days to select qualified girls into the program. To ensure retention and improved performance, interventions such as learning aid, school bags containing exercise books, note books and a mathematical set, payment of remedial classes or holiday tuition, home and school visits and monthly distribution of sanitary pads have been put in

place so that the child has no reason to dropout out or get into a sexual relationship for material gifts.

In the Wa West District, exclusive vulnerable girl's education program is only in Piirteng with 10 girls in the basic school. According to the focal person in the community all the girls have improved dramatically in their academic work in all subjects and are ready to progress to the next stage. The researcher observed that these girls would have otherwise be out of school into a marriage to make ends meet, are in school and still provided with all their basic survival needs. These 10 girls, can influence others to achieve higher education in the community or in other communities. The researcher believes that the kind of care and attention given to these 10 girls in Piirteng have a higher success rate than other programs because they are closely monitored, provided for and counselled intermittently.

4.6 Stakeholder's Perspectives on Ending Child Marriage in Wa West District.

Respondents in the study were required to recommend best strategies through which child marriage can be controlled to reduce or eliminate its effects on female education in the Wa West District. A number of strategies from various stakeholders concerning early or force marriages are discussed below.

4.6.1 Responsible Parenting

Respondents, especially teenage parents, school pupils and most of those concerned with child welfare, who blamed parents extensively for child marriage recommended that parents should take up their responsibilities. First, by controlling births so that they will be able to cater for the needs of their children. They believe that if parents are able to provide all the needs of the children, children in return will be dependent on their parents which will give parent the urge to be able to

control the activities and behavior of the children. This will insulate children from peer pressure, eliminate promiscuity and teenage pregnancy. The researcher observed that as poverty is a main cause of child in the district, many are not financially sound in marriage. Parents are not able to meet the need of their child and this makes them lose control of them.

4.6.2 Building Trust Relationship with Children

According to some key informants, parents need to build a trust relationship with children so that children can open up to parents when unscrupulous people make advances towards them. If parents avoid verbally abusing and cursing of children when they come to request for their needs from them, children will not see the need to keep boyfriends.

.... My friend used to cry a lot over her missing or broken pencils when we were in school because when she asks for it her father will insult her from pito house to pito house. Saying that, upon all what he is giving her she will not go anywhere but end up pregnant like her sister (Key informant Interviewee 02, February, 2019, F).

The above statement is an example that parents push girls to men who will not question them when they request things from them. The researcher realized that many children build a trust relationship with their peers than their parents and this is because they depend on them for financial support or relationship advice. Which is usually given to them freely and without judgement. Hence parents lose a grip on their children life style or goals in such a way that, parents are mostly the last to know if they children are in a sexual relationship or planning to elope with a man.

4.6.3 Instill Discipline and Morals in Children

Some respondents, especially key informants, teachers, and Some concern with children welfare recommended that parents instill discipline and moral values in children. This will enable them know that they cannot have everything they want currently but they will have them when the time is right. This way, though parents may be poor, perpetrators will not be able to lure children with

material things into sexual relationships. Some key informants noted that if it is important for children to earn income then, they must be taught the right ways of earning money respectably. Such as engaging them in some income generating activities that will earn them money to support them.

.... Children should engage in some vocational training or income generating activity after schools or during holidays to be able to earn some income to support themselves (Interviewee 012, February, 2019, F/18).

Teachers believe that it not only the parents that can play this role but also neighbors and other community members owe it a responsibility to instill to children by controlling the activities of children and movement in the community. Parents and community leaders should enact by-laws to control their movement especially in the night.

.... Parents and community members should set up by-laws in the community that will say that children cannot go out in the night after 8pm. So that those children that are spoiled will not spoil the rest of the children in the community (Interviewee 041, February, 2019, F/ 19).

From the above, researcher concludes that many of the stakeholders are concerned about the welfare of their children but do not have authority to control children that they have not given birth to. Which emphasis that fading away of culture and traditions such as those related to communism as a cause of child marriage true.

4.6.4 Collaborative Team Efforts Towards Ending Child Marriage

All respondents in this study agree that team effort is import in ending child marriage. People concern with child welfare, teachers, and pupils and some key informants suggested that community members should set up protection teams or committees in the various communities and empower them to control and protect children's activities in their communities.



In connection with the above, some respondents recommend that communities and parents should be educated by government, civil societies and other development partners on consequences of child marriage to female educational prospects. As well they suggested that, religious bodies especially the church and mosque, should use their platforms to sensitize and teach adults or married couples parenting and preach or counsel children on premarital sex.

.... The church should teach parents to be responsible in their actions and inactions towards their children (Interviewee 006, February, 2019, F/ 31).

.... Government should educate both boys and girls on the consequences of child marriage so that they may support female education in the district (Interviewee 003, February, 2019, M/17).

4.6.5 Government should make Effort to Enforce the Law

Some respondent recommends a number of strategies government can use to end child marriage in communities of Wa West District. Government is recommended to support families of the poor even if they are already on the LEAP project by supporting their wards education through the provision of scholarship and substantial handouts of basic needs to support girl. Respondents also recommended the arrest of unscrupulous people who destroy girl's education especially through child marriage. However, a majority of respondents, especially teachers, key informants and community members concerned with child welfare recommends collaboration in the fight to end child marriage for the following reasons;

... Child marriage requires a whole community with all its institutions and people playing their roles efficiently in promoting child protection in our society (Key Informant Interviewee 02, February, 2019, F).

.... No one person can fight child marriage, it is a collective responsibility of all institutions responsible for children's rights and welfare, we have to sensitize and empower the ignorant ones on the rights of children's (Key Informant Interviewee 08, February, 2019, M).

.... There is the need for stake holder education because most people do not know their role in the fight, they set down with power waiting to be invited to the table when they have to bring their own chair and take their places (Key Informant Interviewee 05, February, 2019, M).

.... Stakeholders must support the assembly with their idea on how to fight child marriage in the Wa West District, these can be put together and gazetted to be effective and efficient (Key Informant Interviewee, 06, February, 2019, M).

.... Community members must desist from shielding criminals especially the perpetrators of child marriage since they are harming the progress of our community (Key Informant Interviewee 04, February, 2019, M).

From the statements above, no one agency can effectively fight child marriage. Hence all must be educated and empowered to fight or defend the girl-child. These findings are supported by Bayisenge (2010) who observed that challenging the phenomenon of child marriage requires a joint effort to formulate and implement policies and strategies.

4.7.0 Summary

From the data presented and analysed above, respondents indicated that child marriage affects female educational development in the district through absenteeism, lateness to school, stigmatization, poor academic performance, repetition, and school dropout. They also identified factors and conditions which lead to child marriage in the district to include, poverty, lack of respect for local traditional authority, weak by-laws implementation, bureaucratic prosecution process of child marriage cases, as well as ignorance, promiscuity, irresponsible parenting, teenage pregnancy, and broken homes. The attitude and perception of stakeholders examined also indicated that female education was perceived as a means to decent employment and source of income, improved family health and safety at home, reducing child marriage and women empowerment. Child marriage was perceived with mixed feelings, with people holding on to tradition and being influenced by material gains on one hand and on the other hand totally denying its existence. Finally, the impact of social intervention on female education and child marriage were evaluated and found to have eliminated child marriage completely in some communities like Tokaale,



reduced the incidence in some communities while the awareness of child marriage as a crime has been created generally in the district.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This study was aimed at exploring how and why child marriage affects female educational development in the Wa West District of the Upper West Region of Ghana. On the basis of social constructivist paradigm, purely qualitative research approach was employed in the study, using both primary and secondary data. The findings have implications on existing studies and some prospects in the future. The purpose of this chapter is to summaries the findings made in the study and some recommendation for the future.

5.1.0 Summary of Findings

5.1.1 Socio-Demographic Characteristics of Respondents

The sampled population considered children, both in school and out of school as the main set of respondents in the study. This is because the study concerns children's educations and how it can be affected by child marriage. The main focus was the girl child, though the boy child is also affected in one way or another by child marriage. Out of the total respondent sampled for the study, 40% were children below the age of 18. Also, some respondents who were married as children were sampled to share their experiences. Parents and other community members who should be trusted with the welfare of children were also sampled for their perspectives on the subject of child marriage and female educational progression in the Wa West District.

The educational qualification of 65 respondent mainly; teenage parents, child welfare concern respondents, teachers and pupils were requested for. This is because people's level of education correlates with child marriage, and can possibly affect children's enrollment in school. It was



revealed that more women were uneducated compared to men, and among those who had attained some education, it was found that, more men had much higher educational qualification than women in the Wa West District.

The occupations of two categories of respondents, basically married children and people concerned with children's welfare. This was important because their occupation can be linked to the income level and living conditions of people but mainly because education was key in the type of employment attainable. It was found out that most of the married children were not gainfully employed but engaged in unskilled jobs (mainly farming) to earn income for a living. Also, the people concerned with children's welfare who were generally community members were only engaged in income earning activities for survival such as farming, charcoal burning, brewing, and masonry. Only a few are engaged in skilled labour such as seamstress, nursing, teaching, and civil service.

5.1.2 Effects of Child Marriage on Female Education in Wa West District.

The study revealed that female education was grossly affected by child marriage and threatens the attainment of SDGs especially SDG 5.3. The ways in which child marriage affected female education were found to include the following:

Irregular attendance or absenteeism: it was found to be the first or last sign that something has gone wrong. When children marry, their responsibilities increases', engagements and chores in the house as well. Some had to engage in income earning activities during school days or class hours while others had to play care roles at home when children and the aged are sick which took them away from school intermittently.

Lateness to school: married children had more responsibilities to carry out before going out in the morning such as cleaning and cooking. Also, they were suddenly on their own without the sense of responsibility, so they engaged in activities that went late into the night leaving them tired or going to bed very late at night which affected the time they woke up to prepare and go to school.

Stigmatization: was common and mostly unconscious, peers, teachers and parents teased, abused, and bullied married children which affects their ego, confidence, and self-esteem and eventually affected their psychology or forced them out of school since they did not feel welcomed in school.

Psychological effect: Child marriage left some children traumatized with their dreams shattered, emotionally depressed from the pain they had to endure as they were being raped or defiled with the support of people loved looking on and asking them to accept it. They were depressed over their inability to meet their financial needs, and as well as, thinking over the next step from school to avoid being physical or verbally abused or confused on how to fit their two sets of lives (as a married girl and a school girl) together.

Academic performance: Absenteeism, lateness, stigmatization and the psychological effect of child marriage on the child collectively affect her academic performance status in school as they began to miss lessons and classes for days, they were not also able to concentrate in class or found time at home to study what was taught them in school. The married school girls mostly got pregnant and could not manage her condition which affects her ability to study leading to poor academic performance. And also, the study found a few cases where child marriage made children excel as they realized the burden of marriage and understood that education was their way of lessening their burden.

Stalls educational development: Married school girls' education is stalled as they are repeated for poor performance, pregnancy complications or child birth. Which makes them stay in school for a much longer time. This is because they break from school for a while and when they return, they are made to complete the stage they left or repeated if they stayed home much longer before coming back. This affected married school girls because they have to learn with their juniors whom they mostly cannot compete.

School dropout: Child marriage in one way or another led to school dropout of the child. When children are repeated and they still cannot improve their performance, the situation forces them to leave the school and were many a times supported by family and some teachers since they seemed to be wasting time in school. Also, when children are married and accept that they cannot combine marriage and schooling, they dropped out because marriage was revered than education in many communities in the Wa West district. Also, most girls were married to men in different communities or were taken out of the school community (such as to farming communities in Brong Ahafo or Ashanti regions, or artisanal mining communities) to feel comfortable and avoid being teased or their partners prosecuted by school or community authorities.

5.1.3 Practices/ Conditions that Contribute to Child Marriage in the Wa West District

The study found a number of conditions which support some practices to perpetuate child marriage in the Wa West District. These practices are grouped as economic, political and socio-cultural conditions or practices.

Poverty is identified as the leading economic conditions or practices that cause child marriage. The Wa West District was found to be made up of largely agrarian communities and peasant farmers who hardly had enough to sell for the up keep of their families. Parents allow children to travel down south of Ghana or to mining communities to work for money during the holidays. And in



the dry season parents leave their families to travel to farming communities or to cities to engage in ‘kayayo’ or to communities where there is illegal artisanal mining to get income to support the home or themselves. These acts leave children exposed to vices and sexual relationships that led to marriage. Also, some parents were unable to provide children’s needs or support their education which led them into taking up men friends who lured them (and sometimes their family) with materials gifts into marriage. Finally, parents saw girls as an economic burden and felt reluctant to invest in their education as they will eventually leave home. Parents therefore gladly gave them out in marriage to escape the responsibility of taking care of them.

Political conditions or practices identified as the causes of child marriage included; lack of respect for traditional authority, weak implementation of by-laws agreed on by community members, and the bureaucratic prosecution process of child marriage case as well as the cost involve in moving between the regional capital and the communities to ensure prosecution.

The study found that, socio-cultural condition or practices were more enormous among the other groups of practices and conditions that contributes to child marriage in the Wa West District. Ignorance of the value of female education by both parents and children was identified, lack of sex education among children, undue respect given to marriage over educational attainment among the girls, high promiscuity among children, peer pressure over material things, and lack of parental care. However, teenage pregnancy was the biggest social contributor to child marriage in the district.

5.1.4 Stakeholders Perceptions and Attitude Towards Child Marriage and Female Education in the Wa West District

The study set out to identify stakeholders’ perceptions and attitude towards child marriage and female education in the Wa West District. It found that a majority of respondents believed that

there was a high prevalence of child marriage in the Wa West and was seen as unacceptable because it is a crime. There was also a category of respondents who agree that there was high prevalence of child marriage in the district. However, they did not see the crime in it as they felt the children were not forced into it but rather opted for it themselves. Finally, there was another category of respondents who disagreed that there existed child marriage in the district though they agree it a crime.

On education, all respondents had a positive attitude toward female education and only saw female education in terms of the benefits they could drive from female education, specifically; employment and income, improved family health and safety, reduced child marriage, empowered women, and enhanced community and national development. They joined efforts in Mother-to-Mother support group, Father-to-Father Support Groups, Community Child Protection Committee, Child Empowerment Committee as well as through the Parents Teachers Association and School Management Committees to support female education in the district.

5.1.5 Stakeholders' Perspectives on Ending Child Marriage in The Wa West District.

Stakeholders' identified and recommended a number of measures which can be used to reduce child/early/force marriages in the district:

Parents were extensively blamed for the prevalence of child marriage though most parents also put the blame on poverty. Key informants and some people concerned with child welfare recommended that parents control births to be able to adequately provide for children all their needs. Parents were also encouraged to build relationships with the children so there can be a trusted relationship with children for information regarding their sexuality. Pupils and teenage parents recommended parents to restrain themselves from verbal abusing their children, especially when they request for their needs. They added that even if they cannot meet their request, parents



should talk with children to understand why they cannot provide their needs so that they did not feel ignored by parents.

Key informant, parents, teachers and people concerned with child welfare agreed that children were a responsibility of the whole community. Hence, encouraged community members to be their neighbour's keeper by helping control their children by setting up child protection or control committees. To deal with issues of children's recalcitrant behaviors such as attending dances and funerals in the night or roaming and hanging out late into the night especially when they had to attend school the next day. They recommended that curfew be placed on children's movement in the night and sanctions be kept in place to punish those who violated them.

Some key informants, teachers and people concerned with child welfare recommended that in addition to the LEAP program, government should provide scholarships for rural girls in school especially. In addition, people concerned with child welfare recommends that government through its agencies increase public education on the challenges and importance of child marriage and female education respectively. Finally, key informants and teachers recommended that all stakeholders partner and collaborate to end child marriage in the district because, through collaboration, all stakeholders will complement each other's efforts.

5.1.6 Social Interventions on Female Education and Their Impact on Child Marriage in the Wa West District

Two programs were closely examined under the study namely, Ending Child Marriage in Wa West District and Exclusive Vulnerable Girl's Education programs. These two programs were chosen because they focused on child marriage and female educational progression specifically and had measures beyond simple public education of rural folks or giving gift handouts and cash to girls, to teaming up with community members to identify the causes and ways of ending child marriage

and promoting female education but more importantly by allowing community members to lead in project activities while the NGOs are at the background giving technical and financial support and as well monitor the progress. The Ending Child Marriage was on a larger scale (30 communities) than the Exclusive Vulnerable Girls Education Program (1 Community). Hence different strategies are at display and could be compared on the level of efficiency. These programs had eliminated completely child marriage in some communities such as Tokaale, Vieri, and Lassia. Reduced the occurrence of child marriage in Buli, Poyentanga, and Piirteng among others. In communities like Domawa, Chetanga, Dorimon and Siiriyiri, they have not been able to make any measurable changes in people's attitude. These programs had also been able to keep some pupil in school much longer than they could have lasted in school. Finally, all are now aware that marriage of a child before age 18 is crime and therefore demand all married children to be 18 years or above.

5.2 Conclusion

This study identified that female educational development is highly incapacitated by child marriage in the Wa West District hence the following conclusions are made; child marriage contributes to low marginal increment of female educational progression in Wa West District of Upper West Region, because more than half of the girls who enroll drop out before completing to marry.

Secondly, parents and community members hold in high esteem marriage than education which is the main cause of child marriage in the Wa West District. Culture abhors fornication and having illegitimate children hence, many children are forced to marry to give their unborn children a father's name and to protect their family name or image.

Also, stakeholder's perception towards female education and child marriage influences their attitude towards them hence, a mixed attitude towards child marriage and female education causes stakeholders to be divided over upholding major decision on the issues of child marriage and female education hence affecting the fight to end child marriage.

Some stakeholders' interventions in female education and the causes of child marriage in the Wa West District in some way paid off in creating awareness among almost all residents in the district that child marriage as a crime in Ghana which is an important starting point.

5.3 Recommendations

Based on the conclusion of this study, the following recommendation are made;

First, stakeholders need to team-up and complement each other's efforts towards ending child marriage. This can be done through public education of parents and community members on children's welfare issues by the Department of Children, NCCE, CHRAJ, and DOVVSU as well as other benevolent NGOs.

Secondly, communities need to identify ways of glorifying girls who achieved greater height in education above the reverence given to children getting married. Therefore, communities need a consensus action to put in effect measures to prevent and discourage child marriage such as modifying some of the negative socio-cultural factor that causes child marriage.

Thirdly, public education on effects of child marriage and the importance of female education is required from stakeholders (religious, government and non-government agencies; NCCE, CHRAJ, Police, UNCIEF, UNFPA etc) to reform community members perceptions so that they can build positive attitudes towards female education and a negative attitude towards child marriage in the Wa West District of Ghana.

Finally, stakeholders' interventions should learn from the achievements and failures of past interventions to strategize better alternatives which will maximize results or gain on efforts being made to end child marriage and promote female education in the Wa West District.

5.4 Chapter Summary

This final chapter covers the summary of findings on the objectives, the general summary, conclusions, and the general recommendations on how child marriage affects female education in the Wa West District. The recommendations have largely been based on the data collected and from respondents under the study. It is important to state that these finding and recommendations may be significant for other communities or district especially in Ghana with high rates of child marriage.



REFERENCES

- Abdi, A. A. (2006). *Culture of Education, Social Development, and Globalization: Historical and Current Analyses of Africa*. Lanham: Lexington Books.
- Addai, I. (2000). Religious Affiliations and Sexual initiation among Ghanaian Women. *Review of Religious Research*, 41(3), 238 - 343.
- Adedokun, O. A., Gbemiga, E. A., & Cholli, D. (2011). *Child marriage and maternal health risks among young mothers in Gombi, Adamawa State, Nigeria: Implications for mortality, entitlements, and freedoms*. Lagos, Nigeria: Lagos State University.
- Adesegun, T. B., Adekunle, D. B., & Emmanuel, A. O. (2016). *Effects of socail studies habits and girl-child Marriage on Student academic performance in Social Studies*. University of Fort Hare, Faculty of Education, S.A.
- Adjei, D. (2015). *The Cycle of Poverty and Early Marriage Among Women In Ghana (A Case Study of Kassena-Nankana)*. University of Northern British Columbia.
- Aguinaga, M., Lang, M., Mokrani, D., & Santillana, A. (2013). Development Critiques and Alternatives: A Feminist Perspective. In *Beyond development. Alternatie versions from Latin America*. Rosa Luxemburg Stiftung.
- Ahmed, S., Khan, S., Alia, M., & Noushad, S. (2013). Physchological Impact evaluation on Early Marriage. *International Journal of Endorsing Health Science Research*, 1(2).
- Ainsworth, M. (1994). The socio-economic determinant of fertility in Sub-Saharan Africa: A summary of findings of World Bank Research Project.



Alda, F. (2013). What is Patriarchy.

Aldridge, J. (2016, 2 11). *Ghana launches african union campaign to end child marriage.*

Retrieved 05 30, 2018, from Girls Not Brides: www.girlsnotbrides.org

Ampiah, J., & Adu-Yaboah, C. (2009). Mapping the incidence of school dropouts: a case study of communities in Northern Ghana. *Comparative Education*, 45(2), 219-232.

Andersen, M. L. (2006). *Thinking About Women - Sociological Perspective on Sex and Gender* (7th ed ed.). University of Delaware: Pearson and AB.

Andrews, T. (2012). What is Social Constructivism. *The Grounded Theory Review*, 11(1), 39-46.

Asamoah-Hassan, H. R. (1996). *Importance of Female Education*. Speech, Kumasi Girls Secondary School, Kumasi.

Ashford, L. S. (2012). Women and Education. *Women Issues*.

Asiyanbola, A. R. (2005). Patriarchy, male dominance, the role and women empowerment in Nigeria. *International Union for the Scientific Study of Population (IUSSP/UIESP) XXV International Population Conference Tours, France*, (pp. 18-24). France.

Aweda, D. A. (1984). Sex-Role Inequalities in the African Family: Contemporary Implications. *Ife Social Sciences Review*, 7(1 & 2), 188 -197.

Babbie, & Mouton, J. (2001). *The Practice of Social Research*. Cape Town: Oxford University Press.

Baden, S., Green, C., Otoo-Oyortey, N., & Peasgood, T. (1994). *Background paper on gender issues in Ghana*. Brighton: Institute of Development Studies.



- Barro, J. (1995). Determinant of economic growth: A cross-country empirical study. *NBER, Working paper No 5698*, 1-118.
- Bayisenga, J. (2010). *Early Marriage as a Barrier to Girl's Education: A development challenge in Africa*.
- Becker, G. (1964). *Humana Capital*. New York: Columbia University Press.
- Bhasin, K. (1994). *What is Patriarchy*. New Delhi.
- Bhattarai, N. K. (2017). *What factors affects school attendance? Quantitative study of evidence from Nepal*. Colorado State University, Department of Economics, Fort Collins.
- Bills, D. B. (2004). *The Sociology of Education and Work*. Blackwell: Malden Mass.
- Bisong, P., & Ekanem, S. A. (2014). A Critique of Feminism. *American Journal of Social and Management Science*, 33-38. doi:10.5251/ajsms.2014.5.2.33.38
- Blanche, T. M., & Durrheim, K. (1999). *Research in practice: Applied methods in social sciences*. UCT Press.
- Boateng, R. (2016). *Research Made Easy*. Charleston, USA: createspace independent Publishing Platform.
- Brock, C., & Cammish, N. (1997). Factors affecting female participation in education seven developing countries. *Educational Paper*, 9.
- Bruce, A. (1997). *The effects of women movement in relation to socio-economic development of the girl-child*. Forum for African Women Educationalist (FAWE).
- Bruno, J. (2006). Third World Critiques of Western Feminist Theory in Post-Development Era.



Bulley, M. (1984). *Early Childhood Marriage and Female Circumcision in Ghana*. Dakar, Senegal: Seminar on Traditional Practices Affecting the Health of Women and Children in Africa.

Catherine Marshall., Gretchen B Rossman. (1999). *Designing Qualitative research*. Sage Publication.

CIPD. (2017). *Human Capital Theory: assessing the evidence for the value and importance of people to organisational success*. CIPD.

CIPD, & Ulster University. (2017). *Human Capital Theory: Assessing the evidence for the value and importance of people to organizational success*. CIPD.

Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing among Five Approaches*. Los Angeles, CA: Sage.

Daniel, M. I. (2016). Early Marriage of Young and Adolescent Girls: Causes and impact on children and society.

Demaine, J. (2003). Social reproduction and education policy. *International studies in sociaology of education*, 13(2).

DiCicco-Bloom, B., & Crabtree, B. F. (2006). The qualitative research interview. *Medical education*, 40(4).

Dickerson, V. C., & Zimmerman, J. L. (1996). Myths, Misconceptions and a Word or two about politics. *Journal of Systemic Therapies*.



Dollar, D., & Gattti, R. (1999). Gender inequality, income and growth. Are good times good for women? *Working paper No. 1, The World Bank development research group/poverty reduction and economic maagement network*, 609-622.

Doobs, C. (2003). *Inequality and social stratification in US society*. Upper Saddle River: Pearson Education.

Driscoll, D. L. (2011). Introduction to primary resaerch: Observations, surveys, and interviews. In C. Lowe, & P. Zemliansky (Eds.), *Writing spaces: Reading on writing* (Vol. 2).

EDS (Edogenous Development Service). (2014). *The changing face of early and force marriage of girls in the Upper West Region of Ghana*. Wa, Upper West Region: Plan Ghana International.

Etikan, I., Abubakar, S. M., & Sunusi, R. A. (2016). Comparisim of Convenience Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1-4.

Fant, E. K. (2008). *Education and Girl-Child Empowerment:The Case of Bunkpurugu/Yunyoo District in Northern Ghana*. University of Tromsø (Norway).

Farahman, F., & Asgar, M. (2012). Rethinking Convenience Sampling; Defining Quality Criteria. *Theory and Practice in Language Studies*, 2(4), 784 - 792.

Fisher, I. (1896). What is Capital? *Econs J6*, 509 - 534.

Fobih, D. (2013). Social-Phychological Factors Associated with School Dropout in the Eastern Region of Ghana. *Journal of Nigro Education*, 56(2), 229 - 239.

- Folson, R. B. (2006). Economic Restructuring and Education in Ghana. (A. A. Abdi, K. P. Pupilampu, & G. S. Dei, Eds.) *African Education and Globalization. Critical Perspectives*.
- Fontaine, C., Haarman, A., & Schmid, S. (2006). *The Stakeholders Theory*.
- Freeman, R. E. (1984). *Strategic Management: A stakeholder Approach*. Boston, MA: Pitman.
- Fugar, F. K., Ashiboe-Mensah, N. A., & Adinyira, E. (2013). Human Capital Theory: Implications for the Ghanaian construction industry development. *Construction Project Management and Innovation*, 3(1), 464-479.
- Ghana Demographic and Health Survey. (2008).
- Ghana Demographic and Health Survey. (2014).
- Ghana Multiple Indicator Cluster Survey . (2011). Accra. Ghana.
- Ghana Statistical Service. (2014). *District Analytical Report - Nadowli-Kaleo District*. Ghana, Accra: Ghana Statistical Service.
- Ghana Statistical Services. (2010). *Ghana Population and Housing Census*. Accra - Ghana: GSS.
- Gillham, B. (2000). *Developing a questionnaire*. London: Continnum.
- Gray, L. R., & Airasian. (2003). *Educational research competencies for analysis and application*. Upper Saddle River NJ: Merrill/Prentice Hall.
- Hancock, B., Ockleford, E., & Windridge, K. (2007). *An Introduction to Qualitative Research. The NIHR RDS EM / YH*.
- Havighurst, R. J., & Levine, D. U. (1979). *Society and Education*. Boston: Allyn and Bacon.

Hill, M. A., & King E. (1995). Women's Education ad Economic Well-being. *Feminist Economist*, 21-45.

<http://explorable.com/convenience-sampling>. (2018, April 19). Retrieved from www.explorable.com.

Human Right Watch. (2016). *Our Time to Sing and Play: Child Marriage in Nepal*. Human Right Watch.

Human Rights Watch. (2013). *Just die quietly: domestic violence and women's vulnerability to HIV in Uganda*. New York: Human Rights Watch.

IBIS, UNICEF, SNV, & WFP. (2009). *Strategies to Promote Girls Education in Ghana: A look at their impact and effectiveness*.

International Center for Research on Women (ICRW). (2007). *How to End Child Marriage*. Washington, D.C.: ICWR. Retrieved Dec 2017, from <http://www.icrw.org/files/publications/How-to-End-Child-Marriage-Action-Strategies-for-Prevention-and-Protection-Brief.pdf>.

Jabareen, Y. R. (2009). Building a Conceptual Framework: Philosophy, Definations, and Procedure. *International Journal of Qualitative Methods*.

Jain, S., & Kurz, K. (2007). *New insights on preventing child marriage. A global analysis of factors and programs*. Pact Inc: US Agency for International Development.

Janmaat, G., McCowan , T., & Rao, N. (2016). Different Stakeholders in Education Compare. *Comparative and Internatonal Education*, 46(2), 169-171.

doi:<https://doi.org/10.1080/03057925.2016.1134956>



Johannasdottir, N. K. (2009). *Patriarchy and the Subordination of Women from a Radical Feminist Point of View*.

Jumare, A. M., Maina, B. A., & Ankoma-Sey, V. R. (2015). Analysis on students' late-coming factors in selected secondary schools in Zaria: Implication for Educational Managers. *Journal of Education and Practice*, 6(32).

Kanjanela, O., & Chiparange, G. V. (2016). Effects of early girl-child marriage in Mutasa District - Manicaland Province: A case of Somanga 'A' ward in Honde Valley. *European Scientific Journal*, 12(11).

Karei, E., & Erulker, A. (2010). *Building Programs to Address Child Marriage: The Berhane Hewan experience in Ethiopia*. New York: Population Council.

Karim, K. K. (2013). Islam on Forced Marriage. *Discover the Truth*. Retrieved 11 2018, from <http://discover-the-truth.com/2013/12/15/islam-on-forced-marriages/>

Kawulich, B. (2005). Participant observation as a data collection method. *Forum for Qualitative Sozialforschung*, 6(2).

Kawulich, B. (2012). Collecting data through observation.

Keter, T. (2013). *Abseteeism in school*. Retrieved from Eneza Education Ltd: <http://enezaeducation.com>

King, N., & Berstein, A. G. (2001). Schol refusal in children and adolescents: a review of past 10years. *Journal of American Academy of Child and Adolescent Psychaiatry*, 40, 197-205.



- Kirk, D. (1967). Factors Affecting Muslim Natality. *World Population Conference Belgrade*. United Nations, New York.
- Klasen, S. (2002). Low schooling for girls, slower growth all? Cross-country evidence on the effects of gender inequality in education and economic development. *World Bank Economic Review*, 16(3), 345-373.
- KomaKeck , R. A. (2015). School Attendance is a Pre-requisite for Student Academic Performance in Universal Secondary Education Schools. *Journal of Social Science for Policy Implementation*, 33-57.
- Koski, A. (2016). *Child Marriage in Sub-Saharan Africa: Trends, Effects on Health, And Efforts to Limit the Practice*. Department of Epidemiology, Biostatistics, and Occupational Health. Montreal: McGill University.
- Kumar, K. (1987). Conducting group interview in developing countries. In *A.I.D Program Design and Evaluation Methodology Report*. Washington, DC: Agency for International Development: USAID.
- Kusi, H. (2012). *Doing Qualitative Research: A guide for researchers*. Accra: Emmpong Press, Accra New Town.
- Lambert, M., Perrino, E. S., & Barreras, E. M. (2012). Understanding barriers to female education in Ghana.
- Lemmon, G. T., & ElHarake, L. S. (2014). *Child Brides, Global Consequences: How to end child marriage*. New York: Council on Foreign Relations.

Levin, H. M., & Kelley, C. (1994). Can education do it along? . *Economics of Education Review*, 13(2), 97-108.

Lewis, L. A. (2007). *Causes and Effects of Early Marriage*. Retrieved June 2018, from sitemap: <http://www.sitemap.goy.com>

Lopez, V., & Whitehead, D. (2012). Sampling Data and Data Collection in Qualitative Research. In Schneider, *Nursing and Midwifery Research* (pp. 123-140).

Mahato, S. K. (2016). Causes and Consequences of Child Marriage: A perspective. *International Journal of Scientific and Engineering Research*, 698-702.

Mahoney , J. T., & Kor, Y. Y. (2015). Advancing the human capital on value by joining capabilities and governance perspectives. *Academy of Management Perspectives*, 29(3), 296–308.

Malé , C., & Wodon, Q. (2016). Basic profile of child marriage in Ghana. *Knowledge Brief: Health, Nutrition and Population Global Practice*.

Malhotra, A. (2010). The Causes, Consequences and Solutions to Forced Child Marriage.

Maloutas, T., Hadjiyanni, A., Kapella, A., Spyrellis, S. N., & Valassi, D. (2013). Education and social reproduction: The impact of social orijin school segregation and residential segregation on educational performance in Athens.

Marginson, S. (2017). Limitations of human capital theory. *Studies in Higher Education*.

Marshall, M. N. (2008). Sampling for Qualitative Research. *Family Practice*, 13(6), 522 - 525.

Marwan, B. S. (2014). A Review of Factors Associated with Student Lateness Behavior and Dealing Strategies. *Journal of Education and Practice*, 5(2).



McCracken, K., Unterhalter, E., Márquez, S., & Chelstowska, A. (2015). *Empowering Women and Girls Through Education*. European Parliament, Policy Department C: Citizens' Rights and Constitutional Affairs. Brussels: European Union. Retrieved from <http://www.europarl.europa.eu/studies>

McNeish, H. (2016, 05 16). *Malawi's fearsome chief, terminator of child marriage*. Retrieved 05 30, 2018, from Aljazeera: www.ajazeera.com

Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An expanded source book*. Newbury Park CA: Sage.

Ministry of Gender, C. a. (2014). *Statement delievered by Hon. Nana Oye Lithur, Minister of Gender, Children and Social Protection at the National Launch of End Child Marriage Project*. Minister of Gender, Children and Social Protection. Accra: Ministry of Gender, Children and Social Protection.

Ministry of Gender, Children and Social Protection. (2016). *National Strategic Framework on ending child Marriage in Ghana (2017-2026)*. Accra: UNICEF and MoGCSP.

Ministry of Gender, Children and Social Protection. (2017, 12 12). *Official Launch of HeForShe Campaign in Ghana*. Retrieved from Ministry of Gender, Children and Social Protection.

Mooney, Knox, & Sachacht. (2007). The three main sociological perspectives. In 5th (Ed.), *Understanding Social Problem*.

Morna, C. L. (1989). An Exercise in Educational Reform. *African Report*, 34-37.

Mouton, J. (1996). *Understanding Social Research*. Van Schaik Publishers.



Multiple Indicator Cluster Survey. (2012). *Monitoring the Situation of Women and Children in Ghana*. Accra-Ghana: GSS.

Naatogmah, A. K. (2017, 09 27). *Netherlands Ambassador to Ghana condemns girlchild abuse*. Retrieved 05 29, 2018, from Cityfmonline: www.cityfmonline.com

Naveed, S., & Butt, K. M. (2015). Causes and consequences of child marriage in south Asia: Pakistan's perspective. *A Research Journal of South Asian Studies*, 30(2), 161-175.

Navneet Gill. Kaur. and Jelena. Letic. (2012). *Female education and economic growth: Theoretical overview and two cases. A thesis for a Bachelor of Science in Economics*. University of Gothenburg. School of Business, Economics and Law.

Netcoh, S. (2016, 01 29). *The Strengths and Limitations of Human Capital Theory in Educational Research and Policy Making*. Retrieved from Crosscutting Conversations in Education.

NETRIGHT Ghana. (2012). *Press Release in Commemoration of the International Women's Day*. Accra: NETRIGHT GH.

Neuman, W. (2014). *basics of Social Research: Qualitative and Quantative Approaches* (3rd ed.). Edinburgh Gate, Harlow, Britain: Pearson Education Limited.

Nguyen , M. C., & Wodoni, Q. (2014). Trends in Child Marriage in Africa. In *Child Marriage and Education in Africa*. Washington, D,C: World Bank.

Nguyen, M. C., & Wodon, Q. (2012). Child Marriage and Education: A major challenge. *World Bank*.



Nour, N. M. (2006). Health Consequences of Child Marriage in Africa. *Emerging Infectious Diseases*, 12(11), 1644-1649. Retrieved from www.cdc.gov/eid

Olmos, G. (2011). *The benefits of educating girls in developing countries with a case study in Livingston, Zambia*. Stockholms Musikgymnasium: Kungsholmens Gymnasium.

Omosehin, O. (2009). *A Handbook on Social Problems*.

OpenStax. (n.d.). *Introduction to sociology 2e*. Retrieved from lumen sociology:
http://cnx.org/contents/02040312-72c8-441e-a685-20e9333f3e1d/Introduction_to_Sociology_2e

Otoo-Oyorley , N., & Pobi., S. (2003). Early Marriage and Poverty: Exploring links for policy and program development collaboration with the International Planned Parenthood Federation. *The Forum on Marriage and the Rights of Women and Girls in*.

Padilla-Diaz, M. (2015). Phenomenology in Educational Qualitative Research: Philosophy of Science or Philosophical Science? *International Journal of Educational Excellence*, 1(2), 101-110.

Piketty, T. (2014). *Capital in the Twenty-first Century*. Cambridge, MA: Belknap Harvard University Press.

Republic of Ghana. (1960). *Criminal Code (Act 29 Amendment 2003)*. Accra. Retrieved May 2017, from
<http://www.parliament.gh/assets/file/Acts%202016/CRIMINAL%20CODE%20ACT%2029.pdf>

Republic of Ghana. (1992). *The 1992 Constitution of Ghana*. Government of Ghana.

Republic of Ghana. (1998). *The Children's Act, 1998*. Ghana.

Reynolds, H. (2016). *GHANA LEADS GLOBAL CAMPAIGN TO END CHILD MARRIAGE*.

Retrieved from Government of Ghana: www.Ghana.gov.gha

Roman, A., Ng, L., & Liu, S. (2006). *1 WORLD MANGA #5*. Canada.: VIZ Media/The World Bank.

Sajid, S. (2014). Political Economy of Gender Equality: Case Study of Pakistan. *International Journal of Gender and Women's Studies*, 309 - 340.

Samia, E., Sherifa, B., & Live, T. (2017). *Girl child marriage and education in Red Sea state, Sudan: Perspectives in girls ferrdom to choose*. University of Bergenl, Sudan.

Saunders, K. (2002). *Feminist Post-Development Thought. Rethinking Modernity, Post-Colonialism and Reproduction*.

Saxena, S. (2014). *how to involve various educational stakeholders in educatioal improvements*.

Retrieved 03 02, 2016, from www.edtchreview

Schultz, T. W. (1961). Investment in human capital. *American Economic Review*, 51, 1-17.

Shane, V. R., & Marshall, J. (2010). *Stigma, Special Education and the Decision of Higher Education*.

Silberschmidt, M. (1999). *Women Forget that Men are the Masters” Gender Antagonism and socio-economic change in Kisii District, Kenya*.

Stakes, R. E. (2010). *Qualitative Reseaerch: Studing how things work*. London, New York: The Guilford Press.



Strydom, H., & Venter, L. (n.d.). Sampling and sampling methods. In A. S. De Vos, H. Strydom, C. B. Fouche, & C. L. Delport, *Research at Grass Roots: For the social sciences and human service professions*. 2002: Van Schail Publishers.

Teixeira, P. (2014). Gray Becker's early works on human capital-collaborations and distinctiveness. *Labor Economics*.

Tembon, M., & Fort, L. (2008). *Girls Education in the 21st Century: Gender Equality, Economic Empowerment and Growth*. economic empowerments and growth”, The World Bank, Washington D.C., pp.4 economic empowerments and growth”, The World Bank, Washington D.C., pp.4 economiWashington D.C.: World Bank.

Therborn, G. (2002). Between Sex and Power-family in the world, 1900-2000. (J. Urry, Ed.)

Therborn, G. (2004). *Between Sex and Power - Family in the World 1900-2000*. London and New York: Routledge.

touringghana.com. (2018, jan 22). *upper west region*. Retrieved from touringghana.com.

Tsekpo, K., Afram, A., Boateng, E. S., & Sefa-Nyarko, C. (2016). *Child Marriage in Ghana's Fishing Industry: Analysing the experiences of children who have witnessed or undergone child marriage in the Volta Lake communities*. Challengingheights.

Twumasi, P. A. (2001). *Socail Research in Rural Communities* (2nd ed.). Accra, Ghana: University of Ghana Press, Accra.

Tzanakis, M. (2011). Boudieu's social reproduction thesis and role of cultural capital in educational attainment: A critical review of empirical studies. 76-90. Retrieved from www.educatejournal.org

UNICEF. (2001). Early Marriage Child Spouses. *Innocent Digest*.

UNFPA. (2012). *Marrying Too Young: End Child Marriage*. UNFPA.

UNFPA. (2016). *Situational Analysis of Adolescent Girls and Young Women in Ghana-
Synthesing data to identify and work with the most vulnerable young women*. Ghana:
UNFPA.

UNICEF. (1989). *African Charter on the Rights and Welfare of the Child, OAU Doc.
CAB/LEG/24.9/49 (1990)*. United Nations.

UNICEF. (2001). Early Marriage Spouse. *Innocent Digest 7*.

UNICEF. (2007). *Niger works with chiefs to promote child's survival and girls education*. New
York: UNICEF. Retrieved from http://www.unicef.org/infobycountry/niger_40574.html

UNICEF. (2015). *A Profile of Child Marriage in Africa*. New York: UNICEF.

UNICEF. (2015). *Building a national child protection system in Ghana: From evidence to policy
and practice*. Retrieved from www.unicef.org/ghana/media_8850.html.

United Nations Commission on the Status of Women. (2013). *Agreed Conclusions on the
Elimination and Prevention of All Forms of Violence Against Women and Girls*.
Retrieved Dec 2017, from
http://www.un.org/womenwatch/daw/csw/csw57/CSW57_Agreed_Conclusions.pdf

United Republic of Tanzania. (2017). *National Survey on the Drivers and Consequences of Child
Marriage in Tanzania*. United Republic of Tanzania.

Walker, J.-A. (2013). *Mapping Early Marriage: A scan of trends, interventions, what works, best
practices and the way forward*. Nigeria: Ford foundation, West Africa Office.

Wallace-Bruce, N. (2010). *Assessment of factors affecting female educational participation in Senior High Schools in Ghana. A case of Asunafo North and Sunyani Municipalities and Kumasi Metropolitan area*. Kwame Nkrumah University of Science and Technology, Planning Department.

Weil, N. D. (2009). Economic Growth. *Pearson International Edition Pearson International Edition Pearson International Edition Pearson International Edition*, 112-181.

WiLDAF. Women in Law and Development in Africa. (2016, 06). *Advocacy for the implementation of women's projects in Ghana*. Retrieved from www.wildafao.org/fr/IMG/pdf/advocacy_womens_right_Ghana.pdf: www.wildao.org

World Bank. (1992). *Staff Appraisal Report: Republic of Ghana: Literacy and Functional Skills Project*. Population and Human Resources Division, West Africa Department, African Region. Washington: World Bank.

World Bank. (1995). *Priorities and strategies for education: a World Bank review*. Washington DC: World Bank.

Yuksel-Kaptanoglu, I., & Ergocemen, B. A. (2014). Early Marriage: Trends in Turkey, 1978-2008. *Journal of Family Issues*, 35(12), 1707–1724.

Zinsser, J. P. (1993). *History & Feminism*. New York.

APPENDICES

APPENDIX A

RESPONDENT CONSENT FORM

UNIVERSITY FOR DEVELOPMENT STUDIES

FACULTY OF INTEGRATED DEVELOPMENT STUDIES

DEPARTMENT OF AFRICAN AND GENERAL STUDIES

Good morning/afternoon and thank you for agreeing to talk with me today. My name is..... I am a graduate student from the University for Development Studies (UDS), Wa. As part of the study requirement, I am required to write a research, hence I am working on the topic “*Female Educational Development and Child Marriage in Wa West: The perspectives of the stakeholders.*”. You are invited to take part in this research study. Before you decide whether or not to participate, you need to understand why the research is being done and what it will involve.

Risks: You may become embarrassed by or uncomfortable with a few of the questions we ask, but remember you can decide not to answer those questions. You are free to leave the discussion at any time without penalty. A risk may be a breach of confidentiality but we will take precautions to see that this does not happen.

Benefits: There are no direct benefits of your participation, but the information you give us will help us to understand better the issues of child marriage in Wa West, how it is being experienced and how it is being continued and/or prevented in communities across the District. You may find an indirect benefit in knowing that the information you and your peers share with us will help us to suggest recommendations to development stakeholders who may take interest in the situation.



Confidentiality: The information that is collected during the interview and group discussion will be kept private. No one will be told that you have participated in the study. The study team will make every effort to protect your privacy and maintain the confidentiality of all the information that you have given, it is for this reason that names are not taken.



APPENDIX B

INTERVIEW GUIDE FOR TEACHERS

1. Interview number
2. Start time
3. School
4. Sex
5. Age
6. Giving that you have been an educator for a while, can you briefly explain how important female education is to the individual, family, society and nation?
7. In your opinion will you describe child marriage as crime against children? Yes/No. Briefly explain
8. As a teacher, in what ways can child marriage affect girl's education? Kindly explain your answers
9. What factors or conditions (economic, political, social or cultural) can be attributed to as causes of child marriage in your school community.
10. What have been done by any stakeholder in curbing child marriage in this community or promoting female education in your community (Government, NGOs, community, PTA, or individuals), and what has been the outcome?
11. How helpful have these stakeholder activities been in achieving their goal?
12. What can be done in your school community to promote female education and reduce child marriage?

Thank You



APPENDIX C

INTERVIEW GUIDE FOR PUPILS

1. Interview number
2. Start time
3. Name of school
4. Class
5. Sex
6. Age
7. Do you understand the importance of female education to you and the community? If yes, Outline some importance of female education you or your friends.
8. At what age do you think will be appropriate for a you to get married?
9. Do you know anybody of your age that is married? If yes, what were the circumstances that led to such a situation? (Probe to find out the details, ages, factors that lead to marriage and the effects observed)
10. Do you think or feel child marriage can be good? If yes, what are some of the benefits one can drive?
11. How is female education affected by child marriage I your community?
12. Are there any practices in your community or school you think leads to child marriage, explain your answers in details? (**Probe** to find out what children do in the night, find out if the society give authority to people outside their homes to control their children)
13. Are you aware of any activity that stakeholders have implemented to reduce the incidence of child marriage in your school? (**Probe** to find out about programs and activities initiated by any stakeholder and its outcome)



14. In your opinion have those interventions helped in any way to reduce child marriage in your school or community? (Probe to find out reason for the answer given)
15. What do you recommend that parents, families and children do to prevent child marriage in your community?

Thank you for your time, God bless you.



APPENDIX D

INTERVIEW GUIDE FOR MARRIED CHILDREN

1. Interview number
2. Start time
3. Name of community
4. Age
5. Sex
6. Level of education?
7. Occupation
8. How long have you been married?
9. Is female education important? If yes, how important do you think of female education from your point of view?
10. What were the factors that led your involvement in child marriage? (Probe to find out the details, ages differences, parental consent, situation that lead to marriage).
11. Can you identify and explain some other reasons you think are responsible for others also in the same situation as you are?
12. Can you attribute your situation to some practices in your community to child marriage prevalence?
13. In what way did child marriage affect your education (attendance, enrollment, retention and completion and academic performance)
14. Are you informed of any laws, policies or programs in your community whose activities are promoting female education or preventing child marriage in your community? If yes, what activates are you aware they do?



15. Will you say, these organizations are achieving the goal of reducing child marriage in the community? (Probe to find out reason for the answer given)
16. What additional activity or support do you think that stakeholders should have done to prevent or reduce the occurrences of child marriage in your opinion?
16. What are you do different as parent for your child(ren) not to be involved in child marriage?
17. What can be done in your opinion by other stakeholders to prevent child marriage in community.

Thank you for your time, God bless you.



APPENDIX E

INTERVIEW GUIDE FOR PEOPLE CONCERNED WITH CHILDREN'S

WELFARE (PARENTS, ADULTS AND OPINION LEADERS)

1. Interview number
2. Start time
3. Name of community
4. Age
5. Sex
6. Level of education
7. Occupation
8. What would you say are the relevance of female education that you understand?
9. Do you agree that if a child is not up to 18 years but is made to marry (child marriage) it's a crime? (**Probe** to find out the basis of any answer given -Yes or No).
10. Do you think child marriage possess a problem to female educational development in your community? (**Probe** to find out in what way or manner female education is affected)
11. Are there some general practices in your community by child, youth, parents and community that you will suggest contributes to child marriage? How and why does these things contribute to child marriage?
12. Are there some interventions or initiatives in your community targeted at preventing child marriage or promoting female education?



13. Have they contributed to any reduction in the prevalence of female education in your community? How do you measure their impact? (Probe for their achievements and challenges or pitfalls)
14. Given all the power necessary, what measures would you recommend to improve female education and reduce child marriage in your community?

Thank you for your time, God bless you.



APPENDIX F

KEY INFORMANT INTERVIEW GUIDE FOR FOCAL PERSONS & KEY

STAKEHOLDERS

Interview number

Start time

Informant's Title:

Informant's Organization/Institution:

Organization/Institution primary area of focus:

Length of time focal person/stakeholder has worked with institution in the district (in years):

Age:

Interview Date:

Thank you again for agreeing to participate in this research on female education and child marriage and how you have experienced it, and how it is dealt with in your area.

We will start by asking the first question:

1. What activities/programs is your ministry/department/organization engaged in to address the female education in the Wa West District?
2. In your opinion, how widespread is the practice of child marriage in the District?
3. What has your ministry/department/organization found to be the main drivers of or reasons for child marriage in Wa West? *Probe: Factors such as economic, cultural practices, social or political reasons.*



4. What specific actions has your ministry/department/organization taken to address the problem of female education and child marriage Wa West? ***Probe: Please describe these actions in detail.***
5. Has your ministry/department/organization partnered with another to address the problem of child marriage in this area? ***Probe: If yes, describe collaboration***
6. How is your ministry/department/organization addressing female education and child marriage with stakeholders and gatekeepers who are keen on promoting child marriage?
7. Who have your ministry/department/organization found to be community champions for ending child marriage? How are they being equipped to support the cause?

Thank you for your time, God bless you.



APPENDIX G

FOCUS GROUP DISCUSSIONS (FGI) GUIDE

1. Could you please briefly introduce yourself?
2. Do we all agree that female education is important to us in this community? If you yes could mention some of the reason for which you think it's important.
3. What have you done to indicate that you mean what you are saying about female education?
4. Is there child marriage in your community? If yes, do you think it totally good or totally bad? Explain
5. What are the conditions or practice that contributes to child marriage in your community?
6. In what specific ways can child marriage affect female education.
7. What measure have you put in place to curb the occurrence of child marriage in your community. Do you think they have been effective?
8. Have there being some interventions or initiatives in your community by government or NGOs targeted at preventing child marriage or promoting female education? if yes, what have been the impact on child marriage?
9. Which category of people do think should be charged with the responsibility of ending child marriage?

