

Socio-economic Implications of Early Marriage on Girl-Child Education: A case study of Odo-otin Local Government Area, Osun State, Southwest Nigeria.

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ABSTRACT

This study identified the causes of early marriage and its implication on girl child education in Odo-otin Local Government Area of Osun State. Descriptive survey design was adopted for the study. The sample for the study consisted of two hundred and fifty young married women. Purposive sampling technique was used to select the respondents. Data was analyzed using descriptive statistics of frequency count, simple and mean. Findings revealed that early girl child marriage has implication on girl child education. Among the findings it was revealed that girls married off at early stage are not educated. Therefore not empowered educationally to be literate, lack access to productive resources, possess low self-esteem and remain on subservient position. Recommendations based on these findings are; girls below eighteen years of age(18) should not be given out for marriage, Parent should allow their girl child access to education, and Government and non-governmental Agencies should provide scholarship to girls from poor family background.

Keywords: Family; Education; Marriage; Odo-otin LGA

I. BACKGROUND OF THE STUDY

Marriage is a socially recognized legal union of a man and a woman to be husband and wife. The contracts between spouses establish rights and obligation between them and it is the only means by which family originates and the most universally observed and the most strongly emphasized of all ceremonial rites marking the transfer from adolescence to adulthood, thereby

founding a new conjugal family unit. Oshadumo (2004) says marriage does not just happen from nowhere, it begins with friendship. In marriage, two individual previously members of two different family backgrounds join together, it is a legal union of a man and a woman as husband and wife. Marriage is the state or relationship of living together in a legal partnership. Early marriage or child marriage is defined as the marriage or union between two people in which one or both parties are younger, than eighteen years of age

Education is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment and generally of preparing oneself or others intellectually in order to contribute meaningfully to the society. Education is important for the development of any society. The role it plays and the possible contributions to the growth and development of any society have become a major concern to both developed and developing countries (Abera1991). Education enables individual and the society to make an all-rounded participation in the development process by acquiring knowledge, abilities and skills. Education also plays a role in promoting respect for human rights and democratic values, creating the condition for equality, mutual understanding and cooperation among people. Thus, it is an indispensable pre requisite for developing the capacity of participation in all aspects of development. Research findings reveal the main drivers of child marriage to include: economic impoverishment, tradition and the need to reinforce and establish social ties, the belief that it offers protection and security of children from premarital sex. Most often, parents promote child marriage to ensure

their daughters' financial security and to reduce the economic burden placed on the family. An additional motivation is the belief that once married; girls will be safe from rape, premarital sex and sexually transmitted infections. "No matter how good their intentions maybe, the reality is that an early marriage generally offers no protection at all-in fact, the opposite is generally true and it stripes many young girls of their childhood, dreams, baste human rights and their health." (International Women's Health Program, 2010). Furthermore, girls may be married young to ensure obedience and subservience within their husbands' household and to maximize their child bearing. The causes of early marriage vary from culture to culture. However, the most common causes of early marriage among different cultures are: poverty/economic causes, social unrest or civil strife, desire to protect the girls, laws, pre-marital sex and unwanted pregnancy among youths, lack of knowledge, and threat to cultural/religious survival (Guday, 2012). The practice of marriage can deny them educational opportunities. This can lead to poverty and can have a negative impact on the health of young girls. In general, according to the reviewed studies on the consequences of early marriage at the international and regional levels, early marriage has the following multi-dimensional consequences; poor health including poor reproductive health, greater risk of domestic violence, lower education and work skills, divorce or abandonment, psychological disadvantages, high maternal mortality rates and a cycle of poverty and abuse. In the light of this, the study tends to identify the implications of early marriage on the girl-child education in Odo-Otin Local Government area of Osun State. The issue is of great concern especially with the implementation of international policy on promotion of girl-child education in the world. This study is apt and filled the gap by identifying the causes of non compliance of parents and religion sector to the promotion of girl child education in era of women empowerment. Thus, the findings of this study would be of benefit to the girl-child, parents, clerics, government and education sector in a number of ways which include; creating more awareness on the need to educate the girl-child, helping to end poverty in the nation; lowering infant and child mortality rates, lowering maternal mortality rates, promoting respect for human rights, protecting against HIV/AIDS infection increasing number of women with jobs and higher earnings, helping to achieve the goals of universal basic education in order to improve education sector, helping to improve the economy of the nation and benefits that last many

generations. Also, the findings of this study would be of benefit to girl child and young women in Odo-otin as it would increase their opportunity of having more access to formal education, increase economic productivity for females, improve on their self-esteem, decrease the rate of school drop-out among school girls and improve in educational attainment of female children.

II. BACKGROUND AND REVIEW

2.1 Concept of Girl-Child, Marriage, Early-child Marriage and Education.

Anthropological and legal conceptions of "childhood"

"Childhood" can be defined in terms of age. However, "age may not always be a sufficient base, since the fulfillment of certain rights may be more important than the biological maturity (Tassew, Berhanu and Gebrie, 1996). As a result, a "childhood" must always be related to a particular social framework as well as to chronological age (Rodgers and Standing 1981.). "Childhood", according to Weisner (2001), is a cultural project with goals, meanings, constant adaptation and struggle and anthropology provides the evidence for the startling and remarkable varieties of childhood lived around the world. "Weisner further notes that biological, psychological, and cultural anthropologists collaborate in the study of childhood.

In anthropology, there are two major perspectives on "childhood". The first view is that, children are socialized into a set of norms, customs that they learn and then perpetuate. In this view, "children are small, adults in the making, ready receptors of tradition, shaped by parent and community adults to ensure, continuity in cultural and moral education, competence for survival in the ecology of the community, respect for tradition, appropriate behavior and respect for elders and gender roles"(Weisner 2001). The second view, is that "children's personalities and minds are understood as reflections of the cultural themes as well as the anxieties children grow up with. These children become adults who then project into myths, rituals, arts, and other forms (including their own practices as parents). The learned patterns produced in childhood are shared by others in their community" (Weisner 2001). At the international level, the United Nations (UN) (1989) Convention on the Rights of the Child (CRC) defines "childhood as lasting until an individual reaches the age of eighteen. This seems to have been used as bases for girl child marriage by many countries. According to this convention, children have the

rights to have their views taken into account and a right to education (Guday, 2012).

The notion of 'childhood' needs to be perceived in the socio-cultural and economic context of a country. In this connection, Rwezaurtat's (1993) examines the effects of economic and social constraints on the enforcement of laws and treatise designed to protect the interests of children. Using the concept of "competing images of children". He argues that

"The perception of the child as family resource in pre-capitalist African social Systems, which has persisted in certain family, conflicts with the idea that children are Separate individuals vested with certain rights. The worsening economic situation in Africa has seemingly reinforced the image of the child as a family asset without ensuring the survival of the old safeguards intended to prevent the abuse of children. It is argued, therefore that any effort to raise the status of an African child must begin with an appreciation of the current social and economic context given that it is such a powerful force on the lives of most children in sub-Saharan Africa" The social conceptions of 'girl-hood' and the feminist critique.

At the international level, convention on the rights of the child (CRC) (1989) defines the 'child' as "anyone below the age of 18". However, in traditional societies, "childhood" for girls is socially defined. In this connection, United Nations Economic African Commission (UNECA) (1999) notes: "One must bear in mind the fact that many girls are married and are mothers by middle adolescence and are burdened with adult responsibilities." Girls are typically expected to take on a major part of caring for younger siblings and household chores even before adolescence (Guday, 2012). The girl-child in traditional societies of Africa has been described as being discriminated against throughout her life from birth onward. From an early age, girls are socialized to put themselves last (UNECA 1999). According to UNECA (1999), everything that happens in girl's childhood has a cumulative effect, which culminates in adult women being hindered, discriminated against or otherwise being put in a disadvantage position, having fewer rights and opportunities as compared with men. The feminist critique of 1950s 'girlhood project" was rooted in rebellion against the "traditional conception" of "girl-hood" (Sommers and Whitehead 1998). According to feminist critics, earlier generations of girls were raised primarily to be wives and mothers, from puberty on, parents taught daughters to be modest, nice, nurturing, accomplished in the domestic arts. Since a young woman's virginity was

understood as a moral as well as a physical condition, family and church conspired to keep women "pure". The feminist activities who undertook the "girlhood project" declared war on what they viewed as "Victorian double standards for boys and girls", which they blamed for unhappy marriages and unfulfilled female desires. They instead called for a new single sexual standard based on "traditional boyhood"

"Marriage"

Marriage is a socially recognized legal union of a man and a woman to be husband and wife. The contracts between spouses establish rights and obligation between them and it is the only means by which family originates and the most universally observed and most strongly emphasized of all ceremonial rites marking the transfer from adolescence to adulthood, thereby founding a new conjugal family unit (Oshadumo, 2004). Marriage is the state or relationship of living together in a legal partnership. Marriage is also called matrimony or wedlock. The definition of marriage varies according to different cultures, but it is principally an institution in which interpersonal relationships, usually sexual, are acknowledged. In some cultures, marriage is recommended or considered to be compulsory before pursuing any sexual activity. Individuals may marry for several reasons, including legal, social, libidinal, emotional, financial, spiritual, and religious purposes. Who they marry may be influenced by socially determined rules of incest, prescriptive marriage rules, parental choice and individual desire. In some areas of the world, arranged marriage, child marriage, polygamy and sometimes forced marriage are practiced as a result of cultural traditions. Conversely, such practices may be outlawed and penalized in some parts of the world, especially western world which have great concerns for women rights and as spelt by international law. (Country Reports on Human Rights Practices, 2008). There are majorly three types of marriage in Nigeria, religious marriage (either Christian or Islamic), traditional marriage and customary marriage. (Oshadumo, 2004)

"Early child marriage"

The term "early marriage" is used to refer to both formal marriage and informal unions in which a girl lives with a particular partnership before the age of eighteen. (United Nations Children Funds, 2005) Similarly, United Nations Fund for population activities (2006) define early marriage and child marriage as any marriage carried out below the age of eighteen, before the

girl is physically, psychologically and physiologically ready to shoulder the responsibilities of marriage and child bearing. Child marriage, on the other hand, involves either one or both spouses being children (under aged) and may take place with or without formal registration, and under civil, religious or customary laws. Ango (1991) defines early marriage as either marriage of an adolescent girl/boy or marriage of an adolescent to a matured man or vice-versa, and this happens at puberty when the individual is getting matured. The marital age according to Molokwu (2000) is above the age eighteen, when the individual is physically, socially, academically and emotionally matured to cope with the challenges of marriage. The Nigerian review draft decree put the marriage able age of the girl-child at eighteen years.

Also, the United Nations Children's Fund (UNICEF) (2001) on the rights of the child. Recommends that children should not be separated from their parents before eighteen years unless it is considered necessary. Various international and regional studies indicate that early marriage, the practice of marriage before eighteen years, prevails across much of Africa, Asia and Latin America. According to UNICEF (2001a) exact figures of the number of early marriages are difficult to obtain, as so many are unregistered and unofficial. Of course, there are no accurate on the prevalence of early marriage at the global level. Adedokun, Tochukwu and Adedeji (2010) observe that child marriages are often arranged in two distinct ways, within a context of force and coercion, either by parents or other persons in position of authority in the family arranging their young daughter's marriage to an adult, often a much older man or arranging the future marriage of two children. It is not uncommon to find girls of seven to fourteen years already married off with the girls sent off to live with the families of the husband. Generally, prospective husbands are selected based on social religious and monetary factors. Age is not considered an important factor, as husbands are on average of twelve years older than the child brides in monogamous unions and up to fifteen to twenty older in polygamous unions. (Population council, 2005) and in isolated cases, may be several decades older.

Child marriage means early marriage. This inevitably denies children of school age their right to education for their personal development, preparation for adulthood and effective contribution to the future well-being of their family and society. The interaction between the number of years of a girl's schooling and the postponements of

marriage is firmly established by demographic and fertility studies. On the average, women with seven or more years of education marry four years later and have 2.2 percent fewer children than those with no education. Meanwhile, it has been rightly observed that there is no better tool for effective development than education of girls. It lowers infant mortality, promotes health, improves nutrition, raises economic productivity, enhances political participation and prepares ground for educating the next generation.

The clarion call for the liberation of the girl-child from the shackles of early marriage and her attendant relegation to a vulnerable position has continued to be resisted due to traditional practices, customs and religious beliefs, despite the United Nations declaration (UNICEF, 2001) on the fundamental human rights of the girl Child marriage is regarded as a global problem that undermines global development efforts towards achieving more educated, healthier and stable populations as it often involves discontinuance of education, early severance of family ties, separation of the child bride from her peers, domestic violence, early sexual activity and child bearing associated with health complications. Significantly, the practice has received universal condemnation and has been identified as contributing greatly to the slow pace of achieving the Millennium Development Goals (MDGs) (eradicating extreme poverty and hunger, achieving universal primary education, promoting gender equality and empowering women, reducing child mortality, improving maternal health and combating HIV/AIDS, cervical cancer, sexually transmitted diseases, vesico vaginal fistula (VVF), malaria and other diseases) in many countries (Gimba and Joseph, 2014). Judging from the array of socio-economic consequences of early marriage, it is only logical for countries to legislate against child marriages, Nigeria followed suit by enacting 'child rights act 2005' which amongst others out rightly prohibits child marriages. The paramount issue however is the effective implementation of this law. (Gimba and Joseph, 2014).

"Education"

Education in its broadest sense is a mechanism of socialization. In any society, there are usually recognized ways in which the norms and values of the society are inculcated into new members, Without some processes of socialization the society itself would cease to persist. Education involves both informal (traditional) educations and formal education (schooling), Informal education occurs primarily in the family groups, its agents are

parents, older children, uncles, aunts, grand parents and community members. It may occur at any time and at any place. Formal education on the other hand, is entirely institutionalized, its agent are trained teachers and it is carried out at specified times and place, Both formal and informal education systems help the child to acquire various skills, knowledge and attitudes, which will prepare him/her for workforce and the important roles he/she is expected to play in a certain society. (Guday 2012).

Concerning the links between training at home and at school in western societies, scholars argue that informal and formal education generally go hand in hand. In this context, there are no open conflicts between traditional education and schooling since the two systems supplement each other. In times of rapid social change, however, the formal system gives up its maintenance function and becomes an organ of change. In short, the formal education system, being a further-oriented function system, is a potential cause of conflict in rapidly changing societies, though some aspects of the traditional system can supplement schooling. From an anthropological point of view, 'education' is 'cultural transmission. 'Culture' itself is often defined in essentially educational terms as "the shared products of human learning". In traditional African societies, traditional or indigenous education is the Socialization process, the learning by doing and apprenticeship, and the learning through oral and rites (Odora 1994, in Banda 2002). It's being ignored in the western schooling explain the missing link in the battle to achieve education for all (Banda 2002) In short, in traditional African societies, including Nigeria, there exist gaps between training at home (mal education) and training at school (formal education) (Guday, 2012)

In this study, the term "education is viewed in its broadest sense, including both formal and informal education. For the sake of analysis, "informal education" refers to "traditional or digamous education" and "formal education" implies "schooling". This contest provides a significant conceptual framework for analysis where informal (traditional) trainings at home have significant impacts on the formal (modern) education system

2.2 Causes of Early-child Marriage

According to the "Essential Conditions of Marriage" (section 2, Article 6-16) of the Revised Family Code (proclamation of 2000), Article 7 specifies the legal marriage age of both boys and girls as follows: "Neither a man nor a woman who

has not attained the full age of eighteen years shall conclude marriage" Given the overwhelming numbers of young girls placed in marriage at an early age, an attempt was also made in this study to identify the reasons why their parents pursue this practice, despite strong legal prohibition. Thus, this study identifies the general causes of early marriage as follows:

Historical Explanation

The practice of early marriage has its own historical background. Decades of feudalism in the country contributed significantly to the institutionalization of the practice. In this period,

Elites used marriage as a means to establish or strengthen relationships with the bride's or bride groom's family to ensure social, economic or political benefits. The urgent need to cement the relationship or realize the envisaged benefits precluded waiting until the children reached puberty. This practice established a very early marriage age as a norm in many parts of the country. The exact age of entrance into marriage depends on local established norms and values, and varies from place to place. (Giday, 2006).

Notions of Morality and Honor.

Dominant notions of morality and honor are important factors encouraging the practice of child marriage These are influenced greatly by the importance placed on maintaining "family honor" and the high value placed on a girl's virginity. It is considered that shame would be cast on a family if a girl was not a virgin when she marries. Therefore, in order to ensure that a girl's virtue remains intact, girls may be married earlier in order to ensure their virginity. Young girls may also be encouraged to marry older men, due to the perception that an older husband will be able to act as a guardian against behavior deemed immoral and inappropriate (Adeyinka, 2010).

Poverty and Economic Transactions

Poverty is a critical factor contributing to child marriage and a common reason why parents may encourage a child to marry. Where poverty is acute, a young girl may be regarded an economic burden and her marriage to a much older sometimes even elderly-man is believed to benefit the child and her family both financially and socially. In communities where child marriage is practiced, marriage is regarded as a transaction, often representing a significant economic activity for a family. A daughter may be the only commodity a family has left to be traded and sometimes girls can be used as currency or to settle

debts. A girl's marriage y also take place as a perceived means of creating stability. In uncertain times, poor harvest condition or war, a family may believe it is necessary to ensure the economical "safety of their daughter and family, through marriage. (Bayisenge 2005).

In Africa, the monetary value of bride price, or bride wealth, is linked with marriage. Bride price is a sum, either in cash or kind, used to purchase a bride for her labor and fertility (Adeyinka 2010). In the context of poverty, the practice of paying bride price can encourage early marriage. Young girls, a resource with which their parents can attain greater wealth, are married off at young age, for the bride price and also as a way for parents to lessen their economic burdens. (The working group 2000, UNICEF 2001; Mathur and Malhotra etal 2003). Social Unrest or Civil Strife.

In countries experiencing war or other types of severe- social stress, violations of children's rights often increases, child labor, child prostitution, high levels of neglect and abandonment and arise in early marriage are often signs of underlying social traumas (Guday, 2012)

Threats to Cultural Survival

In societies facing war or some other forms of trauma or risks, marrying a girl to someone within the same culture is seen as a way of promoting the culture by ensuring that the children will be born and raised in a cultural safe environment (Guday, 2012).

Lack of knowledge.

It may also be thought that parents a rove and practice early marriage because they are ignorant of its negative consequences upon their daughters, however, reports from informants, as well as personal observations, reveal that lack of knowledge about negative impacts ca never be an explanation for the prevalence of early marriage. (Guday, 2006)

Religious Precept

The concept of marriage was a traditional act that was important for the progress of both the individual and society as child birth and family were central to the purpose of life (Esposito, 2001).One of the requirements of marriage according to Islamic law is that the woman be of sound mind and a consenting adult. However, an adult woman is considered one who has attained puberty and by the standards of pre-Islamic law, this is at the age of nine. This age was appropriate

for the agrarian's society that Arabian found itself at. This age also mean that she had many more years of child bearing ahead of her, and therefore was a positive nation for the community concerned with family According to Esposito, (2001). Aisha was nine years old when she was married and Muhammed treated her as his child. Childhood marriages at that time were not uncommon (Esposito, 2005). But in Islamic law, the fact that Muhammed practiced this only reasserts that childhood marriage was accepted by Allah.

2.3 Consequences of Early-child Marriage

There are numerous detrimental consequences associated with child/early marriage, with health, psychosocial developmental and educational implications (Adeyinka, 2010).

Health/Physical Consequences

When a child bride is married she is likely to be forced into sexual activity with her husband, and at an age where the bride is not physically and sexually mature this has severe health consequences. Child brides are likely to become pregnant at an early age and there is strong correlation between the age of a mother and maternal mortality (Adeyinka, 2010). Girls aged 10-14 are five times more likely to die of pregnancy or child birth than women aged 20-24 and girls aged 15-19 are twice as likely to die. (Women's International Network, 2000). Young mothers face higher risks during pregnancy including complications such as heavy bleeding, Vesico Vagina Fistula(VVF), infection, anemia, and eclampsia which contributes to higher mortality rates of both mother and child.

Educational Implications

Early marriage inevitably denies children especially girl children of school age their rights to the education they need for their personal development, their preparation for adulthood and their effective contributions to the future wellbeing of their families and society at large. Indeed, married girls who would like to continue schooling may be both practically and legally excluded from doing so. (Umamoto, 2001).

III. RESEARCH METHODOLOGY

Research methodology include research design, area of the study, population of the study, sample and sampling techniques, instrument for data collection, validity of instrument, reliability of instrument, administration of questionnaire and collection of data and method of data analysis.

The descriptive survey design research method was used. This design was adopted because descriptive survey design do not manipulate responses of respondents, and it is concerned with describing and interpreting opinions, ideas and facts as expressed by respondents. The study was carried out in Odo-Otin Local Government Area of Osun State. Odo-Otin Local Government is one of the thirty Local Government areas in Osun State. The population of Odo-Otin Local Government Area of Osun State is 134, 110, and total population of the female residents in this area is 80466.. (Source: National Population Commission 2011 Osogbo, Osun State). There are fifteen wards in Odo-Otin Local Government, they are, Oba-Ojomu, Bale, Igbaye, Faji/opete, Ekosin/Iyeku, Ore, Agbeye, Ijebu/Ila-Odo, Okua/Ekusa, Asi/Asaba, Olunisa, Olukotun, Otun Bale Ode, Jagun Osi Bale Ode, Oloyan Elemoso/Esa, Osolo/Oparin/Ola. The areas that was covered for this study are; Oba Ojomu, Baale, Igbaye, Olunisa, Olukotun, Okua/Ekusa, Asi/Asaba, Faji/Opete, Ekosin/Iyebu and Jagun-Osi Bale Ode.

For the purpose of this study, simple random sampling technique was used. Ten wards (Oba-Ojomu, Baale, Igbaye, Olunisa, Olukotun, Okua/Ekusa, Asi/Asaba, Faji/Opete, Ekosin/Iyebu and Jagun-Osi Bale Ode) out of the fifteen wards in Odo-otin Local Government Area of Osun State were randomly selected. Twenty-five early married females were also randomly selected from the ten (10) wards. The total number of respondents that comprised the sample for the study was two hundred and fifty (250) respondents. Fixed response questionnaire that was designed by the researcher was used for this research. The questionnaire consisted of four (4) sections. Section A consisted of questionnaire items on the causes of early girl child marriage in Odo-Otin Local Government Area of Osun State. Section B consisted of questionnaire items on the consequences of early girl-child marriage in Odo-

Otin Local Government Area of Osun State. Section C consisted of questionnaire items on the implications of early marriage on the education of girl child in Odo-Otin Local Government Area of Osun State. Section D consisted of questionnaire items on the strategies that can be adopted to promote girl child education. Thus, the total number of questionnaire items for data collection was twenty-six (26)

3.2 Administration of Questionnaire and Collection

Two-hundred and fifty (250) copies of questionnaires were produced and administered personally to the respondents and the filled copies of the questionnaires were collected immediately to avoid loss in transit.

The filled questionnaires were transformed to data using Frequency count and Mean (x). A four point Likert was used as indicated below.

Response Category Boundary	Points
Strongly Agree (SA)	4
Agree (A)	3
Disagree (D)	2
Strongly Disagree (SD)	1

$$\text{Mean (x)} = \frac{4+3+2+1}{4} = \frac{10}{4} = 2.50$$

Decision Rule;

The decision rule on the findings was guided by using mean score of 2.50 as cut-off point. Items with mean score of 2.50 and above was accepted as agreed factors while those that fall below 2.50 was regarded as disagreed factors.

IV. RESULT

4.1 DATA ANALYSIS

The analysis of the data obtained is shown below:

Research question 1: What are the causes of early marriage in Odo-otin?

Table 1:0 Analysis of mean responses of respondents on causes of early marriage in Odo-Otin

Table 1:0

S/A	ITEMS	SA	A	D	SD	X	DECISION
1	Means to establish or strengthen relationships with the bride's or bride groom's family.	120	70	40	20	3.16	Agreed
2	Importance placed on family honor and girl's virginity.	118	68	42	22	3.12	Agreed
3	To avoid premarital sex.	122	72	38	18	3.19	Agreed

4	To avoid illegitimate pregnancy.	116	78	29	27	3.13	Agreed
5	To fulfill Islamic precepts,	110	40	40	60	2.80	Agreed
6	Poverty and low financial status of parents.	80	60	50	60	2.6	Agreed
7	To act as a guard against immoral behavior by girls.	60	130	40	20	2.92	Agreed
8	As a means to settle debt and ensure economic stability of the family.	29	51	55	115	2.00	Disagreed

Table 1.0 Revealed that respondents agreed to items 1, 2, 3, 4, 5, 6, and 7 except item 8 where it was disagreed that settling of debts and economic stability of the family was not a cause for early child marriage.

Research question2: What are the consequences of early girl child marriage? **Table 2: Analysis of mean responses of respondents on consequences of early marriage in Odo-Otin**

Table 2:0

S/N	ITEMS	SA	A	D	SD	X	DECISION
1.	Sexually transmitted disease is peculiar to early marriage.	90	70	50	40	2.84	Agreed
2.	Complications during pregnancy and childbirth.	95	85	55	15	3.04	Agreed
3	Denial of girl child education.	86	79	40	45	2.82	Agreed
4	Limitation of girl child reproductive roles.	103	116	5	26	3.18	Agreed
5	Abuse and domestic violence.	58	96	72	24	2.75	Agreed

Table 2.0 Respondents agreed to all the items. This shows that early girl child marriage is consequential to her psychological health and social well-being.

Research question 3: What are the implications of early girl child marriage on Education?

Table 3: Analysis of mean responses of respondents on the implication of early girl child on education.

Table 3:0

S/N	ITEMS	SA	A	D	SD	X	DECISION
1.	High rate of school drop-out among school girls.	105	50	43	52	2.83	Agreed
2.	Prevalence of illiteracy among girl child.	140	55	32	23	3.25	Agreed
3.	Low self-esteem among school girl	95	40	105	10	2.88	Agreed
4.	Limitation in educational attainment of female children.	119	65	42	24	3.13	Agreed
5.	Hindrance to economic productivity of females.	50	70	80	50	2.45	Disagreed
6.	Non empowerment of productive resources..	108	91	30	21	3.14	Agreed

Table 3.0 respondents agreed to items 1,2,3,4 and 6 except item 5 where it was disagreed that hindrance to economic productivity of females is not an implication of early child marriage on girl child education.

Research question 4: what are the strategies for promoting girl child education? **Table 4: Analysis of mean responses of respondents on the strategies for promoting girl child education.**

Table 4:0

S/N	ITEMS	SA	A	D	SD	X	DECISION
1	Decrease the work load of girl.	84	42	98	26	2.74	Agreed
2	Expand economic opportunities for girls.	98	96	40	16	3.10	Agreed
3	Promote programmes on birth and marriage registration.	201	35	8	6	3.72	Agreed
4	Existing laws against early marriage should be enforced for effectiveness.	44	157	38	11	2.93	Agreed
5	Provide non-formal/vocational training for girls.	101	34	68	47	2.75	Agreed
6	Schools should be built close to girls homes.	6	118	113	13	2.46	Agreed
7	More awareness should be given about girls' education.	126	85	23	16	3.28	Agreed

Table 4.0. Respondents agreed to items 1,2,3,4,5 and 7 except item 6 where it was disagreed that building schools close to girls' home is not a strategy for promoting girl child education

V. DISCUSSION

Table 1:0 reveals the causes of early girl child marriage in Odo-otin Local Government Area of Osun state. The findings revealed the major reasons for early girl child marriage in this area as guard against immoral behaviour by girls; prevent premarital sex; unwanted pregnancy; importance placed on family honour as a result of a daughter's virginity. Other reasons include low financial status and religious precept. However respondents disagreed on early marriage of a girl child's as a means to settle debts. Supporting these findings, Adebambo (2010), says poverty is a critical factor contributing to child marriage and a common reason why parents may encourage a child to marry. Where poverty is acute, a young girl may be regarded as an economic burden thus, marrying her to a much older - sometimes elderly men to reduce their financial obligation as well as to benefit financially from their in-laws. Affirming this Bayisenge (2005) says that communities where child marriage is practiced marriage is regarded as

a transaction, often representing a significant economic activity for a family. Dominant notions of morality and honour are also important factors encouraging the practice that place importance on maintaining family honour; As families value on a girl's virginity before marriage. It is considered that shame would be cast on a family, if a girl was not a virgin when she marries. Therefore, in order to ensure that a girl's virtue remains intact, girls may be married off at tender age in order to secure their virginity. (Adebambo, 2010). Khabir, (2008) confirms that Islamic precepts permit and underage child to be married off.

Table 2:0 reveals the consequences associated with early girl child marriage in Odo-Otin Local Government Area of Osun State. The findings show that the consequences of early girl child marriage is more harmful than beneficial to female children particularly to their health education, and social well-being. It was revealed that sexually transmitted diseases, complication during pregnancy and birth and high child birth mortality, illiteracy, abuse, domestic violence and lack of productive resources as consequences of early girl child marriage.

Supporting these consequences Kabeer (2005) and Umashanker (2006) say that the age disparity between a child bride and her husband in

addition to her low economic autonomy, exacerbates the abilities of girls and women to make and negotiate sexual decisions, including whether or not to engage in sexual activity, issues relating to the use of contraception and condoms for protecting against HIV infections and also their ability to demand fidelity from their husbands. It is a huge responsibility for a young girl to become a wife and mother and because girls are not adequately prepared for these familial roles. The inability of the girl child to make and take decision in relation to our well-being has a serious impact on her psychological, social, educational and physiological well-being. (Forum on Marriage and the Rights of Women and Girls 2008).

Table 3:0 reveals the implication of early girl child marriage on the education of female children in Odo-Otin Local Government Area of Osun State. The finding shows that early girl child marriage has a detrimental implication on the education of girl child which debar them from academic and economic productivity in the society. Implications revealed among others include illiteracy, school drop-out, low self-esteem and non-educational qualification. 42. Bunting (1999), affirms that the cyclical nature of early marriage results in a likely low level of education and life skills, increased vulnerability to abuse and poor health, and therefore acute poverty. The deprivation of girl child education increases the level of illiteracy in the society.

Table 4:0 reveals the strategies for promoting girl child education in Odo- Otin Local Government Area of Osun State. The strategies include decreasing the workload of girl, expanding economic opportunities enforcing the existing laws against early girl child marriage, providing formal/non-formal and vocational training, schools be built close to girls' homes. more awareness should be given about girls education and provision of programs to promote girl child education. Supporting these findings. Loch (2008) says that married girls also need educational and economic opportunities to help break the cycle of inequality, illiteracy, illness and poverty that perpetuates child marriage. Educated women have more opportunities to improve their own well-being and that of their family than women without education. Olisa (2014) says educating the girl-child raises the overall quality of life of communities, and by extension, nation, it is said that "when you educate a man, you educate a person, but when you educate a woman you educate a complete family and by extension, a nation." Girl-child education also helps the girl-child to develop civic sense and learn to respect and love her fellow human beings and to be

a good patriotic citizen. It will also make her to think, question and judge independently.

VI. CONCLUSION

The issue of early marriage in Odo-Otin Local Government Area of Osun State is of great concern especially with the international policy on promotion of girl child education. Therefore, the gap this study tends to fill is to identify the causes of non-compliance of parents, the government plays and implication for the girl child in era of women empowerment globally. The research work was designed to ascertain the causes, consequences and implications of early marriage on girl child thereby providing strategies that can be adopted to promote girl child education in Odo-Otin Local Government Area of Osun State. The implications of early marriage on girl child's education impact negatively on the well-being and holistic development of the girl child in the society. The crucial position the woman occupies in the home and society at large necessitates the need to educate the girl-child. Early marriage is a practice that denies educational opportunities of the girl, thus relegating the girl-child to house chores only as well as against educational pursuit and attainment of young women in the society. This situation is responsible for high rate of school drop-outs among school girls and high rate of illiteracy among girls; who as human beings should contribute to the development of the society economically, educationally, technologically and entrepreneurial. Therefore, it is of paramount importance that the practice of early girl-child marriage be discarded. Girls' education be promoted and existing laws against early marriage be enforced to reduce or eradicate the practice of early girl child marriage.

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