

Education Sector Support Programme in Nigeria (ESSPIN)

Assignment Report

Islamiyya Schools and Future Life Choices: Results from an Ongoing Longitudinal Study with Female Students of Islamiyya and Senior Secondary Schools in Kano

Report Number ESSPIN: 431

Development Communication Network

July, 2015



www.esspin.org

Report Distribution and Revision Sheet

Project Name: Education Sector Support Programme in Nigeria
Code: 244333TA07
Report No.: ESSPIN 431
Report Title: Islamiyya Schools and Future Life Choices: Results from an Ongoing Longitudinal Study with Female Students of Islamiyya and Senior Secondary Schools in Kano

Rev No	Date of issue	Originator	Checker	Approver	Scope of checking
02	July 2015	Development Communication Network	John Kay	Kayode Sanni	Accuracy, completeness, formatting

Scope of Checking

This report has been discussed with the originator and checked in the light of the requirements of the terms of reference. In addition, the report has been checked to ensure editorial consistencies, accuracy of data, completeness of scope and responsiveness to client's requirements.

Distribution List

Name	Position
DFID	
Ben Mellor	Head of Office, DFID Nigeria
Christian Rogg	Deputy Head of Office, DFID Nigeria
Sarah White/Kemi Williams	Human Development Team Leader, DFID
Karen McGeough	Human Development Deputy Team Leader, DFID
Emily Oldmeadow	Senior Education Adviser, DFID
Esohe Eigbike	Education Adviser, DFID
Laura Brannelly	Education Adviser, DFID
Tony Gardner	Commercial Adviser, DFID
Olatunji Ogunbanwo	Deputy Programme Manager, DFID
Robert Watt	Head of DFID Northern Nigeria Office (Kano)
Adeshina Fagbenro-Byron	Head of DFID Lagos Office
Olachi Chuks-Ronnie	Head of DFID Enugu Office
Zainab Lukat	DFID State Representative, Jigawa and Yobe
Ben Nicholson	DFID State Representative, Kaduna and Zamfara
Siaka Alhassan	DFID State Representative, Kano and Katsina
Roseline Onyemachi	Education Project Officer, DFID
Isah Garba	Education Project Officer, DFID
IMEP	
Gregor MacKinnon	Project Manager, IMEP
Emmanuel Adegebe	Deputy Project Manager, IMEP

ESSPIN	
Ron Tuck	Project Director
Kayode Sanni	National Programme Manager
Jake Ross	Deputy Programme Manager
Andy Campbell	Operations Manager
Oluwafunmilayo Olalusi	State Team Leader, Lagos
James Fadokun	State Team Leader, Kwara
Olalekan Saidi	State Team Leader, Kano
Tayo Odekunle	State Team Leader, Kaduna
Simeon Ogbonna	State Team Leader, Enugu
Mustapha Ahmad	State Team Leader, Jigawa
John Kay	Lead Specialist, Education Quality
Fatima Aboki	Lead Specialist, Community Engagement and Learner Participation
Sandra Graham	Task Team Leader, Voice and Accountability
Pius Elumeze	Lead Specialist, National Systems and Institutional Development
Bankole Ebisemiju	Communications and Knowledge Management Coordinator
Stuart Cameron	Task Team Leader, Composite Survey 2
Consortium partners	
David Theobald	Senior Education Adviser, British Council
Georgina Rawle	Senior Consultant - Education, Early Childhood Development and Labour Portfolio, Oxford Policy Management
Susan Grant	Nigeria Country Director, Save the Children
Sue Phillips	Director, Social Development Direct
Federal partners	
Alh. Adamu Adamu	Honourable Minister of State, Federal Ministry of Education
TBA	Permanent Secretary, Federal Ministry of Education
State partners	Honourable Commissioners and SUBEB Chairs

Disclaimer

This document is issued for the party which commissioned it and for specific purposes connected with the captioned project only. It should not be relied upon by any other party or used for any other purpose.

We accept no responsibility for the consequences of this document being relied upon by any other party, or being used for any other purpose, or containing any error or omission which is due to an error or omission in data supplied to us by other parties.

Note on Documentary Series

A series of documents has been produced by Cambridge Education as leader of the ESSPIN consortium in support of their contract with the Department for International Development for the Education Sector Support Programme in Nigeria. All ESSPIN reports are accessible from the ESSPIN website. <http://www.esspin.org/resources/reports>

The documentary series is arranged as follows:

ESSPIN 0--	Programme Reports and Documents
ESSPIN 1--	Support for Federal Level Governance (Reports and Documents for Output 1)
ESSPIN 2--	Support for State Level Governance (Reports and Documents for Output 2)
ESSPIN 3--	Support for Schools and Education Quality Improvement (Reports and Documents for Output 3)
ESSPIN 4--	Support for Communities (Reports and Documents for Output 4)
ESSPIN 5--	Information Management Reports and Documents

Reports and Documents produced for individual ESSPIN focal states follow the same number sequence but are prefixed:

JG	Jigawa
KD	Kaduna
KN	Kano
KW	Kwara
LG	Lagos
EN	Enugu

Contents

Report Distribution and Revision Sheet.....	ii
Scope of Checking	ii
Distribution List.....	ii
Disclaimer	iv
Note on Documentary Series.....	iv
Acronyms and Abbreviations.....	vi
Abstract.....	1
Executive Summary.....	1
Introduction	4
Structure of the Report.....	6
A Note on Methodology	6
Findings	8
Levels of religiosity.....	9
Economic empowerment and material aspirations.....	11
Self-confidence	13
Socio-economic profile:	14
Conclusions	15
Options and Next Steps: What to expect from Round 2 Survey?	15
Annex 1: The Baseline Questionnaire.....	17
Education as preparation for life: Questionnaire	17
References	41

Acronyms and Abbreviations

ESSPIN	Education Sector Support Programme in Nigeria
IQTE	Islamiyya, Quranic and Tsangaya Education
LGA	Local Government Authority
SSS	Senior Secondary School

Abstract

1. Among Muslim parents in northern Nigeria, Islamiyya schools are a popular choice for educating their daughters compared to regular state schools. As a result, many donors invest in Islamiyya schools as a means of providing access to improved quality education to girls in the north. This report presents results from the baseline survey carried out in 2011 as part of an ongoing longitudinal study being implemented by ESSPIN with students from Islamiyya and Senior Secondary School (SSS) Schools in three LGAs in Kano. The report presents the initial results on the impact of participation in Islamiyya schools as opposed to regular SS schools on girls' levels of religiosity and future life aspirations. The follow-up survey designed for early 2016 will yield more decisive results by tracking girls from the baseline survey to see what actual life choices they have made since graduating from school. However, the initial results from the baseline survey are surprising: despite Islamiyya schools being associated with placing much higher emphasis on the teaching of Islamic subjects than do state schools, there is actually not a significant difference in the levels of religiosity or future life aspirations, nor in the socio-economic background of the students in the two types of schools. Levels of religiosity are very high even in SS schools, not just the Islamiyya schools; the desire to pursue a professional career also remains high among girls from both types of school, as does the desire to get married. The results from the baseline survey thus remove any doubts that Islamiyya schools could be limiting girls' future aspirations and desire for economic empowerment compared to those of girls in SS schools.

Executive Summary

2. Northern Nigeria today represents the most challenging context for meeting EFA targets (GMR 2014). It houses the largest share of the world's out-of-school children. Kano, the most populated northern Nigerian state with an overwhelmingly Muslim population, faces severe educational challenges. State schools are unable to match the demand, and those students who are enrolled show low learning outcomes (GPE 2014; UNICEF 2015). Low-fee private schools, which now cater to the poor in many developing countries (Ashley et al. 2014), are estimated to cater to less than 8% of the school age population (MoE 2010). In this challenging context, Islamiyya schools, which unlike traditional Quranic schools attempt to include modern subjects in the curriculum along with Islamic subjects, are often seen by development agencies as a positive force for meeting the EFA goals and especially for reaching girls. Islamiyya schools are mostly community supported and thus reduce the burden on state schools. More importantly, they are often the preferred choice for girls among Muslim parents, who are at times reluctant to send their daughters to modern state schools for fear that they will absorb Western cultural norms. In general, the girl to boy ratio in Islamiyya schools is 55:45 (ESSPIN 2011).

3. The limited capacity of the state to provide quality education to all, coupled with parental preference for Islamiyya schools for their daughters, has attracted many development agencies to investing in Islamiyya schools, especially as a way of reaching girls¹. However, we still know very little about whether participation in Islamiyya schools as opposed to regular state schools has any specific implications for the future life options pursued by these girls. Given that parents prefer Islamiyya schools because these schools are viewed as preserving traditional Islamic values, there is a need to study systematically whether participation in these schools in any way restricts women from developing aspirations for economic empowerment. The global push towards investment in female education is justified not only on the basis of education as a moral right; equally importantly, female education is argued to improve women's access to economic opportunities, reduce child marriages, decrease the fertility rate, and give women increased autonomy within the household (World Bank 2014). By preserving traditional values which encourage women to be mothers and housewives, could Islamiyya schools be restricting women's aspirations for economic empowerment and independence and thereby limiting the real dividends of increased female education?

4. In recognition of the potentially differing impact of the two types of school system on female students, at the start of its intervention to support Islamiyya schools in Kano, ESSPIN invested in a longitudinal study to develop evidence-based understanding of the impact of participation in Islamiyya versus modern state schools on the future life choices of girls. While the follow-up survey planned for early 2016 will yield more decisive results, the initial findings from the baseline survey are striking: there is no significant difference in the levels of religiosity or future aspirations among the girls in Islamiyya versus state SSS; neither is there any significant difference in the socio-economic profile of the parents. These results, although initially surprising, are understandable when we bear in mind the overall high levels of religiosity in northern Nigeria, including the state of Kano, and the overall limited employment opportunities available for women. In this context then, it is not surprising that even girls in modern SS show very high levels of religiosity, coming very close to those of girls in Islamiyya schools. Further, the positive trend is that girls from both groups show very high aspirations for pursuing a career while also hoping to be happily married.

5. These findings have two important implications. One, these results reaffirm that investing in Islamiyya schools as a way to reach girls in northern Nigeria is a viable strategy for development agencies as there is no evidence that girls in Islamiyya schools have visibly lower aspirations of economic empowerment than do girls in regular state schools. Two, these results also confirm that female empowerment in the region requires a coordinated approach, where investment in education is coupled with promoting more economic opportunities for women and with female role models being encouraged. Girls in both types

¹ ESSPIN, UNICEF, and USAID all have supported programmes in northern Nigeria with Islamiyya schools with the view to target girl child.

of school show very high aspirations for pursuing a career but in reality very few girls are likely to be able to see this dream materialise. It is therefore potentially not a lack of aspirations but rather limited opportunities that restrict girls from improving their economic well-being.

6. These, however, remain initial findings, based as they are on students' reported aspirations while still at school. In contrast, the follow-up survey scheduled for 2016 will track these students four and a half years after they have graduated from school, and will therefore document the actual life choices made by girls educated in the two school systems. The 2016 survey will thus yield more decisive results.

Introduction

7. Islamiyya schools are a popular choice among Muslim parents in northern Nigeria for educating their daughters. These schools combine Islamic and modern education and are a relatively new initiative. While the Quranic and Ilmi schools² are centuries old (CUBE 2008), the Islamiyya school model emerged mainly in the 1950s and then spread rapidly from the 1970s onwards³. Its popularity among parents for their daughters is primarily explained by its aim to combine modern education with Islamic studies, thus ensuring that a modern education does not lead to the loss of traditional Islamic values. The latter is a major concern in a region where modern education is seen as a legacy of colonial rule and as promoting not just modern knowledge but also a Western value system. In general, Islamiyya schools in Kano are seen to have a higher female to male ratio of 55:45 (ESSPIN 2011). However, while being a popular platform for spreading education among Muslim girls in the north, one limitation of Islamiyya schools is that not all follow a truly integrated education model. Especially in the rural LGAs, many Islamiyya schools do not have adequate resources or teachers to teach modern subjects. As a result, many development agencies working in the education sector in the north (including ESSPIN, UNICEF and USAID) have tried to develop interventions aimed at improving the quality of modern education within Islamiyya schools as a way to educate and empower Muslim girls in the north. There is, however, limited understanding about how education in Islamiyya schools as opposed to modern state schools impacts the future life choices of girls.
8. In mainstream development theory, education is valued as a basic human right and, equally importantly, a public good contributing to overall economic growth and societal progress. Further, education is seen to have a direct link with female empowerment. Improved access to education is seen to increase women's economic independence, delay early marriage, reduce the fertility rate, improve maternal and child health, and give women more autonomy within the household (World Bank 2014). In short, education is seen to be an effective way of overcoming challenges faced by women due to economic deprivation and, equally importantly, those challenges resulting from cultural, religious or social values. However, these assumptions are at times questioned in the case of Islamiyya schools. The ethos of the Islamiyya schools is geared towards promoting the Islamic value system, which describes women's primary responsibility as being good wives and daughters. If Islamiyya schools promote literacy and numeracy but at the same time consciously promote values that

² Quranic schools in northern Nigeria are normally referred to as Tsangaya, Tahfeez or Makranta Allo. Ilmi schools focus on higher studies in Islamic sciences normally revolving around study of specialist Islamic texts.

³ The fact that this schooling model has the backing of both the dominant Sufi orders in the north, Qaddariya and Tajjania, as well as of the reformist Islamic movement *Ahlus Sunnah wa Jamaat*, is viewed to have helped its spread (Bano 2008).

discourage women from seeking more economically independent lifestyles, then arguably development agencies working with them would need to develop strategies to check such consequences. Could such an orientation make women in Islamiyya schools develop different life aspirations than their counterparts in state schools?

9. Recognising the need to better understand the impact of Islamiyya schools on the future aspirations and choices of students, in 2011, while embarking on supporting interventions designed to improve the quality of education in Islamiyya schools with high female ratios in three LGAs in Kano, ESSPIN also launched a longitudinal study to help develop a clearer picture of what it really means for a woman in northern Nigeria to study in an Islamiyya school as compared to a regular state school. Such a study was useful not just for understanding the impact of Islamiyya schools on the future life choices of women in northern Nigeria but also because it could potentially contribute to a broader debate on this issue in the international development arena. In many other Muslim country contexts, there is evidence of a similar preference among conservative Muslim parents for these hybrid Islamic schools that combine modern and Islamic education over regular state schools. One well-documented example is the high demand for Aliya madrasa over regular state schools in rural Bangladesh (Asadullah and Chaudhury 2009), where parents are seen to prefer to send girls to Aliya madrasas that combine modern and Islamic education as opposed to sending them to state schools.
10. This paper presents the analysis from the baseline survey implemented in three LGAs in Kano in 2011. Counter to assumptions about Islamiyya schools having a detrimental impact on girls' future life aspirations, this study shows that there is no significant difference in the levels of religiosity or future aspirations among the girls in Islamiyya versus state SS Schools. Further, there is also no significant difference in the socio-economic profile of the parents of the girls in the two groups. These results, although initially surprising, are understandable when we bear in mind the overall high levels of religiosity in northern Nigeria, including the state of Kano, and the overall limited employment opportunities available for women. It is therefore not surprisingly that even girls in modern SS show very high levels of religiosity which come very close to those observed in girls in Islamiyya schools. Further, girls in both types of school show very high aspirations of pursuing a career, although in reality very few girls are actually able to see this dream materialise. It therefore appears that it is not a lack of aspirations but rather limited opportunities that restrict girls from improving their economic well-being.
11. These findings have two important implications. One, the results reaffirm that investing in Islamiyya schools as a way to reach girls in northern Nigeria is a viable strategy for development agencies as there is no evidence that girls in Islamiyya schools have visibly lower aspirations than those in regular state schools. Two, these results also confirm that female empowerment in the region requires a coordinated approach, where investment in

education is coupled with promoting more economic opportunities for women and encouraging female role models.

12. These, however, remain initial findings as the baseline survey was designed to capture students' reported aspirations when they were still in school. In contrast, the follow-up survey to be implemented in 2016 will track these students four and a half years after they have graduated from their respective schools, and will therefore document the actual life choices made by the girls educated in the two school systems. The 2016 survey will thus yield more decisive results.

Structure of the Report

13. The report has three sections. The next section presents a brief summary of the methodology. It explains why a longitudinal study approach was best suited for understanding the impact of the two schooling systems on future life choices of the girls. The following section on findings presents the analysis of the responses from the two student populations in four core areas: levels of religiosity, future aspirations, self-confidence, and socio-economic background. The concluding section summarises the implications of these findings for future studies and for developing more effective interventions for Islamiyya schools; it also provides a brief outline of the focus of the 2016 survey.

A Note on Methodology

14. In 2011, a baseline survey was implemented with 1602 girls from nine Islamiyya and nine SS schools across three LGAs in Kano. While an equal number of schools from both categories was selected, the actual number of students covered was higher for SS schools, mainly due to the much larger class sizes than in Islamiyya schools. Students in both categories were selected randomly from the final year of school. The baseline survey instrument (see Annex A) captured information on the individual characteristics of the students, their levels of religious knowledge and conviction, their future life aspirations, and the socio-economic profile of their families. This report presents the findings from this baseline survey.
15. *Rationale for Longitudinal Study:* Longitudinal studies present an observational research method in which data is gathered for the same subjects repeatedly over a period of time. In a longitudinal cohort study, the same individuals are observed over the study period, which allows researchers to study changes over time. ESSPIN invested in this study as part of its research and knowledge management efforts under its IQTE portfolio to better understand the IQTE sector in northern Nigeria and to generate evidence-based discourse on Islamiyya schools and female empowerment in the north.
16. *Planning for the study:* The baseline survey was carried out in 2011 and covered nine Islamiyya and nine state schools selected from the three ESSPIN focus LGAs in Kano. The survey was administered in the classrooms by a team of trained field researchers who read

out each question, allowing time for the students to write down their response. Such a method allowed students a chance to raise questions if they had difficulty comprehending any question.

17. *LGA selection:* The survey was implemented across three states in Kano to allow for rural and urban variation. The three selected LGAs were: Fagge (urban), Kumbotso (semi-urban), and Albasu (rural).
18. *School selection:* When selecting the schools, a purposive sampling method was used. The criteria were to select some of the most established and well-reputed schools from the two categories in the selected LGAs. Such selection criteria were justified on the grounds that looking at the best cases would help understand what are the best possible outcomes for girls in the two school types. The stronger schools were also expected to be more effective at transmitting the school ethos to the students. Given that the focus of the survey was on understanding any likely links between school type and the attitudes, beliefs and future aspirations of the students, focusing on more established schools in both categories was viewed to be the most appropriate selection criterion.
19. *Student selection:* A total of 1602 students were covered in the survey; however, only 406 were from Islamiyya schools. This difference reflected the different class sizes in Islamiyya and state schools. Since the method of survey administration did not have a significant cost implication for including larger numbers of students in the case of bigger classes, more students were included in the sample from state schools. The 406 students from the Islamiyya schools, however, present a solid core for analysing trends within Islamiyya schools. For the follow-up survey in 2016, all the 406 students from the Islamiyya schools will be tracked, while from the SS schools, where the current sample size is 1196, only 406 students will be randomly selected. This will make the tracking exercise more manageable.
20. *Content of the survey instrument:* The focus of the baseline survey instrument was on measuring differences in the two populations in four dimensions:
 - The students' levels of religiosity to compare whether studying in Islamiyya schools leads to higher levels of religious devotion;
 - The students' levels of self-confidence, measured through a set of questions developed within psychological literature, normally referred to as 'locus of control', to see if girls in SS schools place more confidence in their own ability to control things and if those in Islamiyya schools leave things to fate;
 - The students' levels of material aspirations to understand whether being in an Islamiyya school lowered girls' material aspirations and professional ambitions for material prosperity and economic empowerment;
 - The socio-economic profile of the students with a view to understanding if students in the two types of school come from distinctly different socio-economic family backgrounds.

21. *How these dimensions were measured:* The instrument was developed after reviewing exiting instruments that have been used by other studies to measure similar trends in order to help phrase questions in a manner that minimises the chances of bias or the question being misunderstood. Some of the core questions in each of the four dimensions were:
22. *Socio-economic profile:* Questions were developed to record both the professional backgrounds and income of the parents as well as the household's asset ownership. Respondents were asked to comment on what their parents' monthly income is. They were also asked if they had certain items which middle to upper middle income household in Kano could be expected to have. This section also posed questions aimed at understanding the cultural orientation of the family; for example, students were asked about the language spoken at home, newspaper readership habits, and the number of hours of television viewing.
23. *Level of religiosity:* Questions aimed at measuring the students' levels of religiosity asked about their knowledge of certain core Islamic rulings such as men having permission to have four wives, women receiving half the inheritance, and two female witnesses required for one male witness in cases to do with commerce. Questions around these rulings were followed up by probing into why in their view Islam gave men these rights and if such a division of rights meant that Islam gave women lower status than men. A number of questions also aimed to measure the level of actual religious practice and participation in compulsory Islamic rituals and their religious aspirations.
24. *Self-confidence/ Locus of control:* In psychological studies, a person's locus of control is viewed as helping us to understand where that person places the primary causation of events in his or her life. The questionnaire included a number of questions aimed at measuring if Islamiyya school students show lower self-confidence and a higher propensity for viewing things to be pre-determined by destiny.
25. *Aspirations:* Aspirations were studied by asking women the minimum and maximum material comfort that a woman needs to live well. The women were then asked what they wanted for themselves. This sequencing (used in other studies too) helped assess what the respondent thinks is the generally desired outcome and how ambitious they are in their aspiration to get the maximum. Aspiration-related questions asked the respondents about lifestyle choices as well as material goods they would like to have in future.

Findings

26. The results from the two groups in all these four dimensions are noticeable for showing either no or only marginal variation. For most questions, the responses are very close. In the case of a specific question where one group records a noticeably different response, the overall analysis is balanced out due to the same group recording a reverse response to a related question. For example, when looking at the data on future aspirations, girls from SS

schools do record a higher aspiration to pursue a career; however, in the next set of questions, which present students with certain vignettes where they are required to choose between staying at home and pursuing a career, Islamiyya school students show a greater willingness to pursue more career-oriented options. Thus, even if on certain questions there is a slight difference in response, when all the responses linked to a specific dimension of behaviour are put together, the responses of the two groups balance out. There is thus no striking difference between the two groups, which is positive news, as it shows that women's professional aspirations are not limited by Islamiyya schools any more than by the limitations faced by women in society in general.

Levels of religiosity

27. The responses to questions aimed at measuring the levels of religiosity among the students in the two school types are summarised below in three tables. Table 1 records the responses on Islamic rituals, Table 2 on knowledge and understanding of core Islamic rulings linked to gender, and Table 3 on religious commitment.

Table 1: Islamic rituals

Questions	Islamiyya (%)	SS (%)
How many times do you pray in a day? (response options ranged from no prayer to a maximum of six prayers)	78% picked the maximum prayer option, i.e. they do five compulsory prayers per day plus the additional Tahajjud prayer	72% picked the maximum prayer option, i.e. they do five compulsory prayers per day plus the additional Tahajjud prayer
How often do you recite the Quran? (response options ranged from a maximum commitment of daily to never)	79% chose the maximum option of praying every day	75% chose the maximum option of praying every day
How often do you fast during Ramadan? (response options ranged from always to never)	93% chose the maximum option of always	82% chose the maximum option of always

28. The table above shows a slightly higher observation of compulsory ritual practice among girls from Islamiyya schools but the difference is marginal; what is more striking is that an overwhelming number of girls even from SS schools are following the highest levels of ritual practice. Seventy-two percent not only do the regular five compulsory prayers but also the midnight Tahajjud prayer, which in any Muslim society will be seen as a sign of extremely high religious devotion. Similarly, 75% report reading the Quran daily and 82% report always

fasting during Ramadan. This shows that religious devotion in general remains high in Kano; the impact of Islamiyya schools on religious devotion is marginal.

Table 2: Islamic understanding

Questions	Islamiyya (%)	SS (%)
Question set 1:		
Does Islam allow men four wives?	94% said 'yes'	94% said 'yes'
Would you allow your husband to marry another wife?	91% said 'yes'	87% said 'yes'
Does Islam allow men this right due to a biological difference between men and women?	53	62
Does Islam allow men this right because it requires men to bear the primary economic responsibility for the household?	43	32
Question set 2:		
Does Islam give women half the share of men's inheritance?	90.89 % said 'yes'	94.48 % said 'yes'
Should you inherit equal to your brother?	93.35% said 'no'	95.32 % said 'no'
Does Islam allow men this right due to a biological difference between men and women?	9.7	34
Does Islam allow men this right because it requires men to bear the primary economic responsibility for the household?	88	60
Question set 3:		
Does Islam require two female witnesses for every male?	94.33% said 'yes'	95.15 % said 'yes'
Does Islam allow men this right due to a biological difference between men and women?	61	56
Does Islam allow men this right because it requires men to bear the primary economic responsibility for the household?	31	34

29. As in the case of the responses around religious practice, the responses around knowledge of Islamic rulings and the girls' understanding of the Islamic logic for those rulings is again quite similar across the two groups. Over 90% of the women from both the groups argue that Islam allows men to have four wives, that women are meant to inherit half the share of men, and that two female witnesses are required for every male witness. More importantly, neither group is willing to seriously challenge these gender differences. Over 90% of the respondents in the two groups said they should not inherit equal to their brothers, and close to 90% in both the groups said that they will let their husbands have another wife. Both

groups recognise the importance of a biological difference between men and women and men being the primary bread winners in an Islamic family model as being important to justifying these gender differences in Islamic rulings.

Table 3: Religious commitment

Questions	Islamiyya (%)	SS (%)
Do you aspire to have freedom to pray?	95	98
Do you aspire to have freedom to read the Quran?	94	99
Do you aspire to have religious virtue in others' eyes?	98	99
Do you aspire to have religious virtue in your own eyes?	97	99
Do you aspire to have religious virtue in the eyes of Allah?	96	98

30. Similarly, even on questions related to religious commitment and the desire for religious virtue, both groups show similar and strikingly high levels of commitment. Over 90% of the students in both the groups express the desire to attain the highest religious virtue. Interestingly, on some questions, SS students show an even higher response than those in Islamiyya schools. However, as in case of previous responses, the difference is marginal. Overall, the main evidence is that religious practice and the desire for religious virtue remains extremely important to girls from both school types in Kano.

Economic empowerment and material aspirations

31. This section on economic empowerment and material aspirations presents the analysis of two different set of questions. One set of questions asked the students directly if they would like to have a particular item or would prefer a specific lifestyle; the other set of questions drew on vignettes where the student was presented with a dilemma and asked to make a choice. The results from the two sets of questions again balance out any visible difference in responses to a specific question. As we will see, in terms of material aspirations, marriage remains the priority, as girls in both the groups aspire to be married, while girls in Islamiyya schools show a higher desire to be happily married and married to a kind and devout husband. The responses around aspiring to do a job do show a difference in the two groups in that 90% of the students from SS schools show a visibly high aspiration to pursue a career, but it is important to note that 70% of the students in Islamiyya schools show a similar aspiration. Further, the difference in aspirations disappears in the next set of vignette questions, where, interestingly, in two out of three vignettes, Islamiyya school girls show a higher willingness to actually opt for professional roles for themselves and support their

husbands' profession than do girls in SS schools. Therefore, on balance, the attitudes towards pursuing a profession remain quite similar across the two groups.

Table 4: Future career and material aspirations

Questions	Islamiyya (%)	SS (%)
Do you aspire to be married?	92	96
Do you aspire to be happily married?	80	71
Do you aspire to marry a kind husband?	85	71
Do you aspire to marry a devout husband?	88	85
How many rooms do you aspire to have in the house?	6	6
Do you aspire to have a job of your own?	70	90
Do you aspire to have a well-paying job?	68	76
Do you aspire to have an interesting job?	67	83

Vignette 1: Imagine a woman a few years older than you, with your level of education. She is married and has one son. She has a part-time job, and one day her employer comes to her desk and asks if she would like to be promoted to a new job that would further her career, pay more money, and which would be full time. This presents her with a dilemma: should she do what is right for her career and her economic independence or should she protect the time she spends with her husband and child.

How would you advise her? (tick one)

Table 5: Dilemma 1: Job promotion or time with family?

Response options	Islamiyya (%)	SS (%)
No dilemma – she should accept the promotion	22.17	23.83
A bit of a dilemma, but she should probably accept the promotion	28.82	34.95
A bit of a dilemma, but she should probably <u>not</u> accept the promotion	27.59	23.66
No dilemma – she should <u>not</u> accept the promotion	17.98	16.39

Vignette 2: Now imagine a woman a few years older than you, with your level of education. She is married, has one son, and is not working. Her husband has recently lost his job and is having difficulty finding another. She wants to help but cannot decide whether she should go out and find a job herself and thereby contribute to the household income or stay at home and do everything she can to save money, possibly even suggesting that they move to cheaper accommodation.

How would you advise her? (tick one)

Table 6: Dilemma 2: Helping family by working or saving?

Response Options	Islamiyya	SS
It is straightforward – she should go out and find a job herself	17.49	11.79
It is tricky, but she should probably go out and find a job herself	23.15	19.73
It is tricky, but she should probably stay at home and do everything she can to save money	40.64	32.61
It is straightforward – she should stay at home and do everything she can to save money	15.76	33.44

Vignette 3: Now imagine a woman a few years older than you, with your level of education. She is married. Her husband's career is going very well and, as a consequence, he is increasingly being invited to clubs and parties where people drink alcohol and women do not cover up. The husband wants his wife to go with him to these events, but she is not at all keen. Things are becoming difficult between the woman and her husband and she feels that she faces a choice: either she needs to overcome her discomfort, support her husband and go along to the events, or she needs to leave her husband and her marriage so that she can pursue a more virtuous path.

How would you advise her? (tick one)

Table 7: Dilemma 3: Supporting husband in his Profession or pursuing piety?

Response Options	Islamiyya	SS
It is straightforward – she should overcome her discomfort and go along to the events	13.55	6.86
It is tricky, but she should probably overcome her discomfort and go along to the events	22.17	16.39
It is tricky, but she should probably leave her husband and her marriage	27.09	35.28
She should leave her husband and her marriage	33.50	38.21

Self-confidence

32. The responses to questions aimed at measuring the girls' level of self-confidence and the trust they put in their own abilities to shape an outcome as opposed to viewing major life decisions as predestined, similarly do not record a significant difference in responses between the two groups. The girls in SS schools do on the whole show slightly higher levels of self-confidence as reflected in their responses to questions about how satisfied they are with themselves and whether they have a number of qualities. However, at the same time,

they also recorded a higher yes response (98%) to the statement that it is a woman's role to be a good wife and a husband's role to be the provider than do the students from Islamiyya schools, who recorded a 90% yes response. But again the difference remains marginal. What is more important is that over 90% from both the groups accept this traditional division of gender norms even when a high percentage of them is also aspiring to pursue a professional career of their own. On the whole, both populations show a healthy level of self-confidence.

Table 8: Levels of self-confidence and fatalism

Questions	Islamiyya (%)	SS (%)
Able to do things as well as others	83% agreed	89% agreed
Don't have much to be proud of	71% said 'no'	76% said 'no'
I have a number of qualities	82% agreed	90% agreed
Satisfied with myself	46% agreed	53% agreed
Able to do things as well as others do	83% agreed	90% agreed
Bad things happen due to luck – no point blaming ourselves	60% agreed	71% agreed
Bad things happen due to ourselves and others	60% agreed	65% agreed
Bad things happen due to God's will	63% agreed	88% agreed
Woman's role is to be a good wife, husband's role is to provide	90% agreed	98% agreed
Men and women have equal ability	80% disagreed	82% disagreed

Socio-economic profile:

33. Finally, the responses to questions aimed at measuring the socio-economic profile of the families of the students also do not show a visibly significant difference between the two groups. Respondents in both the groups were unable to respond to the question about the father's income, making the question redundant. Responses to the question about the father's profession, however, showed a high similarity in parental profile: 54% of girls in Islamiyya schools reported their fathers to be self-employed and another 26% reported them as having clerical jobs; this compares to 51% of the girls in SS reporting their fathers to be self-employed and another 24% reporting them as having clerical jobs. Further, the reporting on household asset ownership showed very similar results, which are summarized in the following table:

Table 9: Household asset ownership— shared results

Assets	Actual quantities unless indicated as %
Average rooms in the house	5
Fans	3
Clocks	2
Beds	3
Flush toilet	1
Pit toilet	1
Bicycle	1
Motor-scooter	1.4
TV	1.5
Video/DVD	1.5
Radio	2

Camera	.4
Refrigerator	1
Sewing machine	1
Washing machine	.2
Satellite	21% for SS students; 29% for Islamiyya

The only difference in the family backgrounds of the students in the two groups seems to be linked to the educational background of the mothers: 20% of mothers of girls in SS schools had bachelor's degrees as compared to 12% in Islamiyya schools. At the same time, 9.11% of girls in Islamiyya schools reported their mothers to be professionals compared to only 6.10% in SS.

Conclusions

34. The results from the baseline survey confirm that supporting girls' education through Islamiyya schools does not come at the risk of perpetuating patriarchal gender norms that education is ideally meant to challenge. Instead, we see that religious conviction remains important to girls even in SS schools. Also, women continue to harbour a preference for traditional gender norms even when aspiring to seek professional careers. This is understandable as only once these women actually attain economic empowerment would they be able to question traditional gender norms. This applies equally to girls from SS schools as to Islamiyya schools. Development interventions thus need to complement education efforts in opening up increased economic opportunities for girls and promoting female role models, so that more women from both school types can complement their married lives with professionally fulfilling careers.

Options and Next Steps: What to expect from Round 2 Survey?

35. While the results presented above help compare the impact of participation in Islamiyya schools as opposed to regular state schools on girls' aspirations and levels of religiosity, they do not help us compare their actual life choices. Study of aspirations helps us understand what people would ideally like to do but it is only by observing the real life choices they actually end up making that we better understand the actual trends. The Round 2 survey to be implemented in 2016 will focus on studying the actual choices these girls have made since graduating from their respective schools. Decisions made in these particular areas will be of special interest:
36. *Marriage decisions*: Has the student been married since the baseline survey? If yes, then what was the age at the time of marriage; does the husband have other wives; was she consulted in making the marriage decision or did she agree under duress; what is the educational and economic profile of the husband?

37. *Motherhood decisions*: If married, has she had children? If yes, then at what age; what is the spacing between children; who makes family planning choices; who has control over decisions related to mother and child health, and so on?
38. *Level of confidence*: In making independent decisions, and in dealing with parents/brothers, husbands, and in-laws.
39. *Education and employment choices*: Is the student pursuing higher education? If yes, then at what level; what are the future career plans? If working, then in which sector and in what position, and so on?
40. *Dealing with psychology/stress*: The ability to deal with life's stresses such as pressures faced in married family, economic constraints, sudden loss (death of a child), and so on.
41. These are some of the themes that will be covered in the 2016 survey instrument.

Annex 1: The Baseline Questionnaire

Date:.....

Education as preparation for life: Questionnaire

Instructions

1. Please answer ALL the questions.
2. Read each question and any accompanying notes carefully before answering.
3. If you do not understand a question, please raise your hand and ask for help.
4. If you do not know an answer, try to make an estimate.
5. If you find it impossible to even estimate, write 'UNKNOWN' next to the questions rather than leaving it blank.
6. Make sure you use clear handwriting (use BLOCK letters when writing in English).
7. Where options are given, TICK the right answer. For example, when asked:

Are you a boarder, i.e., do you live in accommodation provided by the college/madrassa?

No	
----	--

Yes	
-----	--

...and the correct answer is "no", you need to put a TICK in the box next to the "no" like this

No	✓
----	---

Yes	
-----	--

8. If the answer to a question is a number, use numerals e.g. '10', not 'TEN'. If the answer is 'NONE' write '0'.
9. If one or both of your parents are deceased, please respond to the questions about them as best you can in ANY case. For example, record their LAST profession.

SECTION A: PERSONAL DETAILS

1. Your name:

.....

2. Name of college/madrassa:

.....

3. Name of course / the qualification you are working towards:

.....

4. When did you start this course?

MONTH	YEAR

5. When do you expect to complete this course?

MONTH	YEAR

6. Are you a boarder, i.e., do you live in accommodation provided by the college/madrassa?
(tick yes or no)

No	
----	--

Yes	
-----	--

7. What is your date of birth?

DAY	MONTH	YEAR

8. Are you married?

No	
----	--

Yes	
-----	--

9. Do you have children and, if you do, how many?

No	
----	--

Yes	
-----	--

Number	
--------	--

10. Which of the following levels / types of education have you completed so far?
(tick all that apply)

None	
Primary or less	
Middle (up to 6-8)	
O'Levels	
A' Levels	
B.A./ B.Sc./B.Com/B.Ed	
Other, please specify below	

Specify:.....

SECTION B: YOU AND YOUR FAMILY

1. Which of the following levels / types of education did your parents complete?
(tick all that apply to your father in the column headed "Father" and all that apply to your mother in the column headed "Mother")

	Father	Mother
None		
Primary or less (classes kachi-5)		
Middle (up to 6-8)		
Matric / O'Levels		
F.A./ F.Sc./A' Levels		
B.A./ B.Sc./B.Com/B.Ed		
M.A./M.Sc./M.Com/Med.or more		
Professional (e.g. engineer, doctor)		
Advance Islamiyya		
Other, please specify below		

Specify:.....

2. Can your mother and father speak or write English fluently?

(tick one option for your father in the column headed “Father” and one option for your mother in the column headed “Mother”)

	Father	Mother
<u>Cannot</u> speak or write English fluently		
<u>Can</u> speak or write English fluently		

3. What are/were your parents’ occupations?

(tick one option for your father in the column headed “Father” and one option for your mother in the column headed “Mother”)

	Father	Mother
Homemaker/unemployed		
Self-employed (farm or non-farm business such as a shop)		
Guard, police, army		
Clerical cadre job (include teacher, nurse, sales job etc.)		
Managerial Cadre job		
Professional (doctor, lawyer, dentist etc.)		
Menial jobs (driver, construction worker, etc.)		
Bureaucrat/politician		
Other, please specify below		

Specify:.....

4. Does/did your father own any land?

No		Yes	
----	--	-----	--

5. If your father owns/owned land, how much agricultural land does/did he own?

Less than 4 kanals	(less than ½ acre)	
4 to 16 kanals	(½ to 2 acres)	
16 to 80 kanals	(2 to 10 acres)	
80 to 400 kanals	(10 to 50 acres)	
More than 400 kanals	(more than 50 acres) please specify below	

Specify:.....

6. If your father owns/owned land, how much non-agricultural land does/did he own?

Less than 4 kanals	(less than ½ acre)	
4 to 16 kanals	(½ to 2 acres)	
16 to 80 kanals	(2 to 10 acres)	
80 to 400 kanals	(10 to 50 acres)	
More than 400 kanals	(more than 50 acres) please specify below	

Specify:.....

7. What is/was your father's income (the money he brings into the home) in Naira/month?

naira/ month

8. What is/was your mother's income (the money she brings into the home) in Naira/month?

naira/ month

9. If your father does/did not have an income, is it because:

He is sick / disabled	
He cannot find a job	
He is retired	
Other, please specify below	

Specify (e.g. he is deceased):.....

10. Does/did your father read a daily newspaper? (tick yes or no)

No		Yes	
----	--	-----	--

11. Are you the 1st, 2nd, 3rd, 4th etc. child of your parents? (Please include ALL LIVING siblings and also those who may not live with your parents, for example are married or live in some other city/town/country)

--

12. How many older and younger real brothers and sisters do you have? (write '0' if you have none)

Older brothers	
Older sisters	
Younger brothers	
Younger sisters	

13. How many of these older and younger real brothers and sisters are in or have been to religious and non-religious schools/colleges/madrassa? (ensure that the numbers in each row of the table below add up to the numbers you gave in answer to question 9 above)

	In or have been to a non-religious school/college	In or have been to a religious school/madrassa	Have never been to either
Older brothers			
Older sisters			
Younger brothers			
Younger sisters			

SECTION C: THE HOME IN WHICH YOU GREW UP

When answering the questions in this section, please think about the home in which you have spent most of your life so far.

1. Who lives/lived in this home with you? (tick all that apply)

Father	
Mother	
Brothers and sisters	
Uncles/aunts/other family members	
Others, please specify below	

Specify:.....

2. Who is/was the head of this home or household?

My father	
-----------	--

Other, please specify below	
-----------------------------	--

Specify:.....

3. Which language is/was spoken with you the most in this home?

Hausa	
Fulani	
English	
Other, please specify below	

Specify:.....

4. Where is/was this home? (complete the one that applies)

In a city or town:	Name of city or town:
	Name of province:

In or near a village:	Name of village:
	Name of district:
	Name of province:

5. How many rooms (including bedrooms, living rooms and drawing room) are/were there in this home? (Do NOT include kitchen, store rooms and bathrooms in the count.)

--

6. In this home, how many brothers/sisters/others (such as parents or cousins) do/did you share a room with to sleep at night?

--

7. How many marlas/kanals is/was this home built on?

25 by 30 feet	
---------------	--

30 by 30 feet	
40 by 40 feet	
50 by 50 feet	
50 by 75 feet	
75 by 150 feet	
Other, please specify below	

Specify:.....

8. How many people live/lived with you in this home? (Please include all aunts and uncles, grandparents, cousins and real brothers and sisters who live/lived in this home and share/shared the same kitchen for more than 6 months each year. Please count those less than 16 years old as children putting them under 'boys' or 'girls').

Men	
Women	
Boys	
Girls	

9. Is/Was this home...

Rented by your parents?	
Owned by your parents?	
Jointly owned with other family members?	
Owned and/or rented by someone else?	

10. Please fill out the table below carefully:

- TICK "NO" in the row for each thing that is/was not owned or used by the people who lived in this home (for example, tick "NO" in the "Scooter or motorcycle" row if your family does not own a scooter or motorcycle and has not owned one during the last year);
- TICK "YES" in the row for each thing that is/was owned or used by the people who lived in this home (for example, tick 'YES' in the "Radio" row if your family owns/owned a radio);
- for Bed/Charpoi, Bicycle, Scooter or motorcycle, Colour TV, Mobile phone, Computer, and Car/Jeep if you tick "YES" write the number owned in the last column of the table (for example, if your family owns two cars, tick 'YES' in the "Car/Jeep" row and write "2" in the last column)

	Own or use?	Number owned?
--	-------------	---------------

Fans	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Clocks	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Bed	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Electricity	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Electric iron	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Flush toilet	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Pit toilet	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Tap water	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Bicycle	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Scooter or motorcycle	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Colour TV	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Video/VCR/DVD	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Telephone (land line)	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Mobile phone	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Tape recorder/CD player	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Radio	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Gas/electric cooking stove	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Camera	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Refrigerator	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Air Conditioner	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Computer	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Car/Jeep	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Sewing machine	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Washing machine	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	

Satellite Dish	No		Yes		
----------------	----	--	-----	--	--

13. How do you rate your own health now?

Very Poor		Poor		Normal		Good		Very good	
-----------	--	------	--	--------	--	------	--	-----------	--

14. In the past three years have you had any SERIOUS illness (such a polio, typhoid, cholera, Hepatitis etc.)? If "Yes" please specify the illness.

No		Yes	
----	--	-----	--

Specify:.....

15. Do you have any disability? If "Yes" please specify the disability.

No		Yes	
----	--	-----	--

Specify:.....

SECTION E: YOU AND ISLAM

11. How many times do you pray in the day?
(tick one)

0		1		2		3		4		5		5 + Tahhajjud	
---	--	---	--	---	--	---	--	---	--	---	--	---------------	--

12. How often do you recite the Quran?
(tick one)

Never	
Only in Ramadan	
Occasionally	
Once a week	
Daily	

13. Do you fast during Ramadan?
(tick one)

Never		Occasionally		Always	
-------	--	--------------	--	--------	--

14. Do you regularly donate money under any of the following headings?

(tick “no” or “yes” for each and then indicate heading under which you donate the most by writing a “1” in the last column, the heading under which you donate the next most by writing a “2” in the last column, and the heading under which you donate the least by writing a “3” in the last column.)

	Regularly donate				Rank (most=1...least=3)
Zakat	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Sadaqa	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	
Kheerat	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>	

15. Have you completed the Arabic recitation of the Quran (at least) one time?
(tick yes or no)

No	<input type="checkbox"/>
----	--------------------------

Yes	<input type="checkbox"/>
-----	--------------------------

16. Have you read the Quran with translation?
(tick one)

No	<input type="checkbox"/>
----	--------------------------

Some parts	<input type="checkbox"/>
------------	--------------------------

The entire Quran	<input type="checkbox"/>
------------------	--------------------------

17. Where did you study the Quran?
(tick all that apply)

In a Madrasa	<input type="checkbox"/>
At home with an Alim	<input type="checkbox"/>
Afternoon classes in the neighbourhood Mosque	<input type="checkbox"/>
Matric / O'Levels	<input type="checkbox"/>
Female preacher in the neighbourhood	<input type="checkbox"/>
Other, please specify below	<input type="checkbox"/>

Specify:.....

18. In your understanding, does Islam allow men to have four wives?

No	<input type="checkbox"/>
----	--------------------------

Yes	<input type="checkbox"/>
-----	--------------------------

Don't know	<input type="checkbox"/>
------------	--------------------------

19. Will you be willing to allow your husband to marry another wife?

No	
----	--

Yes	
-----	--

20. Do you think that, by allowing men to marry four wives, Islam gives women lower status than men?

No	
----	--

Yes	
-----	--

21. If you answered No to question 20, please indicate the reason(s).
(tick all that apply)

Men and women are biologically different, they have different needs and are suited to different roles	
Men bear the primary responsibility for providing for the family	
This difference is critical for maintaining order within the family and in society	
Other, please specify below	

Specify:.....

22. In your understanding, does Islam give women half the inheritance rights of men?

(no answers)

No	
----	--

Yes	
-----	--

Don't know	
------------	--

23. Do you think that you should inherit equal to your brother?

No	
----	--

Yes	
-----	--

24 no answers

24. Do you think that, by giving women half the inheritance rights of men, Islam gives women lower status than men?

No	
----	--

Yes	
-----	--

25. If you answered No to question 24, please indicate the reason(s).
(tick all that apply)

Men and women are biologically different, they have different needs and are suited to different roles	
Men bear the primary responsibility for providing for their family	
This difference is critical for maintaining order within the family and in society	

Other, please specify below	
-----------------------------	--

Specify:.....

26. In your understanding, does Islam require two female witnesses for every one male witness in a court of law?

No	
----	--

Yes	
-----	--

Don't know	
------------	--

27. Do you think, by giving female witnesses half the weight of male witnesses in a court of law, Islam gives women lower status than men?

No	
----	--

Yes	
-----	--

28. If you answered No to question 27, please indicate the reason(s).
(tick all that apply)

Men and women are biologically different, they have different needs and are suited to different roles	
Men bear the primary responsibility for providing for their family	
This difference is critical for maintaining order within the family and in society	
Other, please specify below	

Specify:.....

29. Some people think that the influence of Islam is growing in Nigerian society. Other people think that the influence of Islam is declining in Nigerian society. What do you think?
(tick one)

The influence of Islam is growing	
The influence of Islam is declining	
The influence of Islam is neither growing nor declining, it is stable	
Don't know	

30. In the debate about whether the influence of Islam is growing or declining in Nigerian society, different people refer to different causal factors. For example, some say that the policies of western governments towards Nigeria and other Muslim countries is causing the influence of Islam to grow, while others say that it is causing the influence of Islam to decline. There is similar disagreement about whether the spread of the cable TV network is causing the influence of Islam to grow or decline.

We would like to know what you think. Consider each of the factors listed in the table below and indicate whether you think that they are causing the influence of Islam in Nigerian society to grow or decline.

	Factor is causing the influence of Islam in Nigeria to...					
Government	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>
Islamic political parties	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>
Policies of western governments towards Nigeria and Muslim countries	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>
Madrasa	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>
Nigerian Media	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>
Cable TV network	grow	<input type="checkbox"/>	decline	<input type="checkbox"/>	neither	<input type="checkbox"/>

31. Do you think that the Cable TV network is spreading good moral values in the society?
(tick no or yes and then give the reason for your response)

No	<input type="checkbox"/>
----	--------------------------

Yes	<input type="checkbox"/>
-----	--------------------------

32. Do you think that the moral values spread through the Cable TV network will make Nigerian culture...? (tick one)

more Islamic	<input type="checkbox"/>
more western	<input type="checkbox"/>
more Nigerian	<input type="checkbox"/>
a positive blend of the three cultures	<input type="checkbox"/>
a negative blend of the three cultures	<input type="checkbox"/>

33. On average, how many hours of Cable TV do you watch in a day?
(tick one)

None	<input type="checkbox"/>
------	--------------------------

Less than 1	<input type="checkbox"/>
-------------	--------------------------

1	<input type="checkbox"/>
---	--------------------------

2	<input type="checkbox"/>
---	--------------------------

3	<input type="checkbox"/>
---	--------------------------

More than 3	<input type="checkbox"/>
-------------	--------------------------

SECTION F: YOU, YOUR OPINIONS, AND YOUR FUTURE

1. Here are a number of statements which may or may not apply to you. Please indicate the extent to which you agree or disagree with the statement by ticking one box:

a "I believe my chances of success depend on my own abilities"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

b "I dislike taking responsibility for making decisions"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

c "I make decisions and move on"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

d "I like to take responsibility for making decisions"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

e "I tend to analyse too much and therefore miss opportunities"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

f "I feel that I have a number of good qualities"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

g "All in all, I am inclined to feel that I am a failure"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

h "I am able to do things as well as most people"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

i "I feel I do not have much to be proud of"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

j "On the whole I am satisfied with myself"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

k "I wish I could have more respect for myself than I have now"

Disagree strongly	<input type="checkbox"/>	Disagree	<input type="checkbox"/>	Agree	<input type="checkbox"/>	Agree strongly	<input type="checkbox"/>
-------------------	--------------------------	----------	--------------------------	-------	--------------------------	----------------	--------------------------

Please read all of the next four statements before indicating how much you agree or disagree with each one

m “I believe that unfortunate events occur because of bad luck and there is no point in blaming ourselves or others”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

n “I believe that when unfortunate events occur it is ourselves and others who are to blame”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

o “I believe that unfortunate events occur because of God’s will and there is no point in blaming ourselves or others”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

p “I believe that unfortunate events occur because of God’s will but we too are to blame”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

2. We would like to know whether you agree or disagree with the following statements

a. “A woman’s main role in life is to be a wife and a good mother, while a man’s role is to feed her and the children”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

b. “Men and women, in colleges, Madrasa and in work, have equal abilities by nature”

Disagree strongly		Disagree		Agree		Agree strongly	
-------------------	--	----------	--	-------	--	----------------	--

3. Now we are going to ask you a set of questions about what a woman such as yourself needs if she is to “just get by”, i.e., survive with a degree of dignity but without necessarily being content or fulfilled. We are asking you to define a bearable minimum.

a. Does a woman need to be married if she is to just get by?

No		Yes	
----	--	-----	--

b. And, if she needs to be married, does she need to be...

	Select one			
...happily married?	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
...married to a kind husband?	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
... married to a devout husband?	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>

c. How many sons and daughters does a woman need if she is to just get by?

Number of sons	<input type="text"/>	Number of daughters	<input type="text"/>
----------------	----------------------	---------------------	----------------------

d. What size of home, i.e., how many rooms for living and sleeping does a woman need if she is to just get by? (exclude kitchens, bathrooms, halls or stairwells)

Number of rooms	<input type="text"/>
-----------------	----------------------

e. How much money (per month) does a woman need to spend on food, accommodation, fuel, clothing, travel, etc. if she is to just get by?

Naira per month	<input type="text"/>
-----------------	----------------------

f. How many cars/jeeps does a woman need to own (or have her husband own) to just get by?

Number of cars/jeeps	<input type="text"/>
----------------------	----------------------

g. Does a woman need a job of her own if she is to just get by?

No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
----	--------------------------	-----	--------------------------

h. And, if she needs a job, does that job need to...

	Select one			
...pay well?	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
...be interesting and part of a career?	No	<input type="checkbox"/>	Yes	<input type="checkbox"/>

i. To just get by, does a woman need the time, a place, and freedom to pray?

No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
----	--------------------------	-----	--------------------------

- j. To just get by, does a woman need the time, a place, and freedom to read the Quran?

No	
----	--

Yes	
-----	--

- k. To just get by, does a woman need the time, freedom, and the means to do the Haaj? And, if she does, how many times in her lifetime?

No	
----	--

Yes	
-----	--

Number of times	
-----------------	--

- l. To just get by, does a woman need to have religious virtue in the eyes of those around her?

No	
----	--

Yes	
-----	--

- m. To just get by, does a woman need to have religious virtue in her own eyes?

No	
----	--

Yes	
-----	--

- n. To just get by, does a woman need to have religious virtue in the eyes of Allah?

No	
----	--

Yes	
-----	--

4. Now think about what a woman such as you needs if she is to “live well”, i.e. live a completely contented and fulfilled life.

- a. Does a woman need to be married if she is to live well?

No	
----	--

Yes	
-----	--

- b. And, if she needs to be married, does she need to be...

	Select one				
...happily married?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			
...married to a kind husband?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			
... married to a devout husband?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			

- c. How many sons and daughters does a woman need if she is to live well?

Number of sons	
----------------	--

Number of daughters	
---------------------	--

- d. What size of home, i.e., how many rooms for living and sleeping does a woman need if she is to live well? (exclude kitchens, bathrooms, halls or stairwells)

Number of rooms	
-----------------	--

- e. How much money (per month) does a woman need to spend on food, accommodation, fuel, clothing, travel, etc. if she is to live well?

Naira per month	

- f. How many cars/jeeps does a woman need to own (or have her husband own) to live well?

Number of cars/jeeps	
----------------------	--

- g. Does a woman need a job of her own if she is to live well?

No	
----	--

Yes	
-----	--

- h. And, if she needs a job, does that job need to...

	Select one			
...pay well?	No		Yes	
...be interesting and part of a career?	No		Yes	

- i. To live well, does a woman need the time, a place, and freedom to pray?

No	
----	--

Yes	
-----	--

- j. To live well, does a woman need the time, a place, and freedom to read the Quran?

No	
----	--

Yes	
-----	--

- k. To live well, does a woman need the time, freedom, and the means to do the Haaj?
And, if she does, how many times in her lifetime?

No	
----	--

Yes	
-----	--

Number of times	
-----------------	--

- l. To live well, does a woman need to have religious virtue in the eyes of those around her?

No	
----	--

Yes	
-----	--

m. To live well, does a woman need to have religious virtue in her own eyes?

No	
----	--

Yes	
-----	--

n. To live well, does a woman need to have religious virtue in the eyes of Allah?

No	
----	--

Yes	
-----	--

5. Now we would like to know what you hope for or aspire to for yourself.

a. Do you aspire to be married?

No	
----	--

Yes	
-----	--

b. And, if you do aspire to be married, do you aspire to be...

	Select one				
...happily married?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			
...married to a kind husband?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			
... married to a devout husband?	<table border="1"> <tr> <td>No</td> <td></td> <td>Yes</td> <td></td> </tr> </table>	No		Yes	
No		Yes			

c. How many sons and daughters do you aspire to?

Number of sons	
----------------	--

Number of daughters	
---------------------	--

d. What size of home, i.e., how many rooms for living and sleeping do you aspire to? (exclude kitchens, bathrooms, halls or stairwells)

Number of rooms	
-----------------	--

e. How much money (per month) to spend on food, accommodation, fuel, clothing, travel, etc. do you aspire to?

Naira per month	
-----------------	--

f. How many cars/jeeps do you aspire to (for yourself or with your husband)?

Number of cars/jeeps	
----------------------	--

g. Do you aspire to have a job of your own?

No	
----	--

Yes	
-----	--

h. And, if you do aspire to have a job, do you hope that the job will...

	Select one			
...pay well?	No		Yes	
...be interesting and part of a career?	No		Yes	

i. Do you aspire to have the time, a place, and freedom to pray and to pray regularly?

No	
----	--

Yes	
-----	--

j. Do you aspire to have the time, a place, and freedom to read the Quran and to read the Quran regularly?

No	
----	--

Yes	
-----	--

k. Do you aspire to have the time, freedom, and the means to do the Hajj? And, if you do how many times in your lifetime?

No	
----	--

Yes	
-----	--

Number of times	
-----------------	--

l. Do you aspire to have religious virtue in the eyes of those around her?

No	
----	--

Yes	
-----	--

m. Do you aspire to have religious virtue in her own eyes?

No	
----	--

Yes	
-----	--

n. Do you aspire to have religious virtue in the eyes of Allah?

No	
----	--

Yes	
-----	--

6. Imagine a woman a few years older than you, with your level of education. She is married and has one son. She has a part time job and one day her employer comes to her desk and asks if she would like to be promoted to a new job that would further her career, pay more money, and would be full time. This presents her with a dilemma: should she do what is right for her career and her economic independence or should she protect the time she spends with her husband and child.

How would you advise her? (tick one)

No dilemma, she should accept the promotion	
A bit of a dilemma, but she should probably accept the promotion	
A bit of a dilemma, but she should probably <u>not</u> accept the promotion	
No dilemma, she should <u>not</u> accept the promotion	

7. Now, imagine a woman a few years older than you, with your level of education. She is married, has one son, and is not working. Her husband has recently lost his job and is having difficulty finding another. She wants to help but cannot decide whether she should go out and find a job herself and thereby contribute to the household income or stay at home and do everything she can to save money, possibly even suggesting that they move to cheaper accommodation.

How would you advise her? (tick one)

It is straightforward, she go out and find a job herself	
It is tricky, but she should probably go out and find a job herself	
It is tricky, but she should probably stay at home and do everything she can to save money	
It is straightforward, she should stay at home and do everything she can to save money	

8. Now, imagine a woman a few years older than you, with your level of education. She is married. Her husband's career is going very well and, as a consequence, he is increasingly being invited to clubs and parties where people drink alcohol and women do not cover up. The husband wants his wife to go with him to these events, but she is not at all keen. Things are becoming difficult between the woman and her husband and she feels that she faces a choice: either she needs to overcome her discomfort, support her husband, and go along to the events or she needs to leave her husband and her marriage so that she can pursue a more virtuous path.

How would you advise her? (tick one)

It is straightforward, she should overcome her discomfort and go along to the events	
It is tricky, but she should probably overcome her discomfort and go along to the events	
It is tricky, but she should probably leave her husband and her marriage	
She should leave her husband and her marriage	

SECTION G: CONTACTING YOU IN THE FUTURE

We would like to be able to contact you from time to time over the next few years to see how things are going for you. Getting back in touch with people once they have left college/the madrasa can be very difficult. So, we would like you to think innovatively about whom, among your family and friends, is likely to (a) stay at the same address and telephone number and (b) stay in contact with you. Please write the name and contact details of three such people down below.

CONTACT 1:

Name:.....

Address:

.....

.....

.....

Tel:

.....

CONTACT 2:

Name:.....

Address:

.....

.....

.....

Tel:

.....

CONTACT 3:

Name:.....

Address:

.....

.....

.....

Tel:

.....

SECTION H: AND FINALLY...

It is important to us that you feel that you participated in this workshop having received adequate written and verbal information about the project, the workshop, and tasks you have been asked to perform and having had sufficient chance to ask questions before engaging in the tasks. If this is the case, please confirm by ticking this box. ☐

It is also important to us that you feel that you participated in this workshop of your own free will and that all of your responses were your own and, to the best of your knowledge, accurate. If this is the case, please confirm by ticking this box. ☐

References

- Asadullah, M. N. and Chaudhury, N. (2009) Holy alliances: public subsidies, Islamic high schools, and female schooling in Bangladesh. *Education Economics*, 17 (3). pp. 377-394. ISSN 1469-5782 (special issue 'Quality Education for all in South Asia').
- Ashley, L.D. et al. (2014) The Role and Impact of Private Schooling in Developing Countries. DFID Education Rigorous Literature Reviews.
www.gov.uk/government/uploads/system/uploads/attachment_data/file/304440/Private-schools-2014.pdf
- CUBE. (2008). Islamiyya, Quranic and Tsangaya Education (IQTE) Integration Strategy. Kano. Kano State Government/CUBE – DFID.
- ESSPIN. 2011. Islamiyya, Quranic and Tsangaya Education Institutions Census in Kano State. Abuja: ESSPIN.
- Global Partnership for Education (GPE).2014b. Conflict-affected and Fragile States.
<http://www.globalpartnership.org/focus-areas/conflict-affected-and-fragile-states>
- GMR and USI. 2014. *Progress in getting all children to school stalls but some countries show the way forward*. Policy Paper 14. <http://www.uis.unesco.org/Education/Documents/fs-28-out-of-school-children-en.pdf>
- Ministry of Education (MoE). 2010. Kano State Annual Education Sector Report 2010. Kano State: Federal Republic of Nigeria.
- UNICEF. 2015. Nigeria Country Profile. http://www.unicef.org/nigeria/children_1941.html
- World Bank (2014). Voice and Agency: Empowering Women and Girls for Shared Prosperity. <https://openknowledge.worldbank.org/handle/10986/19036>