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## Influence of Socio-Cultural Background of Parents on Girl-Child Education in Ilorin Metropolis, Nigeria

**ABSTRACT:** The importance of female education, especially in the developing countries, cannot be overemphasized. There is considerable evidence that the education of women has a direct impact on various aspects of the social, economic, and political well-being of a country. Descriptive survey design was adopted for the study and a total sample of 240 parents in Ilorin Metropolis, Nigeria, participated in the study. Multi-stage sampling technique was employed, while instrument used in gathering data for the study was a questionnaire entitled “SBPGEQ (Socio-cultural Background of Parents and Girl-child Education Questionnaire)” and a reliability coefficient of 0.68 was obtained. Percentage was used to present the demographic data of the respondents, while the hypotheses formulated were tested using t-test and ANOVA (Analysis of Variance) at 0.05 level of significance. The findings of the study revealed that ignorance on the part of some parents affect girl-child education, girl-child education is a waste of resources, and girl-child education is not profitable. There were no significant differences in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis based on gender, religion, age, and educational qualification. In line with the findings of the study, it was recommended that government agencies, such as the Ministry of Education, Ministry of Health, and other youth related institutions should have programmes that are designed for parents on girl-child education, counsellors should be employed at all level in the country. The counsellors should also be supported and provided the needed facilities that would help in the services they rendered in the environment; and stakeholders in the society should ensure that cultural affinities are not attached to girl-child education.

**KEY WORDS:** Influence; Socio-Cultural Background; Parents; Girl-Child Education.

### INTRODUCTION

It has been a source of basic skills for something that society or segments of it's considered very paramount. Taking Nigeria as an example, in indigenous Nigerian societies during the era before the advent of the British, the family and other institutions provided education through apprenticeship, adequate

socialization, and skills for community developments and self reliance (Uwameiye & Iyamu, 2002; Osokoya, 2017; and Osiri, 2020).

To make her implementation of educational policy effective, government made efforts by establishing concrete and purposeful direction for the entire educational systems in the country. This aimed at giving

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the accessibility of education to Nigeria and translates into action, her philosophy of equality to educational opportunities (Okoroma, 2006; Otive, 2016; and Viennet & Pont, 2017).

This has brought great increase in the school enrolment; and the result of this is the increase in the number of primary, post primary (secondary), and tertiary institutions in the country. Although this study is not comparative one traditional with all provision and potentialities for women development, it becomes grossly inadequate due to technological development that requires professional and sophisticated knowledge and skills (Ogunyinka, Okeke & Adedoyin, 2015; Otive, 2016; and Viennet & Pont, 2017).

Girl-child education is a catch-all term for a complex set of issues and debates surrounding (primary education, secondary, and tertiary, and health education in particular) for girl and women. Denying the girl-child access to education implies making her a dysfunctional member of the society. Statistics show that many girls are not enrolled in school. The global figure for out of school children is estimated at 121 million, 65 million are girls with over 80 percent of these girls in Sub-Saharan Africa, including Nigeria (Amirikpa, 2010; WW, 2015; and UNICEF, 2016).

The importance of female education, especially in the developing countries, cannot be overemphasized. There is considerable evidence in the management of resources, child's health, and family planning, that the education of women has a direct impact on various aspects of the social, economic, and political well-being of a country (Risikat, 2007; Aminchi, 2015; and Osita-Oleribe, 2017).

For instance, Nicola Swainson (2005), and other scholars, suggested that the mother's educational level has a direct influence on economic productivity and on the level of her daughter's education. Research findings show also that investing in females' education may be the most cost-effective measure a developing country can take to improve its standard of living (Swainson, 2005; Donkor, 2010; and Hong *et al.*, 2019).

The factors that account for low female participation in education are enormous,

amongst them, socio-cultural values, norms, and practices with economic realities superimposed on these. The factors interact in complex ways that perpetuate and reproduce gender disparities. These factors exert their influence from birth, through the child rearing practices followed by different communities, initiation, and marriage, to old age (Ugwu & de Kok, 2015; WW, 2015; and UNICEF, 2016).

In some communities, for example, reports indicate that the girl-child is prized for the labour, she provides to the family, and for the dowry she brings. This pushes up the opportunity cost of educating a girl, and exposes her to early marriage (Okoli, 2007; Ugwu & de Kok, 2015; and Okafor, 2020).

The socio-traditional environment, which is rooted in culture, creates the barriers that rob females of their human identity and social rights. A negative attitude towards women's education, the dowry system, control of women's lives, male privilege, and time constraints as well as the multiple roles women must perform are some of the cultural barriers impeding women's access to education (Parpart, Connelly & Barribeau eds., 2000; Tanye, 2008; and Shabaya & Konadu-Agyemang, 2014).

Several researches had been conducted in the area of potential impact of parents on growth and development of their children. Parental beliefs and values influence environment they create for themselves; and, consequently, the environment in which they raise their children (Rubin & Chung eds., 2006; Gorard, See & Davies, 2012; and Okafor, 2020).

In the present societal family can vary from the nuclear family, i.e. mother, father, and offspring, to the stepfamilies, i.e. with a step-parent, step-child, and/or step-sibling, to single-parent families, among others. Regardless of the specific format, families generally develop rules which regulate behaviours by allocating roles and functions to individual members (Mooney, Oliver & Smith, 2009; Pearce, 2011; and Sheppard, Garcia & Sear, 2014).

#### ***Problem, Question, and Research Hypotheses.***

Education is not equally or evenly given to male and female. Many people, who are

entitled, are not allowed access to education. This is done to the gender discrimination, especially in some rural areas. There is problem of enlightenment, which does not make many rural women to understand, what is meant by education; many women think education, especially the Western type, is of no value to female. They believe women education ends in the kitchen, they believe that the role of women is only a domestic one (DESA, 2010; Ashiq *et al.*, 2011; and Sodimu, 2011).

There is belief by most rural women that there should be gender inequality. They believe that male is stronger than female. It is often said that male bones are nine, but that of female are just seven. So, already the women have presented female as inferior to man in all perspective. Already there is belief in the necessity of male education over female. This is why those who are faced with economic problem do prefer to withdraw female child for male (Vlassoff, 2007; DESA, 2010; and Opeke, 2018).

M.D. Garba (2014), and other scholars, worked on factors militating against the enrolment and retention of girl-child students in junior secondary schools in Kaduna State. While A. Ajao (2001), and other scholars' study, were on parental influence on and attitude towards girl-child education in Lagos State (Ajao, 2001; Garba, 2014; Muraina *et al.*, 2014; Akinbi & Akinbi, 2015; and Onoyase, 2018).

None of these scholars conducted a study that specifically focused on attitude of parents towards girl-child education in Ilorin Metropolis. Owing to the gaps identified above, the current researcher, therefore, focused on finding out influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria (*cf* Kazeem, Jensen & Stokes, 2010; Efed, 2018; and Osokoya, 2018).

Research question: "*What is the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria?*".

Research hypotheses: The following null hypotheses were formulated for the study: (1) "*There is no significant difference influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on*

*gender*"; (2) "*There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on religion*"; (3) "*There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on age*"; and (4) "*There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on higher educational qualification*".

## METHODS

**Research Design.** The research design that was adopted for the study was the descriptive survey method. Descriptive survey is concerned with the collection and summarizing of numerical data. However, the major function of descriptive survey is the presentation of information in a convenient applicable and understandable manner. The descriptive approach was used in this research to obtain data from the situation as they exist (Wilkinson & Birmingham, 2003; Vaismoradi, Turunen & Bondas, 2013; and Edeh *et al.*, 2018).

The population for the study consisted of parents within Ilorin Metropolis, Kwara State, Nigeria, which comprises of three local government. However, for the purpose of the study, Random Sampling Technique was used to select two secondary schools in Ilorin South, which are Government Secondary School Maraba and Government Day Secondary School Tanke; Baboko Community Secondary School and Government Secondary School Oke-Aluko from Ilorin West; and Government Girls Day Secondary School Okesuna for Ilorin East. Systematic sampling techniques was used to select 40 respondents, each making 240 parents that were selected for the study (Wilkinson & Birmingham, 2003; Lodico, Spaulding & Voegtler, 2006; and Edeh *et al.*, 2018).

The instrument, that was used in collecting useful information for this study, was a self-designed questionnaire titled "ISBPGCEQ (Influence of Socio-cultural Background of Parents Girl Child Education Questionnaire)". It was a self-developed questionnaire.

**Table 1:**  
 Percentage Distribution of Respondents Based on Gender

Gender	Frequency	Percentage
Male	68	32.4
Female	172	67.6
<b>Total</b>	<b>240</b>	<b>100</b>

**Table 2:**  
 Percentage Distribution of Respondents Based on Age

Age	Frequency	Percentage
20- 39 years	98	41.9
40-59 years	71	29.0
60 years and above	71	29.0
<b>Total</b>	<b>240</b>	<b>100</b>

**Table 3:**  
 Percentage Distribution of Respondents Based on Religion

Religion	Frequency	Percentage
ATR	4	1.9
Christianity	79	32.9
Islam	157	65.2
<b>Total</b>	<b>240</b>	<b>100</b>

The validity of the instrument was established, while its reliability was compared using PPMC (Pearson’s Product Moment Correlation), which yielded 0.68 which is high to make the instrument reliable (Wilkinson & Birmingham, 2003; Lodico, Spaulding & Voegtle, 2006; and Dan’inna, 2016).

Descriptive statistics of frequency counts and percentage were used to answer the research questions generated for the study; while inferential statistics of t-test and ANOVA (Analyses of Variance) were used to analyse the formulated research hypotheses at 0.05 level of significance (Wilkinson & Birmingham, 2003; Lodico, Spaulding & Voegtle, 2006; and Massey & Miller, 2018).

## FINDINGS AND DISCUSSION

**Demographic Data.** This section presents the results of data obtained on the respondents in frequency counts and percentages. See table 1.

Table 1 shows the distribution of respondents by gender. The table shows that 68 (32.4%) of the respondents were male; while 172 (67.6%) of the respondents were female. This indicates that female participated more

than male in the study. See, then, table 2.

Table 2 shows the distribution of respondents’ age. The table reveals that 98 (41.9%) of the respondents were below 30 years; 71 (29.0%) of the respondents were between the ages of 31-44 years; while 71 (29.0%) of the respondents 45 years of age and above. This also indicates that respondents, who were below 30 years, participated more in the study. See, then, table 3.

Table 3 shows that 4 (1.9%) of the respondents were practicing ATR (African Traditional Religion); 79 (32.9%) of the respondents were practicing Christianity; while 157 (65.2%) of the respondents were practicing Islam. This indicates that respondents practicing Islam participated more in the study. See, then, table 4.

Table 4 shows that 109 (47.1%) of the respondents had NCE/OND (*Nigeria Certificate in Education/Ordinary National Diploma*); 91 (38.6%) of the respondents had 1<sup>st</sup> Degree/HND (Higher National Diploma); while 40 (14.3%) of the respondents had Postgraduate. This indicates that respondents who had NCE/OND participated more in the study.



**Table 4:**  
Percentage Distribution of Respondents Based on Educational Qualification

Educational Qualification	Frequency	Percentage
NCE/OND	109	47.1
1 <sup>st</sup> Degree/HND	91	38.6
Postgraduate	40	14.3
<b>Total</b>	<b>240</b>	<b>100</b>

**Table 5:**  
Mean and Rank Order on the Respondents' Expression on the Influence of Socio-Cultural Background of Parents on Girl-child Education

Item No.	As far as I am concerned:	Mean	Rank
7	<i>Ignorance on the part of some parents affect girl-child education.</i>	3.36	1 <sup>st</sup>
1	<i>Girl-child education is a waste of resources.</i>	3.10	2 <sup>nd</sup>
2	<i>Girl-child education is not profitable.</i>	3.08	3 <sup>rd</sup>
12	<i>Parent unemployment leads to poor enrolment of females in school.</i>	3.07	4 <sup>th</sup>
15	<i>Religious tenets do not favour girl-child education.</i>	3.01	5 <sup>th</sup>
11	<i>Girls get exposed to sexual abuse through formal education.</i>	2.92	6 <sup>th</sup>
18	<i>Female children should be allowed to finish their education before marriage.</i>	2.92	6 <sup>th</sup>
6	<i>Culture and ties of most community discourage girl-child education.</i>	2.90	8 <sup>th</sup>
5	<i>Western education promotes immorality among female.</i>	2.89	9 <sup>th</sup>
20	<i>Females education is a waste of time.</i>	2.84	10 <sup>th</sup>
10	<i>Governments do not encourage girl-child education.</i>	2.67	11 <sup>th</sup>
14	<i>Girls should engage more in domestic chores than education.</i>	2.58	12 <sup>th</sup>
13	<i>Education of girls will interfere with their interest in getting married early.</i>	2.49	13 <sup>th</sup>
9	<i>Absence of girl' only schools discourages me from sending my daughter(s) to mixed schools.</i>	2.48	14 <sup>th</sup>
16	<i>Early marriage deprives female of qualitative education.</i>	2.43	15 <sup>th</sup>
3	<i>Girl-child education is prevented by poverty.</i>	2.38	16 <sup>th</sup>
4	<i>Girl-child education is a taboo in my culture.</i>	2.37	16 <sup>th</sup>
8	<i>Girl-child education has no benefit to society.</i>	2.28	18 <sup>th</sup>
17	<i>Early marriage affects the number of woman in civil service employment.</i>	2.23	19 <sup>th</sup>
19	<i>Females are regarded as commodities that can increase the income of family therefore do not need education.</i>	2.12	20 <sup>th</sup>

**Research Question 1:** “What is the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria?”. See, then, table 5.

Table 5 presents the mean and rank order of respondents' expression on the influence of socio-cultural background of parents on girl-child education. The table indicates that item 7 which states that “*Ignorance on the part of some parents affect girl-child education*” ranked 1<sup>st</sup> with a mean score of 3.36. Item 1 which states that “*Girl-child education is a waste of resources*” ranked 2<sup>nd</sup> with a mean score of 3.10. Ranked 3<sup>rd</sup> is item 2 with a mean score of 3.08 and states that “*Girl-child education is not profitable*”.

On the other hands, item 8 which states that “*Girl-child education has no benefit to society*”

ranked 18<sup>th</sup> with a mean score of 2.28. Item 17 which states that “*Early marriage affects the number of woman in civil service employment*” ranked 19<sup>th</sup> with a mean score of 2.23; while item 19 which states that “*Females are regarded as commodities that can increase the income of family therefore do not need education*” ranked 20<sup>th</sup> with a mean score of 2.12.

Since twelve out of twenty items have mean scores that are above the mid-cut off point of 2.50; then, it can be said that respondents attested to the influence of socio-cultural background of parents on girl-child education list on the table.

**Hypotheses Testing.** Four null hypotheses were postulated and tested for this study. The hypotheses were tested using t-test and ANOVA (Analyses of Variance) statistical

**Table 6:**  
Mean, Standard Deviation, and t-Value on the Respondents' Expression on the Influence of Socio-Cultural Background of Parents on Girl-child Education Based on Gender

Gender	N	Mean	SD	df	Cal. t-Value	Crit. t-Value	p-Value
Male	78	55.41	5.287	238	1.77	1.96	.077
Female	172	53.67	7.221				

**Table 7:**  
Analysis of Variance (ANOVA) Showing the Respondents' Expression on the Influence of Socio-Cultural Background of Parents on Girl-child Education Based on Religion

Source	df	SS	Mean Squares	Cal. F-ratio	Crit. F-ratio	p-Value
Between Groups	2	37.029	18.514	.411	3.00	.664
Within Groups	237	9326.538	45.056			
<b>Total</b>	<b>239</b>	<b>9363.567</b>				

methods at 0.05 level of significance.

Hypothesis One: *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on gender”*. See, then, table 6.

Table 6 shows that the calculated t-Value of 1.77 is less than the critical t-Value of 1.96 with corresponding p-Value of .077, which is greater than 0.05 level of significance. Since the p-Value is greater than the level of significance, the hypothesis which states that *“There is no significant difference in influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on gender”* is, therefore, not rejected.

Hypothesis Two: *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis based on religion”*. See, then, table 7.

Table 7 shows that calculated F-ratio of .411 is less than the critical F-ratio of 3.00 with a corresponding p-value of .664, which is greater than 0.05 level of significance. Since the calculated p-Value is greater than the level of significance, the null hypothesis is, therefore, not rejected; hence, *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis based on religion”*.

Hypothesis Three: *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on age”*. See, then, table 8.

Table 8 shows that calculated F-ratio of 1.52 is less than the critical F-ratio of 3.00 with a corresponding p-Value of .217, which is also greater than 0.05 level of significance. Since the p-Value is greater than the level of significance, the null hypothesis is, therefore, not rejected; hence, *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on age”*.

Hypothesis Four: *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on educational qualification”*. See, then, table 9.

Table 9 shows that calculated F-ratio of 0.56 is less than the critical F-ratio of 3.00 with a corresponding p-Value of .572, which is greater than 0.05 level of significance. The null hypothesis is not rejected since the p-Value is greater than the level of significance; hence, *“There is no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on educational qualification”*.

**Discussion.** The study revealed that ignorance on the part of some parents affect girl-child education, girl-child education is a waste of resources, and girl-child education is not profitable are socio-cultural background of parents on girl-child education. The findings show that some parents were of the opinion that education of girl-child is a waste of time and recourses.

**Table 8:**  
Analysis of Variance (ANOVA) Showing the Respondents' Expression on the Influence of Socio-Cultural Background of Parents on Girl-Child Education Based on Age

Source	df	SS	Mean Squares	Cal. F-ratio	Crit. F-ratio	P-Value
Between Groups	2	435.907	217.954	1.522	3.00	.217
Within Groups	237	8927.659	143.129			
<b>Total</b>	<b>239</b>	<b>9363.567</b>				

**Table 9:**  
Analysis of Variance (ANOVA) Showing the Respondents' Expression on the Influence of Socio-Cultural Background of Parents on Girl-Child Education Based on Educational Qualification

Source	df	SS	Mean Squares	Cal. F-ratio	Crit. F-ratio	p-Value
Between Groups	2	50.464	25.232	0.56	3.00	.572
Within Groups	237	9313.103	44.991			
<b>Total</b>	<b>239</b>	<b>9363.567</b>				

The findings was supported by A.K. Donkor (2015), and other scholars, who posited that investing in females' education may be the most cost-effective measure a developing country can take to improve its standard of living (Uruemu, 2012; Aja-Okorie, 2013; Donkor, 2015; Agbigbe, Sr., 2016; and Rose *et al.*, 2019). The factors that account for low female participation in education are enormous, amongst them: socio-cultural values, norms and practices, with economic realities superimposed on these (Okoli, 2007; Ugwu & de Kok, 2015; and UNICEF, 2016).

Findings revealed that there was no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on gender. This indicates that gender of parent would not influence girl-child education.

It was in line with T.M. Notley & J.A. Tacchi (2005), and other scholars, who posited that the socio-traditional environment, which is rooted in culture, creates the barriers that rob females of their human identity and social rights. A negative attitude towards women's education, the dowry system, control of women's lives, male privilege, and time constraints as well as the multiple roles women must perform are some of the cultural barriers impeding women's access to education (Notley & Tacchi, 2005; Ugwu & de Kok, 2015; Olorunsogbon & Ajibade,

2017; Sibani, 2018; and Olanrewaju, 2018).

Obanya O. Bellany (2003), and other scholars, asserted that there can be no significant or sustainable transformation of societies and no significant reduction in poverty until girls receive equal access to quality basic education. After all, societal development does not start with goods and things (Bellany, 2003; Boyi, 2013; and Osarenren-Osaghae, Imhangbe & Irabor, 2019).

Another finding also revealed that there was no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on religion. This shows that religion of parents would not influence girl-child education.

The finding was supported by J.A. Ojobo (2009), and other scholars, who reported that societies are characterized by uneducated and conservative adults, religious conservatives, retarded, development, and early marriage how school environment most especially the females (Ojobo, 2009; Ojewole & Adegbenle, 2017; and Omeike, 2017).

Finding also revealed that there was no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on age. This shows that age of parents would not influence girl-child education.

The findings was in line with E.A. Nwankwo, M.U. Agboeze & A.U. Nwobi (2018), and other scholars, who posited that

there aged practice had denied many females the opportunity to receive Western education. Those young married girls and the small girls send out were deprived of their education. These factors exert their influence from birth, through the child rearing practices followed by different communities, initiation, and marriage, to old age (Okoli, 2007; Ojobo, 2009; Kazeem, Jensen & Stokes, 2010; and Nwankwo, Agboeze & Nwobi, 2018).

According to A.U. Chidinma (2015), and other scholars, in all the societies down through the ages, women have made and continued to make enormous contributions towards economic development in diverse ways. It was, further, stressed that they are central in production and custodians of privates of family trades, such as spinning, dyeing, weaving, trading, and faming as home makes woman are centre of the family and the custodians of the social, cultural, and fundamental values of permanent desirable change, which is going to achieve through them (Ajayi, 2002; Matthew, 2013; Shochat, 2014; and Chidinma, 2015).

Another finding revealed that there was no significant difference in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria based on educational qualification. This shows that educational qualification of parents would not influence girl-child education.

The finding corroborates G. van der Warf, B.I. Creamers & G. Guldemont (2001), and other scholars, who posited that parental involvement is not only necessary, but it is also one of the most cost-effective means of improving quality in education. Higher levels of parent involvement in their children's educational experiences at home, e.g. supervision and monitoring, daily conversations about school, have been associated with children's higher achievement scores in reading and writing, as well as higher report card (*cf* Warf, Creamers & Guldemont, 2001; Mukethe, 2015; and Fischer *et al.*, 2018).

## CONCLUSION

The study investigated the influence of socio-cultural background of parents on girl-

child education in Ilorin Metropolis, Nigeria. The study revealed that ignorance on the part of some parents affect girl-child education, girl-child education is a waste of resources, and girl-child education is not profitable are socio-cultural background of parents on girl-child education. There were no significant differences in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis based on gender, religion, age, and educational qualification.

Based on the findings of the study, the following recommendations were made: (1) Government agencies, such as the Ministry of Education, Ministry of Health, and other youth related institutions should have programmes that are designed for parents on girl-child education; (2) Counsellors should be employed at all level in the country, the counsellors should be supported and provided the needed facilities that would help in the services they rendered in the environment; (3) Stakeholders in the society should ensure that cultural affinities are not attached to girl-child education; and (4) Parents should also give priority to girl-child education and not to see it as a waste of resources.<sup>1</sup>

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<sup>1</sup>*Statement:* I confirm that this article has not been published elsewhere and is not under consideration in whole or in part by another journals. This article is also not product of plagiarism. So, I have no conflicts of interest to declare it.



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**The Girl-Child Education in Nigeria**  
(Source: <https://flexisaf.org>, 21/4/2020)

The study investigated the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis, Nigeria. The study revealed that ignorance on the part of some parents affect girl-child education, girl-child education is a waste of resources, and girl-child education is not profitable are socio-cultural background of parents on girl-child education. There were no significant differences in the influence of socio-cultural background of parents on girl-child education in Ilorin Metropolis based on gender, religion, age, and educational qualification.