

**EVALUATION OF NON-GOVERNMENTAL ORGANIZATIONS
IN FOSTERING WOMEN EDUCATION IN WOMEN CENTRES
IN NIGERIA**

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IN FOSTERING WOMEN EDUCATION IN WOMEN
CENTRES IN NIGERIA**

BY

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF POST GRADUATE STUDIES,
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REQUIREMENTS FOR THE AWARD OF DEGREE OF DOCTOR OF PHILOSOPHY
(PHD) IN CURRICULUM AND INSTRUCTION**

NOVEMBER, 2015

DECLARATION

I hereby declared that this work titled “Evaluation of Non-Governmental Organizations in Fostering Women Education in Women Centre” is a product of my own research efforts, undertaken under the guidance and supervision of Dr. H.O Yusuf, Dr. A.F Muhammad and Dr. A. Gugaand has not been presented elsewhere for award of a degree or certificate. All sources are duly acknowledged.

Amina Baba

Date

CERTIFICATION

This dissertation titled “Evaluation of Non-Governmental Organizations in Fostering Women Education in Women Centre in Nigeria” by Amina Baba meets the regulations governing the conduct of dissertation for the award of Doctor of Philosophy (Curriculum& Instruction)in the Department of Educational Foundations and Curriculum, Ahmadu Bello University, Zaria.

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DEDICATION

This thesis is dedicated to the memory of my father (late) Alhaji Baba Muhammad and to my beloved mother Hajiya Khadija Muhammad whose moral and financial support encouraged me to study to this level of educational pursuit. May his gentle soul rest in perfect peace and may Allah give my mother long life and good health, amin.

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ABSTRACT

The study is concerned with evaluation of the Non-governmental Organizations (NGOs) in fostering women education in women centres in Nigeria. The objective of study includes among others, identification of the contributions and efforts of NGOs in assisting women in fostering their education in women centres with respect to enrolment, retention, skills acquisition and monitoring of products (beneficiaries). The study adopted the descriptive survey design. The data collection instruments include questionnaire and checklist. The study population was two hundred and thirty thousands, six hundred and forty (230,640) women in women centres in Nigeria. Six states were used. One state was randomly selected from each of the six geo-political zones. A sample of one thousand six hundred and twenty respondents including providers (NGOs) and beneficiaries (Women in women centres) were drawn from all the six geo-political zones of Nigeria in one hundred and eight (108) women centres. Seven research questions and seven hypotheses were developed and were tested and answered respectively. The hypotheses were tested using non-parametric statistics of chi-square. The findings revealed that embroidery skill is the most predominant skill taught in the centres. The study also revealed that NGOs contribute to skills acquisition programme in women centres by providing materials and skilled manpower to train women in culinary skills such as cake baking, and other fries. Based on the findings, it was concluded that NGOs are very important in fostering women education in Nigeria and with their continuous support a lot of progress will be made in women empowerment. Skills acquisition facilities for, sewing and pomade making are the most available facilities in the centres. It was recommended that NGOs in Nigeria should create adequate publicity of their activities especially in rural villages using traditional, religious leaders and radio programme in their local dialect; more women centres should be built by the government and even local communities in every location in the country; the graduates in culinary and other relevant skills from the women centres should be offered recognized certificates that can get them employment to be self-reliant.

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Operational Definition of Terms

- Evaluation:** This refers to the process of determining the strengths and weakness of non -government organization toward fostering women education in Nigeria.
- Non-Governmental Organizations:** These refer to non-profitable organizations that provide assistance toward fostering women education in Nigeria.
- Enrolment:** This refers to the process by which women register and become members of a given women centre.
- Attendance:** This refers to women regular and punctual presence of women members in the centers to participate in activities of their centre.
- Retention:** This refers to being able to keep on or maintain attendance of the women in the women centers
- Skills acquisition:** This refers to trading and crafts skills that provide financial earning hope for the individual women in the women centers.
- Capacity to Earn a Living:** This refers to the chances of earning a living and profiting activities at the women centers provided by the NGOs.
- Women Education:** This refers to women education centre where skills acquisition and capacity to earn a livelihood are provided for women in Nigeria.
- Non Governmental Organization Providers:** These refer to the staff of the Non-Governmental Organizations involve in the provision of

skill acquisition and help capacity to earn a livelihood in the women centre.

Non Government Organization Beneficiaries: These refer to the individual women receiving skills on trades and crafts with their teachers in the women centre.

CHAPTER ONE INTRODUCTION

1.3 Background to the Study

The federal government of Nigeria has adopted education as an instrument per excellence for effective national development. Education can be viewed as the transmission of the values and accumulated knowledge of a society (Graham, 1991). Education is a fundamental instrument which differentiates a fully developed human being from other mammals. It is a criterion for measuring the mental, spiritual, political, and to some extent the material development of man (Aliyu, 2004). Education therefore is a necessary ingredient for a meaningful development for a man and woman as well as their society. Education in other words is the key to success of mankind. Thus, whoever wants to operate a happy and successful life in this world must acquire and make use of education.

For the life of mankind to be meaningful, purposeful, goal-oriented as well as living in peace and tranquility and to achieve societal concord, men and women must acquire qualitative, functional, goal oriented, useful, positively beneficial education (Lazuru, 1996). Education is the basis, the invariable index for the socio-political, economic, physical, moral, spiritual, scientific and technological development of man and his society. Based on what we discuss above it follows therefore that, women education is a must for a meaningful national development.

The concept of education, according to Musaazi (1986), includes all those activities within and outside the family that are consciously planned and organized to achieve specific educational objectives. It is only education that can prepare the young people for future membership of the society and active participation in its development. Education as could be deduced from the discussions made so far, is partly about primary socialization and as well as the process of imparting knowledge, skills and essentially

about the preservation as well as expansion of knowledge for progress and development both at individual and groups and within the societal level (Dinar, 2009).

The attention of the researcher is drawn to the situation of women education (The Role of NGOs in Fostering Women Education in women centers) because a Nigerian woman is seen as passive sexual object who should be a devoted wife and a mother, and for whom society has carved out defined roles, manners and acceptable characteristics (Maduewesi 2005). According to the Nigerian cultures, women are not seen or heard publically, except in few cases and with absolute permission of her husband. The Nigerian women are relegated to the background, ignored, dehumanized and generally confined to lower status in the society. She only featured when allowed and in some descriptive activities like, serving, dancing and entertainment.

In the contemporary Nigerian situation, concerned individuals as well as a number of non-governmental organizations, have developed interest in women education. Because of its commitment to the international conventions on the right of women, Nigeria is taking a clue from what is happening in other countries of the world. It has been observed that with all government efforts in making it possible to educate women, some problems persisted and we continue to see women lagging behind. Oyinlola (2000) reflecting on Kofi Annan's report, indicated that in economic terms, gender divide is still widening; women earn less, are more often unemployed and generally poorer than men.

Non-Governmental Organizations (NGOs) both International and national (such as UNDP, World Bank, Government of Other Countries, Ford Foundation; John Kennedy Foundation, ESSPIN, LEAP, USAID, UKAID DFID, JICA, NCSW and NWC) play vital roles in complimenting governmental efforts towards meeting human needs in almost all countries. Very few countries have reached the stage of sustaining the human condition at optimal level, whatever the gross national product (GNP) and other indicators of wealth through dependence on government's action alone. NGOs fill in the gaps while

systematically prodding governments will and the collective conscience.

In the area of social development, many researchers agreed that NGOs play significant roles. One of these researchers was Asomoah (2002) who observed that, NGOs play a significant role in the social development process in all regions of the world. They are particularly critical in circumstance where state funds are limited, political situation are fluid, national disaster resulting from both predictable and unpredictable environment occurs, ethnic strife are rampant and the level per capital income severely restricts the ability to purchase needed goals and services – social, educational and economic. The urge to involve the private sector and civil society in the delivery of social services is not less rooted in the changing perception of governance, a critical element in effective implementation of ideas and policies. According to a report by UNDP (1997), Governance includes not only the states but transcends it by taking in the private sector and the civil society. All the three are critical for sustaining human development. The state creates conducive political and legal environment. The private sector generates jobs and income, and civil society facilitates political and social interaction - mobilization group to participate in economic, social and political activities.

Meanwhile, Non-Government Organizations (NGOs) also help to improve people's lives through skills, training and other means of livelihood programmes. NGOs also prepare and implement development projects and work to strengthen national institutional capabilities and promote community self-reliance. They also make significant contributions to the socio-economic development of the society. Often NGOs enjoy advantages over government and private sector institutions and can deliver services to hard-to-reach communities in a more efficient, cost - effective manner. While development NGOs vary greatly in size and orientation, Asian Development Bank in its document (2002:17) asserts that;

Most share the common goal of helping people and benefiting society. International and various NGOs support larger scale activities ranging from social welfare to environment and political advocacy. NGOs at the national level provide service that include community organization, health, education, welfare support, small scale financial inter mediation and environment protection.

Donor agencies like (DFIC) have identified slow rate of programme delivery and have therefore set out to involve NGOs and community-Based organizations (CBOs) and the private sector in order to accelerate programme implementation and delivery thereby ensuring that the ultimate beneficiaries of such programme, that is, the national grassroots communities were reached. This is therefore, the reason behind the capacity building and revolution drives of donor agencies such as the UNDP, UNICEF and so on. Under this arrangement, it is expected that communities in which projects are going to be sited and executed, the local government area councils, the state government and the donor agencies would all contribute. This partnership joint exercise will ensure that the sense of the national ownership of such projects is inculcated and maintained in the minds of the people would still continue and better maintained. In this vein, a host of national, national and intervarious NGOs operation throughout the world has made tremendous strides in helping nations meet and sustain their development objectives in the face of momentous challenges. They have help to facilitates achievements in basic human development as measured by the United Nations Human Development Index (HDI) (UNDP, 2000: 22).

Based on the foregone, NGOs play a vital role in fostering women education in Nigeria, the implementation of the goals outlined in the millennium development plan of action to end poverty and realize the agenda for Education for All (EFA). According to UNDP (2003) areas targeted for achieving sustainable growth are governance, health, education and infrastructure. Mobilizing grassroots support is already a major component of the mission of many successful NGOs. Education is the gateway to advancement of any

society, as such for any nation to reach a meaningful level of advancement; it has to educate its citizens.

The above proclamation has been recognized by all member countries of the U.N; therefore efforts have been put forward to wider access to education to all citizens. Non government organization (NGOs) have for several years been committed to the provision of education through participation in almost all the educational processes in order to improve the rate and quality of education. For instance, in the area of literacy development, NGOs have had a long and active role in the coordinating adult literacy activities.

NGOs constitute the major volunteers in executing philanthropist projects all over the world. Lewin (1993) posits that, NGOs can have important advantages over official organizations in coordinating action mobilizing large numbers of volunteers and making good use of scarce resources. On the other hand, government sponsored schemes may not capture the imagination of the commitment to improve the conditions of illiterate and marginalized groups does not exist, and may suffer from indifferences on the part of those they attempt to help.

NGOs' initiatives to enhance access to education for the disadvantaged people and to increase the quality of schooling cannot be over emphasized. NGOs have been demonstrating effective grassroots action to enhance the quality of basic education and have also been influencing mainstream education through replication of their models and through policy dialogue with the government. It is in view of these that the researcher is interested in finding out the roles of these non-governmental organizations in fostering women education in Nigeria.

1.4 Statement of the Problem

Between 1960 and early 1980s, the education of women was neglected in Nigeria (Samson, 1997). Traditionally, Usman, Suleiman and John, 2006, argued that women are especially created to support men, as such, women have been expected to play a second fiddle to men in all areas of human endeavours including the areas of economic activities. Towards the end of 1980s, under the pressure of international communities, Non-Governmental Organizations in partnership with Nigerian Government began to pay attention to women education (Samson, 1997). This was as a result of the pressure of the international communities. Although according to 2006 population census women account for nearly 50% of the population in Nigeria, yet they represent a very small fraction of those educated in the country.

The fact that there has been no deliberate policy to deny girls and women access to education, there certainly exist some amount of prejudice resulting from social, economic and cultural set up in communities which put our women at disadvantage. The emphasis in many homes is on the education of the male children. In most Northern communities and some few Southern parts of Nigeria, it is still believed that the place of the woman is in the home. Sons are sent to schools and universities while daughters are made to remain at home to help their mothers with household work and even business, especially in the markets and on the farms. Even if girls are allowed to go to schools, they are openly discouraged from going beyond the primary and secondary education (Zagga, 1995).

Despite the provision of the Article 7 of the Universal Declaration of Human Right of 1998 which declares that “All human beings are born free and equal in dignity and right” that women folk in Nigeria still lag behind in terms of educational attainments. Equally disturbing, the mobilization campaigns embark upon by the government and other concerned bodies through radio, television, newspapers and magazines and so on are having minute impact. This may be seen as an indication that Government and Non

Governmental Organizations are not seriously sponsoring women Education.

However, the Programmes initiated by some former Nigerian presidents' wives officially known as First Ladies such late Mrs.(Dr.) Maryam Ibrahim Badamasi Babangida (of blessed memory) and Mrs. Maryam Sani Abacha, had contributed in no small measure in elevating the position and status of women in the Nigerian society. History will always give credits to programmes like "Better Life for Rural Women", "Family Support Programmes (FSP) and Family Economic Advancement Programmes (FEAP)" for the vital roles such schemes played in making a number of women in the country to be aware of their fundamental human rights. In these entire endeavours, non-governmental organizations had played several numerous roles to see to the success of the programmes, yet to no avail.

It is in view of the above development that this particular study is interested in investigating the role the non-Governmental Organizations play in fostering women education in selected states of the federation. Low rate of women enrolment and attendance in women centres has continuously attracted the attention of stake holders in Nigeria. Many stakeholders particularly the NGOs realized the danger of neglecting women education in Nigeria, which prompted them to assume responsibility of contributing towards women education in such non-formal educational settings. To meaningfully contribute to women education in Nigeria, the works of NGOs should not be confined in formal schools alone, but rather non-formal settings such as women centres need to be given the attention they deserve. Of particular interest is to discover the types of NGOs that render services that are geared towards fostering women education in the country, the impact such programmes have on the enrolment of women in such centres, as well as all other issues, challenges and prospects that are associated with the activities of the organizations in question in the women centers to be studied. The main problem of this study is to find out the role Non-governmental Organizations (NGOs) play in fostering

women education in the women centres in Nigeria with regards to assistance, attendance, retention, skills acquisition and capacity building.

1.3 Objectives of the Research

The objectives of the research are to:

1. identify the categories of support provided by Non-Governmental Organizations to women centres in Nigeria;
2. examine the strategies of Non-Governmental Organizations on the enrolment of women in the study area;
3. ascertain the level to which Non-Governmental organizations foster women education in the study area;
4. examine the effect of Non-Governmental Organizations on the level of women's attendance in to the training centers in the study area;
5. employ the effect of NGOs on women's skill acquisition in the study area; and
6. examine the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area.

1.4 Research Questions

The study answered the following questions:

1. What categories of support provided by Non-Governmental Organizations to women centres in Nigeria?
2. What are the strategies of Non-Governmental Organizations on the enrolment of women in the study area?
3. What is the extent to which Non-Governmental organizations foster women education in the study area?
4. What is the effect of Non-Governmental Organizations on the level of women's attendance in to the training centers in the study area?
5. What is the effect of NGOs on women's skill acquisition in the study area?

6. What are the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area?

1.6 Hypotheses

1. There is no significant difference between the respondents views on the categories of support provided by Non-Governmental Organizations to women centres in Nigeria
2. There is no significant difference between the respondents views on the strategies of Non-Governmental Organizations on the enrolment of women in the study area;
3. There is no significant difference between the respondents views on the level to which Non-Governmental organizations foster women education in the study area;
4. There is no significant difference between the respondents views on the effect of Non-Governmental Organizations on the level of women's attendance in to the training centers in the study area;
5. There is no significant difference between the respondents views on the effect of NGOs on women's skill acquisition in the study area; and
6. There is no significant difference between the respondents views on the roles of NGOs in monitoring utilization of the acquired skills by women in the study area.

1.6 Basic Assumptions

The basic assumptions held by the researcher include the following:

- i. The NGOs can assist if fully utilize in encouraging women school enrolment.
- ii. The NGOs assist in encouraging women school attendance,
- iii. The non- governmental organizations if fully utilized can encourage and maintain the women retention in the women centers
- iv. The NGOs can equally improve capacity to earn a livelihood.
- v. The NGOs can also increase community awareness of the value of educating women and improving their capacity to skill acquisition.

1.7 Significance of the Study

The study is concerned with the role of Non Governmental Organization in fostering women education in Nigeria. It is hoped that this study will proffer ways and means of encouraging women education in Nigeria by identifying the contribution of Non-governmental organisations. The findings of this research will equally guide the government and other Donor agencies like the United Nation Development Programme (UNDP), United Nations International Children Education Fund (UNICEF), United Nation Education Scientific and Cultural Organization (UNESCO) and others in identifying and funding National Non Governmental Organizations that dedicate their activities towards fostering women education.

The findings of this research will serve as a solution to the problems face by women in pursuing their education, socially, economically, culturally, religiously and politically by identifying the efforts of Non Governmental Organizations in fostering women education in Nigeria. The NGOs themselves can use the finding of this study in evaluating its activities, achievement and contributions towards women education.

Ministry of Women Affairs will benefit from this study by identifying and commending those NGOs that foster women education. Local Government Education Authorities are closer to the women centres. This study will help the Local Government Education Authority to identify the contributions the NGOs are making in the women centres thereby strengthening their ties with the NGOs with this, parents, community and the general public will come to appreciate what the NGOs are doing and allow their wives and daughters to participate in the women centres thereby encouraging more enrolment, attendance and making their wives and daughter acquire skills that will enable them earn a living.

The findings of the study will be valuable to the state ministry of education in terms of coordination of policies in relation to Non-Governmental Organization activities,

there by outlining the areas of priority when it comes to disbursement of donations given by the organizations. The result will also be very important to the state agency for Mass Education institutions; this will help in giving them a clue on how to utilize such donations given to them in cash, working materials or infrastructure.

The finding will also be important to the NGOs operating in the state (various NGOs) highlighting the areas that need more attention from them. It will also serve as a base to these agencies in their policy formulations and review of such policies to suit the prevailing situation for more active participation towards developmental issues with regards to women education in the country. In addition, it will also enlighten the general public on the nature and activities of the NGOs, how they work or function and their roles in contributing towards an effective and sustainable management of women education in Nigeria.

Curriculum planners responsible for developing the curriculum that operate in the centers will find the outcomes of this study as useful feedback that will prove to the adequacy and effectiveness of the curriculum or otherwise. As such the findings of the study will serve as a basis for deciding on or not to review the current curriculum.

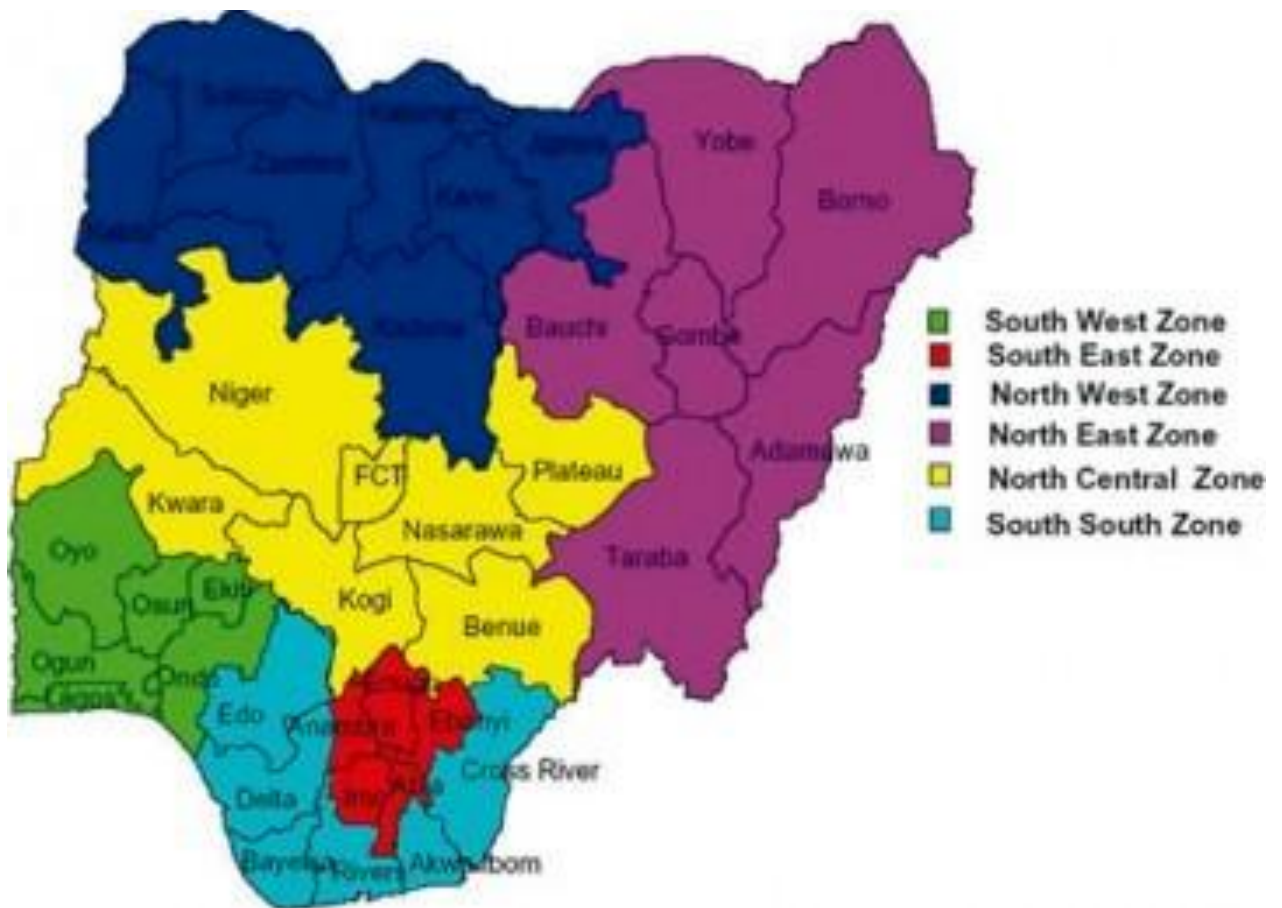
1.9 Scope of the Study

The focus of this study is on Women Education in the women centers and the roles of non-governmental organizations in fostering women education in Nigeria. The study was particularly confined to the roles played by non-governmental organizations that are meant to improve women education in women centers in the country. The study the six geo-political zones of Nigeria, one state from each of the six geo-political zone – (North-west - Kano, North-east - Bauchi, North-south – Benue, South-west – Lagos, South-east – Enugu, South-south - Akwa-Ibom). Only women centred that are registered under the Federal Ministry of Women Affairs would form the population of the study.

The evaluation of non-governmental organization would focus on five variables: enrolment, attendance, retention, skills acquisition and monitoring of products (beneficiaries).

Similarly, the individual contributions towards the development of the activities of the centers would not form part of the study. In the same vein, the activities and support programmes such national organizations carry out in formal educational institutions such as primary and secondary schools would not be part of the study.

1.8.1 Map of the Study Location



CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews the related literature for this study. It examined the Theoretical Framework (social action theory and empowerment theory); The Concept of Education and Human Right; Women's Rights in Nigeria; The Concept of Women Education; The Position of Women Education in the Pre-Colonial Era; The Importance/Relevance of Women Education to Nation Building; Islamic Concept of Female Education; Concept of Female Education in Christianity; Parental Attitude Towards Women Education and Its-Economic Implication; Problems of Women Education; The concept of evaluation; Evaluation in Education; Concept of Non-Governmental Organisation (NGO); History of Non-Governmental Organisations; Types of Non- Governmental Organisations; Classifications and Role of Non-Governmental Organizations; Methods of Non- Governmental Organizations; Public Relations of Non-Governmental Organizations; Project Management of Non- Governmental Organizations; Staffing of Non- Governmental Organizations; Funding of Non- Governmental Organizations; Monitoring and Control of Non- Governmental Organizations; Legal Status of Non- Governmental Organizations; Steps in Establishing Non- Governmental Organizations; NGOs and Women Education in Nigeria; Categories of Education Fostered by NGOs in Women Centres; Review of Empirical Studies; and Summary of Literature Review.

2.2 Theoretical Framework

Theoretical framework which is employed in this study is centred on a social action theory and empowerment theory which provide important information about the role of NGOs in fostering women education in Nigeria. Social action and empowerment theory guide the result and discussion which provide different projects and programmes

carried out by NGOs to provide help to women. Apart from social action theory and empowerment theory, the empowerment theory further explains the aspect of gender power relation and the empowerment concepts, as well as the elements of empowerment and the NGOs in order to support the theoretical framework on how the role of NGOs help women in Nigeria to overcome violence.

Social Action Theory

The social Action is a community-oriented model that is used to increase the problem-solving ability of entire communities through achieving concrete changes towards social justice. That is, individuals within communities come together to redress the imbalance of powers or privileges between a disadvantaged group and society at large. The key concepts include empowerment, critical consciousness, community capacity, social capital, issue selection, and participation and relevance (Minkler, Brechwich, Chang, and Blackwell, 2008).

Empowerment is any act that gives an individual the right and control over their lives and the ability to influence their community. Critical consciousness is a mental state of awareness where the individual recognizes the need for a change and is willing to change and is achieved through forums and discussions. Community capacity is about identification and the ability of the community to resolve social issues and this involves leadership, skills, participation, and so on., achieved through workshops. Social capital deals with building relationship between members of a community through networking techniques and social support enhancement. Issue selection focuses on issues relevant to the individuals and community. Participation and relevance involve the community in implementing actions on relevant issues (Minkler et.al, 2008).

According to Etuk and Etuk (2011) the theoretical approach of the social action theory has been used to explain the process of social development goal setting, development partnership as well as organizing and mobilizing various supports by the

citizens and intervention groups. Furthermore Etuk and Etuk (2011) argue that the world as a global society is faced with numerous global problems and the leaders of the world are faced with the challenges of moving their individual states to higher or better human society. The global society formed partnerships and organize to take actions and solve development problems, with the hope of attaining set goals. This social action is taken at all levels of society such as community mobilization and participation; capacity building and empowerment; civil society and citizen organization; and any other action taken to bring the social system to another equilibrium state.

Wallenstein (1992) adds that social-action based approach to development intervention is the empowerment. Minkler, Wallenstein and Wilson (2008) view empowerment as a process that encourages participation of people, organizations, or communities towards increased individual and collective control; this in effect should bring political efficacy, better quality of life, and addresses social injustices The process aims at giving people control over their lives and their community and so aims at transforming power relations between the people, the social institutions, and the governmental agencies.

Therefore, social action theory has implication for NGOs role in fostering women education and the activities of NGOs towards addressing women educational problems are essential social intervention programmes. Thus any theory for a study of this nature must be such that addresses the intervention and the partnership programmes aimed at achieving development which will lead to changes in social justices for women education in Nigeria.

Empowerment Theory

Empowerment has been described as “a construct that links individual strength and competencies, natural helping systems, and proactive behaviours to social policy and social change” (Perkins, and Zimmerman 1995p, 569). The construct connects the well-being of the individuals with the larger socio-political environment; it also connects the

socio-economic status of a people to how they are able to come up with mutual assistance in order to create a responsive community. To fully comprehend the empowerment theory is to understand the concept of power and powerlessness (Lord and Hutchison, 1993; Moscovitch and Drover, 1981). Power is "capacity of some persons and organizations to produce intended, foreseen and unforeseen effects on others". The sources of power include Personality, property/wealth, and influential Organizations (Galbraith 1983). Powerlessness can be seen as the expectation of an individual that his own actions will not affect the outcome of events or circumstances of life (Lord and Hutchison, 1993).

Albee (1981) argues that powerlessness is also perceived as a situation where individuals who have little or no political and economic power cannot gain greater control over their lives and their resource. Using people with disabilities as an example, Asch (1986) articulated powerlessness when he stated that people with disabilities:

“Have so internalized the general negative attitudes towards them because of their disabilities that they cannot believe that collective action can improve their lives. They have seen the problems as inherent in their medical conditions and have not been urged to join others to demand structural changes that would render the environment useful for them” (Asch, 1986:37).

Empowerment is “process by which individuals and groups gain power, access to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals”. (Robbins, Chatterjee, & Canda, 1998). The concept of empowerment "conveys both a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights". (Rapport's 1987) Empowerment “lies in the ability of women to control her own destiny”. (Malhotra, Sidney, and Boeder, 2002). Malhotra et al (2002) asserts that female empowerment is more than just an increase female presence in education, health, employment and land ownership, but also women's participation in decision-making within the political institution through leadership position.

From the above discussion empowerment can be viewed from two perspectives, viz:

1. Individuality- the acquisition of greater independence and capacity for self-determination, as well as means to allow individuals to broaden their opportunities as seen in the case of NGOs whose focus is on empowering women individually.
2. Collectively - the capacity of a group to influence social change and move towards a fair and equal society, in particular in its relations between men and women (CWD, 2007) as seen in the case of NGOs involving the leaders of the community whom are mainly men to speak to other men in the communities on the issue of women education.

The empowerment process involves actions, taken by individual, organization or community to achieve a goal or consensus, empowered outcome is the “operationalization” of empowerment that allows us to know the consequences of empowering process. The empowerment process might be individual participation in community organization; collective decision and shared leadership in organizations; and community collective action to access economic resources. Empowered outcome situation-specific perceived control and resource mobilization skill in individual; development of networks, evidence of growth and policy leverages by organizations; and evidence of accessible community resources (Perkins, and Zimmerman1995).

The empowerment theory has implication for NGOs’ role in women education in Nigeria. The theory suggests that empowerment includes a process and structure that enhance members’ participations and improve goal achievement for the organization (in this case development NGO); to the community, it also refers to collective action to improve the quality of life (in this case, women who are lagging behind in education) in a community and the connections between community organization. In other words, this model explains the participation of NGOs with others to achieve set goals, efforts made to

gain more access to economic resources, and creating some pertinent understandings of the socio-political environment, which are all basic components of the empowerment construct. Besides, empowerment is a process of change (Perkins and Zimmerman1995).

Change is possible when people take over power. For people to take power they will have to access information about themselves and their environment and exhibit willingness to identify and work with others to bring change (McClelland, 1975). A typical function of NGOs in community participation and this makes empowerment an interactive process whereby women can experience changes individual and socially such as will enable them to act in a manner to achieve influence over the organizations and institutions which affect their lives and the communities in which they live, (Whitmore, 1988).

The empowerment theory explains the rationale for NGOs' activities in the area of fostering women education in Nigeria. Based on the theory, NGOs exist as intervention groups working with both government and individuals to address women educational problems via their various programmes. The organization, based on the theory, is also involved in a kind of partnership programme to raise awareness and to empower women to achieve better education.

The Gender Power Relations and the Empowerment Concept

To further appreciate the relevancy of the empowerment theory to fostering women education, it is pertinent to draw out the relationship between empowerment as a social concept and gender based subordination as a social problem. "Men's domination over women, and women's fear of such domination, plays an important part in the maintenance of an unequal gender order" (Hojer, 2002). However, Jewkes, Pen-Kekana, & Rose-Junis (2005) stated that the dependence of women on men for livelihood is documented as a major issue in the economy of gender based abuse. Ogundipe-Leslie (1985) adds that men

are encouraged to dominate women, and women's economic dependency on men also limits women's ability to challenge the men or the society actions. Nigerian men are often culturally socialized to be suspicious of activities that encourage their female partners to become more powerful. Jewkes, et al. (2005) stated that the existence of strong patriarchal values encourages males to be dominative towards their female partners.

The pervasive male control of wealth, power and decision making, women's isolation and lack of support, male peer group norms that condone and legitimize their domination, rigid gender roles, concept of masculinity linked to toughness, male honour or dominance, cultural tolerance of the physical punishment of women and children, and beliefs that men own women, and women's general lack of access to information, support and services, including criminal justice systems are some of the key issues that make women in Africa vulnerable to violence. (Izugbara , Duru and Dania, 2008).

However, it is obvious that any social development action, in this case achieving gender equality by curbing enhancing women education, is described as the process of organizing human energies and activities at higher levels to achieve greater results; and that development generally is aimed at increasing the utilization of human potential (Jacobs and Cleveland, 1999). Therefore, organizations like NGOs working on gender issues are to provide sources of empowerment for women. They are to emphasize mobilization and raise consciousness among women; this can be done, for instance, by increasing women's access to productive resources such as land, credit and education, seen as major features that can be developed and empowered so as to enhance women's chances for self-employment, (Charles et al 2009).

Elements of Empowerment and the NGOs

Empowerment has been described as forming part of the vision to acquire power, to control one's life and making choices (Sen 2000 and Kabeer 2001).

This has been supported by several feminists and development organization and they agree that the process of empowerment should be at four levels below (Career Empowerment Group, 1989:36):

1. “Power over”: this involves the relationship of domination or subordination where power is assumed to exist only in limited quantity. This level of power is exerted over someone or, to be mild, allows “someone to be guided”. It triggers either passive or active resistance.

2. “Power to”: this includes the ability to make decisions, and have the authority to find solutions to problems. This is intellectual abilities (knowledge and know-how) that can be creative as well as have the ability to access and control means of production and benefit (the notion of assets).

3. “Power with”: this notion is the social or political power involving the ability to get together to negotiate and defend a common goal (be it individual or collective rights or political ideology, for instance).

4. “Power within”: this means self-awareness, or calls it self-esteem, identity or assertiveness (knowing how to be). Here, individuals can influence their lives to create changes.

Consequently, there arise four aspects of empowerment which in analogy can be compared to the four levels of power as follows:

1. Assets: This refers to when women have greater economic power in terms of the means of production including material assets such as finance, land, and technology. Also includes good health facilities, leisure time, information and human capacity development. This falls within “power to”.

2. Knowledge and know-how: this is also “power to” (power to). It is the possession of more practical and intellectual knowledge or skills by women to enable them to make the

most of the opportunities that arise. Leadership ability, literacy and ability to translate knowledge into action are some important features here.

3. Will: or “power within” (internal power) is the psychological strength or spiritual power – values, self-confidence, self-awareness and choice making are part of this aspect of empowerment. Women acquire the ability and will to make choices for the future, and face challenges.

4. Capacity: this last aspect means having the opportunity to make decisions, take on responsibility, be free to act as one pleases and use one’s resources (assets, knowledge, will). It refers to both the internal power and “power with” (CWD, 2007:13).

The different elements, (both the levels and aspects), can be visualized using circles to express the very dynamics of empowerment, found in CWD (2007). While this model stipulates that, the changes that take place in the lives of individuals and groups or associations have a relationship or link to the changes in such institutions as the family, the State, religious establishments, educational establishments, the media, NGOs, and so on. Put differently, the process of societal change is dependent on individuals and various groups’ changes and expressed (CEG 1989). “Institutions have an influence over the development of individuals’ and their organisations’ knowledge, assets, will and capacity. This relationship can be seen from the arrows pointing inwards. For example, the family considerably influences the development of an individual’s self-confidence and self-perception; NGOs influence the development of individuals’ and their organisations’ knowledge; the State influences people’s ability to form organisations and strengthen their social power. Moreover, individuals and their organizations (groups, associations, and so on.) can influence institutions within society and thus contribute to change” (CEG1989).

2.3 The Concept of Education and Human Right

The word education and human right education in a nutshell connotes and remain the aggregates of all the process by which a child or young adults develops the abilities,

attributes and other forms of behavior which he lives in other words, it is the process of transmitting culture in terms of continuity and growth and for dissemination of knowledge to ensure social control or to guarantee rational direction of the society (Fafunwa 1974).

Every woman, man, youth and child has the right to education and to other fundamental human rights dependent upon rehabilitation of the human right to education. The human right of all persons to education is explicitly set out in the universal declaration of human rights, the international covenant, the convention of the right of the child and other widely adhered international human right treaties and declaration-powerful tools that must put to use in realizing the human right to education for all (EFA).

- a. The human right to education is entitled to every woman, man, youth and child; the human right to free and compulsory elementary education and readily available form of secondary and high education.
- b. The human right to freedom from discrimination in all areas and levels of education and equal access to continuing education and vocational training
- c. The human right to information about health, nutrition, reproduction and family planning.

The human right to education is inextricably linked to other fundamental human rights that are universal, indivisible, interconnected and interdependent, which includes:

- a. The human right to equality between man and woman and to equal partnership in the family and society.
- b. The human right to work and receive wages that contribute to/and adequate standard of living
- c. The human right to freedom through conscience, religion and belief
- d. The human right to an adequate standard of living
- e. The human right to participate in shaping decisions and policies affecting one's community, at the national, national and international levels.

Everyone has a right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary Education could be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Education shall be directed to the full development of human personality and to the strengthening of respect for human right and fundamental freedom. Universal Declaration of human right, article 26, stated that the state parties, recognized the right of every one to Education. Education shall enable all people to participate effectively in a free society, promote understanding, tolerance and friendship among racial ethnic or religious group, primary education shall be compulsory and available free to all, secondary education shall be made generally available and accessible to all.

State parties shall eliminate discrimination against women in order to ensure their equal right with the men in the field of equality of men and women; the same condition for career and vocational guidance for access to study in educational establishment of all categories. This equality shall be ensured in pre-school, general, technical, professional and higher Technical education as well as in all types of vocational training.

1. The same opportunities benefit from scholarship
2. The same opportunities benefit from access to programmes of continuing education including adult and functional literacy programmes.
3. Access to specific educational information to help to ensure the health and well being of families, including information and advice and planning.

State parties shall eliminate discrimination against women in rural areas and ensure to such women, the right to be obtained in all types of training and education, formal and non-formal, including that relating to functional literacy.

Sources:-

1. Universal declaration of human rights;

2. The international covenant;
3. The convention of the right of the child;
4. International human right treaties; and
5. The international declaration of human right to Education For All (EFA)

2.3.1 Women's Rights in Nigeria

A number of organizations have been involved in promoting the general welfare of women in Nigeria for a long time. The National Council for Women's Societies (NCWS), which was established in 1958, has been active in women's rights issues as part of its broader agenda of promoting the welfare of Nigerian women. However, women rights advocacy within the context of the contemporary human rights movement in Nigeria only became prominent in the last two decades (El-Yakub, 2000).

Since the 1980s, a number of women-oriented NGOs have done much to put the rights of women on the national agenda. Some of these organisations include Women in Nigeria (WIN), Project Alert on Violence Against Women (PROALERT), Baobab for Women's Rights, Women's Rights Advancement and Protection Alternative (WRAPA) and the International Federation of Women Lawyers (FIDA) (El-Yakub, 2000).

Most NGOs oriented towards women's rights adopt a three-pronged approach, which focus on the rights of women within social, political and cultural contexts. Their work has done much to highlight the marginal roles to which women have been relegated in the society and specifically in governance. The activities of these NGOs have also focused on the many cultural and religious practices that tend to violate the rights of women and girl children across the country. Practices such as Female Genital Mutilation, child marriages and funeral rites that discriminate against women have been given particular attention by these organizations. Project Alert on Violence Project Alert on Violence against Women has collaborated with Baobab for Women's Rights to advocate for the rights of women under Sharia (Islamic) law. Project Alert has also engaged in

extensive media monitoring of reports on violence against women in Nigeria. On its part, Women's Rights Advancement and Protection Alternative (WRAPA) has instituted a number of court cases to seek redress on behalf of women victims of human rights abuses. These cases include matrimonial cases involving wife battering, harmful traditional practices that inflict physical and psychological trauma on women and civil rights matters involving the property rights of women (El-Yakub, 2000).

Apart from the activities of NGOs working primarily for women's rights, many other NGOs have put in place programmes intended to address social and cultural practices that violate the rights of women. The CLO for instance, has undertaken education projects on the legal status of women and their reproductive rights. The concerted campaign of human rights organizations has led to a growing awareness of women rights issues both within official and public circles. The activities of these organizations and other women's groups were partly responsible for the recent decision by the government to create a special ministry dedicated to women's affairs at both the national and state level Critiques of Non-Governmental Organizations (El-Yakub, 2000).

Stuart (2009) provides the following summary of the primary critiques of NGOs: "There's a debate that, NGOs take the place of what should belong to popular movements of the poor. Others argue that NGOs are often imperialist in nature, that they sometimes operate in a racist manner in Third World countries and that they fulfill a similar function to that of the clergy during the colonial era.

2.3.2 The Concept of Women Education

Woman is a person of female gender whose age ranges between 18-20 years and above. She is the adult female of human race and since time immemorial womanhood is associated with reproduction and home keeping. The traditional society engaged them in the essential task of child bearing and growing crops among other things. They also play role of emotional and social support to the members of the family. The relegation of

women to domestic work has left them incapacitated (Usman, Suleiman, and John, 2006).

Women as mothers are educators within their families. Whatever they learn, they pass it on to their children and thus to the future generations (Usman et al 2006). According to Osinachi (2000) women education is the way by which female individual acquires the many physical, moral and social capacities demanded of her by group in which she must exist. It is an instrument per excellence in promoting both family and social development.

Minaiji (1994) in Okeke (2000) opined that women education is that type of education received by women that would make them become aware of themselves and their capacity to exploit the environment, this implies in essence, being given access to knowledge, skills and jobs participation in business.

The history of women education cannot be complete without looking briefly into the Traditional education system. Traditional education existed in Nigeria before the coming of the Europeans. It constituted the process of acculturation and the development of national character and facilitated the transfer of societal rules, regulations, custom, tradition and culture from one generation to the other. It also enhanced the development of social attitude and optimal development of the individual. It is as a result that Fafunwa (1974) maintained that the history of education in Africa is incomplete without adequate knowledge of the traditional or indigenous education. Ngwu (2006) reiterated that before the coming of the Europeans to Nigeria, there were well established systems of education in the country.

According to him, this education was part of the cultural system of the people and took place in the environment where the children grew up, in the homes where interpersonal communication skills were taught; in the villages where group process and skills were learned, in the farms where they learned vocational skills and methods of agriculture, in the age grade sets where social communication and political skills and

knowledge were acquired, in the market for learning economic and marketing skills and so on. There is no rigid division between learning and life.

2.3.3 The Position of Women Education in the Pre-Colonial Era

In Nigerian pre-colonial era, there was no laid down education for women. An average Nigerian traditional woman was a complete servant to the husband and children and was bound to live her life as the culture and tradition of her community dictates (Samson, 1997). Basically, a woman in traditional Nigerian society was only domestically inclined. Her main duty was to keep the home, work in the farm and teach her female children the rudiments of home keeping.

Early Women education in Nigeria was centered on literacy and its origin can be traced to Muslim traders and the Portuguese Priest. Literacy among the Muslims was centered on Quran and the worship of Allah while among Christians it centered on the Bible and the worship of God. According to Omolewa (1981) these contact with Muslims and Christians led to traditional religion being gradually abandoned. It should be noted that women generally had no place in the early literacy efforts in Nigeria; attention was given to men only. The journey in women education has progressed tremendously since then.

Drawing attention to the situation of women education in early years of Nigeria education, Maduewesi (2005) noted that Nigerian woman was seen as passive sexual object who was both a devoted wife and a mother for whom society has carved out defined roles, manners and acceptable characteristics. In those bad old days according to Nigerian cultures, women are not seen or heard, but in few cases could occasionally be seen with absolute permission of her husband. The Nigerian woman was relegated to the background, ignored, dehumanized and generally confined to lower status in society. She only featured when allowed and in some descript activities like, serving, dancing and entertainment. This was why when western education was first introduced in to Nigeria;

women were shielded from its influence until very late. The result is that the gap between educated men and women is still very wide. The prevailing situation is such that women have now embraced education, the consequence is that the disparity between men women education are closing day by day.

In Nigeria, the federal government developed interest in women education because of its commitment to the international conventions on the rights of women. Nigeria is taking a cue from what is happening in other countries of the world. Afemikhe (1988) had indicated that women lag behind men in education, yet are on the increase in the number of women occupying decision making positions. Oyinlola (2000) reflecting on Kofi Annan's point of view indicated that 'in economic terms, the gender divide is still widening; women earn less, are more often unemployed and generally are poorer than men'. Jellema and Unterhalter (2005) articulated the benefits of women education to include availability of 'women able to resist debilitating practices such as female genital cutting, early marriage and domestic abuse by male partners'. Therefore building capacity of women is a desideratum. As a result one cannot but agree with Pant (2004) who opined that capacity building for women's collectives is an essential input to reduce the vulnerability of group members to poverty, and to enhance their participation in economic growth through improved livelihoods.

There is no wonder therefore, that many initiatives have come up stream in an attempt to promote women education. In Nigeria, a former first Lady, Late Dr. (Mrs.) Maryam Babangida floated the idea of better life for rural women. Part of the efforts to actualize this was the establishment of women education centers Nationwide. These centers have not fared equally well across the states in Nigeria. Whereas they have massive structures in some states, in others the centers are a shadow of their earlier conception. Within the last few years wives of State Governors in the North West zone have also setup literacy centers for women education and skills acquisition centers for

females. The interest in all these cases is to open up opportunities for women so that they can contribute their quota to national development as well as assists them to have better living.

Most of educational programmes in these centers are mainly technical and vocational education oriented. Generally, their major objective is to enhance the status of women in Nigeria and to encourage their participation in the national process as well as making them to be self-reliant through women education. Various international and nongovernmental organizations are also involved in the education of women. They focus mainly on supporting income generating activities of women and to strengthen women's political action framework. A census of such courses run shows the preponderance of computer, catering, fashion designing courses.

The contention that there was a bias against women in traditional Nigerian society is too obvious to scholars of history of education in the country. Thus women have for some time been the subjects of a growing national and international interest is unquestionable (Sator, 1992; Ekejiuba, 1991; Okonjo, 1991) and this interest stems from the acute recognition that women are crucial to social and economic development.

The barrier placed against women's self-actualization especially in traditional Nigerian society was without recourse to the roles the women played in such society. Apart from the domestic tasks which may be seen as facts of socialization and convention, women were also very productive in the economic sphere of the Nigerian society.

Adeyokunu (1981) has reported that women in Nigeria are more involved than men in virtually all areas of agricultural activities ranging from farm clearing to processing. In spite of this, the women suffer and are victims of a social order that treats them largely as second position role players. Thus, gender bias against women ranges from labour market discriminations to exclusion from policy making and above all having access to education. According to Mamman (1996), this discrimination exacerbates

poverty by preventing the majority of women from obtaining the credit, education, training, health services, child care and legal status needed to improve their prospects. One clear area of noted imbalance against women has been in the area of education. It is therefore not surprising that women's inadequate access to education has been seen as the source of the various discriminations that they suffer (Afigbo, 1991).

As a result, there has been a groundswell of agreement that women's lot and general socio-economic improvement of nations can be achieved through the acquisition of education and broad empowerment of women (Stephen, 1992; Palmer and Almaz, 1991; Caldwell, 1979). It is against this background that efforts to educate women in Nigeria have received a significant boost in recent times. Particularly worth mentioning in this regard is the efforts of informal groups and Non Governmental Organizations (NGOs) in encouraging female education in the South and North of the country and the commitment of state governments in the North to an enhanced education for women. Some of these efforts manifest in the establishment of special schools for girl and women education units in the education ministry of many states in Nigeria.

Despite all these efforts women still lag considerably behind men in education (Ezeani, 1996), but there has been marked closing of the gap as more and more women take to formal education while some young men under the influence of distorted values in today's Nigerian society are lured away from schools.

As a result, the National Universities Commission Annual Reports since 1988 show a significant increase in the female enrollment figures in Nigerian Universities as against what it was half a decade before then. In addition to this fact, female enrolment in post-primary schools especially in Southern Nigeria has virtually caught up with male enrolment; it was in view of this fact that the researcher is interested in investigating the role of non- governmental organizations in Nigeria.

2.3.4 The Importance/Relevance of Women Education to Nation Building

Education per say, is the main tool for imparting skills and attitudes relevant to the contribution of the individual concerned to national development. Ideally education trains manpower for the economy, helps to fully develop the potentials of individuals and help such individuals consummate employment opportunities (Okafor, 1971). In other words, formal education ideally enhances labour force participation of women since education is a critical variable in modern work situations. But more interesting is that education broadens experience of women and gives them access to new resources and skills (Shaheed, 1995). But these lofty aims of education are fulfilled only where the individual offers himself for employment and uses the opportunity of employment to make various contributions towards the development of his society. Therefore, education acquired is only relevant to the extent it makes noticeable impact in the lives of the individual and society.

The importance of women education to nation building has been referred to in a variety of content examples. One very common area of emphasis in this regard is on the likely influence of educated women on children. Bray (1981) in London argued that this was one of the factors responsible for the colonial governments' interest in promoting girl education. The underlying philosophy appears to be that if you educate a woman, you educate an entire home. And in the early years of a child, the mother has a greater influence than the father. If the home is the foundation of society, women's influence can be great through the mother, who have much influence on children education at the early age, (The research was conducted in Kano State)

Mustapha (1987), in his studies in Borno State stressed that the educated woman appreciates the value of education for her children. She sees education as an important incentive for the children's development. This is due to the fact that educated women know better how to socialize the children, a vital aim of education. Lemu (1977) in her study in

Kano, while emphasizing the value of women education, said "I have encountered many daughters of highly educated men and illiterate mothers who find education as difficult and dull as any backward child from the rural areas. But I do not recall a single case where a girl with a well educated mother did not do well in school". Therefore women education must be given attention which will generally improve the development of education.

Spencer (1979) maintained that, in modern society, whether pre-literate or post-industrial, women are given primary responsibility for caring for children and the family while men are given the primary responsibility for catering for the economic well-being of the family. Therefore, if women are given sound education and are well trained, they will serve as better agents of socialization of children. The increasing participation of women in learning is part of socialization role of one without any sex discrimination which will facilitate women education.

Lowe and Williams (1973) observed that nearly all Nations are of the view that if women are educated, they can fill the jobs badly needed in their countries where skills are in short supply. Some of the occupations where women can fit in efficiently are teaching, medicine and nursing. This means teaching will suit women due to their virtue and as mothers of children.

Lemu (1977) in Kano is also of the view that the study of Home Economics and Nutrition in schools can help children to grow healthy and strong. Likewise-teaching will increase the level of awareness of children. Therefore it is the duty of the parent to educate the children without discrimination.

The importance of women education has been emphasized with regards to the health of their children. Twenty four independent studies on the mother education given, even within the same economic class is a key determinant of her children health (Guardian June 5, 1984). The article points to Pakistan and Indonesia where, for example, infant mortality rate among children whose mother had four years of schooling was found to be

fifty percent (50%) lower than among the children of women who were illiterate (Grant 1975). Illiterate mothers also discourage female participation in education. Educated women are thus an asset at home that helps in fostering women education.

Bukar (1992) in his research conducted in Borno State is of the belief that some parents show indifference toward women who pass on the culture of the society to the new generation. Therefore, it was considered all the more important that their culture should be preserved intact, by keeping them all well educated, which means we have to impart knowledge to them, so that they will be useful in the classroom.

Maiwada (1987) noted that women themselves are of special and fundamental importance to society, they carry on their shoulders, despite the immense hardship and pain involved, the great responsibilities that can never be squalled by any other. In addition, they constitute the most important and effective vehicle for transmission of civilization and culture from one generation to another and finally, they are also, when properly trained and educated, the grassroots guardians of society's moral and social values. Women, therefore, are the undisputed source of life for humanity, the repository for human civilization and the source of progress and stability. Their education and careful upbringing are, therefore, imperative. Due to the fact that they are closer to children than men and they shoulder most of the children's training.

Blackstone (1976) believed that better educated women are more active to take part in all spheres of public life and are less likely to suffer from psychosomatic and other pathological symptoms.

Therefore, women should not be lacking in representation in all profession. According to Boxter (1977) women with higher education are more likely to work after marriage or to looking after their children than women with less education. Remy (1985) cited in Ajore (1987) in her study of economic activities of Nigerian women observed that education enhances women to earn a substantial independent income. Uneducated women

have no certification and are unable, therefore, to take up the more skilled jobs in the country. Education for women is one way of improving their confidence and image of themselves. One way to enhance female participation in the economic development of any country is perhaps to give them better education.

In a research conducted in Ife, by Odu (1984) noted that educated women and girls at all levels must be prepared to act as conscious agents of educational change. Women can no longer afford to leave most of the determination of the educational objectives in the hands of men. They can no longer afford to sit back and watch their sex being discriminated against or watch most other women being recruited in to the lower levels of the occupational structure. It is time to be reawakened to the realization that women by virtue of their traditional role remain the greatest influence in education and an attitude towards education. The concern of this study is to find out how NGO's influence women education.

Therefore, profound educational changes are likely to be enhanced by the full participation of educated women. Educated women must be prepared to take an active role in determining the direction of change and look for the available opportunity to fulfill their role and ways to act as agents of educational changes. Therefore women education has become imperative, in order to have female workers in all the planning and or a decision making positions. They can serve as active agents at all levels of education in demonstrating that women can aspire to and attain goals which were formerly closed to them. They can, as the beneficiaries of the broader educational opportunities acting as agent of change in their role as mothers and instructors at all levels of education, agricultural, and home economic extension services, technical, medical, social studies engineering services as well as in law enforcement and legal practices. This shows that women can fit in all the subjects, if they are not discriminated against. Women are important in children education, health care, social emotional and economic activities.

They are closer to children and are more associated to children upbringing than their fathers.

Therefore, profound educational changes are likely to be enhanced by fuller participation of educated women in the work force. This makes their education in the society imperative due to the fact that they are the main custodians of social, cultural and fundamental values of society, full community development is not possible without their understanding, co-operation and effective participation.

2.4 Islamic Concept of Female Education

Both religious instruction and the teaching profession have similar goal, namely the production of upright citizens, the proper upbringing of the child to enable him live a full active and useful life in his community. The Qur'an and Hadith properly understood provided the source of authentication for any position of view in Islam. The learning and seeking for knowledge is supported by the first revelation of Qur'an to the prophet. The verses revealed are as follows:

Proclaim in the name of first Lord and cherishes who created, created man out of congealed blood, proclaim and thy Lord is most bountiful. He taught (the use of pen) taught man that he knew not. Qur'an (96:1-5).

This shows that the first teaching of Allah to mankind was to impart knowledge and understanding. Therefore “Teaching was older than man, those who truly fear God among his servants; are those who have knowledge” (Qur'an 35:28). Therefore the Holy Qur'an encourages teaching regardless of sex.

The Qur'an provided clear cut evidence that women are completely equal with men in the sight of God and in terms of their right and responsibilities. “Everyone will be held in pledge for his deeds” (Qur'an 74:38) so their Lord accepted their prayer (saying); “I will not suffer the work of any of you whether male or female”, (Qur'an 3:195). This shows that Qur'an has made it categorically clear that we should search for knowledge both male and female. There is no reason therefore why male should be greater in number in

teaching than female. "Whosoever has a daughter and does not bury her alive, does not insult her and does not favour his son over his daughter, God will enter him in to paradise" (IbnHanbal No.1957), The Qur'an encourages female education.

This shows that Islamic religion does not encourage discrimination of male and female education. Qur'an stated "Knowledge is power" however, special importance is attached to knowledge by God for obvious reasons (Qur'an 39:9) confirms this when it states "Say are those equal those who know and those who do not know". The Qur'an is relating this that those with knowledge are not with those with none.' Seeking knowledge is compulsory on both genders which will increase the chance of female education.

Qur'an 59:1 seeking knowledge, Yahaya related to me from Maliki that he-heard the Luqman Al-Hakirn made his will and counseled his son saying "my son sit with learned men and keep closed to them God gives life to hearts with light of wisdom as God gives life to the dead earth with the abundant rain of the sky". .

The prophet Mohammed (Peace be upon Him) said "The search for knowledge is a duty for every male and female; seek knowledge from cradle to the grave". Therefore searching for knowledge is a continuous process for both females and males this shows that Islam encourage female participation in education.

Gauhar (1978) notes, that in Islam both men and women are created with the same capacity for learning, understanding and teaching. One of the aims of acquiring knowledge is that of becoming more conscious of God. Islam considers that the more a person, male or female, studies the creation and observes its workings, the more he or she becomes conscious of the creator, the power who made and sustains the creation. Therefore education of women should be given much attention which in turn will increase their participation in teaching.

Gauhar (1978:27) "knowledge for a Muslim is not divided in to sacred and secular knowledge and the implication of these saying of the prophet in modern terms is that every

Muslim boy or girl, man or woman should pursue his or her education as far as possible, bearing in mind the works of God in the Qur'an "The educated among his bondmen fear God alone" (Qur'an 35:28).

Similarly Prophet Muhammad (peace be upon Him,) always encouraged education and learning among all Muslims. One will wonder why people are not complying with the prophet directive to educate their children without discrimination.

HadilhMiskat 2: Anas said the Messenger of God, may benediction and salutation of God be upon him, said "The seeking of knowledge is obligatory upon every Muslim man and woman". Therefore, it is not teaching of Islam to deny women education, including their participation in teaching and promoting education.

Tirmidhi 38: Hadith 2 Anas reported that the Messenger of God, may benediction and salutation of God be upon Him, said: "He who goes forth in search of knowledge is striving hard in the way of God till he returns". We should search for knowledge in order to strive hard in the way of God. Females are not excluded in this mission.

Bukhari 3: Hadith 25 Malik Ibn Al-Hararirah reported that the prophet may benediction and salutation of God be upon Him, said to us "Go back to your family and teach them". The Hadith of the prophet has made it mandatory to educate our family without discriminating against any gender. "The holy prophet Muhammad says whoever wishes to have the benefit of this immediate world let him acquire knowledge, whoever wishes to have the benefit of the hereafter let him acquire knowledge and whoever wishes to have both together let him acquire knowledge.

Therefore, seeking for knowledge is a compulsory duty for every Muslim male or female. Doi (1982) pointed out that "God will raise up in rank those of you who believe and have been given knowledge. And God is aware of the things you do".

Kiseleke (1981) stated that:

"Prophet Muhammad (SAW) preached the value of knowledge because

whosoever acquire it in the way of the Lord, perform an act of piety, who speaks of it, praise the Lord, who seeks it, adores God who dispenses instruction in it bestows aim and who impact it to its fitting object performs and act of devotion to God. Knowledge enables its scholars to distinguish what is forbidden from what is not, it light the way to Heaven, it is our friend in the desert, our society in solitude, our companion when berate of misery, it is our ornament in the company of friends, it serves as armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to position, with sovereigns in this world, and attains to the perfection of happiness in the next".

The Holy Prophet Muhammad, (peace be upon Him) said; "The pursuit of knowledge is the best of worship". The women should be educated so to know God well and impact knowledge. In another tradition, Prophet Muhammad, peace be upon Him said "Whoever is asked about a piece of knowledge and hides it shall be bridle with fire". Therefore seeking for knowledge becomes compulsory for both sexes. From the prophet Muhammad, may benediction and salutation of God be upon Him, said "Knowledge is the very life and pillar of Islam".

Paris (1974) cited in Hussain (1993) quoted 9 hadith from the prophet which said "The best man is the learned believer who, if he needed, he will be useful, and if dispersed with, he will be self sufficient". Therefore we should educate female so that they will be self sufficient.

Tirmidhi, IbnDaud and Ahmed IbnHanbal in the authority of Daud the messenger of God may benediction and salutation of God be upon Him did "The superiority of the learned man over a (mere) worship is like the superiority of the moon when it is full over all the stars". The female children should be given education in order to be equally superior.

Tirmidhi on the authority of Abu Umamah Al-Bahili "The superiority of the learned man over a (mere) worshipper is like my superiority over the least of you".

Usman Dan Fodio stated in NuralAlbabi that education is compulsory for Muslim women urging them to disregard the ignorance of those who make them each clothes and do other menial jobs while refusing to educate them as God had directed. It is our responsibility to educate all our women. The researcher will investigate how the NGO's influence people of North West zone to give women, western education, especially training as females. Both Holy Qur'an and Hadith of the Prophet Muhammad (SAW) said Islam has a greater concern for female education. For instance, in one of the Ahadith of the Prophet (PBUH) has made it imperative for men and women to seek for education. In another Hadith it was stated that "The superiorities of the learned person over uneducated person is like the superiority of the moon when it is full over all the stars". Therefore, parents should strive to educate their daughters without any gender discrimination so that male and female can be educated equally in the society.

2.5 Concept of Women Education in Christianity

Many people believe that the education of women is a modern idea, springing from the Enlightenment. They might be surprised to learn that St. Jerome, one of the Doctors of the Church, wrote: "Parents should educate their daughters as well as their sons." He wrote this in A.D. 407, and he was quoting his Greek predecessor Origen. The education of girls and women goes back to antiquity, and it has significant Jewish and Greco-Latin roots.

At Regensburg in 2006, Pope Benedict XVI recalled the "hellenization" of Judaism and then Christianity during antiquity, when the learning of the Greeks was synthesized with revelation. This hellenization did advance the education of women. The great stimulus to it, however, was the Christian recognition of the spiritual equality of the sexes. After all, the equal capacity to understand and live the faith relies on equal intellectual capacities (Brown, 2012).

To understand the roots of women's education in Christian tradition, we may look first to Scripture. The Old Testament provides a few glimpses into the education of Jewish

youths. Some passages show mothers involved in their sons' education in ways that demonstrate the women's own intellectual development. For example, in Proverbs 31, King Solomon writes about his mother instructing him in virtue. She personally took part in her son's education, and Solomon considered it important to record her counsel in her own words. Later, in the Books of Maccabees (written in the second century B.C.), the holy mother of the seven martyred brothers is likewise depicted as involved in her sons' education. Before her last son is put to death, this woman, traditionally called Salomone, reminds the boy of his education, his training in theology by his tutor, his knowledge of the experiences of Daniel in the lions' den and of the three Hebrews in the fiery furnace. Salomone's detailed recollection of scriptural examples shows how learned she was in her own right (Brown, 2012).

The Bible records one specific instance of the education of a woman: Susanna. The Book of Daniel relates, "Her parents, being just, had instructed their daughter according to the law of Moses" (Dan. 13:3). This simple statement conveys a great deal. Both her father and mother were just, and her mother as well as her father had a role in seeing that Susanna was educated. As for the content of Susanna's education, although the phrase "the Law of Moses" can refer specifically to the Torah, it can also have a broader meaning, indicating the whole of Jewish scripture. Evidently this broader meaning pertains to Susanna's education, for her subsequent actions and words show that she understood Jewish Scripture and theology well.

For, in a moment of crisis, when the wicked judges threatened her with death, Susanna was able to paraphrase scripture in refusing them and affirming her faith (Dan. 13:22-24). Furthermore, Susanna paraphrased not just any Scripture. This woman—in danger of losing her life—identified herself with one of the most important religious figures of her faith: She quoted King David (1 Chr. 21:13). Later, when she had been unjustly condemned to death, Susanna prayed (Dan. 13:42-43), and her words show that

she had a clear understanding of God's holiness, his omniscience, and his eternity. Clearly her education helped her to gain such theological knowledge (Brown, 2012).

The Holy Bible contains some verses that encourage women education. For instance, Luke 10:38-42 reads:

“Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

This verse clearly showed that education is a good thing and is not meant only for men as Jesus has explained to Martha that what Mary chose (reading – education) is a good portion which should not be denied of her.

1 Chronicles 7:24:

“His daughter was Sheerah, who built both Lower and Upper Beth-horon, and Uzzan-sheerah”.

What this verse shows is that building Beth-horon and Uzzan-sheerah is a great endeavour requiring good knowledge and that women should be encouraged to get knowledge in order that they may be able to excel in life.

1 Timothy 2:11-14:

“Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor”.

Proverbs 6:20-7:27:

“My son, keep your father's commandment, and forsake not your mother's teaching. Bind them on your heart always; tie them around your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adulteress. ...”

Luke 11:27-28:

As he said these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed!” But he said, “Blessed rather are those who hear the word of God and keep it!”

From the above verses it is clear that Christianity is in support of women education. Both men and women are to be educated if they are to serve their Lord adequately.

2.6 Parental Attitude Towards Women Education and Its-Economic Implication

Discussing parental attitudes towards women education in Northern Nigeria, Hake (1970) states that the problems of allowing girls to attend school is a significant one for parents living in Northern Nigeria. The Muslim religion entreated women to be humble and obedient towards men especially towards their husbands. Parents fear that when a girl received even an elementary type of education, she would no longer be submissive to her parent as well as to her future husband. This is a serious matter relating to Northern Nigeria generally. In a study Hake (1970) stated that, economic factors account for early marriage in the north. Some poor families may wish to receive the dowry payment for their daughter as early as possible and this discourages or deters parents from sending their

daughters to school because it would interfere with their early marriage.

Ucheoma (1991) in a study he conducted on the factors influencing student performance in chemistry in West African School Certificate Ordinary Level examination in Minna from (1983-1986) discovered that male students perform better than the female students. This, he suggested, was as a result of the value placed on male education by some parents he used in his study.

Osefo (1991) showed that much emphasis was given to the education of boys by their parents as the boys were to perpetuate the family status after the death of their parents. Female education, on the other hand was seen as a waste as it was the general conception that girls would marry and leave the family for another household. Is this parental attitude also true of the people of the North Western States? Does such attitude affect female participation in learning in the Northern part of the country?

Even though Boserup (1970) blamed the low level of education among women on the discrimination policy in education and training given by the early Europeans. Traditional conservatism on the side of parents was also a restraining factor. Parents were more willing to send their sons to school because boys were considered permanent residents of the home. Parents have played significant role in reducing female education.

Stephen (1992) found out in a series of interview in Northern Nigeria that parents have preference for male education to that of girls because of the following reasons.

1. Parents expect more help from boys than from girls.
2. A married girl is no longer a member of her own family, but that of her husband.
3. Any money or income earned by her belongs to the husband.

Therefore, the educational benefits will go to the husband while the money spent on her education is lost to her parents. In a study conducted by Robert (1984) he observed that 76% of families choose to educate their boys over girls in a situation of financial difficulty, which showed that sons are more likely to get educated, but that girls' chance of

education increase if their parents are in the high socio-economic group.

Adamu (1976) believed that some parents in Borno and Yobe States refuse to send their daughters to school under the cover of Islam. It is against this background that many of these parents prefer sending their daughters to the national Mallams in Islamiyya schools than primary schools. This misinformation framed by some Islamic scholars has the effect of retarding the progress of women education in Borno and Yobe State.

Afolagbe (1971) in his finding showed that both parents and girls share the blame. Sometimes parents do force their daughters to drop out while in few cases, girls voluntarily withdraw from schools, which is the genesis of male and female disparity in education.

Ignorance of parents not understanding the value of education leads them to regard education as a useless venture and a waste of money. By so doing, girls are exposed to evils and vices of modern civilization, which are contrary to tradition, resulting in pregnancy before marriage and possibly prostitution.

Some parents withdraw their daughters when they are mature enough for marriage because they think the authorities are not imposing enough strict discipline in its various post-primary schools to prevent pregnancy. They fear pregnancy before marriage for it brings great shame to the family. Therefore they feel they have a justified cause to withdraw their daughters.

Influence of illiterate mothers contributes greatly to girls withdrawal, for it discourages the girls' interest in school. Culture has an important role to play here. Culturally, a girl must obey parents and elders or else she will suffer the consequences, since, whenever a conflict occurs between the injunction of Islam and modern civilization, parents usually side with the people. Therefore it is difficult to separate religion from their tradition and customs and its relevance to western schooling.

On the inadequacy of educational facilities for women, in the third world, (Grant

1977) stated that "it will not be fair to conclude that the deficiencies in girls education was due to lack of provision of girls schools by authorities.

There has also been reluctance on the other part of parents to permit education for their daughters on the same scale as for their son. Moreover, there was reluctance and misunderstanding too on the part of the girls themselves.

In a research conducted in Kano, Hake (1970) discovered that over 50% of parents are not willing to sending their female children to school. This is because girls' schooling will make it impossible to marry at their right age and girls schooling means their domestic services would be missed. Parents also feel that mixing boys and girls is totally prohibited by God. Owing to the belief, are parent not sending their daughters to schools. Do parents in the area regard Western education a possible threat to their traditions and authority?

Ozigi (1981) pointed out that, in northern Nigeria that parents find it difficult to release their children to school. In rural farming area where human labour is the only means of production. While adults work on the farm, children fetch water and firewood, feed the babies run errands, and help in various other ways. They are thus very useful to their parents and releasing them for school means much sacrifice. For these reasons, some parents demand to be paid for allowing their children to attend school.

Lemu (1977) stated that with the spread of universal primary education the old Quranic schools, as full time institutions are no longer occupying a central position in the education of Muslims children. Many Muslim parents are concerned about this and have no confidence in western system of education. They fear that their children will grow up to be undisciplined, ignorant of Islam and careless towards the moral teaching of Islam.

Ajore (1987) observed that in northern Nigeria, parents in the rural areas who are reluctant avoid to pay school fees of their daughters prefer to send them to urban centers to become housemaids, or pick up unskilled employment which would fetch the family

income. This, he maintains, reduces the number of females who go to school. Disparities of this nature arise when financial burden prevents parents of middle and upper classes who find it easier to finance the education of their children than those at the lower levels through the various stages of the educational system. Parents who suffer financial handicap prefer to use their limited resource to train boys only, the education of girls is thus viewed as a luxury, This further confirms the belief, and reinforces the attitude that education of girls is not considered as profitable as that of boys. The researcher will find out in these states whether these contribute to the lack of having female education.

Some parents prefer to educate male children than their female counterparts in term of limited economic resources because they consider male education to be more profitable to the family than female education who will later marry to another family, and the benefit of her education will go to marital family. The male perpetuates the family status after the death of the father.

Another factor associated with the problem of female education in Northern Nigeria in general is the early marriages which seriously interfere with female education, because most girls marry at teenage which are the most ideal years for the girls to be in school.

2.7 Problems of Women Education

Women education in Nigeria and Africa in general has been faced a number of problems. Schultz (1971) in Columbia USA has observed that if one were to judge from the work that is carried out, the conclusion would be that product 'human capital' is the unique property of the male population. It underscores the attitude of his regard as investment whereas female education is largely seen as consumption.

With this attitude there might be a reallocation of resources which means greater discrimination against women in higher education and also if such a feeling is allowed to remain, it might lead to an application of rate return analysis for public policy on

education. That, perhaps, might not auger well for any nation because of some thoughts involved in using rate of return analysis in measuring a return to investment in women education. However, justification on women education may rest on non economic grounds of social justice and appeals to the indirect benefits of education which are not measured in conventional rate of return studies. This study will investigate if it is true that education is largely consumption.

Mohammed (1990) rightly pointed out that in the Northern states, particularly among the Hausas, men do not want to marry educated girls, fearing that the home may be neglected if a married woman with children spends most of her time out of the home, working and with no responsible person at home the children may be adversely affected. In the same research, Mohammed (1990) highlighted the facts that Hausa husband and (to a lesser extent) lovers disapprove of the independent activity of women outside the home, feeling that it would lead to a liaison with other men. He also points out that in Northern states there is the tendency to regard all unmarried educated women as sexually loose, especially those who work or appear well dressed.

Ingawa (1989) in Sokoto state cited that the more western education a woman receives the more she loses her chances of marriage.

Shekarau cited in Hussaini (1933), Borno state seems to be in support of the view that parents refuse to send their daughters to western style school because of religious beliefs. He said that the negative attitudes of Muslims to the western education was fundamentally based on religious grounds since there is no dividing line between the Muslim scholar and Islamic life whatever aspect of life that refers to education and tradition is seen as an un-Islamic perspective. He also felt that since the people are Muslim and the western education was brought to them by Christian Europeans, the people had greatly feared that by sending their children to these western schools they might be westernized and thus, be converted to Christianity.

Elliot and Kelly (1980) posited that in the third world nations the effect of culture patterns on women's access to education represents another important attempt to account for sex differences in education. According to them some scholars have argued that women's access to institutions like schools depends on the extent to which cultural and religious belief accord women a role in life outside the family.

Edeghere (2008) when she opined that "I know most people believed that a women's primary responsibility is rooted in taking care of her children and the home. Some more people believed woman should have other commitments but this to nurturing a stable family and keeping the home prim and proper". More so Osefo (1991) confirmed the above assertion when he stated that female education is seen as a waste because it was a general conception that girls would marry and leave for another household. Again it was believed that the woman's place is in the kitchen that was the case in colonial Nigeria and some few years in the independent Nigeria.

In another research conducted in Kano Hake (1972), the western attitude about the position of women was strongly resisted by the Muslims on religious grounds. The idea of placing their daughters under guardianship of European teachers a factor which resulted in the education of the relatively few southern girls that went to school was repulsive to them. This was so because according to Muslims Hausa values, the European women who were mostly single were hardly the most acceptable people to be entrusted with responsibility of training the girls, one fear for this attitude was that the marriage of the girls would be delayed. Where most females were engaged in selling things instead of going to schools, end result will be few women in the schools. The fact that parents want to protect their daughters from pre-marital pregnancy causes disparity in women education which further brings shortage of females in the teaching profession.

Uyarga (2004) has brought to the surface the problems of finding a husband once a woman is educated. In Northern Nigeria the Hausa speaking communities' lack of interest

in marrying educated women is probably one of the highest. That could be as a result of one or more factors, high bride price, cultural upbringing, desire men to dominant, religious values or superiority feeling of educated women ends their rejection of seclusion. The forces are so pervasive to marry the educated women. Very few have genuine intention of doing so.

Fafunwa (1974) said that "the attitude of Christian mission more than anything else was responsible for the slow educational development of the north". This was further supported by (Mohammed 1990) who believed that girls do not attend western education because there is ill in the society, lingering suspicion and it becomes difficult to convince a great number of people of the desirability of sending their daughters to western type of schools. Some parents refuse to send their daughters to western schools not just for fear of Christianity but just for selfish reasons.

Bray (1981) in Kano seemed to be in agreement with those who said fear of conversion to Christianity made parents not to send their daughters to western schools. But he is of the view that the resistance of Hausas, Kanuris, Fulani, Shuwas and other northern ethnic groups to the education of females is cultural rather than religious phenomenon,, though the two are difficult to separate. The researcher will find out whether culture or religion, which deters women education in North-West zone, which will affects the participation of female at schooling.

Chanband (1970) is of the view that men's reluctance to marry educated women create problem to the education of women. According to her men sometimes are afraid of marrying women who are highly educated and this is fear that often impedes the access of girls to higher education. This according to her is a great problems and may bring social imbalance among the sexes, which in turn may have affected female participation.

Kaita (1972) in Northern States presented the curricular as a strong factor retarding women's education in Northern states. She indicated that in every school from primary to

higher education there were set syllabuses for instruction which, if examined very critically, would be found not to have been meeting the needs of the country with regards to women education. This situation, according to her, deprives women of the chance of obtaining meaningful education.

The UNICEF (1991) has said that parent's perception of limited economic benefit in educating daughters was responsible for the persistent gender differences in school enrolment. The researcher will examine how NGOs encourage and retain female enrolment in school.

In a report choosing "the gender gap", educating girls UNICEF (1992) said that girls were viewed as less likely than boys to get jobs when they leave school and more likely to marry and move away from home. This is considered a waste of resources. This fear may reduce the number of females who will go to school.

UNICEF (1992) said direct cost such as school fees, transportation, uniforms and books make it more difficult for poor families to educate all their children and so priority is placed on the male children.

Hake (1970) in Kano brings out the economic factors as reasons for early marriage, in Hausa community, some poor families may wish to receive the dowry payment for their daughters as early as possible and this desire prevents parents from sending their daughters to school because it would interfere with their early marriage.

Baba (1994) some parents may fear the incidence of unwanted pregnancies and reluctance of some parents to spend money on their daughters' education which they regard as wastage. The study will find out if women experience it in their course of studies in the North-West region.

Oyedun (1975) noted that the early marriage is highly valued, the reason is that the society attached great importance to girls' virginity at the time of marriage. The other reason is that they prefer to collect bride price from their son in-laws instead of paying

away fees for girls who according to their tradition and customs are destined to be wives and mothers in the home. The researcher will find out if people of North West Zone highly value early marriage than female education, which in turn reduce female participation in learning.

According to Okonkwo (1991) in Igboland the only advantage of woman education was believed to be the higher bride price she would command. Even then, this was not enough incentive to send daughters to school because not many men were willing to pay so much for a wife. It is therefore logical that where finances were limited any available resources would be spent on the boy who was mostly likely to bring the highest and surest dividend. Do people of North West Region prefer to educate males than females when finances are limited This study will investigate that assertion.

Omololu (1972) opined that dealing with women education, expressed her dismay because everywhere in the world women were and are still regarded as inferior to men. Male children are preferred to female children because the male child will propagate the family name, for this reason, any amount of money could be spent on male education and this will not be regarded as waste, whereas in that of a girl, it is considered waste as she will eventually end up in the kitchen. She optimistically asserts that time will come when there will be more educated women than men and if they are both given equal opportunities in government services and in private industries, the fear is that they may put men out of jobs. This fear made men to always look suspiciously on working women.

Adamu (1976) is of the view that poverty is one of the problems affecting the education of women. Bray (1981) also supported this view, he stated that resources which are in short supply are therefore used to optimum advantage. For example, he continues if one cannot afford to send all his children to school, it makes more sense to send boys since it is they who are going to be the bread winners for the family.

According to Oji (1977:38) stated that the cattle rearers whose children tended the

numerous animals would hardly release his children for school. Furthermore, that the demand of the school fees, the purchase of books and clothes by parents inhibited female education in Misau Emirate in the past.

Halilu (2002) noted that in Sokoto the Muslims really hated to see the British or Europeans who were regarded as fearless and infidel and their education (western education) or knowledge was not acceptable since this type of education could not be used, or could have been used for religious instruction or purpose. All these expressed the attitudes of the Muslim dominated areas of the north toward western education at the time it penetrated in to north.

Yakubu (2001:6) in Pakistan noted that customs and tradition were such that did not permit the education of girls and women. They were considered inferior to men and should, under no circumstances be considered where men were.

Some people also argue that the role and status of women requires no formal education or that she only requires just a limited amount of education (housewife qualities) our experience in Nigeria is not different from that of Jordan and other countries where marriage is counted as one of the reasons for female drop out (UNESCO 1981).

2.8 The concept of evaluation

Curriculum has been described as a “race course” comprising a series of activities which children and youth must do and experience in order to gain knowledge, skills and attitudes targeted to simulate adult life (T.D Bayeh in Ivowi, 1993). The process, strategies and techniques variously employed to estimate adjust and control the fit between the planned activities and the actual outcomes of instruction are often referred to as curriculum evaluation. According to Yusuf (2012) curriculum evaluation is the systematic process of identifying, assembling or gathering data and making value judgement about such data to determine the merit, worth and significance of a curriculum. She added that, it is also the process of determining the extent to which curriculum objectives are being

achieved with the hope of suggesting approaches that could lead to improved teaching and better educational activities.

In 1995 UNESCO categories evaluation into 6 forms they are content input, process, product impact and effect these forms of curriculum evaluation outline above can further be reduced to formative, normative and summative in nature.

Summarily, evaluation involves the following:

- a. Appraisal of the value or worth of a programme and making decisions on the basis of such appraisal.
- b. Evaluation is a process.
- c. Evaluation involves identifying, obtaining and providing information (data).
- d. The information collected must be based on the stated objectives of the programme to the evaluated.
- e. Such information is made available to decision makers. (Yusuf, 2012).

2.8.1 Evaluation in Education

Formative evaluation has been explained as that which focuses on the design and operational components of a curriculum gathering data and making judgments on its worth with a view to affecting improvement as the curriculum is being implemented. The thrust of formative evaluation is thus to identify strengths and weaknesses and arrive at a decision regarding such appropriate alternative as would maximize the strength and minimize the weaknesses (Seriven 1987; Adegoke 1988) Poarlette et. al., (1972) described this as illuminative evaluation.

Normative evaluation helps to evolve a ranking of students according to their skills, knowledge and attitudes on regional, state and national levels and to indicate how far or near a student is from the normal intellectual behaviors characteristic of his age group, all things being equal (Baiyel 1987 in Ivowi, 1993).

Summative evaluation focuses on outcomes which are assess as high or low with a view to

deciding whether the curriculum is useful or not and whether it should be continued or not. Whether evaluation should be focused on self, institution, instruction, text, need peer, student or some other participants seems a matter of secondary classification and does not really change its major purpose from being formative, normative or summative.

2.8.2 Types of Evaluation

Basically, there are three types of curriculum evaluation: These are:

- a. **Formative Evaluation:** This takes place at the early stage of the course/ programme and runs through the programme. It has the advantage of revealing the areas of weakness of the student, ineffective methods, and encourages students to learn.
- b. **Summative Evaluation:** This form of evaluation takes place at the completion of the course. The function is to determine the extent to which the student has acquired skills taught.
- c. **Ultimate Evaluation:** This takes place when the student has completed the training programme and has obtained employment. This is carried out in the industry/place of work to determine the extent to which objectives of the programme have been achieved. In the classroom situation, placement and diagnostic evaluation are often used.

Placement Evaluation: Placement evaluation is the evaluation of the student's entry behavior in a sequence of instruction. It is the placement tests designed by classroom teachers that measure whether students possess the knowledge and skills that will enable them succeed in a planned instruction or course.

Diagnostic Evaluation: Diagnostic evaluation is the evaluation that is conducted to determine the difficulties encountered by students in the course of their programme.

Diagnostic test seeks to find out the underlying causes of students learning difficulties (Yusuf, 2012).

2.8.3 Steps in Carrying out Programme Evaluation

- i. Statement of the purpose of evaluation. State clearly the objectives and end product of evaluation.
- ii. Plan the collection of information or data. This includes identification of sources of information (population, sampling technique), instrument of data collection, method of data collection and time schedule for carrying out the evaluation.
- iii. Plan the analysis and interoperation of data. This is to make meaning out of the information that has been gathered. Decision is also made on the statistical tool to be used to interpret the data.
- iv. Decide on audience for evaluation report and form and manner of reporting findings. For example, a thesis is written in chapters. There are five chapters.
- v. Plan for administration and execution of the evaluation design.

2.8.4 Models of Curriculum Evaluation

There are six basic models of curriculum evaluation Lawton (1980) proposed six categories of models from the most quantitative to the most eclectic:

- a. The classical (or Agricultural – botany) model
- b. Research and development model
- c. Illuminative model
- d. Briefing decision – makers model
- e. Teachers as researcher model
- f. Case study model

a- The Classical Model:

This classical model is otherwise known as the agriculture – botanical research model. In this model, measurement of educational success is here assumed to be much the same as the measurement of the effect of fertilizer in an experiment in agriculture or botany. This model concentrates on change in behavior. A main feature of this model is its eclectic's

nature, permitting, as it does, a blend of all the other models, listed above. Its uniqueness lies mainly in the reliability, validity and practicality which the blending of all the features of the most quantitative and the most qualitative evaluation methods and techniques offers. This is extremely useful in confirming the substantive evidence obtained as it were, from rather independent sources that the use of models constitute most of the measurements of pupils' progress came under this model with stated conditions and assumptions and with other variable held constant. The Yoruba Medium Project (Fafunwa et.al 1978) is a case in point. But this model has been sharply criticized for equating human behavior to plant behavior and trying in vain to hold variables constant.

b- Research Development Model:

This is a test for improvement of processes R and D model is also known as the industrial or factory model. It concentrates on a new product with satisfactory properties. Its main features include the use of quantitative data gathering, analysis and interpretation techniques in tracing effects to causes. It uses descriptive and inferential statistical techniques in investigating knowledge and skill acquisition and attitude change and in monitoring short and long term learning in non experimental study as is usual with product refinement in an industrial plant example of this type of evaluation project, is the school council classical project (1973).

However, this model is faulted for overlooking emotional issues and ignoring the school as an organism by stratifying selecting and reporting isolated fact quite elegantly.

c- Illuminative Model:

This model is also called the anthropological or responsive model. This is an alternative model developed to overcome the objections to the classical and industrial models. Illuminative model has shifted the style in evaluation to the view that apart from test results, other kinds of evidence are needed, if evaluation must fully inform and illuminate educational issues.

The main features of this model includes methods and techniques that employ extraction of evidence from direct participation, observation, interaction discussion, debate, personal testimony, historical and experiential procedure. It involves cost benefit analysis of optimum solution within the framework of several alternatives, using mostly non – test techniques such as questionnaire, opinionnaire, interest inventions, checklists, anecdotal diaries and supervisors reports. It often adopts a wide audience participation aspiration strategies in which opinions is pooled to represent the perceptions and aspiration of a cross-section of the society in education decision – making. An example of this model is the integrated studies project and the 1969 curriculum Conferences (Aderalegbe, 1972 in Ivowi, 1993).

d- Briefing Decision – Makers Model:

This model follows from the desire of Parry MacDonald to use mixed methods after Cronbach’s advice that should be wider than success or failure and should cover which decision have to be taken. The three main types of decision making model identified by Cronbach (1963) are: -

- a. Course improvement
- b. Decision about individuals and
- c. Administrative regulations

The model features a more detailed digest of the information amassed from activities related to teacher as Research Model. Here school problem are further broken down into those related to the three areas listed above by Cronbach (1963).

An example of this is the evolution carried out by accreditation panels on programme and course in higher constitution in Nigeria resulting in the setting up of minimum standards. This demands an awareness of the total context for the evaluation to be effective.

e- Teacher as Researcher (Professional) Model:

Here the teacher become a professional indulging in research based teaching and changing

the emphasis from independent to self evaluation. Its main features includes call for memoranda from interested members of the parties and others members of the public, visitation of educational institutions and facilities; study of relevant policy practice and procedure documents; interview of school principals, head of departments, subject tutors, workshop and laboratory staff obtaining the view of teachers, students and then parents through questionnaire, interest inventories and checklists; consulting experts and using debates on information from all these sources to reach optimum solution within an impressive array of alternatives. An example of this is the Ford teaching Project developed by Elliot and associate of Stenhouse. This type of research resembles action type research in which change in behavior is produced during the research rather than merely observed and described (Halsey, 1972).

Much of the activities of school – based investigation panels, disciplinary committees, subject tutor’s report by head of department would fall within this category. Osiyale Committee of 1983 and Shobo Committee of 1984 are the example of the use of experts in briefing decision - makers.

f- Case Study Model:

This includes the use of context story combined with conventional hand data. A main feature of this model is its eclectic nature. Its uniqueness lies mainly in its combination of all the features of the most quantitative and the most qualitative evaluation methods and techniques represented by the various models. An example of the use of this model is shown when Slupman (1974) in writing the report of his committee on Keele University integrated studies project permitted insiders an opportunity to comment on his outsider’s judgment, thus turning observers into participants (Jenkins 1973 in Ivowi 1993).

This model has been adopted and applied over the years by the vocational Division of the Federal Ministry of Education in accrediting correspondence colleges in Nigeria in a bid to prevent them from defaulting innocent citizens. This model encourages the

combination of test and non-test techniques in the collection and analysis of data and confirmation of evidence.

All the six evaluation models are political even though some are more democratic than the others. However, the model used in this research work is more of Illuminative Model, this is because the researcher not only uses the evidence from direct participation and observation but also uses the non-test techniques of questionnaire and supervisors reports.

2.9 Concept of Non-Governmental Organisation (NGO)

A non-governmental organization (NGO) is a legally constituted organization created by legal persons that operates independently from any government and a term usually used by governments to refer to entities that have no government status. In the cases in which NGOs are funded totally or partially by governments, the NGO maintains its non-governmental status by excluding government representatives from membership in the organization. The term is usually applied only to organizations that pursue some wider social aim that has some political aspects, but those are not overtly political organizations such as political parties. Unlike the term "intergovernmental Organization", the term "non-governmental organization" has no generally agreed legal definition. In many Jurisdictions, these types of organization are called "civil society organizations" or referred to by other names.

The number of internationally operating NGOs is estimated at 40,000. Anheier, Glasius, Marlies, and Mary (2001) National numbers are even higher: Russia has 277,000 Chicago Tribune NGOs; India is estimated to have around 3.3 million NGOs oneworld.net. NGOs are defined by the World Bank as "private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development (Anheier, et al., 2001) Common usage varies between countries - for example NGO is commonly used for domestic organizations in Australia that would be referred to as non-profit organizations in

the United States. Such organizations that operate on the international level are fairly consistently referred to as "non-governmental organizations", in the United States and elsewhere. There is a growing movement within the non-profit organization/non government sector to define itself in a more constructive, accurate way. The "non-profit" designation is seen to be particularly dysfunctional because of at least three reasons:

- 1) It says nothing about the purpose of the organization, only what it is not;
- 2) It focuses the mind on "profit" as being the opposite of the organization's purpose;
- 3) It implies that the organization has few financial resources and may run out of money before completing its mission.

Instead of being defined by "non-" words, organizations are suggesting new terminology to describe the sector. The term "social benefit organization" (SBO) is being adopted by some organizations. This defines them in terms of their positive mission. The term "civil society

Organization" (CSO) has also been used by a growing number of organizations, such as the Center for the Study of Global Governance Glasius et al(2005). The term "citizen sector organization" (CSO) has also been advocated to describe the sector — as one of citizens, for citizens Drayton (2007). These labels, SBO and CSO, position the sector as its own entity, without relying on language used for the government or business sectors. However, some have argued that *CSO* is not particularly helpful, given that most NGOs are in fact funded by governments and business and that some NGOs are clearly hostile to independently organized people's organizations Warszawa (2006). The term "social benefit organization" seems to avoid that problem, since it does not assume any particular structure, but rather focuses on the organization's mission.

2.9.1 History of Non-Governmental Organisations

International Non-Governmental Organizations have a history dating back to at least 1839 (Winter, 1997). It has been estimated that by 1914 there were 1083 NGOs,

Richmond et al (2005). Intervarious NGOs were important in the anti-slavery movement and the movement for women's suffrage, and reached a peak at the time of the World Disarmament Conference, Davies(2007). However, the phrase "non-governmental organization" only came into popular use with the establishment of the United Nations Organization in 1945 with provisions in Article 71 of Chapter 10 of the United Nations Charter for a consultative role for organizations which are neither governments nor member states—see Consultative Status.

The definition of "intervarious NGOs" (INGO) is first given in resolution 288 (X) of ECOSOC on February 27, Non-governmental organization 2 1950: it is defined as "any international organization that is not founded by an international treaty". The vital role of NGOs and other "major groups" in sustainable development was recognized in Chapter 27 of Earth Summit of Agenda 21, leading to intense arrangements for a consultative relationship between the United Nations and non-governmental Organizations (Agenda 21, 1996). Rapid development of the non-governmental sector occurred in western countries as a result of the processes of restructuring of the welfare state. Further globalization of that process occurred after the fall of the communist system and was an important part of the Washington consensus (Warszawa, 2007).

Globalization during the 20th century gave rise to the importance of NGOs. Many problems could not be solved within a nation. International treaties and international organizations such as the World Trade Organization were perceived as being too centered on the interests of capitalist enterprises. Some argued that in an attempt to counterbalance this trend, NGOs have developed to emphasize humanitarian issues, developmental aid and sustainable development. A prominent example of this is the World Social Forum, which is a rival convention to the World Economic Forum held annually in January in Davos, Switzerland. The fifth World Social Forum in Porto Alegre, Brazil, in January 2005 was attended by representatives from more than 1,000 NGOs. Some have argued that

in forums like these, NGOs take the place of what should belong to popular movements of the poor. Others argue that NGOs are often imperialist in nature that they sometimes operate in a racialized manner in third world countries, and that they fulfill a similar function to that of the clergy during the high colonial era. The philosopher Peter Hallward argues that they are an aristocratic form of politics. Whatever the case, NGO transnational networking is now extensive (European Journal, 2004).

2.9.2 Types of Non- Governmental Organisations

NGO type can be understood by orientation and level of co-operation.

NGO type by orientation:

Charitable orientation;

Service orientation;

Participatory orientation;

Empowering orientation;

NGO type by level of co-operation

Community- Based Organization;

City Wide Organization;

Various NGOs;

Interventions NGOs;

Service oriented NGOs

Types of NGO and Their Development

According to World Bank (1998) NGOs have been classified into four categories.

They are:

Types of NGOs Characteristics

Charitable NGOs	Service oriented NGOs
Participatory NGOs and class organizations	Empowering NGOs
Community Based Organizations	Community development oriented organizations
Intervarious NGOs	NGOs which are working in more than one country

Phases of NGOs Development

Phase I: Most the NGOs are at first organized as an emergency service providers when some natural disaster happens like earth quack, flood, land slide, epidemic and so on.

Phase II: Then gradually they take up people's welfare oriented development program such as setting up health post , saving and credit groups for women, starting literacy classes etc

Phase III: Gradually they try to empower the marginalized people and to undertake advocacy role with the government, power holders in the society and to promote international solidarity

Source: European Journal, 2004.

Apart from "NGO", often alternative terms are used as for example: independent sector, volunteer sector, civil society, grassroots organizations, transnational social movement organizations, private voluntary organizations, self-help organizations and non-state actors (NSA's).

Non-governmental organizations are a heterogeneous group. A long list of acronyms has developed around the term "NGO".

These include:

BINGO, Business-Friendly Intervarious NGOs or Big Intervarious NGOs;

CSO, civil Society Organization;

DONGO: Donor Organized NGO;

ENGO: Environmental NGO, such as Greenpeace and WWF

GONGOs are government-operated NGOs, which may have been set up by governments to look like NGOs in order to qualify for outside aid or promote the interests of the government in question;

INGO, stands for intervurious NGOs; Oxfam, INSPAD [http:// www.inspad. org](http://www.inspad.org) is an intervurious NGOs;

QUANGOs are quasi-autonomous non-governmental organizations, such as the International Organization for Standardization (ISO). (The ISO is actually not purely an NGO, since its membership is by nation, and each nation is represented by what the ISO Council determines to be the 'most broadly representative' standardization body of a

nation. That body might itself be a nongovernmental organization; for example, the United States is represented in ISO by the American National Standards Institute, which is independent of the federal government.

However, other countries can be represented by national governmental agencies; this is the trend in Europe:

TANGO: Technical Assistance NGO;

TNGO: Transvarious NGOs;

GSO: Grassroots Support Organization

MANGO: Market Advocacy NGO

There are also numerous

2.9.3 Classifications and Role of Non-Governmental Organizations

The typology the World Bank uses divides them into Operational and Advocacy. World Bank: The primary purpose of an operational NGO is the design and implementation of development-related projects. One frequently used categorization is the division into relief-oriented versus development-oriented organizations; they can also be classified according to whether they stress service delivery or participation; or whether they are religious or secular; and whether they are more public or private-oriented. Operational NGOs can be community-based, national or international.

The primary purpose of an Advocacy NGO is to defend or promote a specific cause. As opposed to operational project management, these organizations typically try to raise awareness, acceptance and knowledge by lobbying, press work and activist events.

USAID (2010) refers NGOs as private voluntary organizations. However many scholars have argued that this definition is highly problematic as many NGOs are in fact state and corporate funded and managed projects with professional staff. NGOs exist for a variety of reasons, usually to further the political or social goals of their members or funders. Examples include improving the state of the natural environment, encouraging the

observance of human rights, improving the welfare of the disadvantaged, or representing a corporate agenda. However, there are a huge number of such organizations and their goals cover a broad range of political and philosophical positions. This can also easily be applied to private schools and athletic organizations.

2.9.4 Methods of Non- Governmental Organizations

NGOs vary in their methods. Some act primarily as lobbyists, while others primarily conduct programs and activities. For instance, an NGO such as Oxfam, concerned with poverty alleviation, might provide needy people with the equipment and skills to find food and clean drinking water, whereas an NGO like the FFDA helps through investigation and documentation of human rights violations and provides legal assistance to victims of human rights abuses. Others, such as Afghanistan Information Management Services, provide specialized technical products and services to support development activities implemented on the ground by other organizations.

2.9.5 Public Relations of Non- Governmental Organizations

Non-governmental organizations need healthy relationships with the public to meet their goals. Foundations and charities use sophisticated public relations campaigns to raise funds and employ standard lobbying techniques with governments. Interest groups may be of political importance because of their ability to influence social and political outcomes. Code of ethics was established in Wango.org (<http://www.wango.org/code of ethics> 2002) by The World Association of Non Governmental NGOs.

2.9.6 Project Management of Non- Governmental Organizations

There is an increasing awareness that management techniques are crucial to project success in non-governmental Organizations. LSE.ac.uk (<http://www.lse.ac.uk/collections/CCS/pdf/>) i Generally, non-governmental organizations that are private have either a community or environmental focus. They address varieties of issues such as religion, emergency aid, or humanitarian affairs. They mobilize public support and

voluntary contributions for aid; they often have strong links with community groups in developing countries, and they often work in areas where government-to-government aid is not possible. NGOs are accepted as a part of the international relations landscape, and while they influence national and multilateral policy-making, increasingly they are more directly involved in national action.

2.9.7 Staffing of Non- Governmental Organizations

Not all people working for non-governmental organizations are volunteers. There is some dispute as to whether expatriates should be sent to developing countries. Frequently this type of personnel is employed to satisfy a donor who wants to see the supported project managed by someone from an industrialized country. However, the expertise these employees or volunteers may be counterbalanced by a number of factors: the cost of foreigners is typically higher, they have no grassroots connections in the country they are sent to, and national expertise is often undervalued.

The NGO sector is an important employer in terms of numbers. For example, by the end of 1995, CONCERN worldwide, an international Northern NGO working against poverty, employed 174 expatriates and just over 5,000 national staff working in ten developing countries in Africa and Asia, and in Haiti.

2.9.8 Funding of Non- Governmental Organizations

Large NGOs may have annual budgets in the hundreds of millions or billions of dollars. For instance, the budget of the American Association of Retired Persons (AARP) was over US\$540 million in 1999.[22] Funding such large budgets demands significant fundraising efforts on the part of most NGOs. Major sources of NGO funding are membership dues, the sale of goods and services, grants from international institutions or national governments, and private donations. Several EU-grants provide funds accessible to NGOs.

Even though the term "non-governmental organization" implies independence from

governments, most NGOs depend heavily on governments for their funding. According to Warszasawa (2006), a quarter of the US\$162 million income in 1998 of the famine-relief organization Oxfam was donated by the British government and the EU. The Christian relief and development organization World Vision collected US\$55 million worth of goods in 1998 from the American government. Nobel Prize winner Médecins Sans Frontières (MSF) (known in the USA as Doctors Without Borders) gets 46% of its income from government sources (<http://www.intractableconflict.org/m/rolengo.jsp>)

Government funding of NGOs is controversial, since, according to David, writing in *The New Republic*, "the whole point of humanitarian intervention was precisely that NGOs and civil society had both a right and an obligation to respond with acts of aid and solidarity to people in need or being subjected to repression or want by the forces that controlled them, whatever the governments concerned might think about the matter." According to David (2010), some NGOs, such as Greenpeace do not accept funding from governments or intergovernmental organization. Greenpeace Annual Report 2008.

2.9.9 Monitoring and Control of Non- Governmental Organizations

In a March 2000 report on United Nations Reform priorities, former U.N. Secretary General Kofi Annan wrote in favor of international humanitarian intervention, arguing that the international community has a "right to protect citizens of the world against ethnic cleansing, genocide, and crimes against humanity. On the heels of the report, the Canadian government launched the Responsibility to Protect R2P project, outlining the issue of humanitarian intervention. While the R2P doctrine has wide applications, among the more controversial has been the Canadian government's use of R2P to justify its intervention and support of the coup in Haiti. <http://www.iciss.ca/pdf/Commission-Report.pdf>

Years after R2P, the World Federalist Movement, an organization which supports "the creation of democratic global structures accountable to the citizens of the world and

call for the division of international authority among separate agencies", has launched Responsibility to Protect - Engaging Civil Society (R2PCS). A collaboration between the WFM and the Canadian government, this project aims to bring NGOs into lockstep with the principles outlined under the original R2P project.

The governments of the countries an NGO works or is registered in may require reporting or other monitoring and oversight. Funders generally require reporting and assessment, such information is not necessarily publicly available.

There may also be associations and watchdog organizations that research and publish details on the actions of NGOs working in particular geographic or program areas. In recent years, many large corporations have increased their corporate social responsibility departments in an attempt to preempt NGO campaigns against certain corporate practices. As the logic goes, if corporations work with NGOs, NGOs will not work against corporations.

In December 2007, The United States Department of Defense Assistant Secretary of Defense (Health Affairs) S. Ward Casscells established an International Health Division under Force Health Protection & Readiness is Part of International Health's mission is to communicate with NGOs in areas of mutual interest. Department of Defense Directive 3000.05, in 2005, requires DoD to regard stability-enhancing activities as a mission of importance equal to war fighting. In compliance with international law, DoD has necessarily built a capacity to improve essential services in areas of conflict such as Iraq, where the customary lead agencies (State Department and USAID) find it difficult to operate. Unlike the "co-option" strategy described for corporations, the OASD (HA) recognizes the neutrality of health as an essential service. International Health cultivates collaborative relationships with NGOs, albeit at arms-length, recognizing their traditional independence, expertise and honest broker status. While the goals of DoD and NGOs may seem incongruent, the DoD's emphasis on stability and security to reduce and prevent

conflict suggests, on careful analysis, important mutual interests.

2.9.10 Legal Status of Non- Governmental Organizations

The legal form of NGOs is diverse and depends upon homegrown variations in each country's laws and practices. However, four main family groups of NGOs can be found worldwide: Unincorporated and voluntary association; Trusts, charities and foundations; Companies not just for profit

Entities formed or registered under special NGO or nonprofit laws NGOs are not subjects of international law, as states are. An exception is the International Committee of the Red Cross, which is subject to certain specific matters, mainly relating to the Geneva Convention. The Council of Europe in Strasbourg drafted the European Convention on the Recognition of the Legal Personality of International Non-Governmental Organizations in 1986, which sets a common legal basis for the existence and work of NGOs in Europe. Article 11 of the European Convention on Human Rights protects the right to freedom of association, which is also a fundamental norm for NGOs.

2.9.11 Steps in Establishing Non- Governmental Organizations

The first step in the establishment of the NGO is to identify the area of peculiar needs of the society, such as health, HIV/AIDS, Maternal Mortality, Polio, food, shelter, education, civil liberty and poverty alleviation among others. The second step is to identify people of similar minds; there must be a unity of purpose. The third step is to engage the services of a qualified legal practitioner for guidance for the Registration process. Some NGOs can be registered with the regional or central government and that depends on the scope of the operations of the proposed NGO.

The next important step also is to identify the internal or external partners with a clearly stated objectives and plan of actions.

2.10 NGOs and Women Education in Nigeria

Non-governmental organizations engage in many activities for the progress and

development of mankind. You find NGOs in agriculture, community development, and in education including women education. In Nigeria women education has suffered indifference from government and parents especially in the North. However, things have quite changed now, and women education is receiving a lot of attention especially from the NGOs. In all the states of Nigeria NGOs are deeply engaged in fostering women education from girl-child to adult women. In Kano state alone there are more than forty (40) hundred NGOs involved in enhancing women education. Statistics of NAPTIP over 300 NGOs are registered and passed its criteria. Of these 300 NGOs over 250 are involved in one way or the other with women education.

Action Aid Nigeria, an international nongovernmental organisation in 2001 along side some local NGOs in Sokoto, Kebbi and Zamfara States unfolded the EGBEN project to enhance girl child education by adopting measures to ensure increase in enrolment, retention, transition and completion of girl child education at least, at the primary level. Incidentally, before the commencement of the project in these states, a base line survey was carried out to identify communities where girls do not attend school.

The activities of the NGOs on the girl child education have recorded significant success in the communities they operated. The indication was that in most of the communities where the project was carried, there were significant improvement in enrolment of girl child into schools, retention and even in some cases transition to secondary schools. The data gathered before the commencement of the project, that is situation analysis and in the end post project analysis was carried and the two data compared which revealed improvement in the girl child enrolment and even posting of female teachers to schools.

NGOs have gradually begun to transform the sub-Saharan African political and educational landscape over the past twenty years or so. Education is seen as a general societal need by many, and few would argue against improving the formal educational

system in African nations to educate the masses. NGOs work within this context, taking up the challenge to educate the uneducated and free them from their subordination, initially intervening as educational service providers. When the development sector and some governments started to lament the lack of quality educational opportunities in Nigeria, NGOs gradually moved beyond their role as service providers, making educational quality their new *raison d'être* and subsequently eased in to policy development work, thereby staking out a greater claim and control over educational direction/purposes, schooling experience and curricular/linguistic content, while simultaneously legitimizing their indispensability with respect to education and development in the country.

Apart from the government participation in organizing and financing of adult education programmes in the developing countries; non-governmental organizations has contributed immensely to the furtherance of adult education in Africa south of the Sahara. NGOs are intermediate organizations dealing with development issues through participation. They are universally recognized as active role players in development programmes. A good number of them (both local and international) have demonstrated the effectiveness of their programme delivery through the success they have recorded in mobilizing community participation in community development projects. NGOs do not pose themselves as competitors to the government but rather, as partners to affect successful outreach to the programme they are committed to undertake.

Non-governmental organizations have played a vital role in the development of Adult Education in Nigeria. In 1959, the federal government of Nigeria invited an international firm of management consultants, which has its headquarters in London, to organize some courses in supervision and management for the Nigerian foremen, supervisors and junior managers from private companies, government department, parastatals and financial institution including the central bank. This assignment turned out to be one of the true

Adult Education programmes sponsored and developed by the federal government. The content of the courses was truly adult education oriented and not just a continuation of courses designed for school and college systems. Many who took the advantage of the courses, through the nomination and sponsorship by their organizations rose to very high positions in their establishments.

In the early years of University of Ibadan, Nigeria; the department of extra-mural studies was created and did a lot of work in literacy programmes all over the country. The department has now developed into a full-blown Department of Adult Education, so much that UNESCO, using it as an NGO, was able to establish an institute of adult education in 1964. Among other things, it was to carry out research experiments and evaluation studies and promote new approaches and studies in Adult Education. According to Olagbemi (1995), this project was of particular importance to adult education as it was set to tackle the problems through teaching, research, and production of qualified personnel for Adult Education work.

2.11 Categories of Education Fostered by NGOs in Women Centres

NGOs foster all kind of education in women centres - formal and non-formal, para-formal, popular education, personal development activities and professional training

2.11.1 Formal Education

Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is characterized by a contiguous education process named, as Sarramona remarks, “presential education”, which necessarily involves the teacher, the students and the institution. It corresponds to the education process normally adopted by our schools and universities. Formal education institutions are administratively, physically and curricularly organized and require from students a minimum classroom attendance.

2.11.2 Non-Formal Education

As seen, formal education has a well-defined set of features. Whenever one or more of these is absent, we may safely state that the educational process has acquired non-formal features. Therefore, if a given education system is not presential most of the time - non-contiguous communication - we may say that it has non-formal education features. Likewise, non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised by formal education, but fit into the so-called non-formal education.

2.11.3 Para-Formal Education

The term para-formal education comes from Argentina (Gallart, 1989) where it has been usefully applied as a term for educational activities in between the formal programmes that follow the highly organized structured and full-time educational ladder and the array of loosely-structured, part-time out-of-school provisions. Para-formal activities are often sponsored by education authorities and run parallel to the education system. Carr-Hill et al defined them as “educational programmes that provide a substitute for regular full-time schooling. The main objective of these programmes is to offer a second chance to those who for various reasons, could not benefit from the regular school system at the ordained moment”. Such programmes include evening classes, official literacy and distance education programme, private tutoring, certain programmes for street children and forms of vocational and technical training (Carr-Hill et al., 1991).

Para-formal education programmes have in the past been generally initiated and

run by non-governmental organizations (NGOs), often in collaboration with international technical or funding agencies. Presently, ministries of education are becoming more and more interested in directly initiating and administering non-formal system in order to speed up Education for All for the unschooled. It has also become increasingly possible for such programmes to become joint ventures between the state and civil society covered by formal agreements, whereby the state recognizes the special contributions provided by NGOs in initiating and running programmes adapted to the needs of special groups and provides grants and professional support in returns for adherence to quality criteria.

2.11.4 Popular Education

This is another form of non-formal education fostered by NGOs in women centres all over the world. Popular education is directly associated with a distinctly Latin-American movement that emerged in the 1960s and 1970s to search for alternatives to human-capital-oriented forms of non-formal (adult) education, a central component here has been awareness raising or the psychosocial pedagogy typically associated with Paulo Freire that is used to transform participants' perspectives on their social reality (La Belle, 1986). Thus popular education is associated with social action for structural change.

2.11.5 Personal Development

This education programmes cover a range of learning practices organized by the state and NGOs to help people by promoting their leisure-time activities. These programmes constitute typical forms of lifelong learning. This kind of education covers a wide range of areas dealing life problem solving skills, conflict resolution, socialization, coping with retirement, coping with old age, coping with marital issues and so on.

Personal and social development is not a state or condition that is achieved at a particular stage in the life cycle. It is continuous in the sense that people are open to it at all times, and can make gradual, incremental progress as they go through normal life

events; or more sudden and dramatic step changes through particularly intensive activities, relationships and experiences.

In the context of women education, personal development come different forms such as skill acquisition, functional literacy and numeracy, house chores management, food preparation and preservation, child care, personal hygiene and so on.

2.11.6 Professional and Vocational Training

As a category in the non-formal education, non-formal professional and vocational training – as different from those forms subsumed under para-formal education – covers all training outside the formal or non-formal forms of ‘initial’ skills training leading to recognized national diplomas. Thus, it includes on-the-job learning, artisanal or informal sector apprenticeships, agricultural or industrial extension services, entrepreneurship development programmes and all forms of in-service skills development, upgrading or re-skilling, as well as similar programmes launched for the unemployed in the context of re-employment or flexibilization of the workforce. NGOs are seen in many countries engaged in fostering professional and vocational training which this study tries to evaluate.

According to NPE (2004), the federal Ministry of Education shall:

- (i) be responsible for the determination of National Policy on Mass Literacy, Adult and Non-Formal Education; and
- (ii) be the appropriate body to enter into dialogue with international donor agencies on the subject of co-operation in the sphere of mass literacy, adult and non-formal education.

The National Commission for Mass Literacy, Adult and Non-Formal Education shall:

- (i) co-ordinate mass literacy, adult and non-formal education programmes nationwide;
- (ii) ensure uniform standards and quality control nationwide;

- (iii) liaise with national, non-governmental organizations and corporate bodies for the implementation of the Mass Literacy Programmes.

Role of NGOs in the Development of Non-Formal Education

In Nepal, majorities of people are deprived of basic education. According to the Educational Statistical Report of the Ministry of Education 1997, more than 30% of the primary school going aged children had not enrolled into primary schools. More than 50% of the children of those who got enrolled in the primary school drop out before completing fifth grade.

As a result of those situation the number of illiterate population of 6 years and above are increasing in Nepal. Nepal certainly cannot attain the goals of its development keeping half of its working population as illiterate. Nepal could have provided basic education to the illiterate and semi-illiterate through non-formal education method. But it has not done so.

At present non-formal education is fully recognized viable program in many developing countries. But the government of Nepal has not given any attention towards vast needs of illiterate people who are also poor people. The government spends its education budget totally for formal education programme. Only about 2% of its education budget is spent for non-formal education especially for literacy programme. That too is widely criticized for not being properly utilized.

Therefore most of NGOs who are working with the people in rural areas and urban slums are providing non-formal education. Most NGO's primary goal is not education, but they take up non-formal education as prerequisite to teach the people about health, family planning, environment and so on. Those

NGO who implement women development programs like family planning programmes, environmental protection programmeetc, found that without providing basic literacy the people cannot effectively grasp and utilize knowledge and skills. So, most of

NGOs have undertaken non-formal education programs as supplement to their main programmes. But there are some NGOs which specially work for non-formal education.

Since the government does not give priority to non-formal education, it has not been able to improve their technical expertise of non-formal education part of its functionaries. It is obvious that the government, which lacks expertise, cannot help NGO to acquire and improve their technical expertise. Therefore about 40 NGOs decided to set up "*National Resource Center for Non- Formal Education (NRC-NFE)*" in Nepal in 1995.

Actually the rural people in Nepal do not want just simple education and literacy for education sake, they want education which empowers them to make their own decision and to improve their quality of life through better knowledge about health, hygiene, family planning, environment conservation, formation of saving and credit groups and income generating vocational skills.

The community learning center organizes non-formal education programmes to help the national people to identify their problems through mutual discussion and dialogue. After identifying the problems they classify them into three categories:

- I. Problems which they could solve by themselves
- II. Problems for which they need national government's help and
- III. Problems for which they need the help of the central government.

Then they will form various groups such as Women's Group, Youth Group, Children's Group, Horticulture Group, Vegetable Farmers Groups, Buffalo Raising Group, Fish Raising Group and so on. NRC-NFE and some other Nepalese NGOs are helping the CLCs to train the group leaders and to mobilize resources. Each group prepare micro plan in which they explain, what they will do? When and how?

"The NGOs help the CLCs in the preparation of the micro plan and to implement it.

"The NGOs help to train national people in different trades and to develop learning materials for different trades.

"The NGOs also help them in monitoring and evaluation of the projects. The CLCs conduct programme to improve the quality of life of national people integrating learning, earning and living process together. This is entirely NGOs initiated program which have become very popular in Nepal. This model of CLC has been used by most of the NGOs of Nepal.

8. Building Capacities to NGOs Personnel.

NGOs are very strong to make development people centered. The person working in NGOs have good intention and service motive .But most of them lack necessary capacity and professional competencies in different fields. In Nepal a survey was conducted to identify needs of the various NGOs.

The survey found out that the various NGOs need training mainly on three areas i.e.

1. Mobilization of people's co-operation and national resources.
2. Project planning and implementation including account keeping and auditing.
3. Preparation of technical resource materials like national curriculum, learning materials and training for instructors and supervisors. After the survey NRC-NFE, Nepal developed manual for training of NGO personnel.

2.12 Empirical Studies

There are a number of studies that were conducted elsewhere that bear similarities with the present study for instance, Omofonmwan, and Odi, (2009) conducted a study on The Role of Non-Governmental Organizations in Community Development: Focus on Edo State–Nigeria. The purpose of the study was to investigate the role played by non-governmental organizations in promoting youth development. The population of the study included 320 students and 92 teacher who benefited from the activities of NOGs. The descriptive survey design was used for the study and instruments for data collection for the study included interview, observations, intensive national field studies and extensive travel

throughout the state. The beneficiaries of NGOs activities and donor agencies – students, teachers, NGO functionaries, fire burnt victim and head of households were interviewed. The findings includes: A number of these NGOs are into various aspects of community development such as: community mobilization, environment, health and sanitation awareness creation, promotion of child’s rights law, promotion of women education, promotion of sexuality and reproductive health education and fight against child labour and human trafficking and so on. the study is in line with the present study with respect to the population and the beneficiaries; however the parting of the way is that it deals with community development as a whole while the current study focused on women education.

Imaobong (2012) carried out an investigation on the Roles and Challenges of Non-Governmental Organizations (NGOs) in combating Violence against Women in Nigeria. A case study of Women’s Right Advancement and Protection Alternative (WRAPA). The purpose of the study was to assess the effort of Non-Governmental Organization in combating violence against women in Nigeria using an NGO known as Women Right Advancement and Protection Alternative (WRAPA). The study used qualitative method in gathering empirical data as well as in the analysis. The interview guide was semi-structured interviews whereby WRAPA’s employees working at the organization’s head office were interviewed. And also interviewed were the victims of violence against women who themselves were the beneficiaries of WRAPA’s projects. Theoretical frameworks applied in the study are social action theory and empowerment theory which will further explain the aspect of gender power relation and the empowerment concepts, as well as the elements of empowerment and the NGOs. The theoretical framework used was to get a deeper understanding of the role of WRAPA helps women in Nigeria to overcome violence. The result showed that WRAPA has played a great role as an NGO in addressing violence against women in Nigeria.

The study is concerned with the role of NGOs just like the current study and the same procedures were used for data collection in both the studies. The parting is however, while the Imaobong's study focused on violence against women, the current study focuses on women education.

Borode, (2011) conducted a study on the Input of Regional and International Non-Governmental Organizations (NGOs), Towards the development of Adult Education in the Developing Countries. The purpose of the study was to assess the contributions of non-governmental organizations to the development of adult education in Nigeria. The study used respondents were 420 who are themselves beneficiaries of the activities of the Regional and International Non-governmental organizations. It was found that the NGOs both at the International, Regional and National levels had been able to assist in the development of Adult Education in the provision of funds, provision of materials, provision of experts, provision of training facilities for both short and long term higher education courses, and provision of opportunities for both developed and developing countries to exchange visions, knowledge and views about how the scope and goals of Adult education could solve the needs of the various people in their domain. The study is relevant to the current study as it helps in highlighting some activities of Non-governmental organization especially since both of the studies focus on education. However while Borode's study focus on adult education, the current study centers on women education.

Arum, (2010) conducted investigation on Women NGO's and Women Empowerment in Nigeria. The objective of the investigation was carried explore the activities of various women non-governmental organizations (NGO) in Nigeria, as a veritable tool for women empowerment. 360 women constituted the population of the study. The results of the research revealed that women NGO's have ventured into areas that were previously ignored by government such areas include female genital mutilation,

women trafficking, widowhood rites, women reproductive health, among others. In order for these NGO's to be more effective and offer greater benefits in the development of Nigeria and Nigerian women. The study recommended that the NGO's or government should design programmes between the women in developed countries and those in Nigeria. The study is relevant to the current study as it explains how NGOs assist women in other spheres of life other than education. They differ with respect to population of the study.

Bashir (2008) carried out a study on adult education policies and programmes and their contributions on literacy development in Kastina state in 1994-2004. The objective of the study was to assess the impact on adult education policies and programmes on the overall development of the programme. The study adopted the survey design. Questionnaires and interviews were used for data collection from a population of 297 respondents. His findings shows that adult education is an old practice, but only has acquired formal recognition with the state creation in 1989, Another finding revealed that international donor agencies play a significant role in promoting Adult education and literacy programmes in particular in Nigeria from the responses of the subject the study discovered that effectiveness of a policy is based on the programmes set to actualize a policy. Another finding based on chi-square result showed that majority of people in Katsina state agree that adult education policies and programmes are relevant and have contributed to literacy development in the state.

Saminu (2009) investigated the contribution of international donor agencies towards funding primary education in Jigawa state. Donor agencies that have been operating in the state most notable among them are UNICEF, WORLD BANK DFID and UNESCO were used for the study. It was found that these agencies give special attention to the education sector thereby contributing immensely to support government's efforts to deal with critical issues related to the effective management of education, and one such

critical area is that of infrastructure and facilities supply where the international donor avenues anticipated in providing infrastructure such as new structures , renovation, seating materials and instructional material and so on. It was also found the international donor agencies gives special attention to the retraining of primary school teachers as one of their priority areas which is very significant on making the teachers more productive and up to date. The study is relevant to the current study since it dealt with contribution of international donor agencies as the current study also focus on international non-governmental organizations concerned with education. However, it is different from current studies because it only focused on international organizations while the current study deals with both national (Nigerian) and international organizations.

Ayuba (2001) conducted a study on “The Development of Women Education in Kaugama L.G.A Jigawa State”. The objective of the study was to determine factors responsible for the development of women education in the area. Descriptive research design was adopted for the study. 250 women were used as population of the study. Questionnaires were distributed to women seeking information with regards to their education. The study found out early marriage, lack of financing support by the government, ignorance about the impute of Women education, men’s attitude towards educated women, cultural and religions influences, and the aciculums of western schools, and so on. to be problems of women education. The study is relevant to the current study since it dealt with women education, which the central focus of current study. However, his study is different from the current study since it was not on contribution of NGOs nor did it focused on women centers.

Sa’ad (2005) conducted a study on “Women access to higher education and its challenges in Kano state”. The study attempted to find out if financial problem is a challenge to women’s access to higher education and in pursuing higher education, which turned out to be so. In the population of 275 women used for the study, about 95%

indicated that financial problem was a challenge to their pursuit of higher education. It also found that domestic responsibilities pose yet another challenge to women education. It concluded that so many challenges prevent women (female) from getting education and right from the onset the most important ones are that of financial problem, domestic responsibilities, child bearing and rearing and also husband's negative and selfish attitude are all challenges. The study is relevant to the current study given the fact that it concentrated on women education. However it did not concern itself with NGOs or women centers.

Onoriode (2011) conducted a study on the role of NGOs in promoting married women's education. The study was conducted on married women students who are studying at higher institutions in Nigeria. A mixed research method was used. The study population was drawn from two higher education institutions – a university and a college of education. Focus group conversations and interview protocol were used to gather qualitative data, while a questionnaire and the academic results of participants were used to gather quantitative data. Data were analysed using constant comparative approach – the reported stories that emanated from the conversations with the research participants; the deduced meanings from the interview protocol; and the statistical testing of the generated hypothesis via *t*-test statistics and Pearson product moment correlation. The findings include the readiness of women students to narrate their experiences, and the hindrances cultural practices impose on their academic performance, amongst other things.

Onoriode's (2011) work is similar to the present research as both dealt with women education in Nigeria. The two studies are also similar with regards to method of data collection (questionnaire) as well as methods of data analysis. However, while the former dealt squarely with married women, the present study dealt with all categories of women.

Saleem (2011) conducted a study on the role of NGOs in alleviating poverty among rural women. The objective of the study was to find out the role NGOs play in

assisting women in the rural area to establish themselves and learn living. The study sample was 300 women drawn randomly from six rural areas of Kano state. Data was collected through questionnaire and was analyzed using t-test. Findings of the study revealed that NGOs play vital role in assisting women fight poverty in Kano State. The study recommended that government should create means of educating women free so as to make them productive members of their communities.

The present study is similar with that of Saleem as both studies dealt with NGOs' roles in promoting women development in Nigeria. Both studies adopted similar instruments for data collection as well as research design. However, while Saleem's (2011) study centred on poverty alleviation among rural women, the current study revolved around women education in women centres in Nigeria. Thus the current study is wider in scope than that of Saleem's (2011).

2.13 Summary of Literature Review

The related literatures reviewed have shown that the importance of sex difference and gender identity toward subjects choices have shown subjects are sex stereotyped. The importance of women education to nation-building have been emphasize by different authorities which show that 'to educate a man an individual is educated, but to educate a woman, is to educate the whole society' and in children early years, the mother has significant influence than the father.

The literature reviewed on Islamic concept of women education both in Holy Qur'an and Hadith of the prophet Muhammad peace be upon him has made it categorically clear that men and women are created with the same mental capacity for learning and understanding. Therefore it is an incumbent duty for men and women to seek for knowledge.

As for parental attitudes toward women education and its economic implications, some parents are of the view that they want their daughters to marry rather than to go to

school, and some parents prefer to educate male children rather than educating female children because they consider the education of female children as a waste of time and resources.

Finally, with regard to problem of women education, some people believe that the education of female children is a problem to the society, due to the fact that women who are well educated will not obey both their parents and their husbands. Customs and tradition do not permit the education of women because they are considered inferior to men and should under, no circumstances, be considered where men were.

Furthermore, the review of related literature revealed that the variable ratios reflect the prevalence in different parts of the country of socio cultural practices which discriminate against Women Education. These practices range from outright denial of educational opportunities on religious grounds to stereotype feminine courses that limit women exposure to various types of academic disciplines and subsequently to employment choices.

CHAPTER THREE RESEARCH METHODOLOGY

3.1 Introduction

This chapter elucidates the general the methods and procedures to be employed in conducting the study. It includes a description of the research design, population, sample and sampling procedure, instrumentation, validation of instruments, administration of instrument and lastly proposed method of data analysis.

3.2 Research Design

This study employed the survey research design in which people or items are studied by collecting and analyzing data from only few people or items considered representative people to the group (Nwogu, 1991). Survey method was employed because of its relevance and suitability to the problem under investigation. Further it allows the researcher to understand clearly what exist from the data gathered from the sampled subjects considered to the representative of the population. The survey research studies large and small sample population or universal by selecting and studying sample chosen from the population to discover the relative incidence distribution and outer relation of sociological and psychological variables (Kerlinger, 1982).

3.3 Population

The population of the study consisted of 774 women centres registered under the Federal Ministry of Women Affairs. The population of women in these women centres according to a survey by the Federal Ministry of Women Affairs in 2012 is a total of two hundred and thirty thousands, six hundred and forty (230,640) women in women centers across Nigeria. The breakdown of the population is as shown according to the six geo-political zones in Nigeria as follows:

Table 3.1: Population for the Study

North-West	North-East	North-South	South-West	South-East	South-South
Kano	Yobe	Kogi	Oyo	Anambra	Edo
Jigawa	Borno	Kwara	Ogun	Enugu	Delta
Kaduna	Adamawa	Niger	Osun	Ebonyi	Rivers
Katsina	Taraba	Nasarawa	Ondo	Imo	Bayelsa
Zamfara	Gombe	Benue	Ekiti	Abia	Cross Rivers
Sokoto	Bauchi	Plateau	Lagos		Akwa-Ibom
Kebbi		Abuja			

One state from each zone was randomly selected (highlighted in **bold**).

3.4 Sample and Sampling Technique

A sample of one thousand six hundred and twenty respondents making up of one thousand and eighty (1080) beneficiaries and five hundred and forty (540) providers was drawn from the population of the study. This was done by randomly selecting ten beneficiaries and five NGO officials (providers) from the one hundred and eight (108) centres purposively selected from the six states used for the study. This was done in accordance with Krejcie and Morgan (1970) table for determining sample size. The breakdown is presented in table 3.2.

Table 3.2: Sample of the Study

State	No. of L.G areas	No. of L.G Selected	No. of Women Centres	No. of Women Centre selected	No. of Respondents selected
Akwa-Ibom	31	21	31	21	315
Bauchi	19	14	19	14	210
Benue	23	16	23	16	240
Enugu	16	10	16	10	150
Kano	44	32	44	32	480
Lagos	20	15	20	15	225
Total	153	108	153	108	1620

3.5 Instrumentation

The instruments employed in conducting the study were:

- a. Questionnaire
- b. Check List

A questionnaire title “Evaluation of the Role of Non-governmental Organizations in Fostering Women Education in Nigeria” [ERONFOWEN] was developed by the researcher and was administered on the selected respondents. The questionnaire has two sections, A and B and contained seventy (70) items. The first section consisted demographic information like age, state of origin, marital status, class, town, position and so on. The second section was divided into seven sections consisting of items that answered the research questions and facilitate the attainment of the objectives the study tried to accomplish. In the questionnaire appropriate boxes have been provided and, respondents will be required to place a tick (✓) in the relevant box to indicate a choice among the alternatives given. Likert 4-points scale was used in part B, the items were weighted - 4 for strongly agree, 3 for agree, 2 for strongly disagree and 1 for disagree. The responses option indicated that a higher value indicate more positive respondent than a

lower value. A person who agrees with certain statement for instance has more positive attitude than someone who disagrees with it.

Check List

A check list containing sixty-five (65) items was also used as research instrument to collect needed data for the study. The observation became necessary in order to see and identify the types of aid the NGOs give to the women centers in the research study.

3.5.1 Validity of the Instrument

To ensure that the research instruments used measure what they are intended to measure, they were tabled before the experts, the supervisors of the study inclusive, in the Department of Educational Foundation and Curriculum of the Ahmadu Bello University Zaria, for face, criterion and content validation. Suggestions, comments and corrections obtained were incorporated in the final copies of the instruments. The questionnaire and observation scheduled were reproduced for pilot testing.

3.5.2 Pilot Study

A pilot study was conducted to establish the reliability of the questionnaire. The subject of the pilot study was selected from Gwale local government area of Kano State.

3.5.3 Reliability of the Instrument

The Statistical Package for the Social Sciences (SPSS version 20) was used for the determination of the reliability and item consistency index. The reliability index (r) of 0.96 was obtained using Cronbach's Alpha. The internal consistency coefficient obtained for the items within the instrument using the intra-class correlation and the average measures was 0.96. The instrument has a very high reliability.

3.6 Procedure for Data Collection

The questionnaire was administered on the subjects of the study by the researcher. The service of two research assistants was also hired to ensure prompt administration and coverage of all the centers throughout the sampled states. A four-day training exercise was

given to the research assistants who were also postgraduate degree holders. The training covered the procedure for filling the questionnaires, the procedure for taking up observation schedule and the discussions of the individual items in the questionnaire. The administered instrument was retrieved immediately. But in the case of the observation, the researcher personally carry the exercise using the observation schedule/checklist. The whole exercise lasted four weeks.

3.7 Procedure for Data Analysis

The data collected from the administration of the research instruments was analyzed using frequency counts and percentages for the research questions while non-parametric statistics of chi-square at 0.05 level of significance was used to test the hypotheses. For the observations simple percentages was also used to summarize the researcher's observation arising from the use of observation schedule.

CHAPTER FOUR PRESENTATION AND DISCUSSION OF RESULTS

4.1 Introduction

This study is aimed at Evaluation of the role of Non-Governmental organizations in fostering women education in women centers in Nigeria. A total of 1502 respondents were used in this analysis. This comprises of 522 NGOs providers/officials and the rest 980 beneficiaries. Each geographical location of the country was duly represented in this study. The Statistical package IBM version 20 was used for the analysis. The first section analysis the presentation of the bio data variables using frequencies and percentages distribution by age, marital status, category of beneficiary, category of respondents and state of origin. The second section presents the 10 research questions using their response on each item of the set of items that answer the research question. A cumulative mean is computed to be compared with the decision mean depending on the number of options to each item to determine agreement or disagreement with the research question. The research hypotheses were tested using the Independent t-test statistics at 0.05 alpha level of significance to determine presence or absence of significant difference between the beneficiaries and the providers. The summaries of major findings were also enumerated.

4.2 Demographic Background of Respondents

Demographic background of respondents were sought by the questionnaire and their responses are presented in the following tables:

Table 4.1.1: Marital Status

	Frequency	Percent
Married	786	52.3
Single	489	32.6
Widow	152	10.1
Divorced	75	5.0
Total	1502	100.0

On the marital status of the respondents, 768 or 52.3% are married, while 489 or 32.6% are single as against 152 or 10.1% that are widowed and the rest 75 or 5.0% are divorced.

Table 4.1.2: Age of respondents

	Frequency	Percent
21-25 yrs	330	22.0
26-35 yrs	624	41.5
Valid 36 - 45 yrs	403	26.8
46 yrs and above	145	9.7
Total	1502	100.0

On age of the respondents 330 or 22.0% are between 21-25 years while 624 representing 41.5% are between ages 26 – 35 years as against 403 or 26.8% that fall between ages 36 – 45 years and the rest 145 representing 9.7% are from ages 46 years and above

Table 4.1.3: Status of respondents

	Frequency	Percent
Beneficiary	980	65.2
Provider(official)	522	34.8
Total	1502	100.0

On the status of the respondents, 980 or 65.2% are beneficiaries of the NGOs while the rest 522 representing 34.8% are officials or providers of NGOs

4.3 Analysis of Observation Schedule

First observation schedule: Skills taught at women centres

Table 4.2.1: The categories of support provided by Non-Governmental Organizations to women centres in Nigeria

s/no	Items	Response categories		Mean	Std. Dev
		Taught	Not taught		
1	Sewing	60	1442	1.04	.196
2	Fisheries	427	1075	1.28	.451
3	poultry farming	359	1143	1.24	.427
4	Weaving	94	1408	1.06	.242
5	bag making	120	1382	1.08	.271
6	Knitting	190	1312	1.13	.333
7	Drying	319	1183	1.21	.409
8	Painting	303	1199	1.20	.401
9	Embroidery	489	1013	1.33	.469
10	fashion design	64	1438	1.04	.202
11	pottery	166	1336	1.11	.314
12	computer appreciation class	113	1389	1.08	.264
13	basket making	202	1306	1.13	.341
14	Photography	421	1081	1.28	.449
15	hair dressing	119	1383	1.08	.270
16	Manicure	190	1312	1.13	.333
17	pomade production	166	1336	1.11	.314
18	detergent making	159	1343	1.11	.308
19	cake production	111	1391	1.07	.262
20	oil reduction	180	1322	1.12	.325
21	Photocopying	316	1186	1.21	.408
22	reading and writing	120	1382	1.08	.271
23	time management	383	1119	1.25	.436
24	Cookery	77	1425	1.27	.221
25	farming and animal husbandry	402	1100	1.12	.443
26	candle making	187	1315	1.26	.330
27	bamboo based handicraft product	387	1115	1.26	.437
28	dairy farming	364	1138	1.24	.429
29	yoghurt making skill	119	1383	1.08	.270
30	others, specify	93	1409	1.06	.241
Mean				1.16	

The table above is on the categories of support provided by Non-Governmental Organizations to women centres. It thus shows that they are in agreement with the fact that above listed programme are being taught at women Centre, as the cumulative mean response of 1.16 is lower than decision mean value of 1.5. The greatest number of respondents agreed that they were taught embroidery as it acquired the highest mean score of 1.33, details showing that 489 said they were taught, while 1013 of them said they were not taught. It was also noticed that photography got the second highest mean score of 1.28,

details showing that 421 were taught while 1081 were not taught respectively

Second Observation schedule: Skills acquisition programmes

Table 4.2.2: the strategies of Non-Governmental Organizations on the enrolment of women in the study area

S/NO	Items	Response categories		Mean	Std. Dev
		Available	Not Available		
1	training programme for village artisans in weaving	120	1382	1.08	.271
2	short term skills training in food processing	207	1295	1.14	.345
3	short term skills training in basket making	1264	238	1.16	.365
4	vocational training programme on bamboo based handicraft product	470	1032	1.31	.464
5	training programme on imparting the culinary skills	519	983	1.35	.476
6	vocational training programme of hardware and software repairing	409	1093	1.27	.445
7	barefoot technicians/grassroots level workers course in the hearing disability	484	1018	1.32	.467
8	vocational training for women domestic workers in basic commuter skills and communication skills	155	1347	1.10	.304
9	training programme on marketing of agricultural produces	135	1367	1.09	.286
10	integrated farming system	241	1261	1.16	.367
11	rain and harvesting and watershed management	459	1043	1.31	.461
12	dairy farming	416	1086	1.28	.448
13	short term skills training in candle making	165	1337	1.11	.313
14	Short term skills training in pomade making	196	1312	1.13	.333
15	Short term skills training in hair dressing	116	1386	1.08	.267
16	Adult literacy programme	142	1360	1.09	.293
17	Others, specify	81	1421	1.05	.226
Cumulative mean				1.178	

The above table represents the response of respondents on the perception of Beneficiaries and providers of NGO on strategies for women enrolment. The outcome of the table revealed agreement of beneficiaries and providers of NGOs on skills acquisition programme, because the cumulative mean response of 1.16 is lower than decision mean value of 1.5. The greatest number of respondents agreed that they were taught training programme on imparting the culinary skills as it acquired the highest mean score of grassroots level workers course in the hearing disability was also noticed as it got the second highest mean of 1.32, with details revealing that 484 were available while 1018 were not available.

Third Observation Schedule: Facilities available in women centres and the condition in which they are

Table 4.2.3: Perception of Beneficiaries and Providers of NGOs on facilities available in women centres

S/NO	ITEMS	Response categories			Mean	Std. Dev
		Good Condition	Bad Condition	Not available		
1	pottery making facilities and facilitators	1115	88	299	2.54	.805
2	sewing machines and facilitators	1265	89	148	2.74	.623
3	hair dressing machines and facilitator	1122	88	292	2.55	.798
4	detergent making facilities	1071	127	304	2.51	.809
5	knitting machine and facilitators	1142	113	247	2.60	.755
6	Cameras	787	176	539	2.17	.925
7	model farms	914	168	420	2.33	.883
8	embroidery machine	785	175	542	2.16	.926
9	local spaghetti making machine	1034	139	329	2.47	.829
10	computer room	1057	130	315	2.49	.818
11	cap making facilities	1010	110	382	2.42	.867
12	weaving machine/facilities	1087	104	311	2.52	.815
13	access to small loans	907	115	480	2.28	.918
14	yoghurt making facilities	1073	127	302	2.51	.808
15	pomade making facilities	1187	130	185	2.67	.685
16	bag making facilities	1054	169	279	2.52	.788
17	grinding machine	1033	126	343	2.46	.840
<i>Cumulative mean</i>					<i>2.47</i>	

The table above shows the perception of Beneficiaries and Providers of NGOs on facilities available in women centres. The table shows that they are in agreement on the availability of facilities in women centres this is so, because the cumulative mean response of the respondents which was 2.47 is higher than the decision mean response of 2.0. We have now discovered that availability of sewing machine and facilitators attracted the highest mean value of 2.74, with 1115 of respondents noted that they were in good condition, 88 others consider these facilities in bad condition while the rest 299 noted that they were not available. Also, pomade making facilities attracted the second highest mean value of 2.67, as 1187 consider it in good condition, while 130 consider them in bad condition

while the rest 185 said they are not available. Therefore it can be concluded that the sewing machine and pomade making facilities are the most available facilities in the centres.

4.4 Answers to Research Questions

The study was guided by six research questions. This section provide answers to the research questions.

Research Question One: What categories of support provided by Non-Governmental Organizations to women centres in Nigeria?

This question was responded to by ticking the option that best describe respondent's opinion.

Table 4.2.4: The categories of support provided by Non-Governmental Organizations to women centres in Nigeria?

S/NO	ITEMS	Response categories				Mean	Std Dev
		SA	A	D	SD		
1	NGOs contribute to your centre with financial assistance	456	611	266	169	2.90	.960
2	NGOs contribute to your centre with structure	515	440	190	357	2.74	1.164
3	NGOs contribute to your centre with furniture	470	453	202	377	2.68	1.161
4	NGOs contribute to your centre with instructional materials/learning materials	711	413	123	255	3.05	1.110
5	NGOs contribute to your centre with training materials	793	391	135	183	3.19	1.033
6	NGOs contribute to your centre with machineries	679	415	170	238	3.02	1.095
7	you receive assistance from NGOs by direct contact	459	438	289	316	2.69	1.116
8	you receive assistance from NGOs through ministry of mass literacy agency	555	612	128	207	3.01	1.003
9	you receive assistance from NGOs through ministry of women affairs	574	196	514	218	2.96	1.045
10	you receive assistance from NGOs through husband teachers' association	523	508	120	351	2.80	1.151
11	others, specify	237	195	106	964	1.80	1.168
<i>Cumulative mean</i>						<i>2.80</i>	

The table above is the response of respondents perception on beneficiaries and providers of NGOs and the assistance the various NGOs offer women in women centre to foster their education. The table indicates that they are in agreement on the view that the various NGOs provide assistance to women centres, This is because the cumulative mean of 2.80

is greater than the decision mean of 2.5. It was observed that most of the respondents were of the view that NGOs contribute to their centres with training materials as this item attracted the highest mean response of 3.19, with details of response showing that 798 strongly agreed 391 agreeing, 135 disagreeing, 183 strongly disagreeing. Also it was also observed that NGOs contribute to the centre with instructional materials/learning materials, as this item had the second highest mean responses of 3.05 with details showing that 711 strongly agreed, 413 agreed, 123 disagreed and 255 strongly disagreed respectively. This shows that the main assistance the various NGOs offer the women centres include provision of training materials and educational/learning materials

Research Question Two: What are the strategies of Non-Governmental Organizations on the enrolment of women in the study area?

This question was responded to by ticking the option that best describe respondent's opinion.

Table 4.2.5: the strategies of Non-Governmental Organizations on the enrolment of women in the study area

S/NO	ITEMS	Response categories				Mean	Std Dev
		SA	A	D	SD		
1	NGOs encourage women school enrolment	747	632	44	79	3.36	.778
2	NGOs provide women with enrolment drive in the centres	654	656	77	115	3.23	.860
3	NGOs provide women with uniform at entrance	492	456	197	357	2.72	1.154
4	NGOs propagate campaigns in order to increase enrolment	717	662	38	90	3.33	.795
5	NGOs propagate public lectures in the community to make husbands and parents enroll their women in the women centres	728	599	72	103	3.30	.847
6	NGOs present public drama to increase public awareness and have more woman enrolment in women education in the women centres	660	663	60	119	3.24	.859
7	NGOs use the newspapers in highlighting the importance of enrolling in the women centres	647	666	75	114	3.23	.856
8	centres NGOs use the radio in propagating the importance of women education and so increasing the enrolment of women in the women	814	615	24	49	3.46	.690
9	NGOs use television in emphasizing the importance of women education and enrolling in the women centres	784	533	94	91	3.34	.844
10	NGOs use religious leaders in preaching and propagating the importance of women education and therefore emphasizing the importance of enrolling in the women centres	864	497	23	118	3.40	.862
<i>Cumulative mean</i>						3.26	

The table above indicates the opinion of respondents on the perception of Beneficiaries and Providers on how the NGOs encourage enrolment in women centres. The table shows that they are in agreement with the that view NGOs encourage enrolment in women centres, Reason being that the 3.26 cumulative mean was more than 2.5 decision mean. Specific item details revealed that NGOs use the radio in propagating the importance of women education and so increasing the enrolment of women in the women as it earned the highest mean score of 3.46, showing that 814 strongly agreed, while 615 agreed as against 24 that disagreed, while the rest 49 strongly disagreed. ..it was also noticed that NGOs using religious leaders in preaching and propagating the importance of women education and therefore emphasizing the importance of enrolling in the women centres earned the second highest mean value of 3.40 with details revealing that 864 strongly agreed,497 agreed,23 disagreed, while 118 of the respondents strongly disagreed. Therefore it can be summarized that NGOs encourage enrolment in women centres through propagating the importance of women education and so increasing the enrolment of women in the women and using religious leaders in preaching and propagating the importance of women education and therefore emphasizing the importance of enrolling in the women centres.

1. **Research Question Three: What is the extent to which Non-Governmental organizations foster women education in the study area?**

This question was responded to by ticking the option that best describe respondent's opinion.

Table 4.2.6: the extent to which Non-Governmental organizations foster women education in the study area

S/NO	ITEMS	Response categories				Mean	Std Dev
		SA	A	D	SD		
1	NGOs help the centre to fix time that is appropriate for the women in attendance in the women centre	647	761	32	62	3.33	.715
2	NGOs provide instructional materials for the continuous attendance of students	632	755	65	50	3.31	.708
3	NGOs encourage women school attendance by providing resents to women with highest level of attendance	602	740	52	108	3.22	.821
4	students benefit most from the NGOs facilitated learning programmes in the women centres	587	592	87	236	3.02	1.038
5	NGOs help women in the women centre identity occupations through skills acquisition while attending the women centres	629	707	63	103	3.24	.823
6	NGOs help women beneficiaries in women centres to continue attending because of the skills they acquire from the professionals that are facilitating the women	610	753	54	85	3.26	.776
7	NGOs encourage continuous attendance by equipping the centres with skill acquisition equipment	618	680	59	145	3.18	.897
8	NGOs provide women in the women centres that have regular attendance occupational skills that they need	585	730	111	76	3.21	.788
9	NGOs provide facilities in the centres that are suitable for the women learners in the women centres	584	744	90	84	3.22	.791
10	NGOs foster women's attendance in the women centres by making available funds for them in form of scholarship	641	474	152	235	3.01	1.074
Cumulative mean						3.20	

The above table renders information on the perception of Beneficiaries and Providers on how do NGOs help to improve the attendance of women in women centres. The table shows that they are in agreement with the views that the NGOs help to approve the attendance of women in women centres. This is because the decision mean of 2.5 is lower than the cumulative mean of 3.20. Specifically the view that NGOs help the centre to fix time that is appropriate for the women in attendance in the women centre acquired the highest mean value of 3.33, details revealing that 647 strongly agreed, 761 agreed, 32 disagreed while the rest 62 strongly disagreed. It was also observed that NGOs provide instructional materials for the continuous attendance of students acquired the second

highest mean of 3.31, details revealing that 632 strongly agreed,755 agreed,65 disagreed and 50 strongly disagreed respectively

It can be safely concluded that NGOs help to approve the attendance of women in women centres through fixing time that is appropriate for the women in attendance in the women centre and provision of instructional materials for the continuous attendance of students.

1. Research Question Four: What is the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area?

This question was responded to by ticking the option that best describe respondent’s opinion.

Table 4.2.7: Perception of Beneficiaries and Providers on how do NGO help in retaining women centres

S/N	ITEM	Response categories				Mean	Std dev
		SA	A	D	SD		
1	the NGOs provide instructional resources to retain women in the women centre	658	764	29	51	3.35	.686
2	the NGOs provide scholarship in order to retain women in the women centre	601	722	64	115	3.20	.841
3	the NGOs provide facilitators that help women learn skills in the women centres and so retain them in the centre	626	703	94	79	3.25	.793
4	the NGOs provide infrastructure to the women centres that provide a number of women with learning space in the women centres	569	8731	56	146	3.15	.885
5	the NGOs provide reading and writing materials for women in the women centres	582	715	54	151	3.15	.896
6	the NGOs provide resource persons from time to time to retain women in the women centres	595	780	66	61	3.27	.728
7	the NGOs encourage women in the women centres to learn skills for immediate use that this are retain the women/learner and encourage them to finish the programmed	600	770	88	44	3.28	.704
8	the NGOs help in promoting changes in the women attitude when they are regular in attending or when they are retained	603	753	103	46	3.28	.713
9	the NGOs help the beneficiaries to feed better and economically all right they continue attending the school	531	770	121	80	3.17	.787
10	the NGOs provide encourage beneficiaries to identify occupation that corresponds to their abilities and potentialities and thereby retaining them in the women centres	544	595	120	133	3.11	.886
Cumulative mean						3.22	

The above describes the perception of beneficiaries and providers on how NGOs help in retaining women centres. It can be concluded that they are in agreement with NGO help in retaining women centres. Reason being that the decision mean of 2.5 is lower than the cumulative mean of 3.22.. Specifically, the view that attained the greatest mean value of 3.35 was the view that the NGOs provide instructional resources to retain women in the

women centre, with details showing that 658 of them strongly agreed, 764 agreed, 29 disagreed and 51 strongly disagreed. In the same vein it was also believed by the respondents that the NGOs encourage women in the women centres to learn skills for immediate use that this help retain the women/learner and encourage them to finish the programmed attained the second highest mean of 3.28, with details showing that 600 strongly agreed, 770 agreed, 88 disagreed while the rest 44 strongly disagreed respectively..

1. Research Question Five: What is the effect of NGOs on women’s skill acquisition in the study area?

This question was responded to by ticking the option that best describe respondent’s opinion.

Table 4.2.8. the effect of NGOs on women’s skill acquisition in the study area

S/NO	ITEM	Response categories				Mean	Std dev
		SA	A	D	SD		
1	NGOs provide new curriculum for women education that accommodate the needs of women in skill acquisition	587	775	48	92	3.24	.783
2	NGOs emphasis skill acquisition for women education in the women centres	673	716	34	79	3.32	.761
3	the NGOs relieved women in the women centres some economic problems while under the skill acquisition training in the centres	583	543	61	315	2.93	1.124
4	the NGOs contribute in building/renovating women centres in order to provide them with skills and prevent them from having short or inadequate infrastructure	551	559	57	335	2.88	1.133
5	the NGOs help women in the women centres acquire skills that help them maintain themselves and their immediate family	535	758	95	114	3.14	.839
6	NGOs foster women education in the women centres by providing training materials for acquiring skills	537	788	60	117	3.16	.827
7	NGOs help in improving women education in the women centres through the provision of qualified personnel in the women centres or resourceful people	665	692	60	85	3.29	.791
8	the NGOs focuses more attention on skills acquisition and the provision of instructional materials in that field	624	685	48	135	3.21	.877
9	NGOs improve women functional literacy by training them in skill acquisition	620	747	65	70	3.28	1.753
10	NGOs provide for women in the women centres training for the maintenance of materials for the acquisition of skills	670	658	64	110	3.26	.846
<i>Cumulative mean</i>						3.17	

The table above shows the Perception of Beneficiaries and Providers on what are the contributions of NGOs in making women acquire skills in women centres. The table is in

agreement with the above 10 items of contributions of NGOs in making women acquire skills in women centres. This is because the cumulative mean response of 3.17 is greater than the decision mean of 2.5. In specific terms, the view that NGOs emphasis skill acquisition for women education in the women centres acquired the greatest mean of 3.32,with details revealing that 673 strongly agreed, 716 agreed, 34 disagreed, while the rest 79 strongly disagreed.

Also, the view with that NGOs help in improving women education in the women centres through the provision of qualified personnel in the women centres or resourceful people acquired the second highest mean of 3.29,details revealing that 665 strongly agreed,692 agreed,60 disagreed and 85 strongly disagreed.In summary therefore, the main contributions of NGOs in making women acquire skills in women centres include emphasis on skill acquisition for women education in the women centres and also help in improving women education in the women centres through the provision of qualified personnel in the women centres or resourceful people.

1. **Research Question Six: What are the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area?**

This question was responded to by ticking the option that best describe respondent's opinion.

Table 4.2.9: the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area

S/N	ITEM	Respondents category				Mean	Std dev
		SA	A	D	SD		
1	NGOs focus more attention on skill acquisition to earn a means of livelihood after graduating from the centres	838	569	18	77	3.44	.761
2	NGOs improve women functional literacy in the women centres in order to earn a living	617	759	54	72	3.28	.749
3	NGOs monitor the product or graduates of women centres that utilize the skills they have acquired to earn a living	518	746	67	171	3.07	.917
4	the NGOs evaluate the products or graduates of women centres that utilize the skills they have acquired	566	711	108	119	3.15	.862
5	NGOs foster women education by training them on how to keep their children husbands and the entire home clean and tidy thereby improving their means of living, health and education of their children and maintaining themselves	666	649	65	122	3.24	.869
6	NGOs help women in the women centres earn a livelihood through the provision of resourceful people or professionals in that area and help them in marketing their products even after graduating	681	776	46	49	3.36	.698
7	women in the women centres benefit most on training to earn a living when organized by NGOs	631	707	117	52	3.27	.750
8	NGOs help women in the women centres restore their dignity and status by training them to earn a means of livelihood	668	754	23	57	3.35	.698
9	NGOs help women in the women centres identify skills that lead to occupations even after graduating and helps them adopt the skills acquired in maintaining good life	652	751	71	28	3.35	.659
10	NGOs help women in the women centres perceive life better by getting in touch with wider world acquisition of skills to earn a living	540	710	144	108	3.12	.854
Cumulative mean						3.26	

The table above shows the perception of beneficiaries and providers on what are the roles of NGOs in monitoring the product or graduates of women centres who are utilizing the skills acquired to earn a living. The table is in agreement with the 10 items under the roles of NGOs in monitoring the product or graduates of women centres who are utilizing the skills acquired to earn a living. This is because the cumulative mean of 3.26 is higher than the decision mean of 2.5. The view with the greatest mean response of 3.44 was that NGOs focus more attention on skill acquisition to earn a means of livelihood after graduating from the centres, with details showing that 838 strongly agreed, 569 agreed, 18 disagreed and 77 strongly disagreed. The second highest mean of 3.36 was that NGOs help women in the women centres earn a livelihood through the provision of resourceful people or professionals in that area and help them in marketing their products even after graduating with details revealing that 681 strong agreed, 776 agreed, 46 disagreed and 49 strongly disagreed respectively.

To summarize their responses, the main roles of NGOs in monitoring the product or graduates of women centres who are utilizing the skills are that NGOs focus more attention on skill acquisition to earn a means of livelihood after graduating from the centres and NGOs help women in the women centres earn a livelihood through the provision of resourceful people or professionals in that area and help them in marketing their products even after graduating

4.5 Test of Hypotheses

Six hypotheses were developed alongside the research objective which was to determine the role of non-governmental organization in fostering women education in women centres in Nigeria. The test was conducted and reported in the following tables.

Hypothesis One: There is no significant difference between the respondents views on the categories of support provided by Non-Governmental Organizations to women centres in Nigeria.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding the categories of support provided by Non-Governmental Organizations to women centres in Nigeria was collated and the Chi-square statistics was used to determine if possible significant differences or relationships exist between the two groups

Table 4.3.1: Chi-square tabulation showing perception of beneficiaries and the providers on categories of support provided by Non-Governmental Organizations to women centres in Nigeria

Variables	SA	A	D	SD	Total Row	X²	df	X² Critical	P
Beneficiary	700	70	101	109	980	12.12	3	7.82	.001
Provider(official)	222	50	140	110	522				
Total column	922	120	141	219	1502				

Outcome of the above table reveals that significant difference exist between beneficiaries and the providers in their perception on the categories of support provided by Non-Governmental Organizations to women centres in Nigeria. This according to the result of the chi square statistics test above shows that X² calculated value of 12.12 is higher than the X² critical value of 7.82 while the calculated p value of 0.001 is lower than the 0.05 alpha level of significance. Therefore the null hypothesis which states that there is no significant difference between the respondents views in the categories of support provided by Non-Governmental Organizations to women centres in Nigeria is hereby rejected.

Hypothesis Two: There is no significant difference between the respondents views on the strategies of Non-Governmental Organizations on the enrolment of women in the study area.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding strategies of Non-Governmental Organizations on the enrolment of women in the study area was collated and the Chi-square statistics was used to determine if possible significant differences or relationship exist between the two

groups.

Table 4.3.2: Chi square tabulation showing perception of beneficiaries and the providers on strategies of Non-Governmental Organizations on the enrolment of women in the study area

Variables	SA	A	D	SD	Total Row	X ²	df	X ² Critical	P
Beneficiary	710	107	60	103	980	11.11	3	7.82	.002
Provider(official)	321	100	50	51	522				
Total column	922	120	141	219	1502				

Outcome of the above table reveals that significant difference exists between beneficiaries and the providers in their perception on strategies of Non-Governmental Organizations on the enrolment of women in the study area. This according to the result of the chi square statistics test above shows that X² calculated value of 11.11 is higher than the X² critical value of 7.82 while the calculated p value of 0.002 is lower than the 0.05 alpha level of significance. Therefore, the null hypothesis which state that there is no significant difference between the respondents views in the strategies of Non-Governmental Organizations on the enrolment of women in the study area is hereby rejected.

Hypothesis Three: There is no significant difference between the respondents views on the level to which Non-Governmental organizations foster women education in the study area.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding the level to which Non-Governmental organizations foster women education in the study area was collated and the Chi square statistics is used to determine if possible significant differences exist between the two groups.

Table 4.3.3: Chi square tabulation showing perception of beneficiaries and the providers on the level to which Non-Governmental organizations foster women education in the study area

Variables	SA	A	D	SD	Total Row	X ²	df	X ² Critical	P
Beneficiary	639	161	92	88	980	11.11	3	7.82	.002
Provider(official)	320	62	60	80	522				
Total column	959	223	152	168	1502				

Outcome of the above table reveals significant difference between beneficiaries and the providers in their perception on the level to which Non-Governmental organizations foster women education in the study area. This according to the result of the chi-square statistics test above shows that X² calculated value of 11.11 is higher than the X² critical value of 7.82 while the calculated p value of 0.002 is lower than the 0.05 alpha level of significance. Therefore the null hypothesis which stated that There is no significant difference between the respondents views in the level to which Non-Governmental organizations foster women education in the study area is hereby rejected.

Hypothesis Four: There is no significant difference between the respondents views on the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area was collated and the Chi square statistics is used to determine if possible significant differences or relationship exist between the two groups

Table 4.3.4: Chi square tabulation showing perception of beneficiaries and the providers on the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area

Variables	SA	A	D	SD	Total Row	X ²	Df	X ² Critical	P
Beneficiary	623	174	95	88	980	11.02	3	7.92	.002
Provider(official)	320	62	60	80	522				
Total column	943	236	155	168	1502				

Result of the above table reveals that significant difference between beneficiaries and the providers in their perception on the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area. This according to the result of the chi square statistics test above shows that X² calculated value of 11.02 is higher than the X² critical value of 7.92 while the calculated p value of 0.002 is lower than the 0.05 alpha level of significance. Therefore, the null hypothesis which states that there is no significant difference between the respondents views in the effect of Non-Governmental Organizations on the level of women’s attendance in to the training centers in the study area is rejected.

Hypothesis Five: There is no significant difference between the respondents views on the effect of NGOs on women’s skill acquisition in the study area.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding in the effect of NGOs on women’s skill acquisition in the study area was collated and the Chi square statistics is used to determine if possible significant differences exist between the two groups

Table 4.3.5: Chi square tabulation showing perception of beneficiaries and the providers on the effect of NGOs on women’s skill acquisition in the study area

Variables	SA	A	D	SD	Total Row	X ²	Df	X ² Critical	P
Beneficiary	630	170	94	86	980	15.01	3	7.82	.000
Provider(official)	400	51	49	22	522				
Total column	1030	221	143	108	1502				

Outcome of the above table shows that significant difference between beneficiaries and the providers in their perception on the effect of NGOs on women’s skill acquisition in the study area.

This according to the result of the chi square statistics test above shows that X^2 calculated value of 15.01 is higher than the X^2 critical value of 7.82 while the calculated p value of 0.000 is lower than the 0.05 alpha level of significance. Hence the null hypothesis which state that there is no significant difference between the respondents views in the effect of NGOs on women’s skill acquisition in the study area is hereby rejected.

Hypothesis Six: There is no significant difference between the respondents views osn the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area.

To test this hypothesis, the respondents were classified into beneficiaries and providers. Their perceptions regarding the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area was collated and the Chi square statistics is used to determine if possible significant differences exist between the two group.

Table 4.3.7: Chi square tabulation showing perception of beneficiaries and the providers on the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area

Variables	SA	A	D	SD	Total Row	X^2	Df	X^2 Critical	P
Beneficiary	610	170	104	96	980	13.22	3	7.82	.003
Provider(official)	401	50	47	24	522				
Total column	1011	220	151	120	1502				

An observation of chi square statistics above reveals that there is significant difference between beneficiaries and the providers in their perception roles of NGOs in monitoring the utilization of the acquired skills by women in the study area. This is according to the result of the chi square statistics test above, shows that X^2 calculated value of 13.22 is higher than the X^2 critical value of 7.82 while the calculated p value of 0.003 is lower than

the 0.05 alpha level of significance , Hence the null hypothesis which state that there is no significant difference between the respondents views in the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area is hereby rejected.

4.6 Summary of the major findings

The following are the major findings of the study include the following

1. NGO contribute to skills acquisition programme in women centres by providing materials and skilled manpower to train women in culinary skills.
2. There are availability of facilities in women centres, as the cumulative mean response of the respondents which was 2.47 is higher than the decision mean response of 2.0 especially there are availability of sewing machine and facilitators attracted the highest mean value of 2.74, with 1115 of in respondent's noted that they were in good condition, 88 others consider the these facilities in bad condition while there.
3. Various NGOs offer women in women centre assistance to foster their education. The table indicates that they foster women education in Nigeria, as cumulative mean response of 2.84 is higher than the decision mean of 2.5.
4. Providers and beneficiaries differed in their opinion with regards effect of Non-Governmental Organizations on the level of women's attendance in to the training centers in the study area. Here the beneficiaries are on the negative, that is, they believe that attendance at women centres has no bearing with NGOs.
5. Providers and beneficiaries also differed in their opinion with regards to NGOs' assistance in retaining women centres through providing instructional resources to retain women in the women centre and also through encouraging women in the women centres to learn skills for immediate use that this help retain the women/learner and encourage them to finish the programme
6. The main roles of NGOs in monitoring the product or graduates of women centres who are utilizing the skills are that NGOs focus more attention on skill acquisition to earn a

means of livelihood after graduating from the centres and NGOs help women in the women centres earn a livelihood through the provision of resourceful people or professionals in that area and help them in marketing their products even after graduation.

4.6 Discussion of Findings

Analysis of responses made by both beneficiaries and providers on role of NGOs in fostering women education in Nigeria give way to decision about the null hypotheses developed by the research. In all six null hypotheses were formulated and tested.

The first null hypothesis relate to whether there is significant differences between the respondents views in the categories of support provided by Non-Governmental Organizations to women centres in Nigeria. Result revealed that there is significant difference between beneficiaries and providers regarding the categories of support provided by Non-Governmental Organizations to women centres in Nigeria. The null hypothesis was rejected. This finding does not agree with that of Badaru (2006) who investigated parents' attitude to the assistance offered by NGOs to their girl-child education and found that both beneficiaries and providers agreed that NGOs offer assistance which promotes girl-child education in Katsina State. Also the finding of Buhari (2008) that women in vocational centres and NGO officials believed that NGOs offer assistance to women learning vocational skills in Nasarawa State disagree with the finding of this study.

Going to null hypothesis two it revealed that there is significant difference between beneficiaries and the providers in their perception on strategies of Non-Governmental Organizations on the enrolment of women in the study area. This led to the null hypothesis being rejected. This is in line with the findings of Lawrence (2007) when he found that beneficiaries think differently from providers on the role of NGOs in enhancing enrollment in adult classes in Bama Local government of Borno state. However, it

disagrees with the findings of Ikechukwu (2009) when studied free primary education as a means of encouraging enrollment and found that parents, teachers and government officials agreed that giving free education has helped to a great extent in students' enrolment in Imo State.

Hypotheses three related to difference between beneficiaries and the providers in their perception on the level to which Non-Governmental organizations foster women education in the study area. Results showed that there is no significant difference between the beneficiaries and the providers in their perception on the level to which Non-Governmental organizations foster women education in women centres. The null hypothesis was therefore retained. This finding is similar to the findings of Shehu (2010) in his assessment of the role of NGOs in enhancing secondary school attendance in Malumfashi local government area of Katsina State where the researcher found that beneficiaries and providers agreed in their perception of the role of NGOs in enhancing school attendance with providers maintaining positive position. It is also similar with the findings of Kyote (2009) who studies the role of NGOs in feeding primary school children in Kenya and found that all the three respondents: parents, teachers and NGO officials agreed that feeding of children by NGOs enhances their school attendance.

In hypothesis four possible significant differences between beneficiaries and the providers in their perception on effect of Non-Governmental Organizations on the level of women's attendance in to the training centers in the study area was tested and the result showed that significant differences exist between beneficiaries and the providers in their perception. The null hypothesis was therefore rejected and the alternate hypothesis was adopted, which means there is significant difference between beneficiaries and providers. This finding disagree with the findings of Kyote (2009) who found that parents, teachers and providers agreed that NGOs by providing feeding to primary school pupils help in retaining pupils in primary schools in Kenya. It also disagrees with the findings of Jauro

(2002) when he investigated the effectiveness of NGOs in providing education to nomads in Bauchi State and found that both providers and beneficiaries agreed that the assistance and programmes provided by NGOs to nomad children helped in retaining children in schools.

Hypothesis five tested for possible significant differences between beneficiaries and the providers in their perception on the effect of NGOs on women's skill acquisition in the study area. Results indicated significant difference between providers and beneficiaries in their perception on the effect of NGOs on women's skill acquisition in the study area. This finding is in similar with the findings of Buhari (2008) who investigated effect of NGOs on women's skill acquisition in the study area where the providers and beneficiaries differed in their opinion about the impact NGOs made on provision vocational skills to women.

Hypothesis six tested possible differences between Beneficiaries and the providers in their perception on the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area. Results from the test of hypothesis showed that there is significant difference between the beneficiaries and respondents on their opinion on the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area. This finding is in line with the findings of Chukwuma (2012) when he investigated the extent to which women utilize skills learnt in women centres and found that beneficiaries and providers differed in their opinion about monitoring (follow-up) the products of NGOs skills acquisition training by NGO officials. Therefore, the null hypothesis which state that There is no significant difference between the respondents views in the roles of NGOs in monitoring the utilization of the acquired skills by women in the study area is hereby rejected.

CHAPTER FIVE

SUMMARY CONCLUSION AND RECOMMENDATIONS

5.0 Introduction:

This chapter offers Summary of the entire five chapters, offers conclusion and recommendations, as well as suggestions for further studies

5.1 Summary

The study is aimed at Evaluation of the role of Non-Governmental organizations in fostering women education in women centers in Nigeria. The objectives of the study are to find out the various non-governmental organizations that foster women education in Nigeria; ascertain the types of support provided by non-governmental organizations to women centres in Nigeria; determine the strategies that NGO's employ to encourage enrolment of women in women centres; and examine the contributions of NGOs in improving the attendance of women in women centres among others. The first chapter presents the general introduction as well as statement of problem and significance of the study. The study highlighted the various NGOs and their functions in the betterment of women especially the rural dwellers. The statement of problems hinged on the high unemployment of our women. To solve these problems, 30 observation schedule with seven research questions and seven research hypotheses were postulated. The second chapter presented the relevant literature reviews citing conceptual frameworks. The roles, contributions, effort of NGOs in women enrolment, retention of women in women centres, and concept of educational policies, were all lengthily discussed.

Chapter three highlighted the study methodologies. This includes the study being a descriptive survey study. The study population and sample were drawn from all the six geographical zone of the country. Questionnaire and observation schedules were the major instruments for data collection. The data for the study is from the beneficiaries and officials/providers of the NGOs in the country. Chapter four presented the data analysis of

the study using the statistical package of IBM 20 to analyze the study's bio data variables, answer the seven research questions and test the research hypotheses at 0.05 alpha level of significance. From the analysis of data, it was found that embroidery skills are the most popular skill taught in the centres as it acquired. It was also found various NGOs offer women in women centre assistance to foster their education. Findings of the study also indicated that the Non Governmental Organizations have various facilities for the women in the women centres and have also encouraged their educational pursuit. Chapter five present the summary of the entire work, offers conclusion and recommendations.

5.2 Conclusion

Based on the outcome of the study, it was concluded that the main contributions of NGOs in making women acquire skills in women centres include emphasis on skill acquisition for women education in the women centres and also help in improving women education in the women centres through the provision of qualified personnel in the women centres or resourceful people. It was also concluded that, sewing machine and pomade making facilities are the most available facilities in the Centres. It was also concluded that, embroidery making, fisheries and photography among others are the major activities taught in the women centres.

5.4 Recommendations

The following recommendations are hereby suggested for this study.

1. The NGOs should create adequate publicity of their activities especially in rural villages using traditional, religious leaders and radio programme in their local dialect.
2. More women centres should be built in every location in the country.
3. Loans without collateral should be given to the women to set up their own entrepreneurial jobs after graduation.

4. The Federal, state and local government should assist the NGOs in supplying them with adequate facilities such as Information and Communication Technology materials.
5. Graduates from the women centres should offered recognized certificates that can get them employment in government or private organizations within the country
6. The graduates of women centers should be encouraged to produce needed materials using the skills acquired in the centers and market out their product.

5.4 Suggestions for further studies

This study is by no mean exhaustive, further studies could be carried out in the relevant fields such as:

1. Evaluation of National Economic empowerment and development strategy in the development of rural and urban unemployed women in Nigeria.
2. Analysis of the contribution of National Directorate of Employment in the development of women education in Nigeria.
3. A comparison of contribution of National and Intervarious NGOs in the development of women education in Nigeria.

6.5 Contribution to Knowledge

This study contributed to available knowledge by providing armful information on women education in Nigeria, its problems and solution. This information if well utilized can serve as medium of solving many of women problems with regard to education. Besides, available literature on women education barely touched role of NGOs in fostering women education in women centre, so this study serve to close that gap.

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APPENDIX I

INTRODUCTION LETTER

Dept. of Educ. Foundation, Curr. &
Instruction,
Faculty of Education,
Ahmadu Bello University, Zaria

Topic:*Evaluation of the Role Of Non-governmental organizations in Fostering Women Education in Women Centres in Nigeria (ERONFOWEN/ERONFOWEN)*

Dear respondent,

I am a PhD student of the above named University undertaking a Research on; The Role of NGOs in Fostering Women Education in Nigeria.

Kindly go through the questionnaire objectively and indicate your views. I guarantee that all information supplied will be treated in strict confidentiality.

Thank you for the kind gesture.

Amina Baba
Ph.D/05424/2008/2009

The questionnaire has two parts; part A consists of demographical information while part B consist of seven sections. The purpose of the questionnaire (ERONFOWEN) is to obtain relevant information on the role of non-governmental organizations towards fostering women education in Nigeria.

Please indicate how you feel about each statement by ticking (✓) SA for Strongly Agreed; A for Agreed; DA for Disagreed; and SD for Strongly Disagreed.

APPENDIX II
QUESTIONNAIRE

Section A

1) Marital Status:

Married []

Single []

Widow []

Divorced []

2) Age: 21 – 25 [] 25 – 35 [] 36 – 45 [] 46 – above []

3) Which category of beneficiary do you belong to?

a. Student []

b. Teacher []

4) Are you a provider (NGO Official)?

Yes []

No []

5) Name of women centre

6) State/Location

7) List the Various NGOs that patronize your centre.

Research Question 1:

What assistance do the National Non-Governmental Organizations offer to women in women centres to foster their education?

	Statement	SA	A	SD	DA
1	NGOs contribute to your centre with financial assistance				
2	NGOs contribute to your centre with structure				
3	NGOs contribute to your centre with furniture				
4	NGOs contribute to your centre with instructional materials/learning materials				
5	NGOs contribute to your centre with training materials				
6	NGOs contribute to your centre with machineries				
7	You receive assistance from NGOs by direct contact				
8	You receive assistance from NGOs through Ministry of Mass Literacy Agency				
9	You receive assistance from NGOs through Ministry of Women Affairs				
10	You receive assistance from NGOs through husband Teachers' Association				
	Others, specify				

Research Question 2

How do NGO's encourage enrolment in women centres?

	Statement	SA	A	SD	DA
1	Non-governmental organizations encourage women school enrolment.				
2	Non-governmental organizations provide women with enrolment drive in the centers.				
3	Non-governmental organizations provide women with uniform at entrance.				
4	Non-governmental organization propagates campaign in order to increase enrolment.				
5	Non-governmental organizations propagate public lectures in the community to make husbands and parents enroll their women in the women centers.				
6	Non-governmental organizations present public drama to increase public awareness and have more woman enrolment in women education in the women centers.				
7	Non-governmental organizations use the newspapers in highlighting the importance of enrolling in the women centers.				
8	Non-governmental organization uses the radio in propagating the importance of women education and so increasing the enrolment of women in the women centers.				
9	Non-governmental organizations use television in emphasizing the importance of women education and enrolling in the women centers.				
10	A non-governmental organization uses religious leaders in preaching and propagating the importance of women education and therefore emphasizing the importance of enrolling in the women centers.				

Research Question 3:*How do NGOs help to improve the attendance of women in women centres?*

	Statement	SA	A	SD	DA
1	Non-governmental organization helps the centre to fix time that is appropriate for the women in attendance in the women centre.				
2	Non-governmental organization provides instructional materials for the continuous attendance of the student.				
3	Non-governmental organization encourages women school attendance by providing presents to women with highest level of attendance.				
4	Students benefit most from the NGOs facilitated learning programme in the women centers.				
5	NGOs help women in the women centre identify occupations through skills acquisition while attending the women centers.				
6	NGOs help women beneficiaries in women centre to continue attending because of the skills they acquire from the professionals that are facilitating the women.				
7	NGOs encourage continuous attendance by equipping the centers with skill acquisition equipment.				
8	NGOs provide women in the women centers that have regular attendance occupational skills that they need.				
9	NGOs provide facilities in the centers that are suitable for the women learners in the women centres.				
10	NGOs foster women's attendance in the women centres by making available funds for them in form of scholarship.				

Research Question 4

How do NGOs help in retaining women in the women centres?

	Statement	SA	A	SD	DA
1	The NGO's provide instructional resources to retain women in the women center.				
2	The NGO's provide scholarship in order to retain Women in the women center.				
3	The NGOs provide facilitators that help women learn skills in the women centers and so retain them in the center.				
4	The NGOs provide infrastructure to the women centers that provide a number of women with learning space in the women centers				
5	The NGOs provide reading and writing materials for women in the women centers				
6	The NGOs provide resource persons from time to time to retain women in the women centers.				
7	The NGOs encourage women in the women centre's to learn skills for immediate use that this are retain the women / learner and encourage then to finish the program me				
8	The NGOs helps in prompting changes in the women attitude when they are regular in attend ale or when they retained				
9	The NGOs help the beneficiates to feed better and economically all right they continue attend the school.				
10	The NGOs provide encourage benefited to identify occupation that6 corresponded to their abilities and potentialities and thereby retaining them in the women centre's.				

Research Question 5:

What are the contributions of NGOs in making women acquire skills in women centres?

	Statement	SA	A	SD	DA
1	Non-governmental organizations provide new curriculum for women education that accommodate the need of women in skill acquisition.				
2	NGOs emphasis skill acquisition for women education in the women centres.				
3	The NGOs relieved women in the women centres some economic problems while under the skill acquisition training in the centres.				
4	The NGOs contribute in building/renovating women centres in order to provide them with skills and prevent them from having short or inadequate infrastructure.				
5	The NGOs help women in the women centres acquire skills that help them maintain themselves and their immediate family.				
6	NGOs foster woman education in the women centres by providing training materials for acquiring skills.				
7	NGOs help in improving women education in the women centres through the provision of qualified personnel in the women centres or resourceful people.				
8	The NGOs focuses more attention on skills acquisition and the provision of instructional materials in that field.				
9	NGO improve women functional literacy by training them in skills acquisition.				
10	NGOs provide for women in the women centres training for the maintenance of materials for the acquisition of skills.				

Research Question 6:

What are the roles of NGOs in monitoring the products or graduates of women centres who are utilizing the skills acquired to earn a living?

	Statement	SA	A	SD	DA
1	NGOs focus more attention on skill acquisition to earn a means of livelihood after graduating from the centres.				
2	NGOs improve women functional literacy in the women centres in order to earn a living.				
3	NGOs monitor the product or graduates of women centres that utilize the skills they have acquired to earn a living.				
4	The NGOs evaluate the products or graduates of women centres that utilize the skills they have acquired.				
5	NGOs foster women education by training them on how to keep their children husbands and the entire home clean and tidy thereby improving their means of living, health, education of their children and maintaining themselves.				
6	NGOs help women in the women centres earn a livelihood through the provision of resourceful people or professional in that area and help them in marketing their products even after graduating.				
7	Women in the women centres benefit most on training to earn a living when organized by NGOs.				
8	NGOs help women in the women centres restore their dignity and status by training them to earn a means of livelihood.				
9	NGOs help women in the women centres identify skills that lead to occupations even after graduating and helps them adopt the skills acquired in maintaining good life.				
10	NGOs help women in the women centres perceive life better by getting in touch with wider world after acquisition of skills to earn a living.				

Thank you for responding

APPENDIX III

First Observation Schedule: Skills Taught at Women Centres

Vocational skills	Taught in the centre	Not taught in the centre
Sewing		
Fisheries		
Poultry farming		
Weaving		
Bag making		
Knitting		
Dying		
Painting		
Embroidery		
Fashion design		
Pottery		
Computer appreciation class		
Basket making		
Photography		
Hair dressing		
Manicure		
Pomade production		
Detergent making		
Cake production		
Oil production		
Photocopying		
Reading and writing		
Time management		
Cookery		
Farming and animal husbandry		
Candle Making		
Bamboo based Handicraft product		
Dairy Farming		
Yoghurt making skill		
Others, specify		

Second Observation Schedule: Skill Acquisition Programmes

Please indicate which of the following skills acquisition programmes are run in your centre

Programmes	Available	Not available
Training Programme for Village Artisans in Weaving		
Short Term Skills Training in Food Processing		
Short Term Skills Training in Basket Making		
Vocational Training Programme on Bamboo based Handicraft product		
Training programme on Imparting the culinary skills		
Vocational Training Programme of Hardware and Software repairing		
Barefoot Technicians/Grassroot level workers course in the Hearing Disability		
Vocational Training for Women Domestic Workers in Basic Computer Skills and Communication Skills.		
Training Programme on Marketing of Agricultural produces		
Integrated Farming System		
Rain and Harvesting and Watershed Management		
Dairy Farming		
Short Term Skills Training in Candle Making		
Short term skills training in Pomade making		
Short term skills training in hair dressing		
Adult Literacy programme		
Others: specify		

Third Observation Schedule: Facilities Available in Women Centres

Please indicate which of the following facilities are available at your centre and in what condition

Vocational skills	Available in good condition	Available in bad shape	Not available
Pottery making facilities and facilitators			
Sewing machines and facilitators			
Hair dressing machines and facilitator			
Detergents making facilities			
Knitting machine and facilitators			
Cameras			
Model farms			
Embroidery machine			
Local Spaghetti making machine			
Computer room			
Cap making facilities			
Weaving machine/facilities			
Access to small loans			
Yoghurt making facilities			
Pomade making facilities			
Bag making facilities			
Grinding machine			
Others, specify			

APPENDIX IV

LIST OF STATES AND LOCAL GOVERNMENT AREAS IN NIGERIA

State	Number of Local government areas	Names of local government selected
Akwa-Ibom	<ol style="list-style-type: none"> 1. Abak 2. Eastern Obolo 3. Eket 4. EsitEket 5. EssienUdim 6. EtimEkpo 7. Etinan 8. Ibeno 9. IbesikpoAsutan 10. IbionoIbom 11. Ika 12. Ikono 13. IkotAbasi 14. IkotEkpene 15. Ini 16. Itu 17. Mbo 18. MkpatEnin 19. NsitAtai 20. NsitIbom 21. NsitUbium 22. ObotAkara 23. Okobo 24. Onna 25. Oron 26. OrukAnam 27. UdungUko 28. Ukanafun 29. Uruan 30. Urue-Offong/Oruko 31. Uyo 	<ol style="list-style-type: none"> 1. EssienUdim 2. IbesikpoAsutan 3. Ikono 4. IkotEkpene 5. MkpatEnin 6. NsitIbom 7. ObotAkara 8. OrukAnam 9. Eastern Obolo 10. Ukanafun 11. Urue-Offong/Oruko 12. Uyo 13. Itu 14. Okobo 15. NsitUbium 16. NsitAtai 17. Mbo 18. IkotAbasi 19. Ika 20. Ibeno 21. Eket
Bauchi	<ol style="list-style-type: none"> 1. Alkaleri 2. Bauchi 3. Bogoro 4. Damban 5. Darazo 6. Dass 7. Ganjuwa 8. Giade 9. Itas/Gadau 10. Jama'are 11. Katagum 12. Kirfi 13. Misau 14. Ningi 	<ol style="list-style-type: none"> 1. Alkaleri 2. Bauchi 3. Bogoro 4. Damban 5. Darazo 6. Ganjuwa 7. Giade 8. Itas/Gadau 9. Jama'are 10. Misau 11. Ningi 12. Shira 13. Tafawa-Balewa 14. Warji

	<ul style="list-style-type: none"> 15. Shira 16. Tafawa-Balewa 17. Toro 18. Warji 19. Zak 	
Benue	<ul style="list-style-type: none"> 1. Ado 2. Agatu 3. Apa 4. Buruku 5. Gboko 6. Guma 7. Gwer East 8. Gwer West 9. Katsina-Ala 10. Konshisha 11. Kwande 12. Logo 13. Makurdi 14. Obi 15. Ogbadibo 16. Oju 17. Okpokwu 18. Ohimini 19. Oturkpo 20. Tarka 21. Ukum 22. Ushongo 23. Vandeikya 	<ul style="list-style-type: none"> 1. Agatu 2. Apa 3. Buruku 4. Gwer East 5. Gwer West 6. Katsina-Ala 7. Konshisha 8. Kwande 9. Logo 10. Obi 11. Ogbadibo 12. Oju 13. Oturkpo 14. Tarka
Enugu	<ul style="list-style-type: none"> 1. Enugu South, 2. Igbo-Eze South 3. Enugu North 4. Nkanu 5. UdiAgwu 6. Oji-River 7. Ezeagu 8. IgboEze North 9. Isi-Uzo 10. Nsukka 11. Igbo-Ekiti 12. Uzo-Uwani 13. Enugu East 14. Aninri 15. Nkanu East 16. Udenu 	<ul style="list-style-type: none"> 1. Igbo-Eze South 2. Enugu North 3. Nkanu 4. UdiAgwu 5. Oji-River 6. Isi-Uzo 7. Nsukka 8. Igbo-Ekiti 9. Uzo-Uwani 10. Enugu East
Kano	<ul style="list-style-type: none"> 1. Ajingi 2. Albasu 3. Bagwai 4. Bebeji 5. Bichi 6. Bunkure 7. Dala 	<ul style="list-style-type: none"> 1. Bebeji 2. Bichi 3. Bunkure 4. Dala 5. Dambatta 6. Dawakin Kudu 7. DawakinTofa

8. Dambatta	8. Fagge
9. Dawakin Kudu	9. Gezawa
10. DawakinTofa	10. Gwale
11. Doguwa	11. Gwarzo
12. Fagge	12. Kabo
13. Gabasawa	13. Kano Municipal
14. Garko	14. Karaye
15. GarumMallam	15. Kibiya
16. Gaya	16. Kiru
17. Gezawa	17. kumbotso
18. Gwale	18. Kura
19. Gwarzo	19. Madobi
20. Kabo	20. Makoda
21. Kano Municipal	21. Minjibir
22. Karaye	22. Nasarawa
23. Kibiya	23. Rano
24. Kiru	24. RiminGado
25. kumbotso	25. Rogo
26. Kunchi	26. Shanono
27. Kura	27. Sumaila
28. Madobi	28. Takai
29. Makoda	29. Tarauni
30. Minjibir	30. Tofa
31. Nasarawa	31. Tsanyawa
32. Rano	32. Ungogo
33. RiminGado	
34. Rogo	
35. Shanono	
36. Sumaila	
37. Takai	
38. Tarauni	
39. Tofa	
40. Tsanyawa	
41. Tudun Wada	
42. Ungogo	
43. Warawa	
44. Wudil	

Lagos	<ol style="list-style-type: none"> 1. Agege 2. Ajeromi-Ifelodun 3. Alimosho 4. Amuwo-Odofin 5. Apapa 6. Badagry 7. Epe 8. Eti-Osa 9. Ibeju/Lekki 10. Ifako-Ijaye 11. Ikeja 12. Ikorodu 13. Kosofe 14. Lagos Island 15. Lagos Mainland 16. Mushin 17. Ojo 18. Oshodi-Isolo 19. Shomolu 20. Surulere 	<ol style="list-style-type: none"> 1. Agege 2. Ajeromi-Ifelodun 3. Alimosho 4. Amuwo-Odofin 5. Apapa 6. Epe 7. Eti-Osa 8. Ibeju/Lekki 9. Ifako-Ijaye 10. Ikeja 11. Ikorodu 12. Kosofe 13. Lagos Island 14. Lagos Mainland 15. Mushin
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Appendix V

Table for Determining Sample Size from a Given Population

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size.
S is sample size.