NATIONAL COUNCIL OF WOMEN SOCIETIES AND INTERNATIONAL FEDERATION OF WOMEN LAWYERS CONTRIBUTION TO WOMEN EMPOWERMENT IN THE FEDERAL CAPITAL TERRITORY, EDO AND KADUNA STATES (2006-2016)

BY

Gina Lamosi EGWOBA
Ph.D/Admin/10411/2010-2011 And
P16ADPA9003

SEPTEMBER 2018

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A Ph.D DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF Ph.D IN PUBLIC ADMINISTRATION

SEPTEMBER 2018

DECLARATION

I declare the work in this project Dissertation entitled 'National Council of Women Societies and International Federation of Women Lawyers Contribution to Women Empowerment in the Federal Capital Territory, Edo and Kaduna States' has been carried out by me in the Department of Public Administration. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this project Dissertation was previously presented for another degree or diploma at this or any other institution.

Gina Lamosi Egwoba	**Signature**	**Date**

CERTIFICATION

This project dissertation entitled **'National Council Of Women Societies And International Federation of Women Lawyers Contribution To Women Empowerment In the Federal Capital Territory, Edo And Kaduna States'** by Gina Lamosi EGWOBA meets the regulations governing the award of the degree of Doctor of Philosophy, Public Administration of the Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

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ABSTRACT

The primary objective of this research work is to examine the National Council of Women Societies and International Federation of Women Lawyers contribution to women empowerment in the Federal Capital Territory, Edo and Kaduna states in Nigeria. The study contends that despite the emergence of various nongovernmental women organizations over the years advocating and championing the course of empowering and addressing the issues preventing the growth and development of Nigerian women, their impact have not been significant. Also, judging by the fact that a lot of funds had been expended in the establishment of these organizations and the support the government and other donor agencies have given to boost their operations, more is expected from them. It seems that their strategies, programmes, and activities adopted in empowering women have not yielded the desired result. The study is a survey research and relied on the Executive and non Executive members and beneficiaries of NCWS and IFWL organizations drawn from Federal Capital Territory, Edo and Kaduna states as the population of study. Questionnaire instrument and interview were used to generate data from 350 respondents, (being the sample size) representing the primary sources of data. Secondary sources of data collection on the other hand included- textbooks, journals, (government, NCWS and IFWL's documents) and Internet materials. The study adopted simple percentages, tables, Regression statistical analysis and descriptive method of data analysis. Data analysis revealed that both organizations strategies have been effective but the major targeted groups of these two organizations are the elite instead of the indigent women and children, resulting in their activities to be mostly elitist in nature. The activities of the two organizations are not equitably spread between urban and rural centres thereby denying many women access to their programmes, including lack of adequate finance, internal cohesion and corrupt tendencies which are major constraints to the operations of the branches of both organizations. As a result of these findings, the study recommends that: programmes, projects and activities of NCWS and IFWL should be rural based; more women should be appointed into positions of authority in order to influence government policies that favours women's empowerment and the strategies of these organizations should be constantly reviewed to reflect current realities facing Nigerian women generally.

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LIST OF ABBREVIATIONS

CSO: Civil Society Organisations

EU: European Union

FIDA: Federacion Internacional De Abogadas

F.C.T Federal Capital Territory

HRM: Human Rights Monitor

HRAN: Human Right Advancement Network

IFWL: International Federation of Women Lawyers

J4A: Justice for All

LACVAW: Legislative Advocacy Coalition for Violence Against Women

NAPTIP: National Agency for Protection of Trafficking in Persons

NAFOWA: Nigerian Air-force Officers Wife Association

NAWOJ: National Association of Women Journalists

NCWS: National Council for Women Societies

NDI: National Democratic Institute

SGBV: Sexual and Gender Based Violence

SOAWR: Solidarity for African Women's Rights

TMG: Transition Monitoring Group

UN: United Nations

UNFPA: United Nations Population Fund (Formally the United Nations Fund for Population Activities)

UNICEF: United Nations International Children Education Fund

UNODC: United Nations Office On Drugs and Crime

USIS: United States Information Service

VAPP: Violence Against Persons Prohibition Act

VAWIE: Violence Against Women in Election

MWA: Ministry of Women Affairs

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Globally, women constitute a very significant and indispensable portion of the population. No wonder in recent time, Women in Nigeria have come into positive focus as a result of the realization of what the nation might have been missing by not involving women positively in the development process of the nation (Ruth, 2011). Although a few countries, especially the developed ones, have appreciated and empowered to a large extent their women in order to play their roles and contribute their own quota to the development of their societies, many others, especially the developing countries are yet to appreciate fully the important roles women play in the transformation of their countries when empowered (Enemuo, 1999). Babangida (1989) asserts that women play a vital role in the progress and development of any nation. Thus, women represent a tool for positive change, depending on how they are treated and the levels of opportunities given to them to actualise their potentials. The resolution reached at the Beijing declaration by the United Nations Organisation at the end of the Fourth World Conference on Women in September 1995 include the emancipation of women from all forms of discrimination, Convention on the rights of the child as well as the declaration on the elimination of Violence against Women amongst others (United Nations, 1995) These declarations also show the important place of women in national development and transformation.

In Nigeria, the numerical strength of the women has been considered to be of great potential that is necessary for the evolution of a new economy and good governance that accelerates social and political development. This, it is assumed, could transform the society into a

better one. According to the National Bureau of statistics in 2018, the country's population stood at 195,834,212 million, out of which 48.2% constitute women and girls (National Bureau of Statistic, 2018). Thus, over the years, scholars have emphasised on the importance of women in National development. According to Adewole (1997), Nigerian women are critical factor for production. According to him, they assumed the status because they are largely responsible for the bulk production of crops, agro-based food processing, preservation of crops and distribution of yields from farm centres to urban areas. Awe (1992) also perceives the importance of women from their roles as managers of the home. She notes that the peace and stability at home depends largely on the managerial abilities of the womenfolk. These various social work/roles in the family have positive impact on the nation. She succinctly puts it that "effective management of the home promotes national development, but whenever this is lacking, the contrary is usually the case.

Over the years, various associations were established to empower and further enhance and protect the interest of the women in Nigeria. National Council of Women Societies (NCWS) and International Federation of Women Lawyers (IFWL) also known internationally as Federacion Internacional De Abogadas (FIDA) are two of such associations. The NCWS was founded in 1958 as an umbrella body of a non-political women association to further promote the issues affecting women and children's development (Enemuo 1999).

Other objectives of NCWS include to:

1. Assist women in towns and villages in – order to improve their roles as homemakers and nation builders through granting them soft loans and as a medium through which the government implement economic policies that affects indigent women.
2. Create among its members the awareness of good citizenship through regular workshops and symposiums organised periodically.

3. Promote the welfare and progress (economic and social) of women, laying special emphasis on education and training through visitations to institutions of learning to sensitize women especially the girl child.
4. Awaken and encourage in women, the realisation of their responsibilities to the community through communal town meetings.
5. Ensure by every legal means that women are given opportunity to play their parts as full responsible members of the community with collaboration with other sister organisations like the International Federation of Women Lawyers.
6. Encourage the affiliation of all non-political women organisations in Nigeria by advocating for synergy in order to promote issues relating to women empowerment.
7. Foster co-operation with other national and international bodies with similar aims by attending workshops and symposia organized by institutions such as; UNFPA, UNIDO, FIDA and so on (NCWS, 2012).

In order to achieve these objectives, the NCWS designed strategic programmes rooted in the function of the association towards empowering Women. These programmes according to Sako (1999) include the following;

Provides a platform for formulating and disseminating women's opinions and ideas.

Deals with requests and petitions from member organisations for social reform or other requests by making representation to the government and appropriate bodies.

Sends delegates and/or representatives to and receive delegates from national and international organisations, meeting and conferences.

Publishes newsletter and other publications, which the Council may think necessary.

Hold congress and/or national delegate convention at which all members' societies will be represented and election of officers conducted.

I. Celebration of international Women's day in Nigeria.
II. Training in civil responsibilities

III. Leadership training

IV. Health and educational programmes

V. Adult education and vocational training.

VI. Welfare services in hospitals and prisons.

VII. Initiating improvement in social services.

VIII. Family planning, guidance and counselling.

IX. Participating in national and international conferences, seminars and workshops

X. Exchange visits with Women from other countries.

XI. Establishment of day-care centres and nursery schools

XII. Involved in programs to combat drug trafficking and abuse

XIII. Promotion of Women's handicrafts on economic scale, activities to improve the economic status of Women

XIV. Promotion of Women education, agriculture and cooperative societies.

XV. Promotion of activities on environment and habitat

XVI. Creation of awareness in the causes, consequences and treatment of Vesico Vaginal Fistula (VVF) in Nigeria.

XVII. Training of Nigerian doctors to upgrade their skills in VVF repair.

XVIII. Provision of VVF theatres and rehabilitation centre for patients

XIX. Promotion of peace both local and international.

Likewise, Federacion Internacional De Abogadas (FIDA) was formed in 1941 by a group of Seven Women lawyers from Cuba, El Salvador, Mexico, Puerto Rico, and the United States of America. The Association is generally known as FIDA, which is an abbreviation of the original Spanish appellation (Federacion Internacional De Abogadas). FIDA International is strictly a non-political and non-profit making organization and membership can either be as a country or as individuals in countries where there are not enough members to constitute a

group or where a country has not formed an officially recognized association. The Universal Declaration of Human rights broadened the objectives of FIDA to include the promotion of the rights of women and children and human right for all. In 1952, the Association was admitted into the family of non-governmental organisation at the United Nations, while in 1954 it was granted a consultative Status at the United Nations. It holds a class 2b status and is also a member of CONGO (Conference of Non-Governmental Organizations) (FIDA, 2009)

The Association now has memberships in more than 80 countries in every region of the world and over 1000 individual members. FIDA Nigeria was formed in 1991 as International Federation of Women Lawyers (IFWL) and is a member of FIDA International. It has 31 state branches covering all the regions of Nigeria (IFWL, 2012). Membership is open to female lawyers called to the Nigerian bar and resident in Nigeria.

IFWL's operations and programmes amongst others include:

i. IFWL's collaboration with UNFPA on eradication of female genital mutilation and other stakeholders on the development and implementation of gender-based violence information management system (GBVIMS) project.
ii. IFWL's collaboration with UNODC. UNODC is currently running an EU funded project in Nigeria titled "support to the justice system in Nigeria". This is aimed at increasing coordination and sector policy development within the justice system, training, research, and operational capability of the justice sectors (IFWL, 2012).

1.2 Statement of the Problem

In spite of the emergence of different women non-governmental organisations over the past five decades scattered across the length and breadth of Nigeria, yet the challenges and

problems facing women tend to be on the increase on a daily basis (Ruth, 2011). The efforts of these organisations towards addressing some of the issues of women are minimal in the improvement in their standard of living. (Uja, 2003). Okereke (2003), Obi (2004) and Sotunsa (2008) assert that these organisations are merely established to further the course of individuals that serve as their trustees. These organisations should be seen as the platform upon which the most vulnerable groups in the society can rely on for their course to be championed and ventilated to the appropriate authorities as the need arises. The negative societal ills tend to be skewed against women especially the indigent ones (Agu, 2007). Women are often socially deprived, educationally disadvantaged, culturally and morally violated, prevented from having access to productive economic resources amongst many others. These problems are multi-dimensional and as they occur, a vanguard group is expected to play an advocacy role towards ensuring that the rights of women are not violated. But sadly, the women non-governmental organisations are perceived to be selective in the kind of advocacy activities they chose to undertake (Awe, 1992). At times, their services are not accessible by indigent women because their operations are often based in the urban centres. These women organisations were supposed to be the umbrella organisation addressing all issues preventing women from growth and development regardless of their economic status. More often than not they appear to be elitist in nature (Okereke, 2003).

The National Council of Women Societies (NCWS) in Nigeria was founded with the aim of protecting and enhancing women's interests and rights in general. There has been growing criticism by many opinion leaders and scholars about the credibility of NCWS to performing these functions. Toyo (1997), Pereira (1997) discusses the progressive alignment and collaboration of NCWS with the political class in the marginalization of women in Nigeria. The authors opined that the regular reception of subventions from government

contributed to the warm relationship between NCWS and the governors and this lead to subsequent loss of autonomy of NCWS. According to these scholars, NCWS becomes a mouth organ for the government and the dominant male interest against women interest reflected in the explanation of one of its key officials (Pereira, 1997):

As such, if a women movement is to be guided by such philosophy, what benefits can be derived by the generality of women in the civil society who are oppressed by negative socio-cultural practices? This is a question that begs for an answer. This development has caused a lot of discontents among members of this group. Shettima (1995), Iman (1997), Salihu (1997) discuss the emergence of parallel women interest organisation that does not share NCWS patronizing approach. Among the newly emergent parallel women interest organisation was Women in Nigeria (WIN). WIN was established in 1982. It drew its inspirations from a leftist ideology, which identifies the pressure nature of class and gender dynamics as being responsible for the marginalisation of Nigerian women. The autonomous character of WIN has enabled the organisation to develop its own ideological position to locate women's participation in political development within the control needs for fundamental social change in general, which aims at eradicating class and gender bias and exploitation (Pereira, 1997; 8-12).

Toyo (1997:7) examines the lack of consensus among women organisations even for seemingly similar interests or objectives. This problem remains a major setback for women organisations in influencing policies in favour of Nigerian women. She also cautions that the existence of women civil society organisation like NCWS is not a guarantee for a strong civil society, as several women's organisations are steeped in ventricle internal conflicts thereby impeding actions which may portend positive change for their beneficiaries. These problems constitute a major setback to NCWS in achieving its policy objectives. Toyo

(1997:7) suggests that for women organisations, especially NCWS to make any impact on our policy process, they would need to network among themselves and build coalitions.

In the course of the period under review IFWL had undertaken over five hundred cases across the length and breadth of the Nigerian nation. These cases includes: domestic violence against women and the girl child, child custody issue, family abandonment by the bread winner, divorce issues, inheritance, rape, incest, minor defilement, legal representation for female prison inmates amongst others. The organisation has been able to secure over two hundred convictions. Some cases are still going on in the courts while those that require mutual settlement by the parties involved were achieved (IFWL, 2015). But most of these cases where either reported in the urban centres or by affluent clients who possess the capacity to assess the services of the organisation through the various chapters. Likewise for the NWCS, the various advocacy programmes carried out by the organisation is skewed in favour the urban centres. Both organisations' agenda tends to promote government policies, which are mostly political in nature favouring few members of targeted segment of the society. The North is perceived to be culturally restrictive in nature especially on the issues affecting women and the girl child; hence the activities of both organisations are not readily visible. Some of the states chapters in this region are not active or not available, the implication being that the vulnerable women in this region are not heard when their rights are violated. The empowerment programmes are often carried out in the city centres for the convenience of both organisations, which is to the detriment of the indigent women.

What are the contributions and challenges of NCWS and IFWL in empowering women in the Federal Capital Territory, Edo and Kaduna states? This study was undertaken to assess the activities of National Council for Women Societies (NCWS) and the International Federation of Women Lawyers (IFWL), two leading women organisations in Nigeria, in

terms of how effective or otherwise their objectives of women empowerment had been achieved, taking into account the perception of women generally who feel that little had been achieved by these organisations. The decision to study the two organizations was informed by the commonalities they have in their respective objectives for which they were established. Based on the Charter establishing them, they both aim to protect women and children against domestic and other forms of violence, in addition to promoting their rights and general economic and social welfare. Furthermore, both organizations assist women in towns and villages in different capacities and ensure that they are given equal opportunities so they can assume full responsibilities as good citizens in the country.

1.3 Research Questions

The following are the research questions for this study:

1) Do the programmes and activities of NCWS and IFWL have any significant effect on women empowerment in the study area?
2) Do constraining factors faced by NCWS and IFWL have any significant influence on women empowerment in the study area?
3) What is the effect of concentration of NCWS and IFWL activities in urban centres on women empowerment in the study area?
4) What is the effect of elitist nature of NCWS and IFWL on women empowerment?
5) What are the achievements and prospects of NCWS and IFWL on women empowerment?

1.4 Objective of the Study

The major objective of this study is to examine the role and contributions NCWS and IFWL to women empowerment in Nigeria. The specific objectives of the study include:

3 To ascertain the effect of programmes of NCWS and IFWL on women empowerment in the study area.

4 To examine whether the constraining factors faced by NCWS and IFWL have any significant influence on women empowerment in the study area.

5 To determine if concentration of NCWS and IFWL programmes in urban centres has any significant effect on women empowerment.

6 To examine whether the elitist nature of NCWS and IFWL has any relationship with women empowerment.

7 To investigate the achievements and prospects of NCWS and IFWL on women empowerment.

1.5 Research Hypotheses

The following hypotheses are formulated to guide this study:

$H_0$1: The Concentration of NCWS and IFWL activities in urban centres do not significantly affect women empowerment.

$H_0$2: The elitist nature of NCWS and IFWL does not have significant effect on women empowerment.

$H_0$3: The constraining factors faced by NCWS and IFWL do not affect women empowerment.

$H_0$4: The IFWL/NCWS women empowerment activities do not significantly impact on the lives of the targeted beneficiaries.

1.6 Significance of the Study

The study has become imperative considering the fact that NCWS and IFWL are the two leading non-political women empowerment organisations in Nigeria and lot of resources

have been invested in their establishment and programmes. The third item of the millennium development goals (MDG's) is anchored on gender equality and women empowerment (FGN, 2004). This is the cardinal objective of these two women organisations, which have not been achieved in Nigeria.

Most extant literatures (Ozoya, 2016; Kinge, 2015 and Bunyan, 1998) tend to cover the operations of organisations on how they have been empowering women from general perspectives. Little attention was paid to the programmes of the organisations at the various state branches or chapters. Studies tend to over look the opinions of the indigent women in rural areas. The mindset is that these women are not lettered and therefore cannot respond effectively to issues that have to do with their empowerment. As such, this study intend to access the perception of the indigent women in their core environment, finding out their experience and gains on some of the programmes and activities carried out by these associations in their domain. Also, the government often goes into partnership with these organisations in order to address some challenges facing women. Therefore, this study also will bring to the fore how funds channelled to these organisations by government are utilized and the impact their programmes have made on the lives of the targeted beneficiaries.

Secondly, this study is significant in the sense that it takes a critical look at the area of women empowerment, which other scholars have not researched into in their works.

1.7 Scope and Limitations of the Study

The time frame for this study is 2006 to 2016. The choice of this period is based on the fact that it was a new era of democratic dispensation when the issues of fundamental human

right especially as it concerns women (i.e. gender discrimination and empowerment) became a major subject of political discourse in Nigeria. The study will be limited to the Federal Capital Territory (FCT), Edo and Kaduna States of Nigeria. Having more chapters of these organizations covered would have given more credence to the research outcome and validity to the generalization of its findings. The researcher encountered difficulty in sourcing for recent Literatures in the field of study and has to rely on most Internet publications relevant to the study. However, the researcher ensured that the limitation did not affect the findings of the study by supplementing available data with, textbooks, journals and interviews.

1.8 Operational Definition of Key Terms

Women Empowerment: Women empowerment principle as used in the work can be described as any effort through public policy or programmes which aims to provide adequate opportunities to women in order to develop their potentials and contribute meaningfully to societal development.

Elitist: Relates to or supports the view that a society or system should be led by a select group of people that is superior in terms of ability or qualities of the highest class to the rest of a group or society.

Programme: A planned series of future events or performances. It could also be viewed as a set of related measures or activities with a particular long term aim.

Activities: The condition in which things are happening or being done. It can also be defined as a thing that a person or group does or has done. For this study, activities are the initiatives that NCWS and IFWL execute to empower women.

Constraining Factors: This refers to any factor that limits or restricts the successful implementation of an activity. In this case any thing that limits the activities meant to empower women by NCWS and IFWL.

Target Beneficiaries: Those who are meant to be the direct recipients of interventions by NCWS and IFWL.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

National development is the ability of a country or countries to improve the social welfare of the people, for example by providing social amenities like quality education, potable water, transportation, infrastructure, medical care and the creation of a conducive political atmosphere and participation of the citizenry in the process, etc. Therefore women empowerment is about strengthening, improving and enhancing the abilities and capabilities of indigent women in society to build themselves and thereby contribute their own quota to national development. Achieving the objectives of women empowerment is a sine-qua-non to achieving also the objectives of national development.

In this chapter, the study will review various relevant literatures on the issue of national development and women empowerment, especially in Nigeria. The chapter also contains the theoretical framework of analysis for this study, which is the Feminist theory.

2.2 Concept of Development

The concept of development is multidimensional and has been defined by scholars from different perspectives. The concept does not lend itself to a specific definition. Crossby (1982) accepted the economic meaning having effects on the political and social dimensions of development. He defines development as a means of creating the conditions necessary for the realisation of human personality. He postulated certain criteria for measuring development i.e. there has to be a reduction in poverty, unemployment and inequality; whether there is improvement in education, and demographic characteristics; and whether

there is self-reliance and social justice. A country that experiences a downward trend in the above criteria cannot be said to be developed, thus, development is achieved when people's needs and aspirations are met, thereby enhancing their wellbeing.

Todaro (1981), also accepts the notion that development is a many sided process. To him, development in any society must be seen at individual/group level and society as a whole. At the individual level, development implies increased skills and capabilities, greater freedom, creativity, self-discipline, responsibility and material wellbeing. Development at the social group level implies increased capacity to regulate both internal and external relationships.

FGN (1996), sees development as the development of man in which he is able to improve his material conditions and living through the resources available to him. Weirder (1970) too believes that, development is the process of growth in the direction of nation-building and socio-economic progress. It is a process of acquiring sustained growth of systems capabilities to cope with new and continuous change towards the achievement of progressive political, economic and social objective.

Todaro (1981:56) concludes that, development should be perceived as multidimensional that would involve institutional, social and attitudinal change. In view of these perceptions of development, to be able to make a significant impact, women must understand the dynamics of the existing structures and appreciate the need for change and the direction of special technical skills that are necessary tools of action. From the above definitions, development can be said to be the realisation/actualisation of the aspirations and needs of the citizens in the society in the political, social and economic spheres.

2.3. The Role of Women in National Development in Nigeria

The role of women in national development cannot be over emphasised. Their contributions permeate all facets of the nation's economy. Women constitute an indispensable group in the development process of any nation.

Analysts believe that Nigeria with a population of around 160 million and huge population of Women has the potential to transmute from a poor nation to a vibrant economy. Women in Nigeria are crucial beyond certain customary duties and procreation efforts. They have the potential of turning an ailing economy at the family, local, state or national levels, through their inbreed economic strength, organisational skills and single-minded focus to surmount obstacles posed by the environment, culture and stronger partners (the men) Awe (1992).

The steady advancement of women in contributing to the socio economic development of the nation's scheme of affairs has to a large extent impacted on the federal government and the federal government have responded positively in many ways. For instance, the late Maryam Babangida (First lady of Nigeria 1985 – 1993), was active in promoting gender related issues and interests during her husband's tenure as Head of State of Nigeria. Also the subsequent creation of National Commission for Women and the Ministerial post for women affairs provided additional avenue for the promotion of women related issues and the enhancement of the role of women to national development by way of statutory body and ministry.

Deagbogadas (2012) sees the importance of Women on their roles, as peace and stability at home depends largely on the managerial abilities of Women. She further stressed that

Women, especially the mothers plan, organise, direct and coordinate all resources at home to the benefit of all members of the family. Effective management of the home promotes national development. But wherever this is lacking, the reverse is usually the case (Lessile, 1992: 132).

In the agricultural sector, Women have made significant contribution to food production and processing. As far back as the early 1980s the United Nation's report reveals that 60% – 90% of the agricultural labour force were women and they produce two-third of the food crops.

Ozigbo (1998), describes Nigerian Women as a crucial factor of food production. To him they assume this status because they are largely responsible for the bulk production of crops, agro-based food processing, presentation of crops and distribution of yields from farm centres to urban areas.

Joy and Onyiye (2006), using Zaria in Kaduna state as a case study examined the level of participation of rural Women in decision making in different areas of agriculture and studied factors influencing their participation in the decision making process in farm management. They found that Women participation in decision-making was quite minimal. In each of the farm operations, less than 20% of the women were consulted, except in the sourcing of farm credit; where about 28% were consulted: about 13% or less of the women have their opinion considered in each of the farm operations. However, only 1% and 2.5% took the final decision in all of the farm operations. Women participation in farm management decision-making process is said to increase with age as older women are participating more in decision making in the different areas of agriculture than their younger age group counterparts. Wealth and status are major determinant of the role of women in farm

management. Richer women are more involved than their poorer counterparts. Okereke (2003)), asserts that women in Anambra state of Nigeria contribute more than the men in terms of labour input in farming and are solely responsible for household management duties. In studies elsewhere in Nigeria involving the Jukun people, Nomadic Fulani and Kulka women farmers, Uganneya and Umaru (2008), asserts that between 70% to 80% of agricultural labour force is represented by Women. Also, a survey of peasant agricultural women in northern Nigeria revealed that rural women take part in the processing of agricultural produce. In a related survey, Millet (2012) observe that in the food processing and cottage industries in three Zaria villages, 90% of the women were involved in at least one food processing activity or the other.

A separate investigation carried out by Uja (2003), among the Berom Women of Plateau state shows that all of the 800 women interviewed were aware and desired the benefits of agricultural inputs such as fertilizers, pesticides and tractors but none of them had direct access to them. They had to get such inputs through their husbands who do not get enough, as such and must satisfy the needs of their own farms first. In the same study, it was discovered that none of the women had benefited from government loans because their husband would either not approve or when they do, would take the money from them. Again, the land tenure system permits women to limited access to land ownership and use – an anomaly that the land use decree has not been able to correct.

A recent report (British Council, Nigeria, 2012), shows that although many women are involved in subsistence agriculture and off-farm activities, men are five times more likely than women to own lands. Statistics from the report shows that women owns 4.0% of the land in the north-east, 5% in the north-west, 8% in the north – central, 6% in the south-west, 11% in the south-east and south – south. Land ownership and land tenure gives women

security and provides a key to access other resources and opportunities. Thus, the report recommends that the Nigeria land administration act should be operationalised to help expand women productivity.

In the political and decision-making spheres, Women in Nigeria have also played important and vital role. Our pre-colonial history is replete with the exploits of queen Amina of Zaria, who led armies to drive out invaders from Zaria. Our recent past speaks of prominent Women leaders like Funmilayo Ransome Kuti, Magaret Ekpo and Hajia Gambo Sawaba who championed various causes of women emancipation.

The legacies of these Women are at the risk of extinction. One, though an increasing number of women are finding their way into boardrooms and providing leadership for blue chip companies, majority of women in Nigeria offer only minimal participation in economic development and/or politics. Female participation in decision-making is still far cry from the Rwandan experience where the economy rides to recovery on the backs of women (Answer.com 2008).

Agu (2007) traced the historical participation of Women in politics and decision making from the pre-colonial period to the post – colonial era in Nigeria. He concludes that despite all that, it is evident that only few Nigerian women have participated and emerged in Nigeria political landscape in spite of the pioneering efforts of these women, especially since the 1950s.

Statistics shows that at the April 2007 election, there were a total of 1200 women aspirants to 1532 offices. 660 of these aspirants won their primaries. Out of these 660 candidates, only 93 finally emerged as winners and these included 6 deputy governors, a senator, 27 house of representative, and 52 at various houses of assembly. As at 2011, we had 7

senators, 25 house of representative members and 65 at various houses of assembly. This indicates that only a small percent of those who stood for elections to national assembly were women. Out of the 360 members of house of representative, only 27 are women and out of 109 senate members, only 7 were Women. Also only about 4% of local government councillors in Nigeria were Women. Eyinade (2010) and British Council Nigeria (2012).

Based on the statistics above, there is a declining trend in the number of Women elected into various political offices between 2007 and 2011 and this is still a far cry from the aspirations of Women. Women participation in politics is of strategic importance, not only for Women empowerment but also for other benefits and impact.

According to a fact sheet drawn-up by UNDP's Democratic Governance for Development (DGD) project and its coalition partners as part of its nationwide sensitization campaign for constitutional amendment in support of increased female representation, the Senate and House of Representatives have 6.4% and 6.7% representation respectively. The same statistics shows that none of the 36 states Executive Councils met the minimum 35% gender representation recommended under the National Gender Policy.

However, there was an improvement in the number of women in the Federal Executive Council (FEC) 2012. Out of the 42 ministers appointed, 14 are women, representing about 33%. In the same vein, there are 11 female permanent secretaries out of 43, constituting 26% and 5 female advisers out of 13, representing 38%. Also, another important milestone recorded by women under the regime was the appointment of female ministers to manage key ministries hitherto managed by men, e.g. Petroleum and Aviation Ministries. However, despite the above achievements, the UNDP report concludes that women participation in politics and decision-making is still inadequate. Factors responsible for the low participation

of Women in politics and decision-making according to the report include money politics; indigene issues; lack of access to education; and other socio- economic opportunities.

According to the UNDP HDR (2010), factors inhibiting women participation in politics include their low level of education (especially in the north) is lack of capacity in political and interpersonal skills and knowledge; public speaking: organising and coordinating campaign, advocacy and negotiation, financial constraints (candidates lack resources for registration fees, to establish campaign structures and productive roles: women need to be home in the evenings and at night to feed and care for their children, and so on).

Eyinade (2010:3–4), also identified several impediments that limit the participation of women in the political fronts. They include the cultural norms: social conventions, values and norms, which combine to maintain the stereotype of women as kitchen dwellers and gatecrashers outside their matrimonial homes. Religion is an accomplice of cultural norms in reinforcing the barriers that prevent the women from participating in politics. The need to include women as partners in development brought about the introduction of the term "gender sensitivity". The greater the number of women in political position, the greater the gender sensitive an organisation or a nation is. For example women like Professor Dora Akinyili excelled very well in her area of specialization as Chief Executive of NAFDAC. That was what prompted the government later to appoint her as a federal minister in Nigeria (Amina, 2010).

Presently there is hardly any area of endeavour that women are not found whether at the local or international level. They are found in the field of medicine, engineering, military, entrepreneurship, administration, management, banking and finance, police, judiciary, journalism, and so on. Also in the past one decade (2001 – date) most state governors and

the federal government have appointed women to position of greater responsibilities ranging from committee chairpersons and members, permanent secretaries, Special advisers, Commissioners, Directors, Director-general of important and sensitive Government Parastatals. While this is commendable and tend to change the trend, many have argued that this development has by no means addressed the problem of marginalization of women in the area of employment (Agu, 2007:2, Lasille, 1992:133).

To Agu (2007:2), the percentage of women in development is like a drop of water in an ocean with regards to the population of women who should be employed whether in the public or private sectors. According to the National Bureau for statistics (FGN, 2010), stated in 2007 that only 32.5% of women were employed in non-agricultural private sector. Even in the public sector that is seen as more progressive in terms of direct public policy intervention as it attracts gender composition, it is not any better. The public sector in Nigeria as at 2007 had a percentage of 28.5%. It increased to 28.7% in 2002. It further increased to 30.7% in 2003 and later dropped to 29.5% in 2004.

In terms of top positions in the service, a similar lack of gender parity is evident. In 2001, only 16% of women were judges, 17% were Permanent Secretaries. In 2006, only 18.6% were female judges while 17.7% were female permanent secretaries. In 2007, 20.1% and 20.7% of judges and permanent secretaries were women respectively. Also, out of the 42 members of cabinet of President Goodluck Ebele Jonathan's administration, only 13 were women. The Regime is more gender sensitive compared to previous regimes where the numbers were insignificant.

The above statistics clearly revealed the level of gender parity in the Nigerian public service. No wonder Ezeonu (2011), argues that this approach to gender parity needs to cascade down

through the public service where women are still under represented. Thus we can conclude that, today the number of women in top jobs is still nearly insignificant.

The main barrier to women employment is not related to the educational level but that of the societal role and responsibilities placed on women as enunciated by the British Council, Nigeria Report (2012:19). The under representation of women in formal sector jobs is job scarcity on the demand side, rather than supply side labour market discrimination. According to the report, the demand side constraints mainly concerns the reproductive roles that women play, which often lead them involuntarily to prefer low quality, poorly paid, part-time but relatively flexible employment. The reproductive roles also means that women often forego promotion to highly paid jobs if these involve anti-social hours or frequent travel away from their families. In situations like this it says, education on its own does not necessarily improve prospects for better-paid formal employment. Ezeigbo (1985) noted that most Nigerian women labour under stress because they are overwhelmed by the responsibilities in their lives, those created by the society and themselves. According to Ezeigbo, the Nigerian women are expected to perform their traditional roles of efficiently running their homes, be good housewives, mothers and stepmothers. They are also expected to contribute to the family income, cater for the extended family members and perform efficiently in their jobs or businesses. Considering the population of women in Nigeria, a conscious or an unconscious under representation of Nigerian women in educational, economic, social and political programmes could lead to a serious set-back and thus the need for women empowerment.

2.4 Women Empowerment and Education in Nigeria

Women empowerment principle as used in the body of work can be described as any effort through public policy or programmes which aims to provide adequate opportunities to

women in order to develop their potentials and contribute meaningfully to societal development.

The importance of women education, especially their access to education cannot be over stated. This is against the backdrop of their level of participation and contribution to the socio-economic and political development of the nation.

Generally, the access of women to education is still very low. To Agu (2007), the low access of women to education can be attributed to the concept of women especially in developing countries, as chattels to be owned by men, socio-cultural beliefs and other discretionary practices like early marriages and early pregnancy, initiation into adulthood of teenagers, which is common among most African countries and poverty, which forces girls already in school out of school and into teenage marriage. These factors according to her have helped to increase the population of illiterate women in society because these teenagers who dropped out of school are not allowed to go to school at all, and eventually grow into women on whom demand towards development will be made.

Furthermore, the policy document guiding women education in Nigeria remains flimsy (FGN, 2004). Besides, Aderigbagbe (2004: 98) asserts that the policy makers are predominantly men and so the women populace has remained largely illiterate. To Ogunlela and Mukthar (2009), the plight of women education in Nigeria is such that provision for improving women participation had to be made in the Nigerian policy on education as stated in section 3, paragraph 11 thus: “with regard to women’s education, special efforts will be made by Ministries of Education and Local Government Authorities in conjunction with Ministries of Community Development and Social Welfare and information to encourage parents to send their daughters to school.’’

Apart from the above provision, several other practical steps have also been taken to improve women participation in education over time. As indicated in the British Council Nigeria (2012: 27 – 28) report, some clear patterns indicates that in 1986, there was a blueprint on women's education which intended to expand educational opportunities for women; discouraged withdrawal of the girl child from school; Nomadic Education Programme (1986), aimed at providing primary education to children of nomadic pastoral communities; National Commission for Mass Literacy and Non-formal Education (1991), aimed at reducing illiteracy by encouraging children to attend school; established functional literacy centres for women; Family Support Basic Education Programme (1994), which encouraged families in rural areas to accept education for the girl child as a way to enhance child health and youth development; Universal Basic Education (1999), Boosted enrolment by ensuring that all children of school age had access to primary and junior secondary education; National Policy on Women (2001), aimed at entrancing access by locating facilities close to communities; enhanced teacher recruitment; provided incentives for girls to study maths and science; Education for All –Fast Track Initiative (2002), aimed at increased support for basic education; Strategy for Acceleration of Girls' Education in Nigeria (2003), which led to the launch in 2004 of the Girls' education project: focused on an integrated approach to achieving gender parity: National Economic Empowerment and Development Strategy (NEEDS:2004), which was a poverty reduction strategy that enhanced the integration of women in national development by increasing their capacity to participate in the economy and in employment and Universal Basic Education Act (2004), which provided pre-primary education; Confirmed universal right to primary and early secondary education among other international initiatives to which Nigeria is a signatory. Some examples include the "Cairo consensus" (2004), Dakar "Education for All" declaration (2000), and most recently the Millennium Development Goals which focuses on

gender parity in school enrolment with the objective of achieving this by 2015 (IFWL, 2012).

Despite the above impressive policy initiatives and commitments, much still needs to be desired. The Report (British Council, Nigeria), shows that even much has been achieved in the area of primary education, the gender gap still widen in secondary and tertiary institutions. As at 2008, the enrolment ratio between boys and girls was 68 to 59 (boys to girls respectively). The enrolment ratio for girls in secondary school is 22 girls and 29 boys. The statistics shows that out of the 10.5 million out of school children, 42% of them are primary school age population. The 2009 Nigeria educational date survey also shows that some 1.1 million children (that is, 8.1% of children aged 6 – 17) who were enrolled were not in school as at the time of the survey and nearly 53% of those not in school were girls. Statistics shows that Nigeria has the largest out-of-school children in the world.

Challenges identified for the low rate of enrolment and high-rate of girls' drop out of school (especially at secondary level) includes the following: distance to school, harassment, bullying, discrimination or punishment at school, sexual harassment or other dangers at or on the way to school, expectations of doing chores at school (for example, water collection) and finally, costs, levies and charges.

In terms of professional participation, FIDA (2012) asserts that the Nigerian women have proved to be more than a mere bench-warming spectator even in the midst of the male-dominated professional groups like the Nigerian Medical Association, the Nigerian Bar Association and the Institute of Chartered Accountants of Nigeria. These organizations have been led in recent times by female presidents. These feats according to an accomplished professional, Chief Mrs. Kuforiji Olubi, was that apart from testifying to the resolute

determination and unyielding "spirit" of women, it has resulted in two useful and challenging facts. Firstly, that leadership trait is not genetically acquired and has nothing to do with gender. Women can effectively participate in policy-making and governance. They can hold their own in very difficult and stressful situations and can do well, if not better than men.

Secondly, women who wield power whether it is economic or political are highly respected. This fact dismantles the confusing and misleading notion that successful women constitute a threat to the society and especially to their husbands and associates. The foregoing implies that successful women need not to spun marital and family commitments in search of socio-political advancement. In other words, they have options and possibilities for foregoing a workable communal, political, participatory programme from the springboard of economic viability alongside their traditional responsibilities.

It is in this regards that FIDA (2012), further asserts that the subsequent creation of the National Commission for Women and a Ministerial portfolio for women affairs provided additional avenues for the promotion of women related issues and the enhancement of the role of women in national development.

2.5 Perspective On Women Empowerment

The concept of empowerment has continued to draw the attention of the academia, social workers, practitioners, the International community as well as concerned citizens. This is so especially in the third world countries where the meaning has been de-capacitated, and suffered all forms of denials and deprivations. Thus, the major concern has been the search for its true meaning and how it can be used to better the life of the individuals, community and the society at large.

However, examining the concepts of power and powerlessness will give a proper understanding of empowerment. This is because empowerment has been related to the word 'power'. Power implies investment with legal power, permission to act for some specific goals or purposes (FMWA, 2006). Power means the ability to influence the course of one's life, an expression of self-worth, the capacity to work with others to control aspects of public life, and access to the mechanisms of public decision – making (Friedman, 1992; Fuentes and Ehrenriech, 1998). Group power as defined by Ijere (1991), is "the capacity of some persons and organisations to produce intended foreseen and unforeseen effects on others". Powerlessness at the individual level can be seen as the expectation of the person that his/her actions will be ineffective in influencing the outcome of life events (Standing and Shehan, 1974). At the small group level, Powerlessness involves the shared experience, analysis and influence of groups on their efforts (Diamond, 1996; Lennie, 2012). At the community level, empowerment revolves around the utilization of resources to enhance community control.

Bari (2005), defines empowerment as "an interactive process through which people experience personal and social change, enabling them to take action to achieve influence over the organisations and institutions which affect their lives and the community in which they live". According to Cohen (2006), empowerment is a social-action process that promotes participation of people, organisations and communities towards the goals of increased individuals and community control, political efficacy, improved quality of life and social justice. Bola (1996), feels that the concept of empowerment needs to be clearly defined, hence, she states that there are some common underlying assumptions:

i. Individual are assumed to understand their own needs better than anyone else and should therefore have power both to define and act upon them.

ii. All people possess strength upon which they can build upon

iii. Empowerment is a lifelong endeavour

iv. Personal knowledge and experience are valid and useful in coping effectively.

Other scholars, Christiana and Okojie (1994), further defines empowerment as a process whereby individuals achieve increased control on various aspects of their lives and participate in the community with dignity. Agu (1994), defines empowerment as the capacity to resist arbitrary controls and denial of just rights", while Nwanesi (2006), see empowerment as a process through which women become able to resist contrary pressures and take charge of their own lives. This definition is important because it has taken the concept of empowerment from the feminist perspective, which is the major focus of this study. A more encompassing definition of empowerment is that given by Ruth (2011), who defines it as the process of increasing personal, interpersonal or political power, so that the individual, families, groups and the communities can take actions to improve their situations", although this definition is not gender focused, it is more broad in the sense that it defines or captures the concept from the angle of the levels and dimensions through which empowerment takes place.

Other scholars have also come out with various definitions of the concept of women empowerment. Sako (1999:32), for example defines the concept thus:

> The process of strengthening the existing capacities and capabilities of disadvantage groups in society so as to enable them perform towards improving themselves, their families and the society as a whole. It involves the provision of enabling environment for their productive and intellectual abilities to be realized. In some societies, where some groups have suffered discrimination for a long time, Laws have been to protect these groups against future discrimination with the goal of providing equal opportunities for all.

Adamu (2006), viewed women empowerment as "a process of enabling women to develop the capacity to actualize their potentials--- that woman should be looked at as individuals that possess some hidden potentials for greatness and so should be encouraged to develop such to the fullest". While explaining the concept of women empowerment, Agu (2007), asserts that it is the capacity of women to increase their self-reliant strategies through the inducement of education. She further asserts that the empowerment of women has been recognized as a pre-requisite for achieving effective and people-centred development and empowerment strategy.

Also, Enemuo (1999:233), defined the concept of empowerment as:

> a multi-dimensional process involving the transformation of the economic, social, psychological, political and legal circumstances of the powerless. In the specific case of women, empowerment entails not only positive changes in these critical respects but also the dismantling of the cultural norms and traditional practices that devalue, disempowered and dispossesses women. The process must necessarily also include the expansion of women's access to educational opportunities, facilities for skill acquisition and positions of authority.

Ojikutu (20011), further added to the above definition that it means:

> Giving traditional and legal status to the efforts of women to develop and contribute to the creation of wealth, taking and participating in decision-making of their families and societies at large and to reduce their present state of vulnerability, decrease dependency and passivity and be at the centre, not the periphery.

Adewole (1997:14-16), described women empowerment as the provision of a conductive environment and adequate opportunities to women to contribute their quota to the social, political and economic development of a nation. To Enyinade (2010), empowerment is the ability and freedom to achieve a long held dream… female empowerment means levelling the playing field so that men do not have an advantage in fulfilling their potentials whether

in business, politics and other social platforms. It is an opening space for women to have unfettered access to education, skills and participation in the decision-making process of matters that affects them. He advocated for the elimination of discriminatory laws from the books that will ease women participation in business and politics. His key efforts aims to change the level of women's engagement in Nigerian economic development and elections, which includes the creation of advocacy groups, town hall meetings for women and skills development centres and cooperatives, particularly in agriculture.

Oloko (2011), emphasizes education as the catalyst for women empowerment in Nigeria, he asserts that education empowers women by improving their living. Despite the laudable goals and objectives of education in Nigeria as it affects women, women still suffers a lot of constraints and inhibitions that inhibit their participation in education. He advocated for the involvement of women in educational policy formulation, discarding of stereo-type division of work into women and men's job and the need of the women to organise themselves to meet up the challenges of a positive and meaningful role in the struggle for personal and national emancipation.

To Agu (2007:23), empowering women through education implies that the Women will be fully supported to join their male counterparts in acquiring formal education and the appropriate skills that will enable them to compete favourably in the job market or life market. To her, equity will be achieved through women empowerment by increasing their access to education, improving their quality of achievements in their relevant discipline, encouraging the women or girls to stay longer in school and to accord the girl child similar treatment as much as possible in similar circumstances.

Similarly, Sowe (1992) noted that tertiary or university education is the bedrock of women empowerment and the best strategy to develop the potentials of women is to expose them to quality education at the highest level. In all, and from the extensive literature on strategy for women empowerment, education continues to be the fundamental bedrock for empowering women economically, politically and socially to enable them contribute their quota to national development. But it seems much has not been achieved in the empowerment of women in Nigeria. The question now is, what are the constraints militating against the empowerment of women in Nigeria. This question is addressed in the next section.

2.6 Factors Militating Against Women Empowerment

In all the literature on women empowerment, the underlining point is the provision of adequate opportunities to women in order to explore and develop their potential and contribute to the development of the nation in particular and perhaps the world in general. This point shows clearly that there are disparities between the male and female gender. The disparity either in terms of political, social, educational and economic achievement cannot be divorced from some problems that constitute constraints against women empowerment. Various scholars have therefore come up with factors they consider an inhibition to the attainment of women empowerment in Nigeria.

According to Lasiele (1999:133-135), the problems militating against the attainment of women empowerment in Nigeria includes illiteracy, sex stereotype, rivalry among women, insufficient need for power, religious beliefs, discriminatory attitudes of males, low participation of women in politics and the poor economic base of most Nigerian women.

In the same vein, Eyinade (2010:2-3), discusses the hurdles against women active participation in politics. She asserts that several impediments limit the participation of

women on the social, economic and political fronts and these barriers are cultural, economic and legal. With particular reference to the political sphere, she opines that women's perception of politics is a major impediment to their empowerment in that area. Women perceive politics as a dirty game. The demand of politics is time-consuming and demands a lot of attention. That politics is characterized with violence and threats (do-or-die) and funding is far beyond their reach. In the other spheres, the cultural norms, social conventions (values and norms that combine to stereotype the women) and religion are major impediments.

Apart from all these factors, government disposition and/or policies towards women limit their empowerment. According to Agu (2007:1-2), before the United Nations World Conference on Women in 1975 and the subsequent declaration of 1975-1985 as the decade for women, most African governments were really oblivious of the regressive effect of the background of women on the overall national development. She expatiates further that some governments as a matter of fact, designed social and economic policies that tended to aggravate the situation. For example, the Nigerian income tax laws opined that female civil servants has no personal responsibilities and also sounded as if she totally dependent on her husband, when in reality she could be the breadwinner. The law did not permit women to own property nor allowed to obtain a passport without the consent of her husband and she could not bail an offender. It is the female child that is asked to drop out of school so that the male child completes his. It is the woman and her children that are sold in foreign countries to engage in slave labour. This institutional attitude towards women is what contributed immensely to their illiteracy and backwardness.

2.7 Prospects of Gender Equality and Women Empowerment in Nigeria

The foregoing constraints notwithstanding, full actualization of the potentials of Nigerian women is not beyond achievement in the next millennium. In recent times, some gains have been made. For instance, Ezeani (2004), emphasised that there are now more women in low and middle management level job than it used to be. This gives a prospect for more positions for women at top levels in the future. Also, the enrolment of the girl-child at the different levels of education seems to be increasing. Parents in some parts of Nigeria are now gradually embracing the idea of providing educational opportunities to the female child but the need to reach other parents who are still hostile to the idea of girl-child education cannot be over-stressed. Dantiye and Garbe (1991), identified the common features of Nigerian women as:

(a) Tolerance and endurance;

(b) High need for association;

(c) Frankness in matter they considered serious;

(d) Persuasiveness;

(e) Consideration and fairness;

(f) Stubbornness to a belief;

(g) Emotional stability, and

(h) Forgiveness

Most of these characteristics of Nigerian women are needed to bail Nigeria out of its present predicaments (for example moral decadence and national instability). It is therefore not out of place to state that Nigerian women should be empowered to utilize their potentials (especially these identified characteristics) and contribute their quota to the transformation of the country. Adefarasin (1987), cited in Yahaya and Nwafor and Ezegbe (1998), observed that in order to change a country's vision and its sense of direction, the people's orientation

has to change. According to her, to reach all the people, the women should be reached first, since they influence the children, the family and the nation at large.

2.8 Conceptual Discussion on Empowerment

There are various definitions of empowerment. One of such definitions is as given by Zimmerman, (2000). He defined empowerment as a psychological process in which individuals think positively about their ability to make changes and gain mastery over issues at individual and social levels. This includes the notion of self-efficacy, i.e., perceptions of competence, personal control and positive self-image. Gutirrez, (1995) also defined empowerment as the process of increasing personal, interpersonal or political power so that individuals, families and communities can take action to improve their situations. Also, Morrel, (2003) opined that empowerment seeks to emphasize strength and capacities and increasing personal, interpersonal and political power through engaged energetic power. Payne, (2005) also stated that empowerment seeks to help clients to gain power of decision and action over their own lives by reducing the effects of social or personal blogs to exercise power, increasing capacity and self-confidence to use power and transfer power to a group of individuals. The root of economic theory lies in a particular political economic perspective which states that problems occur in all tiers of multilevel systems and exist in groups with varying degrees of power and conflicting interests (Gutierrez, Parsons and Coz, 1998). According to Lee, (1998) there are some philosophies that guide empowerment theories. These include both values and principles. He suggested that there is a belief that the empowerment process will enhance mental, spiritual and physical wellness as well as social justice. The values he highlighted includes: fulfilment of human needs, promotion of social justice, equal distribution of resources, environmental protection, elimination of sexism and racism and so on, self determination, self actualisation.

The term empowerment is a multi- dimensional social process and it helps people gain control over their own lives. Further, it can be termed as a process that fosters power in people for use in their own lives, their communities and in their society, by acting on issues they think as important. “Empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and communities....” (Retrieved from http://www.empowermentillustrated.com). “The most common use of the term "empowerment" refers to increasing the power of the low-power group, so that it more nearly equals the power of the high power group” (Bhadra, 2001).

According to Sushama Sahay (1998), “Empowerment is an active, multi-dimensional process which enables women to realize their full identity and powers in all spheres of life”. It implies decentralization of power and authority in the deprived, oppressed and powerless people who have not been able to participate in decision-making and implementation of policies and programs of both government organizations as well as in societal matters. Empowerment of women is not only essential but also imperative for all round development of a country. To Arundhati Chattopadhyaya (2005), She holds that, “Empowerment is multi-dimensional and refers to the expansion of freedom of choice and action in all spheres (social, economic, and political) to shape one’s life. It also implies control over resources and decisions”. Furthermore, the term empowerment is defined as “the process of gaining control over one’s own life while supporting and facilitating others’ control over their lives” (Aspy and Sandhu, 1999). Goodrich describes empowerment as “a benevolent but unilateral transaction in which one person enhances another’s ability to feel competent and take action, that is, enhances another’s power-to” (Patricia, Darlington and Mulvaney, 2003).

The term empowerment can be described as the process of increasing the capacity of

individuals or groups to make choices and to transform those choices into desired actions and outcomes. Central to this process are actions which both build individual and collective assets and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets" (Chattopadhyay, 2005). Empowerment of women can be categorized into five main parts:

2 **Psychological**: Through psychological empowerment women not only move beyond the traditional and patriarchal taboos and social obligations, they also transform their selves. When women join educational institutions, political parties or decision-making bodies; hold white color jobs, take decisions and travel different places; occupy land and wealth, they feel psychologically powered and build their self- confidence, recognize their self-worth and take control of their own income and body. This joining in any institution and occupation gives them opportunities to see and to know more of the world than those who have stayed behind at home. "This personal growth and exploration has given them self-respect, pride, maturity, and resiliency as they have exerted their independence away from home" (Retrieved from http://www.joe.org/joe/1999october/comm1.php). This also gives them mental strength, and makes them firm, tough and hardworking. They also learn the art of living and how to adjust with the changed circumstances. Further, it gives them satisfaction in various ways relating to work, living, learning, and adjusting in personal and financial situations.

3 **Political**: Participation of women in the political field and in various decision-making bodies is an important tool for empowerment. The participation of women at all levels of governance structures is the highest need of this hour for women's actual empowerment. Alida Brill (2000) holds that, "Without our own voices being heard inside the government areas and halls of public policy and debate, we are without the right to

accountability – a basic establishment of those who are governed." In other words, "Empowerment is not giving people power; people already have plenty of power, in the wealth of their knowledge and motivation, to do their jobs magnificently. We define empowerment as letting this power out" (Blanchard, Carlos, & Randolph, 1996). It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life or work environment and ultimately, help them develop within themselves or in the society.

Women throughout the world have been struggling to break away the shackle of bondage, subjugation, oppression and all kinds of ill treatment both within and outside of their families. Without bringing them in the corridor of power where they can formulate policies and programs and implement them, the survival of women is very difficult. Pam Rajput (2001) also supports the view. According to Rajput, "Empowerment of women in all spheres, in particular the political sphere is crucial for their advancement and the foundation of a gender equal society. It is central to the achievement of the goals of equality, development and peace." Without political participation it would be very difficult for women to increase effectiveness, capacity, challenging the existing power structure and patriarchal ideology.

Politics decide who will get what and how much. Hence, empowering women politically is the highest need of the hour. Women's political empowerment implies the decentralization of power and authority in the deprived, oppressed and powerless people who have not been able to participate in the decision-making processes and implementation of policies and programs of both government organizations as well as family and societal matters. Tiwari (2001) examines the issue of women's empowerment by suggesting a few measures for women's empowerment which he says ".... primarily focuses attention on rejecting all

restrictions, controls, limitations, values etc., on the ground that these are imposed on women only by patriarchy and are the revelation of male dominance...” But Kumud Sharma (1991-92) has rightly pointed out “the term empowerment refers to range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations.” The Country Report of Fourth World Conference on Women in Beijing (1995) envisages that, “empowerment means moving from a position of enforced powerlessness to one of power. It would promote women’s inherent strength and positive self-image.”

Bidyut Mohanty (1999) feels that the enactment of 73rd. and 74th Constitution (Amendment) Acts citation are meant for women’s empowerment. Mohanty holds that, “the idea was to facilitate women’s participation in grassroots politics, thereby empowering them to become partners in the decision-making process.” Shakuntala Narasimhan (1999) expresses her opinion in regard to women’s political empowerment. She opines that the word empowerment means “.... Bringing women into the main-stream of national activity as equal partners alongside men....”

The feminist scholar and activist Srilatha Batliwala (1995) expresses her view of empowerment as “the process of challenging existing power-relations, and of gaining greater control over the sources of power, may be termed as empowerment.” According to Chandra (1997), “Empowerment in its simplest form means the manifestation or re-distribution of power that challenges patriarchal ideology and the male domination.” Mahatma Gandhi also spoke in favor of women’s empowerment. He declares that, “According to me empowerment may mean equal status to women, opportunity and freedom to develop herself” (Gangrade, 2001).

Kamala Bhasin (1998) also broadly defines the term empowerment. Bhasin states that, “It means recognizing women’s contribution, women’s knowledge; it means helping women fight their own fears, and feeling of inadequacy and inferiority; it means women enhancing their self-respect and self-dignity; it means women controlling their own bodies; it means women becoming economically independent and self-reliant; it means women controlling resources like land and property; it means reducing women’s burden of work, especially within the home; it means creating and strengthening women’s groups and organizations; it means promoting qualities of nurturing, caring, gentleness not just in women but also in men.” Women’s empowerment is closely related with welfare and their development.

Since empowerment of women depends largely on their participation in social and political activities, it is necessary to understand the nature of political participation. Also, various scholars have defined the term political participation in different ways. But there is a common thread that connects of them. It is closely related with power and it very much exists in democratic societies. Miller holds that, “It is the activity which aims at bringing government to bear in a particular direction, to secure particular results” (Carolyn, 2008, p. 90). Lasswell assumes that, “Political process is the shaping, sharing and exercise of power” (Niroj, 2000).

By joining politics people feel themselves empowered. It is a ladder for upward mobility in society. It is a route to empowerment for the deprived and the powerless. Through political participation, people find opportunities to change and influence public decisions and to bring them in their favor. They can also protect their self-interest and legitimate rights and promote justice for the common men.

Traditionally the concept of politics is related to government structures. But currently the notion of politics is taking a new and different shape. Movements, strikes, protests, demonstrations, struggles, processions etc. have become the legitimate expression of political engagement. Political participation and shouting slogans have grown as the language of influencing and bargaining different decisions and policies of different government and non-government organizations in favor of its participants.

But is should be remembered that empowerment of women would never mean the acquirement and use of power and authority by the women to subjugate and dominate their opposite sex or to one group of women by another. That is not desired at all. Women's empowerment means to distribute equal power and authority between men and women and creating an environment of freedom from domination and suppression. Promilla Kapur (2001) has rightly viewed that, "Woman's empowerment in reality is to empower herself and not overpower men." Vishwanath Ramesh (The Yojana, March 2003) also argues for women's empowerment. He upholds that, "The empowerment of women concerns women gaining control and power over their own lives. It involves awareness raising, building self-confidence, expansion of choices, increased access to and control over resources." But he strongly opposes the idea of empowering women from outside, because he feels it should come out from within. He further highlights that, "As a general definition, however, we suggest that empowerment is a multi- dimensional social process that helps people gain control over their own lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important" (ibid).

4 **Educational**: "Traditional concepts recognize higher education as an instrument of personal development. It helps in growing an individual's intellectual horizons, wellbeing and potential for empowerment" (The Kurukshetra, September 2012, p. 25). It

is considered as the single most important instrument of socio- political and economic transformation. Without proper education to all children including girls, gender empowerment is not possible. This maxim - if one male child is literate personally he alone becomes educated but if one girl child is educated the whole family benefits - has been realized by the national political leaders, policy makers, administrators and bureaucrats. In this regard P.H. Sethumadhava Rao (2001) considers that, "The most important thing is that they (the women) need to be given free and compulsory education so as to make them aware of the rights and duties and possible free legal aid so that they can fight their cases without spending money." An educated mother is a one thousand fold superior to a mere lecturer. Education creates self-confidence, self-esteem and self-sufficiency to a person. It brings light of hope; increases social, political, intellectual, cultural and religious consciousness; broadens the length of mind; removes all kinds of bigotry, narrowness, and superstition and enhances fellow-feeling, tolerance, and so on.

Kiran Devendra (2001) stresses the importance of health, education and self-esteem of women. Devendra feels, "Empowerment of women would mean equipping women to be economically independent, self-reliant, have a positive self-esteem to enable them to face any difficult situation and they should be able to participate in developmental activities." Devendra believes that empowered women will be able to participate in decision-making, policy formulation and implementation of different policies and programs. Education plays a great role in this sphere. Pathak (2003) argues in line with Devendra. He emphasizes that, "Women have to be empowered socially, educationally, politically, economically and culturally." He further states that, "When literacy percentage is increased, the women could be able to understand their actual rights which have been already given to them.

Shaikh N. Meera and D.M.U. Rao (The Yojana, February 2003, Vol. 47) holds that, "Women's empowerment is a state of being that reflects a certain level of critical consciousness about external realities and an awareness about their internal thought construction and belief systems that affect their well being in terms of gender justice and social justice; as well as the determination to use their physical, intellectual, emotional and spiritual resources to protect their lives and sustain values that guarantee gender equality and personal, social, economic, political and institutional level." Professor Ishita Mukhopadhyaya (2003) discusses the term 'empowerment' in a broader perspective. In her opinion, the person who has no power has to be empowered. According to her opinion, "Empowerment means freedom from deprivation; empowerment means equal access to knowledge and information; knowledge of being within groups of their own; empowerment also means organization; it means creation of information system and knowledge base."

Poverty and illiteracy are intertwined with one another. Poor people are mostly uneducated or lowly educated. This mass of uneducated people feels one kind of powerlessness. They feel some invisible forces from outside are controlling their lives. This powerless and inferior attitude creates a sense of intimidation. They began to depend on fortune, luck, destiny and above all God or supernatural elements. With attainment of education and knowledge women can overcome these problems. In this regard Renana Jhabvala (2001) feels that, "Empowerment is the process by which the disempowered or powerless people can change their circumstances and begin to have control over their lives." It is a process by which the disempowered can change the equation of power, their living conditions and their existing unequal conditions.

5 **Economic:** Economic empowerment is the crying need of this hour and it fits properly into this study. "Wage employment means economic power" (Elliott, 2008, p. 86). Through employment women earn money and it enables women and girls to become 'bread earners', contributing members of households with a strong sense of their own economic independence. The Djakarta Declaration (1994) critically examines that, "empowerment of women is not only equal consideration; it was a necessary precondition for sustainable economic and social development." Without economic self-sufficiency other rights and scopes remain meaningless to the people. Economic empowerment can be described as a means by which the poor, landless, deprived and oppressed people of all societies can be freed from all kinds of deprivation and oppression; can directly enjoy the benefits from markets as well as household; can easily manage a square nutritious food and fulfill basic requirements such as house, cloth, medicine and so on."Economic empowerment is also the empowering of previously disadvantaged sections of the population...." (Retrieved from http://en.wikipedia.org/wiki/Empowerment).

6 **Social**: Social Empowerment refers to the enabling force that strengthens women's social relations and their position in social structures. Social empowerment addresses the social discriminations existing in the society based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism. Broadly put, the term empowerment is defined as "a multi-dimensional social process that helps people gain control over their own lives. It is a process that fosters power in people for use in their own lives, their communities and in their society, by acting on issues they define as important" (Retrieved from http://www.joe.org/joe/1999october/comm1.php). A nearly similar definition has been given by Valsamma Antony (The Kurukshetra, February 2006). She considers that, "Empowerment of women is a multi-dimensional

process, which should enable the individuals or a group of individuals to realize their full identity and powers in all spheres of life." Empowerment of women means enjoyment of equal rights, equal status and freedom of self-development with men. Valsamma Antony quoted Mikhail Gorbachev, former President of the USSR, in one of her articles. Gorbachev opined that, "The status of women is a barometer of the democratism of any state, an indicator of how human rights are respected in it" (ibid).

From a sociological point of view, K.D. Gangrade (2001) has extended a definition of empowerment. He considers women's empowerment as "... equal status to women opportunity and freedom to develop herself." Women are exploited in almost every society. Health is another important factor for achieving total development of human beings. According to the World Health Organization (WHO) a positive health status is defined as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity"(The Kurukshetra, October 2002)

The preamble to the Charter of the United Nations emphasizes upon the member states "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women" (Levin, Leah, 2002).

Empowerment of women has been defined by Griffin (1987) as "being able to make a contribution at all levels of society and not just in the home. Power also means having women's contribution recognized and valued." On the other hand, McWhirter (1994) was quoted by Aspy and Sandhu in their book - *Empowering Women Equity: A Counseling Approach.* They delineate that, "Empowerment is the process by which people, organization, or groups who are powerless or marginalized (a) become aware of the power dynamics at work in their life context, (b) develop the

skills and capacity for gaining some reasonable control over their lives, (c) which they exercise, (d) without infringing on the rights of others and (e) which coincides with actively supporting the empowerment of others in their community."

There are many theories that seek to explain the intricacies of empowerment. One of them is the power theory propounded by Robbins, Chatterjee, Canda (1998:91). The basic assumption of this theory is that power is evenly distributed in society and that power in society is distributed based on stratified groups and that stratification and hierarchy automatically excludes some individuals and groups from access to valuable resources, power, and control over their own lives. According to the theorists, social stratification is the process of differentiating groups of people in the society (the norms vs. the other) and placing them on the hierarchical order. They also assert that stratification is commonly on differences in gender, age, income, ethnicity, religion, class and sexual orientation.

Furthermore, the power theory assumes that power inequalities are as a result of societal failures to meet the needs of all its members, rather than blaming the individuals. The theory explicitly focuses on the structural barriers that prevent people from accessing resources necessary for health and well being, including the unequal distribution of power.

Another theorist, Karl Marx in Donaldson (2010) also propounds the 'Influence' theory of empowerment. The basic premise of this theory is that all social structures flow from the economic structures. According to him the capitalist structure is bad as it exploits and oppresses individuals, traps people in poverty, creates barrier to opportunities and crushes the human spirit. To him, only through collective actions will people improve their positions

and class-consciousness, created by oppressive economic structures will bring about collective actions.

Paulo Freire in his pedagogical philosophy also proposed an 'Influence theory' of empowerment. In his theory, he asserted that popular education is situated in the live experience of the people. To him, there is the need to foster dialogue among people in the struggle to bring knowledge together (i.e. participatory learning). Also, there is the need to develop critical awareness of one's social reality through reflection and actions.

The basic assumption of the theory recognise that people have the capacity to critically analyse conditions of injustice, and can discover and build- in upon their own strengths and resources to affect change. The theory proposes that empowerment requires linking a sense of self-efficacy with critical consciousness and effective action. The theory emphasises the role of the social work, the nature of the social work- client relationship and the process of change.

The feminist theory of empowerment (in Donaldson, 2010) raises the question of ontological (the nature of reality) and epistemology (the nature of knowledge) and methodological norms shaped by men. The central premises or assumption of this theory is that the central dominant world-view is based on the experience of and shaped by men. And as long as men define women reality, social, economic, political and cultural dominion will continue. The theory recognises the existence of multiple experiences, realities, and supports the oppressed groups in forming their own self-understandings of life aspirations. It also

stresses the importance of naming the subtle and overt attitudes, expectations, language, behaviours and social arrangements that have contributed to oppression and marginalisation.

2.9 Review of Empirical Studies

Ozoya's (2016) PhD thesis titled **the Empowerment of Rural Women Farmers and Food Production in Esan West Local Government Area of Edo State** had the objective of examining how the empowerment of rural women farmers have impacted on food production in one local government area of Edo state. Her sampled size for the study was 437 rural active women farmers in the local government. Among her major findings are that access to farm techniques and credit facilities was found to be the major variables that increased food production among Esan rural women farmers. There was no evidence of telephone use for farming information among Esan rural women farmers. Poor electricity supply was found to be a dominant constraint to women's interest in technology especially for food processing and storage. Among her major recommendations is that comprehensive and intensive agricultural trainings should be organized for rural women farmers. Empowerment has to be understood as evidential rather than budgetary, as such proper allocation of resources is inevitable. This implies that no matter the amount of resources deployed by the institution of empowerment, if the targeted group has not experienced the expected support, then, empowerment cannot be said to have occurred. As such, it is recommended that empowerment strategies for rural women farmers be effectively monitored towards goal attainment. In empowering rural women farmers for food production, every aspect of food production must be considered and proper resources allocated to each. These aspects should include four aspects: (i) Land availability; (ii) Land preparation; (iii) cultivation – planting and weeding; (iv) harvesting; and (iv) post-harvest – processing, storage, and marketing. The case of storage facilities must be given utmost

priority as a result of the lingering enormous post-harvest losses recorded by rural women farmers. In addition, modern farming techniques, such as improved fertilizers, should be massively deployed for cultivation.

This study is significant in the sense that even though Ozoya's doctoral work is ground-breaking in the area of empowerment of indigent rural farmers, it was conducted and focused on one local government whereas this study covers 3 states of the Nigerian federation, that is, the Federal Capital Territory, Edo and Kaduna states to reflect a fair representation of the country. Aside from this, Ozoya only concentrated her study on empowering rural farmwomen while this study goes beyond this by looking at empowering women economically, politically and socially.

Kinge (2015) doctoral thesis entitled **Gender and Political Participation in the South West Region of Cameroon (1990-2009)** focuses on women participation and fair representation in political process. This study examines the impact of socio-economic status as defined by income and educational levels on women's political participation in the South West region of Cameroon. It argues that although there are constitutional provisions and public policies that guarantee women's rights in the country, socio-economic factors constitute barriers to women's participation in politics in the southwest region of Cameroon. The study is anchored on the premise of liberal feminism as the theory. The theory posits that all people are created equal and that the culture and attitude of individuals are responsible for promoting gender conflict. Data were derived from both secondary and primary sources. In terms of analysis, qualitative data were analyzed descriptively while simple statistical tools were adopted in analyzing quantitative data. The study found out that

there exists a gender gap in political participation in the region. It also found out that political participation is determined to a large extent by socioeconomic status in the southwest region of Cameroon. The study emphasizes that the onus of redefining public and private spaces to ensure gender balance cannot be on women alone. It suggests collective efforts from all in the society in order to facilitate effective participation of women in politics. It further suggests that the need for the facilitation of the active engagement of the female population in economic activities in various fields of endeavour is imperative. This can be done by ensuring access to business capital, extension and other business and development services for female entrepreneurs by deliberate government policy and programmes. This will boost women's socio-economic empowerment. Kinge did not emphasize the empowerment of rural women in order for them to contribute their quota in national development. This study fills that gap in knowledge by focusing on what NCWS and IFWL have done and are still doing to raise the status of the downtrodden and indigent rural women. Although Kinge's Ph.D. thesis was conducted in Nigeria, its target audience were the women of the southwest region of Cameroon, whereas this research was conducted in Nigeria and has the rural poor women of Nigeria as the focus group.

Bunyan (1998) conducted her Masters Degree thesis on the topic **The Impact of the Programme of Women Education Centres on Economic Status of Rural Women on Bauchi and Gombe States.** The purpose of this study was to assess the impact of the programme of women education centres on economic status of rural women in Bauchi and Gombe States of Nigeria. The objectives of the study are: (a) to find out the difference in the economic status of rural women before and after training at the women education centres. (b) To find out the opinions of graduates and staff of the centres and the general public where the centres are located concerning the obstacles facing the training of women at the

centres. (c) To find out the expressed opinions of people concerning the improved economic status of rural women after training at the centres.

A survey design was employed and data obtained by means of formulated and administered questionnaire from 97 graduates and 80 staff of the women education centres and 206 members of the community where the centres selected are located. The questionnaire sought information on the objectives and the hypotheses of the study. Three null hypotheses were formulated and tested which are these: (a) there is no significant difference in the economic status of women before and after training at the women education centres. (b) There is no significant difference in the opinions of graduates and staff of the centres and the community where the centres are sited concerning the obstacles facing the training of women at the centres. (c) There is no significant difference in the opinions of graduates and staff of the centres and the community concerning the achievement of the objectives of the programme of women education centres.

The data collected were analysed by means of frequency distribution and percentages, T-test and analysis of variance. The hypotheses were tested at the significant level of 0.05%. The results of the findings of this study revealed that there is significant difference in the economic status of women before and after training. This was indicated in the increased earnings of the graduates of the centres. The null hypothesis was rejected.

The second null hypothesis which states that there is no significant difference in the opinions of the graduates and staff of the centres and the community concerning the obstacles facing the training of women at the centres was retained. The third null hypothesis which states that there is no significant difference in the opinions of the graduates and staff

of the centres and the community concerning the achievements of objectives of the centres was also retained. Though the respondents were aware of the difficulties of traditional and religious positions of women in acquiring economic status, the majority tended to support the training of women in economic skills for maximum benefits. And for the achievements of objectives of the centres the findings revealed that majority of respondents agreed that they are being achieved but that there was need for modification of the courses offered at the centres. This study differs from Bunyan's own in the sense it concentrates on those who are educationally disadvantaged. Those who have the privilege of formal education will definitely fare well and have access to economic and political values which the rural indigent women may not have access to. This fills this gap by examining what Non-governmental organizations are doing to better the lot of the rural poor women.

2.10 Theoretical Framework

This study is anchored on two theories. The first is the Gender and development theory, which calls for a balanced dimension to empowerment by explaining that the women's concerns can best be addressed by empowering both male and female through equal access to resources. The second theory, structural-functionalism, demonstrates that empowerment of both male and female can only be achieved if the different institutions in the society perform their functions. It is believed that these theories can provide a firm basis upon which the reviews and findings of this research can be discussed and appropriate recommendations made.

(a) Gender and Development Theory

Gender And Development (GAD) theory is an offshoot of the liberal feminist theory (Aina, 2012). According to Lengermann and Niebrugge (2003), Liberal feminism believes that:

a. All human beings have certain essential features: capacities for reason, moral agency, and self-actualization;

b. The exercise of these capacities can be secured through legal recognition of universal rights;

c. The inequalities between men and women assigned by sex are social constructions having no basis in nature; and

d. Social change for equality can be produced by an organized appeal to a reasonable public and the use of the state.

This theory is an aspect of the collective term 'Feminism'. Feminism represents a shared term for systems of belief and theories that pay special attention to women's rights and women's position in culture and society. Its origin is traceable to the women's rights movement instituted in the late 18th century. Having increased in number across many countries, these movements still agitate for complete social, economic and political equality for women and men. The position of feminists is that women have unequal position in society with men. They also operate from the perspective that the structure of society benefits men economically, politically, and socially to the detriment of women (Lengermann and Niebrugge, 2003).

Feminism has undergone several alterations often grouped under two waves. This can be traced to the 1800 and lasted till about 1930s. The era was marked with campaigns for equal rights between men and women. These activities were anchored on the ideas of one of the founding members of feminism in England, Mary Wollstonecraft, who wrote one of the first great articles of feminism, *A Vindication of the Rights of Women,* in 1792. This demand for

equal rights for women and men created a great influence in the thinking of many scholars, including males, such as the philosopher, John Stuart Mill. In expressing his support for feminism, Mill wrote an essay titled *The Subjection of Woman* in 1869. He was determined to alter the law and public perceptions in order to emancipate them from perceived societal slavery. The second wave of feminism began in the late 1960s. The peculiarity of this epoch in feminist activities is the use of various theories in advocating for equality between men and women in society (Barriteau, 2000).

Within these theories, marked geographic and historic variations in the nature of feminism are noticeable. In this regard, four major versions of feminism can be observed, namely: radical, liberal, cultural, and socialist, and African Feminism has come to the fore in feminist discourse. Steady (1981) developed African Feminism for African feminists in recognition of the peculiarity of the African context. The liberal feminist approach, which has become a prominent approach to promoting women empowerment, has been criticized as actually removing 'power' from the word empowerment (Batliwala, 2007a, b & c). This perspective represents, according to Cornwall &Anyidoho (2010:145), "*a tale of how a once-radical concept was stolen by the priests of neo-liberalism only to be foisted onto the women in the global south as their putative salvation'* GAD focuses on the implications of power in gender relations (Aina, 1998). The theory helps in advancing their basic idea of equality in society, which is traceable to the second wave of the feminist movement of the 1960s. The origin of this approach can be traced to the 1970s academic criticism in the UK concerning the concept of gender and gender relations (Young, 2002). The proponents of this approach sought to provide an explanation on how development reshapes the power relations between gender (the socially acquired ideas of masculinity and femininity) and gender relations (the socially constructed pattern of relations between men and women). They further distinguished between 'practical' gender needs (efforts that will better the lots

of women within their existing roles), and 'strategic' gender needs (efforts at improving women's ability to take on new roles and to empower them) (Moser, 1993).

The transition of GAD in Nigeria is traced to the origin of Women In Development (WID) and Women And Development (WAD) framework in the 1970s (Aina, 2012). The focus of these approaches was poverty and meeting of basic needs of women. WID policies were aimed at poverty alleviation with emphasis on women. However, little success was recorded by this framework as indicated by the increasing feminization of poverty. Women In Development (WID) approach was criticized as treating women as a homogenous set (Momsen, 2004).

According to Aina (1998), the Gender and Development theory recently emerged to correct the inadequacies of Women In Development (WID). Levy (1996) stated the basic characteristics of GAD as follows:

a. A focus on gender relations as an analytical category (the central notion being a need to recognize differences in women and men's roles, responsibilities, and access to, and control over resources);
b. The organizational structures for implementing GAD is "a combination of separate structures and the creation of gender competences among staff of existing structures";
c. The mandate of GAD is to integrate gender perspectives into the regular practice of development agencies and Ministries, unlike WID which focused only on women; and
d. GAD makes a 'strategic choice' between women specific interventions or integration (in some cases, women or men-specific gender integration into mainstream sector specific interventions may be appropriate.

GAD focuses on the implications of power in gender relations (Aina, 1998). The theory helps in advancing their basic idea of equality in society, which is traceable to the second wave of the feminist movement of the 1960s. The origin of this approach can be traced to the 1970s academic criticism in the UK concerning the concept of gender and gender relations (Young, 2002). The proponents of this approach sought to provide an explanation on how development reshapes the power relations between gender (the socially acquired ideas of masculinity and femininity) and gender relations (the socially constructed pattern of relations between men and women). They further distinguished between 'practical' gender needs (efforts that will better the lots of women within their existing roles), and 'strategic' gender needs (efforts at improving women's ability to take on new roles and to empower them) (Moser, 1993).

GAD sees gender equality not just as a matter of social equity but also as a cost to the development process. It aims at closing the gender gap for sustainable national development. It is set to accomplish this in two ways: Women empowerment and gender equality goals. GAD incorporates such words as gender mainstreaming and women empowerment in its policy framework (Aina, 2012). This is from the background that women are agents of change, taking cognizance of the possible influence of their differences of class, age, race or ethnicity, marital status, religion on the product of development.

The empowerment approach has become a common approach in recent times in advancing the course of women, especially in Nigeria. This approach is one that is known to involve participatory strategies to development and relates to working with women at the community level by building organizational skills. According to Parpart, Rai, &Staudt (2002), empowerment was regarded as a tool for the weak, best wielded through grassroots and participatory activities. Empowerment stands for different things. Rowlands (1997)

defines it as a broad development process that facilitates people to gain self-reliance and self-esteem, so allowing both men and women to actively participate in development decision-making. However, there are certain parameters for its measurement. The alternative development school of thought considers empowerment as a method of social transformation and achieving gender equality (Momsen, 2004). The basic criticism against this theory lies in the ambiguity of the concept since empowerment means different things to different people; as such it is used in specific cases rather than general occasions (rahman, 2013).

GAD approach emphasizes the need to include men in empowerment initiatives for the expected result to be achieved. Studies have shown that husband's education and occupation are significantly related to women's access to productive inputs (Iruonagbe, 2010d; Adesiji *et al.*, 2013). Men's support is essential to women's access to productive resources as women usually face cultural barriers connected to their subservient positions in the community which men help them surmount. In the case of benefitting from projects, Porter and Zovighian (2014) posit that, men have two structural advantages compared to women with regard to accessing and using project information. The first advantage is that men are relatively more connected to power structures (through which project information is disseminated), and secondly, they tend to be more literate. In Esan land, where most women and men are farmers, it therefore means that men should also be included in empowerment programmes for the women to truly experience the empowerment initiatives targeted at them.

The peculiarity of the African context that is relevant to this study is that of patriarchy which has continued to place women in a secondary position in society, thereby ignoring their contributions to societal development, the high volume notwithstanding. Moyo (2008) put this in context by his assertion that patriarchy is partly a colonial heritage, which, for

instance, is not a similar experience for the British woman. This theory will help to highlight the prevailing patriarchy in the Federal Capital Territory, Edo and Kaduna States, which continues to subordinate women despite their central role in development. This theory provides an understanding to this study by helping to situate the condition in the 3 study areas, where women are expected to be seen only and not to be heard. Women are regarded as properties and so not worthy of inheritance. Most rural women only have access to land through their husbands and upon the demise of their husbands such lands are withdrawn from them.

With respect to education, girl child education in most rural areas is often given less priority than that of the male child, as her education is considered to be of less importance to that of the male child. Men are often selected for assistance by the government and international bodies with the assumption that such assistance will trickle down positively on the households of the men but this has not often been the case. The land ownership pattern in most rural areas is often executed on a gender basis, which usually excludes the woman. As such, though there are no legal restrictions to women's access to land tenure, they hardly have titles to land due to the dictates of the customs and norms of the communities. The customary law that enforces patriarchal inheritance practices among the rural people promotes male dominated land ownership.

(b) Structural-Functionalist theory

The origin of the structural-functionalist theory is traceable to the early years of the twentieth century in America (Radcliffe-Brown, 1949; Parsons 1951; Smelser, 1990; Kalu, 2011). It was initially popular as functionalism until the late twentieth century when its application began to wane (Morrow, 1978; Turner, 2014). Functionalism, which is a macro

theory, is anchored on the premise that order in a social system is sustained if the various parts that make up the society perform their functions (Chilcott, 1998; CliffsNotes, 2014).

Functionalists assert that each organ of the body connects with other parts to construct the whole society. Hence, it is not an individual part working in isolation of other parts (Skok, 1995; Trenz, 2004). They hold strongly to the position that what is generated by the combination of the whole is greater than the sum total of their individual parts (Demerath III, 1966; Blot, 1998). Structuralism helped to articulate the social constituents of the organs that make up the society (Habte-Selassie, 1975). The structural-functionalist theory is an extension of the ideas of functionalist theorists. Functionalists assert that each part of a social system has a function to perform towards the attainment of equilibrium in that society. The proponents of functionalism adopt an organismic analogy in explaining the make-up of a society. For them, societies are analogous to living organisms such as the human being. There is an interconnection of each part of the human body to every other part for the overall functioning of the body (Parsons 1951; Groth, 1970; Smelser, 1990).

Functionalism was promoted by the French sociologist, Emile Durkheim (1858-1917), the English anthropologist, A. R. Radcliffe-Brown (1881-1955) and the Polish anthropologist, Bronislaw Malinowski (1884-1942). While Durkheim and Radcliffe-Brown were associated with the branch known as structural-functionalism, Malinowski was an acclaimed functionalist; he was concerned with bio-cultural (psychological) functionalism. His focus on human physical and psychological needs led him to propose seven universal human needs, which are nutrition, safety, relaxation, reproduction, growth, movement and bodily comfort. Consequently, he proceeded to study cultures, such as the Trobrianders during the First World War, to determine how they function to meet these seven needs. Radcliffe-

Brown, on the other hand, emphasized the functions of social structure rather than biological needs, stating that a society is a system of relationships.

In conclusion, the theories explain the consequences of role performance or failure of institutions to perform their roles on the subject of who is to benefit from it. Structures refer to the arrangement of roles by which a social system is constituted (Mclntyre, 1966). The theories address the impact of social structures on the institutions of interest (NCWS and IFWL) in this study. The willingness of these structures will culminate in empowerment of both urban and rural women through the provision of the required assistance and infrastructure.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Every research work has its own methodology. The type of research work to be undertaken determines the methodology to be adopted. Research methodology is simply the procedures and processes involved in carrying out a research work in a logical manner. This chapter therefore contains the research design, sampling techniques, types of data utilised and instruments for collecting them and the tools used for analysing the data collected.

3.2 Research Design

The research design can be compared to the architectural plan of a proposed building. In any research work, the research design serves as a blueprint that guides the researcher in undertaking a research work. According to Akiyode (2006), research design is the structuring of investigation aimed at identifying variables and their relationships to one another. It reveals inferences on the existing causal relationship existing between or among variables and defines the domain of generality.

The study undertaken here is the survey research in view of the fact that it is practically impossible to reach the entire population of the study. Therefore, a sample will be taken from the population and the data generated from this sample will be used to generalise the entire population of the study.

3.3 Population of the Study

The total population of this study is **765,** which consists of the Executive and Non-executive members of NCWS, IFWL and beneficiaries in FCT, Kaduna and Edo states respectively. The population of IFWL's registered Executive members is 71 while Non-executive

members are 112, with a breakdown as follows; FCT, Edo and Kaduna States are: 83, 60 and 40 (IFWL, 2011) respectively making a total of 183 members. That of NCWS registered Executive is 26 and Non-executive members is 38 with a breakdown as follows in FCT, Edo and Kaduna States are 26, 24 and 14 (NCWS, 2012) respectively making a total of 64 as captured in the table below;

TABLE 3.1: POPULATION OF REGISTERED EXECUTIVE AND NON-EXECUTIVE MEMBERS OF IFWL/NCWS

EXECUTIVE MEMBERS		
STATE	**IFWL**	**NCWS**
FCT	30	10
EDO	23	10
KADUNA	18	6
TOTAL	**71**	**26**
NON EXECUTIVE MEMBERS		
STATE	**IFWL**	**NCWS**
FCT	53	16
EDO	37	14
KADUNA	22	8
TOTAL	112	38

Source: Egwoba, 2016

The population of IFWL beneficiaries of this programme in FCT, Edo and Abuja is as follows: FCT – 139, Edo – 106 and Kaduna – 90 making total of 335, while the beneficiaries of NCWS in FCT – 70, Edo – 62 and Kaduna 51 bringing the total to 183. The above information is captured in the table below:

TABLE 3.2: POPULATION OF REGISTERED BENEFICIARIES OF IFWL AND NCWS

BENEFICIARIES		
STATE	**IFWL**	**NCWS**
FCT	139	70
EDO	106	62
KADUNA	90	51
TOTAL	335	183
GRAND TOTAL	**518**	**247**

Source: Egwoba, 2016

3.4 Sampling Technique and Sample Size

In selecting samples from both associations and beneficiaries, Yaro Yamane sampling formula was used while purposive and judgemental techniques was used in selecting samples from both the associations' Executive and non Executive members and their beneficiaries. Thus, **379** representing officials of the two associations and beneficiary respondents were selected

Yaro Yamane's formula:

$$n = \frac{N}{1 + Ne^2}$$

Where n = Collected sample size

N = Population size

e = Margin of error and e = 0.05

IFWL Sample size

$$N = \frac{518}{1 + 518(0.05^2)}$$

$$= \frac{518}{1 + 518(0.0025)}$$

$$= \frac{518}{2.295}$$

$$= 226$$

NCWS Sample size

$$n = \frac{247}{1 + 247(0.05^2)}$$

$$= \frac{247}{1 + 247(0.0025)}$$

$$= \frac{247}{1.617}$$

$$= 153$$

Thus, the total sample size for both IFWL and NCWS is 226 + 153 = **379**

The table below shows the sample size of the registered Executive and Non-executive members for both associations in FCT, Edo and Kaduna States.

TABLE 3.3: SAMPLE SIZE OF REGISTERED EXECUTIVE AND NON-EXECUTIVE MEMBERS OF IFWL AND NCWS

EXECUTIVE MEMBERS		
STATE	**IFWL**	**NCWS**
FCT	11	9
EDO	7	6
KADUNA	5	6
TOTAL	23	21
NON EXECUTIVE MEMBERS		
STATE	**IFWL**	**NCWS**
FCT	20	16
EDO	15	10
KADUNA	11	11
TOTAL	42	37

Source: Egwoba, 2016

TABLE 3.4: SAMPLE SIZE OF THE BENEFICIARIES OF IFWL AND NCWS

BENEFICIARIES		
	IFWL	**NCWS**
FCT	70	40
EDO	47	29
KADUNA	44	26
TOTAL	161	95
GRAND TOTAL	**226**	**153**

Source: Egwoba, 2016

3.5 Methods of Data Collection

Both primary and secondary data were utilised in this study.

3.6 Primary Sources of Data

The primary data are first hand information collected from the NCWS/IFWL members and targeted beneficiaries in the course of this study. The major instruments to be used in collecting primary data for this study are questionnaire, interview and observation.

(a) **Questionnaire**

Questionnaire will be administered on our sample respondents of NCWS/FIDA members and targeted beneficiaries. The questionnaire will take the form of both open and close-

ended questions. The scaling for the questions will take the form of Likert scale (i.e. strongly agree, agree undecided, strongly disagree, disagree).

The questions to be administered on the indigent women will bother on their awareness of the activities of NCWS and IFWL, their level of participation and the impact of the various programmes of these two organisations on their welfare. The questions will also dwell on the forms and levels of discrimination whether political, social, economic or cultural as it affects them.

The second category of respondents i.e. NCWS executives and IFWL members will be questioned on the operations of their associations, their various projects/programmes geared towards empowering the women, their areas of success and challenges, etc.

(b) Interview

The face-to-face interview will be conducted with some selected executive members of the two (2) associations under study. In order to confirm the assertion of NCWS and IFWL executive members, indigent women would also be interviewed. The questions that will be asked are basically the same as the ones from the questionnaire. The essence is to further verify the issues highlighted in the questionnaire, observation and secondary data.

Although the questions for the interview will be structured, however, other questions could arise based on the responses from the interview (i.e. unstructured).

(c) Observation

In the course of undertaking the fieldwork, the researcher will also observe some of the physical projects undertaken by NCWS and IFWL respectively.

3.7 Secondary Sources of Data

The secondary sources of data for this study include journal, textbooks, and related articles and projects and archival documents in subjects' areas and other electronic media related to the research topic, which extensively and thoroughly used. Published and unpublished works such as bulletins, government gazettes, newspaper and term papers were also consulted and were duly and appropriately acknowledged.

(a) Instrumentation

According to Odoh (1992:57), "instrumentation deals with the tools a researcher/scientist employs to elicit information for data analysis". Consequently in the course of this research work, the instruments used were the questionnaire administered to the women groups and oral interview. In designing the questionnaire, both the close and open-ended questions were adopted. The close-ended questions provided options for the respondents to choose from. The options provided were "Strongly Agree", "Agree", "Undecided", "Disagree" and "Strongly Disagree". On the other hand, the open ended questions seek the respondents' opinions or views on some issues raised in the questions asked, which do not point the respondents to any particular choice rather, they can freely express their opinion in their own words.

(b) Validity and Reliability of Instruments

According to Obasi (2000:103); Black and Champion (1992), and Nachinias and Nachimas (1981), the success of any research lies to a large extent on the dependability of the data employed in analysis. This then raises the question of validity and reliability. Validity as the name implies is the appropriateness of an instrument in measuring what is intended to measure. According to (Odoh, 1992:50) validity is the extent to which a test measures what

it is supposed to measure. Validity therefore, occurs when a careful attempt has been made to ensure that an instrument adopted measures achieve the desired results by applying the theoretical knowledge in the field about what is being studied and by convincing oneself, that the items in the instrument have been logically validated. Obasi (2000:104). In validating our instruments for data collection, we shall be concerned with establishing their content validity. This is to ensure that they measure what they are expected to measure and more importantly, because content validity comprises face validity, predictive and concurrent validity, construed validity or criterion related or empirical validity. Black and Champion (1992:91). We shall therefore ensure that the questionnaire to be used will be appropriately structured; well worded and covers a good representation of women in the states both at the governmental and non-governmental levels.

Validity shall also be ensured by insisting that the empirical measurement adequately reflects the real meaning of the concept under consideration. Content or face validity method will also be ensured so that the instrument utilised will be valid. To ensure this, we must ensure that the questions in our instruments are good ones. We must equally ensure that they are logically and relevantly measuring what the instruments are set out to measure.

Reliability, on the other hand, refers to the ability of an instrument to produce the same results consistently over some time when applied to the same sample, Good and Hart (1952:86). The reliability of our instruments will be assured by our consistency in our question and interview models. According to Odoh (1992:54), reliability means consistency and it is the consistency of the test in measuring whatever it purports to measure. We shall ensure reliability of our instruments by ensuring that the question we shall pose in both questionnaire and personal interview shall be in simple, good, precise and understandable form to the respondents.

To ensure reliability, we shall use internal consistency method whereby crosschecked questions are built into the questionnaire and oral interview. We shall further ensure reliability by cross- checking our information against many sources and by ensuring that facts and figures collected from various sources earlier stated shall not only be accurate and authentic but would remain same if the collection is repeated again and again.

In addition to the above measures aimed at ensuring validity and reliability of the study, we shall employ external criterion to check the correctness of the findings of a particular instrument. We shall do this by comparing the result with existing knowledge as well as our findings from fieldwork, questionnaire, oral interview, participant observation and content analysis. With the above processes, the validity and reliability of the instruments as well as the study will be assured.

3.8 Method of Data Presentation and Analysis

The data to be collected in this study are both quantitative and qualitative in nature. Therefore, the primary data will be presented using table, frequency counts and percentages. The table will be structured in line with the designed question and scaling system, which is the Likert scale.

The quantitative data will be analysed using the Regression statistics to measure the relationship between variables of interest.

For the interview, a sample size of 24 will be randomly chosen from both organizations representing two executive members and ordinary members in each of the state under study. The responses will be analysed qualitatively.

CHAPTER FOUR

OPERATION AND ORGANISATIONAL STRUCTURE OF NCWS AND IFWL

4.1 Introduction

In the history of building the Nigerian nation, the contribution of Nigerian women is immense. The National Council of Women's Societies, NCWS in particular has always been the vanguard of this struggle. Its colossal campaign as 'The Voice of Nigerian Women' cannot be overemphasized.

Therefore, the first part of this chapter focuses on the history of the National Council of Women's Societies; the operation of the NCWS vis-à-vis its activities, functions, objectives and vision; and the structure on ground to carry out its activities and functions in order to achieve its desired objectives.

The history, operation and organisational structure of International Federation of Women Lawyers FIDA were discussed in the second section of this chapter.

4.2 History of National Council of Women Societies - NCWS

The vision and inspiration behind the birth of the National Council of Women Societies, Nigeria, came from a wide variety of initiatives. However, the rising action that led to the 1953 genesis can be traced to the turn of the century when a new crop of articulate, well-educated Nigerian women acquired the awareness to realise the age long truth that the group is more effective than the individual in any struggle.

In this group belonged women to whom exposure had given the wisdom of knowing the fact that a battle is best fought and won when collective effort is employed.

These pioneer women infused action into various women's organisations, which in turn present their various platforms for the struggle of the independence as well as the emancipation of Nigerians. Within a short time, a number of women organisations emerged, each presenting a different agenda and promoting its own cause, as far as its members were concerned. There was no encompassing organisation that could offer a joint platform for the co-ordination of the cause of women's emancipation. This is not to say that the various organisations were irrelevant, because they became the matrix upon which the eventual structure of the NCWS was built. (Sako, 1999)

From 1900, the city of Lagos and later Ibadan and Abeokuta began to play a pioneering role in the dawn for a new feminine social and political awareness. Also women's groups continued to emerge in the southeast, Midwest and some part of the north such as the Birom, Tiv and Idoma of the then Benue – Plateau. The Hausa – Fulani dominated north was excluded in these activities. Culture and religious barrier were the major factors for this, especially the tenets of Islamic religion, which was the major religion of the majority of the Hausa-Fulani. As such, the Christian dominated areas of the north were those involved in these women activities. It was in 1964, sixty-four years from 1900, that the Jam'iyyar Matan Arewa or Northern Women's Association was founded (Sako, 1999). The 1920's were remarkably years of political development in Nigeria. Many political organisations were formed to counter the Acts of British Imperialists and advocate for the disengagement of government from the country's administration.

Although, these activities were ostensibly all – men's show, evidence abounded that the women too were not left behind in the struggle. The women's own struggle was not only political, but also social in outlook. The women were also fighting for their own social independence and freedom from limitations placed on them in several areas of human

endeavour. Then, the likes of Mrs. Obasa and other women from all walks of life felt the need to demonstrate the disapproval of any colonial government policy that would affect women and children or the entire society. On several occasions, Mrs. Obasa and others would lead delegation of women such as market women, church women, and ethnic women associations, to march to the colonial government house or offices to press for their demands.

Besides demonstrating against anti-women legislation, the women also had annual exhibitions of arts and handicrafts at their popular Glover Memorial Hall as a way of developing and recognizing the talents of women. Most of these women leaders had, by virtue of their visits overseas, seen how the promotion of arts and handicraft could be used by women groups to obtain financial and economic independence. To the Nigerian women, this exhibition was a way of promoting the women's ingenuity and in the process winning for them patron's especially from among the foreign and Nigerian elite of Lagos who were then great connoisseurs of arts (Ruth, 2011). Beside the art exhibitions, there was also a health education exhibition done under the supervision of the late Dr. Ladipo Oluwole, then a Prominent Lagos physician. By the time the women of Lagos were blazing the trail of activism, the women of the east were quickly following suit. A good example of rising feminine awareness in the east in the 1926s was the now famous 1929 Aba Women Tax Riot, when a radical effort by market women against the colonial officers resulted in a bloody clash that left several women injured and dead.

The 1920's therefore was a decade of strong inspiration for the women, which eventually brought the NCWS to life. The 1930s and the 1940s saw the intensification of the activities and struggles with the advent of such women as the unforgettable Mrs.Funmilayo Ransome-Kuti in Abeokuta and Chief Margaret Ekpo in Calabar.

The efforts of these women, Mrs.Ransome-Kuti in particular, would mark the first serious attempt to organize women vociferous groups whose pre-occupation would strongly go beyond the quest for addressing issues affecting women only; and touch on all areas of human needs for men, women and children alike.

The activities of these women constitute a strong impact on the formulation of the associations that eventually form the core of the original members as many of the founders of NCWS were either groomed in Abeokuta or had been there on several occasions. In fact, two of the past President, Lady Kofo Ademola and Chief Ronke Doherty are either of Abeokuta origin or were married there.

In 1938, Mrs.Ransome-Kuti started by informally bringing together women in groups of three and four to discuss the problems affecting their immediate environment, especially their homes. As it were, women's argument soon became issue–oriented and their grievances centred on such social issues as, problems of the shortages or rise in prices of some commodities. Social celebration such as national anniversaries, the plight of young women who were just entering a phase of domestic responsibility, the newlyweds or of what they called "problem ladies" and of course, also subjects such as home economic, home politics and home sociology. These groups were mainly elite based. (Akosipi, 2010)

Some of these groups graduated or metamorphosed into serious organisations. For instance, the women discussion group initiated by Mrs.Ransome-Kuti became the association known as Egba Women's Union (EWU). Mrs.Ransom-Kuti soon spread wings beyond Abeokuta as she eventually effect the transformation of the EWU to the Nigerian Women's Union and to quote Soyinka (1988:25) whose Mother was a member of this group.

> The movement of the Ohikaba began over cups of Aba and sandwiches to resolve the problem of the newly weds who lacked the necessary social graces, was becoming popular nation – wide. And it became all tangled up the more to put an end to the rule of white men in the country.

By the late 1940's and the early 1950s, the activities of women like Mrs Ransom-Kuti and Mrs.Ekpo had produced many followers, and from among these would emerge a set of women in the Western Nigeria whose organisations, inspired by the Nationalist Movement would form the core of the premier organisation that brought to life the NCWS in 1958. Among them was Mrs.Adekogbe who formed an association called Women's Movement of Nigeria (WMN) which was later changed to the Nigerian Council's of Women (NCW) an association that nearly bore the same name and acronym as the eventual National Council of Women's Societies (NCWS).

Despite the struggles of these mentioned pioneers, they soon realised that even at the threshold of independence, there are still nagging vestiges of discrimination and host of other deprivation against women. The problems of women abounded in the nation. In the year preceding the founding of the NCWS, it was not difficult to see women being deprived of just about everything that convention considered should be exclusively for men. The enlightenment of the above mention women, therefore opened their eyes and minds to the need to co-ordinate and actualize the struggle for the freedom and empowerment of women in their own way.

The 1950s was thus a decade of great pro-women welfare initiatives. It was a time the women organisation led by Chief Ayo Bello, Mrs. Comfort Dikko among others in Kaduna were busy trying to grapple with the immense problem of breaking into the heart of Northern Women. These group of brave women were however undaunted by the fact that

religion and culture, two vital and truly potent institutions in the north, were yet solid, massive obstacles on their way. They were however able to break a considerable new ground in the middle belt areas (Ruth, 2011). By 1957, the entire western region had become so full of these women's activities that the Ministry of Social Welfare began to get in daunted with their demands. The western region minister in charge of social welfare at this time was His Royal Highness, the late Oba C.B. Akran, the paramount ruler (Amolujuwa) of Badagry.

Much as the ministry was willing to meet the individual needs of these organisations, the minister was of the opinion that a more concerted approach to the presentation of proposals to government and representation of women in International and National Affairs would create a more organised and streamlined government response to the needs of the women. Besides, it would make the voices of the women stronger when they gave impression of general consensus and not individual initiatives. In essence, the minister saw the prospects of a national, unified organisation speaking on behalf of all the societies and acting as a sole representative of the women in their bilateral relationship with government as being favourable.

The high point of Oba Akran's wish was sometimes in the last quarter of 1957 when the women were planning to attend an international women conference under the auspices of the International Council of Women, (ICW). As was the practice in previous situations, the women again besieged the ministry to demand support, mostly financial, for the trips and there was the tendency to inundate the ministry with papers for processing. Noting this, Oba Akpan convened a meeting of the entire Women's organisations in the western region and advised the women to form an umbrella organisation through which they would always join

forces to approach government, promising the women the full support of his ministry and proper response to the women's demands if the women chose to heed his call.

According to Lady Ademola, the ex-president and one of the pioneers of the meeting with the minister, the realisation that the idea of unification was brought by a man, for that matter, tended to make any laugh for obvious reasons. The revolution, she says. "Had prompted people to say; so it was a man who founded the organisation after all, but we waved these inspirations aside and went ahead to plan the modalities for the actualisation of the national umbrella". Like Lady Ademola, the other founding members would not be bothered by the said insinuation and on each opportunity, they were always ready to acknowledge this fact proudly. "In deed, it was obvious that some of us had been nursing the minister's idea before the overture; says Chief Mrs.Ronke Doherty, one of the pioneers and fourth National President.

Motivated by this development, and further inspired by the realisation that, with the Minister's expressed interest, the might of the government was behind them, the leaders of the various women's organisation and their member's called a preliminary meeting in March 1958, to discuss the organisation of the yet unnamed umbrella body. As expected, this idea, howbeit lofty in vision and innovative was bound to face initial logistics and attendant difficulties. However, the logistics problem was not the design of the clan of the "Onikabas" to coerce them into converging to support or provide impetus to some ulterior motives (Sako, 1999). The decision at the first meeting was to embark on an immediate research mission to work out a proper agenda for the take off of the organisation. Also at the meeting, the aims and objectives of the organisation was designed and documented.

They are:

(1) To establish an umbrella organisation that would co-ordinate the activities of the many organisations and to serve as a federation of non-political, non-governmental, non-profit women's organisation.
(2) To create unity and uniformity among women groups.
(3) To act as formidable mouthpiece for the various organisations and defender of their rights.
(4) To assist women in towns and villages in their important roles as homemakers and nation builders.
(5) To create among its members an understanding of the tenets of good citizenship.

At the first meeting in Ibadan, the new organisation was named National Council of Women Societies according to the procedure in other nations and according to the organisation understanding of the workings of the international council of women. ICW, an organisation founded in 1888 to serve intentionally, the same purposes that led to the founding of the National Council of Women's Societies (NCWS) in Nigeria.

In July, 1959, at the conference of the ICW held in Montreal, Canada, and attended by the leaders of the NCWS, Nigeria, Mrs. Elizabeth Adekogbe finally give up the place of her organisation, the Nigerian Council of Women, NCW, to the National Council of Women's Societies (NCWS) Nigeria, having been affiliated to the ICW, not as a national organisation, but as an individual organisation.

Having set the gathering on a sound footing in Ibadan and after several meetings, the Ibadan council now decided to reach out to Lagos. On the decision to do a National launching in Lagos, Lady Ademola Says: "After several meetings in Ibadan, we realised that we had to be in Lagos and meet with the people because Lagos was still the headquarters of the

colonial government" The maiden conference of the NCWS took place after much publicity at the Headquarters of the Girls Guide Association in Obalende, Lagos in the first week of November 1958. Before then, Lady Ademola and others from all the regions of Nigeria were chosen to work out modalities for this maiden meeting. (Ruth, 2011)

Being the first time the idea of having a National body for women was coming to fruition on a large scale, the turnout was astounding. At this conference, Lady Kofo Ademola was elected as the first President of the council. Among the first patrons were Lady Flora Azikiwe, Lady Oyinkan Abayomi, Chief Mrs.Funmilayo Ransom-Kuti and Chief Mrs. Margaret Ekpo.

The first major task of the national council was as daunting as the task of the founding. That is, the immensity of reaching out to the northern women. The efforts of Chief Mrs. Ayo Bello and her band of pioneers in Kaduna had been impressive but there was still considerable work to be done. The fact remains that most of the northern members were Christians and it was desired to extend membership to the Muslim women. Therefore, faith was still a stumbling block and it appeared that those who dismissed the council as a "Christian" organisation might be having their justification.

As such, the Council, at the Lagos meeting decided to make breaking through in the north a top priority. The premature approach to realizing this objective was the setting up of a committee to work out modalities. The committee was made up of the National president and the elected presidents of the three regions who also serve as national vice president.

A programme was worked out by the committee to serve as a guide for the executive council in its trips to the region. According to the plan, it would be the responsibility of the

pioneer executive council to pick up the gauntlet and bear the responsibility of having to attempt to reach out to the hitherto unknown terrain. It includes how the regional president should reach out to all the regions to sell out the NCWS agenda's as promised.

To handle the question of the not so warm reception of the council in the north, the council decide to follow up on the pioneering efforts of Chief Mrs. Ayo Bello, Mrs Zakari, Mrs Dikko, Mrs Shehu and others, by taking the bull by the horn and approaching the regional premier, the legendary Sardauna once again with their lofty goals, Alhaji Sir Ahmadu Bello who was the highest government living symbol of north. He was in 'his own words, proud, but not arrogant, believer in the pious adherence to the tenets of the culture and religion of the North by the people. Nevertheless, he was a nationalist to the core and he never closed his eyes against what he was convinced was in the best interest of the national objective.

Having studied his quality, the council executive decided to invoke the passion of nationalism in the patriot that he was. In July, 1959 an appointment was booked with the premier and, contrary to the opinion that the principal obstacle to the emancipation of women was the Sardauna, the man's response as was earlier accounted by Chief Mrs Ayo Bello was again positive. As it were, if the eventual incorporation of women was late in coming, the blame should be put on the long process of change that normally accompanied the transition from the conventional to the dictates of time and modernity. Lady Ademola, the first National President recalling the experiment of the national executive's tour collaborate this assertion; "In the North, the NCWS had an initial difficulty. This was because most of the women were this time not so keen about being part of the NCWS. In fact, if any strong interest was shown, it was by the women of the middle belt, pockets of educated ones mainly Yoruba women of the Ilorin-Lokoja provinces and the Tiv, Idoma, and Birom in the old Benue - Plateau. This is one reason why the First Regional President

from the North was Chief Ayo Bello, A Yoruba, assisted by another Yoruba, Chief Mrs Olutimihen. However, a general facilitator of the eventual full incorporation of the northern regional women was the Sardauna of Sokoto and Premier of the northern region, Alhaji Sir Ahmadu Bello.

A series of reports in the Daily Times between July and December 1958 also buttress Lady Ademola's point and in an official gazette documenting one of the meetings of the NCWS with the Sardauna was credited with this statement:

> It is now becoming clear that the goals of the members of the NCWS were far from anything contrary to the tenets of our faith. I found nothing subversive about their activities and I think it will be in the best interest of the women of northern Nigeria to identify with the council without prejudice to their religious belief.

With the advice of the premier, the effort of the council began to pay off with the influx of members and the upsurge of numerous organisations willing to join. However, the strong vestige of distrust has been overcome, in that, the northern women are presently participating fully in the activities of NCWS. The last national president form 1995 — 1997 is Mrs Amina B. Sambo from Kano State.

Having made its modest achievement in the North, the council also approached the west and the east. Successful attempts were made between 1958-1959 to get the government of both regions to derive interest in the activities of the council. This was demonstrated by the fact that the wives of the premier, Mrs Fadera Akintola of the Western region and Adamma Okpara of the Eastern region fully identified with the women by attending NCWS functions instead of sending their representatives (Ruth, 2011)

The establishment of the Women Council with successive governments became vital to the further entrenchment of the Council in its fast solidifying foundation. That cultivation of confidence was employed to the Council advantage as the NCWS were involved in the activities and programmes towards the unfolding history of Nigeria Independence from Britain in 1960.

Despite all odds, especially what pioneers of NCWS has gone through, especially in a society long steeped and embedded in the male superiority, women is for the kitchen prejudice, the National Council has continued to battle with coordinating and organising women in the battle and sustain itself and its ideal.

4.3 Aims and Objectives of NCWS

The Council was founded with the aim of bringing into being, throughout Nigeria, a federation of non-political women's organisation to assist women in towns and villages in-order to improve their roles as home makers and nation builders. It seeks to create among its members the awareness of good citizenship. Other objectives include:

(1). To promote the welfare and progress (economic and social) of women, laying special emphasis on education and training.

(2). To awaken and encourage in women, the realisation of their responsibilities to the community.

(3). To ensure by every legal means that women are given opportunity to play their parts as full responsible members of the community.

(4). To encourage the affiliation of all non-political women organisation in Nigeria.

(5). To foster co-operation with other national and international bodies with similar aims (Sako, 1999).

4.4 Functions of NCWS

In order to achieve these objectives, the NCWS performs the following functions.

Provides a platform for formulating and disseminating women's opinions and ideas.

Deals with requests and petitions from member organisations for social reform or other requests by making representation to the government and appropriate bodies.

Sends delegates and/or representatives to and receive delegates from national and international organisations, meeting and conferences.

Publishes newsletter and other publications, which the Council may think necessary.

Hold congress and/or national delegate convention at which all members' societies will be represented and election of officers conducted (Sako, 1999)

4.5 Nature of the Council and Its Relationship with Member Organisation

The Council is a non-political, non-religious, and non-profit voluntary organisation.

i. The Council has incorporated trustees pursuant to Section 673 of the Companies and Allied Matters Degree No. I of 1990 Laws of the Federation. All properties belonging to the council are vested in the incorporated trustees of the Council for the use and the benefit of the Council
ii. Membership – Any organisation, irrespective of numerical strength many join the Council and become a member organisation.
iii. Politics – The Council is a non-political membership organisation. Partisan politics within the council is not allowed. Also any member who is in partisan politics shall not hold an office on the governing body of the Council – However, such women are encouraged to be involved in development and decision making.
iv. Finance – some of its revenue comes from annual dues from state branches and member organisations. The rest of the Council's income is derived through fund raising, a modest government subvention and grants from philanthropists, both

national and international. All Council activities are executed voluntarily, only officers are paid salaries.

v. Services – The relationship between the Council and member organisations is one of reciprocal service and support (FMWA, 2000).

Member organisations and associate members may be called upon to work on local or national issues. In turn, they have the Council's services, help and advice by directing and coordinating the activities of the state branches, and its member organisation as a continuous function of the council at the Headquarters.

The Council is an umbrella, a bridge for linking the women of Nigeria irrespective of creed, tribe or class, a platform for disseminating women's opinions and a liaison between the women and the government. In short, it is the voice of Women in Nigeria.

4.6 Programmes of NCWS

The Council programmes include:

I. Celebration of international Women's day in Nigeria.
II. Training in civil responsibilities
III. Leadership training
IV. Health and educational programmes
V. Adult education and vocational training.
VI. Welfare services in hospitals and prisons.
VII. Initiating improvement in social services.
VIII. Family planning, guidance and counselling.
IX. Participating in national and international conferences, seminars and workshops
X. Exchange visits with Women from other countries.
XI. Establishment of day-care centres and nursery schools

XII. Involved in programs to combat drug trafficking and abuse

XIII. Promotion of Women's handicrafts on economic scale, activities to improve the economic status of Women

XIV. Promotion of Women education, agriculture and cooperative societies.

XIV. Promotion of activities on environment and habitat

XV. Creation of awareness in the causes, consequences and treatment of Vesico Vaginal Fistula (VVF) in Nigeria.

XVI. Training of Nigerian doctors to upgrade their skills in VVF repair.

XVII. Provision of VVF theatres and rehabilitation centre for patients

XVIII. Promotion of peace both local and international (Ruth, 2011)

4.7 NCWS Standing Committees

In order to achieve its activities and programmes, the Council constituted various Standing Committees. They include:

i. Task force on political awareness
ii. Population
iii. Lobbying
iv. Fund raising
v. Mass media
vi. Projects
vii. Women in co-operatives
viii. International relation
ix. Women and employment
x. Youths
xi. Hospitality
xii. Child and family

xiii. Home economics

xiv. Economics

xv. Social welfare

xvi. Membership

xvii. Health

xviii. Migration

xix. Law and status of women (Ruth, 2011)

4.8 Organisational Structure of NCWS

NCWS consisted of the national body, state branches, local government branches, member organisations and individual members.

1. The national body comprises of all the State branches, including Abuja, the National bodies and individual organisations.
2. The State branches of NCWS are made of all local governments' branches and individual members.
3. Local government braches comprises, of all Women's organisations including local organisations or national organisations. It also comprises of individual members.

The member organisations also have their individual organisation ranging from national to local governments branches without prejudice to the recognition of individuals as members (FMWA, 2004).

4.9 Administrative Organ of NCWS

The highest policy-making body or organ of NCWS is the National Executive Council (NEC), periodically elected. The Council runs the affairs of NCWS of the National Level. The National Executive Council is made up of;

National President, the three Vice Presidents, National Secretary and National Treasurer.

Presidents and Secretaries of State branches

Presidents of National Women's NGOs

Chairman of Standing Committees

Running the affairs of the state branches is the State Branch Council, which is regularly elected. It comprises:

1. Branch officers such as State President, State Secretary, etc.
2. President and Secretaries of local government Branches
3. Chairman of State Standing Committees.

The local government branches are run by the local government executives made up of;

2 Local government officers

3 Chairmen of local government standing committees

Meetings are held at the national, State and local government levels. At the national level, there is the Biannual Convention, quarterly meeting of the NEC and Headquarters meeting (when necessary). The Biannual convention provides a forum for all members of NCWS to deliberate on present and future directions of NCWS (Sako, 1999).

At the state level, they have the State biannual conferences, quarterly State Executive Council meeting and the monthly Branch meetings. At the local branches, there is the monthly Branch meetings of member organisations and individual members and the quarterly Local Government Executive Council meetings.

It should be noted however that emergency meetings are held at all the levels to discuss urgent issues when necessary.

The election, swearing in, tenure and activities of all these executives are determined by the constitution of the National Council of Women's Societies. The constitution is strictly employed in arriving at all decisions of the society. The National Executive Committee operates from the National Headquarters in Abuja.

On the issue of accountability and prudence on the issue of finance, the financial management structure of the NCWS makes the idea of prudence and accountability relatively easy. This is because of the checks and balance in the Council's financial transactions. There is no monopoly of accounts operations. At the national level, there are three signatories to the council's account, namely the President, the Secretary and the Treasurer. Before this hierarchical handling of account signing however, expenditure has to go through the financial secretary who prepares the voucher, the executive director who makes the requisition and the book-keeper who records every transaction. All incomes are channelled into appropriate NCWS accounts, while details of payments are recorded at the back of every teller. A copy of the teller is also made available to the Treasurer (Sako, 1999).

4.10 Election of NCWS Officials

At the national level, elections are held during each biannual convention, which is rotated among the states of the Nigerian federation. As stipulated by the Council's constitution, national officers retain their posts for a minimum of two years and a four-year maximum tenure. To get to the four years, an officer has to seek re-election at the end of the first two – year tenure. Elections are similarly held at the state and local government levels. Accredited delegates, drawn equally from all the states and local government and are eligible to vote. The elections are conducted by secret ballot (Sako, 1999)

4.11 NCWS Operations in Federal Capital Territory

The chapter Chairperson, Mrs Bulu Jagba said that the seven area councils in the city had benefitted of the chapter. The branch was inaugurated in 1985 through the assistance of the Minister of Federal Capital Territory, General J. Y. Husseni.

The chapter had been contributing to the growth and development of women and children especially in the area of economic empowerment. These days, the chapter is grossly involved in assisting Internally Displaced Persons at the IDP camps in the city to have a normal life.

The working relationship between the chapter and the FCT administration has been cordial. Most often, when the chapter calls on the authorities to fund some of its projects, the authorities often oblige.

The chapter implements its programmes through the various area councils in the city. Often, programmes are brought to the doorsteps of targeted beneficiaries in the markets, schools, hospitals, prisons, orphanages and higher institutions.

Most of the notable challenges pointed out by the chairperson include:

i. Accessibility to grants from international agencies to support its operations is difficult.
ii. Funding is not usually adequate because some projects require huge capital outlays.
iii. Some women who are mobilised to start vocations of their choice do not often go into them.
iv. Mobility is a critical factor in FCT because when programmes are organised in the city center, indigent women do not often attend.

Some of the activities undertaken by the chapter include:

i. Skill acquisition training programmes across all area councils.
ii. Granting of soft loans to indigent women to start any business of their choice.
iii. Prison visitation to counsel female inmates and pay fines where necessary to secure the release of inmates who committed minor offences.
iv. Donating relief materials to IDP camps
v. Frequent visitation to places of worship to promote religious tolerance.
vi. Organising trade shows for craft made by indigent women to be sold to the members of public.

4.12 NCWS Operations in Edo

The Chairperson of Edo State chapter said that their objective and aims is to empower women and champion the course of women and children. These objectives and aims are embedded in the following goals:

i. To foster and encourage the well being of women and children regardless of their status in the society.
ii. To create a forum where women would be treated equally without any form of discrimination.
Iii. To promote the principle of human right declaration especially as it relates to women issues.
Iv. To provide counselling and arbitration services to women and children as the case may arise.

Edo State chapter was established in 1985 but became active in 1998 when more women saw the need to join the umbrella women organisation in the State. The Chairperson is of the opinion that the chapter is not getting the needed attention from the State Government

especially the previous administrations. The chapter had internal crisis, which had to do with leadership succession and management of funds. Based on this, the chapter operates the following committees to boost its operations in the State:

i. Social reform committee
ii. Advocacy committee
iii. Health enlightenment committee
iv. Fund raising committee
v. Public relation committee
vi. Prison/Hospital/Orphanage visitation committee

Like the parent body, the chapter partners with othe4r agencies such as civil societies and private organisation having similar objectives. Some of the programmes carried out by the chapter include:

1. Handling and resolving over 200 matrimonial cases.
2. Securing employment opportunities for indigent women across the State.
3. Setting up skills acquisition centres in most Local Government Areas of the State.
4. Carrying out social enlightenment programmes against gender-based violence.
5. Advocacy programmes in schools and higher institutions on the need for the girl-child to have access to good quality education.
6. Supporting female candidates seeking for political offices in the State
7. Providing legal support by partnering with relevant bodies on behalf of women whose rights have been violated.

4.13 NCWS Operations in Kaduna

According to the Chairperson of Kaduna State council for women society, each of the 23 Local Government Areas has its chapters and are headed by their chairpersons. The state branch has over 10,000 registered members across the state. The branch was

inaugurated in 1981through the combined efforts of Mrs Abdulrahman Okene, Mr Dogoyaro and Mrs Saduki Ahmed.

The objective of the state branch is to champion the course of women and children relating to their health, education economic, social and cultural well being in order to function well in any part of the state they find themselves so that they contribute to the growth and development of themselves, their families and the Nation at large. The branch often embarks on various advocacy programmes to sensitize women on their rights in both domestic and social affairs. The body has become a vehicle through which the government implements some of its welfare packages for rural and indigent women in the state.

There is a symbolic relationship between the branch and the ministry of women affairs in the state. Whenever the branch has projects to be funded, the ministry often plays a key role in supporting the project implementation as long as its budget can accommodate it.

The branch implements its programmes through the chapters at the local government level. In Kaduna metropolis, the branch operates a skills acquisition gallery to train women on various trades and crafts. The programmes or training sessions are publicized through community outreach programmes, markets, visitations, schools and through the printing of flyers and banners. Those that attend some of the training programmes are often given equipment for the craft for which they have been trained on to start their own business. The branch periodically visits schools to create awareness on the need to empower the girl child through remaining in school and obtaining the highest possible certificates. When there are emergencies especially due to terrorist activities, the branch often visits hospitals to give relief materials to victims.

The challenges and the negative effects on the activities of the branch in the state have to do with the low level of education of women especially the indigent ones. Another issue is that most of the women have the mind-set that Women empowerment only has to do with sharing of money. Whenever they are called and they do not see money being shared, they tend to lose interest. Also, funding is never enough as far as the chairperson is concerned because the branch would have loved to embark on more enlightenment programmes.

Some of the programmes executed by the branch include:

i. Polio and measles enlightenment campaign
ii. Visitation to prisons to meet female inmates
iii. Skill acquisition workshops
iv. Donating relief materials to Local Governments affected by insurgency
v. Exhibition of women craft trained under its empowerment scheme
vi. Courtesy call to president Muhammadu Buhari to drum support for NCWS programmes
vii. Donating food items to orphanage homes in Kaduna states
viii. Workshops on promoting peace and security for sustainable democratic Government in Nigeria
ix. Sponsor inter-faith mediation in Kaduna state
x. Organise Kaduna state conflict management alliance meeting

4.14 Historical background of International Federation of Woman Lawyers (IFWL)

Federacion Internacional De Abogadas (FIDA) was formed in 1941 by a group of Seven Women lawyers from Cuba, El Salvador, Mexico, Puerto Rico, and the United States of America. The Association is generally known as FIDA (which is an abbreviation of the original Spanish appellation Federacion International de Abogadas). FIDA International is strictly a non-political and non-profit making organization and membership can either be as

a country or as individuals in countries where there are not enough members to constitute a group or where a country has not formed an officially recognized association. Its primary role is to promote the rights of women and children. With the advent of the Universal Declaration of Human Rights, FIDA'S objectives were broadened to include human right for all. In 1952, the Association was admitted into the family of non-governmental organisation at the United Nations, while in 1954 it was granted a consultative Status at the United Nations. It holds a class 2b status and is also a member of CONGO (Conference of Non-Governmental Organizations) (IFWL, 2009).

The Association now has memberships in more than 80 countries in every region of the world and over 1000 individual members. FIDA NIGERIA was formed in 1991 as International Federation of Women Lawyers (IFWL) and is a member of FIDA International. It has 31 state branches covering all the regions of Nigeria (IFWL, 2012).

4.15 Membership of IFWL

Membership is open to female lawyers called to the Nigerian bar and resident in Nigeria. IFWL's primary role is to protect, promote and preserve the rights and interests of women and children. With the advent of the Universal Declaration of Human Rights IFWL's objectives have been broadened to include human rights for all (IFWL, 2009, 2010)

4.16 Objectives of IFWL

The following are the objectives upon which the establishment of IFWL is rooted on.

1. To enhance and promote the welfare of women and children, realizing that women and children wellbeing depends on the happiness of the home and strength of the society.

2. To establish friendly international relations on the basis of equality and mutual respect for all peoples.
3. To promotes the principles and aims of the United Nations in their legal and social aspects.
4. To promote the study of comparative law.
5. To provide free legal services, counselling and arbitration services to indigent women and children. (IFWL, 2011)

4.17. IFWL'S Operations and programs

IFWL is carrying out various programs across the length and breadth of the Nigerian nation. The programs are as follows:

i. IFWL collaboration with UNFPA on eradication of female genital mutilation and cutting, in Ebonyi, Osun, Cross Rivers, Ekiti, Rivers and Abia state. The concept for this project has been approved by UNFPA. However funding for it would be included in their 2016 budget.

ii. IFWL collaboration with UNFPA and other stakeholders on the development and implementation of gender-based violence information management system (GBVIMS) project. The sole aim of GBVIMS is to harmonise data collection by GBV service providers in the humanitarian and project settings and provide a simple system for service providers to collect, store and analyse data and to enable safe and ethical sharing of reported GBV incident data. Thus the GBVIMS is aimed not only to help service providers to understand GBV cases reported but also enable service providers share data internally across project sites and externally with other agencies, and to facilitate broader analysis of the trend and improved coordination of services for GBV victims. The national secretariat, IFWL Borno and IFWL Adamawa

participated in the training and are currently part of the implementing partners of UNFPA on the project.

iii. IFWL's collaboration with UNFPA on sexual and gender-based violence (SGBV). Under this project, UNFPA initiated a sub-sector group which includes IFWL Nigeria but led by the FMWASD to promote a comprehensive and coordinated approach to SGBV with a particular focus on humanitarian emergencies at national and sub-national levels, including prevention, care, support and recovery. The group will respond to immediate SGBV humanitarian service delivery needs and ensure that SGBV prevention and response in the northeast Nigeria is strengthened and mainstreamed across all sectors and levels. This is an on0going project and IFWL Nigeria is committed to it.

iv. IFWL's collaboration with UNFPA on the sensitization of the violence against person's prohibition act (VAPP) 2015. IFWL received a small grant from UNFPA to support sensitization of the VAPP act. UNFPA is massively supporting sensitisation activities on the VAPP act, and are currently partnering with many stakeholders. They are supporting a lawyers' parley on the VAPP act to discuss the provisions of the act, its applicability vis-à-vis existing laws on similar provisions, jurisdictional limit of the act etc.

v. IFWL's collaboration with UNODC- UNODC is currently running a EU funded project in Nigeria titled "support to the justice system in Nigeria". This is aimed at increasing coordination and sector policy development within the justice system, training, research and operational capability of the justice sectors. Also, an increased access and respect for human rights. To ensure a coordinated and speedy implementation of the project, a project management committee was set up. Membership of the committee was

drawn from nine key sectors representing key stakeholders in the project and IFWL represents all the CSO (Civil Society Organisation) in Nigeria under this platform. This project is running and IFWL is committed to it, particularly with respect to activities relating to women and children.

vi. Collaborations with UNICEF - UNICEF is one of the implementing partners of EU funded project "Support to the justice sector in Nigeria" handling output that relate to children. Thus they are regularly present at most stakeholders meeting, and this is how discussion with IFWL started. The two organisations are looking at access to justice for children through the use of legal representation and support. Under this strategy, UNICEF proposes that in addition to the volunteer of IFWL members, they should also advertise the opportunity for other lawyers to join her legal clinic team to give it a robust framework, in view of the magnitude of cases anticipated under the project. No paper work has been credited to this idea but IFWL is committed to it and is following up with UNICEF on it.

4.18 IFWL's Projects Executed

1) Access to justice for women living with HIV/AIDS.

This is a program funded by the UN to empower women that have been affected by this disease either directly or indirectly.

2) Campaign for the passage of violence against persons provision bill at Federal level (VAPP). This bill was supported by IPAS Nigeria in commemoration of the 2015 international Women's day.

3) Access to justice for indigent women. The Social Development Fund of the French embassy 2014-2015 sponsored this program. It was designed to allow more indigent women to have more access to justice.

4) Strengthening the institutional and technical capacity of IFWL Nigeria - This was a project funded by the DFID.
5) Challenging impunity - This program was aimed at advancing legislation on gender-based violence. It was funded by voices for change and also DFID.
6) Advocacies to school and colleges - This is a periodic exercise carried out by IFWL to sensitise young girls in schools to voice out any harassment from school officials. It also includes making the girls to make wise career choices, having knowledge about their sexual and reproductive health and also be bold in going to the highest level of their educational pursuit.
7) Operating a counselling clinic - This is an avenue where women and girls are counselled on how to get justice whenever their rights have been infringed upon or violated.

4.19 IFWL Operation Committees

The following Committees were created and structured towards achieving their aims and objectives.

The Committees are;

1. The welfare committee
2. Law Reform Committee
3. Disciplinary Committee
4. Fund Raising committee
5. Publicity Committee
6. Human Right Committee
7. Litigation/ADR Committee
8. Prisons Visitation Committee

Counselling Clinic Committee (FIDA, 2001, 2003).

4.20 IFWL's Operations in The Federal Capital Territory

The chairperson of the IFWL, FCT branch asserts that their mandate is to fight the course of the oppressed indigent women and children in the society. This mandate has been broken into the following specific objectives:

i. To enhance and promote the welfare of women and children, realizing that the well being of women and children depends on the happiness of the home and strength of the society.
ii. To establish friendly international relations on the basis of equality and mutual respect for all people.
iii. To promote the principles and aims of the United Nations in their legal and social aspects.
iv. To promote the study of comparative law.
v. To provide free legal services, counselling and arbitration services to indigent women and children.
vi. Advocate for legislations that will promote the advancement and protection of women and children.

The FCT branch was inaugurated in 1991 and is run by a nine member executive committee. It also operates the following standing committees:

i. Litigation/ADR committee
ii. Prison visitation committee
iii. Advocacy committee
iv. Law reform committee
v. Publicity committee
vi. Fund raising committee

The branch maintains an office where a programme officer coordinates activities, attends to complaints, enquiries and requests from the public. Through the various committees also, the branch runs programmes such as a legal clinic, counselling, mediation and legal representations as well as advocacy and enlightenment campaigns, prison visitations in the Federal Capital Territory and its environs. The branch makes access to justice less daunting for the poor and the weak.

Like her parent body, the branch partners and collaborates with governments, agencies, civil society organisations and private organisations with similar objectives to promote the issues of women and children.

As the branch gives to the society, it also ensures that its members are regularly nourished in their knowledge of women and children issues. The branch thus organises and participates in programmes aimed at developing her members in the field of law, social and societal dynamics as well as family life. Additionally, the older members mentor younger ones thereby empowering them to excel and hold their own in their professional and personal lives.

The challenges faced by the branch is not limited to funding but the activities of some clients who in some cases would want IFWL to discontinue cases taken to courts on their behalf and some men who shy away from invitations in response to complaints. While in divorce cases, some men tend to exhibit their ego by insisting to go to the courts.

The branch interventions on its sphere of influence are as follows:

i. Matrimonial matters: it has handled 110 cases, while some cases are still pending in courts.

ii. Domestic violence matters: it has handled 48 cases and 27 of these were successfully prosecuted.

iii. Property feud matters: 35 cases were received from clients and some of the cases are still going on in some courts.

iv. Employment matters: the Branch has handled 20 cases for various clients both men and women alike.

v. Gender based violence matters: 20 cases were reported for the period under review. The branch is providing free legal representation for indigent women and children.

vi. Parental responsibility matters: the branch has handled 50 cases and most of the cases are often resolved outside the courts due to FIDA's intervention.

vii. Other matters: The branch has handled over 12 cases due to the disagreement between clients and the people who live together within the same neighbourhood.

4.21 IFWL'S Operations in Kaduna State

IFWL Kaduna branch was inaugurated in 1989. The focus of the branch is to ensure the protection, promotion and preservation of the legal rights of women and children. It has toured all the Local Government Areas of the state for grass-root sensitization. The branch has carried out enlightenment programmes for women and children in the following areas:

a) Sensitized women and carried out awareness campaigns on the necessity for economic and political empowerment of Nigerian women.

b) Sensitized Local Government council officials on the need to send the girl-child to formal educational institutions.

c) Sensitized women and carried out advocacy campaigns on the rights of women especially as contained in the elimination of all forms of discrimination against women. This is often done in local languages of the women of Kaduna state.

d) Visit secondary schools and sensitized the children and school staff on the rights of children especially as contained in the international convention on the rights of the child. The children are also educated on the dangers of drug abuse, secret cult activities and examination malpractice.
e) Visit all prison centres located in Kaduna state to assess the condition of female inmates. It also assists the inmates to reconcile with family members and helps in the immunization of children of inmates and represents them in court where necessary.
f) Have conducted researches and prepared reports on women and access to social justice in 5 states of Northern Nigeria.
g) Operates a Legal Aid Clinic. This platform allows IFWL members in Kaduna to handle the counselling sessions and sometimes undertake litigation or negotiation and reconciliation where necessary.

In addition to the above areas of operation, the branch is into partnership with various institutions for the implementation of its programmes. IFWL Kaduna implements some of its programmes through grants and donations, members' dues, client appreciation of services received and collaboration from NCWS Abuja, NAWOJ, WACOL (Enugu), NAFOWA, TMG (Abuja), Human Rights Monitor (HRM) Kaduna, UNICEF, Ford Foundation Lagos, USIS.

Some of the challenges According to the Chairperson of IFWL Kaduna branch is that the state government is not supporting the programmes of the branch as expected. It has been observed that women in the state are not bold enough to speak out or to report violence cases against them. Lack of education of women makes it difficult to reach out to them, as the branch would have loved to. In addition, inadequate funding has arrested some of the projects the branch would have undertaken.

4.22 IFWL's Operations in Edo State

The Edo chapter of IFWL had been championing the cause of women empowerment over the last two decades. Women and children interests are the cardinal focus. Therefore, their objectives are rooted in social, educational, health, economic and political issues as far as women are concerned. The association or branch had carried out the following programmes over the last two decades:

1. July every year in the celebration of the international women's day. Widows are empowered by giving some selected number a grant ranging from N5, 000 to N10, 000. This the branch has consistently done for the last ten years.
2. The zero tolerance against rape project: the branch has been in the vanguard campaigning against rape in the state. It is striving hard to ensure that victims get the needed justice. It also encourages victims to speak out by reporting cases than keeping quiet for fear of stigmatization.
3. Promoting vision 2020 women empowerment: This is a project very dear to the heart of the branch and is sensitizing women and government officials on the need for women to be empowered economically. This was what led to the opening of skills acquisition centres across the state to train women on various vocations and crafts supporting them or the beneficiaries with little take-off grants.
4. Elaborate advocacy of women participation in politics and election: The branch believes that women active participation in politics is a catalyst to global development with more women in elective positions, policies in favour of women will be easily influenced. The advocacy also preached against violence against women and is desirous of stepping into the political terrain.
5. Conference with media houses towards empowering women in the state: The branch in the course of executing its programmes often collaborates with the electronic and

print media houses to sensitize the public about the social and economic benefit of empowering women in the state. The recently held parley had the theme of empowering women in their places of work. Various experts from all fields of human endeavours spoke on the subject matter and gave their divergent views and perspectives.

6. Esan women enlightenment outreach: The branch observed that the people of Esan, a notable tribe in the state, deny their women inheritance. IFWL Edo state chapter led a series of campaigns to stop this practice. The women were taught the procedure to seek redress whenever they were dis-inherited and in many instances, the branch had provided legal aid representation for such women whose rights have been violated by their cultural practices.
7. Campaign against female genital mutilation: There are several rural communities in the state that carry out FGM and IFWL; Edo branch had visited these places to enlighten the people on the inherent danger of this act.
8. Visitations to IDP camps in Edo state: The branch has undertaken several visits to several internally displaced persons camps in the state. Different food items and clothing materials were distributed to the people there. The women and children were also given health care treatment as the case may arise.
9. Advocacy to domesticate the VAPP act in Edo state: IFWL Edo branch has sent the VAPP bill to the state house assembly. It is partnering the governor's wife to ensure that the gender equality bill in the state is passed into law.

The branch partners with both local and foreign NGO's to execute some of its programmes. These partners include NATIP, USAID, UN, European Union, NCWS and so on.

The challenges encountered by the branch include:

1. Inadequate funding for projects.

2. Prosecutors not willing to cooperate with the branch especially in domestic violence cases.
3. Men not responding to litigation for proper counselling on family matters.

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

5.1 Introduction

This chapter focuses on the presentation and analysis of data generated from beneficiaries and officials of the two associations via the instruments of data collection. The primary data used for this work is through questionnaires, interview and observation. The secondary data were through the official documents of the two (2) organizations (NCWS and IFWL) government official documents, non-governments publications i.e. books, journals, newspapers, magazines etc.

The data collected through questionnaire were analysed using the chi-square statistical analysis. The data collected through interview conducted, observations as well as the secondary data are presented in the tables.

As earlier stated in the study (chapter three) the total sample size of the study is 379, of which the total for IFWL is 226 comprising 23 executives, 42 non-executives and 161 beneficiary respondents of IFWL as follows: FCT 31/70, Edo - 22/47 and Kaduna – 16/44 while that of NCWS is 153 as follows: FCT 25/40, Edo – 16/29 and Kaduna 16/26. A total number of 350 questionnaires were duly filled and returned representing 92% of the total sample size while 29 were not returned, representing 8% of the total sample size. The 92% of the total sample size returned is adequate and highly representative, enough to draw inferences and conclusions on the subject matter. Both the primary and secondary data were presented simultaneously in this chapter to test the hypotheses earlier postulated. The data from the questionnaires will be presented first using simple tools i.e. tables, frequency counts and percentages. The results obtained from the presentation will be further analysed using Regression technique

5.2 Questionnaire Distributions and Retrieval

Table 5.1 shows the breakdown of the copies of questionnaires distributed and retrieved from the members and beneficiaries of both NCWS and IFWL organisations. The sample size consists of executive members, ordinary members and the beneficiaries of both organisations respectively in Federal Capital Territory, Edo and Kaduna states. From table 5.1, 113 copies of the questionnaires were distributed to IFWL and NCWS Members while 100 copies were retrieved, equivalent to 28% of the total retrieved sample of 350. For IFWL and NCWS Beneficiaries, 174 and 92 questionnaires were distributed to them and 170 and 80 copies were retrieved, equivalent to 49% and 23% respectively.

Table 5.1: Distribution and Retrieval of Copies of Questionnaire

Variables	Sample Size	Copies Distributed	Copies Retrieved	Retrieved %
IFWL Executives and Non executive Members	73	73	64	18%
NCWS Executives and Non Executive Members	40	40	36	10%
IFWL Beneficiaries	174	174	170	49%
NCWS Beneficiaries	92	92	80	23%
Total	**379**	**379**	**350**	**100%**

Source: Egwoba, 2016

5.3 Personal Data and Demographic Profile of Respondents

(a) Personal Data

Table 5.2 Rank/Occupation of Respondents

Variable	Frequency	Percentage
IFWL Executive Members	25	7%
IFWL Non Executive Members	39	11%
NCWS Executive	15	4%
NCWS Non Executive Members	21	6%
Traders	94	27%
Farmers	121	35%
Unemployed	35	10%
Total	**350**	**100%**

Source: Egwoba, 2016

Table 5.2 shows the breakdown of the Rank and Occupation of respondents, which forms part of their Personal Data. There are 25 IFWL Executive and 39 Non-Executive Members sampled, equivalent to 7% and 11% of the total sample size, While there are 15 NCWS Executive and 21 Non Executive Members representing 4% and 6% respectively of 350 respondents, while there are 94 Traders, 121 farmers and 35 Unemployed respondents, constituting 27%, 35% and 10% respectively.

5.3 Educational Qualifications of Respondents

Variable	Frequency	Percentage
Primary	40	11%
Secondary	80	23%
HND/Degree	91	26%
Post Graduate	54	16%24%
No Education	85	
Total	**350**	**100%**

Source: Egwoba, 2016

As indicated in Table 5.3 on the Educational Qualification of Respondents, 40 respondents are primary school holders which constitutes 11%, 80 respondents are Secondary school holders representing 23%, 91 respondents are HND/Degree holders, representing 26%, 54 respondents have their Post graduate degree, representing 16% and 85 respondents representing 24% have no formal education. The implication of the above is that majority of the respondents are literate and in a better position to respond to the subject matter of the study. Based on their above educational qualification, it could be implied that majority of the respondents are in the elite class.

5.4 Marital Status of Respondents

Variable	Frequency	Percentage
Married	213	61%
Single	53	15%
Divorced	30	9%
Widowed	54	15%
Total	**350**	**100%**

Source: Egwoba, 2016

From the above table, 213 respondents are married, representing 61%, 53 are Single representing 15%, 30 are Divorced representing 9% while 54 are Widowed representing 15%. The above analysis indicates that majority of the respondents are married, as such, feel the impact of the subject matter (Women Empowerment).

5.4 Areas of Intervention and their Impact on Beneficiaries

(a) Elitist Nature of the Organisations

Further on the nature of the two associations, their beneficiaries were asked whether their activities are elitist in nature or not. Their responses are as contained in the table 5.4 below:

Table 5.5 Beneficiaries Views Regarding the Elitist Nature of the Organisations

IFWL		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	100	40%
Agree	24	10%
Undecided	11	4%
Disagree	15	6%
Strongly Disagree	20	8%
NCWS		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	40	16%
Agree	14	6%
Undecided	5	2%
Disagree	10	4%
Strongly Disagree	11	4%
Total	**250**	**100%**

Source: Egwoba, 2016

From the above table 5.4, it could be adduced that majority of the beneficiaries of NCWS and IFWL are of the view that the associations are elitist in nature. This is because 40% of the beneficiaries of IFWL strongly agree that their activities are elitist in nature. Another 10% of the respondents further agreed to that position. 4% were undecided while 6% strongly disagreed that their activities are elitist with yet another 8% strongly disagreeing. Similarly 16% of the respondent beneficiaries of NCWS activities strongly agree that their activities are elitist in nature with another 6% agreeing, 2% were however undecided while

4% strongly disagreed with the elitist nature of the association with another 4% further strongly disagreeing.

5.5 Urban Centres Concentration of the Organisations Activities

Having examined the elitist nature of the activities of the two organizations, the researcher sought to know whether the activities of these associations are equitably spread between the urban and rural areas. This is because the impact of these activities will be better appreciated depending on the areas of concentration. As a result of the objective of these two organizations, the indigent women and children constitute their major target and majority of these people dwell in the rural areas. Therefore, identifying the geographical locations where the activities of these two associations are more concentrated could as well determine the suitability of their programmes and projects and their overall performance. Thus, the respondents (Beneficiaries) were asked about their views on the concentration of the association's activities (that is rural or urban) and their responses are tabulated in table5.5 below.

Table 5.6 Respondents Views Regarding their Activities Being Mostly Concentrated in the Urban Areas:

IFWL		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	86	34%
Agree	55	22%
Undecided	-	0%
Disagree	20	8%
Strongly Disagree	9	4%
NCWS		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	36	14%
Agree	29	12%
Undecided	5	2%
Disagree	6	2%
Strongly Disagree	4	2%
Total	**250**	**100%**

Source: Egwoba, 2016

The opinion of the beneficiaries from NCWS and IFWL indicates an overwhelming assertion that the activities of the two associations are mostly urban concentrated. From IFWL's 34% of the respondents strongly agreeing that the organizations activities are mostly urban concentrated with another 22% further agreeing, 8% disagreeing and 4% strongly disagreeing. For NCWS Beneficiaries, 14% strongly agreed, 12% agreed, 2% undecided, 2% disagreed and 2% strongly disagreed.

5.6 Activities of NCWS/ IFWL Reaching the Targeted Beneficiaries

To assess the activities (i.e. impacts) of project and programmes, the beneficiaries were asked if these programmes and project reached the target beneficiaries. Their responses are contained in table 5:6

From the table, 11% of the Executive and non Executive members of IFWL strongly agreed that their programmes and activities are quite accessible and reached the targeted beneficiaries, while 8% of members further agreed. However, 15% of the group of Beneficiaries of IFWL strongly agreed while another 5% also agreed. Similarly, 2% of the beneficiaries of IFWL are undecided, 10% disagreed and 16% strongly disagreed that their programmes and projects are accessible.

In analysing the response of the Executive and Non Executive members of NCWS, 8% strongly agreed to this assertion while 2% agreed. However, 6% of the beneficiary respondents strongly agree, with another 3% agreeing, 5% disagreed while 9% strongly disagreed.

Table 5.7 The Activities of IFWL/NCWS Have Reached the Targeted Beneficiaries:

IFWL		
Members	**Frequency**	**Percentage**
Strongly agree	38	11%
Agree	26	8%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
IFWL		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	52	15%
Agree	19	5%
Undecided	8	2%
Disagree	35	10%
Strongly Disagree	56	16%
NCWS		
Members	**Frequency**	**Percentage**
Strongly agree	29	8%
Agree	6	2%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
NCWS		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	20	6%
Agree	12	3%
Undecided	-	0%
Disagree	16	5%
Strongly Disagree	32	9%
Total	**350**	**100%**

Source: Egwoba, 2016

5.7 Identification of Key Programmes Undertaken by NCWS/IFWL.

The beneficiaries were asked to indicate the various intervention programmes and projects that IFWL/NCWS undertake the most. Their responses are contained in table 5:7 below:

Table 5.8: Which of these Activities do IFWL/NCWS Undertake most?

IFWL/NCWS Beneficiaries		
Variables	**Frequency**	**Percentage**
Small and Medium Scale Business	25	10%
Skills Acquisition	22	9%
Distribution of Empowerment Equipment	33	13%
Women Advocacy	80	32%
Mediation	55	22%
Free Legal Service	35	14%

Total	**250**	**100%**

Source: Egwoba, 2016

In the area of Small and Medium scale business, 10% of the respondents Identified it as being undertaken the most, 9% identified Skills Acquisition, 13% identified the area of Distribution of Empowerment of Equipment, 32% identified Women Advocacy, 22% identified Mediation and 14% identified Free Legal Service.

5.8 Constraining Factors Affecting the Organisations Performance

The Executive and Non-Executive members were asked whether there are constraining factors affecting their performance. The IFWL members' response was unanimous with 37% strongly agreeing and 27% agreeing, while the NCWS members also tow the same line of thought with 24% strongly agreeing and 12% agreeing. Table 5.8 indicates further:

Table 5.9: There are Constraining factors affecting your Organizations' (NCWS/IFWL) performance.

IFWL Executive and Non Executive Members		
	Frequency	**Percentage**
Strongly agree	37	37%
Agree	27	27%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
NCWS Executive and Non Executive Members		
	Frequency	**Percentage**
Strongly agree	24	24%
Agree	12	12%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Total	**100**	**100%**

Source: Egwoba, 2016

5.9 Factors Affecting the Organizations' (IFWL/NCWS) Performance in Impacting the Target Groups.

Factors affecting the Organisations performance include Finance, Political interference, Cultural and Religious beliefs, Lack of internal Cohesion, Corruption among the executive members of the organization as well as excessive closeness of the organizations executives to government poses challenge to the effective performance of the organizations. Table 5.9 below explains the positions of our respondents.

Table 5.10: Which of these Factors below affects your Organizations Performance in impacting your Target Group?

IFWL Executive and Non Executive Members		
Variables	**Frequency**	**Percentage**
Finance		
Strongly agree	17	17%
Agree	15	15%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Political Interference		
Strongly Agree	2	2%
Agree	-	0%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Cultural and Religious Beliefs		
Strongly Agree	8	8%
Agree	6	6%
Undecided	2	4%
Disagree	-	0%
Strongly Disagree	-	0%
Lack of Internal Cohesion		
Strongly Agree	-	0%
Agree	5	5%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Corruption on the part of Officials		
Strongly Agree	9	7%
Agree	-	0%
Undecided	-	0%

Disagree	-	0%
Strongly Disagree	-	0%
Excessive closeness to Government		
Strongly Agree	-	0%
Agree	-	0%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
NCWS Executive and Non Executive Members		
Variables	**Frequency**	**Percentage**
Finance		
Strongly agree	10	10%
Agree	6	6%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Political Interference		
Strongly Agree	4	4%
Agree	2	2%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Cultural and Religious Beliefs		
Strongly Agree	6	6%
Agree	-	0%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Lack of Internal Cohesion		
Strongly Agree	-	0%
Agree	-	0%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Corruption on the part of Officials		
Strongly Agree	2	2%
Agree	-	0%
Undecided	-	0%
Disagree	-	0%
Strongly Disagree	-	0%
Excessive closeness tGovernment		6%
Strongly Agree	2	2%
Agree	2	0%
Undecided	-	0%

Disagree	-	0%
Strongly Disagree	-	0%
Total	**100**	**100%**

Source: Egwoba, 2016

Table 5.10 above indicates that 17% of IFWL Executive and Non Executive respondents asserts that Finance is the major factor affecting the performance of the organization, while 15% other members also agreed. Also, 2% of the members strongly asserted that political interference is the major hindrance of the organizations performance. On the issue of Cultural and Religious Beliefs, 8% strongly agreed, 6% agreed and 2% were undecided. On the Lack of internal Cohesion among members, 5% agreed that there are times they lack the ability to be united in their decision making process. On the aspect of corruption among officials, 9% of the members strongly agreed that corruption is the major factor affecting the performance of the organization.

The members of NCWS were also asked about the factors affecting the effective performance of the organization and the analysis of their responses above indicates that majority of the members of strongly agree that finance is the major constraint affecting the performance of the organization. This represents 10% of members who strongly agreed and another 6% of the respondents agreeing. On the aspect of political interference, 4% of the respondents strongly agreed that political interference constitutes a major setback to their organizations performance while another 2% further agreed. Furthermore, 6% of the respondents strongly agree that cultural and religious barriers constitute a major barrier to their organizations performance.

NCWS member respondents have also indicated that corruption is the major factor affecting the organisation, with 2% of the respondents strongly agreeing to this assertion. On the

organizations closeness to government, 2% of its members indicate that they strongly agree that it is a major factor affecting performance while another2% respondents further agreed.

5.10 IFWL Beneficiaries Responses To The Organisation Programmes

Also, an important objective of the various women group under study is the empowerment of women in society. Thus, this study collated the actual beneficiaries of IFWLs' key programmes from the sample size, which has been of immense empowerment benefit to them. Their responses are tabulated in table 5.10 below:

The table indicates that majority of the respondents which constitute 75 women, making up 44% have benefitted from IFWL Advocacy programmes, 45 women, making up 26% have benefited from the mediation programme, while 18% of women made up of 30 women have benefitted from the associations free legal services. For the hospital visitation and orphanage visits, it consist of 12 women which is 7% and 8 women which is 5% respectively.

Table 5.11: Which of these IFWL Programmes have you benefited from?

IFWL		
Variables	**Frequency**	**Percentage**
Advocacy	75	44%
Mediation	45	26%
Free Legal Services	30	18%
Hospital Visitations	12	7%
Orphanage Visits	8	5%
Total	**170**	**100%**

Source: Egwoba, 2016

5.11 NCWS Beneficiaries Responses To Organisation Programmes

The beneficiaries of NCWS were also asked to indicate the programme that has been of immense empowerment benefit to them. Their responses are tabulated in table 5.11 below:

The table shows that 23% indicated that they have benefitted from being assisted to start their small and medium scale businesses, 18% have benefitted from skills acquisition, 26% were better enlightened on their rights, 12% of widows were enlightened on their rights and 21% of widows were assisted with empowerment tools.

Table 5.12: Which of these NCWS Programmes have you benefitted?

Variables	Frequency	Percentage
Small and Medium Scale Business	18	23%
Skills Acquisition	14	18%
Enlightenment of Women on Their Rights	21	26%
Enlightenment of Widows	10	12%
Empowerment of Widows/Other Women	17	21%
Total	**80**	**100%**

Source: Egwoba, 2016

5.12 Impact Rating of IFWL Programmes

The beneficiaries were asked to access the success of the various interventions programmes and project of the two associations. Their responses are contained in table 5:12 below:

The table below indicates the rating by beneficiaries of IFWL of her various programmes and activities. In terms of her women advocacy, 26% of the respondents have rated IFWL very high, 13% rated it high, 2% were indifferent while 2% rated it low.In the area of mediation, 19% of the respondents rated its performance as very high, 6% rated it as high, while 2% were indifferent. .

In the area of free legal services, 9% rated it as very high, 5% said it is high while 2% of the respondents are indifferent while 2% rated the organization's performance aspect as low. In terms of hospital visitation, 5% respondents rated the performance of IFWL in this area as very high, while 2% rated it as high. Finally for orphanage visits, 4% of respondents rated it as very high while 1% rated it as high.

Table 5.13: Rate the Impact of the Following IFWL Programmes;

Variables	Frequency	Percentage
Advocacy		
Very High	45	26%
High	22	13%
Indifferent	4	2%
Low	4	2%
Very Low	-	0%
Mediation		
Very High	32	19%
High	10	6%
Indifferent	3	2%
Low	-	0%
Very Low	-	0%
Free Legal Services		
Very High	15	9%
High	8	5%
Indifferent	4	2%
Low	3	2%
Very Low	-	0%
Hospital Visitation		
Very High	8	5%
High	4	2%
Indifferent	-	0%
Low	-	0%
Very Low	-	0%
Orphanage Visit		
Very High	6	4%
High	2	1%
Indifferent	-	0%
Low	-	0%
Very Low	-	0%
Total	**170**	**100%**

Source: Egwoba, 2016

5.13 Impact Rating of NCWS Programmes

The NCWS beneficiaries were asked to access the success of the various interventions programmes and project of NCWS. Their responses are contained in table 5:13 below;

The table below indicates the rating by beneficiaries of NCWS of her various programmes and activities. In terms small and medium scale businesses, 13% of the respondents have rated NCWS very high, 6% rated it high and 4% rated its activity in this regard as low. In

the area of skills acquisition 10% rated it as very high, 5% said it is high while 2% of the respondents rated the organization's performance aspect as very low.

In the aspect of enlightenment of women on their rights, 19% of our respondents rated NCWS very high; another 4% rated it high, while 4% respondents were indifferent. Another important aspect of the activities of NCWS is the enlightenment of widows and other vulnerable women in society. Here, 6% of the respondents rated her performance as very high, 2% also rated her high while 3% of them however rated it as low. Similarly, 12% of the respondents have rated NCWS as very high in the area of distribution of empowerment equipment and facilities to widows and women. Another 9% also rated it high.

The perception and impact of NCWS's projects on beneficiaries is presented below.

Table 5.14: Rate the Impact of the Following NCWS Programmes;

Variables	Frequency	Percentage
Small and Medium Scale Business		
Very High	10	13%
High	5	6%
Indifferent	-	0%
Low	3	4%
Very Low	-	0%
Skills Acquisition		
Very High	8	10%
High	4	5%
Indifferent	-	0%
Low	-	0%
Very Low	2	2%
Enlightenment of Women on their Rights and Privileges		
Very High	15	19%
High	4	5%
Indifferent	2	2%
Low	-	0%
Very Low	-	0%
Enlightenment of Widows		
Very High	5	6%
High	2	2%
Indifferent	-	0%
Low	3	4%
Very Low	-	0%

Empowerment of Widows/other women		
Very High	10	12%
High	7	9%
Indifferent	-	0%
Low	-	0%
Very Low	-	0%
Total	**80**	**100%**

Source: Egwoba, (2016)

5.14 Significant Impact Assessment of IFWL/NCWS Programmes

The beneficiaries were asked to rate the significant impact the various interventions programmes and project of the two associations have made in their lives. Their responses are contained in table 5:14 below:

The table above indicates that 16% of the beneficiaries of IFWL strongly agree that the programmes and activities significantly impacted their lives, 8% agree, 4% are undecided, 8% disagreed and 24% strongly disagreed.

Beneficiaries of NCWS is not so different in their impact assessment because 8% strongly agreed that that they have been impacted significantly, 7% agreed,1% was undecided. 4% disagreed and 12% strongly disagreed.

Table 5.15: The Activities and Programmes of IFWL/NCWS have impacted your life significantly?

IFWL		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	40	16%
Agree	40	16%
Undecided	11	4%
Disagree	19	8%
Strongly Disagree	60	24%
NCWS		
Beneficiaries	**Frequency**	**Percentage**
Strongly agree	20	8%
Agree	18	7%
Undecided	3	1%
Disagree	9	4%
Strongly Disagree	30	12%
Total	**250**	**100%**

Source: Egwoba, (2016)

5.15 Interview Analysis

(a) Actualisation of Mandate and Objectives

The NCWS executives and members across the three states were in agreement that the organisation has been able to actualize some of its objectives to some extent. The chairpersons in Edo and Kaduna states asserts that the organisation is the leading women umbrella organisation in Nigeria and its activities over the years is aimed at empowering women regardless of their status. For instance, other programmes for women empowerment of the organisation include: advancement of soft loans to women to start small businesses, political mobilization, Donations, Empowerment of female prison inmate, free healthcare services, and do on. In the opinion of the chairperson of FCT chapter, the targeted beneficiaries can attest to the impact of their programmes on their lives, for these reason, the organisation can be given a pass mark in terms of achieving its objectives.

IFWL's mandate is having many women liberated from the oppressive practices they have been subject to over the years. The Federal Capital Territory (FCT) IFWL branch is making sure that their mandate is achieved. According to the executives interviewed, women are embracing their services and reporting incidents, which normally were kept within the purview of the family due to ignorance but now, the organisation can actually do such advocacy for them. The executive members of the chapters in Edo and Kaduna states buttressed the views vide the questionnaire respondents, on the strides taken by the organisation towards women advocacy and empowerment issues. They argued that they have become the voice for the voiceless women through their various programmes across the country.

(b) Working Relationship with Government

Interview with NCWS president and the financial secretary in Abuja further revealed that there has been cordial relationship between the organization and the government. In several ways, they have been able to collaborate with the FCT authority and this has resulted in more women being empowered through various skills acquisition, medium and small-scale enterprises and so on. According to them, they always collaborate with the government to train some selected beneficiaries and also provide them with equipment and soft loan for the take off of their various projects. Specific mention was made of the immediate past minister of state for F.C.T whom she acknowledges often comes in to attend their programmes. For Edo and Kaduna states NCWS members interviewed said that the government could still do better than the current assistance they were getting. While being interviewed, the president of IFWL Kaduna branch commends the former governor of the state whom she said allowed a cordial relationship with her organization and the government to flourish. She however noted that that tempo of cordiality was not maintained by subsequent regimes which were not sympathetic towards the course of women while Edo state IFWL president and the financial secretary asserts that the state government occasionally support some of their activities. For the FCT chapter, the president and the other members interviewed said the government sometimes collaborate with the organisation to execute some of its empowerment programmes. Through this, the chapter had been able to give free legal representation to a lot of women in the last ten years.

(c)Major Areas of Constraints

In various interviews with the Chairpersons of FCT, Edo and Kaduna states chapters of both organisations, they unanimously agreed that finance is a major constraint that has affected the performance of their organizations. Majority of the members interviewed also pointed

out that finance is the major constraint affecting the organizations' performance. Also, the Kaduna state chapter executive members also pointed at religious and cultural beliefs as barriers to the organization performance. One of the respondents interviewed further posits that unlike in the south where married women could be allowed to attend functions or even travel for conferences outside their locality, the women in the north don't have such luxury and they have to take permission ahead (for at least 2 weeks). Even at that, such requests are often turned down.

From the interview also, the (NCWS), Edo State Chapter is engulfed in very serious crisis that government had to intervene, by setting up a caretaker committee to run the organization. Similarly, the internal crisis that hit the Edo State Chapter hampered the activities of the organization in the state. The crisis was so serious that the women organization split into groups with no specific executives piloting their affairs. In the same vein, IFWL in Edo is engulfed in serious internal crisis with lack of cohesion among members. All those have greatly hampered the achievement of the objectives of these organizations in the state. In this entire crisis, money has always been the issue. The sharing formula seems to be the problem and pitches members of the executive against ordinary members.

Related to this problem of internal crisis is the issue of position. The struggle for elective positions, especially during elections, often degenerates to crisis with each faction laying claims to power, thereby creating other factions within the organizations, a factor that limits the achievement of objectives. In Edo state particularly, IFWL has been without executives for the past 3 years while in Kaduna there has been no executives for the past 4 years consecutively.

The FCT chapter of IFWL have had her own share of internal crisis that brought also the lack of cohesion. At the inauguration of the 8th IFWL Executive comittee on July 28th 2011, the chairperson, Mrs.Iyabode Ogunseye referred to such crisis and called for better understanding to move the organization forward. She said "Today we gather because we have chosen love over hate, hope over fear and unity of purpose over conflict and discord. The time has come according to scripture to set aside childish things, eschew bitterness and acrimony. Let it be known and said that IFWLS are team players. Remember, we are noble people". This shows vividly that crisis is not doing the organization any good hence the need to eschew it and forge ahead.

According to the executives of IFWL, Abuja chapter, finance is a major challenge because the dues paid by members is so meagre and inadequate that it cannot run their secretariat for any length of time let alone embarking on any project to empower women. Linking this constrain with the issue of their relationship with government, she said that is the reason why they depend and maintain that cordial relationship with the government and other organizations that could variously assisted them in their activities.

(d)Organisational Achievement

The NCWS in Kaduna and Edo states respectively have been able to open some vocational skills acquisition centres for indigent women especially widows to learn vocations such as tailoring, soap and bead making, catering, fish farming and so on. The women who graduated from these centres have also been given support grant to start their own businesses, while the FCT chapter have supported children of indigent women to pay their school fees. According to the chairperson, the chapter was able to establish its medical outreach programme through which Medicare was given to the people in IDP camps in Federal Capital Territory. For IFWL in Edo and Kaduna states, membership have increased

over the years and more women in the states are having access to justice whenever their rights are violated as indicated by members sampled. In terms of funding, IFWL, FCT chapter executive members asserts that it has gone into partnership with other sister organisations both within and outside the country to raise funds in order to strengthen its operations. This has assisted the chapter in supporting its programmes in the chapter. The chapter also has been able to secure the release from prison of many women and children that could not pay for the bail amount attached to the crime they committed in several parts of the FCT.

(e)Prospects For The organisations

IFWL executives in FCT and Kaduna states wants a situation where the organisation will champion the cause of more women going into politics in order to influence government policies in favour of women. They are of the view that with more women in key political position, the better for the Nigerian women. The Edo state chapter also wants to create avenues where less privileged girls would be given the opportunity to access quality education in order for them to be able to contribute to the growth and development of their immediate community and the nation at large. The Chairpersons of NCWS in FCT, Kaduna and Edo states believes that in Nigeria today women represent the face of poverty and it is an unwanted situation as far they are concerned. They urged the government to use their organisations as a vehicle through which empowerment programmes should be delivered to the people, especially women and children. This they believe with robust funding and grants from government, local and international donor agencies will go a long way in boosting the operations of the organisation. Their long-term goal is to open up more women empowerment centres across the FCT. With the current security situation in the country, the organisation intends to assist women in internally displaced people camps with the necessary support possible in order for them live a normal life.

5.16 Test of Hypotheses

H_1: The concentration of IFWL/NCWS activities in urban centers does not significantly affect women empowerment. UBCQ = Urban Center Concentration Question.

Regression

SUMMARY

Groups	*Count*	*Sum*	*Average*	*Variance*
UBCQ1	100	476	4.767	0.179
UBCQ2	100	368	3.689	1.84
UBCQ3	100	224	2.243	1.79
UBCQ4	100	226	2.269	1.895
UBCQ5	100	477	4.774	0.176

ANOVA

Source of Variation	*SS*	*Df*	*MS*	*F*	*P-value*	*F critical*
Between Groups	1936	4	484.1	411.7	0.00	2.378
Within Groups	1787	495	1.176			
Total	3724	499				

Source: SPSS Output (2016)

Decision Rule

Therefore, according to the decision rule for the regression statistical testing is that, if the calculated p-value is equal or less than the set p- value 5% level of significance then the null hypotheses are accepted. The calculated F- statistics value is 411.7. This is greater than the tabulated F-value of 2.3781. Therefore, the null hypothesis is not supported. This indicates that urban centers concentration of IFWL/NCWS activities and programmes significantly affect women's empowerment.

H_2: the Elitist nature of IFWL/NCWS does not significantly affect women empowerment.

ENQ = Elitist Nature Question.

Regression

SUMMARY

Groups	*Count*	*Sum*	*Average*	*Variance*
ENQ1	100	406	4.062	1.48
ENQ2	100	242	2.423	1.534
ENQ3	100	399	3.99	1.312
ENQ4	100	380	3.8	1.542
ENQ5	100	442	4.42	0.613
ENQ6	100	406	4.069	1.492

ANOVA

Source of Variation	*SS*	*Df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	749.5	5	1.99	0.29	0.00	2.219
Within Groups	2424	594	6.93			
Total	3173	599				

Source: SPSS Output (2016)

Decision Rule

Therefore, according to the decision rule for the regression statistical testing is that, if the calculated p-value is equal or less than the set p- value 5% level of significance then the null hypothesis is accepted. The calculated F- statistics value is 0.29 which is less than the tabulated F-value of 2.219. This means that Elitist nature of IFWL/NCWS does not significantly affect women's empowerment.

H_3: The constraining factors faced by IFWL/NCWS do not significantly affect women empowerment. CFQ = Constraining Factors Question.

Regression

SUMMARY

Groups	*Count*	*Sum*	*Average*	*Variance*
CFQ1	100	406	4.062	1.48
CFQ2	100	242	2.423	1.534
CFQ3	100	399	3.99	1.312
CFQ4	100	380	3.8	1.542
CFQ5	100	442	4.42	0.613
CFQ6	100	406	4.069	1.492

ANOVA

Source of Variation	*SS*	*Df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	3.97	5	149.9	112.8	0.00	2.219
Within Groups	187	594	1.329			
Total	3173	599				

Source: SPSS Output (2016)

Decision Rule

Therefore, according to the decision rule for the regression statistical testing is that, if the calculated p-value is equal or less than the set p- value 5% level of significance then the null hypothesis is accepted. The calculated F- statistics value is 112.8, which is greater than the tabulated F-value of 2.219. Therefore, null hypothesis is not supported. This indicates the constraining factor faced by IFWL/ NCWS significantly affects women's empowerment.

H_4: The IFWL/NSWS women empowerment activities do not significant impact on the lives on the targeted beneficiaries.

To test this hypothesis, a model was developed.

The model
Starting with the specification of a model, a multiple regression analysis is used in testing the impact of IFWL/NCWS programmes on women empowerment.

$WE=\beta_0+ \beta_1SSB+ \beta_2SA+ \beta_3EWW+ \beta_4WE+ \beta_5FLS+ \beta_6M+z$
Where WE = women empowerment and M=mediation

SSB=small scale business, SA=skill acquisition, EWW= empowerment of women and widow, WE=women enlightenment, FLS=free legal services

$\beta_{0=}$ constant term intercept
$\beta_{1.....}$ β_6= parameters estimate of the influence of the independent variables on the dependent variable.
Z =disturbance term or other variables not included in the model.

Regression Result on the impact of IFWL/NCWS activities on the lives of the targeted beneficiaries

Explanatory variables	Co-efficient and the t-values
Intercept	2.61(12.1)
SSB(t)	0.17(2.8)*
Sa(t)	0.14(2.41)*
EWW(t)	0.28(3.41)*
WE(t)	0.23(0.83)*
FLS(t)	0.25(2.60)*
M(t)	1.41(4.12)*
R^2	0.55
F	29.6
No of observations	250
The t- values are in parentheses * significant at 5% level of significance	

Source: SPSS Output (2016)

A look at the model shows that 55 percent of variation in the dependent variable (women empowerment) is explained by the explanatory variables the vectors (IFWL/NCWS

Programmes) in the study area while the error term takes care of the remaining 45 percent. At 5 percent level of significant, the F-statistics shows that the model is useful in determining if IFWL/NCWS Programmes significantly impact women's empowerment as the computed F- statistics of 29.6 is greater than the tabulated valued at 1.94

5.17 Summary of Major Findings

The starting point of our understanding of this study is grasping with the essence of a theoretical framework and its operation. Adoption of a theory has enabled us, in more logical and precise manner to explain, classify and discuss some phenomenon in more precise manner and to discuss their relationships. Therefore, this study adopted the Gender and Development theory of empowerment and the Structural Functionalism theory, which aims at closing the gender gap for a sustainable national development. It also explains the consequences of role performance or failure of institutions to perform their roles on the subject of who to benefit from it. This has greatly helped in understanding the perspectives and views of the two organizations studied (IFWL and NCWS) on the oppression and discrimination of women all over the world, but with particular reference to Nigeria.

Also, the theoretical framework has helped to bring out the fact that considering the population of women in Nigeria, a conscious or unconscious under representation or discrimination of women in any facet or endeavour could lead to a serious setback, hence the need for women empowerment. As a process of enabling women develop their capacity to realize their potentials, the discussion of women empowerment in the analysis of our theoretical framework, also enabled us to bring out the constraints that militate against women empowerment by the two organizations (NCWS and IFWL).

Having given the theoretical background and from the analysis of data, the study has come up with the following major findings which indicate that the two organizations have contributed significantly to the empowerment of women in Nigeria, but have been constrained significantly too by factors that have impeded the overall performance of the organizations;

a. That the nature and strategy adopted for the empowerment of women by NCWS and IFWL has been effective. This is largely due to the nature of activities embarked on by the organizations or their mode of operation. The study thus found out that although the major targeted groups of these two organizations are the elite and indigent women as well as children, the activities of these associations are mostly elitist in nature.

b. Besides, the activities of these two associations are not equitably spread between the urban and rural centres. They are mostly concentrated in the urban centres. This has denied the majority of women access to the activities and programmes of the associations. Majority of the women resides in the rural areas and constitute the bulk of the indigent women whom the programs were targeted at. This has affected the suitability of the various programmes and projects, hence their overall performance, which made them to be perceived as elitist in nature.

c. Apart from the nature and mode of operations of the two associations, the study also found out that they are non-political, non-cultural and religious affiliations. Thus, members could be card-carrying members of political associations and could take up political appointments with government. Furthermore, the associations have cordial relationship with government because the main objective of the two associations (i.e. women empowerment) also constitutes the cardinal objectives of government, to this effect, they relate with each other in order to achieve their objective. This they do by making their demands known to

government through lobbying and diplomacy. The study also found out that membership of the two associations, (NCWS & IFWL) are largely drawn from government circles.

d. From the analysis of data i.e. both primary and secondary, the study found out that the impact of the various intervention strategies of NCWS and IFWL are significant in empowering the intended women groups in the FCT, Kaduna and Edo states.

e. Although the two groups (NCWS and IFWL) undertook various activities which are aimed at empowering women (such as Women Advocacy, entrepreneurial development, empowerment of indigent women and widows, free legal services, empowerment of female prisoners, and so on, certain internal and external constraint have worked to prevent the effective realization of the set objectives of the two associations. Prominent of these constraints is finance, which often inhibit the performance of the organization. The dues paid by members are so meagre and inadequate to run their secretariats for any length of time let alone embarking on projects to empower women.

f. Related to the issue of finance is the issue of political interferences in the affairs of the organizations. Various governments have used the association in furtherance of their objectives different from the organizational objectives. Because of the inadequacy of finance, these organizations maintain cordial relationship with government and other organizations that could variously assist them in their activities.

g. The study has found out that the organizations lacked internal cohesion which opened the way for a lot of internal crisis that engulfed all branches of the organizations studied in the Federal Capital Territory, Edo and Kaduna states. These crises are so serious that the women organisation often split into camps

with no specific executives piloting their affairs. All these have affected and greatly hampered the achievement of the objectives of these organizations in these states. In all these crises too, money or its sharing formula has been at the centre of the crises. The struggle for positions, especially at elections to appoint executives often degenerates into crisis with various factions laying claims to power.

h. Religious and cultural factors have also constrained the effective performance of the organizations studied. This is with particular reference to the north. For example, unlike the south where married women could interact freely amongst themselves and even travel outside their locality to attend functions like conferences, women in the north are often not allowed to do so. Even when permissions have been sought ahead such requests are often turned down by their husbands.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary.

This research work is an assessment of the contribution and challenges of the National Council of Women Societies (NCWS) and the International Federation of Women Lawyers (IFWL) to the empowerment of women in Federal Capital Territory, Edo and Kaduna states between 2006 and 2016 because no known study has been conducted on the contribution of NCWS and IFWL in empowering women. The study utilised the theories of Gender and Development and structural functionalism as analytical framework. Based on a survey research design, the study adopted the purposive / judgemental sampling technique to draw a sample of 350 respondents which served as a basis for data analysis. Data were analysed qualitatively and quantitatively using regression analysis after which the null hypotheses formulated for the study were tested. The findings of the study are:

1. That the nature and strategy adopted for the empowerment of women by NCWS and IFWL has been effective due to the nature of activities embarked upon by the organizations.
2. The activities of these two associations are not equitably spread between the urban and rural centres, therefore, they are perceived as elitist in nature.
3. Apart from the nature and mode of operations of the two associations, they are non-political, non-cultural and religious affiliations. Furthermore, the associations have cordial relationship with government because the main objective of the two associations (i.e. women empowerment) also constitutes the cardinal objectives of government.
4. The impact of the various intervention strategies of NCWS and IFWL are significant in empowering the intended women groups in the FCT, Edo and Kaduna states.

5. Although the two groups (NCWS and IFWL) undertook various activities aimed at empowering women certain internal and external constraint have worked to prevent the effective realization of their set objectives.

6. Related to the issue of finance is the issue of political interferences in the affairs of the organizations by the government.

7. The organizations lacked internal cohesion, which opened the way for a lot of internal crisis that engulfed all branches of the organizations studied in the Federal Capital Territory, Kaduna and Edo states.

8. Religious and cultural factors also constrained the effective performance of the organizations studied with particular reference to the north.

6.2 Conclusion.

Based on the findings from the data presented and analysed, the following conclusions were reached;

That in the history of the development of Nigeria, the role of women cannot be over-emphasized hence the importance of the two organizations studied. The NCWS have always been in the vanguard for women struggle with its colossal campaign as "the voice of the Nigerian women". Similarly, IFWL has always been in the vanguard for promoting the rights of women and children, locally and internationally. It is important to note therefore that the two organizations are non- political, non- religious and non- profit making voluntary organizations.

In line with the nature and strategies adopted by the two organizations, the study concludes that the empowerment of women and protection of women are the objectives of the organizations. Also, by their nature, the elite and indigent women as well as children constitute the major target of these women organizations.

On the elitist nature of the organisation, the study concludes that the NCWS is not elitist in nature while IFWL is elitist in nature. This elitist nature of IFWL however the study further concludes is not unconnected with the professional nature of IFWL, which is an exclusive association of female lawyers.

On whether the activities of these organizations are equitably spread between the urban and rural centres, the study concludes that the activities of the two organizations (that is, NCWS and IFWL) are mostly urban concentrated. This has greatly affected the suitability of their programmes and projects hence their overall performance.

The study also looked at the nature and mode of operations of NCWS and IFWL and concludes that these two organizations are non-political. The organizations are non- cultural in their nature and activities. In the same vein, the study concludes that they are also non-religious. In view of this, members of the two associations could become members of a political party or be card-carrying members of a political party and have the freedom to take up any political appointment. Their relationship with government is also a symbiotic one. This is because the main objective of the two associations, which is women empowerment, also constitutes one of the cardinal objectives of government. They thus relate with each other in order to achieve this objective.

The sponsorship of these two associations (NCWS and IFWL) is largely drawn from government circles, and because of this the study further concludes that there is an alignment between them and government. To further understand this relationship with government, the study concludes that the nature of their relationship and how they make their demands known to government or seeking assistance needs to be examined. The study

asserts here that this relationship is carried out with government through diplomacy and lobbying.

In assessing the impact of the various interventions strategies of NCWS and IFWL, the study first concludes that the association undertake various activities which includes, women advocacy, entrepreneurial development through small and medium scale businesses / enterprise, skill acquisition, enlightenment of women of their rights and privileges, donations, empowerment of widows / other indigent women and distribution of empowerment equipment / facilities. Others include, mediation or free legal services, empowerment of female prison inmates, hospitals and orphanages visits.

The study further concludes that majority of the beneficiaries who are major stakeholders are aware of the activities of the two associations through their various intervention programmes and projects.

On the issue of accessibility, the study concludes that their programmes and projects are quite accessible and reaches the targeted beneficiaries. Beneficiaries have benefited from one Programme or project or the other and these range from small/ medium scale business, skill acquisition, distribution of empowerment equipment/ facilities, advocacy, free legal services and the enlightenment of women of their rights and privileges, and so on. These interventions have been highly rated by beneficiaries of these two associations.

The study further concludes that despite the laudable programmes and projects executed by these two associations, there are factors or constraints that are inhibiting their effective performance. The study reveals that the major areas of constraints include financial constraints and political interferences in the affairs of the organizations. Related to the issue

of political interferences is the excessive closeness of the two organizations to the government. Besides, the organizations lack internal cohesion, which also culminated or created a lot of internal crisis among officials of the organizations.

The study also concludes that corruption has impacted negatively on the organizations ability to perform effectively. The internal crises in the organizations were mostly heightened by the desire of the executive members to occupy positions that will make them have access to finance or to use their positions to enrich them.

Cultural and religious barriers as well as legal constraints are some other factors that pose great challenges to the effective performance of the organizations.

Despite the challenges posed to the effective performance of the two organizations, overall the study concludes and rates the effectiveness of the various empowerment strategies of IFWL and NCWS as high.

6.3 Recommendations

Based on the findings and conclusions of this research, the study hereby recommends the following: -

1. That the programmes, projects and activities of NCWS and IFWL should be less elitist in nature and more rural based for it to be effective. This is because majority of the women and particularly the indigent ones are more rural based. The present activities that are skewed in favour of the urban areas are elitist and denies majority of women access to such benefits that are targeted at them. This is the only way they can achieve their major objective.

2. The activities and programmes of NCWS and IFWL should be equitably spread between the rural and urban centres so as not deny majority of indigent women access and make the various programmes suitable for optimal performance.
3. The close relationship between members of both associations and the government should be minimised so as not to compromise the attainment of their organisational objectives.
4. The NCWS and IFWL should develop more effective intervention strategies that will impact positively on their members. The programmes and strategies should be developed with inputs from benefitting members.
5. There is an urgent need to improve on the finances of both organisations and be less dependent on government patronage by seeking the assistance / partnership of philanthropists and corporate organisations in actualising their goals and objectives.
6. The leadership of both organisations should maintain the highest level of internal cohesion by placing organisational interest above self interest; and by maintaining the highest level of accountability and transparency in all financial transactions.
7. Women in the north, including married women should be encouraged to be submissive and also carry their husband along in their empowerment activities. They should be able to interact freely among themselves and to attend functions like conferences, workshops and so on.

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APPENDIX 1

Department of Public Administration
Faculty of Administration
Kongo Campus
Ahmadu Bello University,
Zaria

Dear Respondent,

I am a doctoral student of the above-named Institution conducting a research on National Council of women Societies and International Federation of Women Lawyers Contribution to Women Empowerment in FCT, Edo, and Kaduna States'

I am soliciting your kind gesture in helping me to answer the questions below to enable me complete my research.

Please be assured that it is strictly for academic purpose and so any information you give shall be treated confidentially.

Thank you for your anticipated and lenient response

Yours faithfully,

Gina Lamosi Egwoba
Ph.D/Admin/10411/2010-2011

Instructions

You are required to tick [√] appropriately from the list of options, A – E what represent your opinion as applied to you.

Section A: Personal Data

1. Rank/Occupation
   1. Executive Member [ ]
   2. Non Executive Member [ ]
   3. Trader [ ]
   4. Farmer [ ]
   5. Unemployed [ ]

2. Educational Qualifications
   1. Primary [ ]
   2. Secondary [ ]
   3. HND/Degree [ ]
   4. Post graduate [ ]
   5. No Education [ ]

3. Marital Status
   - Married [ ]
   - Single [ ]
   - Divorced [ ]
   - Widowed [ ]

Section B: Areas of Intervention

Which of these activities do IFWL/NCWS undertake most?

Small and medium scale business [ ]
Acquisition of skill [ ]
Distribution of empowerment equipment/facilities [ ]
Women advocacy [ ]
Mediation [ ]
Free Legal Service [ ]
`

SECTION C: The Concentration of IFWL/NCWS activities in urban centres.

(1). Your offices are located at urban centres

a. Strongly agree ( )

b. Agree ( )

c. Undecided ( )

d. Disagree ( )

e. Strongly disagree ( )

(2). Urban centers facilitates your operations better

f. Strongly agree ( )

g. Agree ( )

h. Undecided ( )

i. Disagree ( )

j. Strongly disagree ( )

(3). Women residing at rural centers finds it difficult to assess the programmes and activities of your association

k. Strongly agree ( )

l. Agree ( )

m. Undecided ( )

n. Disagree ( )

o. Strongly disagree ( )

(4). Your association had implemented more women empowerment programmes in the urban centers than the rural centers

p. Strongly agree ( )

q. Agree ( )

r. Undecided ( )

s. Disagree ( )

t. Strongly disagree ( )

(5). Your association can empower more women when its operations are rural based

u. Strongly agree ( )

v. Agree ( )

w. Undecided ( )

x. Disagree ( )

y. Strongly disagree ( )

SECTION D: Elitist nature and women's empowerment

All categories of women belong to your association

(a). Strongly agree ( )

(b). Agree ( )

(c). Undecided ( )

(d). Disagree ( )

(e). Strongly disagree ( )

Do all categories of women have access to your association activities and programs

(f). Strongly agree ( )

(g). Agree ( )

(h). Undecided ( )

(i). Disagree ( )

(j). Strongly disagree ( )

The elites of your association often determines the nature of activities undertaken by the association

(k). Strongly agree ( )

(l). Agree ( )

(m). Undecided ( )

(n). Disagree ( )

(o). Strongly disagree ( )

Do they have over bearing influence

(p). Strongly agree ( )

(q). Agree ( )

(r). Undecided ( )

(s). Disagree ( )

(t). Strongly disagree ( )

Are their influence geared towards women's empowerment

(u). Strongly agree ( )

(v). Agree ( )

(w). Undecided ( )

(x). Disagree ( )

(y). Strongly disagree ( )

Your association is elite oriented in outlook

(z). Strongly agree ( )

(zi). Agree ( )

(zii). Undecided ( )

(ziii). Disagree ( )

(ziv). Strongly disagree ( )

SECTION E: Constraining factors and women's empowerment

Which of the factors below affects your organisation's performance in impacting your target group?

S/NO	FACTORS	SA		A		UD		SD		D	
1	Finance										
2	Political Interference										
3	Cultural and Religious Beliefs										
4	Lack of Internal Cohesion										
5	Corruption on the part of Officials										
6	Excessive Closeness to Government										

Source: Egwoba, 2016

Thank you very much for making out time to attend to the questionnaire.

APPENDIX 2

QUESTIONNAIRE FOR NCWS BENEFICIARIES

Instructions

You are required to tick [√] appropriately from the list of options, A – E what represent your opinion as applied to you.

Section A: Personal Data

1. Rank/Occupation
   6. Civil servant [ ]
   7. Self employed [ ]
   8. Trader [ ]
   9. Farmer [ ]
   10. Unemployed [ ]

2. Educational Qualifications
   6. Primary [ ]
   7. Secondary [ ]
   8. HND/Degree [ ]
   9. Post graduate [ ]
   10. No Education [ ]

3. Marital Status
   - Married [ ]
   - Single [ ]
   - Divorced [ ]
   - Widowed [ ]

SECTION B:

1. Which of these NCWS programmes have you benefitted?
   a. Small and medium scale business [ ]
   b. Skills Acquisition [ ]
   c. Enlightenment of women on their rights [ ]
   d. Enlightenment of Widows
   e. Empowerment of widows/other women [ ]

2. Rate the impact of the following NCWS programmes?

S/N	Programmes	Very High	High	Indifferent	Low	Very Low
1	Small and Medium Scale Business					
2	Skills Acquisition					
3	Enlightenment of Women on their Rights					
4	Enlightenment of Widows					
5	Empowerment of Widows/ other Women					

3. The activities and programmes of NCWS have impacted on your life significantly.

(f). Strongly agree [ ]
(g). Agree [ ]
(h). Undecided [ ]
(i). Strongly disagreed [ ]
(j). Disagreed [ ]

Thank you very much for making out time to attend to the questionnaire.

APPENDIX 3

QUESTIONNAIRE FOR IFWL BENEFICIARIES

Instructions

You are required to tick [√] appropriately from the list of options, A – E what represent your opinion as applied to you.

Section A: Personal Data

1. Rank/Occupation
   11. Civil servant [ ]
   12. Self employed [ ]
   13. Trader [ ]
   14. Farmer [ ]
   15. Unemployed [ ]

2. Educational Qualifications
   11. Primary [ ]
   12. Secondary [ ]
   13. HND/Degree [ ]
   14. Post graduate [ ]
   15. No Education [ ]

3. Marital Status
   - Married [ ]
   - Single [ ]
   - Divorced [ ]
   - Widowed [ ]

SECTION B:

1. Which of these IFWL Programmes have you benefitted from?
   a. Advocacy [ ]
   b. Mediation [ ]
   c. Free legal services [ ]
   d. Hospital visitations [ ]
   e. Orphanages visits [ ]

2 Rate the impact of the following IFWL programmes?

S/N	Programmes	Very High	High	Indifferent	Low	Very Low
1	Advocacy					
2	Mediation					
3	Free Legal Services					
4	Hospital Visitations					
5	Orphanage Visits					

.

3. The activities and programmes of IFWL have impacted on your life significantly.

Strongly agree [ ]
Agree [ ]
Undecided [ ]
Strongly disagreed [ ]
Disagreed [ ]

Thank you very much for making out time to attend to the questionnaire.

APPENDIX 4

Checklist of Interview Questions for IFWL and NCWS Executive and Non Executive Members

1. Have our organisation being able to achieve its mandates to a very large extent?
2. How is your organisations' working relationship with the Government like?
3. Can you highlight some of the achievement recorded by your organisation?
4. What are the prospects for your organisation?
5. What are the major areas of constraints facing your organisation?

APPENDIX 5

Checklist of Interview Questions for Beneficiaries of IFWL and NCWS Programmes

1. Describe how the activities and programmes of IFWL/NCWS have impacted on your life significantly.
2. Are the Activities of IFWL /NCWS Mostly Concentrated in the Urban areas?
3. Which of these Activities of IFWL/NCWS have you benefitted most?
4. Are the programmes of IFWL/NCWS Elitist in nature?