THE ROLE OF NATIONAL COUNCIL OF WOMEN SOCIETIES (NCWS) IN THE EMPOWERMENT OF WOMEN IN KADUNA SOUTH LOCAL GOVERNMENT AREA, KADUNA STATE, NIGERIA, 2003-2015

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SEPTEMBER, 2018

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF SCIENCE (M.Sc.) DEGREE IN POLITICAL SCIENCE

DEPARTMENT OF POLITICAL SCIENCE AND INTERNATIONAL STUDIES,
FACULTY OF SOCIAL SCIENCES,
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ZARIA

SEPTEMBER, 2018

DECLARATION

I declare that this Dissertation entitled **The Role of National Council of Women's Societies in the Empowerment of Women in Kaduna South Local Government Area 2003-2015** has been performed by me in the Department of Political Science. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution to the best of my knowledge.

NAIYA, Ainau Umar ……. ……..

Signature Date

.

CERTIFICATION

This dissertation entitled **"The Role of National Council of Women's Societies (NCWS) in the Empowerment of Women in Kaduna South Local Government area, Kaduna State, Nigeria 2003-2015"** by Ainau Umar NAIYA meets the regulations governing the award of the degree of Master of Science (M.Sc.) in Political Science of the Ahmadu Bello University, and is approved for its' contribution to knowledge and literary presentation.

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Dean, School Postgraduate Studies …… ……
Signature Date

DEDICATION

This work is dedicated to all the women who live under pressing conditions; I hope this research will help in making their conditions better; and to my loving children.

ACKNOWLEDGEMENT

Alhamdulillah, all praise is to Almighty Allah, the maker of heaven and earth for making this journey a success. Obviously without his grace this work would not have been possible. I must be grateful to him for enabling me to undertake this research in good health. Also, peace and blessing be upon his messenger Muhammad (SAW) His companions and household.

This work benefitted immensely from intellectual wealth of my supervisors Mall Garba Aminu (Major supervisor) and Mall Saidu Adamu (Second supervisor) whose guidance and support cannot be measured. I am very grateful for their tireless efforts despite their tight schedules, in broadening my scope of knowledge, making constructive criticisms, suggestions and recommendations at every stage of writing this thesis.

My gratitude goes to all the lecturers of Political Science Department, especially Professor P.P Izah, Professor R.A. Dunmoye, Professor E.A.Unobe, Professor.Umar Mohammad Kaoje, Professor Hudu Abdullahi, Dr. Abubakar Siddique Muhammad, Dr.Yusuf Yakubu, Dr.Muhammad Faal, Dr. Sama'ila Shehu, Dr.Edgar Agubama, Dr. Aliyu Yahaya, Dr Jacob Audu, Dr.Nurudeen, Dr. Lawal Tafida, Dr. Dayabu, Mall Tanko Abdullahi, whose positive ideas and educational guidance during my course work, have not only broadened my scope of knowledge but widened my political idea. I am also grateful to other lecturers whose names did not appear above, especially, for their guidance towards seeing the success of this research work.

I am quite appreciative of the valuable contribution of the president of NCWS Kaduna chapter Mrs. Deborah and the coordinator of Kaduna South local Government Area and the entire staff of the chapter. I say thank you to you all for making my work a success. And for many others that are too numerous to be mention, you are really wonderful fellows. God bless you all.

I am most grateful to, and appreciative of the unquantifiable moral, emotional and financial support of my lovely and wonderful family: my husband and my children for their patience and understanding for my Constant absence through my studies. My lovely sisters and brothers, may Allah continue to bless and protect you and your families. Mr. M. Aboki and Abbas Hassan your constant support will never be forgotten and will forever grateful. Abubakar Abdullahi your positive ideas and guidance is highly appreciated, thank you very much and may Allah bless you.

Finally my gratitude to my friends and colleagues Mukhtar Bashir, Bello Abdullahi, Halima Adamu, Aminu Musa, Muideen Bello, Madaki Tanko, Alhaji Suleiman Sunusi, Justin Thomas, Nasiru Liyau Sakanau, Ayatollah Sule Buba, Fisayo Agumbiade, Esther Aiyejumo, Ashiru Liman, Ahmadu Ibrahim, Bashir Abdullateef, Mall Musa Ibrahim and Mrs. Alice Apeji of Political Science Post Graduate Library, may God be with you all.

Ainau Umar Naiya

2018

ABSTRACT

This study examines the role being played by the National Council of Women Societies in empowering women in Kaduna South Local Government Area of Kaduna State. There is a consensus amongst scholars of development studies that abject poverty is rampant among women at the grassroots level of developing countries. Government and non-governmental organizations have attempted and are still trying to alleviate poverty among women through various empowerment programmes. This study examined the role of NCWS in the empowerment of women in Kaduna south L.G.A of Kaduna state. The study is based on the assumption that the empowerment programmes of the National Council of Women Societies have played a significant role in the empowerment of women in the Kaduna South Local Government Area in the period 2003-2015. Women in Development theory was adopted as a theoretical guide of this work. According to the assumption of this theory, access to and control over productive resources are the most important sources of the relation power and well-being of men and women, and the greater women's relative economic power, the greater their self-esteem and control over their own lives but what is observed is that the economic independence of women is a mirage rather than reality. Both primary and secondary sources were used to collect data which were quantitatively and qualitatively analyzed. The study revealed that the activities of the National Council of Women Societies has not significantly uplifted the welfare of women beneficiaries of its programme in the area under study. It also revealed that the interventions of National Council of Women Societies have not positively impacted on the lives of poor women that are the beneficiaries of the empowerment programmes within the period under study. It, therefore, recommended that there is need for diversification of the sources of incomes of NCWS and collaboration of government and non-governmental organizations to put more efforts in poverty alleviation among women. Also sincerity of purpose should be the slogan of NCWS in the process of women empowerment rather than involving politics in it.

LIST OF ACRONYMS

AISI: African Information Society Initiatives

ANGM: African Network for Gender Machineries

BLP: Better Life Programme

CEDAW: Convention on the Elimination of all forms of Discrimination against Women

EPI: Expanded Programme on Immunization

FEAP: Family Economic Advancement Programme

FGD: Focus Group Discussion

FOMWAN: Federation of Muslim Women Association in Nigeria

FSP: Family support Programme

IMNCH: Integrated Maternal Newborn and Child Health

ILO: International Labour Organization

LGA: Local Government Area

NCWS: National Council of Women Societies

NEPAD: New Partnership for Africa's Development

NGO: Non- Government Organization

ORT: Oral Rehydration Therapy

UN: United Nation

UNHR: Universal Declaration of Human Rights

WIN: Women in Nigeria

WID: Women in Development

WAD: Women and Development

WNGOs: Women Non-Governmental Organizations

WOFAT: Women and Youth Empowerment Foundation

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CHAPTER ONE
GENERAL INTRODUCTION

1.1 Background to the Study

The issue of women empowerment has undoubtedly become an integral part of contemporary discourse on development and democratization worldwide. This is because women constitute a very significant part of human society that need to be well empowered in holistic ways. Women empowerment involves the transformation of the economic, social, psychological, political and legal, among other aspects of the lives of women. The empowerment of women is supposed to be championed by governmental institutions and organizations. The United Nations (UN) declared the 1970s and the 1980s as "the decades for women" (Arum, 2010). Four UN-organized world conferences on women were held in Mexico City, 1975, Copenhagen, 1980, Nairobi, 1985, and Beijing, 1995 (Arum, 2010). These conferences directed the searchlight on a variety of issues affecting the status of women in the society. These issues, among others, included violence against women, women's rights as human rights, and women's reproductive health. Another important issue highlighted was that women were largely ignored in the planning, design and implementation of development programmes or policies, which affected them directly. This is despite the fact that they played roles which were central to developmental process.

It has equally been observed that international agencies that were interested in women development in developing countries operated on government-to-government basis. Unfortunately, government was not able to successfully implement these development plans due to corruption by government officials, bureaucratic bottlenecks, lack of commitment by government officials, etc. This observation is especially true of Nigeria where the failure of

government agencies to successfully implement women development projects is said to have convinced international donors to look for alternatives and effective structures for programme implementation. This was how women non-governmental organizations (NGOs) in Nigeria came to be seen as veritable tools for the empowerment of women for sustainable development. Women Non-Governmental Organizations (NGOs)refer to privately based organizations that put the issue of women's problems as their major concern. For example, the Better Life for Rural Women Programme established in 1986 by Maryam Babangida, wife of the Military President General Ibrahim Babangida went far in reaching rural women and uplifting their living standard through mass education and skills acquisition, although it was plagued by various problems ranging from corruption, nepotism and sectionalism to favoritism.

A number of factors are responsible for the situation whereby the role of women NGOs in promoting economic and social change continues to be inadequately recognized and undervalued. Such factors; perhaps include:

- The male dominated cultures in Nigeria, like in most developing nations which give women an inferior position in the society
- Customs, culture/religion, taboos and social division of labour which keeps women subordinate to men
- The failure of economies to put value on unpaid productive activities performed by women at the domestic front, and in their family farms, (Arum, 2010).

It was not until in the 1980's, that the women's question entered the political agenda in Nigeria. Various national development plans (before and post-independence) were gender blind, and gave no specific place to gender issues in Nigeria. This necessitated the emergence of NGOs such as Federation of Muslim Women Association in Nigeria (FOMWAN), Network of African Rural

Women associations, Women in Nigeria (WIN) etc. to address the issue of womenfolk in all ramifications.

Private individuals and wives of state governors have also introduced various programmes aimed at alleviating the suffering of, and empowering, rural youth and women alike. It is however quite unfortunate that the lives of most of these NGOs usually ended with the tenure of the governments in which they were formed.

Mrs Turai Yaradua the first lady between 2007-2010 launched a programme to empower, women and youths known as 'Women and Youth Empowerment Foundation (WOFAT) with an interest in public health and enhancement of the welfare of the disadvantaged. Her NGO helped Nigerian women suffering from cancer and aided the federal government in developing an Integrated Maternal, Newborn and Child Health (IMNCH) strategy to strengthen the health system in Nigeria. Despite the gallant effort made by women NGOs to enhance and uplift the socioeconomic and political status of women, the marginalization of women in this domain still remains as a result of various problems bedeviling the Nigerian society.

The National Council of Women Societies whose aim is to promote the economic and social welfare of women, youth, disable and children by laying special emphasis on the role of NCWS in promoting socio-economic welfare of women in Kaduna South Local Government Area will be the focus of this study.

1.2 The Research Problem

The study assesses the role of the NCWS in the empowerment of women with an empirical focus on Kaduna South Local Government Area of Kaduna State. The issue of women empowerment has been informed by the increasing nature of poverty among women in Kaduna South Local Government, particularly due to lack of education and vocational training. However, women in

Kaduna South Local Government constitute part of the vulnerable group of women affected by abject poverty. The problem associated to these lack of education and training has been deeply eating into the women psyche, thereby affecting their general welfare and social status. It is in this light that the NCWS embarks on massive promotion of the welfare of women particularly in the area of education and training.

1.3 Research Questions

i. What are the roles of NCWS in women empowerment in Kaduna South Local Government Area of Kaduna State?

ii. To what extent has NCWS been able to play its roles of women empowerment in Kaduna South Local Government Area within the period covered by this study?

iii. What are the constraints faced by the National Council of Women Societies in empowering women in the study area?

1.4 Research Objectives

i. To identify the role of National Council of Women Societies in the socio-economic empowerment of the women in Kaduna South Local Government of Kaduna State 2003-2015.

ii. To assess the roles played by National Council of Women Societies on the women folk in the area under study.

iii. To find out the challenges faced by National Council of Women's Societies in the process of women empowerment in the area under study.

1.5 Research Assumptions

i. The roles played by National Council of Women Societies in education and training have significantly empowered women in the Kaduna South Local Government Area in the period 2003-2015.

ii. The roles played by National Council of Women Societies in education and training have not significantly empowered women in the Kaduna South Local Government Area in the period 2003-2015.

1.6 Significance

Most of the researches conducted in the state on women empowerment has focused on material empowerment in terms of cash related financing and economic empowerment which are usually short term empowerment. However, women empowerment relating to vocational training and education has not been given adequate attention specifically in Kaduna South Local Government Area of Kaduna State.

The essence of this research however, is to assess the role of NCWS in women empowerment particularly in the area of education and vocational training as well as the challenges faced by the organization. It is hoped that the outcome of the research will be a useful guide to policy makers and analysts involved, or those interested in the problem of women empowerment in contemporary Nigeria.

The study adds to the bank of knowledge and literature on gender issues and Women Non-Governmental Organizations (WNGOs) in Nigeria generally and Kaduna State in particular. Although there exist a lot of literature on WNGOs in Nigeria, this study is, however, a departure

in the sense that it seeks a deeper understanding into the workings of WNGOs and the challenges faced by these organizations, with a focus on National Council of Women Societies in Kaduna South Local Government Area of Kaduna State.

1.7 Scope and limitations of the study

The research covers the activities of the National Council of Women Societies aimed at women empowerment in Kaduna South Local Government Area. The period of the study covers 2003 to 2015. The choice of the period was informed by the fact that 2003 witnessed the increasing number of women advocacy groups due the return of democratic government. Being cosmopolitan in nature, the local government witnessed more empowerment programmes than others within the period under study.

However, the obstacles encountered in this study was the reluctance or poor response by the officials of NCWS in responding to the questions on their alleged claims of activities such as conferences on political awareness. Also encountered during research was the inaccessibility of the beneficiaries within local government studied. The researcher was able to overcome these obstacles by employing two research assistants and other dwellers in the area of study in order to get easy access to the beneficiaries.

1.8 Working definitions of Concepts/Terms

EMPOWERMENT: - Refers to freedom of women from all sorts of hardship and the ability to meet average necessity of life such as food, clothing, clean water, healthcare, education etc.

WOMEN EMPOWERMENT: - It is the process in which women challenge the existing norms and culture to effectively improve their well-being.

POVERTY REDUCTION: - Refers to alleviation of extreme poverty among women to the barest minimum.

1.9 Chapter Outline

The study is organized into five interrelated chapters. The first chapter gives background to the study, problem statement, the objectives, research questions and the significance of the study among others. The second chapter deals with a review of related literature on the topic and the theoretical framework while the third chapter covers the historical background of the study area and methodology. Chapter four is presentation and analysis of data which is based on triangulation. Chapter five summarizes, concludes and offers recommendations based on the findings of the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter reviews some related literature on the subject under study in order to identify gaps that this study will use as a point of departure. There is no doubt there is a large and still growing body of literature on the role of Women Non-Governmental Organizations (WNGOs) in women empowerment. This study however reviews literature on poverty, empowerment, women empowerment and NGOs etc., which was done thematically. A suitable theory is also adopted to offer a logical explanation of the variables under study.

2.2 Conceptual Review

2.2.1 The Concept of Empowerment

Scholars and organizations worldwide use different interpretations of empowerment and not all accept that empowerment can be clearly defined. Many feminists even value the "fuzziness" of the concept. Despite being one of the most contested terms both within and beyond development fields, the notion of empowerment is accepted by the majority as not an end in itself but as a process-built upon the work of Michael Foucault (Mcllwaine, 20l2). Empowerment is not a uniform process and depends on the context in which is realized. According to Kabeer (1999) Empowerment is influenced by the intersection of social relations and individual histories which form the vantage point from which they view these new possibilities" (Kabeer. 1999).

The definition of women's empowerment used in the present study is as a multidimensional process of change within the livelihood approach to poverty. This combines both the feminist empowerment and poverty alleviation paradigms supported by the ideas of Jo Rowland and

Kabeer (Chant, 2007). Rowland (1996) and Chant (2012) conceptualize empowerment as access to decision-making and change in people's perceptions of self in three dimensions.

Smith (1996) posited that empowerment is the act of encouraging people to become more involved in the decisions and activities that affect their lives. This means providing people with the opportunity to show that they can generate good ideas and that they have the skills to put these ideas into practice. For example, Children empowerment involves given disadvantaged group of children the ability to improve their situation. In the context of this research empowerment can be referred to as a process whereby women are provided with both material and non-material assets to enable them engage in activities that aim at reducing dependence and improve opportunities in their lives as well as the society. The material and non- material assets constitute indices for measuring poverty within the context of this study.

2.2.2 Women Empowerment

There is consensus among scholars that "empowerment" has become one of the most widely used development terms. Women's groups, non-governmental development organizations, activists, politicians, governments and international agencies refer to empowerment as one of their goals. Yet, it is one of the least understood in terms of how it is to be measured or observed. It is precisely because this word has now been one of the fashionable concepts to include in policies/programmes/projects that there is a need to clarify and come up with tentative definitions.

Furthermore, the particular implication of empowerment of women is an area that needs to be discussed. On the one hand, it is often referred to as a goal for many development programmes/projects. On the other hand, it can also be conceived as a process that people undergo, which eventually leads to changes. Nelly (1995), for instance, defines empowerment as

"a process to change the distribution of power both in interpersonal relations and in institutions throughout society" while Lucita, (1995), describes it as "a process of acquiring, providing, bestowing the resources and the means or enabling the access to a control over such means and resources".

Given the above, the term is therefore more relevant to the marginalized groups, the poor, the illiterates, the indigents communities and of course, cutting across these categories, the women. From the discussion, it is also clear that empowerment can be observed at different levels. The above-mentioned definitions already point to interpersonal relations and institutions as possible sites of empowerment. Namtip, (1995) looks at the individual level of empowerment as "the ability to direct and control one's own life". But it is clear from her presentation that such an individual empowerment of women is attained in relationship to the larger society.

> *It is a process in which women gain control over their own lives by knowing and claiming their rights at all levels of society at the international, local, and household levels. Self-empowerment means that women gain autonomy, are able to set their own agenda and are fully involved in the economic, political and social decision-making process. (Namtip, 1995:pg 5).*

To add to the already complex nature of empowerment, it was also pointed out that it is difficult to come out with a general definition since it can be somehow determined by the respective cultural contexts. The relativity of empowerment, although in a different sense, is one of the important features discussed in Lucita (1995) who argues that "empowerment is a moving state; it is a continuum that varies in degree of power. It is relative... One can move from an extreme state of absolute lack of power to the other extreme of having absolute power". As articulated by some scholars, K. Thomas and B.A. Vetthouse (1990) empowerment can have four components: cognitive, psychological, economic and political.

According to Nelly (1995), the cognitive component would include “a woman’s understanding of their conditions of subordination and the causes of such conditions at both micro and macro levels of society. It involves acquiring new knowledge to create a different understanding of gender relations as well as destroying old beliefs that structure powerful gender ideologies." The psychological component, on the other hand, would include the "development of feelings that women can act upon to improve their condition”. This means formation of the belief that they can succeed in change efforts. “The economic component "requires that women be able to engage in a productive activity that will allow them some degree of autonomy, no matter how small and hard to obtain at the beginning". Lucita (1995) demonstrates how socio-economic aid (through granting of revolving funds, marketing assistance and product development) has helped in the setting up of micro-enterprises run by women.

In contrast, Anita (1995) stresses that while the cognitive and psychological components of empowerment might be more difficult to demonstrate as "income-generating activities, however are difficult to implement because they are risky, time-consuming and hard to sustain". The political component would encompass the "ability to organize and mobilize for change”. Consequently, an empowerment process must involve not only individual awareness but also collective awareness and collective action. The notion of collective action is fundamental to the aim of attaining social transformation" (Nelly, 1995). It follows from the above components that empowerment allows women to have choices, which in turn means relative strength and bargaining power for them. While it is clear that women can be empowered individually, the feminist vision is one where women are able to articulate a collective voice and demonstrate collective strength. It was also stressed that incorporating the feminist perspective in the concept of empowerment implies a long-term redesigning of societies that will be based on democratic

relationships.

Years after the declarations of Human Rights, women still suffer discrimination in all ramifications and violence against women did not abate. This lingering discrimination calls for women struggle to improve their status the world over in politics, economy, education, social recognition and acceptance, etc. (Alade, 2012). The women struggle along this trend ushered in empowerment, which is a development strategy with a view to transforming the doctrine of subordination through changes in legislature, property rights and distribution, and all those other sectors that are male dominated (Alade, 2012).

The concept of "power" in empowerment is to gain control or have control over ideology, values, resources, intellectualism and assets of all kinds, leadership, labor and tutelage (Alade, 2012). Due to the ideologies of dominance, gender marginalization and subordination, the United Nations and development stakeholders have within the Millennium Development goals (MDGs) target provision for women empowerment. This issue of male domineering over women attracts debate on ideological basis. The debate between Marxists and feminists has presented a contradictory stand of the position of women in human society. Goal three of the MDGs are to "promote gender equity and empower women". Target four (4) of the MDGs is to eliminate gender disparity in primary and secondary education preferably by 2015, and in all levels of education not later than 2015.

Women empowerment seeks to increase women access to the factors of production through, special credit facilities and other modes of financial access (Yero, 2010). According to Alade (2012), it is also believed that women empowerment is inherently focused in the following.

i. Equal protection and enjoyment of human rights and fundamental freedom in social, cultural, political, economic and other sphere of life.

ii. Prevention of violence against women.

iii. Making women participate in policy making instead of being passive beneficiaries and followers of these parties.

iv. Enhancing women's right to life and aiming in assisting women gaining more control of their times.

v. Allowing women to make choices in their lives without undue focus over external interference.

vi. Enabling women to be in control of their lives in terms of freedom in-decision-making.

vii. Preventing violence against women.

viii. Giving women the right to the highest standard attainable in life.

ix. Giving women the right to just services and favourable condition.

x. Empowering women to gain access to control of materials. It is believed that women empowerment would also tend to reduce the incidence of poverty among women if well developed and managed. This also increases employment and household income, all for sustainable economic development among others.

2.2.3 The Status and Condition of Women

God created women, described as the feminine gender for procreation and continuity (Onwubiko, 2012). Unfortunately, they have been dehumanized and traumatized in so many ways. Of the 1.3 billion people who live in abject poverty around the globe, 70 percent are women. (Onwubiko, 2012). For these women, poverty doesnot just mean scarcity and want; it means rights denied, opportunities curtailed and voices silenced. (Onwubiko,2012). According to Unagha (2006),

poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not being able to go to school and know how to read and write. Poverty is not having a job, is fear for the future, living for just one day at a time. Poverty is losing a child to illness brought about by unclean water.

All these are majorly encountered and faced by women. Women work two - thirds of the world's working hours, according to United Nations Millennium Campaign (Unagba 2006) to halve world poverty by the year 2015. The ceaseless cycle of labour rarely shows up in economic analysis of a society's production and value. Women earn only 10 percent of the world's income. Where women work for money, they may be limited to a set of jobs deemed suitable for women- invariably low pay, low status positions (Onwubiko, 2012).

Women own less than 1 percent of the world's property (Onwubiko, 2012). Where laws and customs prevent women from owning land or other productive assets, from getting loans or credit or from having the right to inheritance or to own their home, they have no assets leverage for economic stability and cannot invest in their own or their children's future (Onwubiko, 2012).

Women make up two-thirds of the estimated 876 million adults world-wide who cannot read or write, and girls make up 60 percent of the 77 million children not attending primary school (Onwubiko, 2012). Education is among the most important drivers of human development; women who are educated have fewer children than those who are denied schooling (Onwubiko, 2012). They delay their first pregnancies and have healthier children. Each additional year of schooling a woman has is associated with a 5 -10 percent decline in child deaths according to the

United Nations Population Fund (UNPF,2010), and is far more likely to send their own children to school (Onwubiko, 2012).

Yet, where women do not have the discretionary income to invest in own or their children's education, where girls' education is considered frivolous, and where girls are relied on to contribute labour to the household, they miss this unparalleled opportunity to develop their minds and spirits. Their countries suffer too. The World Bank (2009) estimated that nations in south Asia and Africa lose 5-1 percent growth in per- capita income per year compared to similar countries where the girl child has greater access to quality basic education.

In many societies around the world, women never belong wholly to themselves; they are the property of others throughout their lives. Their physical well-being, health, security and bodily integrity- is often beyond their own control. Where women have no control over money, they cannot choose to get health care for themselves or their children. Where having a large no of children confers status on both men and women- indeed where child bearing may be the only marker of value available to women. Frequent pregnancy and labour can be deadly. (Onwubiko, 2012)

World Health Organization (2008) data indicate that in Afghanistan and Sierra Leone, women's lifetime chance of dying in child birth is one in seven, while in the United States it is one in 3, 418 and in Norway and Switzerland, one in 7, 300. In any given year, 15 percent of all pregnant women will face a life - threatening complication, and more than 500, 000, 99 percent of them in the developing world will die. Some 130 million girls and women, mostly in sub-Saharan Africa have been subjected to genital cutting or mutilation at the behest of their parents,

and 2 million more face the blade every year, according to the United Nation Population Fund (UNPF, 2010).

Around the globe, home and community are not safe havens for a billion of girls and women. At least one in three females on earth has been physically assaulted or sexually abused, often repeatedly by a relative or acquaintance (Onwubiko, 2012). In the words of Otiteh, (2004), violence against women and girls' rivals' cancer as a cause of morbidity and mortality for women of childbearing age. Even within marriage, women may not be able to negotiate when and what type of sex to have, nor to protest their husbands' multiple sex partners. Poverty and exclusion push some girls and women to engage in sex work, almost always the desperate, last choice of people without other choices. It is in the context of the forgoing that women empowerment has today become both urgent and necessary.

According to the U.S. Department of State (2010), over 800,000 people are trafficked across international borders annually; 80 percent of these are women and girls, and the majority is forced into the sex trade. And in the midst of conflict and natural disaster in countries around the world, women's risk of violence skyrockets. Systematic rape as a weapon of war has left millions of girls and women traumatized, forcibly impregnated, and/or HIV positive. These factors combine to explain why today more women than men around the world are HIV positive. In sub-Saharan Africa, more than twice as many young women as young men are living with HIV, according to the International Labour Organization (ILO, 2009).

2.2.4 Status of Women in Africa

Generally speaking, empowerment is seen as a multi- dimensional process that involves the transformation of the socio-economic, psychological, political and legal situations of the less

powerful (Chigbo, 1999). With regards to the situation of women, Sandbrook and Hatfani (1993) have asserted that: “Women empowerment entails not only positive changes in these critical respects but also the dismantling of the cultural norms and traditional practices that devalue, disempower and dispossess women. The process must necessarily also include the expansion of women’s access to educational opportunities, facilities for skills acquisition and position of authority” (Sandbrook and Hatfani, 1993) However, the above citation has captured the meaning and essence of women empowerment which include the development of facilities for skills acquisition.

Most traditional societies in sub-Saharan Africa and Asia see the role of women as fundamentally revolving around child rearing and general domestic care of the family. With the duties of women so rigidly defined, they assume their duties of cooking, washing and child bearing and then see themselves even in their marital homes as a figure to be seen and not to be heard (Fasuba, 2000). This situation creates a culture of male supremacy, superiority and dominance with little consideration given to the thoughts and feelings of women in the larger scheme of things.

Although African Countries have adopted a number of universal declarations and commitments but little has been done in translating those declarations into National policies (Economic Commission for Africa, 2005). Even where commitments have been implemented, nevertheless African women are persistently marginalized economically due to problem of illiteracy, socio-cultural attitudes and lack of understanding of the resources and situational impediments experienced by women (African Development Forum, 2008). The promotion of women's empowerment in Africa in areas such as education, politics and economics has been slow and much remains to be done. The African Development Forum (ADF,2008) averred that

empowering women to participate in the economic activity would bring about benefits such as increased creativity, expertise and competiveness in economic sector and thus, assist the economy thereby lead to economic growth. The government in African countries cannot undertake this enormous task alone, this is the reason Non-Governmental Organizations (NGOs) in Africa have stood up to the responsibility of empowering women in different areas. In fact, the Economic Commission for Africa (2005) commended the efforts of the NGOs in the development and adoption of the protocol to the African Charter of Human and People Rights on the Rights of Women in Africa.

Lennie (2002) however had earlier averred that empowerment cannot be conferred by external agents and suggests that such agents can play a role in providing 'support in ways that encourage the disempowered to free themselves of traditional dependency'. Empowerment therefore becomes an effort to achieve social, political and psychological well-being. Looked at from the perspective of people in households, those various states of power can be achieved and further sustained with education and proper information acquisition.

2.2.5 Indicators of empowerment

Some scholars like S.D.Gagan and Sanchita, (2017) have agreed on some indicators of empowerment and these indicators are divided into two levels i.e.

At the level of individual and community/organization as presented below: Anita (1995)

- Participation in crucial decision- making processes;
- Extent to which a woman is able to decide where the income she has earned will be channeled to;
- Feeling and expression of pride and value in her work
- Self-confidence and self-esteem;

- Existence of women's organizations;
- Allocation of funds to women and women's projects
- Increased number of women leaders at village, district, provincial and national levels;
- Participation in community programmes, productive enterprises, politics and arts; and
- Increased training programmes for women.

2.2.6 General Situation of Women in Nigeria

The African continent is favored with abundant natural, human and material resources yet Africans remain poor, most of the poor Africans are women (the African Development Forum, 2008). In almost all the countries in Africa, women's empowerment poses a major challenge (The African Development Forum 2008). Several efforts to tackle this challenge gave birth to initiatives, such as The New Partnership for African Development (NEPAD), African Network of Gender Machineries, and African Information Society Initiatives (AISI) by the African union (AU) the former Organization of African Unity. (Economic Commission for Africa, 2005; Africa Partnership forum, 2007).

About half of the world's population are women who are ideally supposed to contribute half of the world's economic, social and political input (Nwiro, 2012). This does not occur however as research indicates otherwise. In Nigeria, it was revealed in a comprehensive report presented by The British Council Lagos, on Gender in Nigeria 2012, that only 15% of Nigerian women have bank accounts, and yet, of the 162.5 million in the country, 49%(80.2 million) are girls and women (Nwiro, 2012). Furthermore, other research confirm that many women live in ignorance, poverty and with little hope of getting to know what is happening in the world.

Meanwhile, women are increasingly being forced to seek alternative avenues for generating an income to be able to keep their families going. The lives of middle class Nigerian women differ greatly from those of most western women. Since pre-colonial days, women retained certain economic opportunities within the social system. In fact, before the middle of twentieth century, Nigerian women traditionally played a more significant role in society than did western women. Traditionally, the tribal society in Nigeria expected women to be significant wage earners in the family. They labored in farming, fishing, herding, and commerce (for instance, pottery, cloth-making, and craft work) alongside men.

Due to the patriarchal system in Nigeria, women have to deal with traditions and customs that condone not only discrimination but violence and mistreatment of women. Spousal abuse is widespread in Nigeria and worse still, pursuant to the penal code (P. code.1968); men are permitted to physically chastise their wives, so long as violence does not result in excessive harm. More than fifty years after the Universal Declaration of Human Rights (UNHR) and more than twenty years after the adoption of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), which has been signed by Nigeria, the realization of women's rights in Nigeria has been very slow.

In Africa, women have been relegated to the background and treated as second class citizens' for a long time. This is based on age long African customs and tradition which are upheld on the basis that these traditions and customs are for the protection of women and the sanctity of the family. Ameh D, (1999). In some part of southeastern Nigeria, for example, girls of very young age are married to wealthy elderly men, against the payment of very high bride price. Frequently, the parents do not dare to refuse, as this would mean shame on their family. Young women are discriminated against by this and other traditional practices in all parts of Nigeria. Frequently,

they are disadvantaged in comparison to their male siblings. Often, formal school education is regarded as irrelevant for girls. As adults, many women experience violence by their husband and they have restricted property and inheritance rights.

2.2.7 Prospects of 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, there are now more women in low and middle management level jobs 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 Garba (1991) identified the common features of Nigerian women as follows: -

a. Tolerance and endurance
b. High need for association
c. Frankness in matters 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 (e.g. 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) 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.

The study on the above subject matter fails to take cognizance of socio-political impediments which affect the attainment of the objectives of various women empowerment programs. Religion is also seen as a big obstacle especially in Northern Nigeria were women participation in socio-economic activities are seen as "taboo" this among others are impediments to women empowerment in Nigeria.

2.2.8 Challenges of Women in Nigeria's Development process

In spite of the seemingly remarkable achievements recorded so far, Nigerian women remain severely constrained in their efforts to play a major and decisive role in the socio-political and economic development of the nation.

Tombere, (2004) blamed the colonial authorities for setting a dangerous stage and precedence for the weakening of the influence and role of women through what has been described as the "abrogation of social stability" which the Nigerian society had enjoyed before the coming and intrusion of the British colonialists. The result of this discoloration was the relegation of the role and functions of women to the background in the Nigerian society, particularly in the areas of leadership and political responsibility.

Women in Nigeria like any other developing countries of the world suffer from undue discrimination, marginalization and exploitation by the men folk through the implementation of their culture of religious and traditional beliefs which placed men as super human beings. Globally, the access of women to finance and capital is so minimal that women are generally disadvantaged in terms of economic stability and independence. Research and studies have shown that despite the enormous amount of work women do, they control less than ten percent (10%) of the world's resources (World Bank, 2012).

Another worthy to note challenge as raised by Yomi (2007), is what he described as the "patrineal system of descent" in which generations are identified through male offspring. The responsibility for the preservation and continuity of the family tree rests on the male children and special recognition are accorded them in the preparation for their adult roles. The female children on the other hand, are seen as commodities that will sooner or later be sold off to distant homes in distant lands. This explains why the birth of a male child is an occasion for celebration and joy than that of the females. The inability to produce male child has wrecked many marriages in the Nigerian society.

Women on their part, do not often see themselves as viable instruments of political participation and growth. The complacency of women in several aspects of national life not only reduce their capacity for maneuver in a male dominated society but helps in perpetuating the culture of reducing women to positions and roles of second fiddle.

In business, women do not often involve themselves in high profile ventures. They prefer instead to engage in petty trading where the gains and losses are articulated at the end of each day. Uchendu (1993) believed that women see politics as a dirty game, a business which involves thuggery, intimidation, rigging, assassination, kidnapping of opponents and all sorts of electoral

violence which are brought into play in order to gain an undue advantage over opponents. Women being the weaker sex do not always have strength and courage required to cope with the rigors of politics in a developing country like Nigeria.

2.2.9 Problems Militating Against the Attainment of Women Empowerment in Nigeria.

Women empowerment can be described as the provision of adequate opportunities to women to develop their potentials and contribute to the development of the nation in particular and to the world in general. Adewale (1997) described women empowerment as the provision of conducive environment or opportunities to women to contribute their quota to the social, political, educational and economic development of a nation. There are ranges of problems which hinders them from achieving it.

These problems are; -

a. Illiteracy: - cultures and sub- cultures in Nigeria give preference to male children as they are usually regarded as the heirs or the pillars of the family. Female children are usually less privileged and consequently not given adequate opportunity to acquire education and formal training. Umar (1996) noted that the girl-child is valued not for who she is, her potentials or achievements but for her services, submissiveness and at best, good looks. He stated further that in any traditional Nigerian community, it is believed that the place of the girl- child and subsequently women is in the kitchen or at home.

   He stressed further that women in Nigeria are socialized into accepting the traditional roles of bearing and rearing children and of maintaining the welfare of the family. Thus, in most parts of Nigeria, particularly the rural setting, the education of the girl-child does not go beyond what she needs to bear children and keep the home.

b. Sex stereotype: - During the period of socialization females are usually trained to believe that there are different roles for males and females as well as the superiority of males over the females. Generally, adults discourage competition between females and males and the two groups are thus exposed to different roles. The females are encouraged to be obedient, caring, kind and appreciative while male are rewarded when they display aggression, decisiveness and detachment (Rinehart &Kols, 1988). Some vocations or jobs are regarded as men's jobs (e.g. engineering, Carpentry and bricklaying) while some others are designated as feminine (e.g. music, nursing, teaching and trading).

c. Rivalry among Women: - The Nigerian society seems to encourage women to compete with one another in a subtle way. On many occasions, unhealthy rivalries among women usually lead to envy and jealousy. This prevents women from being team players and from supporting one another during periods of need. Consequently, most women perceive men's domination as acceptable and preferable to female domination. Shonekan (1992) proposed that:

> *Much as it is necessary for men to encourage women to get to management position, it is equally important for women to re-examine themselves and resolutely aim for prime seats in the organization. They must abandon the almost imaginary belief that women leadership is the exception rather than the rule of our society (Daily Times. November 1999. PP.21).*

d. Insufficient need for power: - Nigerian women are generally not “aggressive or assertive” enough to seize leadership mantle from their male counterparts. Steiner and Miner (1977) observed that individuals who seek power will have to strive hard to reach positions where they can exercise authority over others. Similarly, (Okojie, 1990) stressed that people who lack power drive will find it difficult to assume leadership position. This

impediment may be attributed to low self-concept on the part of Nigerian women most of whom believe that the males are better (than them) in human endeavors.

e. Religious beliefs: - The leadership of different religions in Nigeria has different views as regards the position of women in wordily affairs. Some religious leaders and their adherents strongly believe that women should only be seen but not heard. Some view men as superior to women while few others see them as equals. The differences in beliefs adversely affect the way women are treated and the opportunities provided to them.

f. Discriminatory attitudes of males: - The Nigerian men have been in control of political, economic as well as social spheres of life for many years. They have been able to utilize the opportunity to their advantage and this does not give women equal opportunities. For instance, some provisions in the Federal constitution do not favor women. Olawoye (1985) observed that many provisions on inheritance and domestic violence have been described as more favorable to the male gender than the female. Consequently, women experience series of violence in the hands of men some of which are manifested in the form of wife battering, assault, and acid attack, sexual harassment, including rape, genital mutilation, girl-child abuse, ritual murder and unfavorable widowhood practices.

g. Low participation of women in politics: - The level of women's participation in politics is still very low in Nigeria. (Awe, 1990) asserted that most women in Nigeria do not usually contest elective posts but limit their activities to voting during elections. Although, this attitude may be related to their level of education and poor economic base, it has adverse effects on women's struggle for emancipation.

h. Poor economic base: - Most Nigerian women are poor. This situation is related to their low level of educational attainment. Poverty is reflected in almost all aspects of an

average Nigeria women's life. Nbofung and Atinmo (1985) observed in their study that the mean daily energy intake of 2,250 kcals, which is common among pregnant women in developed nations, while according to the researchers, the energy intake among pregnant women in Nigeria was inadequate as most of them expended about the same level of energy as they did before pregnancy. The finding is a glaring indication of poverty among Nigerian women.

The problems highlighted above no doubt are great impediments to the issue of women empowerment in Nigeria and Kaduna state in particular. However, the study did not take into cognizance societal differences which exist in Nigeria. Nigeria is a multi-Ethnic, multi religious and multi-Cultural with diverse people whose interest differs from society to society.

Most studies were general in their quest to identify the problems of women empowerment without being specific. However, the study is a departure from this, as it aims to tailor it down to Kaduna State and Kaduna South Local Government Area in particular.

2.2.10 Non-Governmental Organization

Precise definitions vary as to what constitutes an NGO, and the challenge of analyzing the phenomenon of NGOs remains surprisingly difficult. One reason for this is that NGOs are a diverse group of organizations that defy generalization, ranging from small informal groups to large formal agencies (Lewis, 2011). NGOs play different roles and take different shapes within and across different societies. As a result, "NGO" as an analytical category remains complex and unclear. For example, despite the fact that NGOs are neither run by government, nor driven by the profit motive, there are nevertheless some NGOs that receive high levels of government funding, and others that seek to generate profits to plough back into their work (Lewis, 2011).

Non-governmental organizations (NGOs) are now recognized as key third sector actors on the landscapes of development, human rights, humanitarian action, environment, and many other areas of public action (Lewis, 2011). He further argues that, NGOs are best-known for two different, but often interrelated, types of activity - the delivery of services to people in need, and the organization of policy advocacy, and public campaigns in pursuit of social transformation. NGOs are also active in a wide range of other specialized roles such as democracy building, conflict resolution, human rights work, cultural preservation, 'environmental activism, and policy analysis, research, and information provision. A nonprofit making voluntary service-oriented/development oriented organization, either for the benefit of members (a grassroots organization) or of other members of the population (an agency). An organization that is flexible and democratic in its organization, attempts to serve the people without profit for itself. It is an organization established by and for the community without or with little intervention from the government.

The World Bank (2009) defined NGO as an organization or group of people working independently of any external control with specific objectives and aims to fulfill tasks that are oriented to bring about desirable change in a giving community or area or situation.

2.2.11 Types of Non-Governmental Organizations (NGOs)

A number of people have sought to categorize NGOs into different types. Some typologies distinguish them according to the focus of their work for instance, whether it is primarily service- or welfare-oriented or whether it is more concerned with providing education and development activities to enhance the ability of the poorest group to secure resources. Such organizations are also classified according to the level at which they operate, whether they collaborate with self-

help organizations (i.e. community-based organization), whether they are federations of such organizations or whether they are themselves a self-help organization. They can also be classified according to the approach they undertake, whether they operate projects directly or focus on tasks such as advocacy and networking. NGO types can be understood by their orientation and level of operation. William (1991) in his typology of NGOs categorizes NGOs by orientation and level of operation.

According to William (1991), charitable orientation often involves a top-down paternalistic effort with little participation by the "beneficiaries". It includes NGOs with activities directed toward meeting the needs of the poor-distribution of food, clothing, provision of housing, transport, schools etc. Such NGOs may also undertake relief activities during a natural or man-made disaster.

Service orientation includes NGOs with activities such as the provision of health, family planning or education services in which the programme is designed by the NGO and people are expected to participate in its implementation and in receiving the service.

Participatory orientation is characterized by self-help projects where local people are involved particularly in the implementation of a project by contributing cash, tools, land, materials, labor etc. In the classical community development project, participation begins with the need definition and continues into the planning and implementation stages.

Empowering orientation is where the aim is to help poor people to develop a clearer understanding of the social, political and economic factors affecting their lives, and to strengthen their awareness of their own potential power to control their lives. Sometimes, these groups develop spontaneously around a problem or an issue, at other times, outside workers from NGOs

play a facilitating role in their development. In any case, there is maximum involvement of the people with NGOs acting as facilitators.

According to William (1991), Community-based Organizations (CBOs) arise out of people's own initiatives. These can include sports clubs, women's organizations, and neighborhood organizations, religious or educational organizations. There are a large variety of these, some supported by NGOs, national or international NGOs, or bilateral or international agencies, and others independent of outside help. Some are devoted to raising the consciousness of the urban poor, of helping them to understand their rights in gaining access to needed services while others are involved in providing such services.

Citywide Organizations include organizations such as the Rotary or Lion's Club, chambers of commerce and industry, coalitions of business, ethnic or educational groups and associations of community organizations. Some exist for other purposes, and become involved in helping the poor as one of many activities, while others are created for the specific purpose of helping the poor.

National NGOs include organizations such as the Red Cross, YMCA's, professional organizations etc. Some of these have state and city branches and assist local NGOs. International NGOs range from secular agencies such as ReddaBArna and Save the Children organizations, OXFAM, CARE, Ford and Rockefeller Foundations to religiously motivated groups. Their activities vary from mainly funding local NGOs, institutions to projects, to implementing the projects themselves.

2.2.12 Role of NGOs

In the words of Samuel (2000), the role of NGOs includes:

Cooperatives can acquire, subdivide and develop land, construct housing, provide infrastructure and operate and maintain infrastructure such as wells or public toilets and solid waste collection services. They can also develop building material supply centers and other community-based economic enterprises. In many cases, they will need technical assistance or advice from government agencies or higher-level NGOs.

Supporting Innovation, Demonstration and Pilot Projects*:* NGOs have the advantage of selecting particular places for innovative projects and specify in advance, the length of time which they will be supporting the project- overcoming some of the shortcomings that government face in this respect. NGOs can also be pilots for larger government projects by virtue of their ability to act more quickly than the government bureaucracy.

Facilitating Communication: NGOs use interpersonal methods of communication, and study the right entry points whereby they gain the trust of the community they seek to benefit. They would also have a good idea of the feasibility of the projects they take up. The significance of this role to the government is that NGOs can communicate to the policy-making levels of government, information about the lives, capabilities, attitudes and cultural characteristic of people at the local level.

NGOs can facilitate communication upward from people to the government and downward from the government to the people. Communication upward involves informing government about what local people are thinking, doing and feeling while communication downward involves

informing local people about what the government is planning and doing. NGOs are also in a unique position to.

Technical assistance and Training*:* Training institutions and NGOs can develop a technical assistance and training capacity and use this to assist both CBOS and governments.

Research, Monitoring and Evaluation*:* Innovative activities need to be carefully documented, people themselves as well as with the project staff.

Advocacy for and with the poor*:* In some cases, NGOs become spokespersons or ombudsmen for the poor and attempt to influence government policies and programmes on their behalf. This may be done through a variety of means ranging from demonstration and plans, to publicizing research results and case studies of the poor. Thus NGOs play roles of critics to partners and advisors; from sponsors of pilot projects to mediators. The following are the examples of the role played by women non-governmental organizations in Nigeria.

From the above, the activities and functions of NCWS are highlighted but not exhaustive as NGO's perform more functions beyond the stated ones. The role paid functions of an NGO might be spelt out in its operational objectives but can differ or change as a result of various reasons ranging from societal influence and change.

2.2.13 Problems of NGOs

Research into this area produced a number of common problems and dilemma that NGOs experienced. One of the most mentioned was that of the decision making process. Tensions often occurred between staff and senior managers because of staff expectations that they will be equal partners in the decision-making process (Mukasa, 2006).

Another common problem has to do with the governance of the organizations and the relation between board members and staff. These stemmed largely from the board inability or

unwillingness to carry out their responsibilities of governing the organization. Board members often lacked the time or the expertise to be able to carry out these responsibilities effectively. As a result, senior staff were often left to make policy decisions with little or no support from board members (Mukasa, 2006).

Governance and decision making; the governance picture of many NGOs is quite complex. Most nonprofits are governed by self-perpetuating, largely self-appointing boards of directors. "Though trustees are not elected by society at large, their essential purpose is to hold an organization in trust for the benefit of society, as specified in its papers of incorporation and grants of tax exemption" (Lewis, 2005).

Other problem is about staff; such as; recruitment, assignment and layoff as well as human resources development and administration and finally, everyday management of staff (Vilain, 2006). NGOs were found to be weak at staff career development. Often organizations lacked a career structure in which staff could develop. In addition, they were not good at budgeting for staff training. In situations where the organizations were expanding rapidly, it created problems for many who were unable to keep up with demands of their work. Not all people working for non- governmental organizations are volunteers. Paid staff members typically receive lower pay than in the commercial private sector. Their members usually do not get paid in any way and only invest little of their leisure in order to fulfill their duties. Sometimes they only have little organizational and professional skills (Mukasa, 2006). The poor quality of training or lack of importance attached to training NGO workers has been discussed elsewhere (Ahmad, 2002).

Fund raising activities were often the source of much tension in organizations. The strategies and images used to raise funds from the public were felt to compromise the nature of the work done by other members of staff. These images often depicted beneficiaries as helpless victims in need

of assistance; which other staff felt was inaccurate and lack of respect for the beneficiaries (Mukasa, 2006).

The difficulties of managing NGOs with operations in several countries also raised concerns. The difficulties came from the inability to define proper lines of autonomy on policy issues. Field staff often felt isolated unsupported and felt there was a lack of understanding of the issues they were dealing with at field level. In addition, they often found it difficult to be loyal to headquarters. Headquarters staff on the other hand, felt that field staff had too much power which needed to be controlled if all the interests within the organization were to be adequately addressed (Mukasa, 2006).

Funding such large budgets demands significant fundraising efforts on the part of most NGOs. Major sources of NGO funding include membership dues, the sale of services, grants from international institutions or national governments, and private donations. Even though the term 'non-governmental organization' implies independence of governments, some NGOs depend heavily on governments for their funding.

The most commonly identified weaknesses of the NGOs include; limited financial and management expertise, limited institutional capacity, low levels of self-sustainability, isolation/lack of inter-organizational communication and/or coordination, lack of understanding of the broader social or economic context (Malena, 1995).

NGOs can have members but many do not. NGOs may also be a trust or association of members. The organization may be controlled by its members who elect the Board of Directors or trustees. NGOs may have a delegate structure to allow for representation of groups or corporation as members. Alternatively, it may be a non-membership organization and the board of directors may elect its own successors.

The structural growth problem; once they are successful, small businesses worldwide commonly face the problems of replacing one-person management (or family management) with a more institutionalized structure. The founder is used to having total control and doing things his or her way. It is difficult to persuade her/him to create independent management or expert roles, or to respect the authority and autonomy of independent managers and experts once they are in place. Their styles, ethos, and values are often severely challenged by the formality and the bureaucratic discipline that is imposed by this volume and variety of external funding from public organizations. The accountability problem; this has both a 'real' and a 'perceived' dimension. The 'real' problem is quite clear and is articulated repeatedly; who are these people accountable to? (Moore & Stewart, 1998).

The evaluation problem; this is most immediately a problem for donors, but failure to resolve it reflects back on NGOs eventually, and should be perceived as a problem. Performance evaluation; is relatively easy in 'post-office' type organizations where

a. Activities are routine
b. Objectives are few and clear
c. There is no great distinction between immediate 'out-put' and medium-term 'effect', and long-term 'impact' and
d. Outputs effect or impacts can be measured relatively cheaply and reliably without the measurement process itself distorting the objectives of the organization or the goals of the staff. Few public organizations are like post-office.

Many, including many development NGOs, are very different: their activities are experimental rather than routine; their goals are often intangible (such as changing the consciousness of clients or the opinions of policy makers); they may be operating in the face of obstruction and hostility;

and it may be difficult to find other organizations with which their performance can usefully be compared in any quantitative sense. (Moore & Stewart, 1998).

The economies of scale problem; most NGOs are very small. They lack easy and cheap access to the specialist knowledge they require. For example, they may be aware that 'staff development' is important, but have little idea about how to do it (Moore & Stewart, 1998).

Volunteer relationships; "volunteering means any activity in which time is given freely to benefit another person, group or organization". Organizational volunteering can further be defined as proactive (e.g. signing up to serve meals at a shelter every Sunday) rather than reactive (e.g. stopping to help an accident victim after a car accident) and entails commitment of time and effort (Lewis, 2005).

Mission, effectiveness, and accountability; for NGOs to thrive, it must fulfill a mission that is valued by the community, staff, board and founders. NGOs must create value within operational and environmental constraints that are at once more complex than those faced by corporations and more opaque than those confronted by government (Lewis, 2005).

Main future needs: more funds and more staff, and above all the former, is more or less universal. Older voluntary organizations desire more paid staff. Younger voluntary organizations appear in relatively greater need of information and management advice. The desire for more volunteers is very widespread. (Marcuello, 2001).

From the analysis and literatures on the problems of NGO's as highlighted above, it can be deduced that none took cognizance of the issue of sovereignty and cultural clash which has affected the activities of various international NGO'S.

INGO's are seen as intruders and aliens who are usually involved in activities that are new or alien to the locals hence, the cultural clash sometimes these NGOs become so strong to the extent of threatening the sovereignty in their community or country.

2.2.14 An Overview of National Council of Women's Societies

The issue of women empowerment has undoubtedly become an integral part of contemporary discourse in development and democratization worldwide (Arum, 2010). Women empowerment has been largely ignored in planning, design and implementation of development programmes or policies which affected them directly. This is despite the fact that they play roles central to development process.

Asogwa (1995:1) for instance pointed out that Nigerian women comprises of almost half of the entire world population, produces about 60% of the food crops, are involved in 90% of food processing, raise children, maintain the households, fetch all the drinking water and fuel; tend to livestock and trade in commodities.

As we analyze the economic role of women, we begin to note that women as a social group are not homogenous as it relates to different ethnic groups in Nigeria (Arum, 2010).

Nigerian women had a much larger position in politics; today women play a minimal role in political and economic sphere. Despite the provisions of the constitution which guaranteed their rights, women today have relatively little opportunity to become involved in political/economic affairs of the nation.

Women maintain a reasonable percentage of the total population of Nigeria hence, women development and progress should be the focus of any government in Nigeria today. Despite the

advances that women had made in countries around the world, gender differences continue to serve as the basis for social inequalities and the case in Nigeria is not an exception.

The above pointer to the imperative and the objectives of women non-governmental organizations for a better welfare/well-being of the women folk.

The National Council of Women Societies (NCWS) works to improve the welfare, progress and standard of living of women in the country, and to increase the role of women in affecting political life through access to decision making. The NCWS works through various policy committees that meet regularly to examine key issues and development across different focus areas, empowerment is a vital area it aims at as a result of its multiplier effect on the mission and vision of the council.

The Council was founded with the aim of bringing into being, throughout Nigeria, a federation of non-political women's organization to assist women in towns and villages in their important roles as homemakers and nation builders. It seeks to create among its members an awareness of good citizenship.

In the history of building Nigerian nation, the contribution of Nigerian Women is immense. The National Council of Women Societies, in particular has always been the vanguard of this struggle. Its clarion campaign as "The voice of Nigerian Women" cannot be overemphasized.

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 20th century when a new crop of articulate, well-educated Nigerian women acquired the awareness to realize the age long truth that the group is more effective than the individual in any struggle. In this group belonged women whose exposure had given the wisdom of knowing the fact that a battle is best fought and won where the collective is

employed. These pioneer women infused action into various women's organizations which in turn present their various platforms for the struggle of the independence as well as the emancipation of Nigerians.

The 1950s was thus, a decade of great pro-women welfare initiatives. It was a time the women organization 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. This 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.

By 1957, women activism was so common in the entire Western region. This, due to their demands, led to the creation of the Ministry of social welfare. The first Minister for Social Welfare was His Royal Highness, the late Oba C.B Akran. At the time of his appointment as the Minister for Social Welfare, he was the paramount ruler (Amolujuwa) of Badagry. He discovered that most of these women organizations have similar goals.

Much as the ministry was willing to meet the individual needs of these organizations, 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 organized 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 organization speaking on behalf of all the societies and acting as a sole representative of the women in their bilateral relationship with government as being favorable.

National Council of Women's Societies also known by its acronym NCWS is a Nigerian non-governmental, non-partisan women's organization composed of a network of independent women's organizations in Nigeria. The sole purpose is to harness these various networks into a functioning entity and body that oversee and advocate for the welfare and general recognition of women in the state and society at large. NCWS aims to provide platform from which gender issues can be harmoniously tabled before the government of the day.

With almost five decade in existence and membership spanning all regions of Nigeria, the National Council of Women's Societies has successfully launched the careers of as well as given recognition an unprecedented number of women in various spheres and from all walks of life.

2.2.15 Mandate of National Council of Women's Societies (NCWS)

The mandate of the organization is to champion the cause of women in Nigeria and enjoin women to effect change through active participation in the polity on issues and decision making process on matters pertaining to women. The Council's tenacity in having women affect national lie has led to a number of epoch making moments for women in Nigerian history. For instance, the organization supported women's suffrage in Northern Nigeria during the First Republic; in the late 1950s, it started voting rights campaign to allow women to vote and be voted for and visited regional leaders such as Ahmadu Bello to press on those interests. The NCWS was also involved in mobilizing women to participate in the political process during the short-lived Third Republic.

2.2.16 Goal

The goal of NCWS include among others, to improve the welfare, progress and standard of living of women in affecting political life through access to decision making.

2.2.17 Mission

The mission of NCWS is to ensure through legal and political means that women have the opportunity to participate as responsible members of their communities' development and growth. In addition, it encourages the affiliation of all women NGO's in the country to come under its platform.

2.2.18 Objectives of the Organization

The objectives of the National Council of Women Societies include the following;

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 realization of their responsibilities to the community.
3. To ensure by every legal means that women are given every opportunity to play their part as full responsible members of the community.
4. To encourage the affiliation of all non-political women's opinions and ideas.
5. To foster co-operation with other national and international bodies with similar aims

2.2.19 Functions

In achieving their objectives, the Council outlined the following as their main functions;

a. To provide a platform for formulating and disseminating women's opinions and ideas.
b. To deal with requests and petitions from member organizations for special reform or other requests by making representation to the government and appropriate bodies.
c. To send delegates and/ or representatives to and receive delegates and/or representatives from national and international organizations, meetings, and conferences.

d. To publish newsletters and other publications which the Council may deem necessary.

2.2.20 Council

The council has two basic responsibilities, which are

1. To serve Nigerian women through the various activities of its state branches and member organizations.
2. To connect all branches of the organization across the states.

2.2.21 Membership

Any organization, irrespective of numerical strength may join the Council and become a member organization. Each member organization initiates its own programmes and supports the overall projects of the Council. There are state branches with headquarters in the state capitals. Each state branch has local chapter in the state local government areas. Five societies (or more) in any town or village may constitute a local branch and may join the Council at state level. Each state and each member organization is represented on the national executive committee. National officers are elected at the Council's convention held once every two years. Delegates attend the National biennial convention from all state chapters

2.2.22 Finance

The NWCS is a voluntary women organization. As such, all its activities are voluntary and free. Only office staff members are paid salaries. However, the organization gets donations, aids and membership dues as other sources of finance.

2.2.23 Politics

The Council is strictly apolitical. Members are however allowed and encouraged to involve themselves in the government and civil affairs of Nigeria, though, not under the auspices of the

National Council of Women Societies. Partisan politics within the Council is not allowed. NCWS encourages women to be involved in issues/activities which may promote development and/or participate in decision making process in Nigeria.

2.2.24 Services

The Council serves as an umbrella for all forms of women activism. It provides the platform and links all women societies across the states in Nigeria, irrespective of creed, tribe or class. It assists in disseminating women's opinions and serves as liaison between women and the government.

The relationship between the Council and member organizations is one of reciprocity. Member organizations and associate members may be called upon to assist on local or national issues. In return, the Council provides services, help and advice to member organizations across the states. It provides direction and assist in coordinating the activities of the state branches and its member organizations in a continuous manner. The activities of the state branches are coordinated at the Council's headquarters.

From the research it was revealed that the NCWS in Kaduna state and Kaduna South in particular have carried out various programmes and interventions which include:

i. Voter education

ii. Peace conference

iii. Skill acquisition in liquid soap, Vaseline making, Dettol, Beads making, tie and dye, sewing and knitting.

iv. Adult education.

This programmes cut across the 23 Local Government Areas with kaduna South Local Government having the following.

i. Adult education classes in 2014 in Kurmin Mashi

ii. Voters education tagged as women as agent of change in 2010

2.2.25 Overview of Women Empowerment Programmes in Nigeria

2.2.26 Better Life for the Rural Women

Women are known to be influential in the history of socio-political development of Nigeria. Great Nigerian women such as Moremi of Ife, Emotan of Benin, Queen Amina of Zaria, Madams Tinubu and Ojojo, Mrs Fumilayo Ransome-Kuti, Hajiya Gambo Sawaba and many others have played important and active role in the development of the nation (Oyovbaire and Olagunju, 1990). These women had not been curtailed or restricted by their male counterparts over the years in achieving and aiming at their goals even though, they were shoved aside to be restricted to the confines of the home. Their active participation in social, agricultural and political activities receded to the background even in primary activities such as farming where they had traditionally been very influential and formidable.

At independence, Nigerian women were only given a little percentage of appointments in public offices as compared to their male counterparts. Thus, according to (Oyovbaire and Olagunju, 1999), it was during the first International Year of women in 1975 that Nigeria began to make efforts to reckon with women in public affairs and national planning. Hence, it was against this background that in 1987, the Better Life for Rural Women was initiated by the then First Lady,

Late Mrs Maryam Babangida to harness creative energies of women for concrete and achievable goals as a group. In a more elaborate speech, the founder of the Better Life Programme (BLP), the Late Mrs Maryam Babangida, described the circumstances of the birth of the Better Life Programme (BPL) more lucidly.

> *A decade before then 1975-85 was the United Nations designated decade for women. This period served effectively in focusing attention on many issues confronting women worldwide. Although in Nigeria it could have meant little or nothing especially the rural womenfolk, those were transitory years for many government developmental plans that were under a prevailing traditional attitude that did not prioritize women. Hence, the women remained virtually un-impacted in their stereotype roles as mothers, housewives, farmers, artisans, traders and laborers. Going by the trend of awareness of the world at that time, it was evident that a vacuum existed here and there was need to redress the situation. Fatefully that was the year that history threw me up as the First Lady (August1985) and the realization of this fact multiplied for me. I knew that the family is the first institution that God created; with the woman as its locus (man is the head). Also I reasoned, if the situation of woman was improved, then it means that of the family and by extension the nation herself will be improved. That became my hypothesis and we wove it into a proposal, which was presented to a group of women for discussion and subsequently for implementation. That was how in a spate of one year the Better Life Programme (BLP) for the Rural Women was born, in September 1986(Late Babangida Maryam 2005).*

In the view of Aikhomu (1999), cited in Akabi and Jekayinfa (2011), the inauguration of the Better Life Programme for Rural Women by Maryam Babangida in September 1986 in his foreword to *four years of the Better Life programme,* marked the most ambitious comprehensive attempt in the history of Nigeria to specifically mobilize and sensitize rural women for national development.

As part of the BLP's strategy, certain subject areas were identified as needing urgent attention namely, agriculture, food processing and preservation, the resuscitation of traditional arts and crafts as foreign earner, cooperative societies, primary health-care, adult literacy, education, recreational activities and the problem of widowhood. Broad objectives of the programme include the following, among others;

a) To raise the social consciousness of women about their rights, social, political and economic responsibilities.
b) To collectively organize women together for better understanding of their problems.
c) Mobilization of women for concrete steps to achieve specific objectives, including seeking leadership roles in all spheres of national life.
d) The stimulating and motivating of women in rural areas towards achieving a better level of life as well as sensitize the general populace to the plight of these women.
e) To educate rural women on simple hygiene, family planning, the importance of child-care and increased literacy rates.
f) To mobilize women collectively, in order to improve their general lot and for them to seek and achieve leadership roles in all spheres of society.
g) To encourage recreation and family life.
h) To inculcate the spirit of self-development, particularly in the field of education, business, arts, crafts and agriculture. (four years of BLP p.3 cited in Akabi and Jekayinfa, 2011)

In an elaborate speech by the founder of the BLP in celebrating Two Decade of Better Life for Rural Women, (1985-2005), the achievement of the programme were illustrated as;

> *From the onset I wish to restate my continual appreciation on an issue which has stuck to me like second nature, ever since the sod of its initiative was turned about 20 years ago in Nigeria. The concerted effort to elevate the living standards of our womenfolk is the programme now popularly known as 'Better Life for Women'. Indeed, my nearest reach for a measurement of this celebrated development is the common "mudu" now used by our market women for measuring gari, beans, soya etc. which they have simply nicked named "Better Life". From the length and breadth of this country, from Maiduguri to Lagos and from Sokoto to Calabar this is common language. This situation, though sufficiently gratifying, is nevertheless the barest but symbolic indices of success, as there are so many other testimonies and at several levels too, some even intellectual, but all tending towards the same and one purpose, of adding quality to human life, especially with regard to the women (Late Mrs. Babangida Maryam, 2005).*

BLP was attributed to the uplift of rural women as stated by Ogwumike (1988) cited in Ogwumike (2001), "the BLP made tremendous impact with regards to poverty alleviation…achievements of BLP includes the following formation of 11, 373 women cooperatives by 1993; the establishment of 3,613 processing mills as well as the distribution of farms inputs such as fertilizer to women who ordinarily would not have had access to such inputs though they carry out the bulk of agricultural activities". In corroboration of the above, the founder outlined the achievements of BLP as follows;

a) Stimulating and motivating rural women towards achieving better living standards;
b) Educating rural women on simple hygienic family planning, the importance of childcare and increase literacy rates;
c) Mobilizing women collectively in order to improve their general well-being and for them to seek and achieve leadership roles in all spheres of society;
d) Encouraging recreation and enriching family life;

e) Inculcating in women the spirit of self-development, particularly in the fields of education, business, arts and agriculture. Since inception in 1987, the Better Life Programme has recorded numerous successes some of which can be enumerated as follows; it has laid the foundation for the empowerment of rural women in particular and the Nigerian women in general. There women have been equipped with relevant skills and resources to embark on self-help projects and small private enterprises. Through the programmes, about 418 multi- purpose women education centers have been established all over Nigeria. These centers have facilities for an integrated curriculum that focuses on literacy programme, simple book keeping and accounting skills, childcare, arts and crafts among others.

f) A total of 7,635 farmers' cooperative societies have been set up across the country. This being the core project of the Better Life Programme will be addressed through strengthening women's access to and ownership of land and provision of improved seedlings, thus providing the necessary food security. The rural women are taught better methods of crop production, processing, storage and marketing. It is expected that better yields in agriculture will lead to economic empowerment of the rural women.

g) The Better Life Programme (BLP) has contributed significantly to an increase in the awareness of primary healthcare issues including Oral Rehydration Therapy (ORT), Expanded Programme on Immunization (EPI). In addition, it has promoted among rural women while focusing on reproductive health and anti-drug abuse enlightenment in the urban areas. Based on the adoption of Geneva Declaration of the summit on the Economic Advancement of Rural Women, participating countries endorsed and agreed to

ensure continuity in the formulation of government policy and the establishment of specific institutions dedicated to women development.

h) The Better Life Programme in Nigeria worked hard to ensure the establishment of the National commission for Women, which was later, upgraded to the Ministry of Women Affairs at the National level. The state governments throughout the country followed this trend. These institutions have endured and become permanent features of the structure of government in the country. The crowning effort of the struggle was the establishment of the National Centre for Women Development in Abuja, the Federal Capital.

i) In addition, the Better Life Programme emboldened the Law Reform Commission to review all discriminatory laws against women and children in the status books of Nigeria. These include discriminatory taxation, child marriages, discriminatory inheritance law, land tenure, naturalization and paternity right among others.

> *We must, therefore, first acknowledge the progress that has been made while appreciating where we are coming from. I recognize that efforts such as ours have been taking place elsewhere in Africa in the last two decades. These efforts have emboldened our women to develop confidence in themselves and their immense abilities and potentials. As a result of the efforts of the United Nations and NGOs all over the world, the plight of women has attracted greater attention in the past decades. The roles and contributions of women in various fields are gradually being acknowledged in many organizations that have been formed since the 1990s, in the process, the societies in these countries have been strengthened as the women have become more confident (Babangida Maryam, 2005).*

The programme has been considered successful in line with the above achievements and also seen as short lived as commented by Ogwumike (2001), "the programme was not only hijacked by position-seeking individuals but the resources set for the programme were diverted and used for personal enrichment". Even more, the initiative allegedly motivated by "humane motherly

considerations for the rural poor" from the former first lady turned into an avenue for satiating the bulimic appetite of prominent Nigerians because the hundreds of millions of naira purportedly spent on the scheme enriched a select few whereas rural women who ought to benefit from it were ignored. This point can be generalized: till date, virtually all Federal Government initiatives targeted at improving the lives of rural dwellers have failed due to poor planning, corruption and avarice by government officials and their collaborators. Therefore, it is not surprising that the countryside nationwide has remained rustic and undeveloped all these years in spite of rural development programmes launched with fanfare by different administrations in the country.

2.2.27 Family Support Programme (FSP) and Family Economic Advancement Programme (FEAP)

FSP and FEAP were the pet projects of Maryam Abacha between 1994 and 1998, conceived as poverty alleviation programmes to improve the well-being of the Nigerian families both in the rural and the urban areas. FSP was formally launched at the National level in March 1994 and thereafter at the state levels. This programme was established based on reaction to the increasing level of poverty occasioned by implementation of the Structural Adjustment programme imposed by international lending institutions in 1988 by the federal republic of Nigeria. The primary goal of FEAP was to provide investment opportunities that will lead to economic growth. This is aimed at stimulating economic activities at the grass root level and creating avenue for people to earn higher incomes, thereby raising the living standard of rural populace. Even though women were not the direct focus of this programme, it was believed that the extension of the FEAP services in rural areas would benefit women if fully represented.

Children are regarded as the future of the family; they are the leaders of tomorrow and hold the key to the development of the society; in recognition of this, the FSP focused its programmes on

the rights of the child such as the right to life, to adequate health, education and food. The two general objectives of FSP are: to improve and sustain family cohesion through the promotion of social and economic well- being of the Nigerian family for its maximum contribution to national development and to promote policies and programmes that strengthen the observance and protection of human rights and the advancement of social justice and human dignity (Akabi and Jekayinfa, 2011). In order to achieve these aims, some broader objectives were outlined as follows;

i. To eradicate negative social and cultural factors affecting women and children.
ii. To assist rural families, increase their agricultural productivity as well as improving their nutritional status to establish

According to Ogwumike (2001), the Family Support Programme (FSP) was set up to provide health care delivery, child welfare, youth development and improve nutrition to families in rural areas, while the Family Economic Advancement Programme (FEAP) was established to provide credits to cooperative societies to support the establishment of cottage industries in both rural and urban areas. These programmes were established to improve the quality of life of the populace of rural areas. In a broader term, FEAP programme aims extended to the following:

i. To provide loans directly to people at ward level with the capital needed to establish small-scale industries
ii. To provide employment opportunities at the lowest (ward) level of the Nigerian society
iii. To improve the standards of living of the people

iv. To encourage producers at the lower level to form cooperative societies through which to promote development consciousness

v. To involve the private sector, state and local governments in the funding of the production process; and

vi. To reduce the rural to urban migration that leads to congestion of the cities and impoverishment of the rural areas.

This programme was funded through the federal government budget allocation. In 1987 and 1988, the regime of Sani Abacha allocated the sum of $95 million for the programme. Ihenduru, (2002). These amounts were meant to be extended to cooperative societies of individuals with common interest and objectives. Accountability and credibility of these cooperatives are adjudged by their application that passes through the ward level for initial processing and approval.

For more smooth running of the programme, a Family Round Table for the promotion of discipline, morality and family cohesion through projects such as "Girl child scheme, the Boy Drop Out and the Children in Distress; and to promote and improve on the welfare of the most vulnerable and disadvantaged groups in the society, notably women disabled, destitute, the aged, children in order to achieve the goals of the FSP. (Akabi and Jekayinfa 2011,).

While lunching the FSP by the founder, Maryam Abacha, she called upon Nigerians to support and acknowledge women and children in the rural areas as volatile and living under harsh conditions. These women who make up the majority should be encouraged and integrated into the main stream of national development. FEAP was a fall out of FSP because of non-satisfying outcome of the FSP, she decided to introduce FEAP in March 1997 to complement and stimulate

economic activities in various wards in the local government areas across the country. Thus, this was in order to raise the productivity of the people, alleviate rural poverty, and the suffering of Nigerian families at the grass-roots through formal, non-formal and vocational education.

One of the remarkable achievements in facilitating the proper coordination of the various activities of women at national and state levels was the creation of Ministry of Women Affairs and Social Development established in January 14, 1995 by General Sani Abacha, the then Head of State and the creation of Ministry of Women Affairs in the States. The FSP also initiated and established the Legal Aid Centre as a weapon to eliminate discrimination against women and to restore equality and the rights of women. Women Resource Centre were established and equipment for skills acquisition such as typewriters, knitting and sewing machines were distributed to lucky beneficiaries. Adult Education Centre were established and financial assistance was given to students especially in the rural areas to pursue formal education. Several States Chairpersons provided scholarship to encourage Girl-child education and text books, exercise books and pens were also provided for children in some selected schools especially in the rural areas (Akabi and Jekayinfa, 2011).

Although FSP and FEAP were attributed with various achievements as stated by Ogwumike (2001), many nursery and primary schools were established, public toilets were constructed and the setting up of vocational schools, though many of these projects were not properly executed. Thus, many of the rural dwellers did not benefit from these programmes. The story of FSP and FEAP was not different with various achievements recorded between1994 and 1998.

In addition, it cannot be said that the ingenuity and sincerity of Maryam Babangida in starting BPL may be doubted. This is because before her husband became the Head of State in Nigeria,

various Heads of States and their wives did not introduce such programmes. However, in the course of implementation, "targeted beneficiaries-rural women and children were side tracked and the programme hijacked by the elite and custodians who used it as an avenue to display wealth through extravagant expenditures and show–off in expensive dresses". (Akabi and Jekayinfa, 2011). Enough money was not available at the grassroots; people saddled with such responsibility were using the money to cater for their own needs and little got to the rural women.

From the foregoing, all the policies introduced by the various levels of governments have failed to tackle the constant variable in every society, which is poverty among the women in Nigeria. Even more, as argued by Iheduru and Akanbi, (2011) that funds were made available through the budget from the federal government for the running of these programmes which were not accounted for and no tangible result where seen in the improvement of women in rural area. This research is a departure from previous work as it aims to assess the level of empowerment in Kaduna Sate by assessing the roles of NCWS in the empowerment process.

Women empowerment is a measure of sustainable good governance. No proper development planning successfully made without the use of proper social and economic planning. This has always been a challenge which the activities of National Council of Women Societies (NCWS) in Kaduna State wishes to address. Previous women empowerment programs have succeeded in providing vocational and skill training, material assistance, and has promoted gender equality for sustainable development and increase in women participation in both Economic and Political sphere of the society.

Past empowerment programs have been plagued by various problems ranging from poor financing, political interference or politicization of the programs, corruption and embezzlement, ethnicity and religious nepotism among others.

Another constraint has to be leadership since independence the leadership in Nigeria appears to be deteriorating. Many reforms have been undertaken before now, but the society lacks political leadership committed to implement them.

2.2.28 Summary and Gaps in the Literature

Literature on the role of women non-governmental organizations in the world generally and Nigeria in particular is quite extensive and still growing, but there are still yawning gaps in the literature. Most of the researches conducted in this area focus on material empowerment by the women non-governmental organizations, e.g. human empowerment via micro finance, (Yero 2010). Most of this economic empowerment are short term empowerment that cannot last long because most of the poor women that have been given capital without skills of business end up going back to where they were picked, because most of the capital given are not sufficient enough to run a sustainable business. Researchers fail to look at the skill acquisition empowerment that will last longer than mere capital donation without the skills of managing it. Therefore, this study stands to fill this gap, by looking at the skills acquisition empowerment by National Council of Women Societies in Kaduna South Local Government i.e. skill acquisition or capacity building but as would be seen latter, skill acquisition without take-off capital is useless!

2.3 Theoretical Framework

It has been argued that neither feminist nor social scientist have developed a policy oriented theory on women participation. However, the theoretical theory adopted for this research is the Women in Development approach.

Women in Development emerged in the early 1970s as a response to the growing evidence that economic and social development effort had not benefitted women as much as men. The women in development were also associated with certain disenchantment with the lack of development progress in general. The women in development reflected a change in the way policy makers and researchers approached the issue of women.

Women in Development is a synonym for the recognition that women are not merely mothers but also agents of charge of key aspects of production and economic development. Their contribution could be enhanced by more sensitive development programmes and projects (Moser, 1989)

The definition and content of Women in Development (WID) programmes differs, however, three different broad types have been identified. The first type is based on equity, human rights and welfare issues and places emphasis on women in poverty.

The second type focuses on efficiency and economic and stress contribution of women to development. In this regards contribution National development are improved by programmes and projects in training, Education and employment.

The third and more recent type emphasizes empowerment and includes considerations on global development goals and mechanisms determining the unequal situation of women (Moser 1989).

This approach is aimed at enabling women to gain control over their own lives and assist in resolving conflicts between their productive roles. Direct participation in development itself and in public life is both a consequence and means of empowerment.

The issue of women empowerment has undoubtedly become an integral part of contemporary discourse on development and democracy hence the study's aim at assessing the role of National Council of Women Societies (NCWS) in women empowerment goes to support the position of the women in Development approach.

The impetus for putting the advancement of women on the agenda of National and International governmental agencies concerned with development came in the early 1970s. from women employed in the United Nations System, especially in connection with the commission on the status of women. The original objectives of these group of women were to influence government process concerning women in order to secure more equal access for women to education and employment and greater legal equality.

Once the issue of greater equality for women was linked to women as a resource for development, "Women in Development" was rapidly taken up by international development agencies and often in response to donor pressure.

The formative influence on Women in Development was the emerging body of research on women in developing countries; with the work of Danish Economist, Ester Boserup, as the most influential from the perspective of the WID movement, the importance of Boserup's Women's role in Economic Development (1970) was that it challenged the assumptions of the "welfare approach" and highlighted women's importance to the Agricultural Economy.

One reason why Boserup's was taken up so enthusiastically by Women in Development advocates was that "it legitimized efforts to influence development policy with a combined argument for justice and efficiency (Tinker, 1990:30).

The 1975 United Nations World Decade for Women spurred the growth of the field, and many books and articles came to be published at this time, largely with a focus on women aid economic development. One of such books, "Women and World Development" With contribution by Fatima Mernissi, Deniz Kandiyoti, Hanna Papanek, Marie-Angelique Savane and others become very influential.

2.3.1 Postulations and Assumptions of Women in Development Approach

The assumptions of the Women in Development approach are enormous taking into consideration the three approaches of Equity, Efficiency and Empowerment. The postulations assumptions according to Blumberg, (1991:100-101) include.

1. Access to and control over productive resources is the most important sources of the relation power and well-being of men and women.

2. When women are in the main "only" wives and mothers, and not seen as economically active, they are shortchanged in the allocation of resources that their chances for survival are reduced.

3. The greater women's relative economic power, the greater their self-esteem and control over their own lives.

4. There is a negative relation between a woman education and income, on the one hand and fertility on the other. The greater a women's access to economic resources, the greater the

likelihood that her fertility pattern will reflect her own perceived utilities and preferences. (rather than those of her mates, family, or the state) conversely, where women do not have adequate access to the means of production and where men and women are see children as substitutable sources of labour, future crises aid, old age security, and so forth they may want more.

5. Where women have access to the means of production and income under their own control, household welfare increases, child well-being improves, and households' decision making became more participatory and equitable.

6. National Development is limited or is adversely affected when: female human capital is under- developed, female labour underutilized and women are deliberately marginalized or excluded from the development process.

7. Women's practical gender needs and strategic gender interest are highly influenced by economic conditions and by economic policy (fashioned by state and international agents like) the more gender sensitive the economic (and social) policy, the greater the likelihood that gender relations could become more equitable.

2.3.2 Review of Boserup's Work

Boserup challenged the conventional wisdom that women were less productive and therefore unentitled to a shore of scarce development resources (Jaquette, 1990:61)

Jaquette (1990) argues that African women had recently been equal to African men meant that the claim that women should have more equal access to resources could not dismiss as a western or feminist import.

Drawing on the insights of Boserup's research, advocates of women in development rejected the narrow view of women's roles (as mothers and wives) underlying much of development policy concerning women.

In general, a great effort has been made to distinguish WID from women's programmes carried out under the rubric of health or social welfare. Instead of characterizing women as "needy" beneficiaries, WID arguments represent women as 'productive' members of the society. Women in this regards are not to be Boserup argues that women are not to be seen as passive recipients of welfare programmes but rather as active contributors to economic development.

Women according to Tinker, (1990:31) can this be seen as a 'Missing link" in development, a hitherto undervalued economic resources in the development process.

The work of Boserup provided an intellectual under pinning for WID arguments and has a lasting impact on women and discourse.

2.3.3 Relevance and Limitations of the Theory

Women in Development (WID) is associated with the wide range of activities concerning women in the development domain; which donor agencies, governments and NGOs have become involved in since the 1970s.

The impetus for putting the advancement of women on the agenda of National and International governmental agencies concerned with development is the focus of WID approach.

The study is aimed at assessing the role of National Council of Women Societies (NCWS) in women empowerment. This goes to buttress and support the assumption of the Women in

Development approach, which advocates for a relative economic power for women in order to achieve greater self -esteem and control over their own lives. Economic powers in this regards refers to economic independence through skill acquisition, training, education and other important tools of women emancipation and women economic independence.

The Women in Development (WID) believes that through women empowerment which ensures access to factors of production like credit facilities and other financial assistance like provision of machineries and incentives which in turn promotes women economic independence and help reduce the incidence of poverty among the womenfolk.

The theory /approach is relevant to this study as it encourages women empowerment, economic independence of the womenfolk i.e. women should have access to all the necessities of life such as education, shelter, health and business and other productive resources.

Questions about relevance or otherwise of the WID theory is at the heart of important debates among Development scholars who sees the women folk as an integral and vital part of any society.

The discussion of Women in Development requires a review of the discourse on development. A variety of approaches to development have emerged over the several decades of development practice.

Some writings pointed out that Boserup's perspective did not analyze the effects of capitalist investments on women of different classes, nor did it examine processes of capital accumulation and the consequences of these processes on technical change and women's work. Also part of

this body of literature is the analysis by Maria Mies (1986) of the links between capitalist accumulation and patriarchal subordination of women.

These new perspective inspired a new policy approach to Women's development, one that focused on small-scale; women only projects designed to circuven male domination, both from the North and South. The Women and Development (WAD) influenced the policy and progress of many NGOs and their activities.

Development studies have closely focused on the nexus between modernization and development, although these concepts derive from different intellectual ancestries, they coverage when applied to this area.

Other criticisms of WID approach are related to the link between development and underdevelopment and the impact of development on those who are affected including women, nature and environment.

This critique argues that development came as a result of underdevelopment of other people, environment and nature through conquest, violence, exploitation and colonization of not only foreign people and lands, but also of nature and women. It is argued that the failure of development in some part of the third world is a deliberate attempt to further exploitation of the less developed nations.

Another criticism of WID rest on the in ability of development theorist to take into cognizance the importance of ethnicity, religion, culture and language in its attempt to formulate policies and programmes of development. These factors no doubt cannot be brushed aside and all attempts at

development will need to respond to this because the objectives of development will be influenced by endogenous factors.

CHAPTER THREE

METHODOLOGY AND BACKGROUND OF THE STUDY AREA

3.1 Introduction

This chapter provides a background to the study area as well as the methodology employed in the research. It is divided into two main sections. Section 3.1 discusses the general background of Kaduna South Local Government Area and 3.2 discusses the research methodology with a focus on Method or instruments of data collection, Target population, Sampling procedure, Method of data presentation and analysis.

3.2 Background of Kaduna South Local Government Area

Kaduna South Local Government Area has its headquarters located at Makera. The local government is bordered by Chikun, Kaduna North and Igabi Local Government Areas on the South, East and North West respectively. The Local Government covers a land mass of 950 square kilometers and it is the most populated Local Government in Kaduna state (facts on Kaduna South L.G.A, 2008). With a projected population of about 402,390 people (2006 census), of this, the women folk are about 58% of the populace. The Local Government area has 13 electoral wards, three State House of Assembly constituencies and a Federal House of Representative constituency. The seat of the Kaduna state Government (Sir Kashim Ibrahim House) is situated in the Local Government Area. Also most of the industrial zone of Kaduna capital city is located in Kakuri industrial layout of the Local Government Area. No wonder the local government is rightly referred to as the "Heartbeat of Kaduna State" with textile industries and the Peugeot Automobile Nigeria (PAN) Assembly Plant among others.

The Local Government headquarters and the secretariat is at Makera and the entire Local Government Area is easily accessible by road, rail line and even air from Kaduna international airport via Mando area. As a result of its metropolitan and urbanized nature, the inhabitants of the local government area engage mostly in trade and commerce. There are also teeming populations of public and private company workers as well as artisans. Many also engage in agriculture and other vocations. Traditionally, Kaduna South Local Government area is within the Zazzau Emirate. Formerlly, the Local Government Area consisted of Tudun Wada and Makera districts, but recently five (5) additional districts have been created from the former districts. The present districts are Tudun Wada, Kurmin Mashi, Sabon Gari and Unguwan Muazu from Tudun Wada area, while Makera area has Makera, Kakuri and Barnawa district. Television area has been carved to the newly created Gbagyi Chiefdom, though, administratively, the area is still in Kaduna south (facts on Kaduna south LGA.2008).

In the area of learning, the Local Government has a well-developed and competitive level of education. The famous Federal Polytechnic, Kaduna has its main campus in Tudun Wada and a College of environmental studies in Barnawa. Other tertiary institutions include the School of Dental Health Technology, Tudun Wada, Kaduna State Staff Development and Training Center and the Federal Psychiatric Nursing Training at Barnawa. There are many primary and post primary schools publicly and privately owned.

The huge economic potentials derived from the numerous ventures of the people and the industrial nature of the local government area adds value to the local government internally generated revenue. To service the industrial, commercial and private activities of the local government, many banking and financial institutions are present in the local government helping with employment generation, financial transactions etc.

The many ethnic groups that live and do business in this area include, Hausa/Fulani, Jaba, Bajju, Gbagyi, Ninzom, Yoruba, Igbo, Igala, Kanuri, Nupe and many other tribal groups in Nigeria. In view of its industrial setup, Kaduna South Local Government area has a sizeable population of expatriates like the Japanese, French, Britons, Germans who work in textiles and other industries. A number of religious, cultural and private festivals are celebrated, e.g. the two Eids, Maulud, Christmas, New Year etc. (facts on Kaduna south LGA.2008).

3.3 Methodology

3.3.1 Instruments of Data Collection: The data used in this study were obtained from primary and secondary sources. Survey instruments were used to collect the data which include Interview, Questionnaire and Focus Group Discussion. In the secondary sources of data, official documents from NCWS, academic books, journals and other relevant secondary sources of information were generated using content analysis.

3.3.2 Target Population: the target population of this study includes the stakeholders of the subject of study such as, the key officials of National Council of Women Societies (NCWS) Kaduna South Local Government Area branch, beneficiaries of the NCWS programmes that are domicile of the Local Government Area.

3.3.3 Sampling Procedure: Both probability and non-probability sampling techniques were adopted in the research. The three main primary sources of data used in this research include, interview, questionnaire and focus group discussion.

Interview: A purposive sampling method was used to draw the informants for interview. The interview was conducted with the key officials of NCWS which include the President of NCWS, vice president I, state secretary and local government coordinator. See Appendix (E).

Questionnaire: from the comprehensive list of NCWS beneficiaries obtained from the local government coordinator, the researcher used cluster sampling method to share the questionnaires as the L.G.A is made up of 13 political wards. 156 copies of questionnaire were equally distributed and administered to the beneficiaries' base on the cluster (wards) of the study area with each ward having 12 questionnaires. At the ward level, a snowball sampling method was used to get the first beneficiary which led the researcher to getting the other beneficiaries. A total of 136 were retrieved from field. See appendix (J).

Focus Group Discussion: The FGD is made up of mainly the beneficiaries of NCWS programme in Kaduna South Local Government. They were drawn using a snow- ball sampling method. With this sampling method the first beneficiary was located using comprehensive list obtained from the LGA Coordinator and through the first beneficiary other members (44 Beneficiaries) were identified. The focus group discussion has 4 groups of 11 beneficiaries as participants. See appendix (F, G, H and I).

3.3.4 RESEARCH ASSISTANTS: Two Research Assistants, a male and a female were employed during data collection. The research assistants are resident of the LGA and possess academic qualifications of B.Sc. and M.Sc. degrees which also show their familiarity and acquaintance with research methodology. However, the researcher engages them on how the data collection should be carried out.

3.3.5 DATA PRESENTATION AND ANALYSIS: the quantitative data was statistically presented and analyzed using frequency table and simple percentages the quantitative data was also analyzed to complement the quantitative data through the use of triangulation method.

CHAPTER FOUR

IMPACT ASSESMENT OF THE NCWS: PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter presents and analyzes the data gathered on the role of NCWS in the empowerment of women in the study area and in the light of which deductions or findings are drawn and related to the assumptions posed in chapter one. Data are presented in tabular form showing statistical frequencies and percentages of respondents' views about the questions raised.

A total of 156 copies of questionnaire were administered to the beneficiaries and 136 (87.2%) were retrieved and 20 (12.8%) were invalid while the Focus Group Discussions comprises four (4) groups of eleven (11) members each. Four NCWS officials were also interviewed.

4.2 Data presentation and analysis

An attempt has been made to analyze the bio-data variables of the respondents, which comprises: age, educational qualification and occupation of beneficiaries of NCWS intervention. The results are presented in table 4.2.1, 4.2.2, and 4.2.3 below.

Table: 4.2.1 Age of Respondents

Category	No of Response	Percentage %
18 – 29	38	27.9
30 – 39	77	56.6
40 above	21	15.5
Total	136	100

Source: fieldwork, 2015

Table 4.2.1 shows that the distribution of respondents in the study area ranged from minimum age of 18years and above. It shows that 38, representing 27.9% are of the age range of 18 – 29. It is also evident from the survey that 56.6% of the respondents, representing a total of 77 were in the age range of 30 – 39 years, while 21, which is 15.5% of the respondents are between the ages of 41 and above. It is quite evident that the research took all categories of ages into consideration in order to get a clear picture of the role of NCWS in women empowerment. It is important to note that over 50% of the respondents were within the active age that would appreciate the importance of empowerment. This by implication would have effect on the living conditions based on the empowerment programme they have gone through. The table 4.2.2 presents the educational qualification of the respondents.

Table: 4.2.2 Educational Qualification of Respondents

Category	No of Response	Percentage %
Primary	86	63.2
Secondary	42	30.9
Tertiary	0	0
Others	8	5.9
Total	136	100

Source: fieldwork, 2015

Table 4.2.2 indicates that 86, which represent 63.2% of the respondents, have primary education. 42, which represent 30.9%, are secondary school leavers, while there is no respondent with a

tertiary education. A total of 5.9%, which represents 8 of the respondents, have other educational qualifications such as Islamic education. The general pattern of educational distribution of the respondents is important to the understanding of women's role in their effort towards attaining empowerment. Education, as explained by the literalists is important in understanding the level of empowerment of women in the society. As such, if "education and autonomy reinforce each other", as, argued by a report of World Bank 2000/2001, the level of dependency on others, especially on their husbands and occupation of women would have attained a higher level of empowerment and high standard of living, as they would be able to fight for their rights. From the data above in table 4:1:2 it can be said that the level of education of respondents is low with a majority of the respondents having mainly primary school education. The table 4.1.3 presents the occupation of the beneficiaries of NCWS.

Table: 4.2.3 Occupation

Category	**No of Response**	**Percentage %**
Full time Housewife	69	50.7
Farmer	31	22.8
Petty trader	20	14.7
Student	11	8.1
Civil Servant	5	3.7
Total	136	100

Source: fieldwork, 2015

Table 4.2.3 above shows that 69 (50.7%) of the respondents are full time housewives while 31, representing 22.8% are farmers as against 20 (14.7%) that are petty traders, while 11 (8.1%) of the respondents are students and 5 representing (3.7%) are civil servants. This is a clear indication that women in the study area are mostly housewives that really need the help of such women organizations as the NCWS to achieve the necessary empowerment.

By implication, the above distribution of respondents shows that majority of the women are dependent on others and in need of self-sustaining occupation to keep up with the challenges of sustenance and self-empowerment.th table 4.2 present the distribution of awareness on the activities of NCWS.

4.3 MAJOR FINDINGS

The results of the major findings were presented in table 4.3.1 to 4.3.16

4.3.1 Distribution of respondents on the awareness of the activities of NCWS

Are you aware of the activities of NCWS	Frequency	Percentage
Yes	136	100%
No	0	0
Total	136	100

Source: Fieldwork, 2015

The table 4.3.1 above indicates that all of the respondents are aware of the activities of NCWS i.e. 100%. This means that beneficiaries of the NCWS programmes and their relatives are aware of this programme. Beneficiaries of NCWS empowerment programmes who form the FGD are also aware of the activities of the council in its quest to empower women but differ in their goals and objectives. This is evident in the statement of about five FGD members who echoed that "the activities of NCWS is a known program for a long time especially for the women in their locality, many of us who are permanent and long term resident have had about NCWS even before being beneficiaries". The level of awareness of these beneficiaries goes a long way to aid the research in achieving its set aims and objectives and findings. It is however important to note that most of the respondents in this questionnaire are aware of the activities of NCWS before they became beneficiaries.

4.3.2 Distribution of Respondents perception on the main objectives of NCWS

Which of the following is the main objectives of NCWS	Frequency	Percentage
Skills acquisition	82	60.3
Adult education	38	27.9
Political awareness	16	11.8
Total	136	100

Source: Fieldwork, 2015

Table 4.3.2 shows that 82 (60.3%) of respondents said the objectives of NCWS are skills acquisition, while 38 (27.9%) say promotion of adult education as against 16 (11.8%) that say political awareness. It means that the major objective of NCWS in the opinion of the respondents is skill acquisition, in order to make the jobless women to be self-reliant.

In an interview with the officials of the council, they were unanimous in their response to the responsibilities of the council to women folk. According to them, the main objectives are to promote economic and social progress of women, improve welfare among women, and improve the level of education among women. Other goals of the Council include;

- To awaken and encourage women in realization of their responsibilities to the community.
- To ensure by every legal means that women are given every opportunity to play their part as full responsible members of the community.
- To encourage the affiliation of all non-political women's opinions and ideas.
- To foster co-operation with other National and International bodies with similar aims.

The National Council of Women Societies has a broader responsibility in terms of societal development and has a particular focus on women, children, the disabled and orphans. National Council of Women Societies tries to mobilize women so as to awaken them on their responsibilities in their communities and also assist towards empowering them educationally, politically, economically and socially in such a way that they could be independent and self-reliant. It is believed that about 70% of matrimonial responsibilities lie on the shoulders of women, in terms of upbringing of the children and education itself. From the above it can be said that the beneficiaries have a poor narrow knowledge of the activities and objectives of NCWS. This is just an opinion of the respondents on their perception of NCWS not reality of NCWS. This research only sought to get the opinion. The table 4.2.3 revealed how beneficiaries were coopted into the NCWS programmes.

4.3.3 Distribution of respondents on how they got involved in the programme of NCWS?

How did you get involved in the programme of NCWS	Frequency	Percentage
Cooperative societies	96	70.6
Friends/acquaintance	24	17.6
District head	10	7.4
Radio	6	4.4
Total	136	100

Source: Fieldwork, 2015

The table 4.3.3 shows the source of reference/contact with the NCWS by beneficiary respondents. From the table, 96, (70.6%) respondents were referred by their cooperative societies, 24 (17.6%) respondents were linked to the NCWS via, friends/acquaintance, 10 (7.4%) respondents through the offices of their village heads, while 6 (4.4%) respondents established contact with the NCWS via the radio. In an interview with the officials of NCWS all of them

stated that the identification process starts with the local chapter, even though poverty is obvious, you do not need to be told that the sufferer is in need of empowerment. The local chapter are however closer to the grass-roots and are more easily accessible. The local chapter collates the names of those women in need of assistance and forwards it to the Council at the state headquarters. This goes a long way to demonstrate how NCWS pick their beneficiaries from grass-roots level. This is in agreement with the principles of women empowerment as stated by UNIFEM (2010) that women empowerment is to:

1. Establish high-level corporate leadership for gender equality.

2. Ensure the health, safety and well-being of all women workers.

3. Promote education, training and professional development for women.

4. Implement enterprise development, supply chain and marketing practices that empower women.

5. Promote equality through community initiatives and advocacy. (UNIFEM, 2010)

Looking at the generally accepted women empowerment principles, it implies that NCWS has just been doing its activities haphazardly without following the rules of the game in picking their beneficiaries, because majority of the beneficiaries of the programme were only informed through cooperative societies and their relatives that are involved in the day to day activities of NCWS.

4.3.4 Distribution of respondents on what they benefitted from the empowerment programmes?

What have you benefitted from the empowerment programme	Frequency	Percentage (%)
Skill acquisition	120	88.2
Adult Education	16	11.8
Total	136	100

Source: fieldwork, 2015

The table 4.3.4 shows the kinds of empowerment programmes of NCWS benefitted by the respondents. From the table, it shows that the majority of the respondents benefitted from skill acquisition programmes. Only a handful benefitted from their literacy/adult education programme. 120 of the respondents, (88.2%) acquired various skills as in table 4.3.4 above while only 16 (11.8%) benefitted from adult literacy programme. It means that skills acquisition is the first priority of NCWS.

4.3.5 Distribution of respondents on the skills acquired from NCWS?

Which of the following skills did you acquire from NCWS	No of Response	Percentage (%)
Bead making	52	38.2
Soap making	36	26.5
Sewing	24	17.7
Knitting	18	13.2
Tie and dye	6	4.4
Total	136	100

Source: fieldwork, 2015

The table 4.3.5 depicts the skills acquired by beneficiaries of NCWS in Kaduna South Local Government Area. From the table, it is observed that 52, (38.2%) of the respondents learnt bead making 36, (26.5%) acquired skills in the art of soap making, 24, (17.7%) are into sewing/tailoring, while 18 (13.2%) and 6 (4.4%) respondents received training in the art of

knitting and Tie and Dye respectively. It thus indicates that 38.2% of the beneficiaries prefer bead making because of its available market and profit, which clearly shows that the beneficiaries are reluctant to practicing the skills acquired from NCWS because of the inability to get the materials needed.

These skills are vital in the life of the beneficiaries as they aid in alleviating poverty and empower them socially and economically by making them independent and contributors to the economy of their homes and community in general. However, majority of the respondents have not seen the benefits as in the table below.

4.3.6. Distribution of respondents on whether skills acquired are being utilized for empowerment.

Did the skills impact positively in your life	Frequency	Percentage (%)
Yes	130	95.6
No	6	4.4
Total	136	100

Source: Fieldwork, 2015

The table 4.3.6 shows that 130, (95.6%) of the respondents say the skills NCWS provided have not made any significant impact on the lifestyle of the poor women. while 6 (4.4%) are of the view that the skills they acquired through NCWS have positively impacted on the lifestyle of the poor women, these is no doubt a division from the aims and objectives of NCWS which seeks to empower the women folk. The aim of NCWS has been defeated, because of the inability of the scheme to bring positive changes to the life of women in Kaduna South L.G.A. of Kaduna State. In an interview with the officials, they were unanimous in their response. They stated that the living conditions of the beneficiaries of their training programmes have improved significantly,

and that they are excelling in their respective trades. The secretary however identified lack of fund as militating against this goal.

Majority of participants in the focus-group discussions were of the view that NCWS is just an association of the well to do women. It was formed to alleviate the poverty of the poor, but in reality they are just co-opting their relatives to benefit not the poor for whom the organization was purposely formed. This was echoed by a beneficiary of the focus group discussion (FGD) who said "the organization is more of the rich and powerful women who used the programme to compensate their people". This disclosed another perspective to the activities/nature of NCWS.

From the above two contradictions it is deduced that officials of NCWS tried as much as possible to defend their work and activities while the beneficiaries from both FGD and Questionnaire felt the aim of NCWS is not yet achieved. Though they were trained in various skills acquisition components but, these skills have not made significant improvement in their lives due to various reasons such as not being able to put into practice what they learned. "

4.3.7. Distribution of respondents on their sources of income before the skills acquisition

Do you have any source of income before NCWS skill acquisition?	Frequency	Percentage
Yes	55	40.4
No	81	59.6
Total	136	100

Source: Fieldwork, 2015

Table 4.3.7 shows responses on whether the beneficiaries have any income before the intervention of NCWS. 81, (59.6%) said No, while 55, (40.4%) of the respondents indicated that they have sources of income before the skills acquisition. This shows that majority of the respondents do not have sources of income before the intervention of NCWS i.e. they were in abject poverty.

4.3.8. Distribution of respondents by confirming their monthly income before the skills acquisition

If yes, what is your monthly income =N= - K	Frequency	Percentage
0-2000	23	41.8
2000-3900	15	27.3
4000-4900	11	20
6000-Above	6	10.9
Total	55	100

Source: Fieldwork, 2015

According to 23, (41.8%) of the respondents their income before the intervention of NCWS was between 0 -2000 while 15 (27.3%) say 2000–3900, and 11(20%) put their own between 4000 – 4900 and 6 (10.9%) were getting above 6000 naira by the end of every month. This indicates that the income of 40.4% of the respondents in table 4.2.8 is in poverty line, because their income cannot meet their basic human needs and also living below one dollar per day.

4.2.9. Distribution of respondents on verifying whether their income before the intervention meets their basic needs

Is your income before the intervention of NCWS suffices the needs of your family?	Frequency	Percentage
Yes	0	0
No	136	100
Total	136	100

Source; Fieldwork, 2015

Table 4.2.9 indicates whether their income before the intervention suffices them or not. All of the respondents i.e. (100%) indicated that they are not satisfied with their income before the intervention of NCWS. This indicates that the income of the respondents is not enough to meet the basic human needs and enable them cross the poverty line.

4.3.10. Distribution of respondents whether they are practicing the skills acquired

Are you practicing what you have learnt?	Frequency	Percentage
Yes	6	4.5
No	130	95.5
Total	136	100

Source: fieldwork, 2015

Table 4.3.10 finds out if the respondents are practicing what they have learnt from NCWS.6, (4.5%) of the respondents indicated yes while 130 (95.5%) of them say no. This implies that the majority of the respondents are not practicing what they learn from NCWS. Table 4.3.11 confirmed the reasons why the beneficiaries are not practicing what they learn from the training.

4.3.11. Distribution of respondents on verifying the reasons why they are not practicing the skills acquired from NCWS

If no, why are you not putting the acquired skills into practice?	Frequency	Percentage
Lack of capital	75	57.7
Lack of financial assistance from NCWS	49	37.7
Lack of patronage by the public	6	4.6
Total	130	100

Source: fieldwork, 2015

Table 4.3.11 presents the views of the respondents that say no in table 4.2.11. According to 75 (57.7%) they said lack of capital is the reason why they are not practicing what they have learnt from the trainings organized by NCWS, while 49 (37.7%) of them say lack of financial assistance from NCWS and 6 (4.6%) of the respondents say lack of public patronage. This indicates that NCWS does not understand the major problems of their trainees before co-opting them into the program. In other words, NCWS does not have a very well organized programme for poverty alleviation among their trainees, because they fail to equip them with the necessary

instruments to establish themselves. In an interview with the officials, they all stated that the Council does not give out money/equipment to the beneficiaries as start-up capital. They attribute this to none availability of financial resources to the Council.

In Focus-Group Discussions, majority of respondents say NCWS is more of training Centre for petty business than poverty alleviation Centre that gives capital to start practicing what the trainees learnt from them. In other words, NCWS is not giving the trainees more than 2000 naira to start a business. This amount of money is given to only those that have influence among the trainees not to all of them. This goes a long way to explain the favoritism that characterized the activities of NCWS.

From the interview with NCWS officials it was gathered that as a result of paucity of fund at the disposal of the council much is not usually done to set up their skill acquisition beneficiaries either with start-up capital or needed equipments. This was also attributed to lack of fund and partnership with necessary stakeholders in the local government.

4.3.12. Distribution of respondents on their monthly income after the intervention of NCWS

What is your monthly income after the intervention of NCWS?	Frequency	Percentage
0 -2000	72	52.9
2000 – 3900	30	22.1
4900 – 5900	29	21.3
6000-Above	5	3.7
Total	136	100

Source: fieldwork, 2015

Table 4.2.12 shows the income of the beneficiaries after the intervention of NCWS, 72 (52.9%) are getting between 0 – 2000 by the end of every month while 30 (22.1%) are getting 2000 – 3900 and 29 (21.3%) are getting between 4900 – 5900 and 5 (3.7%) are getting 6000 naira and

above by the end of every month, though not a significant one in comparison with the resources expended on training and empowering the beneficiaries. However, majority of the respondents in the focus-group discussions were of the opinion\views that the activities of NCWS are not transforming the life style of the majority of beneficiaries. In fact, they are not working towards achieving the main goals of this organization. While a minority said the activities of NCWS transformed their life style. This explains the feelings of the people of the study area about the impacts of NCWS activities on the life of beneficiaries.

From the data above it is important to note that the differential in income before and after NCWS intervention on these women is not significant to alleviate or improve their living standard. This goes to support the earlier assertion that NCWS programmes have not improved the living standard of its beneficiaries.

4.3.13. Distribution of respondents by whether their income after the intervention of NCWS meets their basic human need.

Does your monthly income after the intervention of NCWS meets your basic need?	Frequency	Percentage
Yes	0	0
No	136	100
Total	136	100

Source: fieldwork, 2015

Table 4.3.13 presents the views of respondents on whether their income after the intervention of NCWS meets their basic human needs. All of the respondents i.e. (100%) were negative, meaning that the intervention of NCWS, has not improved the living condition of their trainees. In other words, the intervention of NCWS has not raised the living standard of the beneficiaries.

4.3.14. Distribution of respondents on monitoring of beneficiaries by NCWS.

Has the NCWS monitored your progress in the skills acquired?	No of response	Frequency
No	136	100
Yes	0	0
Total	136	100

Source: Fieldwork, 2015

Table 4.3.14 above provides information as to whether or not the Council monitors the activities/progress of the beneficiaries of its programmmes. From the table, all the respondents 136 (100%) were unanimous in their answer that the Council does not monitor their activities/progress. It can be deduced from the table that the Council's activities stop only at training the participants and no more. According to the president and the secretary, there is no direct monitoring of the beneficiaries. However, the council gets to know the happenings and progress of beneficiaries through quarterly reports that are submitted to the Council by all registered associations under the National Council of Women Societies. These reports form part of the tools used in monitoring the beneficiaries since the Council has no direct way of monitoring the beneficiaries. This goes a long way to expose the weaknesses of the organization.

Table 4.3.15 Distribution of respondents on why they are not monitoring the progress of the beneficiaries

If no, why?	Frequency	Percentage
Lack of adequate manpower	29	21.3
Lack of sufficient capital	5	3.7
Negligence from the officials	102	75
Total	136	100

Source: fieldwork, 2015

Table 4.3.15 indicates the reasons why the NCWS officials are not monitoring the activities of the beneficiaries after training, according to the respondents 29 (21.3%) of respondents say lack of adequate manpower, while 5 (3.7%) say lack of sufficient capital and 102 (75%) say negligence from officials. It implies that NCWS officials are not ready to alleviate poverty among women in the study area, because no any business will be successful without proper monitoring. The officials, on their part identified a number of obstacles militating against effective monitoring of NCWS beneficiaries. These challenges include:

1. Lack of financial/capital and equipment for the smooth running of the empowerment schemes.
2. Lack of access to credit facilities by the beneficiaries who have been trained in various trades.
3. Lack of awareness of the existence/activities of National Council of Women Societies by the general public.
4. Lack of coordination by various women non-governmental organization who are stakeholders at the National Council of Women Societies.

Majority of respondents in the discussions were of the view that the hindrances against the activities of NCWS are inadequate manpower, insufficient capital, favoritism, godfatherism etc. This explains the problem that involves the programmes of NCWS.

Table 4:3:16. Distribution of respondents on how to overcome the inability of monitoring the progress of the beneficiaries

How can lack of monitoring be overcome?	No of respondents	Frequency
Recruitment of qualified hands	58	42.7
Government & individuals to give moral and financial support	69	50.7
Training should be based on merit	9	6.6
Total	136	100

Source: Fieldwork, 2015

Table 4.3.16 indicates the suggestions of the beneficiaries on how to overcome the problems faced by NCWS. According to 69 (50.7%), of the respondents, government and individuals should give moral and financial support, while 58 (42.7%) say recruitment of qualified hands and 9 (6.6%) say training should be based on merit. It means that moral and financial support will go a long way in overcoming the challenges faced by the NCWS. The officials suggested a number of ways of addressing the aforementioned problems, which are as follows:

1. Diversification and widening of revenue sources of the Council. According to the president of NCWS, donations from philanthropists, government organizations and personal savings of the members of National Council of Women Societies will go a long way in raising revenue for the council.
2. Partnership and collaboration with micro credit institutions and banks in order to aid in raising capital for the beneficiaries.
3. There should be mass awareness about the activities and responsibilities of National Council of Women Societies to the general public. (interview,2015).

Majority of respondents in the focus-group discussions suggests the ways to overcome the obstacles of NCWS. In this they suggested "recruitment of qualified hands to run the affairs of NCWS, trainings should be based on merit, government and individuals should give financial support to the organization, monitoring of the beneficiaries after training will go a long way in overcoming some future problems".

In order to promote women's economic empowerment, there is a need to move beyond the informal sector and micro-enterprises and toward SMEs and other sustainable growth opportunities. Women's access to markets, including local and global procurement opportunities, should be increased. Women should also be provided with better access to business models for growth, including role models and Mentors, as well as skills and tools to scale up their businesses, both for real job creation and for measurable economic impact. Finally, there is a need to enable women entrepreneurs to work and trade from wherever they are in the world to help reduce the environmental pressures of urbanization and travel.

The role of women's associations in improving the working conditions of women should not be underestimated. Successful examples from around the world, such as the Self Employed Women's Associations demonstrated that such initiatives could make a big difference in the lives of women workers and vastly improved their ability to do business.

The private sector can also play a critical role in poverty reduction initiatives. A number of major corporations now focus on sustainable development and have expressed interest in promoting women's economic empowerment in the global business agenda. Building partnerships with the private sector could be an effective strategy for donors to provide funds for economic initiatives that contribute to women's economic empowerment. (UNIDO, 2010)

4.4 Discussion of Major Findings and Verification of Assumptions

a. On the significant role played by NCWS in empowering the poor women.

The findings of this study revealed that all of the beneficiaries are aware of the role being played by the NCWS, an overwhelming number of beneficiaries believed that NCWS is an organization of the wives of governors, ministers, commissioners, and other prominent female personalities who do as they like. The presence of the wives of the influential people in the NCWS have paralyzed the objectives of this organization, as the objective it sets out to achieve, such as poverty alleviation, training the poor women at the grassroots level and many more have already been defeated according to majority of the respondents in FGDs.

The objective of NCWS is skills acquisition with majority of respondents/beneficiaries concurring to this primary objective. Cooperative societies are the major source of information for the beneficiaries of NCWS skills acquisition as confirmed by 70.6% of the respondents. These sources can only communicate with the women that belong to these cooperative societies, not those that are not involved and are highly in need of empowerment. An empowerment process, according to Anita (1995) must involve not only individual awareness but also collective awareness and collective action. The notion of collective action is fundamental to the aim of attaining social transformation. NCWS fail to meet up these conditions of empowerment process. It can therefore be inferred that the goals of NCWS have not been championed as it ought to be. This dispute the first assumption of this study that says that the empowerment programmes of the NCWS have played a significant role in the empowerment of women in Kaduna South LG in the period 2003 – 2015.

b. On the empowerment of women in Kaduna South LGA.

The study also reveals bead making as the major skill which a greater number of beneficiaries engaged in. though, the respondents/beneficiaries were of the opinion that they could not utilize some of these skills for various reasons ranging from absence of materials and capital needed to start the business for self-reliance among the poor women of the study area.

The skills acquired by the majority of the beneficiaries have not benefitted them as revealed by 95.6% of the respondents in table 4.2.6. Majority of the respondents in FGDs disclose that NCWS is not taking poor women of Kaduna South LGA out of shackles of poverty because of corruption, favoritism and nepotism and politics that characterized the activities of the NCWS officials. The Monthly income of the majority of the beneficiaries after the intervention of the NCWS is between 1900 to 2200 naira, which is below 100 naira per day as revealed by the findings of the research. The intervention of NCWS has not impacted positively on the lives of the beneficiaries, because their income according to majority of the respondents to these questions shows that it has not significantly improved as envisaged with activities and programmes of NCWS.

The NCWS, according to its mandate and function is saddled with the responsibility of integrating women NGOs and promoting the welfare and progress of the women folk. However, from the research findings, it can be deduced that the bulk of NCWS functions are yet to be achieved in the area under study because of the lack of clear-cut objectives and negligence on the part of NCWS officials. This can be deduced from the number of people that have benefitted from NCWS programmes in the Local Government viz a viz the population of the women folk in the Local Government Area. Therefore, it can be concluded that NCWS has not made positive

changes to the living standard of the beneficiaries. This verifies the second assumption that says the empowerment programme of the NCWS has not played any significant role in the empowerment of women in Kaduna South LGA in the period 2003–2015.

c. On how to overcome the inability of monitoring the progress of the beneficiaries

The study suggests the support from both government and individuals to give moral and financial support to women empowerment programmes and organizations, recruitment of qualified hands as officials. The study further suggests the diversification and widening of revenue source of the council, partnership and collaboration with micro credit institutions etc. therefore, moral and financial support from both government and individuals is a solution to problems of NCWS.

From the baseline questions asked by the researcher on the financial strength of the beneficiaries before and after the intervention programme of NCWS. It can be deduced that there has been no significant improvement in the living conditions of these beneficiaries as most of them still live below the average poverty line of one US Dollar per day per person according to the UNDP human index/poverty line index of 2010. This no doubt is a negative sign on the activities of the NCWS in the area under study as it has failed to tackle the scourge of poverty it was mainly created to settle.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter focuses on the summary, conclusion and recommendations of the study on the Role of National Council of Women Societies in the Empowerment of Women in Kaduna South Local Government Area. A summary of major findings in the study is made and solutions (Recommendations) are preferred in the light of the findings made.

5.2 Summary

The NCWS, according to its mandate and functions is saddled with the responsibility of integrating women NGOs and promoting the welfare and progress of the women folk.

The research aims to assess the role played by NCWS in socio economic empowerment of women in Kaduna South LGA. Sandbrook and Hatfani (1993) have asserted that "women empowerment entails not only positive changes in this critical respect but also the dismantling of the cultural norms and traditional practices that devalue disempower and dispossess women.

Empowerment according to them includes the expansion of women's access to educational opportunities, facilities for skill acquisition and position of Authority. These roles are to be played by the NCWS in general; however, from the research findings, it can be deduced that the bulk of NCWS objectives are to be achieved in the area under study because of lack of clear cut objectives and negligence on the part of NCWS. This is evident in the number of beneficiaries in the LGA viz a viz the total population of the LGA and ratio of women.

The study also identified various challenges confronting the NCWS which hampers its functioning. These challenges ranges from paucity of funds which is usually the backborn of most empowerment programmes, lack of monitoring and supervision of various programmes by NCWS officials and finally the problem of awareness on the part of the public on the role and function of NCWS in the society.

The finding of this study goes to support the objective which guides the researcher into this area has produced a number of common problems and dilemma that women NGOs experience. One of the most mentioned is paucity of fund and sometimes sponsorship. (Mukasa, 2006) raised other issues which include poor economic base and low participation of women in politics. From the research findings it was revealed that the activities of NCWS has not impacted positively on the lives of these beneficiaries.

5.3 Conclusion

This study set out to examine the activities of NCWS towards empowering poor women in Kaduna South Local Government Area. This study concludes that NCWS became an avenue through which donations can be collected from government, non-governmental organizations and individuals by the officials in the name of taking poor women out of poverty and who later syphon the money/ funds to enrich themselves. From the findings it can be deduced Corruption and favoritism appeared to be the common practice in NCWS. Kick front and kick back is what characterized their affairs with both government and non-governmental organizations.

Majority of the officials of NCWS are lazy and unqualified, to the extent that they do not use to monitor the progress or otherwise of their trainees. In any poverty alleviation in the world generally and Nigeria in particular, sample of the people that are in desperate need of help is the

first, followed by training and then real poverty alleviation by giving them materials or capital needed to reduce the level of poverty of the sampled trainees but in NCWS of Kaduna South Local Government Area the reverse is the case. Therefore, the objectives of the organization have been defeated. In other words, the officials of NCWS have deviated from the original objectives of this organization.

5.4 Recommendations

In view of the importance of the National Council of Women Societies to women empowerment and the development of the country, the researcher hopes that the recommendations advanced would be considered to make the National Council of Women Societies more vibrant and efficient in achieving her objectives.

1. As a result of positive or lack of funds which has been identified as a reason for poor performance of NCWS programmes, it is important to call for Diversification and widening of revenue sources of the Council, i.e. the sources of running the activities of NCWS should go beyond government and individuals' donations. They should device means through which income should be flowing into the treasury of the organization, e.g. commercializing their training to people that are leaving average life, investing in businesses that will not exhaust the treasury of the organization etc. This will help a lot in solving the problems caused by lack of fund/capital.

2. As a result of meager or small start-up capital for NCWS beneficiaries it is important to advocate for a Partnership and collaboration with micro credit institutions and banks in order to aid in raising capital for the beneficiaries, i.e. micro finance banks should be

coopted into this movement, so that they will be giving micro loans to the graduates from NCWS training skills acquisition programmes.

3. From the findings it can be deduced that there is a general lack of awareness on the activities of NCWS in Kaduna South Local Government Area. This is evident in the regulation of the focus group discussion and questionnaire. These however, calls for mass awareness about the activities and responsibilities of the National Council of Women Societies to the general public, i.e. the activities of NCWS should be made known to the public, especially in terms of recruiting the beneficiaries. This will pave way for the right people to come into the organization as officials and trainees.

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APPENDIX A

Department of Political Science & International Studies, Faculty of Social Sciences Ahmadu Bello University, Zaria

Dear Sir/Madam

I am a postgraduate student of the above named Department, currently conducting a research on: The Role of National Council of Women Societies (NCWS) in the empowerment of women in Kaduna South Local Government Area, Kaduna State, Nigeria. 2003 – 2015.

Yours Faithfully

Ainau Umar Naiya

Kindly tick the appropriate options against the questionnaire below

SECTION A: BIO-DATA

Age: (i) 18-29 [ ] (ii) 30-39 [ ] (iii) 40-above [ ]

Educational qualification: (i) primary [ ] (ii) secondary [ ] (iii) tertiary [ ] (iv) others [ ]

Occupation: (i) Student [ ] (ii) Civil Servant [ ] (iii) Business [ ] (iv) Farming [ ] (v) housewife [ ]

Sex: (i) Male [ ] (ii) Female [ ]

SECTION B

1. Are you aware of the activities of NCWS?

a. Yes [ ] b. No [ ]

2. Which of the following is the main objective of NCWS?

   a. Adult education [ ] b. Skills acquisition [ ] c. Political awareness [ ]

3. How did you get involved in the program of national council of women societies? ……
   …….

4. What have you benefitted from the empowerment programs? ……
   …….

5. Which of the following skills did you acquire from NCWS?

   a. Bead making [ ] b. Soap making [ ] c. Tie and Dye [ ] d. Sewing e. knitting [ ]

6. Does the skill impacted positively in your life style?

   a. Yes [ ] b. No [ ]

7. Do you have any source of income before NCWS skills acquisition?

   a. Yes [ ] b. No [ ]

8. If yes, what is your monthly income before NCWS?.....
   .....

9. Is your income before the intervention of NCWS suffices the needs of your family?

   a. Yes [ ] b. No [ ]

10. ‘Are you practicing what you have learnt from NCWS?

    a. Yes [ ] b. No [ ]

11. If no, why are you not putting the acquired skills into practice? ……
    ……

12. What is your monthly income after the intervention of NCWS? ……
    ……

13. Does your income after the intervention of NCWS meets your basic human need?

    a. Yes [ ] b. No [ ]

Has the National Council of Women Societies monitored your progress in the skills acquired?

    a. Yes [ ] b. No [ ]

15. If no why?

……

……

16 .How can lack of monitoring be overcome?

……

……

APPENDIX B

I am a postgraduate student of the above named Department, currently conducting a research on: The Role of National Council of Women Societies in the empowerment of Women in Kaduna South Local Government Area, Kaduna State, Nigeria. 2003 – 2015

Yours Faithfully

Ainau Umar Naiya

Focus group discussion

1. What are the roles being played by national council of women societies?

2. How effective is their activities to your self-reliance?

3. Are their activities touching your lives?

4. Have they been giving you capital for businesses after training?

5. To what extent has this scheme changed your lives better?

6. Do you face any obstacle in accessing the benefits given by National Council of Women Societies?

7. How do you overcome the obstacle?

APPENDIX C

I am a postgraduate student of the above named Department, currently conducting a research on: The Role of National Council of Women Societies in the empowerment of women in Kaduna South Local Government Area, Kaduna State, Nigeria. 2003 – 2015

Yours Faithfully

Ainau Umar Naiya

Interview questions

1. What is the responsibility of NCWS as an organization of women empowerment?

2. What in your own view are the most important needs of a woman?

3. How do you identify those that are in need of empowerment?

4.What are your ways of empowering them?

5. Does your training/contribution serve the purpose?

6. What in your own view are the most important skill(s) a woman should acquire?

7. What do you give as contribution to empower those women?

8. How do you give the contribution to those in need of empowerment?

9. Is there any challenge(s) faced by NCWS?

10. How do you think these obstacles can be overcome?

11. Do you monitor the progress of your beneficiaries?

APPENDIX D

Table 4.2.1 Age of the Respondents

Category	**No of Response**	**Percentage %**
18 – 29	38	27.9
30 – 39	77	56.6
40 above	21	15.5
Total	136	100

Source: fieldwork, 2015

Table: 4.2.2 Educational Qualification of Respondents

Category	**No of Response**	**Percentage %**
Primary	86	63.2
Secondary	42	30.9
Tertiary	0	0
Others	8	5.9
Total	136	100

Source: fieldwork, 2015

Table: 4.2.3 Occupation of the Respondents

Category	**No of Response**	**Percentage %**
Student	11	8.1
Civil Servant	5	3.7
Petty trader	20	14.7
Farmer	31	22.8
Full time Housewife	69	50.7
Total	136	100

Source: fieldwork, 2015

4.3.1 Distribution of respondents on the awareness of the activities of NCWS

Are you aware of the activities of NCWS	Frequency	Percentage
Yes	136	100%
No	0	0
Total	136	100

Source: Fieldwork, 2015

4.3.2 Distribution of Respondents perception on the main objectives of NCWS

Which of the following is the main objectives of NCWS	Frequency	Percentage
Adult education	38	27.9
Skills acquisition	82	60.3
Political awareness	16	11.8
Total	136	100

Source: Fieldwork, 2015

4.3.3 Distribution of respondents on how they got involved in the programme of NCWS?

How did you get involved in the programme of NCWS	Frequency	Percentage
Friends/acquaintance	24	17.6
District head	10	7.4
Cooperative societies	96	70.6
Radio	6	4.4
Total	136	100

Source: Fieldwork, 2015

4.3.4 Distribution of respondents on what they benefitted from the empowerment programmes?

What have you benefitted from the empowerment programme	No of Response	Percentage (%)
Skill acquisition	120	88.2
Adult Education	16	11.8
Total	136	100

Source: fieldwork, 2015

4.3.5 Distribution of respondents on the skills acquired from NCWS?

Which of the following skills did you acquire from NCWS	No of Response	Percentage (%)
Bead making	52	38.2
Soap making	36	26.5
Sewing	18	13.2
Knitting	24	17.7
Tie and dye	6	4.4
Total	136	100

Source: fieldwork, 2015

4.3.6. Distribution of respondents on whether skills acquired are being utilized for empowerment.

Did the skills impact positively in your life	Frequency	Percentage (%)
Yes	6	4.4
No	130	95.6
Total	136	100

Source: Fieldwork, 2015

4.3.7. Distribution of respondents on their sources of income before the skills acquisition

Do you have any source of income before NCWS skill acquisition?	Frequency	Percentage
Yes	55	40.4
No	81	59.6
Total	136	100

Source: Fieldwork, 2015

4.3.8. Distribution of respondents by confirming their monthly income before the skills acquisition

If yes, what is your monthly income	Frequency	Percentage
0-1900	23	41.8
2000-3900	15	27.3
4000-5900	11	20
6000-Above	6	10.9
Total	55	100

Source: Fieldwork, 2015

4.3.9. Distribution of respondents on verifying whether their income before the intervention meets their basic needs

Is your income before the intervention of NCWS suffices the needs of your family?	Frequency	Percentage
Yes	0	0
No	136	100
Total	136	100

Source; Fieldwork, 2015

4.3.10. Distribution of respondents whether they are practicing the skills acquired

Are practicing what you have learnt?	Frequency	Percentage
Yes	6	4.5
No	130	95.5
Total	136	100

Source: fieldwork, 2015

4.3.11. Distribution of respondents on verifying the reasons why they are not practicing the skills acquired from NCWS

If no, why are you not putting the acquired skills into practice?	Frequency	Percentage
Lack of capital	75	57.7
Lack of financial assistance from NCWS	49	37.7
Lack of patronage by the public	6	4.6
Total	130	100

Source: fieldwork, 2015

4.3.12. Distribution of respondents on their monthly income after the intervention of NCWS

What is your monthly income after the intervention of NCWS?	Frequency	Percentage
0 -2000	72	52.9
2000 – 3900	30	22.1
4900 – 5900	29	21.3
6000-Above	5	3.7
Total	136	100

Source: fieldwork, 2015

4.3.13. Distribution of respondents by their income after the intervention of NCWS meets their basic human need.

Does your monthly income after the intervention of NCWS meets your basic need?	Frequency	Percentage
Yes	0	0
No	136	100
Total	136	100

Source: fieldwork, 2015

4.3.14. Distribution of respondents on monitoring of beneficiaries by NCWS.

Has the NCWS monitored your progress in the skills acquired?	No of response	Frequency
No	136	100
Yes	0	0
Total	136	100

Source: Fieldwork, 2015

Table 4.3.15 Distribution of respondents on why they are not monitoring the progress of the beneficiaries

If no, why?	Frequency	Percentage
Lack of adequate manpower	29	21.3
Lack of sufficient capital	5	3.7
Negligence from the officials	102	75
Total	136	100

Source: fieldwork, 2015

Table 4.3.16. Distribution of respondents on how to overcome the inability of monitoring the progress of the beneficiaries

How can lack of monitoring be overcome?	No of respondents	Frequency
Recruitment of qualified hands	58	42.7
Government & individuals to give moral and financial support	69	50.7
Training should be based on merit	9	6.6
Total	136	100

Source: Fieldwork, 2015

APPENDIX E

LIST OF INTERVIWEES

S/NO	LIST OF INTERVIWEES	POSITION	PLACE	TIME	DATE
1	Mrs Deborah Dan Ishaya	President	NCWS Office	1:15pm	8/19/15
2	H. Jummai Musa Iya	Vice president	NCWS Office	3:09	8/22/15
3	H. Nana Baffa	Secretary	NCWS Office, LG Sectariat	12:40pm	8/28/15
4	Mrs Larai Danladi	Kaduna South L.G.A Coordinator	NCWS Office, LG Sectariat	11:30am	9/2/15

APPENDIX F

LIST OF RESPONDENTS IN FOCUS GROUP DISCUSSIONS

S/NO	GROUP A	PLACE	DATE	TIME
1	Grace T Gambo	NCWS OFFICE	28/10/15	1:30 PM
2	Halima Bulus	NCWS OFFICE	28/10/15	1:30 PM
3	Safiya Muhammad	NCWS OFFICE	28/10/15	1:30 PM
4	Margaret Gwani	NCWS OFFICE	28/10/15	1:30 PM
5	Fatima Zakari	NCWS OFFICE	28/10/15	1:30 PM
6	Victoria David	NCWS OFFICE	28/10/15	1:30 PM
7	Ramatu Baita	NCWS OFFICE	28/10/15	1:30 PM
8	Tina David	NCWS OFFICE	28/10/15	1:30 PM
9	Hannatu Ayuba	NCWS OFFICE	28/10/15	1:30 PM
10	Balkisu Adamu	NCWS OFFICE	28/10/15	1:30 PM
11	Deborah I.Katuka	NCWS OFFICE	28/10/15	1:30 PM

APPENDIX G

LIST OF RESPONDENTS IN FOCUS GROUP DISCUSSIONS

S/NO	GROUP B	PLACE	DATE	TIME
1	Basiratu Ango	NCWS OFFICE	28/10/15	3:00 PM
2	Saloni Danladi	NCWS OFFICE	28/10/15	3:00 PM
3	Magdalyn Edward	NCWS OFFICE	28/10/15	3:00 PM
4	Nafisatu Bello	NCWS OFFICE	28/10/15	3:00 PM
5	Gloria Auta	NCWS OFFICE	28/10/15	3:00 PM
6	Gife Samson	NCWS OFFICE	28/10/15	3:00 PM
7	Hadiza Enuwa	NCWS OFFICE	28/10/15	3:00 PM
8	Naomi Samaila	NCWS OFFICE	28/10/15	3:00 PM
9	Hadiza Umar	NCWS OFFICE	28/10/15	3:00 PM
10	Jemutu Katar	NCWS OFFICE	28/10/15	3:00 PM
11	Helen Amar	NCWS OFFICE	28/10/15	3:00 PM

APPENDIX H

LIST OF RESPONDENTS IN FOCUS GROUP DISCUSSIONS

S/NO	GROUP C	PLACE	DATE	TIME
1	Nafisa Bello	NCWS OFFICE	5/11/15	1:30 PM
2	Sarah Aye	NCWS OFFICE	5/11/15	1:30 PM
3	Alisabetu Philo	NCWS OFFICE	5/11/15	1:30 PM
4	Adama Sanisu	NCWS OFFICE	5/11/15	1:30 PM
5	Hafsat moh'd	NCWS OFFICE	5/11/15	1:30 PM
6	Lami Peter	NCWS OFFICE	5/11/15	1:30 PM
7	Jummai Alhassan	NCWS OFFICE	5/11/15	1:30 PM
8	Mary Yamusa	NCWS OFFICE	5/11/15	1:30 PM
9	Abigel Ibrahim	NCWS OFFICE	5/11/15	1:30 PM
10	Sim Gaiya	NCWS OFFICE	5/11/15	1:30 PM
11	Samira Isa	NCWS OFFICE	5/11/15	1:30 PM

APPENDIX I

LIST OF RESPONDENTS IN FOCUS GROUP DISCUSSIONS

S/NO	GROUP D	PLACE	DATE	TIME
1	Hafsatu Lawal	NCWS OFFICE	5/11/15	3:00 PM
2	Saude Abubakar	NCWS OFFICE	5/11/15	3:00 PM
3	Hannatu Simon	NCWS OFFICE	5/11/15	3:00 PM
4	Talatu Richard	NCWS OFFICE	5/11/15	3:00 PM
5	Vironoca Boniface	NCWS OFFICE	5/11/15	3:00 PM
6	Maryam Sale	NCWS OFFICE	5/11/15	3:00 PM
7	Ladi Makama	NCWS OFFICE	5/11/15	3:00 PM
8	Hauwa Magayaki	NCWS OFFICE	5/11/15	3:00 PM
9	Tabita Samaila	NCWS OFFICE	5/11/15	3:00 PM
10	Sa’adatu Moh	NCWS OFFICE	5/11/15	3:00 PM
11	Amina Usman	NCWS OFFICE	5/11/15	3:00 PM

APPENDIX J

LIST OF DISTRIBUTION OF QUESTIONNAIRES IN L.G.A WARDS

S/NO	NAMES OF WARDS	NO OF QUESTIONNAIRE ADMINISTERED	RETRIEVED
1.	Badiko/Kurmin Mashi	12	11
2.	Barnawa	12	12
3	Kakuri Gwari	12	12
4	Kakuri Hausa	12	9
5	Makera	12	11
6	Sabon Gari North	12	10
7	Sabon Gari South	12	12
8	Television	12	12
9	Tudun Wada North	12	9
10	Tudun Wada South	12	11
11	Tudun Nupawa	12	8
12	Unguwar Muazu	12	10
13	Unguwar Sunusi	12	9
	TOTAL	**156**	**136**