

**A STUDY OF RURAL WOMEN PARTICIPATION IN  
EDUCATION FOR DEVELOPMENT IN KADUNA  
STATE OF NIGERIA**

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**A Thesis in the Department Of ARTS AND SOCIAL SCIENCE  
EDUCATION, Faculty of Education  
Submitted to the school of Post Graduate Studies, University of  
Jos, in partial fulfillment of the requirements for the award of the  
DOCTOR OF PHILOSOPHY of the  
UNIVERSITY OF JOS**

**August, 2006**

**DECLARATION**

I hereby declare that this work is the product of my own research efforts; undertaken under the supervision of Professor G.O. Akpa and has not been presented elsewhere for the award of a degree or certificate. All sources have been duly distinguished and appropriately acknowledged.

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Date

## **CERTIFICATION**

This is to certify that the research work for this thesis and the subsequent preparation of this thesis by Dorcas Omanyo Igonoh (PGED/UJ/11459/00) were carried out under my supervision.

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Date

## **ACKNOWLEDGEMENT**

I acknowledge the Almighty God, the giver of wisdom and knowledge who gave me the strength to go on even when it looked like I would give up. He was always there for me. I thank Him.

I am forever indebted to my supervisor, Professor G.O. Akpa who began and completed the supervision of this thesis. May the Almighty bless him for his personal effort and patience. He inspired me at every stage of the research and always took the time out of his tight schedule to attend to me. I also wish to thank Professor Mrs. G. O. Bozimo for the attention and special interest she gave to my research. Similarly, I appreciate Professor E.U.U. Akpan, who personally took time to go through the thesis and made detailed corrections that greatly improved the quality of the thesis.

I am indebted to Professor S.U. Udoh who was a father to me throughout the period of this research. May the Lord bless him. My special thanks go to Bishop David Oyedepo and Bishop David Abioye (Bishops of the WINNERS) for the words of inspiration that made me move on in the face of oppositions. My initial contacts with Mr. Goddy

Chukwuma, Mr. Kalu I Kalu and Mr. Mtu Gerald (of blessed memory) helped to improve the quality of this thesis.

To my able lecturers who responded at the various stages of presentation, including Professors C.C. Okam and T.O. Oyetunde, and Drs P.P. Lomak, K. Dokong, J. Dungwom, M.N. Sule, and D. Damar, I acknowledge with thanks, your immense contributions.

I enjoyed tremendous support, cooperation and encouragement from my family members, friends and associates. Due to space constraints they cannot all be listed here. However, mention must be made of the following:

- Mr. Igonoh, Okolo (of blessed memory). A father indeed who gave me the opportunity to go to school. Thank you for your all round input to my life.
- Barrister Igonoh, J.A. (my brother) for carrying the sole responsibility of my father and other domestic problems which could have diverted my attention and impeded the early completion of this work.
- Mrs. Edner Agamah and Mrs. Lydia Imaji (my sisters) who gave me the moral and financial support.
- Miss Mercy Ojoago and Ebenezer Onuche, aka Ebony (my children) who carried out the housework, constantly typed and edited my thesis,

worked tirelessly in my shop all alone to enable me concentrate on the research. Thank you for not being bad children. I am proud of you!

To Pastor Genesis John Paul, I am short of words with which to thank you. You are my brother and my friend. A friend indeed who made reading easy by carrying all the financial responsibility of this research, thank you for always being there for me. God will surely bless and increase you.

Finally, to many others who contributed in one way or the other to the success of writing this thesis, including wishing me well, I say thank you.

Dorcas Omanyo Igonoh

## **DEDICATION**

This work is dedicated to my God, the Almighty and my all in all for his patience and understanding. The one whose assignment I skipped many times throughout the long period of this study. Indeed, he is more than what people say.

## TABLE OF CONTENTS

Title page.....	i
Declaration.....	ii
Certification.....	iii
Acknowledgement .....	iv
Dedication.....	vii
Table of contents.....	viii
List of tables.....	xii
List of figures .....	xiii
List of appendices.....	xiv
Abstract .....	xv

### **CHAPTER ONE:                   INTRODUCTION**

1.1 BACKGROUND OF THE STUDY.....	1
1.2 STATEMENT OF THE PROBLEM.....	7
1.3 PURPOSE OF THE STUDY.....	9
1.4 RESEARCH QUESTIONS.....	9
1.5 HYPOTHESES.....	10
1.6 THEORETICAL FRAMEWORK.....	11
1.7 SIGNIFICANCE OF THE STUDY.....	15
1.8 DELIMITATION OF THE STUDY.....	17
1.9 DEFINITION OF TERMS.....	17



## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

<b>2.1 OVERVIEW</b> .....	20
2.2 GENERAL CONSIDERATION OF BASIC ISSUES.....	20
2.3 EXTENT OF RURAL WOMEN'S PARTICIPATION IN EDUCATION AND PLANNING.....	27
2.4 CULTURAL RESTRICTIONS AND OTHER FACTORS MILITATING AGAINST RURAL WOMEN PARTICIPATION IN EDUCATION.....	36
2.5 INFLUENCE OF LOW PARTICIPATION OF RURAL WOMEN IN LITERACY EDUCATION ON NATIONAL DEVELOPMENT.....	42
2.6 STRATEGIES FOR ENCOURAGING RURAL WOMEN PARTICIPATION IN EDUCATION.....	49
2.6.1 Principles Of Participatory Learning And Action.....	49
2.6.2 Strategies By The Government.....	58
2.6.3 Strategies By NGOs And Other Bodies.....	59
2.6.4 Strategies For The Education Planners.....	87
2.6.5 Strategies For Communities And Religious Bodies .....	89
2.7 ADVANTAGES OF PARTICIPATION OF WOMEN IN EDUCATION.....	89
2.8 SUMMARY OF LITERATURE REVIEW. ....	93

## **CHAPTER THREE: METHODS**

3.1 OVERVIEW.....	97
3.2 RESEARCH DESIGN.....	97
3.3 POPULATION.....	98
3.4 SAMPLING TECHNIQUES AND SAMPLING SIZE.....	99
3.5 INSTRUMENT FOR DATA COLLECTION.....	103

3.5.1 Validity.....	104
3.5.2 Reliability.....	105
3.6 PROCEDURE FOR DATA COLLECTION.....	106
3.7 METHOD OF DATA ANALYSIS.....	107

## **CHAPTER FOUR: RESULTS**

4.1 OVERVIEW .....	108
4.2 PRESENTATION OF DATA.....	108
4.2.1 Rural Women’s Involvement In The Planning Of Their Literacy Education.....	109
4.2.2 Community Restrictions And Low Participation Of Rural Women In Education.....	113
4.2.3 Other Factors Responsible For The Low Participation Of Rural Women In Education.....	115
4.2.4 Influence Of Low Participation Of Rural Women In Education On National Development .....	120
4.2.5 Strategies For Encouraging Rural Women Participation In Education.....	122
4.3 HYPOTHESIS TESTING.....	129
4.4 SUMMARY OF FINDINGS.....	140

## **CHAPTER FIVE: DISCUSSION OF RESULTS, SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

5.1 OVERVIEW .....	142
5.2 DISCUSSION OF RESULTS.....	142
5.2.1 Extent Of Rural Women Participation In Planning Their Education programs .....	143
5.2.2 Cultural/Community Restrictions And The Low Participation Of	

Rural Women In Education.....	149
5.2.3 Other Factors Responsible For The Low Participation Of Rural Women In Education.....	151
5.2.4 Influence Of Low Participation Of Rural Women In Education On National Development .....	155
5.2.5 Strategies For Encouraging Rural Women Participation In Education.....	158
5.3 SUMMARY OF MAJOR FINDINGS.....	160
5.3.1 Extent of Rural Women Participation in Planning Education.....	160
5.3.2. Cultural/Community Restrictions And The Low Participation Of Rural Women In Education.....	161
5.3.3. Other Factors Responsible For The Low Participation Of Rural Women In Education.....	162
5.3.4. Influence Of Low Participation Of Rural Women In Education On National Development .....	162
5.3.5. Strategies For Encouraging Rural Women Participation In Education.....	163
5.4 CONCLUSION.....	164
5.4.1. Implication For Educational Planning.....	165
5.5. RECOMMENDATIONS.....	169
5.6 SUGGESTION FOR FURTHER STUDY.....	171
5.7 CONTRIBUTION TO KNOWLEDGE.....	172
5.8. LIMITATION OF THE STUDY.....	174
5.9 Model For Planning Education For Rural Women.....	175
REFERENCES .....	176
APPENDIX.....	187

## LIST OF TABLES

Table 1:	Summary of the enrolment figures for literacy classes .....	35
Table 2:	Participatory techniques showing structure, contents, time and levels of participation .....	70
Table 3:	Population and sample size by Local Government .....	102
Table 4:	Responses on rural women involvement in planning .....	110
Table 5:	Mean ratings on rural woman involvement in planning .....	112
Table 6:	Responses on community restrictions .....	114
Table 7:	Mean ratings on community restrictions .....	116
Table 8:	Responses on the role of other factors in the low participation .	117
Table 9:	Means ratings of the rural woman on other factors.....	119
Table 10:	Responses on effects of low participation of rural women.....	121
Table 11:	Mean ratings on the effects of low participation.....	123
Table 12:	facilitators and the rural women responses on strategies.....	125
Table 13:	Mean ratings on strategies for improving rural women.....	127
Table 14:	t-test analysis of women on involvement in planning.. .....	131
Table 15:	t-test analysis on restrictions.....	133
Table 16:	t-test analysis on other factors .....	135
Table 17:	t-test analysis on effects of low participations.....	137
Table 18:	t-test analysis on strategies.....	139

**LIST OF FIGURES:**

Figure 1      Model for planning education for rural women-----175

## LIST OF APPENDICES

Appendix A1: Questionnaire (RWPES).....	187
Appendix A2: Reliability analysis of biodata .....	195
Appendix A3: FORMULAR FOR t-test .....	197
Appendix A4: Letter of approval to conduct study .....	198
Appendix A5: Pilot Study Report. ....	199
Appendix B1: Cumulative statistical achievement in basic literacy (1990-2005).200	
Appendix B2: Kaduna State projected population (1996).....	201
Appendix B3: Position of literacy in Kaduna state (2002).....	202
Appendix B4: Non formal education enrolment by type/LGA (1997-2002).....	203
Appendix B5: Achievement in post literacy (1998).....	204
Appendix B6: Achievement in post literacy (2003).....	205
Appendix B7: Achievement in Girl-child literacy (2003).....	206
Appendix B8: Basic literacy statistics by local Government (2003).....	207
Appendix C1: Age-sex specific literacy Rates .....	208
Appendix C2: Percentage distribution of literacy of population.....	209
Appendix C3: Age-sex specific literacy by rural and urban residence .....	210
Appendix C4: Percentage literacy rates rural –urban Residence .....	211

## ABSTRACT

The purpose of the study was to investigate the causes, effects and possible solutions to the low participation of rural women in education using Kaduna State as its focus. This was prompted by the increase in the illiteracy level of the rural women and its implication for national development. The specific objectives of the study include: An investigation into the extent of rural women participation in planning their education, cultural/community restrictions and other factors that have contributed to the low participation of rural women in education. Also investigated are the influence of low participation of the rural women on national development and the strategies for improving their participation in education. The study generally aimed at improving rural women participation in education through participatory planning that can emerge with a relevant curriculum for women education. Two thousand and sixty nine (2069) respondents made up of 1,600 rural women and 469 literacy facilitators from the 19 rural local governments of Kaduna State were randomly selected for the study. The questionnaire was used in gathering data for the study. The analysis of data was on the causes and effects of low participation in education on national development and the strategies for improving participation in education. These were statistically tested using the means, standard deviations and the t-test for significance in the differences in the mean ratings of respondents as presented in the five hypotheses. The results largely showed non-significant differences.

Consequently, the null hypotheses were accepted. The specific findings include: rural women were not involved in planning literacy programs meant for them. Cultural restrictions and other factors such as poverty, the non-chalant attitude of women towards education, inadequate funding, the frequent change in government and frequent revision of policies on education have also contributed to the low participation of women in education. It was discovered that the low participation of women in education has limited their contribution to national development. This is made manifest in their inadequate development of skills needed for development, limited participation in the process of governance, and inability to take up some job opportunities. Recognizing the implication of this for educational planning, a careful strategy that aims at meeting the needs of the rural women was identified. The study therefore proposed a participatory planned education for rural women using the principle of Participatory Rural Appraisal.



## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 BACKGROUND OF THE STUDY**

Rural women play important role in improving general aspects of rural life. However, in most developing countries, women (and even more so, rural women) are still an under-privileged group with an inferior social status (Okojie, 1983; National Population Commission, 1999). Within the rural sector, Okojie (1983), sees the largest group of the poor as comprising the millions of women (including girls) who by their work in the fields produce a large part of the food consumed in the country, yet are disadvantaged in many areas. A closer examination of the situation of rural women through this study will seek to reveal the low participation of rural women in education and the disadvantages of females in most rural sectors. Nevertheless, rural women's participation in the socio-economic development of their country in recent years has become a topic of major concern hence, the need for it to be treated as a goal in its own right (International Labour Organization, 1990; Olorude, 1995).

Although women's participation in the socio-economic development of the country is receiving attention throughout the world, majority of them still live in rural areas, un-educated, living in abject poverty and deprivation (National Population Commission, 1999). This demands that their continued illiteracy has to be looked into and ways of bringing them out have to be devised. If these

women produce a large part of our food, they indeed need to be educated to enable them know more about modern equipment that can help them carry out their farming and other important activities within the rural areas.

This becomes important as it has been found that education can enhance productivity and the ability of rural women so as to contribute to the national economy (Nwabueze, 1995). This researcher is of the view that rural women would be in a better position to use technologically developed equipment that may enhance their productivity if educated. This is because education's concern is being modernized towards integration with the national economy (Rahman,1981).

Akangbou (1983) maintains that education is no longer an isolated industry from the national economy. Every system of education is supposed to be geared towards the development of its national economy and every segment of the society, including rural women should be equipped with education and training to enable it contribute to the national economy. Kaduna State of Nigeria is desirous to develop the ability of every member of the society (including rural women) to enhance their productivity and contribution to the development of the nation.

The Nigerian government having realised the benefit of education to its citizens emphasized the "equalization of opportunities" as one of the goals of the national policy on education (National Policy on Education, 2004). This

means that there should be availability of an appropriate education for all citizens. It has however been discovered that a large segment of the Nigerian society (3,992,744 which represents about 44%) are still illiterates (National Population Commission,1999). This may be due to ignorance on the benefits of education, non-availability of an appropriate education, or through lack of opportunity to be educated (Okojie,1983; Olaide,1990 Nwabueze,1995). The case of the rural women is even more glaring as statistics shows that out of the 22,949,499 rural women in Nigeria, about 14,67,722 do not participate in any form of education. This means that it is only about 38.7% of rural women that are educated (National Population Commission,1999).

The goal of “education for all” has been pursued vigorously by the government through the introduction of different programmes such as the Universal Primary Education in 1976 and the Universal Basic Education in 1999. The introduction of the National Mass Literacy campaign in 1982 and the different adult education programmes are examples of Federal government’s efforts to achieve “education for all” as a deliberate national policy (Nwabueze,1995). Other programmes such as the Better Life for Rural Women by Mariam Babangida in 1986 and the Family Support Programme by Mariam Abacha in 1994, were introduced at various times to enable development hitherto concentrated in the urban areas to filter down to the rural women. However, the level of participation of rural women in such programmes in

Kaduna State was not encouraging. The Kaduna State Agency for Mass Literacy (2003) statistics shows that out of the about 1,360,224 rural women in the 19 designated rural local governments used for this study, about 60% do not participate in any form of literacy programme. The few women who enroll do not complete the programme for one reason or the other. There is a need to properly investigate the factors responsible for this.

Similarly, Nwabueze (1995) states that various women groups such as the National Council of Women Societies (NCWS), the Federation of Muslim Women Association of Nigeria (FOMWAN) and Women In Nigeria (WIN) have tried to affect positively, the lives of women over the years. These groups have used different methods to educate the women. Though their ideologies and attitudes may differ, one thing that binds them together is their determination to create better awareness among women in order to improve their status and effectiveness in nation development. These measures according to Ijere (1996) and Nagee (1997) greatly enhanced the awareness of women generally but did not filter down to the rural women (Okojie, 1983).

This study starts with the basic assumptions that, "Education for all" philosophy promised in our system of education has not properly benefited the rural women and it is doubtful whether the current Nigerian system of education meets the needs of the rural women (Ijere, 1992; Okojie, 1983; Agu, 1983; Olurode, 1995). The changes that education is meant to bring, such as

economic efficiency, social and political achievements are not seen on the women. A lot of them still suffer one form of oppression or the other. They suffer from poverty and are in most cases un-rewarded for their labour.

The study would establish whether the rural women would be motivated to take to education if the planners had, through interaction with the women, discovered their views, opinions, why they do certain things and why they do not do certain things, time most appropriate for their education, and under what situation, etcetera (Bown & Okedara, 1981).

It is doubtful whether the educational planners took the psychology of the rural women into consideration before planning literacy programmes for them. This is because, the only way to get access to the psychology of the rural dwellers, according to Carey (1997) is to involve them in planning programmes meant for them. However, records of rural women's participation in educational planning are hard to come by (Enyi,1995). Consequently, rural women in Kaduna State are still not responding to modern education as anticipated (Kaduna State Agency for Mass Literacy,2003). They see education programmes as something being forced down on them. This is evidenced in the record of their low participation in literacy programmes. For instance, out of the 160,960 females who enrolled for basic literacy programmes between 1990 to 2005, only 45,228 completed the programme for certification (Appendix B1). This calls for a study in Kaduna State to investigate the position of Caldwell and

Caldwell (1987) who have argued that, though institutional and legal barriers to women's access to education have been substantially reduced the world over, deep-rooted cultural beliefs and social habits that sustain gender inequality have a prolonged effect.

Some previous studies such as the studies of Idachaba (1980) Ijere (1996), The World Bank (1996) and Connel (1997) have been directed towards participation of rural dwellers in education programmes. However, none of these studies actually emphasized women's participation in educational planning. For instance, the study of Idachaba (1980), was directed towards the participation of rural dwellers in agricultural education. This study dealt mainly with extension education (in agriculture) without emphasizing the participation of rural women in literacy education planning. Similarly, Ijere (1996) actually emphasized rural women's participation in community development programmes and not education per se. Besides, the study of Connel, (1997) dealt with participation of rural dwellers in development programmes but without specific reference to women and their education. The study of IAWA (1997) simply concentrated on the participation of rural dwellers in development programmes without specific reference to women participation, which forms the central theme of this study. The present study therefore, hopes to ascertain why there is low participation of rural women in literacy education; the extent of involvement of the women in planning their literacy

programmes, other factors affecting participation and the strategies that could be used to improve women participation in education in Kaduna State.

## **1.2 STATEMENT OF THE PROBLEM**

The Federal Government of Nigeria recognises the role of education in nation building. To this end, the National Policy on Education (2004) maintains that, equalization of educational opportunities for all citizens is a sure way of realizing national growth and development through education.

It has been established that, a larger percentage of Nigerians (45,061,106) are rural dwellers (Appendix C1). This figure is about 60% of the total Population of Nigeria, which are 71,556,875 (National Population Commission, 1999). Government's efforts to harness the activities of these rural dwellers in order to attain development are being intensified. The National Population Commission (1999) maintains that a larger part of the rural area (22,949,499) is dominated by rural women. This figure represents more than 50% of rural dwellers in Nigeria. The National Population Commission (1999) puts the figure of illiterate rural women at about 14,67,722million (62%).

Having realized the importance of education to citizens, government introduced the National Literacy campaign in 1982 and other adult literacy programs (Okojie 1983; Nwabueze, 1995; and Olaide,1990). Unfortunately, statistics on the Literacy Programmes reveal that out of the 1,360,224 rural women from the 19 rural local governments used for this study, about 60%

do not participate in any kind of education (Kaduna State Agency for Mass Education,2003). This illiteracy rate is high compared to that of the men, which is 36%. The National Population Commission puts the total population of men in Kaduna state as at the 1991 census at 1,613,115 while their literate population was 1,046,418 (64%). This low participation of the rural women in education is raising very serious concern as the changes that education is meant to bring, such as economic efficiency and cultural changes have not been seen in the women. Thus, education has not properly benefited the rural women and it is doubtful whether this system of education meets the needs of the rural women.

It would be established through this study whether other contributive factors such as restrictions imposed both by the communities and the society as a whole at the rural level have accounted for this low participation of the rural women in education. Boyle's study (1992) in Pakistan shows that when rural women were allowed to participate in planning programmes that concerns them, they participated more in such programmes. To what extent therefore do rural women participate in planning their education? This study would attempt to establish the causes, effects and possible solutions to the low participation of rural women in education in Kaduna state.



### 1.3 **PURPOSE OF THE STUDY**

The main purpose of this study is to examine why there is low participation of rural women in literacy education in Kaduna State of Nigeria. The specific objectives the study would want to achieve are as follows:

1. To investigate the extent of involvement of rural women in the planning of their education.
2. To identify community restrictions that contributes to the low participation of the rural women in adult literacy education.
3. To investigate the other factors responsible for the low participation of the rural women in education programmes.
4. To assess the effect of the low participation in literacy education on national development.
5. To examine and suggest strategies for encouraging rural women's participation in literacy education.

### 1.4 **RESEARCH QUESTIONS**

The study will be guided by the following research questions:

1. To what extent are the rural women involved in the planning of their education?
2. What community restrictions have contributed to the low participation of the rural women in literacy education?

3. What other factors are responsible for the low participation of the rural women in education?
4. What are the effects of the low participation in literacy education by rural women on national development?
5. What strategies can be employed to encourage rural women's participation in literacy education?

### 1.5 HYPOTHESES

The following hypotheses will be tested in the course of the investigation:

1. There is no significant difference between the rural women in Kaduna North and South in the mean ratings of their responses regarding the extent of their involvement in the planning of their education.
2. There is no significant difference between the rural women in Kaduna North and South in the mean ratings of their responses with respect to the community restrictions that have contributed to their low level of participation in literacy education.
3. There is no significant difference between the rural women in Kaduna North and South in the mean ratings of their responses on the other factors responsible for their low participation in literacy education

4. There is no significant difference between the rural women in Kaduna North and South in the mean ratings of their responses regarding the effects of their low participation in education on national development
5. There is no significant difference between programme facilitators and rural women in Kaduna State in the mean ratings of their responses with respect to the strategies for encouraging rural women's participation in literacy education.

## **1.6 THEORETICAL FRAMEWORK**

It is important to identify a well-articulated and relevant theory that will under gird the study. The principle on participation upon which this study is based is the collaborative decision making (community based methods) of Participatory Rural Appraisal (PRA) and SARAR (self-esteem, associative strengths, resourcefulness, action planning and responsibility) by the World Bank (1996). SARAR is geared towards the training of local trainers/facilitators, builds on local knowledge and strengthens local capacity to assess, prioritize, plan, create, organise and evaluate (World Bank, 1996). The principle of SARAR is related to this study in that this study intends to use the local knowledge of the rural women to strengthen their capacity to enable them participate in planning programs that concern them.

***The Concept of Participatory Rural Appraisal (PRA):*** Participatory Rural Appraisal is a label given to a growing family of participatory approaches and methods that emphasize local knowledge and enable local people to do their own appraisal, analysis, and planning (Adnan,1992). Participatory Rural Appraisal uses group animation and exercises to facilitate information sharing, analysis, and action among stakeholders (USAID, 1998). Although originally developed for use in rural areas, Participatory Rural Appraisal has been employed successfully in a variety of settings. As professionals have become more aware of errors, myths, and the misfit between the reality they construct and the reality others experienced, some have sought and developed new approaches and methods in their work known as participatory approaches (Pretty, 1994). Participatory Rural Appraisal has three foundations or pillars (IAWA, 1997). These pillars are:

- a. The behaviour and attitudes of outsiders who facilitate, not dominate community development programme planning.
- b. The methods which shift the normal belief from closed to open, from individual to group, from verbal to visual and from measuring to comparing and;
- c. Partnership and sharing of information experience and training between insiders and outsiders, and between organizations.

The use of Participatory Rural Appraisal to the present study is that, it will enable development practitioners, government officials (educational planners), and local people to work together on context-appropriate programmes. Its essence is to enable local people to share, enhance and analyse their knowledge of life and conditions, to plan, act, monitor and evaluate their own work. It has been found to work in many fields; and the desire is to see how applicable it could be in bringing rural women into participation in planning their education.

***Rapid Rural Appraisal (RRA):*** The Rapid Rural Appraisal forms a large part of the participatory rural appraisal approach. This emerged in the late 1970s when more discoveries were made of the fact that rural dwellers (including women were not completely ignorant). They knew about native laws, guidelines and principles that guided their communities before the advent of modern education. Rapid Rural Appraisal has three main origins. These are:

- i. Dissatisfaction with the biases, especially the anti-poverty biases of rural development tourism, the phenomenon of the brief rural visits by the urban-based professionals. This hides the worst poverty and deprivation because the outsiders were always diplomatic (not wishing to cause offence by asking to meet poor people (including rural women) or see their conditions).

- ii. Disillusion with the normal process of questionnaire, survey and their results. These were inaccurate and tedious. The reports were boring, misleading and difficult to use.
- iii. More cost-effective methods of learning was sought. This was helped by professionals recognising that rural people were themselves knowledgeable on many subjects which touch their lives. What became known as indigenous technique (IIK) was then increasingly seen to have richness and value for practical purpose. It contributed the following to Participatory Rural Appraisal: A reversal of learning, learning rapidly and progressively, optimising trade off, triangulation, and seeking diversity.

Through this principle, the planner would discover the indigenous knowledge, richness and value that would improve participation of rural women, thereby reducing the level of illiteracy (Pretty, 1994). By the middle of 1990s, activities of Participatory Rural Appraisal were practiced in not less than 100 countries and there were over 30, mainly national PRA related networks (The World Bank, 1996). Many countries have held national PRA conferences and its applications had become numerous in all fields of learning and development. Non-governmental Organisations, Government, Banks, Training Institutes and universities have used PRA successfully (IAWA, 1997).

The study is related to these principles, in that it would make it easier for educational planners who are committed to emerge with a suitable education system for the rural women, to collaborate with a broad range of these women, and other stakeholders such as local leaders, husbands, communities, change-agents/facilitators, in the selection, design and implementation of an education plan for rural development.

### **1.7 SIGNIFICANCE OF THE STUDY**

The findings of this study would benefit the planners and facilitators of women education. The government, policy makers, community leaders, the rural women and the society will also benefit. The benefits to the planners include the increase in knowledge of the way of life of the women (their psychology) through interaction with the rural women, which would bring about an appropriate curriculum for rural women education. This would also improve the planner's strategy in planning rural education.

The skills of the facilitators in this field, especially teachers and instructors should improve if the strategies discussed in the study (The PRA and SARAR) are properly adopted. The government should also benefit in that, it would be brought nearer to the community making it easier for the interpretation and implementation of policies to the rural women. The government through the discoveries of this research would be able to modify and supplement the existing mode of life by supplying programmes, which

would require to be incorporated to improve the culture of the rural women for their living. When the government is brought nearer to the community it may even convince the community to release their resources to support education programmes.

Rural women would benefit by having an improved socialization process, sharing of norms among unlike groups, they would be more aware of the benefit of education and it would make it easier for them to communicate their needs to the government. The women would even perform their domestic roles better. Through this research, the need for equity would be fulfilled, while the socio-economic gaps in the society would be covered because rural women would now perform their roles better than what it is now, thereby leading to an improved national development. Above all, women would have the opportunity to be involved in the planning process, which would emerge with an appropriate curriculum for their education.

The objectives of this study therefore, extends beyond participation of the women in education planning. It encompasses improved education, which would eventually lead to improved and increased productivity, and then higher incomes for the target groups, as well as minimum acceptable levels of foods, shelter and health. The study would bring to focus the relevance of rural women's education, the relevance of participation and its effect on national development.



## 1.8 DELIMITATION OF THE STUDY

The study is restricted to rural women's participation in literacy education in Kaduna State with specific reference to rural women in Kaduna North and South. The literacy programmes are: basic Literacy, post-Literacy, functional education, Girl-Child education and Quaranic education. The choice of Kaduna State is due to the fact that it is one of the educationally less developed states of the federation striving to improve literacy rate among the citizens. The rural women and their programme facilitators constitute the target population. The rural women in the State are in the good position to explain their level of participation in education. The literacy facilitators are also useful because they handle the literacy programmes and have good perspectives of the problems encountered by the rural women. The Questionnaire was administered on the sample of the population, consisting of rural women and programme facilitators in all the 19 rural local government areas of the State. Findings will be generalised to cover the whole of Kaduna State.

## 1.8 OPERATIONAL DEFINITION OF TERMS

The following terms are operationally defined for the purpose of this study:-

**Rural Women:-** This refers to the women mostly found in the villages. They work mostly in fields, gardens and farms to produce a large part of the food consumed in villages and urban areas. Rural women for the purpose of this study are women found

in small homestead, villages and hamlets. The educated women that lives in rural areas but carry out their activities in urban areas do not form part of this study.

**Participating in Educational Planning:.** This is the process of getting rural women involved in making decisions concerning their education.

**Participation in Education:.** This is the act of getting rural women to enroll in education programmes.

**Development:.** It is an act of bringing about a change in the structure of the society in all dimensions in order to have a society with equality and equity for all. Development should emphasize the human aspect just as it does to the provision of tangible things.

**Education:.** This is the inculcation of knowledge to an individual or a group of people .Education here covers all forms of education such as formal, informal and non-formal education. The curriculum should have specific objectives relating to rural areas. This means different curriculum for rural women still within school age, and older women whose curriculum should be geared towards occupation, job training, community living and development.

**Education for Rural Development:.** This has to do with the inculcation of knowledge that would bring about the desired skill, which would bring positive change to the society. It is the education that seeks to promote knowledge and development of skills that would contribute to nation building.

**Kaduna North and South:.** This is a classification of women in Kaduna state according to their geographical and cultural differences. Kaduna state is found in the north central part of Nigeria. Differences in religious, social characteristics, and community backgrounds are put into consideration in discussing the rural women in this study.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 OVERVIEW**

The purpose of this chapter is to review literature concerning rural women participation in education for development. Therefore, issues on rural women participation, the extent of rural women participation in education and its planning as well as restrictions and other factors responsible for the low participation of rural women in education are discussed. Also discussed are the effects of low participation in education by rural women on national development, the strategies for encouraging rural women participation in education and the advantages of participation of rural women in education.

#### **2.2 GENERAL CONSIDERATION OF BASIC ISSUES IN RURAL WOMEN PARTICIPATION IN EDUCATION FOR DEVELOPMENT**

Rural women for the purpose of this study are women found in small homesteads, villages and hamlets. In his observation, Onigu (1979) explains that the rural women have no biological difference in intellectual or psychological capabilities from the urban women. What distinguishes them, according to him, are their social characteristics. This view has some merit since these women may also be as efficient as the urban women if given the same opportunities. The case of Ladi Kwali who was famous in pottery in the rural area is an example of how efficient rural women could be if given the

opportunity. The studies of Okojie (1983), Agu (1983), Ijere (1991) and Olorude (1995) suggests that the reasons for differences in social characteristics between rural and urban women are the same as the reasons for cultural differences between societies. Also, people's intellectual abilities by race, cultural background or where they stay at any point in time may not be easily judged. Years of observation have shown that there are people who come from the so-called Third World, who stand side by side in terms of intelligence with the people from the developed world (Nwabueze, 1995). Studies have also shown that some of the discoveries of the developed world are made by people from the Third World, working for these countries (World Bank, 1996).

In their observation, Rahman (1981) and Akangbou (1983), note that the bulk of the rural women are found in villages, at the grassroots. Most of them have low income and are characterized by different forms of oppression. The use of the word 'oppression' here is relative as a lot of these women are also comfortable in the rural areas (Ijere, 1996). There are women who stay in rural areas but carry out their activities in urban areas. They are urban in their approach to life and every other thing, but dwell in rural areas; such women for the purpose of this study are not classified as rural women. This distinction becomes necessary because rural women are not a monolithic group. The World Bank study by Ghandi (1993) and the female Agriculture Extension study by the World Bank in Nigeria is a confirmation that rural women are not a

monolithic group. The two studies show that what is permitted in a particular community may not be allowed in another as a result of cultural and religious differences. The studies of Black (1991) and Qualls (1991) also show the non-monolithic characteristics of the rural women. The studies show that within Nigeria, the Kanuri women participate in farming, the Gbagyi women in part of Niger and Kaduna States also participate in farming. The Hausa women in the northern part of Nigeria in most cases do not participate in farming. Both women however participate in harvesting and are responsible for all household food processing. Regional and ethnic differences govern women roles in Nigeria. The differences in culture and community background are therefore put into consideration in discussing the rural women in this study.

Participation of rural women in education for the purpose of this study, is the process of getting rural women to take part in literacy education. It also means getting rural women involved in making decisions concerning their education, especially from the agenda setting stage, enabling the planner gain access to the ideas, knowing ways of life of the rural women in order to put up an appropriate education for them. This is important because it is not possible to plan any suitable programme for any group of people without knowing the way of life of such a group (Ijere 1996).

Similarly, Olayide (1990), postulates that participation of rural women in education is a process of involving mobilization of popular energies in eliciting

local programmes, and project planning. This involves exposing the women to the realities of education, developing women education based on traditional norms, group isolation of beneficial opportunities, acceptance of group leadership opportunities, and acceptance of group leadership roles and responsibilities. This implies that the women have a say in decisions affecting them. Having a say in decisions affecting them will make them more committed to educational programmes as they will not want any project set up for them to fail. In the process of interaction with the planner, the rural women will discover the realities of education, which will improve their interest in education.

The above view is in line with IAWA's (1997) explanation on women participation as training them as agents of transformative change, rather than as "beneficiaries" of it. The idea here is that women are able to influence a lot of people in their communities if given the opportunity. They should therefore be brought to the level of using this influence in transforming the society through their participation in education programmes. In like manner, Onigu (1979), views rural women as becoming the greatest resources available for development, and that the people are willing and able to work for their own improvement. This view should have emphasized more on development areas that women will become the greatest resources such as in agriculture, home management, local manufacturing, marketing, etcetera.

Rural women participation in education also means involving them at every stage of planning to an extent that they will see the programme as their own (Ijere,1996). It is important to explain here that the skill of the planner in building the capacity of the women is highly required at this point. He should use the strategies discussed in this study to engage the minds of the women in critical assessment of problems, and expand their vision of what is possible. The planner must also properly develop the skill of the women in goal setting. If this is not done, involving rural women in every stage of planning may not yield the appropriate result, as there are technical issues at some stages in planning which the women may not be able to comprehend if their capacities are not well built. The important thing however is that, in as much as the rural women would be brought into planning, the planner has to be as sensitive as possible. He has to know when and how to bring them in through the strategies discussed in this study. It is important that the planner puts into consideration, the existing non-formal education in the rural areas before the advent of the western education. It would be good for the planner to seek women's view on how such education was carried out. If such views are merged with the modern education, a more suitable curriculum would emerge for the rural women.

In defining participation, various perspectives have been put forward by various groups. The World Bank (1996) defines participation as," a process



through which stakeholders influence and share control of development initiatives, decisions, and resources which affect them". In observing this definition, it should be emphasized that leaving control of initiatives and decisions over resources in the hands of stake holders may not come up with an appropriate development plan for their community. This would lead to delay in executing projects, as it will take some time for the stakeholders to agree on what should be done as a result of sentiments among them. It is therefore important that control and influence are shared between facilitators and stakeholders depending on the circumstances. Stakeholders should rather work hand in hand with planners rather than being left completely to themselves. Programme planning should be a collaborative thing to enable proper needs assessment of the rural women.

Education according to Uche (1984) is the process of inculcation of knowledge to an individual or group of people. It is a process of training by which an individual, group of people, achieve among other things, economic efficiency, development of manpower resources and cultural change. Going by Uche's definition of education, it is clear that the present system of modern (formal) education has not properly benefited the rural women as most of the rural women have not achieved economic efficiency, nor have they developed skill that would lead to increase in manpower which would eventually lead to cultural change. What might be appropriate for the rural women as earlier

mentioned is a merger of the already existing indigenous education to enable the emergence of an appropriate curriculum (Ijere 1996).

Similarly, Knezevich (1975) describes education as a powerful instrument for social change and economic progress. If it is such a powerful instrument for social change, it would not be to our advantage for some segments of the society not to benefit from it. Participation in education involves carrying people along in taking educational decisions (Ottaway 1980). This means that the views of the communities would be looked into as planners sit with them to consider education matters. It also means that experts in collaboration with the stakeholders are the people actually faced with the planning process, taking into consideration the ideas and knowledge of the community in planning an appropriate education for them. Rahman (1981) considers participation in education as “putting a combined effort of the family, the community, the various governments and their agents as well as non-governmental organisation into education activities”. Combined effort here means, making educational planning as democratic as possible and allowing equal educational opportunity at all level. This will show the rural women that their views are considered in planning their education. This will serve as a motivation to them.

Participation in education as seen by Anyanwu (1981) entails “individual, groups of people and the community playing their roles meaningfully towards the success of educational activities”. In most cases, communities do

not play any role in educational activities because they are not given the opportunity to do so. When communities play meaningful role in educational activities, it makes it easier for planners to know what the community needs and it also makes it easier to identify who are the real stakeholders in a given community. This view is in line with IAWA (1997) who explains participation in education as a method of enabling people to share, enhance and analyse their knowledge of life and conditions, to plan, act, monitor and evaluate educational activities. Looking critically at all these definitions, rural women participation in education can be said to be the involvement of individual and groups of women in education activities. Educational participation in this study is seen as the act of an individual, group of people taking part, having a share, getting involved, having a say, or being active in education activities.

### **2.3 EXTENT OF RURAL WOMEN'S PARTICIPATION IN EDUCATIONAL PLANNING**

The present status of participation of rural women in planning their education in the view of the World Bank (1996) has not been very encouraging. This low participation according to Nwabueze (1995) has contributed to the high level of illiteracy among the rural women. This view is based on the observation that the change that education is meant to bring is not seen in the women. A lot of them are still living in poverty and poor health condition. They are still not aware of the importance of any form of education apart from their indigenous education, and they still go through one form of deprivation or the

other. This situation calls for a more critical look at the needs for rural women to be involved in planning their literacy Education. The interaction that has existed between planners and rural dwellers before now is nothing tangible enough to be considered as women participating in planning their literacy programme. This has been in the form of::

**Perceived participation:** This is a form of participation where women are told what is going to happen or has already happened concerning literacy programmes or any programme being planned for them (IAWA 1997; Adnan 1992; SEWA 1999; USAID1998). It is a unilateral announcement by an administration on project management without listening to responses. The implication of this form of participation is the fact that the information being shared belongs only to external professionals.

**Participation in Information Giving:** This is participation of women through answering questions posed by extractive researchers using questionnaire surveys or similar approaches (The World Bank,1996;Pretty 1994). People do not have the opportunity to influence proceedings, as the findings of the research area are neither shared nor checked for accuracy. This type of participation has existed in Nigeria over the years but has not yielded the desired quality in education.

**Participation by Consultation:** Women participate by being consulted, and external professionals listen to views (IAWA 1997; The World Bank 1996).

These external professionals define both problems and solutions, and may modify these in the light of people's responses. Such a consultative process does not concede any share in decision-making, and professionals are under no obligation to take on board people's views

**Participation for Material Incentives:** This is a type of participation where rural dwellers (including women) participate by providing material resources (The World Bank 1996; SEWA 1999; USAID 1998). Much on-farm research falls in this category, as farmers provide the fields but are not involved in the experimentation or the process of learning. The researcher does not consider this as participation that could motivate women to enroll in literacy programmes. The World Bank (1996) shares the view that this form of participation does not motivate women because they have no stake in prolonging activities when the incentives end.

The general over view of the various forms of participation described so far shows that women have not actually participated in planning their literacy programmes. This is not unconnected to the low interest of women in literacy programmes as a proper need assessment has not been carried out in collaboration with the women. This would have come up with a relevant curriculum that would have encouraged the women to enroll for literacy programmes. The situation as shown by the national population Commission (1999), is even more critical now. A review from 1991 till date reveals that out of

the 44% illiterate population of Nigeria, more than half of these are female and majority of this percentage dwell in rural areas (National Population Commission 1999; Omolewa 1981; Caldwell 1987). Latest statistics on the literacy programs in Kaduna State reveal that out of the 1,360,224 rural women from the 19 rural local government areas used for this study, about 60% of them do not participate in any form of literacy programme (Kaduna State Agency for Literacy Education 2002). This means that a lot of these women are either not aware of the importance of education or they do not have the opportunity to be educated. This study is of the view that this situation can improve if rural women are involved in planning their education, just as planners would have the opportunity of talking heart to heart with them and making them aware of the importance of education through their interaction with them.

The present system of education in Nigeria can be referred to as undemocratic because it has not sought enough data on the philosophies of people (including rural women) before it was set up (Ijere 1996). The 1981 National Policy on Education did not provide enough room for participation of people whose interests were at stake (Nwabueze 1995). This is because, education had hitherto been planned from the federal level by people who have no idea on what is needed in the rural area (Thompson 1981; Adjai 1982). The result has been the non-challant attitude of rural women in education with the

attendant low interest in education (Ijere 1996). Similarly, Thompson (1981) further argues that the school is having a link with the community. He notes that women are not given the chance to integrate into academic activities even though they are in a better position to guide the integration of the school to the local community than the teachers and educational administrators. If the school really has a link with the community, it means that there is no school without the community. If it is just some segment of the society that is participating in education activities, it cannot be said that the school has been integrated into the community. A lot therefore has to be done to integrate the community into the school.

To this end, SEWA (1999), asserts that there is no adequate socialization process that is relevant to the needs of rural development because women are not integrated into the school system. This observation is based on the view that most of the socialisation processes do not filter down the rural areas. Socialization process should be taken to the grassroots to enable the rural women get a critical understanding of their environment. This will create awareness on the importance of formal education on them.

The view here is that government is not brought nearer to the community because people who are stakeholders in the rural areas are not brought in to participate in programmes that concerns them (Okojie 1983). Musa (1981), supports this view by pointing out that there is low participation of rural women

in education. He blamed this on the socio-cultural problem. He argued that there is a general apathy on the part of women participating in western type of education because, most communities believe that participation will lead to unruly behaviors and general indiscipline which is not tolerated in Islam; for instance, It will also create lack of respect for parents, and lead to the entire values of their cultural heritage being wiped out if allowed to participate in western education. They believe that participation will lead to wholesale prostitution (Musa,1981). This negative concept concerning rural women has stopped them from participating in any educational program that concerns them. The government and the educated elites in such communities with a view to rectifying it should seriously look into such socio-cultural problem. The researcher is of the opinion that when communities are properly enlightened on the values of education, they will discover that the norms and social values that are being feared of being eroded will be much more respected.

In his study, Ijere (1996), stated that the low participation of girls and women in education is because girls remain at home to help mothers with the household chores. Mothers themselves cannot participate because they are burdened with the household chores of drawing water, fetching firewood, clearing, etc. The enormous roles of rural women testify to this view. Some of these roles can be shared to other members of the households. The introduction of modern technological equipment for domestic use such as Garri



processing engine and palm oil extracting machine will also reduce the burden of these women to enable them participate in education.

It is pertinent to note that despite the 1986 blue-print on women education, available data shows that in formal institutions, fewer girls go to school than boys and female enrolment thins out progressively as one moves from secondary to tertiary levels (Nwabueze 1995; Ijere 1992; Okojie 1983).

Studies have shown that women education is affected by the gender division of labour that makes them needed at home for domestic duties (Commonwealth,1987). This is even more so in poor families; but it is not poverty alone that causes reliance upon the work of girls in the home; rather, the widespread of social belief that domestic tasks belong to women makes them particularly vulnerable under fragile economic conditions (Okojie, 1983). As girls become older, the increase in domestic responsibilities further prevents them from attaining higher levels of education (Agu, 1983; Sikuade, 1996; Nwabueze, 1995). Cultural and religious values affect the education of girls especially in Northern Nigeria where the movement of women are generally restricted (Black,1991). Practices involving early marriage for girls also result in their being withdrawn from school at an early age (Ijere, 1996; Okojie, 1983). Enrolment figures for literacy classes in Nigeria in comparison with the ratio of men to women in the national population explains this.

Enrolment figures from 1987 to 1991 in table 1 reveal that although the overall figure for female enrolment rose from 180,075 in 1987 to 318,264 in 1988 and 320,075 in 1990, it dropped again to only 193,231 in 1991. The male enrolment in 1991 was 409,840 (Nwabueze 1995). Kaduna State's case is even more glaring as less than 40% of the women are literate. The drop has to do with the numerous hindrances to women participation.

Table 1.

**Summary Of The Enrolment Figures For Literacy Classes In Nigeria: Comparing The Ratio Of Men To Women**

Sex/Age	Population	enrolment figure%
Male - 25-29	3,303,739	2,517,962/76.2
Female-25-29	4,006,932	1,980,329/49.4
Male - 30-34	2,808,629	1,986,844/70.7
Female-30-34	3,105,298	1,198,910/39.6

Source: National Population Commission (1999).

Two things become clear from these figures; Firstly, the enrolment must be increased almost 10 folds, if not, illiteracy in Nigeria cannot be wiped out easily, and secondly, since there are far more women illiterates than men, the enrolment of women in the literacy programmes must be increased (Sikuade 1996).

Participation of rural women in education has been affected by stereotyping women roles as housewives( Tahir 1994). The implication of this is that women will participate more if the restrictions placed on them are removed. Roles should not be too specific for women as in most cases, women also carry out roles which would have been purely for men such as farming.

#### **2.4 CULTURAL RESTRICTIONS AND OTHER FACTORS MILITATING AGAINST THE PARTICIPATION OF RURAL WOMEN IN EDUCATION**

Unlike in the advanced countries where married women have achieved some measure of freedom in participating in any activity, this cannot be said of developing countries and, in especially countries where religious values are strictly enforced (Olayide 1975). In these countries, women are strictly under the control of their husbands. Extending invitation to a woman is the same thing as doing so to the husband; the husband is her mouthpiece. Therefore, he will be the one to attend the meetings. If he likes, the wife can be briefed; and if he

does not like, he can keep quiet (Ijere 1986). Cultural restriction of women is more prevalent in the rural areas where there are between 60% - 80% of women in Nigeria (Mangwat 1996). There are restrictions such as:

- a. **customs, beliefs, and attitudes** that confine women mostly to the domestic sphere;
- b. **women's economic and domestic workloads** that impose severe time burdens on them, and
- c. **laws and customs** that impede women's access to credit, productive inputs, employment, education, information, or medical care. These differences affect men's and women's ability and incentives to participate in economic and social development activities.
- d. ***Social and Cultural Barriers:*** In seeking the participation of women in development activities, sensitivity is needed on the social and cultural barriers that may inhibit women's participation (World Bank 1994). In the Balochistan Province of Pakistan, the acute shortage of female teachers has been due, in part, to cultural constraints against girls going away to attend residential teacher training colleges. The lack of female teachers was, in turn, an important factor in the low enrollment (15 percent) of girls in primary schools. Most parents in Pakistan found it culturally unacceptable to send their daughters to boys' schools or to

have them taught by male teachers brought in from the city and unknown to the community.

- e. **Women's Roles:** In addition to cultural constraints, women's work often denies them the time to participate in meetings, as women's domestic responsibilities often require them to stay close to the home. This act as a hindrance in that the women are so over-burdened that they have no time left to do any other thing. Okojie (1983) describes the situation of the rural women in a very sympathetic manner by saying that in whatever dimension of well being one looks at the rural women, they do not rate highly. Physically rural women are over burdened by numerous tasks they perform. Economically, they have limited access to personal income; often they are unpaid family workers. Socially, rural women have little access to power.
- f. **The characteristics of division of farm labour by sex,** making women responsible for particular forms of task does not help matters.
- g. **Lack of mobility may also be a constraint:** Various practical measures- from providing child-care facilities to installing standpipes that reduce time spent fetching water-can make it easier for women to attend meetings or training sessions (USAID 1998).
- h. **Choice of time and place for meetings.** This must take account of women's schedules and the availability of safe transport. The rigid way in

which educational programmes are planned is also another bottleneck to participation. The seasonal nature of farm work and the division of farm work according to sex contributes to making it impossible for rural women to participate in any programme that has a rigid time task (Ijere 1992).

**i. Legal restrictions in some countries.** This prevent women from participating in formal labor markets or holding certain occupations. They may also prohibit women from entering into contracts under their own name, inheriting property, or holding legal title to land (SEWA 1999).

**Other factors that slow down rural women's participation** in education in the view of authors like the world Bank (1994), SEWA (1999),USAID (1998) include:

***i .The Attitude of policy makers towards rural women education:*** The observation of Ijere (1992) shows that until 1976, Nigeria had no rural development programmes. He pointed out that, if there were no National policies on rural development how would there be specific policies on specific programmes such as women education. Little attempt was made to identify and coordinate the needs of local women by those involved in decision-making. Ijere went further to say that there is no definite policy on rural women education up-till now. What is available is a patchy and tailored-to-suit each state. The situation becomes more complicated with the frequent changes of government and revisions of policies, which has

contributed to confusion and instability. He explained that the policy on education with its objectives did not speak specifically on the rural women education. Also, the relevance to the rural sector and how they could be realized were imprecise and confusing. Other authors such as (Idachaba 1980; Olurode 1995; Okoye 1986) agree with Ijere's view.

**ii. Conservative Attitude of rural women:** This serves as a bottleneck because it relates to attitudinal disposition. Olurode (1995) points out that the problem of changing the attitude of the rural women to education has to be tackled seriously to enable easy participation.

**iii. Traditionalism:** This concerns issues of traditions, customs, laws, creeds and taboos, and the impact of foreign customs that tend to create complicated sets of behavior and attitudes.

(Olurode 1995). The view here is that these bottlenecks require careful study and analysis to ensure that their effects on rural development processes are not hindrances to rural women participation.

**iv. Poverty:** Poverty is capable of discouraging any one from participating in anything if not properly handled. USAID(1998) says that most of the rural women are so poor that they are constantly preoccupied with the



problem of what to eat, how to stay healthy, how to keep body dry and stay alive that they will have no time to consider participating effectively in education programmes. Okojie (1983) supports this by saying that rural women are so poor that their prestige is only derived from the children they bear.

**v. Inferiority complex of the rural women:** With the manner of restrictions placed on the rural women, they have now developed an attitude of inferiority complex. Women have developed a complacent attitude to whatever programme introduced to them as they see themselves as not good enough for anything (Ijere, 1996). When they are invited for any programme, they stay clustered in one place looking too careful to make sure that they do not displease the men by their behaviors and speech. They are afraid of saying anything in case they say the wrong thing. When asked any question, they would ask you to go to their husbands who will talk on their behalf (Ijere 1992). This is an obstacle to participation that needs a lot of educational programmes to change.

**vi. Fear of past failures:** Some of the rural women are afraid of enrolling in any programme because they might fail again. All that is needed here is to let them know that the fact that they had failed once does not mean that they will always fail (Pretty 1994).

**vii. Inadequate allocation of fund to rural programmes.** Without adequate allocation of fund by the government, it is not easy to plan any programme conveniently.

**viii. Lack of trained personnel** Most planners are not willing to work with rural dwellers because of the local nature of the communities.

**ix. Religious Limitations** This has restricted the movement of many women, especially the Muslim women. It does not permit women to speak with men or any groups at all as they are always in -doors and not allowed to be interviewed in some cases. The obstacles to participation are numerous but these few are outlined for the purpose of this study.

## 2.5 INFLUENCE OF LOW PARTICIPATION OF RURAL WOMEN IN LITERACY EDUCATION ON NATIONAL DEVELOPMENT

The low participation of rural women has lots of negative effects on national development and the socio cultural life of the women. Some few of the important ones are discussed in this section.

**1. Inadequate Communication:** This is more serious especially in this era of politics when the view of communities is considered for electing leaders. Rural

women often do not have the opportunity to make their opinion known because of their inability to communicate effectively (Ijere 1996; Akpa 1999). Since they have to pass through interpreters to make their view known, the exact opinion is often watered down in the process of interpretation.

**2. Limited Positive Change:** Since most of these women are not educated, the change that accompanies education such as economic, social, political etcetera, are not seen on them (The World Bank 1994).

**3. Limited Means of Helping their Families:** The women have no/limited means of helping their families because they are mostly poor. Most of them are not on salaries and the proceed from farms are often sold to meet the immediate needs or given to the husbands (Okojie 1983). Since they can neither read nor write, they have very limited means of helping their children educationally.

**4. Restricted Job Opportunities:** Very few jobs are available to these women and most of such jobs are often less paid making them to be exploited by the educated people. This view is supported by SEWA (1999) when it said that a lot of women live below poverty lines because of limited job opportunities in rural areas. They often work hard and receive less for their reward because

they are not educated and they might not find another job if they quit the available one because of small pay (Ijere, 1996, The World Bank 1994).

**5. Little Ability To Use Technologically developed Equipment:** Rural women's use of technologically developed equipment on the farm and for other activities is limited because of their level of education (Okojie 1983; Ijere 1996; World Bank 1994) . This becomes a concern as a lot of these women are involved in farm projects and other domestic activities that require the use of such equipment such as Palm Kernel breaking engine in order to reduce the rigor of the rural women.

**6. Inadequate Contribution to National Development:** Rural women's contribution to national development is limited because of their level of education. Even if they want to put in their best to help national development, there are lots of other task they cannot perform as a result of their level of education (The World Bank 1994). A lot of their contribution is limited to agricultural products trade and commerce.

**7. Education and Development of Skills:** Every economy requires specialists to function in certain particular capabilities if that economy has to be well run. Such specialist obviously has to be produced by the schools (Enoh 1987). For any particular society, the productive capability in the engineering firm for instance, is to a very large extent limited by the number of engineers the schools in such society can produce over a specified time

period. A country without adequate school to produce the scientist it needs cannot hope to make any significant progress in technological development (Enoh 1987). Likewise, a country with adequate schools but without equal opportunities for all to benefit from the education system will also limit the turn out of skilled laborers for such a country. The same is true for the business or commercial sector whose development also depends on how the schools can produce individuals to occupy managerial positions. The problem with the Nigerian system of education is not the inadequacy of schools but the inability of some sections of the society to benefit fully from the school to enable them contribute their quota to national development. Professor Fredrick Harisbon's comment along this line was highlighted by Enoh (1987) in his Manpower Study for Nigeria. He commented that: modern dams, power stations, textile factories or steel mills can be constructed within a few years, but that it takes between ten and fifteen years to develop the managers, administrators and the engineers to operate them . He was simply pointing out that infrastructure alone does not make for a developed economy but also the skilled manpower which is acquired. This implies that, without the various skills taught in schools, the needs of the economy cannot be met. It also implies that even where the various skills are taught but the people to be taught are not available, the needs of the economy cannot be met.

There is no doubt that certain skills required by the economy can be

acquired in the field, like learning to become a technician. The point, however, remains that for a developing economy that ever needs an efficient and huge number of competent personnel, not all have to pass through the very long process of on-the-job training and so the society necessarily has to depend on the schools for such training. Rural women then need to be given the opportunity to acquire the needed skills for national development either through the schools or –on-the-job-training.

**8. Education and National Integration:** The issue of national integration is particularly important in African countries where their creation did not follow lines of common language, culture or long period of historical contact. In these countries, education is consciously being used as an instrument to achieve national integration (Enoh 1987; Fafunwa 1983). Through education, a common language, in the case of Nigeria is taught to all, a similar curriculum is given to the growing children who through such shared experiences will have a higher tendency to think more like members of the same country rather than the various tribes from which they come. While writing on the consequences of educational expansion in Southern Nigerian, Fafunwa (1983) did not miss the point when he observed that, one of the major contributions to national integration made by educational expansion in the South has been the introduction of a common language, English to the entire younger generation. As a result of their schooling, Ibos and Yorubas

can talk with each other and with Northerners who have attended European-type schools.

Not only this, schooling provides individuals in a country the opportunity to be exposed to the history and culture of not only their own past but also of other tribes that make up their respective countries. No doubt, such an exposure provides the individuals the opportunity to appreciate any culture similarities between their own tribe and others which may have a unifying influence. It is also through schools that individuals come into closer contact with others from different ethnic groups and which in the course of time dissolves any difference between them while developing an appreciation and sympathy for other's ways of life (Fanfunwa 1983). All these lead to the development of tolerant behavior among individuals, a reduction of parochialism or ethnic and regional bias while integrating the various peoples together. Rural women therefore need to participate in education in order to improve their national integration.

***9. Education and the Enhancement of Participatory Democracy:*** Almost every country depends on an enlightened citizenry in order to arrive at very meaningful decisions that will guide it (Glennestar 1979). This obviously can be acquired in schools where individuals become literate enough to engage in very meaningful discussion than if they were illiterate. Furthermore, literacy enables individuals to critically examine various options before taking an

independent judgment, particularly in cases of political representation. When they are not literate, they cannot arrive at such decisions themselves and can only depend on the guidance of others (Enoh 1987). Being literate therefore gives every individual in a country (including rural women) the opportunity to participate effectively in the process of governance.

**10. Education and social change:** It is an accepted fact that changes in a particular society to a large extent determines the kind of education of that particular society. In Nigeria for instance, the need to be technologically developed is having a considerable impact on the kind of education being advocated today in the country. While this is accepted, it is also a fact that education is an instrument which supports and encourages the development of the changes initiated by those in position of authority (Enoh,1987). It is very well known that schools transmit values, which a particular society wants it to transmit to its younger generation. How then will such values be transmitted to a segment of the society who do not participate in formal education?. When this is the case, it is to the schools that the task shall be directed, whereby the responsibilities of the teachers become that of teaching students (including rural women) those new values.

Again, as education becomes more widespread to all individuals who acquire it, people become more receptive to change than if they were not exposed to it (Fafunwa 1983). They acquire new habits of thought and views



and even perceive the environment differently. But perhaps, a more direct way in which education serves as an instrument of social change is by enabling individuals critically assess old values and where these no longer meet their aspirations discards them and take on more appropriate ones (Fafunwa 1983).

No one will doubt the tremendous influence education has had in changing the social structure of our societies. Whereas these were once based on descent or aspiration, one's position in the stratification ladder has today become more a matter of the level of education attainment. This is definitely a remarkable social change, which the rural women should partake in.

## **2.6 STRATEGIES FOR ENCOURAGING RURAL WOMEN PARTICIPATION IN EDUCATION**

This section highlights how the theoretical framework of this study relates with strategies used by the government, communities, religious bodies, Non Governmental Organisations and education planners in planning programs for rural dwellers .

### ***2.6.1. Principles of Participatory Learning and Action***

The principle of Participatory Learning and Action combines actions, reflections, participation and research. It has been used in several fields including education, and the application of this principle to rural women education will go a long way to improve awareness of rural women in

education. Several authors see this principle as one of the critical components of success in irrigation, livestock, health, water sanitation, education and agricultural projects, for example, USAID (1987); Nerayan (1993); World Bank (1994); Scoones and Thompson (1994); Pretty (1995) (all cited by Development in Practice 1997) are examples of such authors. All the evidence points towards long-term economic and environmental success coming about when people's ideas and knowledge are valued, and power is given to them to make decisions.

Various methods and tools are used for Participatory Learning and Action depending on the circumstances and the people involved. The most relevant tool for this study is the community based method with its techniques of Participatory Rural Appraisal (PRA) and SARAR. The principles and characteristics of Participatory Rural Appraisal (PRA) have been used and have been found through experience, by trying out practices, finding what works and what does not (Adnan, 1992). Its application in participation of rural women in education will be successful too as it has been used by many countries and found successful (IAWA,1997).

The principles of PRA are as follows:

- i. ***A reversal learning:*** The application of the reversal learning in the present study will be for the planner and the change agent to learn from the rural women, directly, on the site, and face-to-face, gaining insight from their

local physical, technical and social knowledge (The World Bank, 1998). It is called reversal learning because, the facilitators will learn from the women just as the women also learn from them. The women will not be seen as ignorant because they will have a say in bringing into effect, the education that will suit them (IAWA 997).

**ii. Learning rapidly and progressively:** This principle is applied through conscious exploration of both the facilitators and the rural women. Through interaction, flexible use of methods, improvisation and cross checking, A learning process is adapted. This principle enables local women learn rapidly and progressively making participation easy for the women (Freire 1970; Adnan 1992).

**iii. Off setting biases:** This principle of the PRA is asserting that the rural women should be put in a relaxed mood to enable them participate effectively (Bown & Okedara 1981; IAWA 1997; The World Bank, 1996). The facilitators should see to it that the state of mind of the women is in a relaxed state, and they should not be rushed to grab facts or any new knowledge. The facilitators do more of listening here than lecturing the rural women. They probe more into rural women activities instead of trying to pass their ideas to the women. Their ideas will surely come but that should be after they have listened carefully to the women. They should also be un-imposing instead of feeling important

and try as much as possible to seek out those who are marginalised, especially the poor among the rural women.

**iv. Optimizing trade off:** This principle is of the view that costs of learning should be related to its usefulness with trade-offs quality, relevance, accuracy and timeliness (USAID 1998). The principles of optimal ignorance is used here. This means not hearing more than necessary, and of appropriate imprecision, not measuring what need not be measured or more accurately than needed.

**v. Triangulation:** This technique supports learning from several, quite often three methods, disciplines, individuals or groups, locations, types of information items and/or points in a distribution, to cross-check, compare, gain in and successively approximate (The World Bank 1996; USAID 1998).

**vi. Complexity and Diversity:** This principle teaches by seeking and enabling the expression and analysis of complex and diverse information and judgements. The facilitators should be inquisitive enough to discover the meaning of expressions on the faces of the rural women. They should look for and learn from exceptions, additions, disorders and outlines in any distribution. It seeks variability rather than averages (Freire 1970).

**vii. Handing over the Stick (or pen or chalk):** This principle of Participatory Rural Appraisal is saying that the responsibility of doing things by local women should be handed over to them (The World Bank 1996; USAID 1998). There should be facilitating investigation analysis, presentation and learning by rural

women themselves, so that they can generate and own the outcomes and also learn. This will make the women have a sense of belonging which makes for easy participation. This requires confidence that “they can do it” , that rural women can map where necessary model, rank, score, diagram, analyse, plan and act. Facilitators initiate a proof of presentations and analysis and sit and keep quite to see how the women will do it themselves (SEWA 1999).

**viii. Self Critical Awareness:** Facilitators here extradite themselves continuously and critically to embrace error or welcoming it as an opportunity to learn, facing failure positively – failing forward, correcting dominant behaviour and being critically aware of what is seen and not seen, shown and not shown, said and not said, and how what is shared and learnt is shaped and selected by the context and social process of interaction (Pretty 1994; Freire 1970). The facilitators should be able to adopt any positive idea they discover in the rural women that can be used positively on women,s education and be ready to change as soon as they discover a better idea than the ones they had (Freire 1976).

**ix. Personal Responsibility:** Facilitators must be personally responsible for what is done rather than relying on the authority of manuals or on rigid rules. They should use their own best judgements concerning any situations at all times (The World Bank, 1996).

**x. *Sharing*:** This is one of the most important technique of Participatory Rural Appraisal (USAID, 1998). Information and ideas are shared between local people and outside facilitators, and between different facilitators, encouraging photocopying, translations, sharing field camps, training and experiences between different organizations, regions and countries (Freire 1970; USAID 1998). The facilitators have to be as inquisitive as possible, be ready to learn and listen carefully for they will get a lot of information that can improve the rural women education from here (IAWA,1997). They will discover why women do and why they do not do what at a particular time through this means.

**xi. *Trust-Worthiness*:** This is an important characteristic of the PRA. Development in Practice (1997) outlined the following characteristics of trust worthiness in applying the PRA.

a.The action of outsiders concerning behavior. Trustworthiness here depends on quality of interaction between outsiders and local people.

This concerns the convening and facilitation of group analysis of the management and moderation of upper-lower distortions, of the process of enabling and empowerment of offsetting biases (The World Bank 1996). Interactive process with successive approximation can enhance trustworthiness (Bown & Okedara 1981).

b. Rigor can be sought through observation, and especially observed process. Outsiders initiate, facilitate and then critically observe the process of analysis in contrast to most questionnaire survey. A group visual survey often develops with cumulative group enthusiasm, adding and amending details to create a complete and accurate picture.

c. Rigor from reflective judgment, personal self-critical skepticism, and awareness can be powerful, but are open to the old traps of self deception of convenient omission of awkward question. The danger is selective recording and dissemination of the positive. The safeguard is sharing with peers and local critical reviews (USAID 1998).

d. Rigor of relevance. This requires continuous reflection on the potential utility of process and analysis. It is supported by local focus and participatory process combining optimal ignorance and personal responsibility, and 'getting it right off, setting biases- this is achieved through visualization.

The principles of PRA however have some techniques which if used with the principles discussed makes it more effective. These techniques can simplify the collection of some types of data. There is however the risk of some techniques greatly over simplifying or painting a false picture of the situation.

Thus the skill and judgment of the PRA team in collecting, and interpreting information is vital. Some of the techniques are:

Diagramming and visualization, whose subsidiaries include, ranking and scoring exercises, matrix ranking, preference ranking (pair-wise ranking), wealth/well-being ranking (PWR); Time lines/historical profiles transect walks/direct observation, seasonal analysis/calendars, social and resources mapping. Others include: Sequences,. semi-structured interviews (SSI),handing over the stick .do-it-yourself, social analysis of secondary sources: daily time use analysis, venn-or chapatti diagramming identifying, individuals and institutions important in and for a community or group, or within an organisation, and their relationships, flow diagrams, participatory planning, budgeting, implementation and monitoring , drama and participatory video-making:, Team contracts and interaction, shared presentation/analysis and immediate report writing: The five stage process for report writing include collecting, organising, analyzing, reviewing and writing the information in the report:

Another method used by Participatory Learning and Action that is of interest to this study as mentioned earlier is the SARAR. This participatory approach is geared specifically to the training of local trainers and facilitators. It is based on local knowledge and strengthens local capacity to assess, prioritize, plan, create, organize and evaluate (The World Bank 1996).



The five attributes promoted by SARAR as analysed by the World Bank and USAID are self esteem, associative strength, resourcefulness, action planning, and responsibilities. SARAR,s purpose is to provide a multi sectoral, multi level approach to term building through training, encourage participants to learn from local experience rather than from external experts, and empower people at the community and agency levels to initiate action. The strength of this principle is based on:

- a. Interactive often-visual tools that enable participation regardless of literacy level.
- b. Demystifies research and planning processes by drawing on everyday experience.
- c. Participants feel empowered by their participation and the sense that their contributions are useful (Adnan 1992).

**SARAR Activities falls into five categories ( USAID 1998; SEWA 1999)**

- i. Investigative demystifying research by involving participants in data gathering and processing so they "own" the outputs and are committed to using them.
- ii. Creating and promoting fresh view points and imaginative new solutions, liberating expression and openness to change.

- iii. Analytic:- engaging the mind in critical assessment of problems, identifying their causes and effects, categorizing and prioritizing them, and arriving at sound choices.
- iv. Planning:- Expanding the vision of what is possible; developing skills in goal setting and marshaling resources to achieve them and managing; monitoring and evaluating the outputs.
- v. Informative: Accessing the required information in an enjoyable way and using it for better decision making in implementing a plan of action (The World Bank 1986).

### **2.6.2. *Strategies by the Government***

The Nigerian government has tried various strategies to encourage rural women to participate in education. The government introduced the Universal Primary Education in 1976 to make education available for all citizens including rural women. The Universal Basic Education in 1999 is also another programme that has been put up by the government though this is not directly meant for rural women. Various governments have put forward various literacy programmes in Nigeria such as the National Literacy campaign in 1982 (Nwabueze 1995). The focus of this program was actually to educate the masses but unfortunately, the program did not benefit the rural woman. Other programmes such as the Better life for rural women by Mariam Babangida in 1986, Family support programme by Mariam Abacha in 1994

are all efforts of the government to make education available to the rural dwellers. There are also organizations such as the National Council of Women Society, the federation of Moslem Women Association of Nigeria, the Women In Nigeria etcetera are all efforts by the government and other organizations to make education available for rural dwellers, including rural women (Ijere 1992).

The Kaduna State government has tried too through its Agency for Mass Literacy. The agency created various zones and made available coordinators, literacy classes in each local government and provision of classes for hawking girls. The state even went to the extent of seeking for UNDP aid for education which assisted in providing special text books for hawking girls, women at local level, girls and women in choranic schools (Agency for Mass Literacy Education, Kaduna State 2002). The State has tried a lot to bring education to the doors of the rural women. The conventional strategies used by the government in bringing rural women to participate in education before now has been in the form of perceived participation, participation by consultation, participation in information giving and participation for material incentives. Details of this has been discussed in the extent of rural women participation in education.

### **2.6.3. Strategies by NGOs and Other Bodies**

Strategies advocated by the World Bank (1994); SEWA (1999); USAID (1998) that may be adopted by the government to improve rural women

participation include:

- a. Appropriate time should be made available for women to attend literacy classes.
- b. Better location should be sought for literacy programmes. Ideally, should be located close to rural women residence so that they will spend less on transport.
- c. Better provision of awareness on education programmes
- d. Helping to change cultural attitude against women through organizing social gatherings to bring communities together (IFAD,Rural Poverty Report 2001)
- e. Strong alliances should be formed between women's NGO's and women's units in government
- f. Empowerment of women in gender efforts in government and non-government bodies.
- g. Eradication of perceptions that undervalue women's work.
- h. Providing job opportunities for rural women at the rural level.

Bown & Okedara (1981), presented a rural women programme based on participatory techniques. They developed this principle putting into consideration the affected participation of rural women through stereotyping

women's roles as house wives, carrying heavy workload that prevents women from attending classes in set time and on a rigid schedule due to their hard daily life, the burden of large families, their low status in the society, and lack of community recognition of rural women in economic contribution (Bown and Okedara 1981). Bown & Okedara's system is based on the principle that people will learn, grow and change more readily if a programme is planned from within and not imposed from without. They assert that there is a new direction of research that still deserves to be explored; it is to encourage participation of the learner in every stage of the educational process. This has been discovered as an alternative to the traditional research method. This will involve the community (including rural women) in the entire research process, including formulation of the problem, discussion of possible solutions, and interpretation of findings.

The strategies advocated by various authors such as Ijere, (1996); Freire (1974); Okojie (1983); Agu (1983) and especially Bown & Okedara (1981) in bringing rural women to participate in education are similar to those used in planning adult education as most of the rural women are considered as adults. Some of the steps involved include:

Determining the felt needs of the rural women, setting up of targets, allocation of financial resources to education of the rural women, sourcing of funds, determination of recurrent expenditure, participation of all groups, especially the

women to make input in the draft plan of their education (programme design), execution of the project (implementation), setting in motion the process of evaluation for the rural women.

- **Determining the felt needs of the rural women:** It is important that the planner determines the depths and scope of the problems of the rural women, the degree of their needs, what performance is expected from them. The number one stage in determining the felt need of the rural dwellers according to Okedara is what is called entering the community. The planners enters the community through the change agents, local leaders and other groups that may be available as need be in entering into the community (The World Bank 1996).

\*The planner's first step after entering the community is to promote a discussion with a view to assessing the rural women. He presents the problem to them. As soon as the planner presents the problem to the rural women and they start discussing the issue, they have become involved. The planner is now left with his wisdom in determining the level of participation of the rural women.

\*The women and all stakeholders in this project will assess the extent of the benefit to the rural women (SEWA 1999).

\*How practicable it will be for them in relation to their local situations, skills and resources.

\*What difficulties and disadvantages they need to anticipate.

Anticipation in this case is very important because the planner has to plan a literacy programme for them putting into consideration their occupation and their resources. He has to consider if the programme may require them to put down some little resources (SEWA 1999). All these are some of the anticipated problems that would be discussed with them as soon as the planner enters the community.

\*Having confirmed that they have such a need, he now proposes the project as a possible means of meeting the needs. The planner has to bring out the anticipated advantages of the project and disadvantages (Pretty 1994). In this case the advantages are:

\*The planner will further promote discussion to see to what extent these difficulties and disadvantages can be overcome. The time table should not be rigid and it should be planned in the way that it will suit them (Adnan 1992).

\*The next step will be for the planner to suggest any further difficulties or disadvantages, immediate or future which one fears might endanger the success of the project which the people have so far overlooked. Example of this may be in the area of their attitude of conservatism which they may not consider as an obstacle to their education, or fear of failure of past educational

experience. The planner proposes counseling, practical activities because they would be willing to listen and change since they are already desperate of their present situation (The World Bank 1996).

\*The planner should promote discussion as to how real his suggestions of difficulties are.

\*The next stage is to promote discussion with a view to getting the people to decide for or against the project as amended into the light of the previous discussion.

\*If the people decide in favor, the planner should:

\* Encourage and help them to plan the programme in the light of all factors discussed previously by:

\*Forming committees – The agenda of the committee among other things include include financial planning, personnel planning, material planning. These are the major important areas of planning by the committee. The next thing will be for the planner to help them to obtain any technical advice or help they may need. This is important because the self esteem of the rural women and their mental capacity has to be built for proper participation. There is therefore the need for technical advisers or what we call resource persons.



\*In planning for materials, the planner should encourage them to give material contributions if he sees that it is convenient

- **Setting up Educational Goals, Targets, Objectives** for the rural women education. The planner has to know the Objectives of setting up an appropriate education for the rural women. The objectives should be clearly and simply stated (Bown & Okedara 1981). The modes of behaviour anticipated and under what condition have to be clearly stated by the government for planning an education programme for the rural women. In line with this, Bown & Okedara (1981) further pointed out the general aims and objectives in planning rural women education as:

To help them develop a sense of skills, to help rural women, adjust to constant changes, to help the rural women develop mentally and intellectually to help rural women who missed school have an opportunity to get educated to help those who failed their examination to remedy their deficiencies.

- **Allocation of Financial Resources**

Having determined the needs of the rural women and having goals, targets, aims and objectives for the rural women education set, the next step is in the area of allocation of resources to rural women education. Proper planning

entails the application of rational and systematic analysis to the process of educational development with the aim of making education more effective and efficient in terms of responding to the needs and goals of students and society in general (Omolewa 1981; Musaazi 1986).

Having allocated enough fund for the rural women education the next stage according to Bown & Okedara (1981), is the **Programme Design**. This stage is the process of transformation of needs and objectives into a schedule of sequenced events.

**-Implementing the Training Programme** The successful implementation of this programme depends on the design. A “dry-run” should be made of the total programme including all of those who will participate as instructors, consultants, resource persons for implementing the training programme.

- **Evaluation** This is the process of modifying both needs and objectives. This determines the degree to which specific sets of activities attain pre-stated objectives. It must be an on going process.

The elements of Bown & Okedara's participatory techniques include:

1. Training selected village women as para-professionals to assist in curriculum development and implementation.

2. Involving the learning group in needs assessment procedure to determine curriculum content for such experience.
3. Using non-directive instructional methods which encourage learning groups to take over responsibility of discussion during the session, e.g. questioning and problem posing;
4. Practical devices to involve women actively. Put them at ease and stimulate discussion, e.g. games, problems, dramas, photography, puppets etc.
5. Developing sequential learning experiences, based on the groups on-going identification of expanding interest and needs.

Freire (1974) supports Bown & Okedara's participatory technique for rural women education by pointing out that participation of the women in the designing of their education from needs assessment to curriculum development would enable the programme reflect the interests and concerns of the women. He suggests that education may even be taken to where the women normally congregate during leisure time, ordinary activities, rather than occurring in a classroom setting. Looking critically at the elements in Bown & Okedara's participatory technique, it is important to point out that, it will take a very long time for this principle to materialise, as training village women as

para-professionals is not an easy task, also, involving the learning group in needs assessment procedure will be difficult as most of the women are illiterate. The study is however of the view that no matter how long it will take for any participatory program to take place, it is better to take the pains and involve the participants as the end of it is always very rewarding. The responsibility here lies on the planner as he has to build the capacity of the women to bring them to the level that they can participate effectively.

The experimentation on participatory approaches has received much of its inspiration from Freire (1976). Freire, a Brazilian educator, emphasizes social and political change. He also used what we call “cultural circles” whose aim is to help rural people (including rural women) become literate or get a critical understanding of their environment. Freire gave advice to coordinators who assist members of such groups to gain understanding.

Freire’s idea of de-emphasizing the role of the teacher closely fits the participatory philosophy of education. This study is of the view that although the role of the teacher should be de-emphasized, it is still important for the teacher to play the role of assisting the learners to know when and how to participate. Table 2 summarizes the participatory techniques advocated by Freire, and Bown & Okedara. It shows the structure, the content, time etc at diverse trends such as the type of participation at diverse levels i.e., at the non-formal level,

formal level, primary adult (including rural women) and secondary adult. It could be seen from the table that the structure, content and control of education at the non-formal and formal levels are different. This is not unconnected to the objectives of the different literacy programmes. When objectives are set putting into consideration the needs of the people, this will reflect in the structure, content and the functions of education.

**Table 2 Participatory Technique Showing Structure, Contents, Time And Levels Of Participation**

<b>Variable</b>	<b>Non-formal</b>	<b>Formal</b>	<b>Primary Adult</b>	<b>Secondary Adult</b>
<b>Structure</b>	Problem-oriented with low degree of intra or inter programme structure	Highly organised with specific learning goals	Structure varies with needs of target group	Structure determined externally by organisation
<b>Content</b>	Skill-oriented, related to participant needs	Academic or knowledge-oriented, generally reinforcing dominant values and/or concepts	Participants assist in determining how content is presented and control learning	Institution has specific curriculum designed for clients regardless of age
<b>Time</b>	Short in duration and flexible in presentation	Set time developed by organisation i.e term, semester, quarter	Usually evening, week-end, or other convenient time for adults	Primary group time frame moved to evening or other hour but no change in design
<b>Control</b>	Unco-ordinated and fragmented	Highly organised	Participants involved in programme planning and implementation	External controls, with specific courses, model and methods
<b>Locate</b>	Depends on local conditions and facilities	Building with special facilities i.e classrooms etc.	Rooms or field problems designed with adults in mind	Children's rooms or facilities for other purposes such as theatre, conferences, etc.
<b>Functions</b>	Emphasis on group skills required to meet community needs	Certification and meeting grater social and political objective of organisation or political entity	Problem oriented with emphasis on both content and process	Programmed learning model stressing specific objectives
<b>Rewards</b>	Related to community or individual betterment immediate gratification improving specific economic or social well-being of the participant	Oriented toward degrees or certificates	Continuous feed back on performance via peers and structured progress reports	Use of grades or other symbols to indicate progress
<b>Methods</b>	Methodology based on target group needs and local resources	Structured curriculum	Participant centered; adult education principles, techniques and materials used	Teacher-centered; child or other materials adapted for use or used without modification
<b>Cost</b>	Inexpensive, local people, materials and facilities	Based on specific allocation per participant or programme	Participants assist in programme to lower costs	External group funds and sponsored programme

**Source: Bown and Okedara,(1981) (Table adopted)**

In discussing the strategies used by NGOs and other bodies, it is important to mention that most NGOs, according to the World Bank (1994) are of the opinion that the first step to take toward determining appropriate measures for supporting women's participation is to obtain good information about gender roles, needs, activities, access to and control over resources, existing institutions, and the constraints operating against women's participation. This is imbedded in:

**1. Seeking Women's View** This can be done through gender analysis, which, if effective, elicits the views of women and often involves gender awareness training for facilitators or interviewers. Gender analysis leads to the formulation of a gender strategy that addresses *practical* gender needs (roles and responsibilities) and *strategic* gender needs (systemic issues of equity and empowerment) (The World Bank 1996). Effective gender strategies pay particular attention to resource allocation at both household and community levels. Because gender planning is part of the overall planning process, it is critical that the integration of gender concerns occurs early in policy formulation, analytical work, and project preparation.

Some recent poverty assessments have been designed explicitly to solicit women's views on a wide range of questions. In the Cameroon Participatory Rural Appraisal example,, 50 percent of the interviewers and 50 percent of those interviewed were women. The resulting information on

gender issues was fully integrated in the subsequent analysis and recommendations with strong policy implications. For example, women in Cameroon were found to be shouldering most of the burden of producing and marketing food. Their average labor hours per week were estimated to be more than double those of men. As a result, urgent action was recommended to give women access to time- and labor-saving transport and technology to allow them the opportunity to develop their own skills and participate in community projects.

In the Morocco Women in Development example, poor rural and urban women were given the opportunity to articulate their needs and priorities through a participatory rural appraisal process that provoked discussion among community members about development and gender issues and sought women's views in formulating national policy objectives. It was discovered that women's concerns and priorities differed from those of the men and other stakeholder groups. The findings of this qualitative exercise were used effectively to complement conventional survey methods, and the new perspectives gained were applied in defining the recommended program of action (The World Bank 1996).

**2. Working With Women's Groups:** Making an effort to engage and involve women could bring significant returns. Over and over in our examples, we found that women's groups have proved to be one of the most effective entry



points for initiating activities and reaching poor households (The World Bank 1996).

In the Brazil Municipalities example, women's club proved to be the most effective instruments for working with the community (USAID 1998). Within the Favelas, the women themselves turned out to be the key to getting the subprojects under way. The designers met with the women first when they came into a community and worked with them on a daily basis in designing and implementing the water and sanitation subprojects.

In the Nigeria Women in Agriculture for example, government field staff, recognizing that more than one-third of Nigerian women belong to cooperative societies and other locally organized formal and informal associations, built on these indigenous women's groups to expand the newly established state Women in Agriculture (WIA) programs. The WIA program used NGOs to help identify women beneficiary groups and then WIA field staff targeted them to initiate and execute project activities, workers being trained by community development to tutor in basic literacy and arithmetic (World Bank 1999).

Studies carried out by the world Bank on bringing rural dwellers to participate in education and other community projects are briefly highlighted below. Lessons from these studies would be of benefit to the present study on

how and when to bring women into participation in planning programmes meant for them.

The study of Evans in (1993) was on participation of women in Technological Education. Specifically, it aimed at exploring barriers to participation of women in technological education and the role of distance education. The study was carried out in three regions of Africa, the Caribbean and South East Asia. It discovered the significance of increasing the participation of women in technological education; judging from the fact that occupations involving technology was on the increase and men and women were engaging with the processes, products and effects of technology on a day-to-day basis. It was borne out of the recognition of the need for action by the international community in securing the advancement of women and the elimination of gender-based discrimination particularly in the fields of education and employment. The study used selective review of literature and reports of significant action programmes, survey research, and case study, to determine the importance of women participation in technological education. It was discovered that constraints of time, space, resources and socio-economic disabilities might not allow women to benefit from the general system of education; an appropriate system of education should therefore be planned for the women to enable them benefit from formal education. Evans concluded by saying that though barriers such as cultural, attitudinal, qualification, and

situational, institutional etcetera apply to technological education, they apply generally to women participation. Various effective strategies were recommended, such as distance education to create awareness on education on the rural women and the elimination of the barriers to participation to improve girls and women's participation in education. Evans left the gap of advocating to the necessary bodies concerned with removing the barriers to the participation of women in Technological Education. It is not enough to discover the problems facing these women, but coming up with the solutions that might remove or reduce these barriers is the ultimate of every study carried out on this topic.

This study is related to the present one in that it deals with the participation of women in education. Both studies utilized the survey research design with the questionnaires as main instrument. However, differences exist between the two studies in the aspect of scope and statistical methods employed to analyse data. The study of Evans also differs in the area of its emphasis, which is on participation of women in technological education.

Ndao (1996) carried out a related study on participation in the Chad education 'V' project under the auspices of the World Bank. The minister of education asked that an education plan be put in a manner that involved local people that would respond to the real needs and concerns of the people. The study therefore aimed at involving the local people to rehabilitate the education

sector, which has been damaged by war in the country. Several meetings and discussions were held with rural communities and citizens at the local, regional, and national levels. It was a longitudinal study; the Delphi and the Participatory Research methods were used to gather various opinions of experts. The rehabilitation was discovered not practicable until the real stakeholders were involved in the planning strategy. The issues of gender, ethnicity, social class, religion, were strictly considered. Several conferences were organized with women groups participating. Women spoke up at meetings complaining that enough girls were not getting educated because of lack of opportunities. The basic aim of involving rural women was however not achieved as NGOs represented their own interest and women were not present at subsequent meetings because, no one took special action to ensure their presence. The result of this study in the view of the researcher is very disheartening. This is because; women whose interest was being discussed were not regularly present at the meetings. This is similar to what has happened with the Nigerian system of education where education plans were often made for a group of people without putting into consideration the interest of those people. The view is that the Chad Education system being described above failed because specific efforts were not made to bring women to participate in planning the programme. The women therefore did not turn up. This is because ,issues and constraints related to participation are gender specific and stem from the fact

that men and women play different roles, have different needs, and face different constraints on a number of different fences. The assumption that those women would automatically benefit from project design failed in the Chad education project.

This study is related to the present one in its emphasis on involving the poor in education planning. It however differs in its area of allowing NGOs to represent people and not identifying the real stakeholders. Another area of difference is also in the research method. The present study is using the survey method while the study under reference is a longitudinal one, using the Delphi method through series of workshops and discussion groups.

In a related study carried out by Gandhi (1993) in Morocco, the Participatory Rural Appraisal was used in enhancing the participation of rural women in development. The study was borne out of the fact that no appropriate programme should be planned for rural women without involving the women. Key Moroccan stakeholders from government, academic, and the NGO community were brought together to share their experiences in working with women to enable them get their ideas on how to plan an appropriate development programme for them. Literacy and Education was identified as one of the priority areas for study and the participatory approach was chosen to enable planners identify women's perception of their own development. A pilot study to establish a relationship with the local population was carried out with the help of Participatory Rural Appraisal consultants along with two local women

to carry out the four-day exercise in the rural village of Tinfu. The PRA covered a period of four months in five rural and two urban regions. It was discovered that though rural women valued education, they viewed it as a long term need, achievable only after their most pressing needs were met. This was contrary to the men, and government official's view that had identified education as the first priority above all else. The Participatory Rural Appraisal, with its tenets of team work, flexibility, optimal ignorance, triangulation, and its tools of semi-structured interviewing, focus group discussions, preference ranking, mapping and modeling, seasonal and historical diagramming etcetera was used . It could be seen from this study that local women are probably the best experts around when it comes to knowing what they need and what they are (or are not) willing to do to bring about the desired changes in their communities. Detachment is an important principle when presenting options, as rural women were particularly sensitive about anything "assumed" about or forced on them. Women would participate more if they were consulted on anything that has to do with them.

This study is related to the present study in the area of its emphases on participation of rural women in planning. The two studies however differ in that the study under reference worked on other priorities apart from education. The study under reference used group discussion through the participatory rural appraisal method, while the present study used the survey method,

recommending the use of participatory learning and action in involving rural women in planning their education.

The UNOPS carried out a project in Afghanistan rural rehabilitation programme in 1997. The study aimed at promoting the participation of the entire rural communities in the development process, including women. Wherever possible, UNOPS/ARRP aimed to organise separate women's development committees. In an attempt to ensure that women were involved in planning and implementation of infrastructure and other service sub-project, UNOPs facilitated the establishment of female community development organisation (SHURAS) in ADAKSHAN province by training the members in basic education. These female community organizations have been able to directly implement the UNOPS sub projects in different sectors. The study has been able to demonstrate the impact and explicability of a participatory, decentralized and integrated development approach. It has also been able to improve the livelihood of poor and disadvantaged groups' especially rural women through participatory sustainable rural development. The Survey research workshops, Historical and Delphin research methods were used in carrying out the study.

This study is an example of the type of good participatory programme that the present study is advocating for the Nigerian rural women. It is similar to the present study in its aims and objectives of involving rural dwellers in planning activities meant for them. It however differ from the present study in

that its scope does not only cover participation in planning education, its scope extends to a multi sector projects in the country.

“Transparencia” in Mexico carried out a study in 1996 – 1998. The issue of how to strengthen the participation and position of women in development was paramount. The World Bank official policies, and project guidelines acknowledged the importance and benefits of promoting women’s roles and empowerment (Women's eyes on the World Bank 1997). It aimed at analysing education and health projects in the state of Oaxaca, where a high population of the (39%) was indigenous and poverty, illiteracy and mortality rates were among the highest in Mexico. The goal was to promote the participation of indigenous women in social sectors development. The specific objectives were to analyse the ways, in which projects in education and health did or did not promote the participation of women in poor and indigenous communities. The survey research method, discussion, dialogue and the participatory rural appraisal research methods were used to carry out the study. The study discovered how health and education between 1996 - 1997 benefited the 43 communities in Oaxaca from the World Bank funded projects. The study also discovered that rural women and NGOs were unable to participate more actively in Bank financed projects because of information in Mexico. More seminars for awareness of women and NGOs were conducted to bring these stakeholders into participation.



Delay in information was one of the major weaknesses of the above study. Despite the fact that seminars were later put up to bring local women into participation in the above program, it took them a very long time to meet up with other stakeholders that have been participating from the un-set of the program. The current study emphasizes that all stakeholders be brought into any program from the beginning. This study is related to the present study in the area of its emphasis on participation and also on the instruments used to carry out the study. The two studies however differ in the area of scope of participation being strictly on education and its planning among rural women in the present study while the study under reference is on participation of rural women in education and health in Mexico.

In the study carried out by Boyle in (1992) in Pakistan on participation of women and barriers to participation of women, the aim of developing sensitivity on the social cultural barriers that may inhibit women's participation was discussed. It was discovered that the acute shortage of female teachers in Balochistan province of Pakistan has been due in part, to cultural constraints against girls going far away to attend residential teacher training colleges. The lack of female teachers, in turn, was an important factor in the low enrolment (15%) of girls in primary schools. Most parents found it culturally unacceptable to send their daughters to boys' schools or to have them taught by male teachers brought in from the city and unknown to the community. Parents especially women were called to partake in identifying the problems and

suggest what could be done to rectify the situation. Constraints such as women's domestic work that deny them the time to participate in meetings were removed. The choice of time and place for meetings was taken into account. The Balochistan primary education programme succeeded both in increasing the supply of female teachers and in raising girls' enrollment rates to 70-100% in villages with new schools. Potential teachers were recruited from within the village by parents on the newly formed village education committees. The programme also provided mobile teacher training in the girls' village. After graduating, the teacher became a government employee, assigned to teach in the school established by her sponsoring village education committee. All these were achieved after deliberations with the women on what was thought to be hindrances to them. The survey research, and historical methods were used for the study. It is discovered through this study that when women are allowed to participate in planning programmes meant for them or their girls, solutions are easily got for such programmes since they would make contributions through their experience. Both studies are related in the area of research method, which is the survey method. Both studies however differ in terms of objective in that, though the Balochistan project was on education, its emphasis was on reconstructing the existing system of education especially at the primary school and removing barriers to encourage women and girls registration in teacher colleges.

In a related study carried out on participation in the Republic of Yemen by Saran (1992), facilitators decided to put the planning of their education project including the objectives, strategies, components, costs, and plans, firmly in the hands of the Yemenis. The study aimed at involving the Yemenis in improving the educational quality in the country. The agenda of work and the substance of work would belong entirely to the participants. Unfortunately NGOs, women's groups, or parents associations that might contribute significantly to the work could not be located. Though NGOs and women groups existed, non-was deemed fit to be brought to contribute to the program. Proposals were sent to Yemenis consisting of how to identify priority areas and barriers to change and to add input to the terms of reference of the working groups developing the planned change reform program. They finally proposed to include thirty people in the workshop, one-third of whom should be women, with a wide distribution of professionals in the education system in a two days working session. The Delphin research design, survey, workshop and discussion methods were used to carry out the study; three working groups of about 13 participants each. The workshop had 4 stages, each ending in a preliminary session in which the small groups would make reports. The stages would handle the following tasks:

Define the quality problem, determine what to do about it, Identify the barriers and decide how to overcome them, develop the methodology for

measuring and ensuring that quality would be produced by the actions taken. Each participant was given three blank cards at the start of each stage. The first job of each individual was noting down three major problems or issues that he or she believed was crucial on the cards. Participants would explain what they wrote on the cards to the group. They made sure all got an opportunity to contribute and help develop a consensus. Each participant had to allocate a total of 100 points to the various problems or issues developed by the group as a whole. One thing that came as a surprise to the participants was the way participating women made themselves heard and served as a real force for ideas and consensus. Women liked it from the start and at the first break, they came expecting other sessions. They were doing the work themselves to the surprise and delight of facilitators. The study concluded by emphasizing that, when the voiceless are involved and given the opportunity, they would contribute tremendously in bringing up an appropriate education for themselves. The emphasis of the study was on bringing local people in communities into the process of planning and managing education programme.

The study is related to the present study in the area of emphasis on participation in education planning. The issue of not bringing stakeholders into making decisions that has to do with their education is similar to what has happened in the planning of the Nigerian system of education. The studies however differ in the sense that the participation of the study under reference

was not limited to rural women as in the present study. Despite the fact that women contributed beyond the expectation of the facilitators, participation was opened to all stakeholders in the community in improving the quality of education in the study under reference.

In a related study, Mitika (1983), though with particular reference to training for Agriculture, emphasized the importance of capacity building for participation. He used the work of the evaluation and action research unit of Malawi. He described the process of capacity building as the process of conducting studies related to the knowledge, attitudes, and practices (KAP) of the target audience in order to determine their level of expertise and knowledge; their feelings, opinions, values and beliefs and their current activities in the particular topic being investigated. The KAP study determines how much information is used. The results of the KAP study are important in order to identify the relevant and practical information to be communicated. KAP summarizes the elements in a social system, which is important when considering integration of raw information into the society. The study is related to the present study, in that, it deals with capacity building to enable planners know the right information for proper planning of programmes and for effective participation. The two studies however differ in that the study under reference was aimed specifically on capacity building, while the present study is on participation for planning.

The studies of the World Bank carried out in different countries are similar to the present study in that, in most of the countries, the World Bank emphasized specific involvement of women. In countries where women were not given specific involvement, they did not show up at all. This made the World Bank more concerned in involving rural women in planning their programmes. There are however lots of differences between the World Bank studies and the present study especially in the area of the stage of participation of the rural women. The World Bank's studies show that participation could start at any stage of the programme depending on the circumstances, while the present study is emphasizing participation of the rural women from the agenda setting stage, that is, from the beginning of any programme meant for them. Another difference is in the area of participation. The present study is specifically on rural women participation while the World Bank studies in some of the countries under reference is for the rural poor, referred to as the voiceless; These include the rural women. The studies are therefore, programmes of participation for all the rural poor as against the emphases of the present study on rural women. Another difference between the World Bank studies and the present one is that very few of the studies in some countries concentrated on education planning. Their studies included participatory planning in irrigation, electricity, Agriculture etcetera. The present study however is restricted to participation of rural women in education and in planning.

#### 2.6.4. Strategies for the Educational Planners

Participatory approaches to planning according to IAWA (1997) tend to concentrate on analysing rural dwellers problems; in this case, rural women problems or opportunities from within a village, cooperative or group. This stand is understandable since it is the basic principle of Participatory Rural Appraisal that the starting point for sustainable local rural development should be the knowledge base, priorities and perceptions of the local women. The strategies are as follows:

Conducting an Internal appraisal and analysis of options, participatory implementation and action, monitoring and evaluation. Other roles of the Planner include:

**Initiating;** the government is the sponsor of the programme, the planner does the job of finding allies, arranging financing, convincing skeptics, identifying and involving stakeholders, inventing techniques and building in country participatory capacity.

**Facilitating :** The example of the Yemen education comes to mind when Managers play the role of facilitators. In most cases however since he is a skilled, experienced trainer, other staff act as facilitators while he participates and observes.

**Participating** : The planner designs and carefully manages a process that ensures that all those involved become fully engaged with the substantive matter under consideration. He has to remain substance neutral "to do his job. Concentrate on processes that ensure that the women (voiceless), are heard and other forms of collaborations are followed. He sees to it that learning occurs, and that practical results are produced. He does this as a facilitator but when it comes to his role as a manager, he cannot be "substance neutral"

**Sharing Expertise** : With local stakeholders and other experts. This allows local women speak for themselves, as they are the "experts" of what they want and need. These local people are so uniquely experienced on what they are willing to change, to what extent, and how. The challenge of the planner is to find ways to bring this local expertise into the government policies.

**Observing**: The planner has to find out things as quickly as possible without asking questions. It is not enough to consult beneficiaries and then to act on their behalf. It is important to involve them to enable them give their ideas to enable a suitable education emerge to them. This study is all about the sharing of knowledge and the transformation of the process of learning itself in the service of people's development. Key aspects of this knowledge starts within rural women and extends outward in ever widening circles, to which



determine the limits and the possibilities for improvement of rural women education and way of life. All this study is doing is to point out that all projects related to women are more efficient and effective where women actively participate.

#### **2.6.5. Strategies for Communities and Religious Bodies**

Communities and religious bodies should use the following strategies in bringing rural women to participate in education:

- a. Organizing literacy centers
- b. Contribution of funds to improve government provided literacy centers.
- c. Campaign by religious bodies and NGOs during religious and social gatherings.
- d. Release of rural women by communities to attend literacy programmes.
- e. Reduction of social roles by community leaders.
- f. Helping rural women to do some domestic jobs.
- g. Reducing the division of farm labour by sex.

#### **2.7 ADVANTAGES OF PARTICIPATION OF WOMEN IN EDUCATION**

Allowing women to participate in education has many advantages out of which some important ones are discussed in this section.

- i. Improved socialization process. This is one of the foremost advantages of participation of rural women in planning their education. Osinulu (1990) attests to this by saying that, when a community (rural women) is integrated into any system, it encourages a type of socialization process that is relevant to the needs of rural development.
- ii. Participation encourages sharing of norms among unlike groups.
- iii. It modifies and supplements existing mode of life by supplying programmes which require to be incorporated to improve the culture of the rural women for their life and living (Musa 1981).
- iv. Through participation, the government and the planner are brought nearer to the community, making it easier for the interpretation of government policies to the rural women.
- v. Participation makes it easier for programme implementation as the people are part of the planning.
- vi. Creation of awareness for equitable distribution of educational opportunities. When women participate they become aware of educational opportunities, thereby enroll in formal school programmes (IAWA 1997)
- vii. Discovery of the needs of the rural women. The World Bank Rural Sector Policy Paper in 1975) pointed out the advantage of having access to the needs of the rural people through participation. As we all know, rural people have

perceptions of needs and possibilities that are generally different from those of "rational" officials. This shows that any successful programme to be planned for any group of local people must bring such group into the programme from the early stage (Thompson 1981).

viii. It saves the government expenditure by reducing the need for government servants or personnel to deal with the individuals and families that comprise the target groups.

ix. It fulfills the need for equity and avoid rendering the socio economic gaps in rural areas. This is important because of the important roles of women in making decisions.

x. It could encourage women to engage in activities that would enhance the success of their education (World Bank 1999).

xi. It enable the women convince their husbands to allow them participate.

xii. Thompsons (1981) pointed out the advantage of tapping through the needs of the community to the growing need of the community resources to finance educational development.

xiii. Participation gets them committed to being educated for they are part of its planning ( Freire 1971; Bown & Okedara 1981; Nwabueze 1995; Agu 1983; Okoye 1987).

xiv. Okoye (1986) believes that women would perform their domestic roles better when educated and exposed to the necessary equipment. Ijere (1992) believes that the roles of rural women are too tasking that women would need education to perform effectively. He believes that participation has a positive effect of improving the quality of lives of rural women and it would get them better prepared for their roles.

xv. Participation of women in education would make them have access to education which would free them from ignorance, develop in them a sense of belonging to Nigeria, equip them with skills and attitudes conducive to the development of the rural areas. Freire (1971) and The World Bank Development Policy paper in 1993 attests to this.

xvi. impact of planning and development of rural women education, which has hitherto been regarded as a handing down by government planning agencies of programmes without any form of grass -roots involvement, will now be changed through participation of the rural women in education planning.

xvii. Participation of rural women in education planning has the advantage of the emergence of a curriculum of an integrated education system for the rural women. This is in contrast to the existing coricular of a white collar job nature. This should be dedicated to the cultivation of attitude favourable to theoretical and practical education, acquisition of technical skills, participation in agricultural and industrial activities, turning waste into wealth and patronage of

local raw materials. Results of such operations would be beneficial to the women and the community as a whole. Such schemes according to Ijere (1996)) when fully and carefully planned by educational planners could become part and parcel of primary and secondary schools curricular.

## **2.8 SUMMARY OF LITERATURE REVIEW**

This chapter reviewed experiences of various authors in using participating techniques among rural dwellers, with emphasis on the principles of participatory learning, actions and strategies on bringing rural women into participation. It looked also at other related issues, namely: the concept of rural women, restriction of communities on rural women, Participatory Rural Appraisal and SARAR, etcetera. Issues such as obstacles to participation of rural women's participation, the advantages of participation of rural women and the roles of the educational planners were also looked into in the section. The focus was on the issues raised in the research questions, objectives and hypotheses of the study.

As regards the definition of participation and educational planning, many studies agree that education should be planned in a way that all members of the society would benefit (Okojie 1983; Nwabueze 1995; Ijere 1992; Olaide 1990). Review of literature on rural women reveals that there are no biological differences in intellectual or physiological capabilities between rural and urban women (Onigu 1974; Olayide 1990; Okojie 1983; Ijere 1996). What distinguish

them according to these authors are their social characteristics and these has to do with the effect of the ineffective and inadequate system of transportation and communication in the rural area.

There is evidence that rural women participation in education in Nigeria and Kaduna state in particular is on the low side (Ijere 1996; The World Bank 1996; USAID 1998; Bown & Okedara 1981). Lots of factors such as poverty, women's biological and traditional roles, societal and religious prejudicing excetera have contributed to the low participation of rural women in education. Studies on principles of participation of rural women in educational planning are not very common in many African countries (Ijere 1996; Okojie 1983; Agu 1983; Best 1981; Cladwell 1985); they are much more scarce in Nigeria (Anyanwu 1981; Awokoya 1979). This situation creates a need for more studies on this subject.

Literature unanimously agree that restrictions by communities are not just minor forms of hindrance to rural women's participation (Okojie 1983; Agu 1983; Ijere 1992; Olaiyide 1990). This has to do with the communities, especially the husbands having the final say when it comes to issues on women in African countries especially, as it has to do with their education.

On the strategies of bringing rural women into participation, many authors agree that specific strategies along with the ones used in general community participation in educational planning should be used (Ijere 1996; Bown &

Okedara 1981; The World Bank 1996; USAID 1998). This is because the needs of the rural women are in most cases different from that of men and their priorities also differ.

Literature reveals diversities of efforts by various agencies to bring women to be educated. The divergent nature of some of those programmes seems to suggest more vigorous research to enlighten women on the benefits of formal education. Foreigners carried out most of the studies at the moment in the developed countries. The works of the World Bank (1996); USAID (1998); Pretty (1994); Adnan (1992) fall within that context. Very few intelligent and brave Nigerian authors such as Ijere, Okojie, Agu and Idachaba e.t.c. ventured into the area of participation of rural communities in development programmes with less emphases on rural women participation in education.. Yet research in this area is crucial, the society cannot be said to be developed when a large segment is not benefiting from the system of education.

In conclusion, literature reveals that women have not properly participated in planning their education and their participation in education programs is also very low (Ijere 1996, Okojie 1983). Talking about participation of rural women in planning education is a very strange thing in the ears of many planners. A lot of them are still skeptical on where and how women can be brought into participation in educational planning judging from the level of illiteracy. This study will focus in this area so as to enable

planners know where and how women can be brought into participation in planning.

The review has brought out several issues connected with the emergence of a rural women curriculum by providing some theoretical framework that the present study will attempt to confirm the evidence they have provided. This will help to provide the structure of the participatory planning that can support the study.



## **CHAPTER THREE**

### **METHODS**

#### **3.1 OVERVIEW**

This section is focused on the methods and procedure used in the process of data collection for the study and its analysis. The issues treated here include: research design, study population, sampling technique and sample size. Others are: instrument for data collection, validation of the instrument, reliability of the instrument, procedure for data collection as well as the methods of statistical treatment.

#### **3.2. RESEARCH DESIGN**

The research design adopted for this study is basically the Survey. The choice of this method is based on the fact that, it has been proven to be a very effective design in educational research. Besides, it is a convenient design for gathering data from a sample and generalizing the findings obtained from analysis of the sample to the entire population (Afolabi, 1993). Thus, the design has been found to be suitable for generating samples from the rural women and literacy facilitators for generalizations on the entire rural women in the area of study.

#### **3.3. POPULATION**

The population of the study consists of two groups made up of all the rural women and programme facilitators in all the 19 rural local

government areas out of the 23 local government areas in Kaduna state (Appendix B2). The rural women are in turn subdivided into those in Kaduna North and Kaduna South. This categorization of women in the state becomes necessary as cultural and religious backgrounds are put into consideration in discussing the views of the respondents.

From the official record of the National Population Commission (2003) there are 1,360,224 rural women in the 19 rural local government areas under study. Similarly, records from the Kaduna State Agency for Mass Education in appendix reveal that there are 475 programme facilitators spread throughout the State. However, since 6 of the facilitators are already included in the pilot study, they are excluded from the main study. This leaves the study with 469 facilitators. Put together, therefore, the study population is 1,360, 693 (i.e. 1,360,224 rural women and 469 facilitators). The study is using these population groups because they are directly involved in the subject matter under investigation and thus, are in the best position to provide the required data and information for the study.

The characteristics required for this study are mainly those of rural women, especially the illiterate ones. Thus, 19 out of the 23 local governments of Kaduna State have these characteristics while the other

4 local governments are not considered as rural, even though they still have rural satellites (Kaduna State Ministry for Community and Rural Development, 2002). The four “non-rural” local governments are Kaduna-North, Kaduna-South, Zaria and Sabon Gari.

### **3.4 SAMPLE SIZE AND SAMPLING TECHNIQUES**

In order to determine the respondents for the study, the researcher used two sampling methods, namely: Stratified Random Sampling and Purposive Sampling methods. The special feature of the population strata is that of illiterate rural women from age 18 and above.

The use of stratified random sampling, according to Nwana (1981) becomes necessary when a study population is divided into more sub-groups (strata), which possess special features relating to the phenomenon being studied. Secondly, Purposive Sampling was also done in order to ensure that the few literacy programme facilitators are involved in the study. Consequently, the basic principles of effective sampling outlined by Nwana were applied in sampling the rural women for the study. These principles are that:

- First, the larger the sample size, the more representative of the population it becomes.

- Secondly, the larger the sample size, the more expensive the data collection becomes so cost consideration has to be put in place.
- Thirdly, a well-selected random sample, albeit small, does yield results whose amount of error can be reliably estimated through statistical techniques and so can be more useful than those of larger samples whose members were not properly randomly selected. Where this has been done, what seems to have been lost through studying a low percentage of the population can be regained through higher precision of data collection hence in population the need for randomization and stratification.
- The kind of variability in the population determines the quantity of sample to be used. Where the phenomenon is known to exhibit little variability (as is the case with the rural women under study) a low sample percentage drawn from the population will give reasonably reliable and varied results.

In order to arrive at the sample size, the standard Table for Determining Sample Size from a given population developed by Krejcie and Morgan (1970) was used. Thereafter, computations were done

using the above formula. The formula yielded total sample size of 400 for the 1,360,224 rural women in the 19 local government areas of Kaduna state which fall under the study area.

However, considering the principles of sampling outlined by Nwana (1981) above, the researcher decided to quadruplicate the 400 sample size (multiply by 4) thereby enlarging it to 1,600. This sample of 1,600 was then worked proportionally among the 19 local governments which are the strata in the study area. When this 1,600 was added to the 469 literacy programme facilitators in the State (who were purposively drawn as samples) a total sample size of 2069 was got.

In order to ensure fair representation within each local government, further stratification based on districts, wards and villages was done and the sample per each local government was shared proportionally. The study sample is shown in Table 3 for easier comprehension:

**Table 3. Population and Sample Size by Local Government Areas in Kaduna State**

S/N	Rural Government	Local Rural Population	Women's Sample Size
<b><i>Kaduna-North</i></b>			
1.	Birnin Gwari	69,126	81
2.	Giwa	83,399	98
3.	Igabi	150,091	177
4	Ikara	77,001	91
5	Kauru	57,228	67
6	Kubau	77,957	92
7	Kudan	55,119	65
8	Lere	98,874	116
9	Makarfi	43,669	51
10	Soba	85,112	100
<b><i>Kaduna South</i></b>			
11	Chikun	122,353	144
12	Jaba	32,676	39
13	Jama'a	66,287	78
14	Kachia	55,391	65
15	Kagarko	101,506	119
16	Kajuru	30,903	36
17	Kaura	44,487	53
18	Sanga	40,017	47
19	<b>Zango Kataf</b>	69,028	81
	<b>Sub-Total</b>	<b>1,360,224</b>	<b>1,600</b>
	<b>Programme Facilitators</b>		<b>469</b>
	<b>GRAND TOTAL</b>		<b>2,069</b>

### 3.5 INSTRUMENT FOR DATA COLLECTION

The instrument used for data collection was the Questionnaire. The instrument is known as Rural Women Participation in Education Scale (RW PES) developed by the researcher (See Appendix A1). The design of the RW PES is clustered around six sections, namely:

1. Personal data such as sex, marital status, religion of respondents and occupation
2. Extent of involvement of rural women in educational planning.
3. Community restrictions on rural women's participation in education.
4. Other factors responsible for low participation of the rural women.
5. The effect of low participation in education on national development.
6. Strategies for encouraging rural women's participation in education.

Section A contains three close-ended items and two open ended items. These required the respondents to tick their sex, marital status and religion. Section B to F, were designed on a Likert-type five point scale based on responses of strongly agree, agree, undecided, disagree and strongly disagree.

The RW PES aimed at gathering information on the hindrances to participation, effect of non-participation on national development and strategies that could improve rural women participation in literacy education. In preparing the instrument, the researcher designed and

framed the items in simple terms in order to make it easy for the respondents to interpret and fill appropriately. The instrument was properly spaced in order to eliminate frustration on the part of the respondents that might lead to its abandonment.

In scoring the items related to each of the Likert-type five point scale, respondents had a possible score ranging from 5 to 1 which represents a respondent's opinion. Generally, the higher the scores, the more influenced the respondent is by the scale. Respondents, especially rural women, were required through the help of interpreters to tick against a response that is applicable to them. The instrument is a 63 item questionnaire including the Biodata.

### **3.5.1 Validity**

Content validity is one of the several types of validity, which deals with content measurement. A measuring instrument is valid only when it measures truly and accurately what it intends to measure. The researcher obtained the agreement of four experts on whether the items were well structured in line with the hypotheses, and whether they would elicit the required information. Experts in this case are persons who possess thorough knowledge and a high degree of competence in the areas of education planning, adult education and women education. The RWPES was given to experts in the educational planning section and others in the Department of Education, Ahmadu Bello University, Zaria. It was also given to experts in Educational Planning in the



Faculty of Education, University of Jos, for validation. The decision to employ experts was based on the remark of Kerlinger (1973) that validation by others is an effective method for content validation of research instrument.

### **3.5.2 Reliability**

To obtain reliability, Openheim (1966) notes that, "internal checks in the forms of logical tests in the questionnaire should be included. Thus, a number of questions were built into the RWPES to give a clue on the respondents' consistency of responses (as a first measure of reliability).

Secondly, a pilot study was carried out using 100 respondents from rural satellites in Kaduna North and Kaduna South Local Government areas. This comprised of 6 facilitators and 47 rural women each in the rural satellites of Kaduna North and Kaduna South local government areas, which constitute the "non-rural" local governments. Specifically, the rural satellites that were used in Kaduna North Local Government were: *Riga Chikun, Angwan Gwari, Angwan Kaji and Ungwan Bede* while those of Kaduna South are: *Bagado, Marlaban Rido, Ungwan Romi and Kamazu.*

The pilot study helped in obtaining the reliability coefficient of the RWPES to ascertain its consistency in measuring what it intends to measure. More so, the study enabled the researcher to trial-test the instrument and obtain the respondents' views on item difficulty, clarity,

length and convenience so as to strengthen the instrument before final administration. Lastly, the study also gave the opportunity to ascertain the suitability or otherwise of the data collection procedure.

The 100 respondents used for the pilot study did not form part of the main investigation. Test-retest method of establishing reliability was used. This involved two field trips during the pilot study. Furthermore, Pearson's Product Moment Correlation Coefficient statistics was computed from the scores for reliability purposes. A coefficient of 0.861 was obtained. In addition, the results of the study was presented and analysed and conclusions were drawn.

### **3.6 PROCEDURE FOR DATA COLLECTION**

Two sets of letters were prepared to accompany the instrument. One set of letter was addressed to the Director of Education, the other to the local leaders in the local government areas selected for the study (Appendix A4). The purpose of these letters was to seek permission from the authorities to enable the researcher carry out the study in the different localities. This was necessary because the Director of Education and the community leaders could impress on their subjects to fill the questionnaire. More so, it was easier to coordinate the administration and collection of the questionnaire with the help of the leaders. The other sets of letters were prepared and attached to the instrument, and were addressed to the respondents. This was to introduce the respondents to the study and seek their co-operation in

the data-collection process. Copies of the instruments were grouped into two for the rural women and literacy programme facilitators. Apart from this, copies of the instrument were grouped according to the number of respondents in each of the selected local governments, districts, and wards. This arrangement was to make for easy administration and identification. The data collection was easier among the facilitators because the questionnaire was left with them to complete for the researcher to come back for them. This was not so with the rural women as majority of them could not read and write. The researcher therefore had to wait on the women in the company of the interpreter in order to interpret the items before completing the questionnaire. This procedure was hectic as it involved many trips to most of the villages. There were instances where women were not ready to respond immediately to some items. The team had to make more trips to such communities till they got the information needed from the women.

### **3.7 METHOD OF DATA ANALYSIS**

The study made use of three statistical techniques to help in the organisation of data. For example, means and standard deviations worked out for the purpose of answering the five research questions, and t-test for significance of difference in the mean scores of respondents as presented in the five hypotheses, at 0.05 level of confidence.

## **CHAPTER FOUR**

### **RESULTS**

#### **4.1 OVERVIEW**

Data collected for the study have been statistically analysed in this chapter. In the course of the analysis, items relating to particular objectives were grouped together in the same tables. The succeeding tables contain the mean and standard deviation for the rating . The calculated t-value for comparing the two means for the two groups is also indicated for each of the items. All items have been measured along the Likert scale system. At the end of the discussions of the relevant tables relating to the subjects, the hypotheses would be tested. In the course of the discussions of the items' scores, the two options for agreement (strongly agree and agree) and the two options for disagreement (strongly disagree and disagree) would be summed up into two groups of agreement and disagreement based on the Likert scale to enhance conclusive summations.

#### **4.2 PRESENTATION OF DATA**

Out of the 2069 copies of questionnaire that were administered, only 1744 were retrieved. A total of One thousand, seven hundred and forty four (1744) respondents within Kaduna State were therefore involved in the study. This total was made up of 659 rural women in Kaduna North or 37.8% of the total respondents, 659 rural women from Kaduna South or 37.8% of the total respondents and 426 Facilitators from both Kaduna North and Kaduna South or 24.4% of the total

respondents.

#### **4.2.1 Rural Women's Involvement In The Planning Of Their Literacy Education**

The study was designed to investigate the extent to which rural women of Kaduna State have been involved in the planning of their literacy education by the authorities concerned. Research question 1. was raised in this regard: *To what extent are the rural women involved in the planning of their education? .*

In this analysis, the views of the rural women from Kaduna North and Kaduna South were considered. Ten items were used in the assessment of rural women involvement in the planning of their literacy education. Table 4 shows the mean ratings of the respondents in the two locations.

The indicated ratings in Table 4 were obtained by multiplying the actual frequency ratings by the value options in the Likert scale. The total ratings indicated is the summation of all the scores per item on the Likert scale by the respondents involved in the table. The grand means for each of the groups (KD North and KD South) were obtained by dividing the grand total by the group number multiplied by the number of the items in the table. The mean score expected on the Likert scale is 3.00. The mean scores of the two groups (1.9 and 2.1) clearly show that the rural women were not properly involved in the planning of their literacy programme.

Table 4. Responses on rural women involvement in the planning of their education.

SN	Item description	Groups	SA	A	U	D	SD	TOTAL
1	Planners usually promote discussions with a view to	KD-North	65	84	117	444	364	1074
		KD-South	35	176	138	522	301	1172
2	Benefits of literacy programme	KD-North	105	96	288	366	335	1190
		KD-South	65	200	240	436	298	1239
3	Rural women are usually met	KD-North	105	224	144	345	404	1223
		KD-South	60	124	117	568	293	1152
4	Forming rural women committee to be involved	KD-North	225	348	159	284	332	1348
		KD-South	240	456	117	426	245	1484
5	Planning the funding of literacy programme	KD-North	325	200	144	270	361	1300
		KD-South	315	272	165	375	285	1413
6	Educational goals and objectives are set	KD-North	180	284	102	354	336	1266
		KD-South	165	388	159	478	237	1429
7	Carrying out the total programme	KD-North	325	224	162	358	305	1374
		KD-South	295	252	189	358	295	1389
8	Seeking women's view before concluding	KD-North	145	244	195	322	343	1249
		KD-South	130	328	204	466	250	1378
9	Assigning responsibilities to rural women	KD-North	160	452	138	348	294	1392
		KD-South	180	556	141	458	208	1543
10	In a nutshell rural women are generally involved	KD-North	330	308	174	266	356	1434
		KD-South	155	384	195	350	292	1376
Total		KD-North	1965	2464	1623	3368	3430	12850
Total		KD-South	1605	3136	1665	4438	2704	13583

Grand Mean for KD North = 1.9

Grand Mean for KD South = 2.1

Total Grand Mean = 2.0

The grand mean score for the table was 2.0, thus supporting the view of the rural women that the extent of their involvement in the planning of literacy programme in the state was very small and can be considered negligible.

Table 5 shows the Mean, Standard Deviation (SD) and Standard Error (SE) of the respondents' ratings on each of the items with a t-value (t) computed to determine possible significant difference between the responses to each of the items. A probability level of significance (P) observed for the comparison was also indicated to enable comprehensive judgment in comparing the scores of the two groups in each of the items.

Table 5. Comparing Means ratings of the items on rural women involvement in the planning of their education by location of respondents.

SN	Item description	Groups	Mean	SD	SE	T	P
1	Planners usually promote discussions with a view to	KD-North	1.630	0.884	0.034	3.00	0.003
		KD-South	1.778	0.917	0.036		
2	Benefits of literacy programme	KD-North	1.806	1.025	0.040	1.32	0.187
		KD-South	1.880	1.021	0.040		
3	Rural women are usually met and their	KD-North	1.577	0.885	0.034	3.81	0.000
		KD-South	1.763	0.895	0.035		
4	Forming rural women committee to be involved	KD-North	2.046	1.314	0.051	2.85	0.004
		KD-South	2.252	1.311	0.051		
5	Planning the funding of literacy programme	KD-North	1.973	1.347	0.052	2.32	0.020
		KD-South	2.144	1.331	0.052		
6	Educational goals and objectives are set	KD-North	1.921	1.217	0.047	3.66	0.000
		KD-South	2.165	1.206	0.047		
7	Carrying out the total programme	KD-North	2.085	1.330	0.052	0.31	0.755
		KD-South	2.108	1.312	0.051		
8	Seeking women's view before concluding on	KD-North	1.895	1.173	0.046	3.06	0.002
		KD-South	2.091	1.153	0.045		
9	Assigning responsibilities to rural women	KD-North	2.112	1.276	0.050	3.27	0.001
		KD-South	2.341	1.268	0.049		
10	In a nutshell rural women are generally involved	KD-North	1.941	1.254	0.049	2.14	0.032
		KD-South	2.088	1.242	0.048		



#### **4.2.2 Community Restrictions and Low Participation of Rural Women in Education**

Community restrictions on women is another factor that could be a major constraint to women participation in literacy programme. The study was therefore interested in investigating the community restrictions that might account for the low participation of the rural women in education. Consequently, the respondents were asked to score a set of items depicting the possible ways community restrictions could inhibit their literacy education. Research question 2 guides this section: *What are the community restrictions that have contributed to the low participation of the rural women in education?*

A total of eight items were used in this assessment. Table 6 shows the responses of the two groups (rural women from Kaduna North and South) on the items relating to community restrictions on women and their effects on participation in the literacy programme.

In Table 6, the respondents expressed their opinion on community restrictions on women and the effects it has on their participation in literacy programme in the state. The mean responses of the two groups of rural women in Kaduna North (2.61) and Kaduna South (2.59) shows that though community restrictions have negative influence on the participation of rural women in education, the influence was not as high as expected. The grand mean observed for all the respondents was 2.60.

Table 6. Responses on community restrictions on women with regards to their low participation in the literacy programme

SN	Item description	Groups	SA	A	U	D	SD	TOTAL
1	Fear of disobedience to husbands is a hindrance	KD-North	550	1328	125	214	58	2286
		KD-South	410	1404	150	222	65	2251
2	Lack of time consciousness by communities	KD-North	695	1432	174	114	47	2462
		KD-South	455	1616	186	150	27	2434
3	Traditional gender stereotypes lower rural women's participation	KD-North	795	1300	168	114	62	2439
		KD-South	495	1640	150	142	29	2456
4	Negative community attitudes towards Western education	KD-North	30	0	105	438	399	972
		KD-South	35	0	102	442	397	976
5	Fear of Western influence by communities hinder	KD-North	0	0	228	320	423	971
		KD-South	0	0	216	330	422	968
6	The fear of breaking social norms is a hindrance	KD-North	0	0	135	394	417	946
		KD-South	0	0	132	352	434	928
7	Constant involvement of rural women in the celebration	KD-North	0	332	207	342	335	1217
		KD-South	0	344	198	316	349	1207
8	Community restriction on women's movements	KD-North	765	1316	210	142	36	2469
		KD-South	410	1600	195	180	22	2407
Total		KD-North	2385	5708	1353	2078	1788	13762
		KD-South	1805	6604	1328	2144	1745	13627

Grand Mean for KD North = 2.61

Grand Mean for KD South = 2.59

Total Grand Mean = 2.60

In answers to research question 2, fear of disobedience to husbands, lack of time consciousness by communities, traditional gender stereotypes and restrictions on women's movement were the main community restrictions which lowered the participation of rural women in literacy education. Table 7, shows the mean ratings, standard deviation and standard error for each of the items.

#### **4.2.3 Other Factors Responsible For The Low Participation Of Rural Women In Education**

In the belief that the low participation of the rural women in literacy education was not limited to non-participation in planning and community restrictions, the researcher decided to examine other factors that might account for the low participation of women in education. Research question 3 guides this section: *What other factors are responsible for the perceived low participation of the rural women in education?*

A total of 11 items were used in this section. Table 8 shows the ratings of the responses on the items.

Table 7. Comparism of mean ratings of the respondents on community restrictions on the low participation of rural women in education

SN	Item description	Groups	Mean	SD	SE	t	P
1	Fear of disobedience to husbands is a hindrance	KD-North	3.469	1.237	0.048	0.85	0.390
		KD-South	3.411	1.200	0.047		
2	Lack of time consciousness by communities leading to over	KD-North	3.736	1.104	0.043	0.74	0.460
		KD-South	3.694	0.982	0.038		
3	Traditional gender stereotypes lower rural women's	KD-North	3.701	1.197	0.047	0.43	0.670
		KD-South	3.727	0.990	0.039		
4	Negative community attitudes towards Western education	KD-North	1.475	0.682	0.027	0.16	0.873
		KD-South	1.481	0.694	0.027		
5	Fear of Western influence by communities hinders women	KD-North	1.473	0.693	0.027	0.12	0.905
		KD-South	1.469	0.684	0.027		
6	The fear of breaking social norms is a hindrance	KD-North	1.436	0.619	0.024	0.81	0.421
		KD-South	1.408	0.613	0.024		
7	Constant involvement of rural women in the celebration	KD-North	1.847	1.047	0.041	0.26	0.794
		KD-South	1.832	1.061	0.041		
8	Community restriction on women's movements	KD-North	3.747	1.095	0.043	1.65	0.100
		KD-South	3.652	0.975	0.038		

Table 8 Responses on the role of other factors in the low participation of rural women in educational programme.

SN	Item description	Groups	SA	A	U	D	SD	Total
1	High poverty rate in the communities accounts for	KD-North	800	1284	192	140	44	2460
		KD-South	810	1176	165	200	48	2399
2	Religious prejudice makes participation of rural women	KD-North	15	172	204	402	335	1146
		KD-South	20	156	189	418	344	1127
3	Social prejudices bring about low participation of rural	KD-North	0	236	213	430	314	1193
		KD-South	0	192	198	460	315	1165
4	Culture of the communities account for the low	KD-North	0	172	207	318	388	1085
		KD-South	0	132	207	272	421	1032
5	Attitudes of rural women towards education	KD-North	540	1120	192	136	139	2127
		KD-South	630	852	153	80	229	1944
6	Unfavourable physical conditions of the literacy centers	KD-North	755	1212	258	146	46	2417
		KD-South	530	1476	156	248	8	2418
7	Non availability of trained instructors (including female instructors to serve as models) is another factor	KD-North	860	1284	168	108	56	2476
		KD-South	960	1372	93	152	17	2594
8	Inconsistency of government policies on mass literacy	KD-North	965	1116	237	98	59	2475
		KD-South	1450	1076	150	74	13	2763
9	Inadequate allocation of funds for mass literacy education	KD-North	1015	1124	222	1122	45	2518
		KD-South	1190	1148	150	148	10	2646
10	Fear of past failures among the rural women is responsible	KD-North	65	200	240	436	298	1239
		KD-South	80	188	279	366	320	1233
11	Lack of adequate awareness of the literacy programmes	KD-North	60	104	120	564	299	1147
		KD-South	60	124	117	568	293	1162
Total		KD-North	5075	7012	2253	2908	2023	20283
		KD-South	5730	6853	1857	2986	2018	20483

Grand Mean for KD North = 2.8

Grand Mean for KD South =2.8

Total Grand Mean = 2.8

The mean ratings of the two groups on other factors that affect women participation in literacy programme are lower than 3.00 on the Likert scale. This means that most of the other factors thought as hindrances to rural women participation in literacy programme in the state were not seen by the women as having much negative influence. Other factors that were considered to be of major concern to the participation of rural women in literacy programmes in the state were the prevailing rate of poverty, religious and socio-cultural prejudice in the society. The attitude of the rural women towards literacy programmes, the physical infrastructural facilities available for the programme, inadequate financial and human resources were also considered as other factors contributing to the low participation of women in planning.

Table 9 shows the individual item mean ratings for the two groups.

Table 9. Mean ratings of the rural women on other factors affecting women participation in education

SN	Item description	Groups	Mean	SD	SE	t	P
1	High poverty rate in the communities accounts for	KD-North	3.733	1.139	0.044	1.43	0.153
		KD-South	3.640	1.210	0.047		
2	Religious prejudice makes participation of rural women	KD-North	1.739	0.920	0.036	0.57	0.567
		KD-South	1.710	0.909	0.035		
3	Social prejudices bring about low participation of rural	KD-North	1.810	0.953	0.037	0.83	0.406
		KD-South	1.768	0.904	0.035		
4	Culture of the communities account for the low	KD-North	1.646	0.911	0.036	1.64	0.102
		KD-South	1.566	0.870	0.034		
5	Attitudes of rural women towards education	KD-North	3.228	1.407	0.055	3.35	0.001
		KD-South	2.950	1.594	0.062		
6	Unfavourable physical conditions of the literacy centers	KD-North	3.668	1.150	0.045	0.03	0.980
		KD-South	3.669	0.997	0.039		
7	Non availability of trained instructors (including female instructors to serve as models) is another factor	KD-North	3.757	1.175	0.046	2.96	0.003
		KD-South	3.936	1.015	0.040		
8	Inconsistency of government policies on mass literacy	KD-North	3.756	1.208	0.047	7.33	0.000
		KD-South	4.193	0.939	0.037		
9	Inadequate allocation of funds for mass literacy education	KD-North	3.821	1.160	0.045	3.24	0.001
		KD-South	4.015	1.012	0.039		
10	Fear of past failures among the rural women is responsible	KD-North	1.871	1.056	0.041	0.16	0.874
		KD-South	1.880	1.021	0.040		
11	Lack of adequate awareness of the literacy programmes	KD-North	1.740	0.877	0.034	0.47	0.641
		KD-South	1.763	0.895	0.035		

#### **4.2.4 Effects Of Low Participation Of Rural Women In Education On National Development**

This section sought to investigate the consequences of the low participation in literacy education among the rural women, especially its negative effect on national development. The over-riding intention has been the curiosity to establish whether or not their low participation in education can be taken for granted. Research question 4 guides this section: *What are the effects of the low participation in literacy education by rural women on national development?* Data collected in this regard is in Table 10. This shows the ratings along the Likert scale used in the measurement of the expressed opinions of the respondents. A total of 11 items were used in this investigation.

As can be seen in Table 10, the low participation of the rural women in education has far-reaching effects on national development. This is because, due to the low education and skill status of the women, their contribution to community and national development has been low hence they cannot take up skilful jobs. More so, they cannot effectively participate in the process of governance. Besides, these women find it difficult to assist their children with schoolwork and related educational matters. Thus, the vicious circle of poverty remains thereby retarding the rate of economic growth and national development.



Table 10. Responses on Effects of low participation of rural women in Education and its attendant effects on national development

SN	Item description	Groups	SA	A	U	D	SD	Total
1	Lack of education which leads to inability to use Tech.	KD-North	315	272	165	376	285	1413
		KD-South	395	304	156	376	264	1495
2	Non participation in education makes most rural women	KD-North	195	432	141	424	253	1445
		KD-South	165	388	159	478	237	1427
3	The development of skills required	KD-North	915	1304	201	130	18	2568
		KD-South	665	1520	174	122	27	2508
4	The use of education as an instrument of national integration	KD-North	940	1196	234	118	35	2523
		KD-South	1030	1320	183	102	11	2646
5	The development of tolerant behaviours	KD-North	0	0	228	318	424	970
		KD-South	0	0	216	330	422	968
6	Rural women do not have the opportunity to participate	KD-North	905	1232	201	150	28	2516
		KD-South	795	1356	204	164	11	2530
7	Rural women are not receptive to change	KD-North	245	272	162	368	304	1351
		KD-South	210	268	162	388	302	1330
8	Illiteracy among rural women limits their ability to take up job opportunities	KD-North	1045	1180	135	122	49	2531
		KD-South	585	1388	132	184	59	2348
9	The low participation of rural women in education has	KD-North	1000	1192	171	118	45	2526
		KD-South	1205	1084	153	142	25	2609
10	The change that comes along with education	KD-North	735	1332	222	146	32	2467
		KD-South	555	1516	174	174	24	2443
11	Rural women are not able to contribute their quota	KD-North	890	1336	195	86	39	2546
		KD-South	1070	1244	81	124	45	2564
Total		KD-North	9660	1633	2817	3052	2046	31343
		KD-South	9155	10073	2439	3392	1915	31421

Grand Mean for KD North = 4.3

Grand Mean for KD South =4.3

Total Grand Mean = 4.3

The mean ratings for all the two groups in the table are all above 3.00. This is an indication that the respondents were aware and agreed that low participation in educational programme by rural women can have adverse effect on the individual concerned, the state and the entire nation. The responses in table 10 shows that the groups held the same opinion regarding the effect of low level of participation of rural women in education. Table 11 shows the mean ratings for the responses on each item to enable proper understanding of the effects of low participation in education on development.

#### **4.2.5 Strategies for Encouraging Rural Women Participation in Education**

Having realized the causes and effects of the low participation of the rural women on education, it became imperative to fashion out strategies to encourage their participation in literacy programme. Research question 5 guides this section: *What strategies can be employed to encourage rural women's participation in literacy education?* A total of 18 items were suggested along this line. Table 12 shows the ratings of the two groups of respondents on the suggested strategies.

Table 11. Mean ratings of the two groups on effects of low participation in education on national development.

SN	Item description	Groups	Mean	SD	SE	t	P
1	Lack of education which leads to inability to use Tech.	KD-North	2.269	1.397	0.054	1.66	0.098
		KD-South	2.144	1.331	0.052		
2	Non participation in education makes most rural women	KD-North	2.193	1.268	0.049	0.40	0.689
		KD-South	2.165	1.206	0.047		
3	The development of skills required to	KD-North	3.806	0.996	0.039	1.65	0.099
		KD-South	3.897	1.005	0.039		
4	The use of education as an instrument of national integration	KD-North	3.828	1.101	0.043	3.32	0.001
		KD-South	4.015	0.931	0.036		
5	The development of tolerant behaviours appreciated	KD-North	1.472	0.693	0.027	0.08	0.936
		KD-South	1.469	0.684	0.027		
6	Rural women do not have the opportunity to participate	KD-North	3.818	1.087	0.042	0.37	0.710
		KD-South	3.839	0.984	0.038		
7	Rural women are not receptive to changes	KD-North	2.050	1.275	0.050	0.46	0.645
		KD-South	2.018	1.234	0.048		
8	Illiteracy among rural women limits their ability to take up job opportunities	KD-North	3.841	1.184	0.046	4.24	0.000
		KD-South	3.563	1.191	0.046		
9	The low participation of rural women in education has	KD-North	3.833	1.156	0.045	2.02	0.043
		KD-South	3.959	1.103	0.043		
10	The change that comes along with education such as	KD-North	3.744	1.073	0.042	0.63	0.527
		KD-South	3.707	1.014	0.039		
11	Rural women are not able to contribute their quota	KD-North	3.863	1.070	0.042	0.44	0.657
		KD-South	3.891	1.160	0.045		

All the rural women from Kaduna North and those from Kaduna South were grouped together as rural women. The facilitators, another group of respondents were introduced into this section because they work directly with the women and they would use some of the strategies to improve women participation in education. The observed frequencies therefore are based on the two categories of rural women and the facilitators.

A total of 18 items were used in suggesting possible strategies that could be adopted towards encouraging rural women participation in education in the state. Table 12 shows the responses.

The strategies in table 13 seem to have met with agreement from both groups (facilitators and rural women) of respondents. Each of the groups had a mean rating above 3.00 on the five-point scale used in measuring the responses. The grand mean scores for the total respondents was 4.9 on the Likert scale which indicate agreement. On the whole, it could be said that the respondents had accepted the outlined strategies for encouraging rural women's participation in education for national development.

Table 12: Facilitators And The Rural Women Responses On The Strategies For Encouraging Rural Women Participation In Education

SN	Item description	Groups	SA	A	U	D	SD	Total
1	Government's involvement of international bodies	Facilitator	610	916	123	62	3	1714
		Rural women	2405	2272	396	194	40	5307
2	More allocation of funds and subsidizing of literacy programs by government is an aid to participation	Facilitator	775	716	120	60	22	1693
		Rural women	2085	2508	417	154	58	5222
3	Government's creation of awareness and more female instructors aids	Facilitator	490	1012	57	102	5	1666
		Rural women	1835	2764	270	258	41	5168
4	Flexible time table for literacy programs and campaign against socio-cultural barriers	Facilitator	500	875	117	122	7	1622
		Rural women	1935	2368	372	306	62	5043
5	Gov's recruitment of qualified instructors is an aid	Facilitator	600	932	93	70	7	1702
		Rural women	1825	2712	333	206	61	5137
6	Gov's involvement of the community and facilitators in planning aids	Facilitator	580	788	96	86	18	1668
		Rural women	2350	2252	255	226	85	5178
7	Provision of basic infrastructures in the literacy program	Facilitator	560	908	129	72	8	1677
		Rural women	2190	2388	333	210	67	5188
8	Gov's creation of job opportunities in rural areas	Facilitator	705	724	111	130	2	1672
		Rural women	2615	2084	330	272	28	5329
9	Gov' reward for participation in literacy program	Facilitator	940	704	54	68	10	1776
		Rural women	2355	2300	222	238	79	5194
10	Gov' review of syllabus and constant supervision of literacy programs	Facilitator	925	676	84	74	7	1766
		Rural women	2195	2436	354	208	48	5241
11	Gov's improvement of policies on literacy programs	Facilitator	1095	496	120	72	7	1790
		Rural women	2635	1884	492	202	55	5268
12	Organising literacy	Facilitator	880	784	45	52	13	1774

	centers by religious bodies and NGOs	Rural women	2585	2432	204	130	60	5411
13	Contribution of funds by religious bodies and NGOs	Facilitator Rural women	530	760	75	142	14	1621
14	Campaign by religious bodies, NGOs, and reduction of social rules by communities	Facilitator Rural women	640	768	132	112	6	1658
			2020	2412	369	278	49	5128
15	Release of women by communities to attend meetings	Facilitator Rural women	590	900	102	82	8	1682
			2240	2336	333	226	62	5197
16	Helping rural women to carry out some domestic jobs	Facilitator Rural women	10	120	132	266	217	745
			35	328	399	828	582	2272
17	Allowing rural women to produce cash crops	Facilitator Rural women	0	140	132	292	201	765
			0	424	414	880	634	2352
18	Integration of educated women with rural women through conferences	Facilitator Rural women	555	848	117	108	10	1638
			2595	2220	276	236	34	5361
Total		Facilitator Rural women	14065	5349	2493	2178	624	37452
			44760	17094	8355	6944	2539	117406

Grand Mean for Facilitators = 4.884

Grand Mean for KD South =4.949

Total Grand Mean = 4.9

Table 13. Mean ratings on strategies for improving rural women's participation in education by the two groups (Facilitators and rural women).

SN	Item description	Groups	Mean	SD	SE	t	P
1	Government's involvement of international bodies	Facilitator	4.024	0.859	0.042	0.06	0.955
		Rural women	4.027	1.016	0.028		
2	More allocation of funds and subsidizing of literacy programs by government is an aid to participation	Facilitator	3.974	1.098	0.053	0.21	0.835
		Rural women	3.962	1.025	0.028		
3	Government's creation of awareness and provision of more female instructors aids	Facilitator	3.911	0.924	0.045	0.19	0.852
		Rural women	3.921	1.006	0.028		
4	Flexible time table for literacy programs and campaign against socio-cultural barriers	Facilitator	3.808	1.006	0.049	0.31	0.758
		Rural women	3.826	1.116	0.031		
5	Gov's recruitment of qualified instructors is an aid	Facilitator	3.995	0.913	0.044	1.74	0.083
		Rural women	3.898	1.040	0.029		
6	Gov's involvement of rural women and communities in planning literacy	Facilitator	3.916	1.084	0.052	0.21	0.836
		Rural women	3.929	1.158	0.032		
7	Provision of basic infrastructures in the literacy	Facilitator	3.937	0.932	0.045	0.01	0.995
		Rural women	3.936	1.091	0.030		
8	Gov's creation of job opportunities in rural areas	Facilitator	3.925	1.033	0.050	2.04	0.041
		Rural women	4.043	1.041	0.029		
9	Gov' reward for participation in literacy programmes	Facilitator	4.169	0.994	0.048	3.69	0.000
		Rural women	3.941	1.145	0.032		
10	Gov' review of syllabus and constant supervision of literacy programs	Facilitator	3.981	0.960	0.047	0.41	0.680
		Rural women	4.005	1.033	0.028		
11	Gov's improvement of policies on literacy	Facilitator	4.202	1.027	0.050	3.70	0.001
		Rural women	3.997	1.099	0.030		
12	Organizing literacy centers by religious bodies and NGOs	Facilitator	4.164	0.971	0.047	1.05	0.295
		Rural women	4.106	1.020	0.028		
13	Contribution of funds by religious bodies and NGOs	Facilitator	3.805	1.132	0.550	1.44	0.149
		Rural women	3.896	1.130	0.031		
14	Campaign by religious bodies and NGOs during gatherings	Facilitator	3.892	1.023	0.050	0.02	0.983
		Rural women	3.891	1.070	0.029		
15	Release of women by communities to attend	Facilitator	3.948	0.954	0.046	0.09	0.929
		Rural women	3.943	1.090	0.030		

	meetings							
16	Helping women to carry out some domestic jobs	Facilitator	1.749	0.936	0.045	0.49	0.626	
		Rural women	1.724	0.916	0.025			
17	Allowing women to produce cash crops	Facilitator	1.796	0.930	0.045	0.22	0.828	
		Rural women	1.784	0.928	0.026			
18	Integration of educated women with rural women through conferences	Facilitator	3.845	1.024	0.050	3.90	0.00	
		Rural women	4.068	1.025	0.028			



### 4.3. HYPOTHESES TESTING

Considering the responses of the respondents to the positive items concerning the issues discussed in the various sections tests the hypotheses in this section. The extent to which the respondents strongly agree with the items is analysed and statistically tested. The results of the test helps to determine the decision about accepting or rejecting the hypotheses along the lines of the issues raised in the various sections.

#### **Hypothesis 1.**

*There is no significant difference between the rural women in Kaduna North and the rural women in Kaduna South with regard to their involvement in the planning of their literacy programme.* This hypothesis suggests that:

All the 1744 respondents from Kaduna state had the same opinion as it has to do with the extent of the rural women participation in planning their education. The testing of the hypothesis necessitated the application of the statistical techniques mentioned in chapter three, that is, the population t.-test. This technique was considered useful as it helped to identify the expected mean values from the responses. The use of the t-test was informed by the involvement of the two categories of the independent variable (rural women in Kaduna North and rural women in Kaduna South). The total items' scores for the two groups were summed up and the t-test procedure was applied to determine

possible significant difference between the opinion of the two groups on the involvement of rural women of Kaduna state in the planning of their literacy programme in the state. Table 14 shows the result of the t-test procedure.

The result as indicated in table 14 shows that significant difference exist between the respondents ( $P < 0.05$ ). The t- calculated (4.08) exceeds the t –critical value (1.96). The null hypothesis could therefore be rejected.

able 14: t-test analysis of women in Kaduna North and Kaduna South on  
Women participation in the planning of their Literacy programme

Groups	Mean	sd	SE	t	df	t-critical	P
KD North	1.898	0.712	0.029				0.000
KD South	2.061	0.736	0.028	4.08	1316	1.96	

## **Hypothesis 2**

*There is no significant difference between the rural women in Kaduna North and rural women in Kaduna South in the mean rating to their responses regarding the community restrictions that have contributed to their low participation in literacy programme.*

The hypothesis states that all the 1744 respondents had the same view or disposition with regard to the community restrictions that have contributed to the low participation of rural women in education. The t-test procedure was used here because of the two groups (women in Kaduna North and South). The aggregate mean ratings of the two groups in Table 7 was subjected to a t-test procedure in order to determine possible significant differences between the two groups on the issue of community restriction and its possible effects on rural women participation in the educational programme. The result of the t-test is shown in Table 15.

Table15: t-test analysis of Kaduna North and South Rural women on Community Restriction and it's effects on women participation in Education

Groups	Mean	Sd	Se	t	Df	t-critical	P
KD North	2.61	0.333	0.014				0.166
KD South	2.59	0.352	0.013	1.39	1316	1.96	

The result of the test did not indicate any significant difference between the two respondents ( $P > 0.05$ ). The calculated  $t$ - (1.39) did not exceed or equal the critical  $t$ - (1.96). The null hypothesis could therefore be accepted.

### **Hypothesis 3 .**

*There is no significant difference between the Rural women in Kaduna North and rural women in Kaduna South in their responses regarding the other factors responsible for their low participation in literacy programmes.*

The hypothesis states that the rural women in Kaduna state held the view that apart from community restrictions there are other factors that contribute to their low participation in literacy programmes. This hypothesis was tested with the  $t$ -test procedure because of the two independent variables involved in the test. Table 16 shows the result of the  $t$ -test.

Table 16: t-test analysis on other factors of low participation of rural women in education by respondents

Groups	Mean	Sd	Se	t	df	t-critical	P
KD North	2.798	0.347	0.014				0.987
KD South	2.826	0.336	0.013	0.02	1316	1.96	

The result in Table 16 did not show any significant difference in the opinion of the two groups regarding the effects of the other factors on the level of participation in educational programme by rural women in the state ( $P > 0.05$ ). The null hypothesis could therefore be accepted.

#### **Hypothesis 4**

*There is no significant difference between rural women from Kaduna North and rural women from Kaduna South in the opinions regarding the effects of their low participation in education on national development.*

The hypothesis to this section was aimed at determining any possible significant difference between the opinion of the rural women from Kaduna North and those from Kaduna South: The test of this hypothesis took into consideration the scores of both groups indicated in Table 10. The aggregate mean ratings were subjected to a t-test. The result of the test is shown in Table 17.



Table 17: t-test analysis of rural women on the effects of low participation in Educational programmes on national development

Groups	Mean	Sd	Se	t	df	t-critical	P
KD North	4.324	0.302	0.012				0.520
KD South	4.335	0.317	0.012	0.68	1316	1.96	

The results in the table did not show any significant difference between the groups in their opinions regarding the effects of low participation of rural women in education on national development ( $P > 0.05$ ). The null hypothesis is therefore accepted. A look at the mean in table 12 reveals that all the respondents agreed that low participation in education by rural women has adverse effect on national development.

### **Hypothesis 5**

*Programme facilitators and rural women in Kaduna state will not differ significantly in their opinions on the strategies for encouraging rural women's participation in education:*

The hypothesis raised here was to determine whether there was disagreement between the rural women and the literacy programme facilitators on the strategies outlined to encourage rural women participation in education. In this test, the opinions of all the rural women were added together and tested against that of the facilitators using the t-test procedure to compare the means of the two groups. The result is shown in Table 18.

Table18: t-test analysis of facilitators and rural women on strategies for improving rural women's participation in education in Kaduna State

Groups	Mean	Sd	Se	t	df	t-critical	P
Facilitators	4.884	0.247	0.012				0.240
Rural women	4.949	0.244	0.007	1.38	1742	1.96	

The result in table 18 shows no significant difference between the means score of the two groups on the suggested strategies for improving rural women's participation in education ( $P > 0.05$ ). This can be seen in the mean scores of the two groups (4.949 for facilitators and 4.884 for rural women). The null hypothesis could therefore be accepted. The mean ratings on strategies that would improve rural women participation in literacy education is shown on page 127. This table enabled the researcher to identify the effectiveness of each of the strategies through the comparison of the means.

#### **4.4. SUMMARY OF FINDINGS**

One thousand seven hundred and forty four respondents drawn from nineteen rural local Government areas of Kaduna state responded to the questionnaire.

Means and standard deviations were employed for the purpose of answering the five research questions and the population t-test was used to test for significant difference in the mean ratings of respondents.

The basic assumption of the study was that:

Rural women are not contributing enough to national development because of their illiterate condition. They are not responding to the "education for all" promised in the Nigerian philosophy of education because, apart from cultural restrictions and other factors that hinder

their participation, the curriculum is not relevant to their needs. Women would participate more in education if the restrictions are removed and if a relevant curriculum is put up for them through participatory planning with the women and all other stakeholders.

From this assumption, five hypotheses were advanced as to determine the extent of rural women participation in education, community restrictions and other factors that are contributing to the low participation of women in education, the effects of low participation of women on national development and strategies that could be used to improve their participation.

The basic assumption of the study was affirmed by the data and almost all the hypotheses were accepted to confirm the low participation of women in education and its negative effects on national development. Data also confirmed that the involvement of rural women in planning would emerge with an appropriate curriculum that would encourage the women to participate in education.

## **CHAPTER FIVE**

### **DISCUSSION OF RESULTS, SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

#### **5.1. OVERVIEW**

The study investigated rural women participation in education for development in Nigeria, using Kaduna state as study area. A total of 1,318 rural women and 426 facilitators within Kaduna state were involved in the study. Among the variables examined were the rural women involvement in the planning of their education programmes, effects of community restrictions and the role of other factors on the rural women's participation in education. The study also investigated the effects of low participation in education by the rural women on the socio cultural life of the women and national development before outlining strategies that could improve their participation in education.

#### **5.2. DISCUSSION OF RESULTS**

The "Education for all" philosophy promised in the Nigerian system of education has not properly benefited the rural women and it is doubtful if the current Nigerian system of education meets the needs of the rural women. This statement is as a result of the change that education is meant to bring, such as economic efficiency, and cultural attitude that have not been revealed on the women. A lot of them still

suffer from one oppression or the other, from poverty and a lot of times, un-rewarded for their labour.

In the following discussions, attempts are made to highlight the causes and effects of the non participation of rural women in education programmes bearing in mind how the findings as test and / or confirm the hypotheses of the study.

### **5.2.1 Extent Of Rural Women Participation In Planning Their Education Programmes**

As shown in the analysis, the various avenues for involving rural women in the planning of their education for efficiency and effectiveness were presented in table 4. It was however, discovered that the women were not properly involved in the planning of their literacy programmes. This means that the authorities simply fashion out whatever they want and push it onto the women. This is a direct cause of the low participation in education by the rural women. This was collaborated by The World Bank (1996) that, this non-participation of the rural women in the planning process of programmes that concerns them contributes to the low level of literacy among the rural women. Similarly, UNDP (1997) reports that, the present status of participation of rural women in planning educational programmes could be considered negligible and would not be referred to as participation. This finding has far reaching implication on ensuring achievement of the goals of literacy education and national development. Thus, given the present condition of the

literacy programme, it is doubtful whether much could be achieved from it. This is because Enyi (1995) informs that participation is more successful when there is the spirit of self-reliance, which brings about willful and enthusiastic participation.

Studies show that, in most cases, programmes succeed when beneficiaries are allowed to participate in its planning (Boyle, 1992). This, according to Coombs (1977) and Alao (1980) helps in empowering people to mobilize their own capacities as social actors rather than passive subjects. This is because, people love and wish to manage the resources, make decisions and control the activities that affects their lives Erskine (1985). People tend to participate more in programmes they helped in planning because they see it as their own and the thought of participating in its planning gets them more committed to such programmes.

The evidence in the research findings confirm the views of IAWA (1997), Adnan (1992), SEWA (1999), USAID (1998) and Pretty (1994), that the highest form of participation in programmes planning that took place in most rural areas before now has been the unilateral announcement by administrations on education programmes without listening to responses or answer questions posed by beneficiaries or at best, women being told what is going to happen or has already happened or some times in the form of provision of incentives (material in incentives like land for farming). This definitely cannot be



referred to as participation in planning that could motivate people's interest in education programmes.

This was stressed by Erskine (1985) when he said that there is the need for inter-communication between local people, the government (policy makers) and researchers. This view is to enable consultation with the various stakeholders in order to come up with an appropriate curriculum for rural women education. Responses show that planners do not promote discussions with rural women before coming up with programmes for them neither do they discuss benefits of literacy programmes with them. That no item in the table has a mean ratings up to 3.00 on the likert scale shows that Nigerian rural women agreed that they do not participate in planning programmes that concerns them. The only difference in their mean ratings as said earlier was in the level of their disagreement.

This means that the views, opinions of rural women, why they do certain things and why they do not do certain things, time appropriate for their education and, under what situation were not considered in planning education for them. Little wonder then that the "education for all" has not benefited the rural women. This is because the current education system does not meet their needs (Agu, 1983).

In line with this, Akpa (1999) stressed that "perhaps, rural development strategies in Nigeria (past and present) have not yielded the anticipated results because they have been fashioned without

considering the participation of people” . They have also failed to advance the traditional knowledge of the people in tackling the problems of the rural populace.

From the findings, educational goals and objectives were not set putting into consideration the views of the women. It would have blended with the indigenous knowledge of the women which existed before the advent of western formal education if there was proper integration with the rural women before the formulation of the National Policy on Education. Fafunwa (1983) and Enoh (1987) postulates that an indigenous education exists in Africa (Nigeria- Kaduna state) before the advent of western education. Finding out what existed, how it was practiced and how women fit in, would have emerged with a better curriculum for the rural women.

Findings confirm Olaide (1990) that the only way to get access to the philosophy (Ideas and way of life) of rural dwellers is to involve them in planning programmes that concerns them. It is in line with this that Anyanwu (1981) says that in most cases, communities (including rural women) do not play any role in educational activities because they are not given the opportunity to do so. In his contribution, Olatunbosun (1975) observes that proper mass motivation and discipline only comes when the rural people share a common feeling of real involvement in the development process they perceive to be in their interest.

Observing the overall extent of participation in planning by rural women, the view of Ijere (1996); Enyi (1995) and Okojie (1983) seems to lay credence to the findings. These authors observe that involving rural women in planning is a very strange thing in the ears of many planners. This has contributed to the low participation of women in education. The study of Ndao (1996) where women did not participate in programmes because no one took special action to ensure their presence and the study of Saran (1992) where women groups and parents associations that might contribute significantly to the work were not deemed fit to be brought to contribute to planning confirm the findings of this study.

In further confirmation of these findings, Adelokun (1984) argued that the procedure for development before now has subjected rural dwellers to the dictates and interest of few individuals. This has led to a lot of rural programs failure to achieve their stated objectives. He states further that they have succeeded in helping to enhance the process of social differentiation and further pauperization of the rural poor. This situation lay credence to Nkom (1982), Ohwona and Aminu (1987) who observed that despite flowery pronouncements and huge financial expenditure by government, activities of rural development agencies have increased the impoverishment of the rural populace.

The findings on seeking women's view before concluding planning education programmes confirms the non participation of rural

women in planning even at the concluding stage. Akpa (1999)'s view explains this better. He states that sometimes, communities feel that they have scarcely been permitted more than a peripheral association with program projects even when it appears that considerable consultation has occurred, this usually falls short in actual decision making. He states further that the extreme politisation of inputs and planning decision, the delays and stagnation inherent in overloaded bureaucracies and the inadequacies and diversions of essential resources, can produce a cynicism among rural dwellers, which can create a formidable barrier to development.

The view of Szal (1979) that rural programs should have the cornerstone, namely the participation of the people in decision making in organization of their own supports these findings.

From the fore-going, planning an appropriate education for rural women without involving them in the process may not motivate them to participate in education programme to enable them benefit from the “education for all” promised in the Nigeria system of education. It is in line with this, that Ijere (1996) argued that the reasons for the abysmal failure of several rural development programmes (education inclusive) has been that they were designed and implemented from above and ostensibly aims to transform and modernize the rural areas . He argued that programmes that were planned, packaged and delivered by some

benevolent agents to the exclusion of beneficiaries, the process merely increase the dominance of the developed.

The implication of these findings to the study is that women will continue to see education programs as not beneficial to them until a curriculum that meets their needs is put together through planning with them.

### **5.2.2: Cultural/Community Restrictions And the Low Participation Of Rural Women in Education.**

The findings of this section shows that cultural restrictions contributes to the low participation of rural women in literacy education. This confirms Caldwell and Caldwell (1987) that though institutional and legal barriers to women's access to education have been substantially reduced the world over, deep-rooted cultural beliefs and social habits that sustains gender inequality have a prolonged effect.

In another dimension, the study found that, fear of disobedience to husbands; gender stereotyping; lack of time consciousness by the communities and restriction on women's movements, especially on the part of married women work against the participation of rural women in education. These findings are in line with the earlier postulation of Olaide (1990) that unlike what exists in the developed world where women have achieved some measure of freedom in participating in any activity, reverse is the case in developing countries like Nigeria where religious values are strictly enforced. Those in developing countries,

women are strictly under the control of their husbands to the extent that extending an invitation to a woman ex-hypothesi implies doing it directly to the husband. Ijere (1996) argued that in these countries, the husband is the mouthpiece of the woman. He would be the one to attend the meetings. If he likes, the wife could be briefed; and if he does not like, he can keep quite.

Observing the issue of cultural restrictions, Mangwat (1996) states that restrictions on women is more prevalent in the rural areas where there are between 60%-80% of women in Nigeria. This situation is not different from what is obtainable in Kaduna state as discovered in the research. Over crowded schedule of the rural women which came as a result of lack of time consciousness by the communities as seen in the findings confirm Chaboud (1970), Boyle (1992), Okojie (1983), Ijere (1996) that women education is affected by the gender division of labour that make's them needed at home for domestic duties . Girls also remain at home to help mothers and mothers are so burdened with the household cores of drawing water, fetching fire wood, clearing etcereta, that they do not have time left to think of participating in literacy education. This agree with the view of Ijere (1996) and the world Bank (1996) that making women responsible for particular forms of task and early marriage by girls does not help matters. SEWA (1999), Bown & Okedara (1981) supports this finding.

The observations of Agu (1983) and Sikuade (1996) that cultural and religious believes especially in Northern Nigeria where movement of women are restricted confirm the findings on community restriction on women movements. The study of Black (1991) on women restriction of movement in Nigeria also confirms these findings. Cultural factors therefore contributes to rural women low participation in education.

On the contrary, however, the results of the investigation reveals that, rural women were no longer deterred by negative community attitudes towards western education and the fear of breaking social norms relating to education. This is largely due to the growth in civilization and the far-reaching activities of women emancipation movements and activists who are bent on liberating the women folk from bondage. Besides, issues like constant involvement of rural women in the celebration of festivals have been reduced drastically because of the influence of religion on the culture of the people.

### **5.2.3: Other Factors Responsible For The Low Participation Of Rural Women In Education.**

This relates to other factors that contribute to the low participation of rural women in literacy education apart from their non-participation in planning and community restrictions. Among the items that had high scores and constitute a major obstruction was poverty. This findings confirm the World Bank (1996) that most of the rural women are so poor

that they are constantly preoccupied with the problem of what to eat, how to stay healthy, how to keep body dry and stay alive that they would have no time to consider participating effectively in education programmes. Okojie (1983) supports this findings when she observed that most rural women are so poor that their prestige is only derived from the children they bear. She further described the situation of the rural women by saying that in whatever dimension of well being one looks at them, they do not rate highly. Physically, they are overburdened by numerous tasks, economically, they have limited access to personal income, often they are unpaid family workers and, socially, they have little access to power.

The findings on the attitude of the rural women as a hindrance to participation in education is in line with the World Bank (1996) who sees the attitude of rural women towards education as conservative and serves as a bottle neck to education. Olorude (1995) and Ijere (1996) observed that, with the manner of restrictions placed on the women, they have developed an attitude of inferiority complex. They have also developed a complacent attitude towards programme planned for them as they see themselves as not good enough for any thing. They always stay clustered in one place looking too careful not to displease their men by their behavior and speech when invited to any programme. They are often afraid of saying anything in case they say the wrong



thing. This is indeed a serious barrier that needs a lot of education programmes to change.

The issues on the conditions of the literacy centers, the non-availability of trained instructors, inconsistent government policies, and funding, received high ratings. The findings agree with Ijere (1996), the World Bank (1996), and Okojie (1983) that most instructors are not willing to work in rural areas because of the local nature of the communities. They further argued that lack of fund has led to most of the literacy centers being dilapidated, making it unattractive to people. A lot of people do not want their wards to be taught by male instructors. These views support the findings of the research on lack of women instructors as models.

On the findings on the attitude of policy makers, Ijere (1992) observed that until 1976, Nigeria had no rural development policies. If there were no policies on rural development programme, how would there be specific policies on women programmes. Little attempt was made to identify and coordinate the needs of local women by those involved in decision-making. What was available on rural women education according to Ijere was a "patchy and tailored to suit each state". The situation becomes more complicated with the frequent change of government and revisions of policies, which has contributed to confusion and instability. This indeed is not an encouraging situation for participation in education.

In summary, Musa (1981) lay credence to the findings of this research that community restriction and other factors contribute to the low participation of rural women in Kaduna state in education. In his observation, most communities believe that participation will lead to unruly behaviors and general indiscipline not tolerated in Islam. This creates lack of respect for parents and lead to the entire values of their cultural heritage being wiped out. The implication of this to the study is in the fact that rural women participation in education would remain low until the various bodies make efforts to remove/reduce these misconceptions on education to enable full participation.

Other factors found to be responsible for the low participation of rural women in education include: high poverty rate, the lukewarm attitudes of the rural women towards literacy education; inadequate manpower and infrastructural facilities at the centers coupled with poor funding of the programmes. These revelations are no longer new in the lexicon of Nigerian educational system because everybody is aware of strikes and counter-strikes in the system without positive attention from the authorities that be. The implication of this action or inaction, however, is that, the country's educational system is drifting to a halt with the private sector commercialising the quality of education in the country because of selfish monetary gains at the expense of national development.

#### **5.2.4. Influence Of Low Participation Of Rural Women In Education On National Development.**

Findings show that the low participation of rural women has negative effects on national development. One of the items that received high rating was the issue of women not being able to contribute to community improvement education designed to strengthen national government, cooperative and community projects. This finding is in line with the World Bank (1994), SEWA (1999); USAID (1998) that rural women's contribution to national development is limited because of their level of education. These authors postulate that even if these women want to put in their best to national development, there are lots of other task they cannot perform effectively as most of their contributions are limited to agricultural products, trade and commerce.

The findings on the lack of adequate skills to function in certain capacities for the economy, agreed with the view of Enoh (1987) that the specialists required to function in particular capabilities if any economy has to be well run, are in most cases produced by the schools. It is therefore not easy for women to develop adequate skills needed for national development without participating in one form of literacy education or the other.

Findings show that the use of education as an instrument of national integration is lacking among rural women because of their low participation in education. This is in line with Fafunwa (1983) and Enoh (1987) who are of the view that in African countries where their creation

did not follow lines of common language, culture or long period of historical contact, education is consciously being used as an instrument to achieve national integration. They argued that through education, a common language is taught to all, a similar curriculum is given to the growing children who through such shared experiences will have a higher tendency to think more like members of the same country rather than the various tribes from which they come. The history, culture of their past and the past of others are also taught in schools. The implication of this to national integration is the opportunity it provides the individual to appreciate any culture similarities between their own tribe and others, which may have a unifying influence. This in turn dissolves any difference between them while developing an appreciation and sympathy for others ways of life (Fafunwa, 1983).

The view of McGivney (1993) that being literate gives every individual in a country the opportunity to participate effectively in the process of governance is in line with the high rating on women low participation in the process of governance. This view is upheld by Glennerster (1979) who states that almost every country depends on an enlightened citizenry in order to arrive at very meaningful decisions that will guide it. He argued that this can be acquired in schools where individuals become literate enough to engage in very meaningful discussions than if they were illiterate. Furthermore, literacy enables individuals to critically examine various options before taking an

independent judgment, particularly in cases of political representations.

On the issue of the inability of women to take up job opportunities, research discovered that rural women have limited ability to take up some job opportunities or change jobs because of their level of education. In line with this, SEWA (1999) postulates that a lot of women live below poverty line because of limited job opportunities in rural areas. Women often work hard and receive less for their reward because they are not educated and they might not find another job if they quit the available one because of small pay (Ijere, 1996; the World Bank, 1994). This situation has also contributed to the limited ability of rural women to help their children in schoolwork. The implication of this to national development is in the number of rural children that may not perform maximally at school as a result of limited academic help from home. This in turn slows the future development of skills of these children, which will eventually affect national development negatively.

Furthermore, research shows that the change that comes along with education such as economic, social, and political that could speed up national development are not seen on the women. The observation of Fafunwa (1983) and Enoh (1987) shed more light on this. They observed that change to a large extent is determined by the kind of education of that society. Change also determines the kind of education. Education is in turn seen as an instrument, which supports and encourages the development of the changes initiated by those in

position of authority. Caldwell (1985) further postulates that education had had tremendous influence in changing the social structure of our society, education further enable individuals to critically assess old values and where these no longer meet their aspirations, discards them and take on more appropriate ones. The implication of this is in the fact that most of these values are taught in schools and since a large percentage of these women do not participate in any form of schooling this change is rarely seen on them.

From the foregoing, it can be seen that the low participation of rural women in education has lots of negative influence on national development . The implications of these findings is that, Nigeria with a very large rural women population is loosing much because this workforce is underemployed due to lack of education and skill hence the need to revisit the contents of the curriculum for the literacy programmes.

#### **5.2.5. Strategies For Encouraging Rural Women Participation In Education.**

Having known the influence of illiteracy on national development, the findings on strategies of improving rural women participation in education shall be discussed in this segment. This becomes necessary, as the continual illiterate situation of the women is not to the advantage of development.

All the suggested strategies both for the government, Non-governmental organisations, community leaders and planners were accepted as capable on improving rural women participation except the issue on helping rural women to carry out domestic jobs and reducing the division of labour by sex. Respondents also could not see how allowing women to produce cash crops to enable them earn more cash could improve their participation in education. Apart from these three items, both rural women and facilitators scored all other items highly.

The world Bank (1996); USAID (1998), SEWA (1999) all agree with strategies such as provision of literacy centers, involving women and communities in planning literacy programs, etcetera. These strategies have positive effect if properly used; it can improve rural women's participation in education.

In line with the strategies that have to do with non-governmental organizations, Ugal (1992) is of the view that one should come in terms with those community based organizations around which the people have always organized themselves. This is because, these organizations possess the essential ingredients that make for self-sustaining development in rural areas. He stressed that evidence abound to show that community based associations are committed and responsive to the provision of basic infrastructure for their people. This view is in line with the strategies on using NGO's, religious bodies and communities to improve rural women's participation in education. Most

of these associations sprang up to fill up the gaps left by government or they initiate their own people oriented programs. They sincerely serve as igniting points for community mobilization for the support and cooperation of externally induced development programs (education inclusive).

The view of Akpa (1999) supports the intervention of international agencies in improving the quality of rural development programs. This view is in line with the findings on the use of international bodies as a strategy in improving rural women participation. The international body can come in the area of funding or monitoring and implementation of women education at various stages. In summary, the study showed that if planning policies would integrate women into its process, an appropriate curriculum would emerge which will encourage women to participate in education, this would also go hand in hand with the removal of the community restrictions and other factors slowing down rural women education to enable them develop skills that would speed up national development.

### **5.3. SUMMARY OF MAJOR FINDINGS:**

#### **5.3.1. Extent Of Rural Women Participation In Planning Their Education.**

Kaduna state as discovered in this research has over 2million women, over 80% of these dwell in rural areas and more than half of them are illiterates and poor. Their major occupations have been



farming and trading in farm products. Some of them were also involved in petty trading and other commercial activities depending on the religious and cultural background of the community.

The bulk of the rural women did not participate in education and most of those who registered in one literacy classes or the other abandoned it half way because they did not see any immediate benefit of it neither did they see the system of education as meeting their needs. Through this study it has been discovered that rural women were not properly involved in planning their education. This contributes to their non commitment to literacy education as they see it as a programme of the government that has no immediate benefit to them . The undemocratic planning process of planning education, especially as it has to do with rural women therefore has contributed to the non challant attitude of rural women towards literacy education.

### **5.3.2. Community And Cultural Restrictions Affecting Rural Women Participation in Education.**

It is obvious that cultural restrictions contribute to rural women low participation in literacy education. The fear of disobedience to husbands, over crowded schedule of rural women, traditional gender stereotypes, community restrictions on movement of women, especially married women are very strong barriers that slow rural women participation in education.

### **5.3.3. Other Factors Affecting Rural Women Participation in Education**

The influence of other factors apart from the non involvement in planning and cultural restrictions is severe in the state . Poverty has been identified as one of the strong factors acting as barriers. A lot of the women live below poverty line. Those who engage in commerce (petty trade) use whatever little profit from their product to buy soup ingredients as a lot of them are responsible for buying soup ingredients or substituting the little amount given to them by their husbands.

Those who sell farm products give such money to their husbands except in situation where they own the farm. This is very rare as communities do not allocate farmland to women. Rural women are so concerned with what to eat, cloth and, live healthy, (keeping body and soul together) that they hardly think of engaging in any activity that does not yield immediate benefits to them .

Apart from poverty, women roles, conservative attitude of rural women to education, the conditions of literacy centers, non availability of trained and female instructors, inconsistency government policies, inadequate funding, rigid time table for education programmes etcetera were other factors that have adverse effects on rural women participation in education.

### **5.3.4. Influence Of Low Participation On National Development**

The continued illiteracy condition of rural women slow down

national development apart from its influence on the social cultural life of the women . This is more so as they form a large percentage of the rural areas and the society as a whole.

Finding shows that most of the women were not able to use technologically developed equipment that would ease their roles which has acted as a major hindrance to their education. The level of their education limits them in several areas of national development such as contribution to community improvement education designed to strengthen national government, development of skills required to function in certain capacity for the economy, the use of education as an instrument of national integration, participation in the process of governance, communication, ability to take up employment opportunities, and to help their children at school. Above all, the change that comes along with education such as social, economic and political change are not found on the women. The list on the influence of the illiterate situation of the rural women is endless. The implication of this is in the large manpower that development is deprived of as a result of illiteracy.

#### **5.3.5.Strategies For Encouraging Participation In Education**

All the strategies outlined have been found to work in other countries. Proper application of these strategies would improve the participation of rural women in education. One of the major strategies is the involvement of women in planning their education. This would create

more awareness on the benefit of education among women and it will also emerge with a curriculum that meets the needs and serves the interest of the women. Other strategies outlined include the provision of job opportunities for women in rural areas, provision of adequate literacy centers, involvement of international bodies in funding education, reduction and removal of community barriers and other factors.

In summary, all the strategies were grouped into those that could be applied by the government, policy makers –planners, communities, religious bodies and non- governmental organizations. The adoption of these strategies could go along way towards encouraging rural women to take to education.

#### **5.4. CONCLUSION**

The study investigated the causes, effects and possible solution of low participation of rural women in education for development in Nigeria using Kaduna state as its focus. A total of 1744 made up of 1318 rural women and 426 facilitators of the programme were involved in the study. Among the variables investigated are whether the rural women were involved in the planning of their education, the effect of community restriction and other factors on the low participation of the rural women in education. It was observed that the women were not properly involved in the planning their education and the community restrictions in the form of marital obligation, cultural taboos on

movement of married women, poverty and a host of other factors were constituting obstacles to participation in education by rural women. It was discovered that this low participation affects the rural women and the nation's development in general.

Among the suggested strategies to reducing the constraints, were the provision of adequate literacy centers, involvement of international donors, more allocation of funds and removal/reduction of policies that have adverse effect or constitute cultural barriers on the part of the rural women. Constant supervision, consistent government policy on education, and increased mass literacy campaign were the other strategies suggested towards increasing rural women participation in education in the state.

#### **5.4.1. Implication For Educational Planning.**

The implication of this study to educational planning is in putting up a strategy that will guide women through planning their education. This is because planning education programme for women without involving them or putting their needs into consideration as has been done in previous rural development programmes is like lifting women into development en rout to modernisation and transformation instead of guiding them through development (Akpa,1999). Education has been seen through this study to be one of the important instruments for national development as it seeks to promote knowledge and develop skills which are essential for development. Education therefore is important for all

citizens. Until education is planned in relation to rural women's needs and the needs of the society women may still not participate effectively in education programmes. This becomes a concern as they form a large percentage of our society and their contribution to national development especially in the rural areas is very crucial. The planner must come up with an educational planning strategy targeted at rural women for improved knowledge and development of skills, which will lead to improved national development.

Such planning strategy should research into the needs of the women and develop a curriculum based on the integration of the rural women and the planners to cover all forms of education such as formal, informal and non-formal.

Rural women who are still within the school age should have a curriculum that have general objectives with the other children in the cities. The curriculum should however have specific objectives relating to rural area. They will then be allowed to choose their profession from their areas of interest.

Older women will need a curriculum geared towards their day-to-day activities such as commerce, nutrition, diet, health, including hygiene, literacy, numeracy, civics, functional and post literacy education. The curriculum for older women should be for occupation, job training, community living and development. They should then be allowed to specialize on their area of interest and should by no means be

encouraged to migrate into the cities. Those that would be involved in implementing rural women education include the government, education planners, literacy instructors, teachers, women groups, community leaders, extension workers, etcetera. Education for rural women should be planned with the women in such a way that it is adapted to the mentality, aptitudes, occupations, traditions and ways of life of the rural women. The way to plan education with the rural women is to involve them in the agenda setting, implementation and evaluation of education initiatives. This should come from researches and needs assessments. The principles of Participatory Learning and Action comes into focus in involving rural women in planning their education. The application of reversal learning, learning rapidly and progressively, off setting biases, optimizing trade off, triangulation. complexity and diversity, handing over the stick (pen or chalk), self critical awareness, personal responsibility, sharing and trust worthiness etc, which are all principles of PRA could be used on the women as discussed in the study.

Building the capacity of the women is important to enable them participate effectively. If their capacity is well built, they can go as far as the planner wants them or even go farther. The application of SARAR (Self-esteem, associative strengths, resourcefulness, action planning and responsibility) which is geared towards the training of local trainers/facilitators, builds on local knowledge and strengthens the

capacity to assess, prioritize plan, create, organize and evaluate could be used to enable rural women participate effectively.

Participatory methodology in planning involves determining the objectives for both insiders and outsiders. The objectives decide the methods to be used for the exercise. The method should be discussed with the participants before hand. Core groups of people in rural areas should be consulted. The next step is the participatory appraisal, which is the process of analyzing a number of plans with a view to searching out their competitive advantage and disadvantage and the act of setting down the findings of such analysis in a logical framework. This is then followed by participatory implementation, which refers to translating objectives into action. And finally, participatory monitoring and evaluation which involves providing inputs into the internal reporting systems with the aim of enhancing coordination, permitting problems to be anticipated or diagonalised at an early stage and suggestions to eliminate problems and bottlenecks during implementation. Evaluation has to do with a review of performance, an impact analysis that has to do with finding out how far the program has succeeded, and an appropriate assessment.

From the foregoing, what is clearly needed in planning education for rural women is in diagonalising the need for more attainable objectives, more realistic analyses and more better education designs. This could only be achieved when all stakeholders participate. These include rural women, planners, development staff, chiefs, elites, men etcetera.



## 5.5. RECOMMENDATIONS

Based on the findings from the analysis of the data collected for the study, the following suggestions are made. These recommendations will reduce/remove the constraints to rural women's participation in education in Kaduna state.

1. All the concerned individuals should make it a point of duty to encourage rural women to participate in literacy programmes at various levels. People living around rural women should keep talking to them on the advantages of formal education.
2. The government should ensure that policies are consistent such that they would encourage rural women in their participation in the literacy programmes.
3. Funding cannot be overemphasized in the provision of personnel and material resources required for the effectiveness of all literacy programmes. This would encourage the rural women's participation in education.
4. Involvement of International bodies could be of some help especially where there is inadequate funding.
5. Certain cultural taboos are inimical to education. Effort should be made to reduce the effect of such taboos. In the pursuit of this effort, care must be taken not to create antagonism between interested parties.
6. Organizing of workshops that would bring together the educated

women and illiterate rural women to serve as models would help.

7. Education for rural women should be planned with the women to enable the emergence of an appropriate curriculum that meets the needs of the women. Such education should be adapted to the mentality, aptitudes, occupations and traditions of the rural women as far as possible.

8. Incentives should be provided for instructors to act as encouragement to them to work in rural areas

9. Constant orientation should be given to community leaders to enable them know the values of education. They should be made to understand that the norms and social values that are feared of being eroded will be much more respected if women are educated.

10. The educated elites from various communities should ensure that women participate in literacy programs. This can be done in collaboration with the community leaders and various religious bodies.

11. The government and policy makers for building the capacity of women to enable them participates in planning effectively should carry out training constantly. Such programmes should be taken to the rural areas.

12. The use of the principle of Participatory Rural Appraisal (Collaborative – Community Based Method Of Participatory Learning And Action) will make it easy for women to participate both in planning and enrolling in literacy classes.

## 5.6. SUGGESTIONS FOR FURTHER STUDY

From the result of the research, the low participation of women in education has not only affected their socio cultural life but has also effected the national development. They developed non challant attitude to education because the curriculum does not meet their immediate needs. Apart from this, the heavy burden of cultural restrictions and other factors give them little time to concentrate on improving their standard of education.

On the basis of the findings identified in the study, the research is of the opinion that it is necessary for further study to be carried out on each of the barriers discussed in the study. This study should be replicated in Kaduna state as a whole and if possible, the entire nation for greater impacts and generalization .This becomes necessary because such research could assist in identifying other influences which militate against the participation of rural women and discourse more strategies that could eliminate these barriers.

A replica of this study in other states of the federation bring more commitment of rural women to education. it will also create more awareness on the benefit of education on the women. A further research on the content of rural women curriculum will emerge with a better system of education for rural women that serves the interest of the women.

### **5.7. CONTRIBUTION TO KNOWLEDGE**

i. The study has undertaken an up-to-date review of related literature in the area of women participation in education and its implication for national development.

ii. The study has brought to light why rural women have not responded to education as anticipated.

iii. The research attempted to fill some gaps in the review of literature in the area of planning an appropriate curriculum for rural women, an improved education that will improve the standard of living of the rural women and the creation of job opportunities for them.

iv. Adoption of the outlined strategies such as SARAR (Self esteem, associative strength, resourcefulness, action planning and responsibility) will help policy makers, the government, planners, community leaders, non governmental organizations (NGOs), and religious bodies to device ways of eliminating most of the obstacles to rural women effective participation in education.

v. The study has also brought to light the use of the tenets of Participatory Rural Appraisal to the planning of education among women. Participatory Rural Appraisal emphasize local knowledge, and enable local people do their own appraisal, analysis and planning of programs meant for them.

vi. Another contribution of the study to knowledge is in the area of the situation of rural women education in Kaduna state. The study has opened a fresh discussion on the rural women education that will act as a reminder to the government and all stakeholders to act appropriately on the issue.

vii. The proposed participatory planning for rural women education model gives them a better sense of commitment to education programmes. This will create more awareness in them on the benefits of education.

viii. The analysis brought to light the factors that actually hinder the rural women participation and the dept of its effect on National Development.

ix. Further more, the issue of where, when and how rural women are to be brought into participation in planning was discovered through this study. This discovery becomes important as literature revealed that, planners are not very clear on when and how rural women should be brought into participation in planning before now.

x. Also important is on the benefit of the study to planners whose research will be on the implementation of the participatory planned curriculum for rural women education .

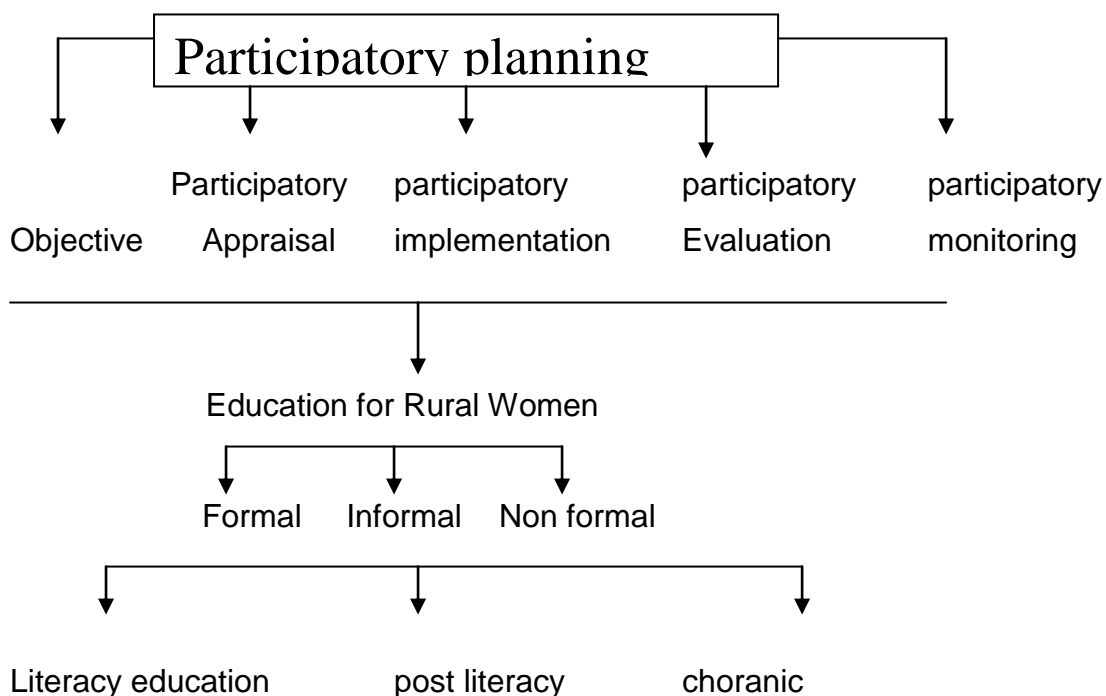
xi. Finally, the Rural Women Participation in Education Scale (Questionnaire) developed for this study will help other planners in further research into the development of an appropriate curriculum for women education.

#### **5.8. LIMITATION OF THE STUDY**

The data collection was very rigorous and entailed both economic and human resources. Also, some of the respondents were not willing to give information concerning the community restrictions and other factors that have contributed to their low participation in literacy education. To work on these limitations, the researcher used some of her planning skills to offset the bias of the women on the subject matter.

## Model For Planning Education For Rural Women Using The Participatory Planning Methodology Of Participatory Rural Appraisal (PRA) .

### Planning Rural Women Education



Participatory methodology in planning involves determining the objectives for both insiders and outsiders. The objectives decide the methods to be used for the exercise. The method should be discussed with the participants before hand. Core groups of people in rural areas should be consulted. The next step is the participatory appraisal, which is the process of analyzing a number of plans with a view to searching out their competitive advantage and disadvantage and the act of setting down the findings of such analysis in a logical framework. This is then followed by participatory implementation, which refers to translating objectives into action. And finally, participatory monitoring and evaluation. Details of these have been discussed in the implication of the study to educational planning.

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## APPENDIX

## DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

Table 1: Status of the respondents involved in the study

STATUS	FREQUENCY	PERCENTAGE
Rural women	1318	75.6
Facilitators	426	24.4
Total	1744	100.0

Table 2: Sex distribution of the respondents by status

Status	Sex				Total	
	Male		Female		Freq	%
	Freq	%	Freq	%		
Rural women			1318	75.6	1318	75.6
Programme Facilitators	289	16.6	137	7.9	426	24.4
Total	289	16.6	1455	83.5	1744	100.0

Table 3: Distribution of the respondents by their marital status

Status	Marital status				Total	
	Married		Single		Freq	%
	Freq	%	Freq	%		
Rural women	1118	64.1	298	17.1	1318	75.6
Programme Facilitators	308	17.7	118	6.8	426	24.4
Total	1426	81.8	416	23.9	1744	100.0

**Table 4: Distribution of the respondents by their religious affiliation**

Status	Religion				Total	
	Christianity		Islam		Freq	%
	Freq	%	Freq	%		
Rural women	789	45.2	529	30.3	1318	75.6
Programme Facilitators	272	15.6	154	8.8	426	24.4
<b>Total</b>	<b>1061</b>	<b>60.8</b>	<b>683</b>	<b>39.1</b>	<b>1744</b>	<b>100.0</b>

## THE PILOT STUDY REPORT

A pilot study using eight rural satellites in Kaduna North and South local government areas of Kaduna state was conducted to validate the research instrument and also to serve as a veritable avenue for rehearsing the activities that would be undertaken in the main study. It was meant to be a prototype study for necessary adjustment before the main work. A total of 100 respondents made up of 94 rural women from Kaduna north and south and 6 literacy facilitators were drawn as samples for the pilot study.

Test-retest method was used to establish the reliability of the instrument using Pearson's Product Moment Correlation. In the end, a coefficient of 0.861 was obtained. This attests to the stability and consistency with which the instrument was able to measure what it was supposed to measure. Though the respondents commented on the clarity of items no. 2,3,25-30 these were reconstructed in line with the comments raised during the fieldwork.

In summary, the pilot study had relevance for the main study, because despite the larger sample size used in the main study, findings from both studies were generally consistent.