NON-FORMAL EDUCATION OPPORTUNITIES FOR WOMEN IN EDO STATE: CONTRIBUTIONS TOWARDS POVERTY ALLEVIATION.

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CERTIFICATION

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DEDICATION

This research work is dedicated to God my
heavenly father, Jesus Christ my Saviour and friend,
Holy Mary my Mother and Intercessor.

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INTRODUCTION

1.1   Background to the Study

Nigeria is a large country, which has an area of about 923,768 square kilometres and had a population of about 108.7 million in 1998 (National Poverty Alleviation Policy, 1999:1). This population is projected to increase to about 130 million in the year 2003.   The country has abundant human and natural resources especially different food crops and fruit, which are produced throughout the year.   Despite these advantages, the Nigerian economy has not brought about a high standard of living for all Nigerians. As a result, poverty has climbed to an alarming height in the country. These resources can be harnessed and tapped for the advantage of the generality of Nigerians if the right type of non-formal education is given to complement formal education.

The problem of poverty is not peculiar to Nigeria. It is a global phenomenon, which is almost threatening the very survival of humanity. The problem of poverty has given a lot of concern to numerous world leaders. In order to focus attention on the problem of poverty and to seek its possible eradication, world leaders chose poverty eradication as the central theme of The 1995 World Summit on Social Development,

held in Copenhagen. (The World Bank, 1995: xii). This resulted in the declaring of the year 1996 as "Poverty Eradication Year". The United Nations Development Programme (UNDP, 1997:36) gave an estimate of 220 million people in Africa as still living far below the officially recognised poverty line, which is an average daily income of U.S. $1 (one dollar) or its equivalent. Moreover, it was reported that the United Nations representatives have declared a war on the poverty situation. Their objective is to help 50 per cent of the poor escape poverty by 2015. The year 2015 appears to be the miracle year when it is expected that the basic needs of all will be met (Ekundayo, 2003: 107). Even in situations where people are poor, women are poorer still for various factors ranging from economic failure, unemployment, social provision failure, lack of skill acquisition and individual and family roles.

In Nigeria, both the Federal and State governments have shown notable concern about the widespread condition of poverty among the populace. It was in recognition of the seriousness of this problem that various development programmes were designed with objectives and policies to raise the standard of living of the people. However, it has still not been possible, perhaps because of poor implementation of these policy objectives and programmes to create the environment required to bring about major changes in the material conditions of the people,

especially women. As a result, Nigeria is today rated as the ninth poorest country in the world (World Bank, 1999 Annual Report, Washington, DC).

Obadan (1997:3) asserts that, at present, more than one billion people in the developing world continue to live in absolute poverty, that is, the people are struggling to survive on less than one dollar per day.

There is a lot of poverty among Nigerians and Women suffer a high proportion of this poverty. For that reason, many Nigerian governments, directly or indirectly through Non-governmental organisations (NGOs) and wives of Chief executives have tried to organise poverty alleviation programmes.

The early poverty alleviation programmes were directed at the agricultural sector. The rural areas which constitute more than 90 percent of the agricultural sector in Nigeria are believed to have the highest level of poverty in the country (Ekong, 1997: 10). Therefore, intensification of rural development nationwide articulated in various programmes was ostensibly to eradicate poverty by raising productivity and, thereby, the standard of living of the rural dwellers. One of such programmes was "Operation Feed the Nation" (OFN). This programme was launched by the Federal government to encourage self-sufficiency in food production for local consumption and for export purposes.

Funds and agricultural imputs were utilized to provide farming facilities and employment for young school leavers who were jobless. It was also aimed at reducing rural – urban migration.

With the advent of a civilian administration in 1979, another programme was launched apparently to give a new dimension and focus to the effort to alleviate poverty. This new programme was the Green Revolution (GR), aimed at improving farm productivity and the living standards of Nigerians. Its machinery for improving living conditions was the provision of modern farm settlements with basic amenities, such as electricity and potable water supply. Thus, this programme was aimed at creating a pleasant environment in the rural areas that would discourage farm labour from migrating to the urban centres. Idode (1989:92) asserts that the farm settlements under the Green Revolution programme were designed to show that farming could be a profitable and an attractive way of life; so, it was hoped that the settlements would encourage young men and women to consider farming as a way of earning their livelihood.

Another approach to poverty alleviation in the whole country (which entailed rural development and basic needs strategies) was adopted with the launching of many complementary programmes. These programmes included:

(a)   The Directorate of Food, Roads and Rural Infrastructure (DIFFRI);

(b)   The Better Life Programme (BLP);

(c)   The Family Support Programme (FSP);

(d)   The Family Economic Advancement Programme (FEAP);

(e)   The National Directorate of Employment (NDE);

(f)   Mass Mobilisation for Social Justice and Economic Reconstruction (MAMSER);

(g)   The People's Bank, and

(h)   Community Banks;

The Directorate of Food, Roads and Rural Infrastructures (DIFFRI) was established on 13th May, 1987. Prior to the establishment of DIFFRI, infrastructural development was mostly carried out in the urban centres to the utter neglect of the rural areas and the urban centres in terms of development. This situation gave rise to rural-urban migration which led to problems of congestion in the cities, shortage of infrastructural facilities and poor accommodation. DIFFRI was set up primarily to bridge the gap between the rural areas and the urban centres. As a result, it set out to provide basic amenities like the construction of rural-earth road, rural electrification and potable water supply to improve the living conditions of the rural people. The provision of roads began to facilitate the transportation of goods and

services from one rural community to another as well as the urban centres.

DIFFRI encouraged communities to organise themselves for development activities and to initiate self-help electrification projects which might attract government aid in the form of subsidized inputs or provision of technical expertise or services in "Project Communities". However, DIFFRI's activities were greatly constrained perhaps by inadequate government will and sincerity and funding, leading to its inability to pursue its rural transformation exercise vigorously enough to bring about significant rural transformation before it was scrapped.

The Better Life Programme (BLP) initiated in 1987 by Maryam Babangida, wife of Nigeria's former Military President, General I.B. Babangida was aimed, at least, according to official pronouncements, at inculcating the spirit of self-help in Nigerian rural women through development programmes and to create greater awareness about the plight of Women. The Better Life Programme did attempt to bring women together to recognise, study and find solutions to the major problems confronting them. It also aimed at empowering Nigerian women to show their knowledge, skills and talents throughout the country and beyond. According to Oduaran and Okukpon (1997:64), the projects executed under this programme did, to some extent, encourage

women to become more assertive about their rights and destiny than ever before.

Despite these high aims of the Better Life Programme, it was saddled with a lot of problems. Thus, it did not make any lasting impact on the lives of women at the grassroots level. Moreover, the planning and implementation of the programme was done by women in the urban centres thereby relegating to the background the rural women for whom the programme had been initiated. In addition, it was plagued with mismanagement of funds, which made the delivery system very ineffective.

The Family Support Programme (FSP) was meant to be a people oriented Programme, designed to improve the well-being of the family through addressing the problems which harsh social conditions have caused for the society as a whole. The FSP was initiated on the 5th of November, 1994, by Mrs. Maryam Abacha, wife of the former Head of State of Nigeria. The FSP sought to improve women's previous performance in development programmes. To achieve its intended goals, the programme introduced both Small-scale and large-scale projects in health, education, commerce and industries, agriculture, social development and childcare.

As part of FSP, the Family Economic Advancement Programme (FEAP) was introduced by Mrs. Maryam Abacha in 1997. The programme was aimed at alleviating the suffering and poverty of Nigerian families through income-generating projects. Families were given the opportunity to obtain loans at low interest rates to enable them start small-scale business or projects.

It is worthy to note that in spite of the efforts of FSP and FEAP to uplift the standard of living of Nigerian women there has not been significant improvement in their standard of living because they were not involved in the planning and implementation of the programmes.

At present, the incumbent civilian President of Nigeria, Chief Olusegun Obasanjo, has abrogated the BLP, FSP and FEAP because they have not been viable and have not actually helped to alleviate poverty among women as had been intended originally.

The National Directorate of Employment (NDE) was also launched in January, 1987, to arrest the problem of rural-urban drift and to reduce unemployment both in the rural and urban areas. According to the Handbook on NDE (1989:3), the objectives of the programme were:

(1)   the creation of job opportunities for the teeming population of jobless Nigerians;

(2)   the inculcation of the spirit of self-reliance; and

(3)   to provide practical skills for Nigerians to enable them become gainfully employed.

Thus, the aim of the NDE programme was to enable people to use what they have to get what they want at the cheapest cost. Various waste products, according to Okukpon (1999: 368), like coconut shells, palm-nuts, Sea -shells, Snail-shells, wood and seeds that do not require the use of sophisticated machines had been converted into durable products like key holders, ear-rings, belts, tablemats, jewelry, shoes and bags and numerous other simple items. The Directorate of Employment had been able to assist over one thousand indigenes of Edo State through its "Waste to Wealth" programme. This was to enable them become self-employed by establishing cottage industries in the rural communities. The NDE programme is still in existence in all states of the Federation and Abuja.

According to a brochure published by MAMSER (1988), MAMSER was established with the aim of achieving the following objectives:

(1)   to create a new cultural and productive environment which will promote pride in productive work, self-reliance and self-discipline;

(2)   to awaken Nigerians' awareness about their rights and obligations as citizens of the nation; and

(3)   to encourage the people to take part actively and freely in discussions and decisions affecting their general welfare.

In its operations, MAMSER laid emphasis on activities which sought to inform the people at the grassroots level of the activities of the government. This was done with the purpose of mobilising the people to support government programmes and activities as well as encouraging them to embrace the virtues of hard work, honesty, self-reliance and commitment to the promotion of national integration.

In 1992, a major re-organisation of MAMSER was carried out by the Federal Government. It was merged with the Ministry of Information. This merger led to the emergence of. the National Orientation Agency (NOA). NOA was charged with the responsibility of creating political awareness in the people so that they could take an active part in politics and in decision making in matters concerning their welfare and well-being.

The Community Banks came into existence in the 1991/1992 financial year. The banks were to provide credit for rural small-scale investors in the private sector in urban and rural areas. The Community Banks and the People's Bank were specifically created for the purpose of granting loans to its customers without a demand for collateral security both in the urban and rural areas.

To summarize, one might say that while these later programmes were initiated to help alleviate poverty among Nigerians, they were subjected to the same handicaps that had thwarted earlier programmes. In this situation, it can be seen that one of the most reliable types of machinery for poverty alleviation lies in non-formal education which has been continuously ongoing and can give all recipients (women in our present context) the skills they need for earning income and overcoming poverty to a notable extent. Mangvwat (1994:131) supports this view when she asserts that it has been proved beyond reasonable doubt that no nation can develop if its womenfolk are not given the opportunity to contribute towards nation building. The women have to attain emancipation in all fields through for example, non-formal education. They can do that if they understand what their present situation denotes, where they want to move to and the tools they need to reach their destination. Education (and for the purpose of this study, non-formal education) is a particularly powerful tool for achieving emancipation. Non-formal education programmes are empowering tools because they can facilitate women's productivity, so that they can support themselves and attain a measure of economic, social, political and cultural independence. The aim of non-formal education is to help

women to bring about a redistribution of economic resources to their advantage.

Women play multiple roles to promote the existence and continuity of a nation. As Bhasin (1992:18) emphasized, to take advantage of education and for, our purpose here, preparing women for non-formal education opportunities, will help them to become masters of their own destinies. It will also enable them to acquire the skills necessary for understanding the fast-changing realities of life and how best to alleviate the poverty from their lives. Also education helps women to achieve a higher status in their communities and it motivates them to organise women's groups to support achievement of collective needs, seek active participation in development and advancement to a better position in the society.

Organised educational activities have been carried on all through history, even in the most primitive of societies where various institutional provisions evolved for passing on basic beliefs, skills and customs from one generation to another. Organised learning activities being run in current times which are clearly changing and developing societies fall into two general categories, namely, formal and non-formal education.

Garrido (1992: 84) defines non-formal education as:

> Any organized learning activity outside the
> Structure of the formal education system
> that is consciously aimed at meeting the learning
> needs of a particular subgroup in the community
> be they children, youths or adults.

In modern times, and particularly on account of the depression in the economy of Nigeria; many women in Edo State, have realised the need to engage in non-formal education as a way of advancing their overall personality outlook and supplementing the incomes of their husbands.

The National Policy on Education (NPE) (2000: 32) states the objectives of Adult and Non-formal education as:

(i)   to provide functional literacy education for adults who have never had the advantages of any formal education;

(ii)   to provide functional and remedial education for those young people who prematurely dropped out of the formal school system;

(iii)   to provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills, and

(iv)   to give the adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment.

Non-formal education is aimed at meeting the essential learning needs of all eligible participants, as well as cater for learners in particular. For our purpose here, women who have not had the opportunity of attending the formal school system. This is why it is stressed in the NPE (2000: 33) that it is necessary that public recognition be given to approved forms of training outside the formal school system. Such recognition demands that certificates obtained from approved training in the non-formal system be recognised for employment purposes at appropriate levels.

The National Policy on Education (2000: 34) also emphasizes that the Federal Ministry of Education should be responsible for:

(i)   the determination of National Policies on Adult and Non-formal Education, in order to ensure uniform standards and quality control, and

(ii)   support services for adult and non-formal education within the state, including curriculum development, libraries and audio-visual materials.

On the other hand, state Ministries of Education should perform the following functions:

(i)   planning, research and development of adult and non-formal education within the state, including evaluation and

(ii) support services for adult and Non-formal education within the state, including curriculum development, libraries and audio-visual materials.

This study focused attention on the non-formal education opportunities provided by Government for women in Edo State and the contributions of that provision to poverty alleviation for the women.

1.2 An Overview of Edo State's Non-Formal Education Programmes for Women

The Edo State non-formal education programme for women was initiated in October, 1992, under the auspices of the Women Education Unit located in the Ministry of Education, Iyaro, Benin City. The non-formal education programmes are concerned with skill acquisition, promotion of self-employment and self-reliance and the alleviation of poverty among women.

Training is free in the non-formal education programmes and women participants are given a monthly stipend of N150.00 per month towards meeting domestic needs while on the programme. Training in the non-formal education programme is made up of twenty percent of theoretical work and eighty percent of practical activity. The Edo State Government provides all the facilities and equipment required for training and skill acquisition in the various centres in the State.

The non-formal education programmes in Edo State caters for all categories of women, that is, illiterates, Modern School Certificate

holders, Primary Six School Leaving Certificate holders and girls and women who have completed JSS III or SSS III or some Diploma programmes and are interested in acquiring skills.

The objectives of the non-formal education programmes in Edo State in particular are:

(i)   to promote the welfare of women in general;

(ii)   to promote the full utilization of women in the development of non-formal education and to bring about their acceptance as full participants in every facet of national development;

(iii) to stimulate actions to improve the culture of innovativeness or inventiveness and self- reliance in women through effective utilization of resources at their disposal;

(iv)   to stimulate creative participation in non-formal education programmes, and

(v)   to encourage the desire for skill acquisition and training in various vocations that would contribute towards poverty alleviation among women.

Source: Women Affairs Commission (1990).

The programmes available for women in the non-formal education sector in Edo State are as follows:

1.   Computer Literacy, Comprising:

(a)   Computer Operating, and

(b)   Computer programming.

2. Typing and Shorthand

3. Interior design and decoration.

4. Catering, comprising:-

    (a) Baking;

    (b) Confectionary;

    (c) Cooking, and

    (d) Operating restaurants.

5. Candle Making.

6. Soap making.

7. Fashion Designing, comprising:-

    (a) Sewing and Tailoring;

    (b) Textile and garment making; and

    (c) Embroidery and knitting.

8. Hairdressing, Comprising:-

    (a) Braiding, and

    (b) Fixing of Weave on.

9. Cloth Weaving.

10. Pottery making.

11. Basket weaving.

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12. Polythene bag manufacturing.

13. Butchering and Cold Store Management.

   Source: Directorate of Employment (1989).

Pre-entry qualifications are not required for some programmes, such as cloth weaving, pottery making, basket weaving and polythene bag manufacturing and butchering and cold store management. These are one year programmes in which the non-literate participants can function effectively. However, pre-entry qualifications are required for computer literacy, that is, the completion of the SSS III and Diploma classes. These programmes are for one year duration as well.

The programmes are constantly monitored by the Women's Education Unit in the State and related personnel in the Ministry of Education, to ensure that all available human resources are used for the purpose of enhancing the achievement of the objectives of the programmes.

In order to ensure the effective implementation of programmes in the non-formal education programmes for women in the State, the centres used for this study have developed audio-visual aids, such as slides, filmstrips, video and television documentaries, for use in training sessions. For the successful implementation of the programmes, the

non-formal education centres make use of teaching staff who are experts in various vocations contained in the study package. Certificates are issued to participants who successfully complete their courses (The National Technical Certificate, NTC).

Participants who graduate from the programmes are provided with equipment by the State Government to enable them start off on their own. Moreover, they are given a soft loan of between Five thousand Naira and Thirty-five thousand Naira, depending on the skill acquired and the equipment required by the graduate. Graduates from the programmes are required to submit the originals of their certificates and testimonials to the Government as collateral security for the loan given to them. The loan is repaid over a five-year period at a nine percent interest rate.

The non-formal education centres in the State are usually in constant touch with their graduates in order for the centres to monitor the activities of the graduates when they have started working on their own. They leave their forwarding or contact addresses with the centres for the purpose of easy communication.

1.3 Statement of the Problem of the Study

Successive Federal Governments in Nigeria have, under various programmes, tried to improve the standard of living of the people, including women; yet poverty remains with the country. The standard of living among women eloquently attest to their high level of poverty arising from high rate of unemployment among them. Formulation and implementation of development policies and programmes have been undertaken by the government without women's needs and interests being taken into account in any more significant ways than was done in those episodic programmes described earlier. It is obvious that the battle to reduce poverty among women is far from having been won (Oduaran, 1997:20). Many nations which have recognised the harm that poverty can do are determined to eradicate it at all cost through, among other programmes, the effective implementation of non-formal education for women.

Research studies carried out by Omolewa (1997: 7) and Oduaran (1997: 20) have shown that the level of poverty is higher among women than among men. This situation is attributed to the high incidence of illiteracy and poor skill training among women. Non-formal education would enable women to raise their economic status and to have a higher quality of life.

The central problem of this study is therefore concerned with the effect of non-formal education programmes on poverty alleviation among women, women's economic self-reliance and improved standard of living. In other words, it is concerned with the contributions of non-formal education opportunities to women's economic empowerment. It is also to examine the problems encountered by women in using the skills they have acquired from the non-formal education programmes.

1.4   The Purpose of the Study

The purpose of the study are:

1.   to identify available non-formal education programmes for women in Edo State which contributes towards poverty alleviation;

2.   to ascertain the income level of women before, during and after the completion of the non-formal education programmes;

3   to determine the extent to which non-formal education programmes have improved the standard of living of the women irrespective of their age, trade and educational background;

4   to ascertain the extent to which non-formal education programmes have empowered women to be economically and socially self-reliant;

5. to identify the various non-formal education programmes that are more supportive of women's employment opportunities after training;

6. to determine the extent of use to which women put the skills acquired from non-formal education centres, and

7 to ascertain the attitude of women towards non-formal education programmes and how it influences their learning outcome.

1.5 The Research Questions

1. What are the available non-formal education programmes for women in Edo State?

2. What was the income level of the women before, during and at the completion of the non-formal education programmes?

3. In what specific ways have non-formal education programmes improved the standard of living of the women irrespective of their different ages, trade and educational background?

4. To what extent have non-formal education programmes empowered women to be economically and socially self-reliant?

5. In what order of magnitude has computer literacy, typing and shorthand, catering, hairdressing and fashion designing contributed to women's self-employment opportunities?

6.   What is the extent of use to which women put the skills acquired from the non-formal education programmes?

7.   How will the attitude of women towards non-formal education programmes influence their learning outcome?

1.6   Hypotheses

The following hypotheses were formulated to guide the study.

1.   There is no significant relationship between the ages of women in non-formal education programmes and their income level before the programme.

2.   There is no significant relationship between non-formal education programmes and women's empowerment for economic and social self-reliance.

3.   Skills acquired by women from the non-formal education programmes will not significantly influence their self-employment.

4.   There is no significant relationship between skills acquired and the real needs of the women.

5.   Women's attitude to the non-formal education programmes will not significantly influence their learning outcome.

1.7   Theoretical Framework

This study derived guidance from McCleland's (1953; 1961; 1962) "Need Achievement Theory", the "Theory of Motivation" of Hull (1952), Allport, (1955) and the "Humanistic Theories" of Maslow (1971) and Rogers (1969). The Need Achievement, Motivation and Need Identification theories were considered relevant to the study because motivation of prospective participants was considered to be a powerful force for accomplishing the goals of the non-formal education programmes.

The Need Achievement Theory was developed by McCleland (1953; 1961; 1962). McCleland believes that many needs are acquired from culture and that some may be learned through training. McCleland's theory focuses attention on three needs: the need for achievement, the need for affiliation and the need for power. Of the three needs which function as motives, the need for achievement is the most extensively studied and developed by McCleland. The theory states that high achievement motives can partially be developed. This implies for the purpose of this study, that non-formal education programmes can be designed in such a way as to attract prospective participants to enrol and gain success little by little through being given a reward each time a correct performance is made and, in the process,

strengthen their desire to achieve more. Findings of researches on need achievement suggest that there is considerable evidence of the relationship between high achievement motivation and performance (McCleland, 1961; 1962: 9; Wainer and Rubin, 1961:178). It has also been pointed out that a high need for achievement is important for success.

It will be interesting to find out whether participants in the non-formal education programmes of Edo State have a high need for achievement and whether they want to become productive through skill acquisition, which can lead to achievement of desirable goals in life. Moreover, it will also be interesting to see whether the monthly stipend of N150:00 given to participants by the Edo State Government serves as an adequate incentive to remain in the programme and achieve their goals through effective participation.

1.8   Need for Affiliation Theory

The need for affiliation is defined as the desire for positive relationship with others. It is the desire to interact socially with people (Peretomode, 1991: 124). Gibson et al (1976) also states that a person with a high need for affiliation is concerned, not only about the quality of important personal relationships, but also about social relationships

which tend to take precedence over task accomplishment for such a person.

In non-formal education programmes the need for affiliation theory would seem to be relevant for the achievement of desirable goals and objectives. It will be instructive to see whether the theory has a positive effect on participants, considering the number of people with whom they affiliate or interact with in the teaching and learning process.

1.9   Need for Power Theory

The need for power refers to the desire for influence and control over others. Individuals with high need for power tend to be characterized by the following types of behaviour:

1.   They are concerned with acquiring, exercising or retaining power or influence over others;

2.   They like to compete with others in situations that allow them to be dominants; and

3.   They enjoy confrontation with others (Peretomode, 1991: 125).

McCleland and Burnham (1976: 103) identified two basic types of power: positive and negative. Positive use of power is essential if an educational programme is to accomplish results. Negative power is

demonstrated when an individual seeks power for his or her own personal benefit. The aspect of this theory that could affect non-formal education programmes is the positive use of power. Participants in the non-formal education programmes want to attain economic power at the completion of their programme, as this would make them self-reliant and not dependent on others. Moreover, the teaching staff should be able to influence control over the participants in the teaching and learning process in order to help them to attain positive results.

1.10 Theories of Motivation

There are many theories of motivation just as there are many psychologists. This is because all psychologists try to explain human actions from their own theoretical points of view. Motivation can be grouped as originating in the individual or an individual's reaction to a situation which is externally induced. It must be pointed out that, depending on one's purpose, each one of these theories is as good as the other.

The various types of motivation theories are presented in Figure
1:1.

Type	Theories of Motivation	Factors	Representation
Drive as internal process	(1) Cognitive Theories	Internal Psychological Needs . Structuring.	Deci; Adler; Murray; Erickson;
	(2) Intrinsic Theories	Achievement; goal.	McClelland; Schaffer.
	(3) Process Theories	Expectancy; Value; Satisfaction.	Vroom
Drive as response to External Stimuli	1. Behavioural Theories.	Reinforcement.	Skinner; Hull;
	2. Extrinsic Theories	Reward and incentive.	Allport; Herzberg;
	3. Content Theories.	Need; ERG; Two factors.	Maslow; Porter; Centril; Aldorfer.

Figure 1:1 Obe and Asiedu (in Oyedeji, 1988: 143)

The use of motivation theories in the teaching and learning environment is very important in programme design, as well as in the choice of methods and techniques to be employed so as to sustain the interest of the participants, in this case, in the non-formal education programmes, the motivational theories, as can be seen from Figure 1:1, are as follows: Cognitive theory, Intrinsic theory; Process theory; Behavioural theory; Extrinsic theory, and Content theory.

1.11 The Cognitive Theory of Motivation

This theory lays emphasis on internal thought processes. It contends that as rational beings, individuals decide what to do on the basis of an evaluation of likely outcomes of each behavioural alternative. Murray (1938), one of the proponents of the cognitive theory, sees the internal need structure as the foundation of one's personality, which is controlled by the brain. Murray also emphasize that when the brain is internally instigated, it promotes the organisation of other psychological processes that propel the organism into action.

Under this theory, motives or needs are classified into two categories: Primary and Secondary. The primary needs includes basic requirements for living, such as the need for intake of food, water and air; the need for elimination (such as excretion, Urination, breathing out

air and sexual secretions) and the need for safety when confronted with threats (such as danger or cold). The secondary needs are the desire to be respectful, cooperative; the need for independence; the desire to accomplish something difficult and to attain high standards and excel. Under given situations, some needs express themselves with more urgency than others and will remain until they are satisfied.

The cognitive theory of motivation is quite important in non-formal education programmes because it is the participants who decide whether to enrol and complete the programme or not on the basis of the likely outcome of such a programme and also on the basis of what particular need the participant wants to satisfy.

1.12 Intrinsic Theory of Motivation.

The intrinsic theory of motivation postulates that individuals set goals for themselves in life and that these goals usually relate to what they want to achieve in life. The achievement of the goal set or success in events considered crucial to the attainment of the goal is an internal source of joy to the participants and this can propel them to attain their set goals through persistent action. McCleland (1961) is of the opinion that success is its own reward and that many people decide to persist at programmes or at certain actions simply because of what they want to

achieve. So, it will be important to see whether participants in the non-formal education programmes persist in these programmes on account of what they want to achieve in life through skill acquisition.

1.13 The Process Theory of Motivation

This theory places emphasis on the fact that individuals choose to engage in a particular task because of their expectations or probable outcome. There are three important factors in the process theory of motivation, according to Obe and Asiedu (1988: 146). These are valence, instrumentality and expectancy. Valence refers to the perceived worth of attractiveness of the outcome. Instrumentality refers to the possibility that a positive outcome will follow the action, while expectancy refers to the probability that the effort will lead to the attainment of the goal.

This theory should have a positive impact on non-formal education programmes because participants are in the programme because of what they will achieve. This achievement also leads to growth and self-fulfilment on the part of the participants.

The three types of motivation theory discussed above (namely, cognitive, Intrinsic and Process theories) refer to what happens to the individual internally. The next set of theories to be discussed see human

behaviour in terms of the stimuli which they receive from the outside environment.

1.14 Behavioural Theory of Motivation

Hull (1952) was the first psychologist to relate human behaviour to man's need for survival. The behavioural theorists are of the opinion that if an organism is to survive, it must be sensitive to internal and external conditions that threaten its existence, and that these conditions should improve the organism survival chances. Allport (1955) discovered that individuals work better in the presence of others they approve of. This is because very well liked teachers and leaders provide attractive stimuli that leads to greater outputs.

Skinner (1971), on the other hand, the major proponent of all the behaviourists, postulates that man is absolutely and solely influenced by the environment. He emphasizes that not only is man's actions influenced by the environment, but they are also controlled by it. To Skinner, all behaviour is lawfully determined, predictable and can be brought under environmental control.

Similarly, Bandura (1969) sees internal factors as the driving force behind human action. The emphasis of Bandura is that human behaviour should be understood in terms of environmental influences

because the benefits of an action through observing the success of others can propel individuals into action. This theory is based on learning by doing, which is the main focus of non-formal education programmes. The participants become more knowledgeable and competent in their chosen skills through learning by doing in the practical aspects of non-formal education programmes.

1.15 Extrinsic Theory of Motivation

This theory emphasizes the role of incentives and rewards in directing behaviour. This kind of reward is provided by the organisation or other individuals.

Herzberg (1959) describes extrinsic factors responsible for incentives as 'Satisfiers' or 'Motivators'. In the non-formal education programme, the Edo State Government gives participants a monthly stipend of N150:00 while they are on the programme to motivate them to continue and sustain their interest in the programme. Moreover, all the facilities and equipment needed for training and skill acquisition are provided by the Edo State Government to sustain the participants' interest in the programme and ensure their successful completion of the programmes.

1.16 Content Theory of Motivation.

The content theorists, also known as humanists, see drive as a need arising from the physical and psychological environment of the individual. The major proponent of this theory is Maslow (1943; 1954; 1971). Maslow proposes five levels of needs and he sees all human beings as desiring one thing or the other throughout their lives. These needs are:

(i)   Physiological needs, which are related to the basic functions of the human organism.

(ii)   Safety needs which imply the desire for security, protection and peace.

(iii)   Belongingness need, which is the need for belonging, love and social affiliation.

(iv)   Esteem need, which includes the need for status, recognition, achievement and competence

(v)   Self-actualization, the need "to be what one wants to be", to achieve fulfilment of one's life goals and to realise the ultimate potentials of one's personality" (Campbell and Pritchard, 1976:63).

Table 1:1 shows Maslow's hierarchy of needs (to which the non-formal education types indicated on the right of the chart could be attached).

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Table 1.1: Maslow's Hierarchy of Human Needs.

		Non–Formal Education
5. Self-Actualisation	5	5. Re-training in NFE to be abreast with modern changes.
4. Self-esteem	4	4. Ability to utilize the skills acquired.
3. Belongingness	3	3. Promotion of economic and social empowerment.
2. Security Needs	2	2. Self-employment.
1. Physiological Needs	1	1. Fundamental education. Literacy, Skill training.

Source: Obe and Asiedu (in Oyedeji, 1988:155) (Adapted)

These needs are of vital relevance to non-formal education programmes, which are the focus of this study. There is a need for individuals to acquire the skills of reading and writing. Where this is difficult, they can at least have training in some skills for earning a living that will enable them play a productive functional role in society. When women participate in non-formal education programmes and complete such programmes successfully, it enables them to satisfy their basic human needs such as food, shelter and clothing. It also helps them to feel secure in the face of numerous changes taking place in the modern world. This may call for re-training and skill upgrading to enable them keep abreast of modern changes. Apart from this, the non-formal education programmes provide opportunities for participants to

know one another and to interact and enjoy one another's company in the teaching and learning process. Non-formal education programmes also help to promote self-esteem in participants through training and skill development. The essence of designing non-formal education programmes is to ensure that, at each level of the individuals' life, all the needs are satisfied. This can lead towards self-actualization and inner self-fulfilment, for example, getting married or going into partnership with classmates at the completion of the programme.

1.17 Significance of the Study

This study is significant for a number of reasons. In the first place, it is expected to provide new sets of data on the desirability of using non-formal education programmes for women for overcoming women's poverty through the use of appropriate human and material resources that enhance economic self-reliance and independence for them. Such information is capable of correcting the misconception commonly held that women do not want to help themselves to come out of their poverty situation.

The findings made will also help to raise the level of women's awareness of non-formal education opportunities available to them. This will encourage them to participate in the programmes to help them to

solve their problems and lift a hand in an effort to enhance their knowledge and skills, so as to eradicate poverty from their midst.

Moreover, the findings made will enable the government of Edo State to continue to provide human, material and financial resources required for the effective implementation of the non-formal education programmes directed at women, so as to ensure the sustenance of such programmes.

Furthermore, the study will indicate for education scholars and policy makers the need to adopt measures favourable to the success of non-formal education programmes for women which contribute towards poverty alleviation.

In addition, the study could also draw the attention of other State Governments and the Federal Government to the value of non-formal education programmes and make them committed to its success through providing adequate incentives for participation and facilities for running the programmes, as well as ensuring that such programmes are sustained for the well-being and progress of women in general.

1.18 Delimitations of the Study

The study concentrated on non-formal education programmes organised by the Edo State Government for women, which contribute towards poverty alleviation.

These were programmes organised by:

(i)   The National Youth Skill Acquisition Centre, Akpakpava;

(ii)   The Women Education Centre, Iyaro;

(iii)   The Edo Skill Acquisition Centre, Evbomodu;

(iv)   The Women Education Centre, Ubiaja; and

(v)   The Women Education Centre, Auchi.

It involved the graduates in the non-formal education programmes. There were other non-formal education programmes for women in the state, such as those which are privately owned. This study did not cover such programmes for the following reasons:-

(1)   Such privately owned non-formal education programmes charge exorbitant fees which are usually beyond the reach of the vast majority of the grassroots women and girls in the State; so the programmes cannot significantly help to alleviate poverty among women.

(2)   The privately owned non-formal education programmes are mainly located in the cities.

(3)   Adequate records are not kept concerning enrolment figures, financial positions, number of students who graduate and those still in the programme.

(4)   The period for the training (that is, the duration for the non-formal education programme) is often not clearly defined.

(5)   The facilities and equipment at their disposal are often not adequate for training and skill acquisition.

(6)   The activities of these privately owned non-formal education programmes are not monitored by the Women Education Unit at Benin City.

1.19 Limitations of the Study

The main limiting factor was that the purpose of carrying out this research was misunderstood by the graduates who thought that, the exercise was an attempt to probe their activities after graduation.

Another limiting factor was the state of the roads leading to some of the centres where the graduates are located. The roads were rugged, uneven, full of pot holes and abandoned by the Local Government Authorities.

1.20 Operational Definition of Terms

The underlisted terms are defined as the researcher wants them to be understood as they are used in this study.

Adequacy of Funds:

This refers to the sufficiency of fund that makes both the learner and the instructors or facilitators to perform optimally at the highest level.

Adequacy of Resources:

This refers to the supply of instructional materials, learning facilities in sufficient quantity and their utilization.

Community Participation:

This refers to the involvement of communities and individuals in the various stages of development activities, including formulation, planning, implementation, monitoring and evaluation of programmes.

Economic Empowerment:

Economic empowerment is defined in this study as the ability to earn a living income using the skills acquired in the non-formal education programmes and being able to meet the essential basic needs of women in their daily lives.

Empowerment:

This is the gaining or transfer of power and control over activities. It is a socio-political concept that goes beyond participation and consciousness raising. Empowerment induces the individual to undertake efforts that will modify social relations.

Grassroots Level:

This refers to the ordinary people in an association, trade union, country and so on, as opposed to those who make decisions.

Poverty:

Poverty in this study refers to the inability to meet basic needs such as food, clothing and shelter. It is also the inability to participate in the decision making process that affects women, their families and the community in which they live.

Poverty Alleviation:

Poverty alleviation refers to the process of lessening the economic and social sufferings of individuals through training and skill acquisition. It involves the provision of access to resources needed for a decent standard of living and meaningful participation in the life of the community.

Social Empowerment:

Social empowerment as used in this study refers to gaining or transfer of power of interaction and relating meaningfully with one another in a learning situation such as in the non-formal education programmes for women in Edo State.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1   Introduction

This chapter is a review of the literature relevant to the field of study. For this study, the review will be discussed under the following sub-headings:

The concept of non-formal education;

Women and non-formal education;

Needs identification in non-formal education;

Characteristics of non-formal education;

Programmes of non-formal education;

Approaches to non-formal education;

Different types of non-formal education programmes;

The concept of poverty;

The causes of poverty among women;

Prevalence and effect of poverty on women;

Income empowerment and poverty alleviation;

The contributions of non-formal education to poverty alleviation;

Factors hindering women's participation in non-formal education programmes;

Constraints and obstacles to non-formal education;

Recent orientation in non-formal education;

Benefits of participating in non-formal education programmes and

Summary.

2.2 The Concept of Non-Formal Education

The word 'Non-formal Education' has been defined in various

ways by different authors and scholars.

Garrido (1992: 84) defines non-formal education as:

Any organized learning activity outside the
Structure of the formal education system
that is consciously aimed at meeting the learning
needs of a particular subgroup in the community
be they children, youths or adults.

In this definition, non-formal education is seen as being

essentially complementary to formal education.

Harbison (1973: 80) states that:- Non-formal education
and training encompasses the entire range of learning
processes and experiences outside the regular graded
school system. It thus includes everything from learning
from parents, communication with others, and learning
from experience to formal training on the job,
apprenticeship, adult education and participation in
organised out-of-school programmes such as youth
brigades, extension services, community development
projects and health and family planning clinic.

The above definition emphasizes that the goal of non-formal education is to improve people's quality of life, not just some people but of all the people, especially the disadvantaged who had thus far been by passed by the development process.

Similarly, Ngwu (1987: 58) defines non-formal education as any planned and consciously organised general education and or training activity outside the formal school for illiterates, school leavers, dropouts, or other adults, as individuals or in groups, for the purpose of raising their standard of living, improving their individual or collective efficiency in or preparing them for self-employment, wage employment or further training within the existing education and learning system. The definition given by Ngwu is focused on specific knowledge and skills needed. Non-formal education is seen as essentially practical, that is, a process of learning by doing.

Non-formal education refers to the type of education received outside the formal school system. Such an education can take place anywhere and at anytime. Its curriculum depends on the needs of the learners, the nature of the programme and the objectives of the sponsors. Non-formal education also provides a second chance for learning to those who missed formal schooling. It enables individuals acquire useful knowledge, attitudes and skills, and affords a wide array

of learning activities which is usually associated with work. (Nwamuo, 1986: 35; Bhola, 1983: 47).

Javis (1990: 265) also defines non-formal education as a process organised to serve the identifiable learning needs of specific groups, and the learning context has to be improvised for each of the groups.

Non-formal education is planned, deliberate, staffed and financed. It is less structured and in most cases does not issue certificates which can be tendered for employment purposes. Learning in non-formal education can take place in daycare centres, boys brigade, philanthropic organisations, evening classes and apprenticeship workshops. Non-formal education can also take place in hotels and catering institutes, typing and shorthand institutions as well as vocational institutes.

Ehiametalor (1991:81) is of the opinion that non-formal education is the opposite of formal education, meaning the type of education that is not regimented, or strictly controlled by government on what should be taught, where it should be taught and who should teach what is to be taught. The definition given by Ehiametalor signifies that non-formal education can take place anywhere, no matter who organises it, provided it takes place outside the formal school system.

Lephoto (1995:112) buttressed the fact that characteristically, non-formal education is organised, it is systematic but occurs outside the

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formal school system. Non-formal education is unique in the sense that it is accessible to all members of the population, its programmes are fixed but can be designed to address a particular felt need in the mode that suits the participants.

Indabawa (1991:22) and Riezen (1996:83) sees non-formal education as educational programmes offered to clients according to their needs outside the formal school system, since its flexibility makes it a particularly good form of education to reach the minority groups.

Moreover, Nzeneri (1996:6) postulates that non-formal education may be remedial in nature like the G.C.E. programmes which are formalistic in approach. It may be literacy education or extension programmes like agriculture, health and community development programmes.

Imhabekhai (2001:43) in a recent study of Private Costs of Formal and Non-formal Vocational Education Programmes in Edo State, states that non-formal education consists of education and training programmes which are provided by government and non-governmental organisations including private individuals, outside the formal school system. Although they are organised and systematic, they lack rigid rules and age limitations as in formal education.

Non-formal education can thus be summarized as an integral part of the entire system of education which takes place outside the formal school system. It is a supplement and a complement to formal schooling. Non-formal education is a product of change and development in the society, covering a wide range of activities depending on the needs of the clients.

2.3 Women and Non-Formal Education.

The Fourth World Conference on Women held in Beijing, China, in September 1995, brought in its aftermath more awareness of, and actions to be taken by women concerning non-formal education opportunities in recognition of the contributions which non-formal education can make to poverty alleviation. This forum started to help to eliminate the concept held in most traditional societies that women can work and serve only in the home.

Non-formal education is, according to Ejiogu (1997:10) helping to create an atmosphere for a just world in which women are full participants in the march for progress through non-formal education opportunities. McGivney (1993:6) stressed that there have been calls over the last decade for more and better quality training opportunities to

promote women's access to non-formal education programmes designed for them.

Writing in the same vein, Awotunde (1988:613) is of the view that effective non-formal education for any profession; calling or trade should be provided for selected groups of individuals who need it. The United Nations Fund for Women (UNIFEM) concerns itself with gender equality bringing about positive change in women as well as economic and political empowerment, Heyzer(1992:4) Their focus is on these three areas:

(a) strengthening women's economic capacity as entrepreneurs and producers;

(b) engendering governance and leadership that will increase women's participation in the decision-making process that shapes their lives and is responsive to the women, and

(c) providing women's right so as to ensure equitable access to, and control over, productive assets and, in so doing, transform development into a more peaceful, equitable and sustainable process.

This orientation has been adopted in Edo State to guide the provision of non-formal education opportunities for women as a way of contributing towards poverty alleviation, (A handbook of Edo State Agency for Adult and Non-formal Education, 1999:3). Therefore,

development activities in Edo State are designed to take cognisance of life-chances for women in order to address the problems of women's poverty through learning programmes that make for sustainability, (A handbook of Edo State Agency for Adult and Non-formal Education, 1999:4).

2.4 Needs Identification in Non-Formal Education Programmes.

Maranga (1991:5) explains a need as a gap between what should be and what is. This view is buttressed by Morrison (1976:9-11) when he noted that:

> A training need may be described as existing
> anytime an actual condition in the human or
> 'people' aspect of organisation performance
> or more specifically when a change in present
> human knowledge, skills or attitudes can bring
> about the desired performance.

Morrison further stated that the need for training must be there before one embarks on a programme and training needs should always be defined in terms of specific problem for which training is the only solution. After identifying the training needs, there is need to formulate the training objectives and these are usually based on the training needs.

Shadare (1992:5 and 7) further identifies different levels of needs in non-formal education programmes. These are enumerated below:

1.   Individual level:

Every individual has unique needs owing to the particular combination of his or her job profile, educational or cultural background, experience and personality. Emphasis on individual needs assessment makes it possible to have development programmes that are tailored to individual needs and aims at results that are visible and understandable for each individual concerned and for which he or she can feel responsible.

2.   Group level:

To identify and meet needs, individuals are grouped for the following reasons:

(i)   Some of these needs though individual and unique are sometimes common.

(ii)   Since individuals work in groups and teams, it brings out needs which could not be identified in dealing with each individual separately.

(iii)   Also needs that concern relations and interaction with other individuals often have to be treated through collective training programmes and development.

3. **Organisational level:**

This level is particularly important for relative training needs to organisational systems, problems diagnosis, objectives and performance improvement programmes.

4. **Future needs:**

Future (long term) needs are connected with future projections and long range objectives. The motive is that the participants should not only be made more efficient and effective in the short run but also be prepared to face any situations likely to develop in the future as a result of technological development.

Adults are generally voluntary learners. They walk into and participate actively in an educational programme which they perceive will satisfy their immediate needs and interests. On the other hand, they withdraw from participating in an educational programme which they perceive as irrelevant to their immediate needs and interests for various lame excuses, Obi, (1989). Alluding to this fact, Ngwu (1987:58) emphasized that non-formal education activities may be located close to the life and work of the participants (women). The skills which are learnt in the non-formal situation will be applied in their immediate applicability and daily life and circumstances of women.

In support of the above proposition, Imhabekhai (1998:47) affirms that as a result of the voluntary nature of the programmes in non-formal education, all efforts must be made to ensure that the interests and needs of the participants are identified and the subsequent satisfaction of these needs and interest is guaranteed. Otherwise the programmes are likely to face serious problems during implementation and possibly a total collapse or failure.

Speaking in the same vein, Yaba (1981:76 and 79) stressed that non-formal education should be one based on reality, one that takes the learners psychology, needs and environment as the starting point of action. This is a new way of educating all sections of the population and of harnessing their potentials. Non-formal education efforts must be aimed primarily at women and the educational programme must seek to instill practical or "work oriented skills" rather than traditional literacy.

Madiath (1990:20) stressed that every programme or activity that is initiated is based on the aspirations, needs and capabilities of the people who participate in it. In addition, Ehiametalor (1991:81) states that non-formal education serves a variety of purpose and it is a system designed to meet the various needs of adult learners, who in spite of their regular jobs or domestic responsibilities find time to acquire knowledge.

Similarly, La Belle (1976:10) outlined key principles of non-formal education. In order to play an active role in social change, non-formal education should first understand its participants and assess their needs and perception. This is vital because it will affect learning experiences and the level of applicability to their lives. Secondly, since social change involves a two-way horizontal interpersonal relationship (affecting everyone) participants should be involved in their learning.

Ekpenyong (1985:75) is of the opinion that non-formal education programmes ideally begin with an assessment of the learning needs and aspirations of a particular group (women). Then a coherent and systematic plan is developed. This plan provides the framework for the learning activities and processes, that is, the learners should: determine their own learning needs; design a plan for meeting those needs; arrange for the human and material resources necessary to meet those needs; and carry out a learning process that fulfil those needs. The needs of the educationally underpriviledged people (women) cannot be met by waiting for them to come out to the educational institutions to satisfy their needs because they may not even know that they have such needs. Also Bhasin (1991:10) is of the view that non-formal education programmes for women has enriched the principles of established

concepts which have tended to be more reflective and much more challenging for women.

In Okukpon's view (1997:138) non-formal education programmes arise out of the need of women to become knowledgeable and competent in their chosen occupations and have a feeling of satisfaction, success and achievement. The teaching and learning process of non-formal education must take into consideration the problems being faced by the women and the progress so far made by them in the programme. Alluding to this fact, Muller (1993:244) stated that what is learned must be applicable to real life situations and job requirements. Furthermore, Swett-Morales (1983:55) in his contribution noted that non-formal education activities have diverse origins and serve different needs. The needs which they serve are:

(i)   to provide educational services for groups of users with a wide range of demographic, social and economic characteristics who are not covered by the formal education system.;

(ii)   to cater for a range of learning requirements which are not adequately provided for in schools, or which are demanded by the labour market. This factor determines the educational message that is transmitted;

(iii)   the advisability of turning educational development over to community organisation as the initial cell in the socio-

economic mobilisation process. This factor governs the organisation of the activities.

In a study carried out by Fadeyi (1995:32) on the Impact of Literacy and Non-formal Education on Women Empowerment in Oyo State of Nigeria, 1976 – 1993 she emphasized that for non-formal education to specifically meet the needs of women, women themselves need to identify their areas of interest, the skills they need, their aspiration and expectations and the ways in which non-formal education can meet their needs so that they themselves can guarantee their emancipation.

2.5 Characteristics of Non-Formal Education

Anyanwu (1982:251) postulates that the essential characteristic of non-formal education is that it caters for the educational and training needs of people who do not benefit from the formal system of education provision. Non-formal education is concerned with the satisfaction of the basic needs of its recipients, including women. These needs are the provision of knowledge and skills with which the recipients participate in the day-to-day activities in a society. The contents of non-formal education are concerned with problem-solving and its emphasis is centred on the learners outside the school system. It relies on flexible

and unconventional methodologies and strategies of operation in order to satisfy the learning needs of participants. Thus, Barikor (1985:160) states that non-formal education is highly inclusive and within the possibility of all categories of citizens, the professionals, para-professionals and even the non-literate regardless of age, sex and cultural background. It engenders self-directiveness, mutual respect and collaborative learning.

Moreover, Gardiner (1979:1) emphasizes that non-formal education is the major tool for driving home to people the fact that limiting circumstances of life can be substantially, if not completely, overcome through deliberate study and action. It helps people to appreciate the fact that poverty is no longer necessary or inevitable. Lephoto (1995:112) states that, characteristically, non-formal education is organised, it is systematic, but it occurs outside the formal school system.

Similarly, recent scientific and technological achievements in contemporary times reinforce the belief that it is possible to develop and sustain a poverty-free world. The key instrument for the achievement of this objective is the application of knowledge and skills to resources which are available for non-formal education. Non-formal education ensures that opportunities for acquiring knowledge and skills are

available to all women to enable them to make effective contributions to the fight for better living standards in local communities. Its goal is to remove physical limitations to knowledge, human weaknesses, and social and institutional constraints, and to spread knowledge and enthusiasm for action that will liberate women from poverty and ignorance, (Anyanwu, 1982:252).

In the same vein, Natarajan (1981:9-10) stresses that non-formal education can facilitate communication among women and bring about shared awareness, which is associated with a congruence of interest. Non-formal education also improves the quality of thoughts and action of women and acts as an effective tool for development. It increases women's understanding of their social, economic and political environment, enabling them to fight against poverty.

In addition, non-formal education lays emphasis on the entire development of women and not merely on their economic growth and self-reliance. It also serves to prepare women for effective participation in the social and economic development of their families and communities, both singly and collectively; hence non-formal education becomes a welcome agent for poverty alleviation.

2.6 Programmes of Non-Formal Education.

In most countries of the world, a large number of women participate in non-formal education programmes. Programmes are organised by different institutions, non-governmental organisations and government Departments. Adele and Ellis (1995:17) showed that non-formal education programmes are designed to provide opportunities for women and to further motivate them to take action to transform their lives and situation.

On the other hand, Adekanmbi (1992:3) emphasized the need for programmes to start from a point with the simplest and get to the complex as the learners progress. Programme sequencing becomes a question of organisational choice, taking into consideration the entire programme schedule, the determination of the five W's of training programmes (who, what, why, when and where). The basic steps in designing a programme according to Adekanmbi follow a pattern which educationist have used over a long period of time. The main issues involved are:

(a) identification of needs;

(b) specification of objectives arising out of needs;

(c) determining the content of the programme including the methodology;

(d)   actual implementation of programme; and

(e)   evaluation of programme.

There is a wide variety of non-formal education programmes for women, which can be used in given situations to improve the knowledge, skills and ideas of women for the purposes of development. Thus Anyanwu (1982:253) suggested that non-formal education programmes may be conveniently categorized thus:

1.   Non-formal education programmes which may help in the acquisition and mastery of occupational skills such as:

-     Modern farming techniques,

-     Craftsmanship,

-     Fashion and designing or dress making,

-     Marketing techniques,

-     Book keeping and

-     Home management

2.   Non-formal education programmes for the development of basic knowledge and attitudes towards personal and civic life; under this category may be placed such programmes as:

-     Modern health practices and habits,

-     Literacy,

-     Leadership and civic competence,

- Family life and population education.

3. Non-formal education programmes aimed at helping job placement and work competence, or career or professional education.

Such programmes can attract school drop-outs, employees in government and private sectors, as well as retired people. They may take the form of in-service training and vocational education. These programmes though inter-related should be translated into practical benefits for women.

Anyanwu (1982:254) reiterated that the effectiveness of any non-formal education programme depends on a number of factors. Firstly, there must be the active support and participation of its beneficiaries. This depends on the amount of motivation that is planned into the programme. Second, there is the need for a programme to be recognised by the government and women as a worthwhile venture for economic and social development. Where such recognition is not forthcoming, a non-formal education programme may not be incorporated in the development plans, or may be so poorly financed and staffed that it may not make any meaningful contribution towards the achievement of better living standards. Third, there is the need for the supporting materials and facilities, including staff who are adequate in quality and number for the implementation of the programme. Fourth, there is the need for

appropriate strategy of operation. Participants should be organised for effective consultation and participation. Formal methods of instruction should not be used for non-formal education and objectives should be set in such a way as to make practical results possible. When participants do not know what they are aiming to achieve by the end of the learning process, the tendency will be for them to either lose interest in the programme or become confused. Fifth, there is the need for continuous monitoring and evaluation of the impact and effectiveness of a programme of non-formal education.

Furthermore, Evans (1981:19) developed a framework for the classification of non-formal education programmes. The framework was based on the relationship of non-formal education activities to the formal school system and he grouped the activities under three categories: Complementary education, supplementary education and replacement education. Complementary education comprises of the school curriculum, and includes such groups as sports club, hobby groups which provide the non-classroom components of the formal school curriculum. Others are activities of youth organisations like scouting, young farmers' club and voluntary service activities which are organised and supervised by non-school personnel or organisations. Supplementary education adds on to schooling at a later time and place;

and the activities encompassed usually take the form of training for primary school leavers like apprenticeships, skill training programmes, farmers training courses and family or home-economics training. Replacement education replaces schooling for most participants and focuses mainly on basic literacy courses combined with training in low level skills in practical subjects like health, nutrition and agriculture.

Enin-Okut (1986:56) states that non-formal education programmes may be classified into three broad categories. Activities oriented primarily to the development of skill and knowledge of members of the labour force; activities designed to prepare persons, mostly youths for entry into an employment; and activities designed to development skills, knowledge and understanding which transcends the world of work.

Moreover, Riezen (1996:91) emphasized that before starting a non-formal education programme, research has to be carried out. A needs assessment must make clear what the problems, resources and activities of the people are. The research also must give a picture of the on going development activities. The findings of this research will show the role of education in connection with other interventions. This will be the foundation for the design of non-formal education programmes. This ensures that the subject matter will answer to the needs of the population

and that the educational process will not remain isolated from other development activities. Also, the manner of adaptation and implementation is important. A programme must not sell its education, but let people choose it. It has to be their choice and they have to be involved in the implementation as well.

Ebong (1985:109) and Nzeneri (1996:6) were of the opinion that non-formal education programmes should cover all out-of-school educational settings. Looking at the scope of non-formal education, Bhola (1979:19) states that it covers all out-of-school educational programmes. The method used should be more dynamic and flexible as well as problem and learner centred.

Kotze (1991:16) reveals that it is important that the previous experience and the considerable survival skills which the learners bring to bear on the programme are recognised and incorporated into the programmes of non-formal education. By involving the participants fully in the non-formal education programmes, they begin to own both the content and the process of their own learning.

Imhabekhai (1998:27) emphasized that non-formal education programmes are basically voluntary. Participants in the programme come to such programmes because they have some personal or social needs they want to satisfy. The programmes may not be their main

activity or occupation but because of a felt need they enroll in the programme. Consequently, they only remain in the programmes if their needs are met and would withdraw if otherwise. Participants cannot be compelled but motivated, because they have come on their own volition. Imhabekhai continues by saying that non-formal education programmes can be directed towards providing the participants who are unemployed with employable skills and the provision of on-the-job or off-the-job training for workers. It can also be directed towards providing social, cultural, political and functional education in all aspects of life to participants. The programmes are usually tailored to meet the specific needs of the clientele.

Non-formal education programmes for women therefore, should include work oriented functional literacy programmes which will provide employable skills needed by women in their various roles and at the same time acquire the relevant skills to enable them participate more actively in various activities in the society.

2.7 Approaches to Non-Formal Education.

Approaches to Non-Formal education according to Anyanwu (1982:54) includes the following:

1. The participatory approach,

2.   The selective approach,

3.   The integrated approach, and

4.   The professional approach.

These approaches are not only relevant to the study, but will influence and guide the study.

1.   **The Participatory approach:**

This involves the mobilization of women using such strategies as the mass media of communication, posters, pamphlets and the local languages to motivate them and win their acceptance for change and development. It also involves the active participation of women in the formulation and evaluation of non-formal education programmes of all types.

2.   **The selective approach:**

This involves laying emphasis on meeting the needs of women and giving them training in relevant practical skills to enable them to find employment or be self-employed.

3.   **The integrated approach:**

This involves the operation of a number of programmes such as agricultural extension, public health and civic education for women. Government education Departments, the formal

school sector and the formal educators may cooperate in such schemes. Educators from the formal school system can teach and impart knowledge and skills to participants.

4.   **The professional approach:**

This requires innovative approaches in curriculum design, development and execution of non-formal education programmes.

Non-formal education is a continuing process, the acquisition of new skills in non-formal education programmes using the various approaches, will enable the individuals or participants to satisfy one set of needs, as well as contribute towards the solution of other new problems.

Kindervatter (1979:13) suggested that an empowering non-formal education is different from the approaches highlighted above by Anyanwu in two ways. First, such a programme focuses on learners as a group and not individuals. This is an attempt to foster solidarity and group support and to encourage collective action which is the key to effecting change. Secondly, empowering non-formal education programmes emphasize content and competence in the form of skills and information, process competence or abilities like problem solving, group techniques which they will need during the change process. So, non-formal education approach for empowerment will not just teach

literacy skills but in addition, it will combine competencies that empower the participants in other spheres like awareness of their legal rights and other aspects of social lives which will enable them function actively in the society.

2.8 Different Types of Non-Formal Education Programmes.

The different types of non-formal education programmes are discussed below:

Adult Education:

Adult education is the action of an external agent in purposefully ordering behaviour into planned systematic experiences that can result in learning for those for whom such activity is supplemental to their primary role in society; and which involves more continuity in an exchange relationship between the agent and the learner so that the educational process is under constant supervision and direction, Adewale (1998:3).

The general conference of the United Nations Education, Scientific and Cultural Organisation (UNESCO) (1976) defined adult education as:

The entire body of organized educational process,

whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and Universities as well as in apprenticeship, whereby persons regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications and bring about changes in their attitudes or behaviour in the two fold perspective of full personal development and participation in balanced and independent social, economic and cultural development.

Adult education takes place in a wide variety of settings, which is not confined to the classroom situation and it is sponsored by different agencies apart from the government. The following ten criteria of adult education which was given by Adewale, (1998:4 and 5) are presented below:

(1)   That the activity must be educational in nature, that is, it must not be for mere recreation or entertainment.

(2)   The activity must be relatively organized and planned, not just random or casual.

(3)   It must be a purposeful activity, intentional, deliberate and directed towards identified needs or interest of recipients.

(4)   Its target clientele must be adults; the adult being defined in terms of social responsibility, mental maturity, moral and personality balance.

(5)   It is normally (but not always) part-time, that is supplemental to the adults on full-time engagement.

(6)   It is characterized by the voluntary participation of the adult, including the decision to join in the first instance, freedom to withdraw at will, and even participation in programme planning and evaluation.

(7)   It is needs-oriented and needs-determined, as well as problem solving. It is the adults need to solve some problems confronting him that gives rise to the adult education programme or to his joining an existing programme.

(8)   It is usually situationally relevant, dealing with matters that are of immediate concern, that is, it is not an education preparing for some distant usefulness. It is useful here and now.

(9)   It is learner centred, involving the learner in the learning process, with the ultimate aim of making his learning self-initiated and self-directed; and

(10)   It is education organized out of school or out of the formal system of education, but rather organized within a multi-variety of institutional framework.

Community Education.

Community education is seen as marking the process in the life of a community by which the people plan and act together for the satisfaction of their felt needs. Essentially, it is a movement for better

living, and remains a weapon for social change. Its purpose is to bring about improvements in the life of the people through changes in the conditions of the community. Its motive force is the willing cooperative effort of the people themselves in educational measures designed to improve their well-being (Anyanwu, 1992:24).

It also involves a process of education which helps people to think for themselves and to execute projects by themselves as well as effect lasting solutions to their community's problem by themselves. Community development education promotes democratization and lifelong education which is directed at formal and non-formal education activities for the improvement of the people's economic, social, civic or cultural lives. Buttressing this fact, Egenti (2001:iii) in a recent study, examined the influence of citizen participation in self-help projects on the welfare of the people in Imo State and came out with the following results:

1. That there was a significant relationship between level of citizens' education and effective participation in self help projects for improved welfare of the people of Imo State.

2. That a significant relationship was also found between citizens' participation in self-help projects and welfare improvement of the people in Imo State.

While Egenti (2001) focused attention in Imo State, this study looked into non-formal education opportunities for women in Edo State and its contribution towards poverty alleviation. Egenti's study is quite relevant to this study, in the sense that, when the welfare of the women is improved in various communities through non-formal education programmes, it will lead to alleviation in poverty among them. Their efforts will be geared towards self-help projects which will enhance and improve their welfare and that of other women in the same community with them. Through self-help projects and non-formal education programmes, the women can become the architect of their own future in whatever community they live.

Continuing Education

Continuing education refers to any learning opportunity which tends to build on or extend the knowledge or skill an individual has already acquired. (Adeola, 1994:76). It includes any form of education, formal or non-formal, that takes place after the basic or fundamental education. It can also be referred to as lifelong education. There are many programmes under continuing education, so also are the strategies for the effective implementation of such programmes.

Continuing education is that sub-set of adult education in which attempts are made to positively link the needs and aspirations of the individuals with educational activities, for the full development of their potentialities as well as socio-economic and political development. The National Policy on education (2000) describes the nature of continuing education when it states that:

> The system will be flexible enough to accommodate
> both formal and non-formal education and will
> allow leaving and re-entry at certain points in the
> system. Classes will be provided after school
> hours to cater for drop-outs and those who wish to
> further their education. The non-formal system will be
> such that anybody who wishes will be able to pursue
> education and obtain certificates as a result of non-
> formal education. The curriculum will be diversified to
> cater for those who wish to leave and re-enter the
> system. At all levels of education there will be core
> subjects. Our present school buildings are under-
> utilized and, for better utilization, it will be possible
> to arrange classes after normal school hours.
> (NPE, section 11: 97).

Environmental Education.

The 1975 First World-wide conference of experts on environmental education held in Belgrade, Yugoslavia defined environmental education as:

> A Process of developing a citizenry who is knowledgeable
> about his environment, the inter-relationships among the
> organisms within it and its environmental problems;

possess the attitude of concern for the preservation
or conservation of the environment and possess
the skills of inquiry, critical thinking and
decision making and who is motivated to act
and solve upon these problems.

The objectives of environmental education are:

(1) To create awareness of the interaction and inter-dependence between living organisms and their surroundings.

(2) To provide adults with adequate information in managing their environment as well as information on water pollution and the effects of destruction of wild life habitat.

(3) To provide basic concepts of problems related to philosophical growth, standard of living and responsibility of individuals and society towards environmental cleanliness.

(4) To provide skills in the management and evaluation of ecological problems.

(5) To promote and raise the citizens consciousness on environmental education and the problems of environmental pollution as well as its repercussion.

Environmental education programmes help to create awareness among the populace about the environment and its associated problems. It also provides information on how to avoid bush burning and ways of prompt solid waste disposal. It encourages re-afforestation practices to avoid dessertification.

Environmental education helps to formulate policies for the control and management of the environment. Environmental education

programmes makes use of posters, billboards, slogans, jingles on television and radio and translating environmental messages in the dominant Nigerian languages so as to bring environmental awareness to the doorsteps of the rural dwellers.

Environmental education can thus be summarized as, creating awareness, showing concern and taking appropriate measures and actions that are needed for the protection and preservation of the environment.

Liberal Education

Liberal education is a form of education given and acquired for leisure, Omolewa (1981:70). The objective of liberal education is to stimulate and provide individuals with opportunities to learn and think for themselves. Liberal education is often referred to as continuing education and it is also a component of life-long education. Therefore, the young, the old and retired persons could be participants of liberal education. As a form of continuing education for workers, liberal education may assume the form of an in-service training programme to update the skill of workers. Certificates are not awarded to participants in this kind of in-service programme.

Lifelong Education

Lifelong education according to Aitchison (2003:165) is a comprehensive and visionary concept which includes formal, nonformal and informal learning extended throughout the lifespan of an individual to attain the fullest possible development in personal, social and vocational and professional life. It views education in its totality, and includes learning that occurs in the home, school, community, and workplace, and through mass media and other situations and structures for acquiring and enhancing knowledge, skills and attitudes.

Furthermore, he believes that lifelong education builds on and affects all existing educational providers to encompass all bodies and individuals involved in learning activities.

In addition he is also of the opinion that lifelong education means enabling people to learn at different times, in different ways, for different purposes at various stages of their lives and careers. Lifelong education is concerned with providing learning opportunities throughout life (and hence pays special attention to all forms of adult and continuing education), while developing lifelong learners (and hence must address the foundations young people receive in formal education for engaging in lifelong learning).

Moreover, he believes that lifelong education, in response to the constantly changing condition of modern life, must lead to the systematic acquisition, renewal, upgrading and completion of knowledge, skills and attitudes, as seen by those changes.

A key purpose of lifelong learning is democratic citizenship, connecting individuals and groups to the structures of social, political and economic activity in both local and global contexts.

Lifelong education is the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they require throughout their lifetimes, and to apply them with confidence, creativity and enjoyment in all roles, circumstances and environments, (Oduaran 2000:270).

The concept of lifelong education is based on the fact that men and women need to continue their education throughout life. Presently, the leading argument in favour of this concept is that the pace of social, economic and technological change is so great that only by continual retraining can any individual whatever the initial education obtained, can remain capable of fulfilling his role either professionally or as a citizen. (Titmus 1967:51).

The idea of lifelong education recognizes the fact that what the individual needs throughout life cannot all be learned during childhood or adolescence. All dynamic and changing societies in the world see lifelong education as an important factor to a satisfying life. The main objective of lifelong education is to resuscitate individuals who continue to exist as physical organisms but have ceased to develop mentally, Anyanwu (1981:27). Lifelong education enables individuals to learn throughout their lives and this is why in progressive societies, facilities are made available to continue to make the concept of lifelong education a practical possibility. New communication devices, educational technologies, programmed learning methods and self-learning techniques all help to make continued learning possible.

Literacy Education

Literacy education is a relative term, that is, the community or culture determines who can be referred to as literate. The word 'literacy' has been defined in several ways. Rogers (1993:2) defines literacy as:

> The degree to which an individual possesses
> mastery over symbols in written form, or is
> able to encode and decode the symbols
> which may be letters or numbers.

Another definition given by Hunter (1989:84) of a literate person is:

> A person who is capable of reading, writing
> and understanding a simple brief account
> of fact relevant to his daily life.

The most obvious advantage of literacy education is the enhancement of a person's capabilities. Literacy education enables individuals to acquire information needed, read newspapers and makes them functional not only in the narrow economic sense of learning new and profitable skills but that the individuals personality is upgraded, (Ampene 1980:3).

Omolewa (1994:14) asserts that while literacy education must be relevant and functional, it cannot in its quest to promote economic development relegate its cultural components to the background, because such replication of culture have implications for the improvement of the quality of life. Similarly Ramdas (1992:131) postulates that where literacy has been linked from the very beginning with economic activities for women, it has shown a qualitatively better response and result. For example, in certain semi-urban areas in South India, very concrete sets of activities were initiated with women quarry workers, pottery workers and other such groups. They were able to organise themselves into small cooperative groups, avail of seed money

or credit facilities and also demand the teaching of skills in numeracy and accounting in order to manage their own activities. This incident of South India is similar to the situation in Edo State where literacy education is taught alongside with skill acquisition in the non-formal education programmes to enable the women take collective action in enhancing their standard of living as well as uplifting their economic and social status in the society.

Pre-Retirement and Retirement Education.

Preliminary investigations carried out by seasoned adult educators in the Department of Adult Education and Extra-Mural Studies, University of Benin, revealed that about 80 percent of Nigerians who are retiring or have retired approach this transitional stage in their lives with much trepidation. It was discovered that many Nigerians look forward to retirement with much anguish because their present earnings can hardly meet few of their basic needs and that their lives could be worse off in retirement. Some of them weep openly as their retirement age draws nearer because they have little or nothing to show for their several decades of dedicated service to their nation.

The University of Benin Pre-retirement and retirement Education seeks to address this sad situation by equipping retiring and retired

Nigerians with the relevant knowledge, skills and attitudes so that they could become more useful to themselves, their communities and nation.

The objectives of the Pre-retirement and retirement education are:

(1) acquire enough education that will help them to ameliorate the fear associated with retirement;

(2) inculcate in the Nigerian worker the need for conscious planning for retirement;

(3) cope with the problems of physical fitness, annoying idleness and irrelevancies usually associated with retirement;

(4) improve their technical skills and knowledge;

(5) prepare participants for a second employment that will not only increase their income, but improve their health status; and

(6) improve their contributions to the national, social and economic development.

Pre-retirement and retirement education ensures that retiring and retired Nigerians continue to contribute meaningfully to national growth. It ensures that they have a compelling need to be active if they want to be happy, healthy and live longer, so that the boredom, vices, fear, hopelessness and poverty that had always accompanied retirement in Nigeria would be a thing of the past.

Popular Education.

Popular education is about collective learning. It is based on the idea that knowledge is the capacity to first understand the world in order to change it, Barndt (1990). Individuals learn about the world through school, the media, speeches and books. They also learn about the world everyday in their families, in their place of work, organizations, communities and personal experiences.

Popular education according to Mackenzie (1993:51) is a type of education which:

- takes place within a democratic framework;
- is based on what learners are concerned about;
- poses questions and problems;
- examines unequal power relations in society;
- encourages everyone to learn and everyone to teach;
- involves high levels of participation;
- includes peoples emotions, actions, intellect and creativity; and uses varied activities.

Population Education

Population education is perceived as a set of diverse and multi-dimensional problems, which encompasses traditional concerns of population studies, such as demographic changes, migration and the provision of family planning services.

Population education is also concerned about the roles and status of women, urbanization, poverty, human rights and the environment.

The programme supports action, advocacy and research concerned with the reproductive health and well-being of women and girls, particularly adolescents and poor women.

The high population rate has increased by over 3 percent in Nigeria, Wautelet (1994). The demand and pressure on existing but fast dwindling forest and other natural resources, coupled with haphazard urbanization and inadequacy of existing infrastructural facilities, the problem of drought, dessertification, erosion and flooding are threats to food security and shelter.

Population education need to be taught all category of persons in Nigeria because the implications of these population growth cannot be underestimated. Countries with serious refugee problems, which may have to spend years caring for them could be drained of valuable resources for development. Therefore, for a developing country like Nigeria with limited resources, population education becomes inevitable.

Prison Education

The basic aim of sending a guilty person to prison is to fulfil four basic roles:

-    to re-habilitate the person; to deter him and others;
-    to incapacitate him; and to make him pay for his
-    crime, Musa (1978:10)

Therefore, educational programmes earmarked for inmates should always address these four objectives. Moreover, the length of time spent by an inmate determines his or her participation in any educational programme. Basic education is provided in all prisons in Nigeria, the purpose is the provision of basic literacy education. Vocational education is also provided in prisons. This comprises of carpentry and cabinet making, metal fitting and welding, painting, tailoring, shoe making, textile, mat making and bricklaying. Others are plumbing, basket weaving, electrical and farming, hairdressing, typing and shorthand and so on.

Inmates who had gone through the basic education and are interested in further education, or whose period of time in prison is limited are allowed to register for vocational education. In this case, Oladapo (1996:66) stated that experts in each area of vocation are always called upon to demonstrate their talents to the inmates. Inmates are first exposed to all the vocational trades, until they are allowed to make their choice and train in their chosen vocation. In most cases, inmates who have completed their vocational training and are still in prison are employed as instructors in the programme. Most prisoners on discharge are made to fend for themselves, this is why they need to

participate in programmes provided for them in prison so that they can become self-reliant and relate positively with other people outside the prison environment.

Remedial Education.

Remedial education means different things to different nations. In Nigeria, it is regarded as a supplementary and complementary education. For example, a woman who participates in a sewing and knitting course is said to be involved in remedial education. Similarly, a clerk who attends evening classes in accountancy or law is also undergoing some form of remedial education. The idea is that remedial education programmes are not necessarily indispensable to participants but mostly desirable, Omolewa (1981:47). This is to explore all avenues to make their lot better, especially for those who seek to achieve an upward social, economic and political mobility.

The objectives of remedial education is to prepare individuals for the vocational programmes available in the society. Remedial education presupposes that the recipients had already acquired some degree of education. It aims therefore, to improve the quality of the received education and make it adaptable to the demands of a new environment, as well as prepare private candidates for various examinations approved

and recognized by government for purposes of employment and educational advancement.

In present day Nigeria, remedial education is often seen as extra-mural education provided by universities to workers, school drop-outs and those who missed an earlier opportunity provided in the formal school system.

Vocational Education.

Vocational education refers to vocational or technical training or re-training, given in schools under public supervision and control. It includes systematic learning experiences which are designed to fit individuals for gainful employment in recognised occupations, as semi-skilled workers, or technicians or sub-professionals, (Osuala 1987:3).

The major occupational areas of vocational education are: vocational agriculture, distributive education, home-economics education, health occupations, trade and industrial education, business and office education and technical education.

The objectives of vocational education are:

(1)	To prepare the learner for entry into employment and advancement in his chosen career.

(2)	To meet the manpower needs of society.

(3)	To increase the options available to each student.

(4)   To serve as a motivating force to enhance all types of learning, and

(5)   To enable the learners to wisely select a career, (Osuala 1987:7)

Vocational education is significant for its ability to prepare the trainees for employment as well as retain and make progress in employment, that is why it is specifically designed for people who have chosen occupations and wish to improve on them, laying emphasis on skill development.

Women's Education.

The lives of women worldwide has been affected by different social, cultural, economic, political and religious factors. Many educational programmes for women merely perpetuate them as mothers and housekeepers. But recently, most countries including Nigeria have realized that women must be taught to develop positive self-image in order to be creative, innovative and to lead a full self-actualized life.

The aims of women's education in Nigeria include the following:

-       To enable them discuss intelligently their place in the world order, in the home and other social situations.

-       To create an awareness in them to enable them discover their right and strive to achieve them.

- To enable women contribute socially, economically, politically, culturally and religiously to the development of their countries.

- To develop programmes and activities for the enhancement of women's education in Nigeria.

- To provide vocational training for girls and women who due to certain circumstances dropped out of the formal school system.

The practice of women's education in Nigeria is a combination of formal and non-formal education. The prime objective of providing formal education to women is to enable them contribute towards the development of Nigeria by taking part in the decision making process. Women who attend schools have become lecturers, medical doctors, lawyers, pharmacists, Accountants, politicians, Bankers and so on. They now compete favourably in jobs which were hitherto the exclusive preserve of men. For the women who could not attend the formal school system, non-formal education opportunities are available to them in the area of hairdressing, typing and shorthand, sewing, interior decoration, Baking, soap making and so on.

The Umbrella body that co-ordinates women's education in Nigeria is the National Council of Women Societies (NCWS). Through educational programmes, the NCWS have been able to raise women's socio-economic status and their awareness of current political changes in

Nigeria. The NCWS has established many women's learning centres where skill acquisition and development as well as literacy education are helping women become self-reliant and economically independent. The Federal Ministry of Education has also established over 200 training centres for women. There are also Women Education Units of the Ministry of Education in all states of the Federation and Abuja. These centres help to bring education to women at the grassroots level. Both the Federal and state governments have helped to fund facilities and equipment for the various women's learning centres, (Oduaran and Okukpon 1997:63).

Workers Education

The 1994 labour decree defines a worker as any person who has entered into or works under a contract with an employer whether the contract is for manual labour or clerical work or is expressed or implied or oral or written; and whether it is a contract of service or a contract personally to execute any work or labour.

The term worker can also refer to all men and women who are engaged in all forms of work whether for themselves or employed to work for wages on a permanent or temporary basis.

The objectives of workers education in Nigeria can be perceived from two policy documents. One is the decree establishing the industrial

Training Fund (ITF) which is the body set up by government to promote workers education. The training fund was established by decree No. 47 of October 8, 1971 with the aim of promoting and encouraging the acquisition of skills in industry and commerce with a view to generating a pool of indigenous trained manpower sufficient to meet the needs of the economy. The second policy document is the National Policy on Education (2000) which states that:

> For all classes of workers different kinds
> of in-service training, courses and seminars
> related to their particular occupations will
> be arranged on continuing bases so that all
> workers may attain greater proficiency in
> their work.

Workers education serves as a tool to improve workers welfare as well as organizational performance. It ensures that those who help to perform the duties which the nation requires are not prevented from developing themselves.

There are different types of programmes for workers. These are:

(1) College or University programmes.

(2) Company or factory based programmes.

(3) Programmes organized by Government and Governmental agencies.

(4) Programmes of voluntary organizations.

(5)   Vocational and technical programmes.

(6)   Programmes for professional bodies, and

(7)   Labour education.

The different types of non-formal education programmes discussed above offer women opportunity to decide where they can strive for economic as well as personal independence. Alluding to this fact, Habib (1999:156) emphasized that programmes of non-formal education can generate a spiral of change in a woman's life. This is because an empowered woman can have a positive impact on her children and the society around her. Such types of non-formal education programmes that targets women can ensure the health and well-being of their families.

2.9   The Concept of Poverty.

The word 'Poverty' has recently been attracting a great deal of attention. A search through the relevant literature clearly shows that there is no generally accepted definition of poverty. Since poverty affects various aspects of the human condition, a concise, universally accepted definition is rather difficult to find.

In absolute terms, poverty means a lack of the resources with which to obtain or which will enable one to consume certain goods and

services, such as food, shelter, clothing, housing and others (Englama and Bamidele 1997:143).

Sen (1984) defines poverty as the lack of certain capabilities, such as being unable to participate with dignity in society. Makinde (2001:46) in his study on "Poverty Alleviation: The challenges of Leadership and Followership", observed that poverty is relative to the general standard of living in society, the distribution of wealth, the status system and the social expectations. He further reinterates that poverty can be said to be a condition of life so degraded by diseases, illiteracy, malnutrition, poor standard of living, high death rate of pregnant women and children, poor health and educational services, in other words, denial or inability to meet up with basic human needs.

Also poverty can be defined as "the inability to attain a minimal standard of living" (World Bank, 1990). Poverty has income and non-income dimensions which are usually inter-twined. The poor have meagre incomes and they are often illiterate and in poor health. They equally have a short lifespan. (World Bank, 1995:1)

In Deng's opinion (1995: 06) poverty should be conceptualized broadly to have both quantitative and qualitative dimensions and to include political, social and economic dimensions. He asserts that poverty can be defined as a deviation from a normal situation. When

one lacks adequate resources, it leads to a state of powerlessness, helplessness and despair and there is the inability to protect oneself against economic, cultural and political discrimination, deprivation and marginalisation. These predicaments lead to desperation and helplessness and in turn produce violence, a high rate of robbery, theft, thuggery and other kinds of deviant behaviour (National Poverty Alleviation Policy, NPAP, 1999:3-4).

Similarly, Repnik (1994:38) has stated that poverty can be expressed as, first, the inability to satisfy basic needs of human life owing to a lack of income or property, secondly, to a lack of opportunity to generate income and property and, thirdly, to a lack of the means by which to change the situation. In this context, poverty alleviation would mean the creation of general conditions which allow people to live in dignity, where they are free to take their own decisions in life and where the poor participate in social, political and economic decision making.

On the other hand Townsend (1979) postulates that individuals can be said to be in poverty when they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary or at least widely encouraged or approved in the societies to which they belong.

2.10 Causes of Poverty.

The immediate causes of poverty according to a study on Poverty Alleviation in Botswana (1997:8-10) and which is quite relevant to the Nigerian situation were due to a combination of failures at three levels.

Failure of economic Opportunities:

- Lack of jobs and opportunities for income generating activities (self-employment, agriculture), leading to high unemployment;

- Low wages for those in employment or low incomes from self-employment;

- Both of these factors lead to low primary incomes.

Failure of (state) social provisions:

- Inadequate coverage, poor targeting or a low level of social safety nets (thus failing to compensate for low earned incomes, keeping secondary incomes low);

- Inadequate provision of health care, education etc. (preventing the building of capabilities).

Individual and family roles:

an unequal distribution of income within the household. Some members of the household may be living in poverty even if overall household income is adequate;

a dependency syndrome, whereby individuals expect government to provide everything and show lack of initiative in helping themselves;

large family size, which increases the burden of dependency upon household income without contributing additional income.

The key underlying causes of poverty include:

unequal distribution of access to and control over assets;
a high population growth rate which makes it more difficult and expensive to provide social and public services to the entire population;

the physical size of the country, low population density and remoteness of many communities, making it difficult and expensive to ensure that the whole population has access to public services, such as education, health care, water, roads and electricity;

social organisations, beliefs and practices which also have an impact on poverty, through such factors as:

(i)   gender relations, whereby women are in a subordinate position and may lose out on access to household income, and at the same time have greater responsibilities for financing childcare and also have inferior access to bank credit;

(ii)   fatalistic cultural beliefs (such as the purdah system) which may undermine the effectiveness of healthcare and reduce the incentives to take personal responsibility and initiatives;

(iii)   negative and discriminatory attitudes towards women in society by husbands, fathers and brothers.

These causes of poverty could be summarized briefly thus:

(a)   inadequacy of economic opportunities;

(b)   inadequacy of social provisions;

(c)   inadequacy of provision for healthcare, education and other needs; and

(d)   inadequate performance of roles by individuals and families;

These are findings of the Botswana study of 1997. These findings have direct relationship with the situation in Nigeria and it makes it very relevant to the study under investigation.

Obadan (1996:92) asserts that poverty can be caused by lack of education and the nature of employment. He states that:

(i)   Poverty is more concentrated among those with no education. Seventy nine percent of urban extreme poor and forty five percent of the rural poor had only primary schooling or less.

(ii)   Poor children commonly and increasingly do not attend school. They spend time working and learning traditional skills which will enable them secure a basic livelihood during adulthood. Thus, poverty may be perpetuated among the current generation of school children.

(iii)   About forty one percent of the heads of poor household in rural areas were self-employed, while twenty three percent were wage earners. This contrasts with the urban areas where poor household heads were self-employed and twenty percent were wage earners. Farmers accounts for the highest incidence of poor household heads in both rural (forty five percent) and urban areas (thirty percent).

2.11 Prevalence and Effects of Poverty on Women.

Soukeyna Ba (1993:I) is of the opinion that poverty is becoming feminine. Perhaps one might ask whether it is possible to hope for durable recovery of the African continent from poverty if the majority of women who constitute 52 percent of the population are engulfed in poverty? Usually, women are the first victims of socio-economic crises, of structural adjustment programmes and of armed conflicts (the last of which results in refugees and famines) and of natural catastrophes of all kinds. In addition, more than half of under-nourished African population are made up of Women, (Soukeyna Ba 1993:1).

According to numerous studies, such as Odejide (1997:369), Bhasin (1996:25) and Soukeyna Ba (1993:I), women make up more than 80 percent of food producers. Despite this fact, inadequate income, exorbitant costs of living and unemployment have aggravated the poverty of women and increased their marginalisation. Consequently, a large number of women die each year owing to lack of access to social services, such as health and non-formal education, (World Bank 1995:3). This is inspite of the fact that more women are gradually assuming the position of heads of households, a development attributable to unemployment of men, divorce, widowhood or occurring simply because women have been abandoned by their husbands. The

increase of poverty propels these women into the forefront of family management to enable them take responsibility for the survival and sustenance of their families.

The Guyana Poverty Alleviation Draft (1996:33) states that poverty is a persuasive phenomenon that significantly affects women's lives. It limits their capacity as individuals to develop economically, socially and politically. It also changes the degree to which women can fulfil their roles as reproducers, producers and participants in non-formal education and community development programmes.

The inability of women to exploit fully and maximize the rich human potentials with which nature has endowed them has also been traced to the high poverty level among them, a poverty condition that is believed to have been aggravated by the high level of illiteracy among them.

Poverty can also be conceived of as a vicious circle of compounding circumstances that leaves the poor with few, if any, choices. Odejide (1997:369) emphasizes that individuals constrained within this circle experience little improvement from year to year or sometimes from one generation to the next. (see figure 2.1).

FIGURE 2 : 1

Low income

Limited Access
to Credit and
Productive Inputs

Hunger; Poor Nutrition;
Poor Health; Illiteracy;
Ignorance; Low self-
esteem, Low Skill
Acquisition.

Powerlessness;
Little hope for
the future
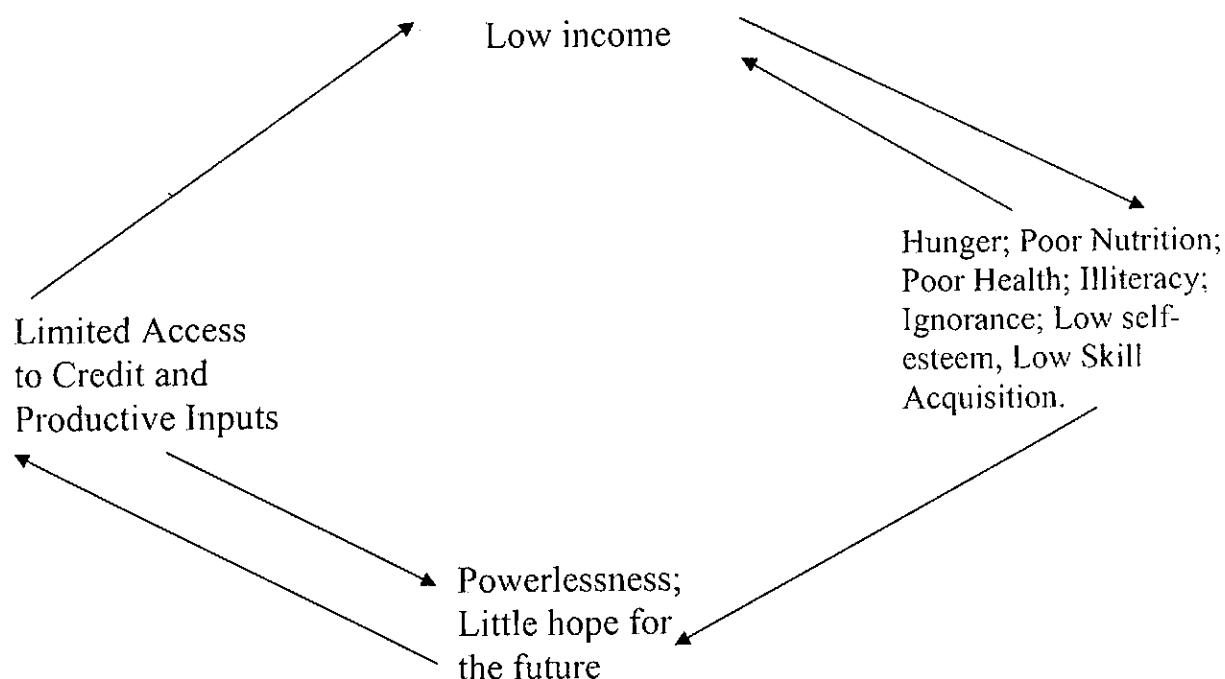
The Vicious Circle of Women's Poverty. (Odejide, 1997:369). (Adapted by the Researcher).

This view is also held by Aku, Ibrahim and Bulus (1997; 42-43) when they stress that poverty is a plague affecting women all over the world. It is dehumanising since, by its very nature, it is a condition that denies individuals the right to exercise their full potentials. Bardham (1995:93) maintains that the past two decades of research have brought into focus the problems of vulnerable groups, such as women, for whom escape from poverty is particularly difficult. Thirlwal (1994:25) and Moshen (1991:99) have observed that women and children are more likely to be poor and malnourished in Third World Countries. Furthermore, according to Thirwal (1994:25) in Africa, more than 70

per cent of women of 25 years of age and above are illiterates and even girls in the 6 - 11 age group constitute a large proportion of school children. This figure account for 25 per cent of children's population. It has often been observed that the lack of childcare facilities often forces young daughters of poor working women to drop out of school to take care of their siblings, thereby perpetuating the circle of low education and low-paid jobs for women from one generation to the next.

Women are usually over-burdened with domestic responsibilities, coupled with culturally induced low self-esteem, as a result of which they have been placed at a serious disadvantage with respect to access to non-formal education. In addition, many poor women are at a higher risk of violent hostility from their spouses, a condition which is tolerated in all its ramifications for the sake of their children. This further limits their economic activities and autonomy. All these gender disabilities exists in Nigeria and the consequence is that women's poverty is still on the increase. Writing in the same vein, Bamberger and Kerenge (1992:69) have stated that poor women suffer both from poverty and gender-based exclusions, a situation which makes it even more difficult than it is for men to rise out of poverty. Heyzer (1992:1) postulates that while poverty affects both men and women, women's

experience of poverty is different and usually more severe because of gender-based forms of exclusion.

It is satisfying to note that at present, there is growing awareness of poor people, especially women, of the need to be ready and willing to pull themselves out of poverty if given access to non-formal education opportunities in an enabling environment. There is also a growing desire for women to improve their situation and make every effort to succeed. For example, the majority of the poor who cannot find wage-paying jobs combat poverty because they could scarcely eke out a living through using whatever means they have. For example, women who go to developed countries from Edo State to engage in prostitution are examples of how millions survive by creating jobs and income in some way for themselves and their families as there are no job opportunities open to them in their states of origin. It is in the light of this situation that the Women Trafficking and Child Labour Education Foundation (WOTCLEF) was established to put a stop to female prostitution. WOTCLEF offers a non-formal education programme aimed at training and rehabilitating girls and women who were repatriated from other countries as a result of prostitution to enable them obtain adequate skills which can make them gainfully employed in society instead of degrading themselves with prostitution.

2.12 Income Empowerment and Poverty Alleviation

Income empowerment entails the acquisition of skills by women based on the trade (vocation) learnt. The acquisition of skills will enable the women to become self- employed or employed by the State Government and private enterprises. This employment will enable them earn an income to meet their essential basic needs and that of their immediate families, thereby alleviating poverty from their midst. This can be illustrated diagrammatically as follows:

Figure 2.2: Economic Empowerment and Poverty Alleviation

```
┌─────────────────────────────────────────┐
│ Learning a trade (vocation) in non       │
│ formal education programmes              │
└─────────────────────────────────────────┘
                    │
┌─────────────────────────────────────────┐
│ Acouisition of a skill                   │
└─────────────────────────────────────────┘
                    │
┌───────────────────────────┐   ┌────────────────────────────────────────────────────────────────────┐
│ Self-emnloved with skills │   │ Employed by Edo State Government and private enterprises with the  │
│ acouired                  │   │ skills acquired                                                    │
└───────────────────────────┘   └────────────────────────────────────────────────────────────────────┘

┌─────────────────────────────────────────────────────┐
│ Income Emnowerment bv Women                         │
└─────────────────────────────────────────────────────┘
                    │
┌─────────────────────────────────────────────────────┐
│ Poverty Alleviation of self and immediate family    │
└─────────────────────────────────────────────────────┘
```
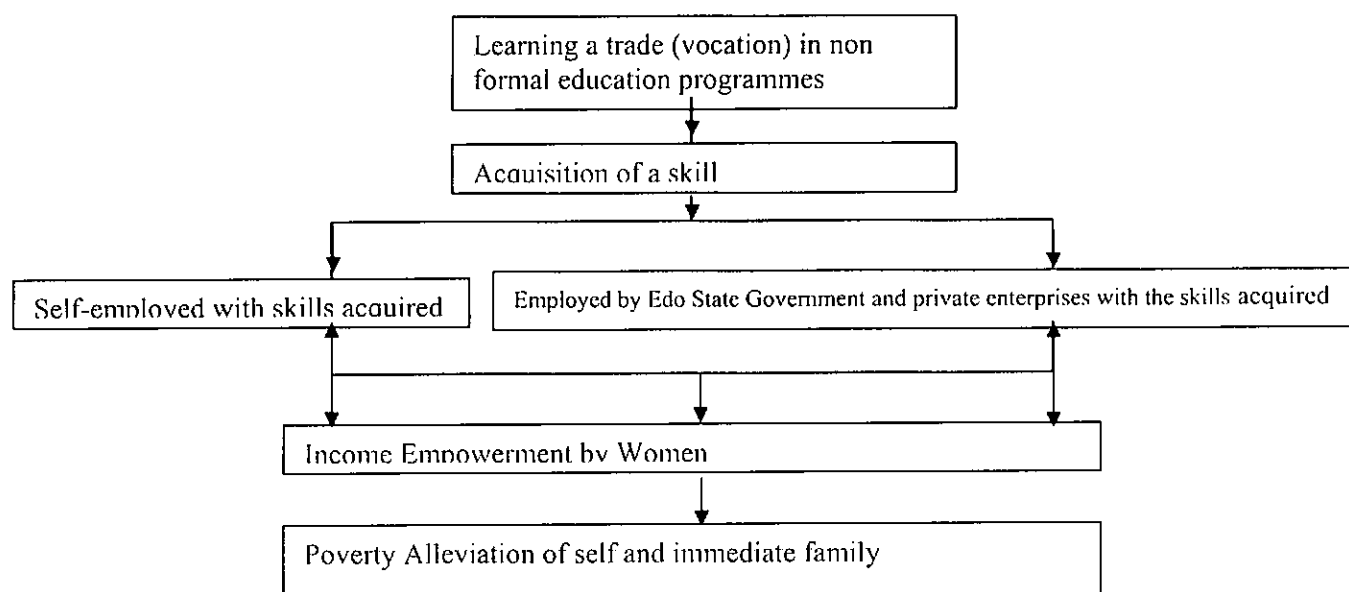
Source: Developed by the Researcher.

Non-formal education provides women with basic skills to improve the quality of their lives. It improves productivity in the economic activities in which poor women are most involved, poverty

Reduction Handbook (1993:77). In a study of Poverty and Poverty Alleviation in Botswana (1997:92), it was emphasized that in developing countries, the main source of primary incomes will be wage employment or self-employment. The real incomes of women, especially those in poverty, can be increased through better opportunities for self-employment.

Furthermore, researchers like Osunde and Omoruyi (1999:87); and Osuala and Oreh (1998:100) have pointed out that income empowerment through non-formal education prgrammes have helped to alleviate poverty among women, enhance their economic status as well as improve their standard of living.

Income empowerment through the skills acquired by women in non-formal education programmes has improved their quality of life and expanded access to self-employment, increased productivity as well as enhanced their economic and social status. Alluding to this fact, Oyitso (1998:112) confirmed that non-formal education programmes for income generation had positive effects on the lives and financial status of women and the society at large, as soon as they complete the programmes. Therefore, income empowerment and the ability to earn enough income for the attainment of basic needs and the achievement of self-esteem are the root of poverty alleviation.

2.13 The Contributions of Non-Formal Education Towards Poverty Alleviation.

Ekpenyong (1986:74) emphasized that non-formal education can be very effective instrument to foster self-confidence of people, raise their consciousness and enable them gain the necessary skills to work for their own wellbeing. This confidence building function of non-formal education lays the future foundation in the hands of the participants if they believe in what they are able to do and this contributes towards poverty alleviation. The content and method of non-formal education should among other things, foster the development of mature and self-reliant individuals capable of vocalising their needs and perceiving them in relation to their community as well as being aware of the importance of personal economic independence.

Anyanwu (1986:173) affirms that non-formal education is seen as more immediately productive. This is because the participants acquire knowledge and skills which can immediately be put into practice, thus reducing the long gestation period which exists between formal education and productive employment.

As Grandstaff (1974:20) maintains, it is fairly accurate to say that the idea of non-formal education is the result of the need to develop an educational strategy for the pursuit of development goals that differ

from the conventional ones of straight forward economic growth and political stability. Non-formal education which covers a wide range of activities helps the participants to adjust to prevailing circumstances currently in place in the country.

Speaking in the same vein, Anyanwu (1982:251) indicates that non-formal education ensures that opportunities for acquiring knowledge and skills is available to all sections of society, to enable them make effective contributions to the fight for better living standards in their localities. The goal of non-formal education is therefore to remove physical limitations, human weaknesses and social and institutional constraints; to spread knowledge and enthusiasm for action that may liberate man from poverty and ignorance.

Similarly, Bhola (1983:45) states that non-formal education is the only mechanism for the expeditious and timely delivery of educational inputs to those who need them, when they need them and where they lived and worked. Therefore, non-formal education contributes towards poverty alleviation because it is an appropriate education which is responsive, immediately usable and highly attractive in terms of economic returns.

Riezen (1996:91) buttressed the fact that non-formal education is an important tool for development work and eradication of poverty. It

supports the other development activities and give people skills and motivation to work on their own development. These goals will not be reached automatically and alleviate poverty except some conditions are met. These conditions according to Riezen are: the curriculum has to answer to the needs of the participants (women), the people have to participate at the organisational levels and non-formal education must be integrated with the total development process; and people concerned with the programme organisation need to devote time and energy to these features of non-formal education.

Adele and Ellis (1995:18) postulates that non-formal education is a tool for empowering people as they promote skills in critical thinking and political analysis. Non-formal education can also help develop self-confidence and skills required to plan and organise for change. Adele and Ellis reiterates that with increased consciousness, better understanding, new skills and improved self-confidence, people are not only better equipped, but are more prepared to take action and initiate and manage change which leads to poverty alleviation. Alluding to this fact, Bohnet (1994:10) raised the issue of self-help and how this can promote non-formal education programmes. He is of the opinion that:

> Self-help is a reaction by individuals and groups
> to objective situations and needs or to situations
> that are subjectively percieved as unsatisfactory,

which these people endeavour to change by virtue of
their own efforts, whether individually or through
group solidarity, with the aim of permanently
improving their living conditions and their
independence.

One major characteristic of self-help is that the people's own resources are used in the form of labour, capital, land and skills, engendering economic improvement for them. That is why women are encouraged in non-formal education programmes to carry out self-help projects which support their productive capacity. For the reason that self-help activities give the women a chance to manage their own affairs for the purpose of satisfying their needs better, they are always pleased to embark on and complete projects on their own. Such projects enable them to earn money to supplement their husband's income, thereby reducing the level of poverty in their families.

In addition, Odokara (1974:22) emphasized that the concern of non-formal education is the improvement of not only the individual but also his society. This is because the basic aim of non-formal education is to maintain an adult population up to the standard of competence in the knowledge, wisdom and skill which society requires. Since the relationship between individuals and societal change is ever present, the changing society always results in the changing of people who live in it. Non-formal education has also been related to the needs of women in

terms of their ambitions, their interests, their expectations and their goals. This is generated from the world of experience gained by them as well as the new responsibilities which a changing society imposes. Furthermore, Fadeyi (1995:102) in her work titled "The Impact of Literacy and Non-Formal Education on Women Empowerment in Oyo State of Nigeria, 1976 – 1993", stated that women need non-formal education because it creates a new image in them, change the stereotypes and dig the roots of their oppression so that they can be free from poverty and its attendant problems.

2.14 Factors hindering Women's Participation in Non-formal Education Programmes.

Reddeppa Reddy (1991:36-38) enumerated the factors hindering women's participation in non-formal education programmes. These are:

(a)   Social taboos and traditional beliefs.

(b)   Low social status.

(c)   Early marriage

(d)   Heavy workload.

(e)   Lack of motivation of women, and

(f)   Poverty of the parents.

Social taboos and traditional beliefs:

Social taboos and traditional beliefs on the role and status of women inhibits literacy among women. As a result of traditional beliefs, some rural communities prevent girls and women from attending school, saying that a respectable girl must not expose herself to outside influences. According to these beliefs, the place of women is in the kitchen. The education of women will disturb the smooth relationship that exists among family members. Some men (husband, fathers and brothers) fear that education may cause women to deviate from their usual role as housewives and mothers because according to Krishan and Shyam (1975:204) "an educated female may become of doubtful character or may not be capable of adjusting herself in the family system or may remain under the control of her husband".

Low Social Status:

The social status of women in Nigeria is low, they do not receive education and thus they are deprived of skills and jobs which may help to raise their status. Traditionally, women are considered less able than men and are entrusted with unskilled, backbreaking labour whereas men do skilled labour.

Early Marriage:

Girls continue to be married off as soon after puberty or even earlier despite several laws extending the minimum age of marriage. Early marriage is an additional handicap to their education. Generally, married women are not permitted to attend school. They have to obtain consent from their husbands to attend non-formal education programmes. When girls marry early, they become mothers early. Some are saddled with frequent and early pregnancies, underdeveloped and undernourished bodies which results in low birth babies and negative health risks in their lives. It then becomes almost impossible to acquire non-formal education because they are saddled with childcare and child rearing practices.

Heavy Work Load:

Women are mostly unemployed in the public and private sectors. In reality they are highly burdened with domestic work. It is women who carry out almost all the washing, cleaning, fetching of water, cooking and caring for children and old members of the family. As a result, they have neither the time and energy nor the opportunity to participate in non-formal education programmes.

Lack of Motivation of Women:

Lack of motivation among women has inhibited the spread of education among them. It is well known that motivation to learn among women is weak due to social customs, traditional beliefs, heavy workload and exploitation. Lack of motivation has also resulted in the scarcity of schooling facilities and female instructors.

Poverty of the Parents:

Poverty of the parents has been another stumbling block to the education of girls and women in particular. Because of the extreme poverty of parents, they encourage their daughters to participate in various kinds of labour to earn money for supplementing the income of the family or their spouses. This is why Epstein (1973:221) stressed that schooling for girls and women is still regarded as an unnecessary luxury for cultivators and peasants.

Also, De Vera (1989:17-19) highlighted some of the factors hindering women's participation in non-formal education programmes. These are:

(a)   Poverty and lack of resources.

(b)   Lack of support from men, and

(c)   Lack of support system for women.

Poverty and lack of resources:

Despite the richness of its natural resources, Nigerian women are in an economic crisis with majority of them living on or below the poverty line. This affects all aspects of women's lives, one of which is non-formal education. De Vera (1989) postulates that poverty is a function of illiteracy and low quality of education. Not only does it render non-formal education out of the reach of women but also presents the maximization of education. The daily struggle for survival also force women to shift their time and energy to more direct income providing activities like buying and selling.

Lack of Support from Men:

Some husbands even view women's education with suspicion and try to prevent their wives from attending non-formal education classes or programmes.

Lack of Support System for Women:

Women with children experience problems attending non-formal education programmes due to lack of affordable day care services and the pressures of housework and income generation. If the husband is deeply involved in paid employment, the problem becomes more complex, for the wife almost invariably takes up all the household

chores, leaving no room for her involvement in non-formal education activities.

There is also the language factor. In most non-formal education programmes, the language of instruction poses an obstacle in the participation of women especially where majority of them are illiterates, the instructors would have no choice than to use their mother tongue as the language of instruction.

There is also incessant failure of electricity supply for reading and trying out practical aspects of lessons learnt at the programmes. Lack of electricity supply poses a hindrance to effective utilization and practice of what has been learnt.

Another factor hindering women's participation in non-formal education is illiteracy. Aderinoye (1997:ix) affirms that illiteracy is now globally decried as the twin-sister of poverty. Illiteracy of women hampers the application of science and the utilization of appropriate technology which is making increasing demand on the ability of women to contribute significantly to political, social and economic progress.

Jegede (1996:48) in his own opinion emphasized that there is a need to understand the problem of illiteracy in a country not just because it is fashionable to talk of illiteracy eradication (as everybody is doing) but because the problem of illiteracy has fundamental impact on

the development process of any nation. Jegede (1996:49) reiterates that the effect of illiteracy on women can be felt in almost all aspects of life including education, health, politics, government, business, awareness raising, social and domestic life. Moreover, illiterate women would not appreciate the importance of education for their children or even allowing them to participate in non-formal education programmes. Another important factor hindering the participation of women in non-formal education programmes is low economic status. Ramdas (1992:123) in her article titled "Women's Literacy, Equity and Relevance" postulates that women form only twelve percent of the work force. She affirms that available data bears testimony of the utterly debilitating and exploitative impact on lives and health of nearly one million poor toiling women who have no option but to sell their labour in the unorganised sector. In addition, women have as always, continued to cope with certain special burdens:

> Exploitation and harassment by family members,
> employers, contractors, officials and the community;
> lack of daycare of children, medical care and
> sanitation and improper working conditions; lack
> of facilities for education, training, organisation and
> guidance; lack of access to own earnings and misuse
> of income by husband, including alcoholism; and
> absence of maternity benefits, provident fund or
> compensation for injury. Lack of organisational
> solidarity, very often the result of isolation
> and home-based working among women workers,
> is an additional factor. (UNICEF, 1990).

With these prevailing factors, a really meaningful non-formal education programme can only be one that advances social change in women's lives, in their appreciation of themselves and in the society. It should be liberating and motivating not only in terms of intellectual ability but also in terms of the whole individual's socio-economic and political needs.

2.15 Constraints and Obstacles to Non-Formal Education.

The serious constraint facing non-formal education is lack of resources. Enin-Okut (1986:58) affirms that this handicap impedes the advancement of the concept of non-formal education, hence, its invisibility and non-availability to that it is most needed.

Another constraint is lack of skill in the area of non-formal education. The concept has to gain acceptance in the Nigerian system which is highly dominated by the formal school system. Enin-Okut stated that there is also the problem of image. This comes as a result of dominance of education by formal school system. In this age of competition, non-formal education needs to be capable of competing effectively with the formal school system. It is by doing this that the public would know it as a better alternative to formal schooling.

Barikor (1986:164-165) postulates that the Nigerian non-formal education programme like its formal counterparts, has a number of obstacles and constraints. One of the major obstacle is lack of funds and governmental support, which makes it largely self-supporting and almost non-existent. Equally lacking is able leadership, that is, capable and visionary agents of change to motivate the people and the government into positive action. Ignorance on the part of the people and the government seem to limit the personal and public vision (including even those of professionals) as to the values of non-formal education in personnel and national development. Other obstacles and constraints as a result of such ignorance Barikor (1986) continues are lack of commitment or involvement of the people and the government, inadequate human and material resources to sustain the programme. With high cost of living in Nigeria, telling hard on the people (both the public and the government) as well as the high costs of running the formal school system, there is virtually no provisions made for the non-formal sector.

Kotze (1991:21) says that the greatest obstacle to the efficient and productive running of non-formal education programmes and education centres is the desperate shortage of skilled educators and trainers.

In Bhola's opinion (1983:46) non-formal education programmes did not come to be designed and implemented on any large scale or become part of the policy agendas of all developing nations. Unfortunately, most justifications of non-formal education have been negative justifications founded on the failures of formal education. Bhola reiterates that non-formal education programmes have been starved of money and implemented with an obvious lack of conviction. Even those who are convinced of the need for non-formal education and are persuaded of its immense reconstructive potential are overwhelmed by the very opportunities and challenges it presents to them. This feeling of being overwhelmed arises from a lack of conceptual clarity and from a similar lack of experience. Non-formal education challenges lies in designing education for here and now, education that is at the same time learner centred.

2.16 Recent Orientation in Non-Formal Education.

Adele and Ellis (1995:18) affirms that a more recent orientation of non-formal education programmes especially over the last decade has focused on increasing women's awareness and understanding of the factors responsible for their oppression and positions of disadvantage.

There has been an increase in the number of programmes training women in the areas of science, trade and technology, problem solving, planning and management, critical thinking and political analysis, networking, lobbying, negotiating and strategizing. Methods too are used to facilitate learning and empowerment. As women participate together in non-formal education and training activities where they learn how to relate their experiences and to analyse factors, systems and arrangements responsible for women's condition in society, they can be empowered to act collectively to transform their lives and change their situations. Alluding to this fact, Akinboade (1998: xiii) in her study on "The Effect of Women Empowerment on Participation in Community-Based Development Projects in Ondo and Kogi States of Nigeria, 1986 – 1994", looked at women empowerment focusing on how their participation has helped in development projects in Ondo and Kogi States of Nigeria. Based on the study, the following findings were established:

(1) That the degree of women empowerment and their participation in community-based development projects varies from one place to another.

(2) That women empowerment has helped them to be self-reliant and economically independent in community-based projects.

In the same way, recent empowerment practices in Edo state has enabled women to participate actively in non-formal education programmes for skill acquisition, literacy and income-generating projects. These are geared towards the enhancement of their economic status and financial independence especially in the area of cold store management and butchering, where two or three women come together to manage a cold store and share slaughtered cows for sale to the general public.

Another example is in the purchase of candle and soap making machines by women which can help them generate a lot of income. These are some examples of how women have been empowered to participate in community-based development projects in Edo State.

In a recent study by Bopp (1994:23) he asserts that development is not something that can be delivered to a people because it comes from within the people themselves. People are able to engage in non-formal education programmes by reflecting on their lives and on the conditions surrounding their lives. From this reflection, people can be able to assess their needs, draw and implement the necessary strategy and it is non-formal education that can facilitate this reflection.

Lephoto (1995:118) states that non-formal education is being used by developing countries as an intervention strategy in national

development. The rural areas that house majority of women, the illiterates and landless were targeted through non-formal education in order to improve their skills in literacy, health, income generation, community development, agriculture and so on. Non-formal education is identified as the vehicle through which people may reach the empowerment stage. To be empowering, non-formal education has to be aimed at changing the system and not just the people's attitude and that is why Longwe (1990) emphasized that non-formal education should influence personal transformation that empowers people and not subject them.

Speaking in the same vein, Bhola (1979:52) buttressed the fact that non-formal education in recent times is pragmatic, practical and immediate. It relates to the lives of people as it is being lived today. It deals with problems that are already in our midst. She further stressed that non-formal education is not as expensive as formal education because it takes advantage of locally available resources.

Swett-Morales (1983:56) is of the view that of recent, users of non-formal education activities are from socio-economically disadvantaged groups. In general, they have had only limited access to the formal system of education. He further enumerated the following as recent orientations in non-formal education:

(1) The income levels of these participants in non-formal education programmes as might be expected are somewhat below the national average.

(2) The majority of non-formal education activities have a financial link with the government.

(3) The participation of private bodies is for the most part restricted to urban areas.

(4) There is a considerate joint funding and organisation effort involving governmental bodies and communities.

(5) Contributions and payments from users of the non-formal education programme serve to defray a significant proportion of the costs of these activities. More than might have been expected, and such contributions and payments are larger in rural areas than in urban areas.

(6) Activities and projects carried out in rural areas concerning non-formal education reflect a greater tendency to be self-supporting or self-financing.

(7) Facilitators and instructors of non-formal education are usually local teachers, voluntary service is a supplementary factor rather that the main element of the programme.

Evans (1981:21) concludes by saying that the concentration of efforts in non-formal education, particularly in Nigeria today is mostly in the area of replacement education, but recently with high unemployment among women and youths, more attention is being given to supplementary education that would lead to economic independence.

At present, the economic situation in Nigeria has made it mandatory that more non-formal education establishments be created in

Edo state and other states of the Federation to cater for the education of our illiterate women (daughters, wives and sisters) on whom lies the burden of the stability of the home and consequently the society. As it is, non-formal education has to be maximized and improved to be able to realise its contributions to women in particular and the nation as a whole.

2.17 Benefits derived from Participating in Non-formal Education.

Jones and Ellis (1995:23) affirms that women through non-formal education has obtained new information, acquired new skills, visited new places, shared new experiences with other women and become more aware of the reason for women's disadvantaged position in society. They have also through non-formal education gained self-confidence.

Barikor (1986:165) asserts that the benefits derived from participating in non-formal education are many and varied, especially now that many people are deserting the formal school system on account of cost (from the re-introduction of fees, phasing out of bursary awards and subsidized feeding) and for other inadequacies from which its graduates are increasingly joining the line of the unemployed. Non-formal education can be the alternative for breaking this deadlock, thus

saving the nation from this costly error, the oncoming storm of mass illiteracy as a result of the present exodus from the formal system. Barikor reiterates that non-formal education could be an instrument for community development in Nigeria where communities are largely under-developed with virtually no social, economic and health services.

Also Moda (1985:30) reveals that non-formal education can provide the second best chance for the "left outs" (the women, the disabled and the illiterates), the "drop outs" who could not cope with the formal system and the "push outs" (the poor who could not pay, the deviants and the addicts) most of whom are wasting away in our homes and streets. Non-formal education is certainly an effective way of dealing with these problems, it has become an effective instrument for national development.

Moreover, Okukpon (1997:139-140) states that women who are engaged in non-formal education programmes stands to benefit as follows:

(1) **Being self-reliant and economically independent:**

The women would benefit immensely when basic skills are acquired that would enable them become self-reliant and have self-confidence in their ability to become economically

independent. This can be achieved through the sale of goods and services produced by them.

(2) Improving their social status in society:

The women would be able to improve and enhance their present status in society through non-formal education programmes, since they will meet and interact with women from different localities and communities.

(3) Improving the standard of living of their families:

Participating in non-formal education would enable the women become knowledgeable on their provision of balanced diet which will improve the health and well being of their families.

(4) Training other girls and women:

Some of these women on completion of their studies in the non-formal education programmes, can train other girls and women in their own establishments, thereby improving the lives and living standards of their fellow women. As a result, such women will be increasing the manpower level of the nation as well as reducing unemployment.

(5) Access to loan facilities:

The women would now have access to loan facilities to boost their chosen occupations and enable them to expand or

export their products to other countries. Such loan can also be used to purchase machines and equipment required by them at the completion of non-formal education programmes.

(6) Further studies:

The women can improve themselves academically by going to the University to acquire either a Diploma Certificate or the National Certificate in Education (NCE) in their chosen field.

Uduebor (1997:19) in a study of "women's participation in non-formal education programmes in Edo State: A case study of Oredo Local Government Area", emphasized that women continue to participate in non-formal education programmes because of their urge for individual development in the area of education and income generating activities.

While these non-formal education programmes are attempting to meet women's educational needs, not all of them are consciously being used as a strategy to empower women. In spite of this, the benefits seemed to increase women's awareness of their situation and, to some extent, give them a better understanding of factors responsible for this. However, the non-formal education programmes improved self-confidence and provided new skills, promoted a desire for change, greater ability to effect the desired change and a willingness to act to

bring about the change. Thus, while women do see their participation in non-formal education programmes as necessary and beneficial, the inability of providers to clearly identify the way in which the programmes have contributed towards personal, community and societal changes, is one issue to be addressed if non-formal education is to become a tool for poverty alleviation.

2.18 Summary

The review of literature was extensively done to cover as many as possible non-formal education programmes and its contribution towards poverty alleviation. The review included various definitions given by groups and individuals. Different terms were defined, such as non-formal education, poverty and many others. Other concepts relevant to non-formal education programmes and its contribution towards poverty alleviation were reviewed. This included needs identification in non-formal education programmes and causes of poverty. Also reviewed were factors hindering women's participation in non-formal education programmes and recent orientation in non-formal education.

The review also dealt with benefits of participating in non-formal education programmes were authors like Cheng (1985:28) Manicom (1988:32) and Duongsaa (1990:4) agreed that non-formal education

enables women to be self-reliant and also enable them live happily according to their means and abilities within given communities and that through information sharing, occupational and technical skills can be acquired.

The literature also covered different types of non-formal education programmes ranging from adult education, Agricultural extension education, commercial education, community development education, continuing education, Environmental education and environmental health education. Others are Extra-mural education, family life education, Industrial education, labour education and so on.

It is pertinent to note that women should be fully motivated and empowered to participate in non-formal education programmes available for them in Nigeria (particularly in Edo State). This is to reduce the level of poverty amongst their families. Engaging in non-formal education programmes would make them attain happiness, fulfil their dreams and capacity for innovations as well as enable them to become economically independent.

CHAPTER THREE

METHODOLOGY

This chapter is concerned with the methodology of the study. It presents a description of the research design, the population, the sample, the research instruments and the pilot study which preceded the main study. The chapter also discusses the validity and reliability of the instruments and the data analysis techniques.

3.1 Research Design

The research design applied in this study was the ex-post facto research design. The design was appropriate because the study tried to establish relationships between independent and dependent variables. In other words, the researcher did not control or manipulate these subjects since they had already occurred. With the use of one set of questionnaire and structured interview, the researcher sought to establish relationship between non-formal education and poverty alleviation.

3.2 The Population of the Study.

Edo State has 18 Local Government Areas. All of them provide one form of non-formal education programme or the other especially basic literacy education programmes. This study is interested in

women's non-formal education programmes which are concerned with skill acquisition for purposes of alleviating poverty. However, out of the 18 Local Government Areas, only 5 of them have facilities and equipment to provide non-formal education with special emphasis on skill acquisition.

The specific population of the study covers all the women who have benefited from the non-formal education programmes in the five Local Government Areas mentioned in Table 3.1 below.

Table 3.1: Specific Population of the Study

Location	No. of Graduates
National Youth Skill Acquisition Centre, Akpakpava, Oredo LGA.	120
Women Skill Acquisition Centre, Evbomodu, Ikpoba Okha LGA.	115
Women Education Centre, Iyaro, Egor LGA.	90
Women Education Centre, Ubiaja, Esan South East LGA	90
Women Skill Acquisition Centre, Auchi, Etsako West LGA.	85
Total	500

There were privately owned and Governmental non-formal education centres catering for non-formal education programmes in the State. This study excluded the privately owned non-formal education centres because they are profit-oriented ventures. Since this study was concerned with poverty alleviation, it was strongly felt that such privately owned centres were unsuitable for inclusion in the study.

3.3 Sample of the Study.

The purposive sampling technique was employed to determine the sample of the study. That is, female graduates of the non-formal education programmes.

3.4 Research Instruments

The research instrument used for this study was one set of questionnaire and a structured interview. The instrument was titled "The Graduate Questionnaire"(GQ). The Graduate questionnaire (GQ) consist of nine items, which sought information on the bio-data of graduates in the non-formal education programmes. Section two consist of sixteen items, which dealt with non-formal education skills acquired and how they were contributing towards poverty alleviation. It also asked about other information that would help to determine if poverty has been reduced from their midst since graduation. It also sought information on

the employment opportunities of the graduates. Altogether, there were twenty-five questions in the GQ. The GQ adopted the Likert-type scaling format as described by Oladunni (1995:51). The familiar four-point Likert rating scale, comprising "Strongly Agree" "Agree", "Disagree" and "Strongly Disagree", was used.

The structured interview was carried out by the researcher in the company of hired interpreters for the purpose of validating the earlier response of graduates as contained in the questionnaire which they have filled. The structured interview was interested in knowing the type of non-formal education programmes/trades available for women in Edo State. The structured interview sought to know the contribution of such trades towards poverty alleviation. The structured interview for the graduates of the non-formal education programmes consist of seven items. This sought the level of income of the graduates before they came into the programme, their income level while still in the programme and their income level at the completion of the programme (see Appendix C). It also sought information about using the non-formal education skills acquired to alleviate poverty and earn a decent living by meeting their basic needs.

3.5 The Pilot Study

The instruments were pilot-tested before they were used for the main study. The pilot study was administered on a sample comprising forty respondents, as shown in Table 3.2. The instruments were administered on these respondents between November, 2001 and January, 2002. The respondents were drawn from two non-formal education centres. This group of respondents did not take part in the main study. The pilot study was to identify difficulties which might have arisen if the instruments were administered direct on the samples of the main study. The same instruments were re-administered on the same group under the same conditions after a three-week interval.

Table 3.2. Sample for the Pilot Study

Location	No. of Graduates
Women Education Centre, Okada.	18
Women Education Centre, Ehor	22
Total	40

The pilot study helped in clarifying the appropriate items to be included in the study and to validate the research instruments for use for the main study.

3.6 Validation of the Instruments.

Validity is the extent to which measuring instrument actually measures what it purports to measure (Peretomode and Ibeh, 1992:20; Kerlinger, 1986).

The content validity of the instruments was established through experts' opinions in the Department of Adult Education, University of Lagos, and experts in non-formal Education, Lagos. The Supervisors of this research work critically scrutinized the instruments and gave their approval of them.

3.7 Reliability of the Instruments

Reliability of an instrument means the consistency of the scores obtained, Popoola (1999:56).

The reliability of the instrument was established through the test re-test reliability method. The instrument was administered to 40 (forty) subjects who had similar characteristics as the sample. Two weeks later, the instrument was administered to the same group under the same conditions. A correlation coefficient of 0.66 was obtained using Pearson Product Moment Correlation Statistics. (Kerlinger, 1986; and Tuckman, 1972) considered the high level of reliability suitable and acceptable for use in the main study.

3.8 Administration of the Instruments

A letter of introduction was obtained from the Head of Department of Adult Education, University of Lagos confirming that the researcher is a Ph.D student of the Department of Adult Education, University of Lagos. The researcher sought the permission of the Co-ordinator, Women Education Unit in Edo State to administer the questionnaires in the various centres used for the study.

For the administration of the questionnaires, the researcher personally administered the questionnaire to the graduates in their different places of employment. The questionnaires were given to the respondents by the researcher herself and the interpretation of the questionnaires to the non-literate women was carried out by the researcher with the assistance of the hired interpreters in the Local Government Areas used. In every local government area used, the completed questionnaires were retrieved on the same day of administration, thus a 100 per cent response was obtained. The structured interview was administered to the graduates by the researcher herself, in company of the hired interpreters for the benefit of the non-literate women. These questionnaires and structured interview were administered between July, 2003 and December, 2003.

3.9 Data Analysis

The statistical tools used for analyzing the data from the research included frequency tables and percentages which were used for the bio-data of respondents. The Chi-Square (X^2) statistics was mainly used for testing the hypotheses and all the tested hypotheses were held significant at 0.05 level of significance.

Hypothesis One: There is no significant relationship between the ages of women in non-formal education programmes and their income level before the programme.

Independent Variable: Ages of women in non-formal education programmes.

Dependent Variable: Income level before the non-formal education programmes.

Statistical Tool: Chi-square (x^2).

Hypothesis Two: There is no significant relationship between non-formal education programmes and women's empowerment for economic and social self-reliance.

Independent Variable: Non-formal education programmes.

Dependent Variable: Women's empowerment for economic and social self-reliance.

Statistical Tool: Chi-square (x^2).

Hypothesis Three: The skills acquired by women from the non-formal education programme will not significantly influence their self-employment.

Independent Variable: Skills acquired by women in the non-formal education programmes.

Dependent Variable: Women's self-employment.

Statistical Tool: Chi-square (x^2)

Hypothesis Four: There is no significant relationship between non-formal education skills acquired and real needs of the women.

Independent Variable: Non-formal education skills.

Dependent Variable: Real needs of women.

Statistical Tool: Chi-square (x^2)

Hypothesis Five: Women's attitude to the non-formal education programme will not significantly influence their learning outcome.

Independent Variable: Women's attitude to non-formal education programme.

Dependent Variable: Learning outcome.

Statistical Tool: Chi-square (x^2)

CHAPTER FOUR

ANALYSIS OF DATA AND RESULTS

This chapter deals with the analysis of data collected and it is also about the results of the analysis generated in the study. The first step was the generation of frequencies to obtain statistical and graphical displays that were useful in describing the variables. The frequency counts of the variables that occurred in the questionnaire are presented in Bar graphs and Pie-charts as they relate to the personal data of the sampled population. These pieces of information are contained in section one of this chapter. In section two, the statistical testing of the five hypotheses are presented with the results. In section three, a cross comparison of trades, age groups and the five local government centres in Edo State are presented.

SECTION ONE

4.1 Biodata of Respondents

This section is a description of the biodata of the respondents in the study. Twenty Tables and figures were employed to present a graphic picture of the composition of the respondents of the study.

Table 4.1: Identification of Non-Formal Education Programmes Available in Edo State which Contribute towards Poverty Alleviation.

Non-Formal Education Programmes
Computer Literacy
Typing and Shorthand
Interior Design and Decoration
Catering
Fashion Designing
Hair Dressing
Candle Making
Basket Weaving
Cloth Weaving
Soap Making
Pottery Making
Polythene Bag Manufacturing
Butchering and Cold-store Management

Table 4.1 above shows the identified non-formal education programmes available in Edo State which contribute towards poverty alleviation.

Table 4.2: Trade Classification of Respondents in Non-formal Education Programmes

Non-Formal Education Programmes	Frequency	Per cent
Computer Literacy	48	9.6
Typing and Shorthand	93	18.6
Interior Design	18	3.6
Catering	36	7.2
Fashion Design	71	14.2
Hair Dressing	45	9.0
Candle Making	32	6.4
Basket Weaving	17	3.4
Cloth Weaving	18	3.6
Pottery Making	24	4.8
Soap Making	23	4.6
Polythene Bag Manufacturing	40	8.0
Butchering and Cold Store Management	35	7.0
Total	500	100.0

Table 4.2 shows the distribution of the respondents according to trades in the non-formal education programmes. Majority of the respondents in Table 4.2 concentrated on typing and shorthand, fashion designing and computer literacy, out of the thirteen (13) trades being offered in the non-formal education programmes. This has to do with recent orientation that women should be economically and socially empowered, since job opportunities are not readily available. Typing and Shorthand took the lead with 93 (18.6 per cent) out of a total number of 500 respondents. The least ascribed trade was basket weaving which was 17 (3.4 per cent) of the respondents.

In order to obtain a vivid illustration of trade classification, a bar graph has been employed.

Figure 4. (1): A Bar Graph Showing Respondents by Trade.

TRADE: (Non-Formal Education Programmes)
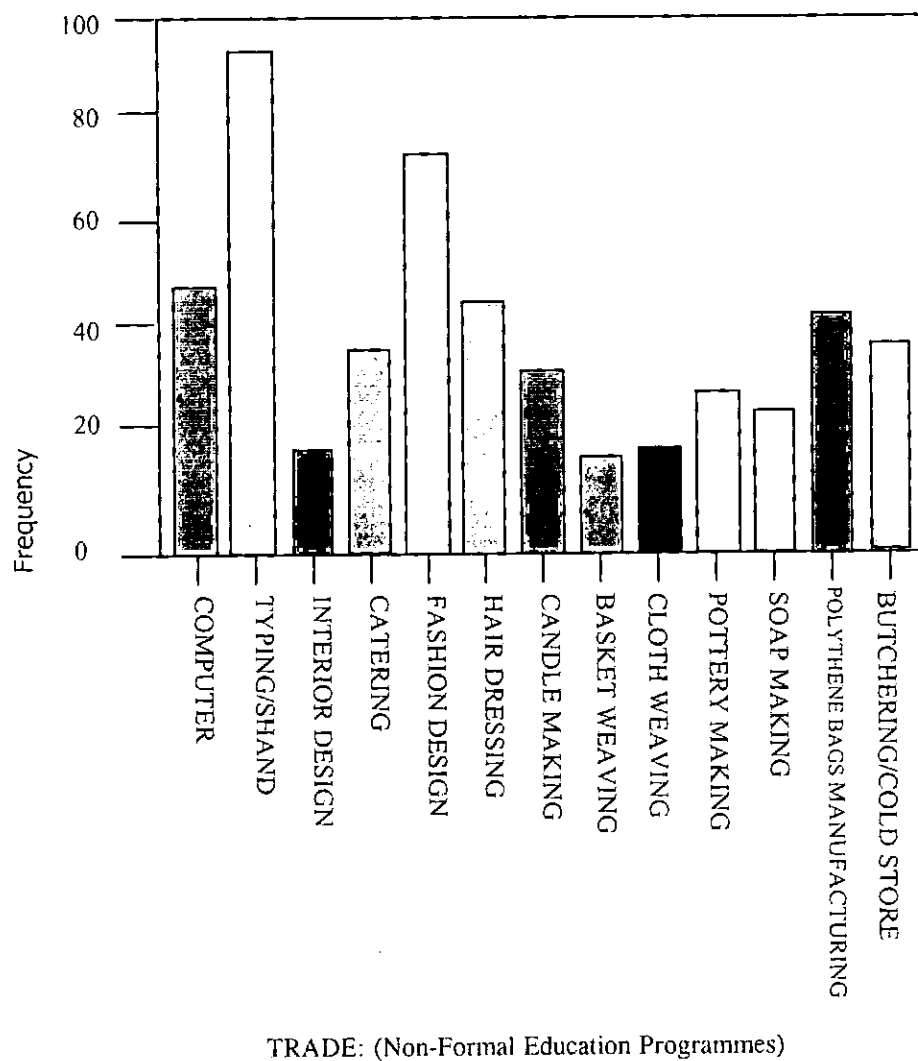
Table 4.3: Classification of Respondents by Sex.

(Participants)

Female	Frequency	Per cent
	500	100

Table 4.3 shows the distribution of respondents by sex. All the respondents are female.

Table 4.4: Classification of Respondents by Marital Status.

Marital Status	Frequency	Per cent
Married	350	70.0
Single	150	30.0
Total	**500**	**100**

Table 4.4 reveals that 70 per cent of the respondents were married while 30 per cent were single. Making inference from the marital status of the respondents, it was indicated that marriage was not a barrier to learning.

Figure 4 (ii): A Pie-Chart Showing the Classification of Respondents by Marital Status.
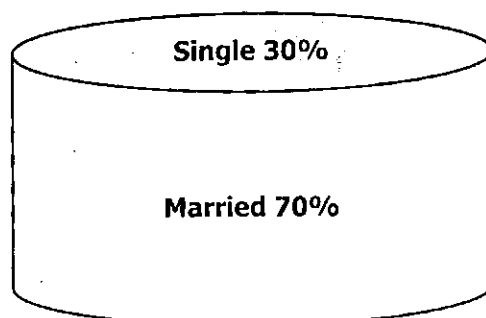
Table 4.5: Classification of Respondents by Age.

Age	Frequency	Per Cent
20 or Less	80	16.0
21 – 25	118	22.6
26 – 30	61	12.2
31 – 35	74	15.8
36 – 40	71	14.2
41 and above	96	19.2
Total	**500**	**100**

Table 4.5 shows the age distribution of respondents. About 22.6

per cent of the respondents fell within the age range of 21 – 25 years.

People within this age bracket constituted the largest group. This can be attributable to the fact that they want to be fully engaged in non-formal education programmes to avoid the restlessness of youths in their category.

Figure 4(iii): A Bar Graph Showing the Classification of Respondents by Age.
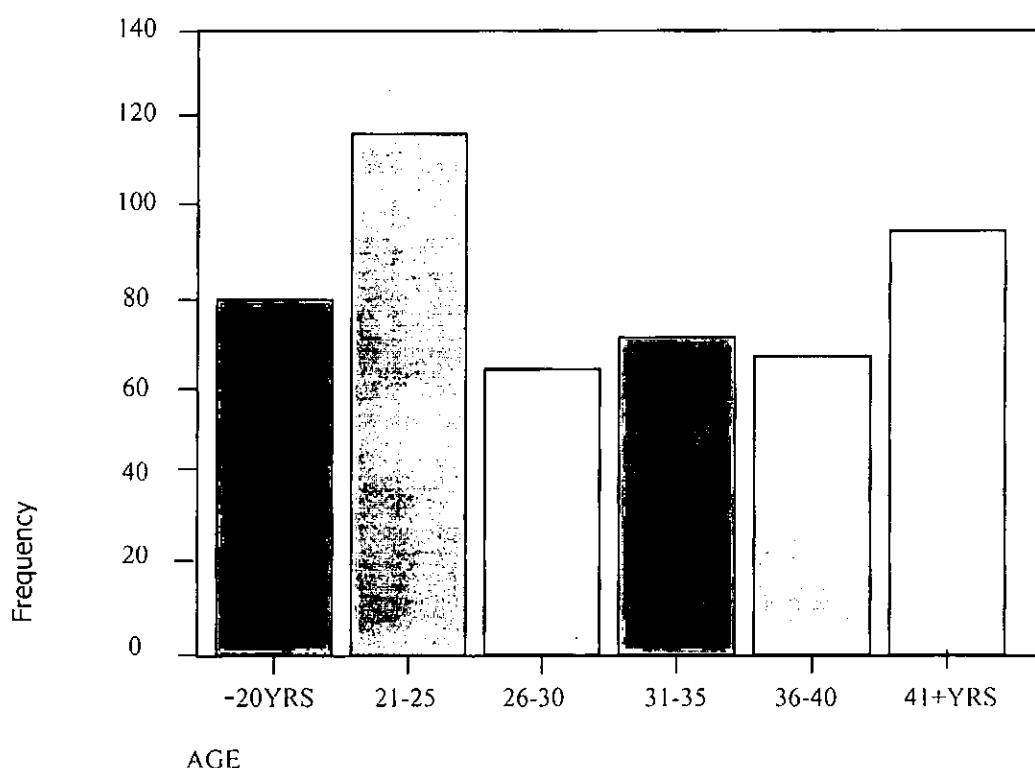
Table 4.6: Classification of Respondents by Educational Qualification.

Educational Qualification	Frequency	Per Cent
No Schooling	50	10.0
Primary Six Certificate	75	15.0
Modern School Certificate	15	3.0
JSS III Certificate	115	23.0
S.S.S. III Certificate	85	17.0
G.C.E. Certificate	70	14.0
Diploma Certificate	90	18.0
Total	**500**	**100**

Evidence from Table 4.6 indicates that JSS III, Diploma and SSS III certificate holders dominate the non-formal education programmes.

Figure 4 (iv): A Bar Graph indicating the classification of Respondents by Educational Qualification.
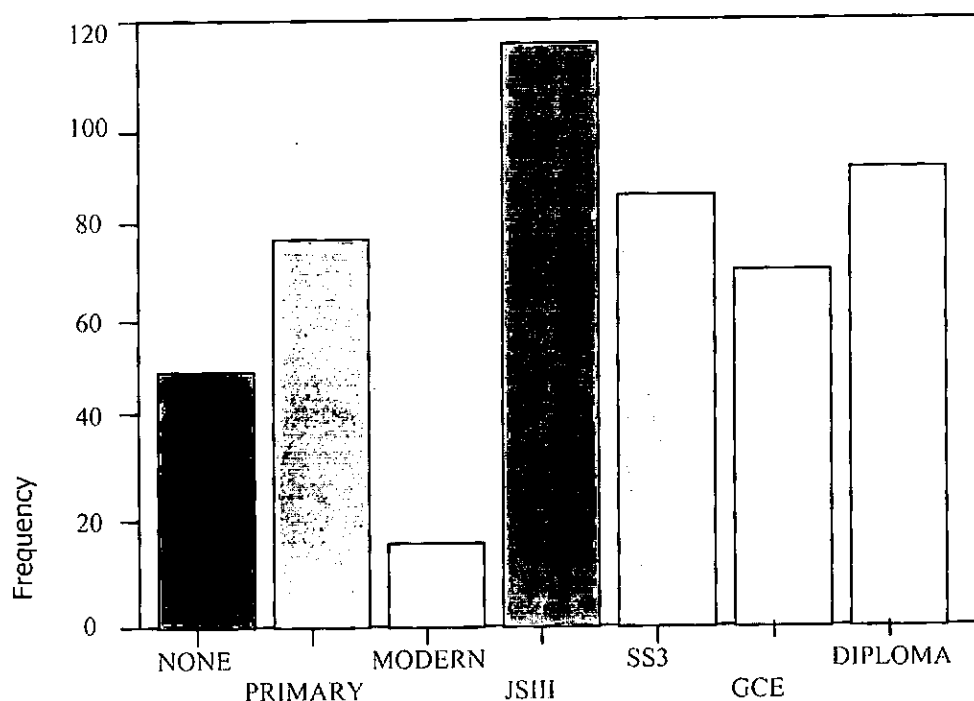
Table 4.7: Respondents Perception of the Stated Objectives of the Non-Formal Education Programmes.

Objectives	Frequency	Per Cent
Women's Welfare	10	2.0
Women's utilization in Development	20	4.0
Resources utilization	20	4.0
Enterprenuership	100	20.0
Skill Acquisition	350	70.0
Total	**500**	**100**

Figure 4 (v): A Bar Graph indicating the perception of The stated objectives of the non-formal Education Programmes.
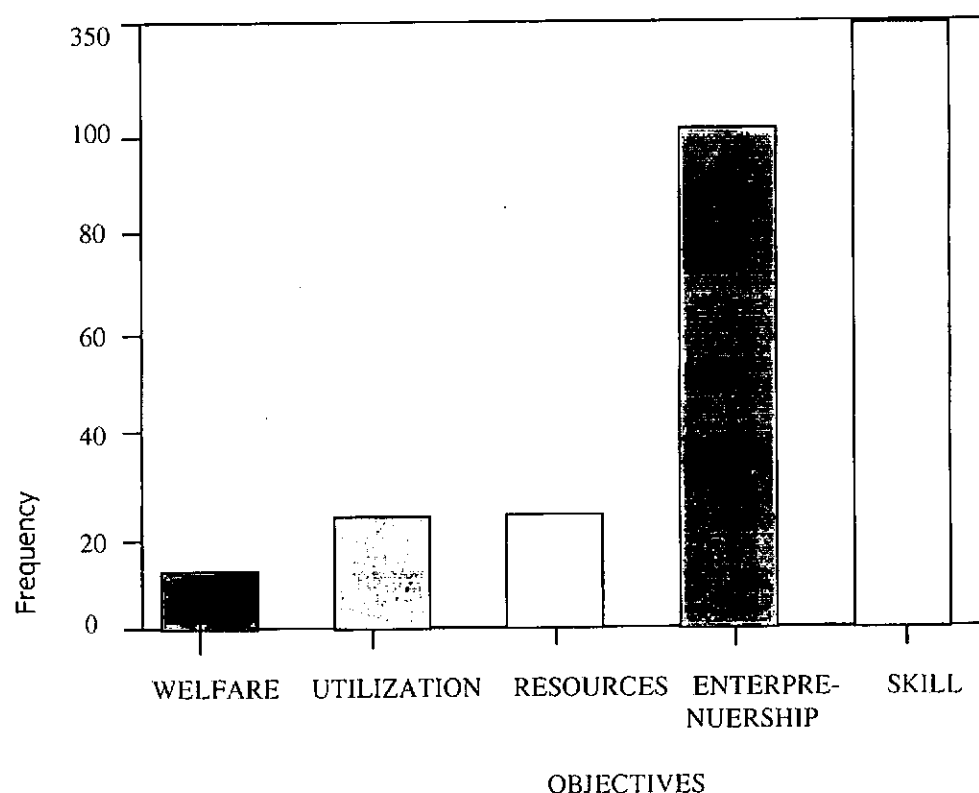
Table 4.7 reveals that the desire for skill acquisition and training in various non-formal education programmes which contribute towards poverty alleviation among women ranked highest among the respondents with 350 (70.0) *per cent* while the promotion of women's welfare ranked lowest with 10 (2.0) *per cent*. This result further reveals that the intention for setting up the non-formal education programmes for women in Edo State has been achieved in terms of skill acquisition for poverty alleviation.

Table 4.8: Level of Income before Respondents came into the Non-Formal Education Programme.

Level of Income	Frequency	Percentage
₦100 – ₦150	80	16.0
₦150 – ₦300	50	10.0
₦300 – ₦450	320	64.0
₦450 – ₦600	50	10.0
Total	**500**	**100**

Table 4.8 shows that 64 *per cent* of the respondents indicating 320 out of 500, were on a monthly income level of ₦300 – ₦450 before they came into the non-formal education programme. This could be attributed to the fact that the respondents needed the skills to enable them gain financial independence.

Figure 4(vi) Bar Graph showing the Income Level of Respondents before they came into the Non-Formal Education Programmes.
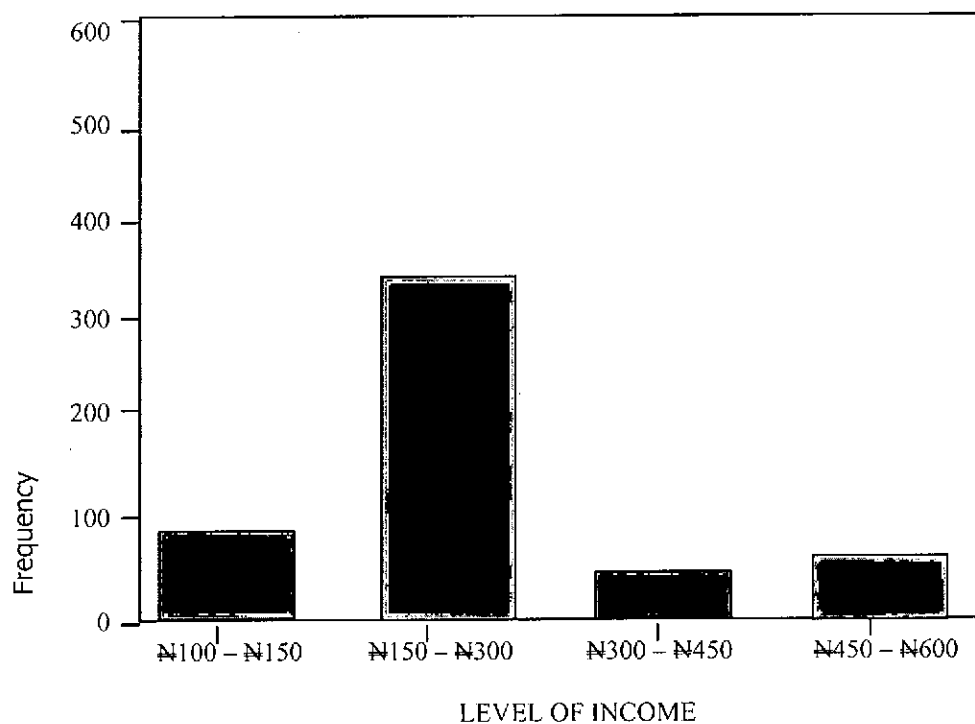
Table 4.9: Financial Assistance rendered while in the Non-Formal Education Programme.

Financial Assistance Rendered by:	Frequency	Percentage
Parents	100	20.0
Guardian	50	10.0
Husband	300	60.0
Brother/uncle	50	10.0
Total	**500**	**100**

Table 4.9 indicates that majority of the respondents got financial assistance from their husbands. This is 300 (60) per cent of the total respondents. 100 (20) per cent of the respondents were assisted by their parents, while the other 10 per cent got financial assistance from their guardian, brother or uncle respectively.

Figure 4(vii) Pie-Chart showing the financial assistance rendered while in the non-formal education programmes.
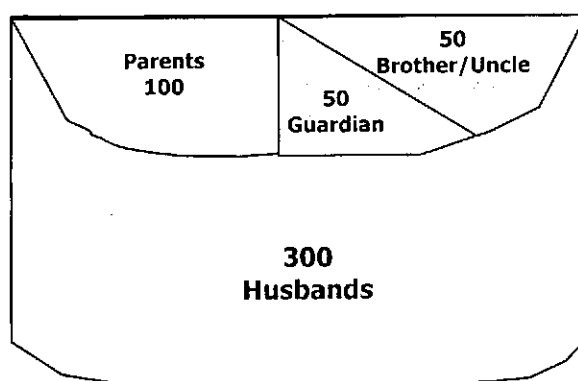
Table 4.10: Year of Admission into the Non-Formal Education Programme.

Year of Admission	Frequency	Percentage
1999	80	16.0
2000	95	19.0
2001	100	20.0
2002	105	21.0
2003	120	24.0
Total	**500**	**100**

Evidence from Table 4.10 shows that the year 2003 had the highest number of respondents who were admitted into the non-formal education programmes. This represents 120 (24) per cent of the total respondents sampled.

Figure 4(viii) Bar Graph showing the Year Respondents were admitted into the Non-Formal Education Programmes.

YEAR OF ADMISSION INTO NFE PROGRAMME
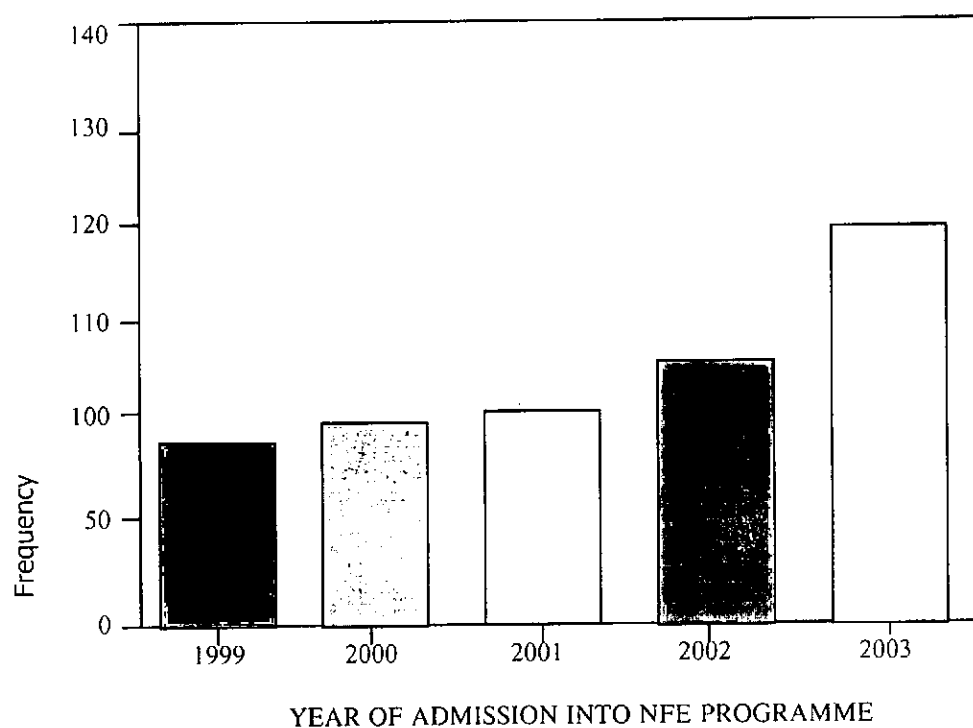
Table 4.11: Employment of Respondents after Training.

Employment of Respondents	Frequency	Percentage
Self-employed	400	80.0
Employed by the State Government	70	14.0
Employed by Private Enterprises	30	06.0
Total	500	100

Table 4.11 above shows that 400 (80) per cent of the respondents are gainfully self-employed, while the other 70 (14) per cent and 30 (6) per cent were either employed by the State Government or by private enterprises. This figure, 400 (80) per cent conforms with the objectives of the non-formal education programmes, which is skill acquisition for self-employment, self reliance and economic and social empowerment.

Figure 4(ix) Pie Chart showing the Employment of Respondents.
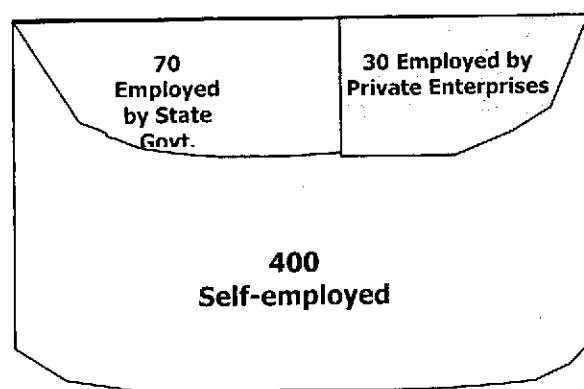
SECTION TWO: TEST OF HYPOTHESES.

This section presents the test of the five hypotheses postulated in this study. The statistical results will be explained. All the hypotheses were tested at 0.05 level of significance.

4.2   Hypothesis One:

There is no significant relationship between the ages of women in non-formal education programmes and their income level before the programme.

Table 4.12: Result of Test of Hypothesis One.

Ages of Respondents	Income Level Before Women came into the Programme		Row Total	X² Calculated
	Income Level N150-N300 monthly	Income Level N300-N450 monthly		
20 or less	22 (13.44)	58 (66.56)	80	
21-25	12 (19.8)	106 (98.2)	118	
26-30	12 (10.2)	49 (50.8)	61	23.92
31-35	9 (12.4)	65 (61.6)	74	
36-40	4 (11.9)	67 (59.1)	71	
40 and above	25 (16.1)	71 (79.9)	96	
Total	84	416	500	

Level of Significance = 0.05

Degree of Freedom = 5

Critical Value = 11.07

X^2 Calculated is greater than the critical value.

The null hypothesis of no relationship is rejected.

4.3 Hypothesis Two:

There is no significant relationship between non-formal education programmes and women's empowerment for economic and social self-reliance.

Table 4.13: Result of Test of Hypothesis Two.

NFE Code	Non-Formal Education Programmes.	Women's Empowerment		Row Total	X² calculated
		Economic Empowerment	Social Empowerment		
A	Computer Literacy	43 (43.2)	5 (48.0)	48	
B	Typing and Shorthand	90 (83.7)	3 (9.3)	93	
C	Interior Design and Decoration	12 (16.2)	6 (1.8)	18	
D	Catering	31 (32.4)	5 (3.6)	36	
E	Fashion Designing	69 (63.9)	2 (7.1)	71	
F	Hair Dressing	40 (40.5)	5 (4.5)	45	35.78
G	Candle Making	29 (28.8)	3 (3.2)	32	
H	Basket Weaving	13 (15.3)	4 (1.7)	17	
I	Cloth Weaving	16 (16.2)	2 (1.8)	18	
J	Pottery Making	21 (21.6)	3 (2.4)	24	
K	Soap Making	16 (20.7)	7 (2.3)	23	
L	Polythene Bag Manufacturing	38 (36.0)	2 (4.0)	40	
M	Butchering and Cold Store Management	31 (31.5)	4 (3.5)	35	
Total		450	50	500	

Level of Significance = 0.05

Degree of Freedom = 12

X^2 Critical Value = 12.03

The null hypothesis of no significant relationship is rejected.

This shows that the non-formal education skills acquired by women have empowered them to be economically and socially self-reliant.

4.4 Hypothesis Three:

The skills acquired by women from the non-formal education programme will not significantly influence their self-employment.

Table 4.14: Result of Test of Hypothesis Three

NFE Code	Non-Formal Education Programmes.	Employment Opportunities		Row Total	X^2 calculated
		Self Employment	Employed by State or Private Enterprises		
A	Computer Literacy	40 (43.2)	8 (4.5)	48	
B	Typing and Shorthand	73 (84.4)	20 (8.6)	93	
C	Interior Design and Decoration	10 (16.3)	8 (1.7)	18	
D	Catering	30 (32.6)	6 (3.4)	36	
E	Fashion Designing	69 (64.4)	2 (6.6)	71	
F	Hair Dressing	45 (40.86)	0 (4.14)	45	
G	Candle Making	32 (29.1)	0 (2.9)	32	73.06
H	Basket Weaving	15 (15.4)	2 (1.6)	17	
I	Cloth Weaving	18 (16.4)	0 (1.6)	18	
J	Pottery Making	24 (21.7)	0 (2.3)	24	
K	Soap Making	23 (20.8)	0 (2.2)	23	
L	Polythene Bag Manufacturing	40 (36.3)	0 (3.7)	40	
M	Butchering and Cold Store Management	35 (31.7)	0 (3.3)	35	
Total		454	46	500	

Level of Significant $= 0.05$

Degree of Freedom $= 12$

Critical Value $= 12.03$

X^2 Calculated is greater than the critical value.

The null hypothesis is rejected.

This means that there was a significant contribution made by the programme to the women's self-employment opportunities.

4.5 Hypothesis Four:

There is no significant relationship between non-formal education skills acquired and real needs of the women.

Table 4.15: RESULT OF TEST OF HYPOTHESIS FOUR

NFE Code	Non-Formal Education skills acquired	Real Needs		Row Total	X^2 calculated
		Self-Employment for Poverty Alleviation	Financial Independence for Poverty Alleviation		
A	Computer Literacy	30 (31.1)	5 (16.9)	48	
B	Typing and Shorthand	90 (60.2)	3 (32.8)	93	
C	Interior Design and Decoration	12 (11.6)	6 (6.4)	18	
D	Catering	16 (23.3)	20 (12.7)	36	
E	Fashion Designing	35 (46.0)	36 (25.0)	71	
F	Hair Dressing	20 (29.1)	25 (15.9)	45	
G	Candle Making	18 (20.7)	14 (11.3)	32	84.82
H	Basket Weaving	9 (11.0)	8 (6.0)	17	
I	Cloth Weaving	6 (11.6)	12 (6.4)	18	
J	Pottery Making	20 (15.5)	4 (8.5)	24	
K	Soap Making	13 (14.9)	10 (8.1)	23	
L	Polythene Bag Manufacturing	25 (25.9)	15 (14.1)	40	
M	Butchering and Cold Store Management	30 (22.6)	5 (12.4)	35	
Total		324	176	500	

Level of Significance = 0.05

Degree of Freedom = 12

Critical Value = 12.03

X^2 Calculated is greater than the critical value.

The null hypothesis of no significant relationship is rejected.

This shows that the real needs of the women is to be self-employed so as to alleviate poverty from their midst and gain financial independence.

4.6 Hypothesis Five

Women's attitude to the non-formal education programme will not significantly influence their learning outcome.

Table 4.16 Result of Test of Hypothesis Five

NFE Code	Learning Outcomes: Skill Acquisition	Women's Attitude towards use of NFE Skills		Row Total	X2 calculated
		Necessary	Not Necessary		
A	Computer Literacy	46 (39.1)	2 (8.9)	48	
B	Typing and Shorthand	89 (14.6)	4 (20.4)	93	
C	Interior Design and Decoration	14 (14.6)	4 (3.4)	18	
D	Catering	27 (29.3)	9 (6.7)	36	
E	Fashion Designing	60 (57.9)	11 (13.1)	71	
F	Hair Dressing	35 (36.7)	10 (8.3)	45	46.63
G	Candle Making	18 (26.1)	14 (5.9)	32	
H	Basket Weaving	12 (12.8)	5 (3.2)	17	
I	Cloth Weaving	11 (14.6)	7 (3.4)	18	
J	Pottery Making	19 (19.5)	5 (4.5)	24	
K	Soap Making	16 (18.7)	7 (4.3)	23	
L	Polythene Bag Manufacturing	31 (32.6)	9 (7.4)	40	
M	Butchering and Cold Store Management	30 (28.5)	5 (6.5)	35	
Total		408	92	500	

Level of Significance $= 0.05$

Degree of Freedom $= 12$

Critical Value $= 12.03$

X^2 Calculated is greater than the critical value

The null hypothesis of not influencing women's learning outcome is rejected.

This shows that the attitude of women to non-formal education programmes has significantly influenced their learning outcome (skills acquired).

4.7 Summary of Findings

The first result showed that the ages of women in non-formal education programmes has influenced significantly their income level before they came into the programme. This is because they were getting between N300-N450 monthly. This amount was inadequate and considering their ages, they had to help themselves get out of their poverty state. This indicates that the women were conscious of their ages and wanted to acquire skills that will enable them earn a living income. The married respondents were not happy depending on their husbands to meet their basic needs and that of their children. The single respondents wanted to acquire skills and become economically and

socially self-reliant, so that when they eventually get married, they would not be dependent on their husbands.

From the analysis of the result in hypothesis one, it could be seen that majority of the respondents fall within the age range of 21-25 years and 40 years and above. This is the age (21-25 years) when individuals decide on what they actually want in life.

The second hypothesis indicated that the non-formal education skills acquired by women have empowered them to be economically and socially self-reliant. This result showed that the women in the various non-formal education programmes have been economically empowered. Their maximum earning income per month ranges from N15,000-N20,000 (depending on the skill acquired) and the minimum earning income per month ranges from N5,000-N10,000. With this amount, the women are able to meet their basic needs and that of their families and poverty has been alleviated from their midst. On the other hand, the women have been socially empowered in the sense that, they can interact with one another and go into partnership especially in the area of butchering and cold store management and catering.

The third hypothesis revealed that there was a significant contribution made by the programme to the women's self-employment opportunities. This goes to show that the aim of setting up the non-

formal education programmes which is, skill acquisition for self-employment has been achieved. Moreover, the results of hypothesis three signifies that more than 80 per cent of the graduates are gainfully self-employed, while the other 20 per cent are either employed by the state government or private enterprises.

The fourth hypothesis showed that the real needs of the women are to be self-employed so as to alleviate poverty from their midst and gain financial independence. This result indicates that with the living income earned by the women presently, (maximum amount earned monthly N15,000-N20,000, minimum amount earned monthly N5,000-N10,000) poverty has been alleviated from their midst to a reasonable extent. Moreover, with the amount earned by the women monthly, they have been able to gain financial independence. They are no longer dependent on their husbands, fathers, brothers/uncle and guardian. The women can now meet their basic needs and the needs of their immediate families.

The fifth hypothesis revealed that the attitude of women to non-formal education programmes has significantly influenced their learning outcome (skills acquired). This indicates that the women developed a positive attitude towards the non-formal education programmes. They

participated whole-heartedly with zeal and vigour in order to enhance their learning outcome, which is, skill acquisition.

SECTION THREE
(A) A CROSS COMPARISON OF TRADES (B) AGE GROUPS (C) THE FIVE LOCAL GOVERNMENT CENTRES IN EDO STATE.

Table 4.17: Trades in Non-Formal Education programmes

Non-formal Education Code	Trades in Non-formal Education Programmes	Numbers of Graduates
A	Computer Literacy	48
B	Typing and Shorthand	93
C	Interior Design and Decoration	18
D	Catering	36
E	Fashion Designing	71
F	Hair Dressing	45
G	Candle Making	32
H	Basket Weaving	17
I	Cloth Weaving	18
J	Pottery Making	24
K	Soap Making	23
L	Polythene Bag Manufacturing	40
M	Butchering and Cold Store Management	35
Total		500

Table 4.17 shows that among the trades of the non-formal education programmes, more graduates emerged from the field of

typing and shorthand, fashion designing, computer literacy, hairdressing and polythene bag manufacturing. These are lucrative trades where graduates are able to distinguish themselves and earn a living income of about N15,000-N20,000 monthly or more depending on how efficient they are and the social relationship they have with their clients.(see Appendix G).

The next group of trades are Catering, butchering and coldstore management and Candle making. These trades are such that graduates go into partnership with one another. Two or three graduates can come together, rent a coldroom, slaughter cows, have chicken and fish for sale to the general public. In the area of Catering, an individual graduate or two graduates can establish a restaurant or snackbar for the public, cooking different kinds of Nigerian dishes. In terms of Candle making, graduates also go into partnership. But the practice usually is, individuals establish their own candle making centres. These trades are also profitable and graduates earn between N5,000-N20,000 monthly depending on the particular trade.

As regards the other trades, such as interior design and decoration, basket weaving, cloth weaving, pottery making and soap making, these are trades where individual graduates establish their own centres and also distinguish themselves in their chosen trade. During the

festive seasons, graduates in the area of basket weaving make more money because of the demand for baskets. These baskets are used for hampers, picnics, shopping and storage.

Table 4.18: Age Groups in the Non-Formal Education Programmes.

Ages of Graduates	Number of Graduates
20 years or less	80
21-25 years	118
26-30 year	61
31-35 years	74
36-40 years	71
40 years and above	96
Total	500

Evidence from table 4.18 reveals that the age range of 20 years or less, 40 years and above, and 31-35 years dominated the non-formal education programmes. At these different ages, the respondents were conscious of their state of poverty and wanted to assist themselves through the acquisition of skills. The skills acquired has helped them to

become self-reliant, self-employed and economically independent. These graduates no longer depend on other people to meet their basic needs.

The age range of 20 years or less, 26-30 years and 36-40 years constitute the second age range of respondents. The respondents within the age range of 20 years or less and 26-30 years came into the non-formal education programmes in order to overcome the restlessness of youths in society. They wanted to occupy themselves with something substantial which they can hold onto in the future. Acquiring skills in non-formal education has met their needs and desires. Other respondents within the age range of 36-40 years were married and also were not comfortable depending solely on their husbands for all their needs and that of their children. They wanted to become self-reliant, self-employed and economically independent so as to alleviate poverty from their midst. Working and earning a living income has helped to alleviate poverty from their midst, as well as enhance their economic and social status.

Table 4.19: The Five Local Government Centres in Edo State

S/N	Local Government Areas (LGA)
1.	Egor LGA
2.	Esan South East LGA
3.	Etsako West LGA
4.	Ikpoba-Okha LGA
5.	Oredo LGA

Table 4.19 shows the five local government centres used for this study which were concerned with skill acquisition for purposes of alleviating poverty. These five local government areas had facilities and equipment for the provision of non-formal education with special emphasis on skill acquisition. All the five local government centres are government owned.

At Egor, Ikpoba-Okha, and Oredo local government areas, all the non-formal education programmes are available. Facilities and equipment for effective teaching and learning are available. The respondents used and learnt with the various facilities and equipment. The graduates from these three local government centres are familiar with the facilities and equipment. Working on their own with these same facilities and equipment has helped to enhance their productivity

In Esan South East and Etsako West local government centres, only 5 of the non-formal education programmes are available at each of the centres. Facilities and equipment are available for these programmes. It is interesting to note that the raw materials for basket weaving and pottery making are available at these two local government centres respectively. Fashion designing, hair dressing, typing and shorthand and polythene bag manufacturing dominate the programmes in these two local government Areas.

Table 4.20 A cross comparison of women's income level before and after graduation from the Non-formal Education Programmes.

Table 4.20: Level of Income of Women

Level of Income before NFE Programmes	Frequency	Level of Income after NFE Programmes	Frequency
N100 – N150	80	N1000 – N5000	-
N150 – N300	50	N5000 – N10000	50
N300 – N450	320	N10,000 – N15,000	150
N450 – N600	50	N15,000 – N20,000	300
Total	500	Total	500

Table 4.20 shows the income level of women before they came into the non-formal education programmes and their income level at the completion of the non-formal education programmes. There is a

remarkable difference between the levels of income, especially after graduation. Using the skills acquired in non-formal education programmes on a daily basis, has enabled the graduates to earn a living income, which has alleviated poverty from their midst. Majority of the graduates now earn a maximum amount of N15,000 – N20,000 and a minimum amount of N5,000 – N10,000, compared to what majority of them got (N300 – N450) before they came into the non-formal education programmes. Their present earning income has not only alleviated poverty from their midst, but has helped them to meet their basic needs and that of other family members.

CHAPTER FIVE

DISCUSSION OF FINDINGS, SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

5.1 Introduction

This chapter is about the discussion of findings relating to the research questions raised and the hypotheses tested. It is also concerned with non-formal education programmes in Edo State that has helped to alleviate poverty among women. Some recommendations are given as well as suggestions for further research.

Discussion of Findings

5.2 Hypothesis One:

Hypothesis one which stated that there is no significant relationship between the ages of women in non-formal education programmes and their income level before they came on the programme was rejected. The rejection of this hypothesis corroborates the researcher's view that the ages of the participants was related to their income at the time they came into the non-formal education programmes. The findings revealed that the ages of participants in the non-formal education programmes spurred them to work harder so as to

become self-employed and self-reliant through the acquisition of skills. Moreover, the participants did not derive satisfaction from the little income they got from their parents, guardians and husbands before they enrolled in the non-formal education programmes. This is why they needed to acquire skills for self-employment, self-reliance and economic independence. The participants also considered their ages and felt that something significant has to be done before they grow much older, hence the interest shown in non-formal education programmes. Lauglo (2002:78) in support of this view emphasized that the planning and implementation of non-formal education programmes should strive to be responsive to the learners, their ages, views and income. This is because participants will walk away if the non-formal education programmes does not address the motives for participating.

Kedrayate (2002:221) supporting the above opinion asserts that if non-formal education programmes are to be relevant to women participants, it is crucial that activities are congruent with their way of life in order to make an effective contribution to poverty alleviation by enhancing the economic well-being of the women. The implication of this finding therefore, is that, since the women realized that their income was inadequate before they came into the non-formal education programmes, they participated wholeheartedly in order to succeed in

their chosen vocation. The focus being the promotion of skill acquisition for self-employment, self-reliance and economic and social independence.

5.3 Hypothesis Two:

This hypothesis which stated that there is no significant relationship between non-formal education programmes and women's empowerment for economic and social self-reliance was rejected. The rejection of this hypothesis upholds the expectations of this study. This signifies that the non-formal education skills acquired by the women have empowered them to become economically and socially self-reliant. The findings revealed that the women were empowered economically and socially through effective participation in non-formal education programmes as well as using the skills acquired to earn an income at the completion of the programme. This active participation by the women arose because of the fact that they were not satisfied with the N150:00 (one hundred and fifty Naira) monthly given to them by the Edo State Government to meet their domestic needs while in the programme. As a result, the urge to complete the programme successfully made them to participate effectively while utilizing the resources available for the acquisition of skills. Ismail (1998:12-13) in support of the finding

confirmed that women's empowerment through non-formal education programmes has been a product of a new self-awareness and willingness among women to take risks in their economic and social lives. Furthermore, empowerment of women has to do with the desire to have more control and freedom over their working lives, the wish to earn more money, have family security and the flexibility to manage both career and domestic roles.

In addition, Walters and Watters (2000:58) affirms that it has become normal for there to be insistence on women's participation in non-formal education programmes, where words like "empowerment", "capacity building" and "participatory development" are used for changing the conditions of women. This has helped a growing number of women to assert themselves locally and nationally and has given them skills to organise themselves more effectively. Moreover, Sargant (2001:196) maintained that research into women's empowerment has shown that cognitive and emotional processes are significant both for their confidence and commitment in participation in non-formal education programmes. Few such studies have however been carried out in Europe. An important element of this research was the relevance of empowerment in non-formal education programmes. Three main areas of emphasis were; skill acquisition, self-employment and economic and

social self-reliance. Stromquist (2002:25) on the other hand, emphasized that in empowerment circles, human capital assumes that salaries are a good measure of productivity which brings out the full potentials in women.

The above findings debunk the notion that persons lacking formal education must forever be condemned to an existence of poverty, dejection and suffering, Gathu (1998:180). The findings show that all women, irrespective of their educational background can be empowered economically and socially through non-formal education programmes. In the same vein, non-formal education programmes offer women opportunities to learn and acquire productive skills which is an accelerating factor for economic and social development.

5.4 Hypothesis Three:

Hypothesis three which stated that skills acquired by women from the non-formal education programmes will not significantly influence their self-employment was rejected. The rejection of this hypothesis upholds the expectations of this study in the sense that, it confirms the belief by academic scholars that non-formal education programmes (skills) is a pre-requisite for employment, since the skills acquired can be put into immediate use. This finding authenticates Olinga and

Lubyayi's study (2002:149) when they emphasized that women need to be targeted in areas of training and capacity building to help them improve their marketability in the job market. Similarly, Jellema and Harnandex (20002:49) asserts that over the past two decades, women's place in the labour market has been a constant concern for policy design in many countries around the world. Three reasons can be identified thus:

(a)   Self-recognition of their professional capacities.

(b)   Necessity of income sources for daily life, and

(c)   Organisations with a more equal personnel policy are more innovative.

This indicates that regardless of the area of specialization in the non-formal education programme, women are part of society not only as wives or mothers, but as active members of the labour market. In addition, Bunk (1994:95) observed that occupational training changes a person's character. A person who learns to work and who can master different kinds of work has extended her chances of self-determination. She has become more independent, compared to others. This affects not only her vocational standing but also her self-confidence (autonomy). The self-employed graduate of the non-formal education programme has within her control:

(1) ability in her field,

(2) the ability to work methodically,

(3) the ability to get along with people, and

(4) the ability to co-operate.

(Bunk, 1994:99).

The non-formal education programmes in Edo State had helped to alleviate poverty among women because as soon as they are self-employed, using the skills acquired in the programme, they generate enough money to cater for themselves and their immediate families. This finding gained support from Stacki (1995), Jamil (1995) and Chapman (1995) when they stated that scholars have continued to call for support that would introduce and firmly establish empowerment based programmes for solid structural reforms and employability prospects which would help to alleviate poverty among women. From the foregoing, it can be deduced that non-formal education programmes which are geared towards employment purposes have enabled the women to use such abilities to improve their standard of living and overall wellbeing. As a result of this development, the three levels of Government should take positive steps in helping to dispel the idea of traditional male dominated jobs by encouraging the training of women in various vocations using the non-formal education approach.

5.5 Hypothesis Four:

This hypothesis which stated that there is no significant relationship between skills acquired and the real needs of the women was rejected. The rejection of this hypothesis is in consonance with the expectation of the researcher. This rejection confirms the fact that there is a significant relationship between the skills acquired and the real needs of women. These real needs are self-employment for poverty alleviation and financial independence for poverty alleviation. Kedrayate (2002:217) affirms that due to the inadequacies of the formal system to provide skills, knowledge and attitudes at an accepted cost, non-formal education is seen as a cheaper alternative means to provide women with skills required by the economic system whenever the formal system has failed to do this. This is why the women need to become self-employed so as to gain financial independence and alleviate poverty from their midst. Also, Obanewa, Adewale and Asokhia (20002:194) revealed that adult education through its enhanced non-formal education programmes has succeeded in propagating the need to adopt the philosophy of economic self-reliance. The concept of self-reliance is meant to promote and it is still promoting innovativeness and psychological stimulant for the attainment of widespread improvement in the quality of life of the people, particularly women. Alluding to this fact, Jellema and

Hernandex (2002:51) stressed that women need space and opportunities to develop their skills and assertiveness and establish action that focuses on their needs. These needs include:

(1)   improving the position of women through self-employment for poverty alleviation;

(2)   enlarging the skills and qualities needed to improve their financial independence and alleviate poverty, and

(3)   enlarging self-awareness, self-confidence and improving personal relationships.

In addition Youngman (2000) pointed out that the training received by women in non-formal education programmes should focus on production skills that would meet their daily needs. The implication of this finding is that the needs of women in Edo State have been met through the skills acquired which had facilitated their access to economic and financial independence for poverty alleviation.

5.6   Hypothesis Five

The fifth hypothesis which stated that women's attitude to the non-formal education programmes will not significantly influence their learning outcomes was rejected. The rejection of this hypothesis corroborates the researchers view that women's learning outcomes have

been significantly influenced, since they have acquired the skills they intended. Junko (2003:58) stressed that some programmes emphasize skill acquisition and specific training like the non-formal education programmes which influenced the learning outcome of women.

Bergmann (2002:83) confirmed that experiences were gained by women with the improvement of the teaching of life skills. This is because non-formal education programmes are usually premised on the fact that the women have basic knowledge, have acquired skills and developed the right attitudes to enable them practice effectively their learning outcomes. It is established that the learning outcomes, which are skill acquisition for women in Edo State, have provided support for women to develop the right attitude towards the utilization of the skills acquired. This would not have been achieved if non-formal education programmes have not clearly set out the skills that each woman needs to acquire. There is therefore a need to define the skills required and acquired by women to function effectively in the complex world of work of which they are a part, so as to appreciate the talents inherent in them. This is why people must learn to understand how the world works, and take initiatives to acquire development-oriented knowledge, attitudes and skills (Bhola, 2000:208).

At the end of the programme the graduates have been able to alleviate

poverty from their midst and this is presented in figure 4.x

FIGURE 4.X

THE BREAK UP OF THE VICIOUS CIRCLE OF POVERTY FOR

WOMEN IN EDO STATE.

Using the Acquired skills in
Non-Formal Education Programmes

High Self-esteem,
Economic empowerment,
social empowerment.

Self-reliance and
Self-employment.

Improved Income, poverty
alleviated. Great hope for
the future.
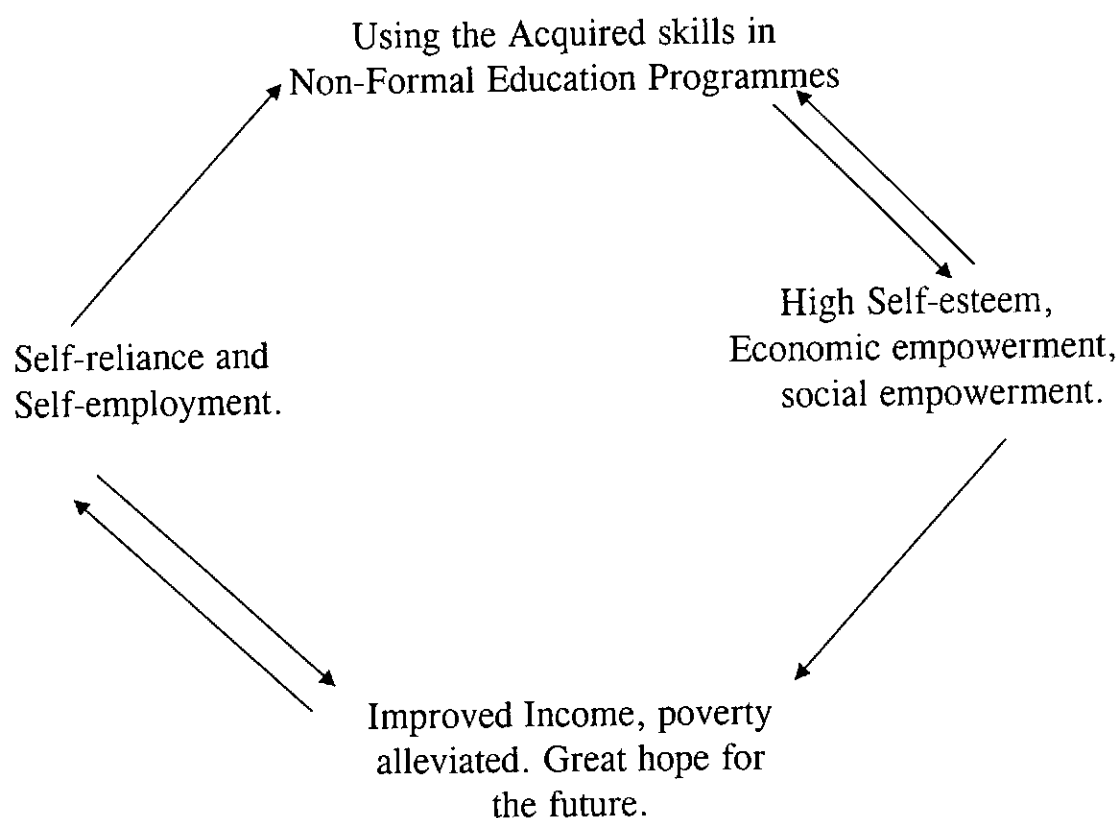
Source: Developed by the Researcher.

From the diagram in figure 4.xi, the break up of the vicious circle of poverty for women in Edo State can be seen. As soon as the graduates of the non-formal education programmes start using the skills acquired, they become self-employed and self-reliant. Moreover, they develop high self-esteem, and possess both economic and social empowerment. In addition, their living income improves appreciably, and poverty is alleviated. This gives the women great hope for the future.

5.7 Summary

In this study, we investigated non-formal education opportunities for women in Edo State and its contribution towards poverty alleviation. Efforts were made to assess the problem in terms of the variables of available non-formal education programmes, the women's level of income before they came into the programme, during the programme and at the completion of the programme. Women's economic and social empowerment for poverty alleviation and the employment prospects of women based on the skills acquired in the non-formal education programmes.

Conclusions drawn so far suggest that women participated actively in non-formal education programmes to enable them acquire a

skill and this has helped to alleviate poverty from their midst as soon as they are either self-employed, or employed by the State Government or other private enterprises in Edo State. Moreover, the loan facilities which the women enjoy from the State Government has enabled them purchase facilities and equipment required to enable them take off on their own as soon as they complete the non-formal education programmes. (Specifications and guidelines for the loan given to the women by the Edo State Government has been fully explained in chapter one of this study). In addition, sustainable employment creation for women in non-formal education programmes in Edo State has enhanced the financial status and standard of living of the women, thereby alleviating poverty from their midst.

The idea and components of non-formal education programmes and poverty alleviation being focused on in this study is based on Lephoto and Mangvwat's perception to non-formal education opportunities and its contributions towards poverty alleviation. Lephoto (1995:115) emphasized that:

> (1) Non-formal education programmes are mostly based on the principles of participation, and if this is successful, such programmes can be expected to win the commitment of the people (women) that they are designed for.

(2) Non-formal education is also seen as a tool in the transfer of technical skills required in the world of work. It is seen as the strategy in the fight against poverty,

while Mangvwat (1995:171) stressed that non-formal education influences women's economic and social participation and earning power.

5.8 Conclusions

From the study, the following conclusions emerged:

(1) Non-formal education should be made available to women to enable them to be gainfully employed and be self-reliant and economically independent.

(2) The funds and resources available for non-formal education programmes enhanced the economic and social empowerment of women in the programme irrespective of their age and educational qualifications.

(3) The human and material resources available, coupled with adequate funds for the non-formal education programmes

assisted tremendously with the acquisition of skills by the women.

(4) A systematic understanding of the needs of women must be established.

(5) Women should be included in planning and execution of the policies that affect them.

(6) The skills acquired by the women have provided access to self- employment, economic independence and poverty alleviation.

(7) The women's income level at the completion of the non-formal education programmes have improved significantly. They can now meet their basic needs and that of their immediate families.

(8) 90 per cent of women who have completed the non-formal education programmes are self-employed. The others are either employed by Edo State Government or private enterprises within the state.

(9) The completion of non-formal education programmes created employment opportunities especially for women who did not have the opportunity to attend the formal school system, and also for women who attended the formal school system, but for one reason or the other decided to acquire a skill which would facilitate their employment opportunities in the Nigerian labour force.

5.9 Recommendations

(1) Based on the findings in hypothesis one, the ages of women and their income level before they came into the programme was related. This spurred and encouraged them to work harder so as to acquire the skills needed for the promotion of self-employment, self-reliance and economic and social independence.

(2) Hypothesis two confirmed the fact that non-formal education programmes have empowered the women in Edo State to be economically and socially self-reliant. As a result of this development, the women are able to meet their basic needs and the needs of their immediate families, thus reducing poverty to the barest minimum. Moreover, they are able to supplement their husband's income instead of depending on them for their daily needs.

(3)   It was observed from hypothesis three that the income level of women monthly who have completed the non-formal education programmes improved significantly as soon as they were self-employed (90 per cent of them), while the other (10 per cent) were either employed by the State Government or private enterprises. The minimum income earned by these women range from N5,000–N10,000, while the maximum income ranged from N15,000 – N20,000.

(4)   From hypothesis four, it can be specified that the skills acquired by the women from the non-formal education programmes have significantly influenced their employment prospects. Statistics shows that majority of them are gainfully employed immediately they complete their programmes.

(5)   Hypothesis five confirms the fact that the real needs of the women in non-formal education programmes was self-employment for poverty alleviation and financial independence for poverty alleviation. These needs influenced their attitude towards the programmes and had a great influence on their learning outcomes (skill acquisition).

In view of the foregoing, the following recommendations have been made:

(a)   The Women Education Units in Nigeria should establish sustainable programmes and create avenues through which women can

be informed about facts and opportunities of non-formal education programmes throughout the Federation.

(b)   There is a need to articulate a specific policy on non-formal education which will lay more emphasis on functional literacy and skill acquisition in all fields of human endeavour for women.

(c)   Promoting the economic and social status of women through non-formal education programmes. Husbands, fathers, brothers and uncles should be educated on the need to get women involved in non-formal education programmes as these women can help to supplement their income at the completion of the programme, thereby alleviating poverty from their various families.

(d)   While much of the content of a policy for poverty alleviation should be directed to specific actions that directly assist needy groups (especially women), it is essential that the framework build on the fact that by a large margin, the most effective way to alleviate and eventually eliminate poverty is to promote rapid economic growth through non-formal education programmes.

(e)   For poverty alleviation strategies to be effective and sustainable, they must reflect a systematic understanding of the needs of women. The only useful tool for developing such an understanding is

non-formal education programmes for skill acquisition which can assist women to get out of their poverty state.

(f)   Highlighting the need for the State and Local Governments to provide adequate facilities and equipment to all the non-formal education contres in the 18 (eighteen) Local Government Areas in the state, so that meaningful and effective teaching and learning can take place in all the centres instead of laying emphasis on literacy programmes only.

(g)   Providing financial, human and material resources to all the non-formal education centres in Edo State to enable them achieve the programme objectives.

(h)   Advancing a new methodology for the training and re-training of the teaching staff currently in the non-formal education programmes to enable them keep abreast of recent innovations and technological advancement in their various fields.

(i)   Prompt repairs of broken down facilities and equipment should be carried out in the non-formal education centres to facilitate teaching and learning and reduce boredom on the part of the teaching staff and the women.

(j)   Increasing the amount of money given to participants (women) as loan by the Edo State Government at the completion of

their studies for the purchase of equipment required by them, since the prices of such equipment are escalating.

(k) Including women in the planning, formulation and execution of non-formal education policies earmarked for them in Edo State.

(l) As a result of the present Nigerian economy, more poverty alleviation can be achieved if economically efficient policies, programmes and investments are pursued with all sense of commitment and dedication (Poverty Reduction Handbook, 1993:2).

(m) For poverty alleviation to be effective, sustainable non-formal education programmes should continually be made available for women, so that by the year 2015, 70 (seventy) per cent of Nigerian women would become gainfully employed, self-reliant and economically independent.

5.10 Suggestions for further Research

(1) Non-formal education alternatives for women in Edo State.

(2) Poverty alleviation through non-formal education programmes.

(3) Factors hindering women's participation in non-formal education programmes in Edo State.

(4) Promoting Functional Literacy through non formal education programmes.

(5) Mobilization Strategies for non-formal education.

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APPENDIX A

University of Lagos,
School of Postgraduate Studies,
Department of Adult Education.

17th July, 2003.

Dear Respondent,

This questionnaire is designed to collect relevant data on "Non-Formal Education Opportunities for Women in Edo State and the contribution of the programmes to poverty alleviation". Please respond to each item as honestly as possible. The information solicited is strictly for an academic purpose. Please, do not write your name on the form.

Thank you.

Yours faithfully,

Lucy Okukpon (Mrs.)

GRADUATE QUESTIONNAIRE (GQ)

Section One

1. Sex: male ☐ female ☐

2. Marital Status:

   (a) Married ☐

   (b) Single ☐

3. Age in years:

   (a) 20 or less ☐

   (b) 20 - 25 ☐

   (c) 26 – 30 ☐

   (d) 31 - 35 ☐

   (e) 36 - 40 ☐

   (f) 40 and above ☐

4. Educational Qualifications:

   (a) No Schooling ☐

   (b) Primary six Certificate ☐

   (c) Modern School Certificate ☐

   (d) J.S. III Certificate ☐

   (e) SS III Certificate ☐

   (f) G.C.E Certificate ☐

(g)   Diploma Certificate   ☐

5.   Level of income before coming into the non- formal education
      programme:

      (a)   N100 – N150   ☐

      (b)   N150 – N300   ☐

      (c)   N300 – N450   ☐

      (d)   N450 – N600   ☐

6.   Financial assistance rendered while in the non-formal education
      programme:

      (a)   Parents   ☐

      (b)   Guardian   ☐

      (c)   Husband   ☐

      (d)   Brother/uncle   ☐

7.   Year of Admission into the non-formal education programme:

      (a)   1999   ☐

      (b)   2000   ☐

      (c)   2001   ☐

      (d)   2002   ☐

      (e)   2003   ☐

8.   Year of graduation:

      (a)   1999   ☐

      (b)   2000   ☐

(c)   2001   ☐

(d)   2002   ☐

(e)   2003   ☐

9.   Employment of Respondents:

(a)   Self-Employed

(b)   Employed by state government

(c)   Employed by private enterprises.

Section Two

In a scale 1-4, rank how well the skills acquired in non-formal education programmes has helped to alleviate poverty among women graduates.

SA = Strongly Agree
A = Agree
SD = Strongly Disagree
D = Disagree.

		SA	A	SD	D
10.	I was in the non-formal education programme for only one year				
11.	I was self-employed immediately after graduation.				
12.	I was employed by the Edo State Government/Private enterprises				
13.	I was given a loan to purchase the equipment required by me by the Edo State Government.				
14.	The equipment and facilities i have belong to me and has enhanced my productivity.				
15.	My Standard of living has improved since I started working with the skills acquired in non-formal education programme.				
16.	My real needs are self-employment for poverty alleviation and financial independence for poverty alleviation.				
17.	My basic needs have been met since I started working with the skills acquired in non-formal education programmes.				
18.	I have been economically and socially empowered through the use of the skills acquired in non-formal education programmes.				

		SA	A	SD	D
19.	I earn between N5,000–N10,000 monthly.				
20.	I earn between N10,000–N15,000 monthly.				
21.	I earn between N15,000–N20,000 monthly.				
22.	Poverty has been eradicated from my life and that of my immediate family since I started earning a reasonable income.				
23.	I no longer depend on my parents/husband/guardian for financial assistance.				
24.	The non-formal education programmes has changed my attitude and influenced my learning outcome.				
25.	At my age, my basic needs and real needs have been met with the skills acquired.				

APPENDIX C

STRUCTURED INTERVIEW FOR GRADUATES OF THE NON-FORMAL EDUCATION PROGRAMMES FOR WOMEN IN EDO STATE

1. How much were you earning before you came into the non-formal education programme?

    (a) No amount

    (b) N150–N300

    (c) N300–N450

    (d) N450–N600

    (e) N600–N750

2. While you were in the non-formal education programme, how much were you earning?

    (a) No amount

    (b) N150-N300

    (c) N300–N450

    (d) N450-N600

    (e) N600-N750

3. How much are you earning since the completion of the non-formal education programmes?

    (a) N5000–N10,000

    (b) N10,000–N15,000

    (c) N15,000–N20,000

    (d) N20,000–N25,000

4. With this amount in 3 above, has poverty been eradicated from your life and that of your families?

   (a) Yes.

   (b) No.

   (c) To some extent.

5. Are you able to meet your basic needs in life with your present income?

   (a) Yes

   (b) No

6. Which of these positions do you like best?

   (a) As a participant in non-formal education programmes.

   (b) Depending on your parents/guardian/husband for financial assistance.

   (c) As a full-time housewife.

   (d) Using non-formal education skills to work and earn money.

7. Indicate your present earnings monthly according to the trades listed below:

   a. Computer Literacy--

   b. Typing and Shorthand --

   c. Interior Design and Decoration --------------------------------

   d. Catering ---

   e. Fashion Designing --

   f. Hair Dressing --

   g. Candle Making ---

h. Basket Weaving --

i. Cloth Weaving --

j. Pottery Making --

k. Soap Making --

l. Polythene Bag Manufacturing ----------------------------------

m. Butchering and Cold Store Management ----------------------

APPENDIX D

NUMBER OF GRADUATES OF THE NON-FORMAL EDUCATION PROGRAMME FROM 1999-2003 (Five years).

Year of Graduation	Number of Graduates
1999	80
2000	95
2001	100
2002	105
2003	120
TOTAL	500

APPENDIX E

USING THE STRUCTURED INTERVIEW TO DETERMINE THE LEVEL OF POVERTY OF THE WOMEN BEFORE, DURING AND AFTER THE NON-FORMAL EDUCATION PROGRAMMES.

The structured interview was used to determine the level of poverty of the women, before, during and after the non-formal education programmes.

The results obtained indicates that the women had no reliable and adequate source of income before they came into the non-formal education programmes. The results also showed that while in the programmes they earned between N300-N450 monthly as well as the little allowance given to them by their parents, husbands and brothers. The results further reveal that at the completion of the non-formal education programmes, the maximum amount earned by the women ranged from N15,000 to N20,000 only monthly. Their current monthly income as graduates of the non-formal education programmes is a remarkable improvement in their well-being and general welfare and this has helped to alleviate poverty from their midst to a great extent.

INCOME LEVEL OF WOMEN BEFORE, DURING AND AFTER THE NON-FORMAL EDUCATION PROGRAMMES.

Non-Formal Education Code	Income Level of Women Before NFE programme	Income Level of Women During NFE programme	Income Level of Women After NFE programme
A-M	N150-N300	N300-N450	N15,000-N20,000 Monthly (maximum) N5,000-N10,000 Monthly(minimum)

APPENDIX G

NON-FORMAL EDUCATION TRADES, NUMBER OF GRADUATES, PLACE OF EMPLOYMENT AND INCOME LEVEL PER MONTH.

Non-Formal Education Code	Non-Formal Education Programmes	Number of Graduates	Place of Employment	Income Level Per Month
A	Computer Literacy	48	Self-employed Shopping Complex in the University of Benin, Ambrose Alli University, and Federal Polytechnic Auchi. Have cyber Cafes in some LGAs. Only a few are employed by the Edo State Government.	N 15,000-20,000
B	Typing and Shorthand	93	Self-employed. Have shops in Benin, Auchi and Ekpoma. Only a few are employed by the Edo State Government and Private enterprises	N 10,000-15,000
C	Interior Design and Decoration	18	Self-employed. Have shops in Benin City, Auchi and Ekpoma.	N 10,000-15,000

Non-Formal Education Code	Non-Formal Education Programmes	Number of Graduates	Place of Employment	Income Level Per Month
D	Catering	36	Self-employed. Have restaurants and snackbars in Benin City, Auchi, Ekpoma, Agbede, Ubiaja, Fugar and Uromi.	N 15,000-20,000
E	Fashion Designing	71	Self-employed. Have shops in Benin City, Auchi, Ekpoma, Ubiaja, Uromi, Jattu, Uzairue, Irrua, Iruekpen and Fugar.	N 15,000-20,000
F	Hair Dressing	45	Self-employed Have hair Dressing salons in Benin City, Ekpoma, Auchi, Irrua, Iruekpen and Fugar	N 15,000-20,000
G	Candle Making	32	Self-employed Have shops in Benin City, Auchi, Ekpoma, Irrua, Agbede, and Uromi.	N 5,000-10,000
H	Basket Weaving	17	Self-employed. Have shops in Benin City, Ubiaja and Auchi. Only a few are employed by the Edo State Government in the Primary Schools to Teach Handcraft.	N 5,000-10,000
I	Cloth Weaving	18	Self-employed. In Benin City, Auchi, Ubiaja, Ekpoma and Irrua.	N 5,000-10,000

Non-Formal Education Code	Non-Formal Education Programmes	Number of Graduates	Place of Employment	Income Level Per Month
J	Pottery Making	24	Self-employed. Have shops at Auchi, Uzairue, Jattu, Fugar, Aviele, Agbede and Afuze.	N 10,000-15,000
K	Soap Making	23	Self-employed. Have shops in various markets at Uselu, New Benin and Oliha Market.	N 15,000-20,000
L	Polythene Bag Manufacturing	40	Self-employed. Have shops in Markets at Egor, Ikpoba-Okha, Etsako West, Oredo and Esan South East LGAs.	N 15,000-20,000
M	Butchering and Cold Store Management	35	Self-employed. Have shops in Benn, Auchi, Ekpoma, Afuze, Uromi, Irrua, Ubiaja, Agbede and Fugar.	N 15,000-20,000

APPENDIX H

The Five Local Government Areas in Edo State and the kinds of Non-Formal Education Programmes operated by them for poverty alleviation.

S/N	Local Government Area (LGA)	Non-Formal Education Programmes	Facilities and Equipment Available.
1	Egor	Computer Literacy, Typing and shorthand, Interior design and decoration, Catering, Candle making, Fashion Designing, Hair dressing, Soap making, Polythene bag manufacturing, Butchering and cold store management.	Facilities and equipment are available.
2	Esan South East	Typing and shorthand, Fashion Designing, Basket weaving, cloth weaving, Polythene bag manufacturing.	Facilities and equipment available
3	Etsako West	Typing and shorthand, hair dressing, Fashion and Designing, Pottery making, Polythene bag manufacturing	Facilities and equipment are available
4	Ikpoba-Okha	Computer Literacy, Typing and shorthand, Interior Design and decoration, catering, Candle making, Fashion Designing, Hair dressing, Soap making, Polythene bag manufacturing, Butchering and cold store management.	Facilities and equipment are available
5	Oredo	Computer Literacy, Typing and shorthand, Interior Design and decoration, catering, Candle making, Fashion Designing, Hair dressing, Soap making, Polythene bag manufacturing, Butchering and cold store management.	Facilities and equipment are available.