Women’s Empowerment through Functional Adult Literacy Education Programmes in Nigeria

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Abstract

The achievement of empowerment depends on a good quality education. Any country that desires to empower her citizens must do so through education. Issues concerning women’s development have received much attention in national and international seminars, workshops and conferences in the past few decades. The United Nations and other international organizations have made several efforts to uplift women. The development of women and girls has been recognized as one of the critical ingredients of national development. Despite the very important roles played by women for national survival, their standard of living is still low. It has been said very often that the education of girls and women remains one of the critical needs of Nigeria. There is no doubt that the status of women has advanced in the past few years, but the progress has been uneven and inequalities between men and women have persisted with serious consequences to the wellbeing of all people. Despite all the efforts made by the respective governments in Nigeria, most women are low skilled, illiterates and unemployed. This paper diagnoses some of the factors behind women’s disempowerment. It argues that Adult education programmes could be used to break the vicious circle of poverty, build women’s capacity and empower them to contribute to national development. Key words: women empowerment, capacity building, poverty reduction, better national development.

Introduction

There are varieties of opinions as there are different definitions of women empowerment. UN Rapport (2004) sees women empowerment as a process, the mechanism by which people, organizations and communities gain mastery over their lives. It addresses members of a group that are by passed by social discrimination from decision making process like discrimination based on the physically challenged, race, ethnicity, religion or gender. Robert (2008) defines women empowerment as the capacity of the individuals, groups and /or communities to take control of their circumstances, exercise power and achieve their own goals and the process by which individually and collectively they are able to help themselves and others to maximize the quality of their lives.

In other words, empowerment as an action refers to the process of self-empowerment and support of people which helps them to reduce their level of powerlessness and lack of influence – a move away from powerlessness to power oriented perception.

This paper is structured into the following sections.

- Diagnosing the problem
Women education
Justification for women empowerment.
The empowering role of literacy
Functional literacy and women empowerment
Developing programmes for women empowerment through Adult Functional Literacy.
Conclusion and Recommendation.

Concept

The concept of women empowerment is widely used and it has many interpretations. It has actually generated a lot of burning issues among policy makers for the simple reason that women are differently made from men by nature yet their difference cannot be interpreted for inferiority. Empowering women at the economic, intellectual, legal and political levels is not going to be easy because there is this deep rooted perception that women are inferior, dependent and dispensable, a culture of disregard for women by men who claims superiority over women. However, this does not mean that change is impossible. What is required now is an organized approach from the government who should provide an enabling environment for women to play a participatory role at all levels-such as economic, political and social level. Government should build more women literacy centres and Non-governmental organizations (NGOS) through Functional Literacy education. Law enforcement agencies should create a functional gender desk in all their stations, at the Federal, States and Local Government levels to ensure equity in the distribution of power structures, abrogate all laws that militate against women empowerment. Some see women empowerment as control over resources like maternal assets, intellectual resources and ideology (Batliwala, 1994). To Batliwala, the goals of empowerment are to challenge patriarchal ideology, to transform the structures and the institutions that reinforce and perpetuate gender discrimination and social inequality and to enable poor women to gain access to, and control of, both material and informational resources. According to Patel (2017), empowerment is a process of confronting patriarchy which must lead to the end of women’s subjugation.

Diagnosing the Problem

Narayanan (2016) stated that the advocates of women empowerment are concerned with gender justice that is a psychological process of transformation which can be achieved through constructive changes in women’s environment, circumstance or psyche. They are talking about change from the old social order to a new one. The old social order is hierarchical, male – dominated, decisive, destructive and oppressive to women. They are advocating for a new understanding of power sharing, a power that makes for democratization.

Feminists all over the world support women empowerment, oppose policies that discriminate against women both in public and private sectors. They are seeking empowerment for women at the political economic and socio-cultural levels (Udokang & Awefeso, 2012).
The issue of women has been the focal point of gender equality as a result of severe inequality entrenched against them because of cultural pluralism that dictates the status of women throughout the universe. This has given women a disadvantaged position in all aspects of social life. The pervasive gender in equality is heavily skewed against women. The quest for women empowerment has led to the emergence of organized feminist movement agitating for gender equality through the promotion and protection of the rights of women (United Nations Declaration of Human Rights, 1948). According to Awefeso and Odeyemi (2014), the literature on the subjugation of women to men’s domination knows no bounds. Other areas of subjugation of women include the body, class, and work, disability the family, globalization, human rights, race and racism, reproduction, human trafficking and sexuality.

Throughout the ages and all cultures, women are marginalized and discriminated against right from the family of orientation to the family of procreation, whether as a daughter, wife, mother, through the school, office, church, as a student, employee, in business and politics.

Enemuo (1999) in Awefeso and Odeyemi (2014) observed that Africa and Nigerian societies approve such practices as preference for male child, payment of bride price, circumcision, negative attitude to women towards childlessness, evil widowhood practices, and early marriage without their consent.

Aina (2012) asserts that the life circle of women from cradle to grave is characterized by all manners of violence related to the control of women by men through sex, abortion, incest, sexual harassment, in work place, rape, marital rape, and abused of widows.

**Empowerment of women: The Nigerian Perspective**

History is replete with the achievements of Nigerian women in the pre-colonial era. Since then, Nigerian women have struggled to gain relevance in the political leadership but their efforts have been thwarted by men (Fayomi, 2009). The role of these women have in no small way lifted the pedigree and profile of Nigerian women as hard working, disciplined, thorough, creative, enterprising, productive and major contributors to national development. Such women include Queen Amina of Zaria, Margaret Ekpo of Cross River, Funmilayo Ransome Kuti of Lagos State etc.

Up till this day, the representation of women in political, economic and socio-cultural levels as compared to the men in leadership positions is worrisome from the global benchmark of 35% affirmative action as shown in Tables 1-4 below.

Table 1 below gives the statistics of women representation in 1999, 2003, 2007 and 2011 elections in Nigeria respectively. There was no women representation in the post of presidency, rather we had some deputy Governors, one in 1999, 2 deputy Governors in 2003, 6 Deputy Governors in 2007 and 1 in 2011. This shows the age long domination of women by their male counterparts. The women were grossly underrepresented in all the elective position from 1999 – 2011.
Table 1. Comparison of women representation in the 1999, 2003, 2007 and 2011 Nigeria elections

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<tr>
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</thead>
<tbody>
<tr>
<td>President</td>
<td>P</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
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<tr>
<td>Senate</td>
<td>109</td>
<td>3 (2.8)</td>
<td>109</td>
<td>4 (3.7)</td>
<td>109</td>
<td>9 (8.3)</td>
<td>109</td>
<td>7 (6.7)</td>
</tr>
<tr>
<td>House of Reps</td>
<td>360</td>
<td>12 (3.3)</td>
<td>360</td>
<td>21 (5.8)</td>
<td>360</td>
<td>25 (6.9)</td>
<td>360</td>
<td>26 (7.2)</td>
</tr>
<tr>
<td>Governor</td>
<td></td>
<td></td>
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<tr>
<td>State House of Assembly</td>
<td>36</td>
<td>0</td>
<td>36</td>
<td>0</td>
<td>36</td>
<td>0</td>
<td>36</td>
<td>0</td>
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<tr>
<td>SHA</td>
<td>990</td>
<td>24 (2.4)</td>
<td>990</td>
<td>40 (3.9)</td>
<td>990</td>
<td>57 (5.8)</td>
<td>990</td>
<td>68 (6.9)</td>
</tr>
<tr>
<td>Committee Chairperson</td>
<td>829</td>
<td>18 (2.2)</td>
<td>881</td>
<td>32 (3.6)</td>
<td>887</td>
<td>52 (5.9)</td>
<td>887</td>
<td>-</td>
</tr>
<tr>
<td>Chairperson LGA</td>
<td>710</td>
<td>13 (1.8)</td>
<td>774</td>
<td>15 (1.9)</td>
<td>740</td>
<td>27 (3.6)</td>
<td>740</td>
<td>-</td>
</tr>
<tr>
<td>Councillors</td>
<td>6368</td>
<td>69 (1.1)</td>
<td>6368</td>
<td>267 (4.2)</td>
<td>6368</td>
<td>235 (3.7)</td>
<td>6368</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: Eyeh (2010); Irabor (2012) and Okoronkwo-Chukwu (2013)

Table two shows the number of women Deputy Governors in Nigeria elections from 1999 to 2011. There was only one woman Deputy Governor in 1999, 2 in 2003, 6 in 2007 and 1 in 2011, suggesting that Nigerian women are highly marginalized and male dominated.

Table 2: Trends of women Deputy Governors in Nigeria since 1999

<table>
<thead>
<tr>
<th>Election Year</th>
<th>No. of women Deputy Governors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999</td>
<td>1</td>
</tr>
<tr>
<td>2003</td>
<td>2</td>
</tr>
<tr>
<td>2007</td>
<td>6</td>
</tr>
<tr>
<td>2011</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: Adapted from Ogunyankin (2012)

Table 3 is the Global Comparison of the percentage of women in national parliament worldwide. Both houses have 19.5%. But at the lower house, the percentage of women representative is 19.77% and 18.7% at the upper house. In sub-Saharan the representation of women in both houses is 20.4%, 19.4% at the lower house and 20.2% at the upper house, whereas in Nigeria the percentage of women representation in both houses is 5.5%. lower house is 5.3% and 6.4% in the
upper house. Again, this confirms that women are subjugated, marginalized and dominated by men.

Table 3: Global comparison of percentage of women in national parliament

<table>
<thead>
<tr>
<th></th>
<th>Both Houses</th>
<th>Lower House</th>
<th>Upper House</th>
</tr>
</thead>
<tbody>
<tr>
<td>World Average</td>
<td>19.5%</td>
<td>19.77%</td>
<td>18.7%</td>
</tr>
<tr>
<td>Sub-Saharan</td>
<td>20.4%</td>
<td>19.4%</td>
<td>20.2%</td>
</tr>
<tr>
<td>Nigeria’s Percentage</td>
<td>5.5%</td>
<td>5.3%</td>
<td>6.4%</td>
</tr>
</tbody>
</table>

**Source:** Ogunyankin (2012)

Table 4 show the participation in Nigeria election by Gender in 2011. Only one woman contested for the post of presidency against 19 men, three women contested for the post of Vice President against. The Governorship was contested for by 13 women and 340 men, Deputy Governors 58 women against 289 men, house of representative, 220 women against 2,188 men who vie for the post. For senatorial seat 90 women contested with 800 men. This clearly shows the extent women are grossly underrepresented in elective positions from 1999-2011

Table 4: Participation in elections in Nigeria by gender in April 2011

<table>
<thead>
<tr>
<th>Office Contested</th>
<th>Female Candidates</th>
<th>Male Candidates</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>President</td>
<td>1</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>Vice President</td>
<td>3</td>
<td>17</td>
<td>20</td>
</tr>
<tr>
<td>Governor</td>
<td>13</td>
<td>340</td>
<td>353</td>
</tr>
<tr>
<td>Deputy Governor</td>
<td>58</td>
<td>289</td>
<td>347</td>
</tr>
<tr>
<td>House of Reps</td>
<td>220</td>
<td>2,188</td>
<td>2,408</td>
</tr>
<tr>
<td>Senatorial</td>
<td>90</td>
<td>800</td>
<td>890</td>
</tr>
</tbody>
</table>

**Source:** British Council (2012)

Tables 4 shows that the available statistics on gender representation in public officers especially at the highest decision making level like the office of the President, Vice President, Governor, Deputy Governor, House of Representatives and Senatorial are very low. The only female, Patricia
Etteh who was elected speaker of the House of Representatives in 2007 was shortly impeached by her male dominated counterparts before the end of her tenure.

Okonkwo, (2013) refers to women as active participants in the success of their male counterparts during elections even when the women are more in number. The Author noted the dilemma of Nigerian female politicians as People cast aspersions on them as promiscuous and sleeping around with men and that they must get the approval of their husbands and relations.

An unmarried woman is simply inviting public scrutiny to her private and personal life. Late night meetings militate against them. They are booed and taunted by their opponents as shameless women. Some people believe that they cannot play politics without compromising their virtues. Women themselves see the name calling and odd hours of fixing their meetings as schemes hatched by men to get rid of their ambitions.

Other factors militating against women politicians vying for political and leadership positions include perception of politics as a dirty game in Nigeria, funding, place of the woman participant, economic and social issues (Okonkwo, 2013).

Over the years Nigeria has been described as “gender blind “and gender biased (Federal Ministry of Women Affairs and Social Development, 2006:2). According to the National Bureau of Statistics 2004, there is a sharp contrast between the income generating livelihood opportunities of men and women. Women’s participation in the industrial sector is put at 11% compared with 30% of men .Women represent 87% of those employed in the informal sector probably due to gender -related perceptions. Tax policies favor men .It has no consideration for female headed households, single mothers and divorced women with children.

At the Economic level, the World Conference on Human Rights, Vienna, observed that recent efforts to document the real situation of women world –wide produced alarming statistics on the economic and social gap between men and women. Women are the world’s majority of the world poor (OHCHR, 2018).

Though the status of women in Nigeria has improved slightly, disempowerment of women manifests in every aspect of women’s lives. Yes, the number of educated women has increased, they can now be found in every field of human endeavor. The perception of their status appears to be dictated by patriarchy, retrogressive cultural practices and social norms. The role of religion in the promotion of gender inequality has not helped matters in shaping the perception of women in Nigeria.

Just recently, the equal opportunities bill was thrown out in the National Assembly .This raised uproar among women and all who have soft spot for women .The problem in Nigeria is not really developing women as resources, but tackling the underlying super structure responsible for the subordination of women.

Although the United Nations established agenda for equality as far back as 1948, through the declaration of Human Rights (UDHR) and also through other charters used to leverage change in Human Rights, empowerment of women has been a mirage in many parts of the world especially in Nigeria. The convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1976.
According to Article 1, p.2 of CEDAW, Discrimination against Women shall mean “any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field”. This document covers all aspects of women’s life. It addresses the need to alter the existing fundamental structure.

**Justification for Women Education**

Women’s level of educational poverty and men’s attitude towards women have over the years posed a serious threat to women empowerment. Worth (2013) posits that the prevailing patriarchal ideology that promotes the value of submission, sacrifice, obedience and silent suffering has often undermined every attempt by the women to assert themselves for sharing of resources and rights. The author therefore submits that empowerment requires a careful analysis of women’s subordination and formulation of alternative source of arrangement to drive the lesson home. This can only be made possible by removing all institutionalized forms of discrimination both at the political, economic, and social levels. In agreement with this assertion, Molyneau (2018) says that empowerment requires transformation of structures of subordination using changes in law, property rights and indeed every structure that militates against the empowerment of women. To Bathiwal (2001), the three approaches to women empowerment include integrated development, economic empowerment and consciousness rising.

Women are usually the first known teachers of children at home. This is the reason why women education is a key to national development and so, empowering women through literacy is an asset to their family, her immediate environment, the nation and the world at large (Okpoko, 2010). Bolivia (2010) argues that investing on women’s education carries very high returns. It improves livelihood, leads to better child and maternal health and favors the girls. Furthermore, education gives women a voice in their families, political life and on the world stage. It is a first step towards personal freedom and broader prosperity. Women education is seen as a catalyst that reduces if not eliminates completely the inhibiting factors suffered by women such as low income, inferior social status, superstition, ill health, dogmatism, early marriage, and low level of aspiration. Azikiwe, (2008) states that ‘The world is undergoing changes in Arts, Science and Technology and the extent to which people perceive and actually are sensitized to those changes depends on the people’s level of literacy’. Phiri (2009) supports that achieving literacy education is the first step to enabling women to take control over their own lives, to participate as equals in society and to free themselves from economic and patriarchal exploitation. Education is a tool for social mobility and it is important for everyone. It is the only way to break the structure in gender issues. Empowerment is made possible through the process of education. It is the only weapon that guarantees equity in the society.

**Empowerment Theory (Solomon, 1976)**

This theory proposes strategies of reducing the marginalization and inequality in society. It demands for capacity building, awareness building, and skill development to improve the status of the marginalized. Since the causes of women’s inferiority complex and unequal gender relations are deeply rooted in history religion, culture, laws, and legal systems, empowerment can be achieved by challenging the patriarchal ideology, male domination and women’s subordination.
The Empowering Role of Literacy

Literacy is the foundation of all education and lifelong learning. It is not only a right but a responsibility. It is the building block of any sustainable development (Sossor, in Revitalizing Adult and Youth Literacy in Nigeria in 2012-2016). The implication is that denial of literacy education will lead to marginalization and exclusion. For this reason, individuals and institutions need to be strengthened to develop capacities to plan, develop, deliver and monitor quality literacy programmes which will help people to acquire basic and functional literacy skills.

The UNESCO, Global Monitoring Report of 2015 asserts that out of 758 million adults in the world who cannot read nor write, two thirds of them are women. These people receive no benefits of globalization and so, suffer the consequences. They are more vulnerable to ill health, exploitation and human rights abuse. These women are more likely to be unemployed and less paid. Since they are not able to read and write, they do not exercise their full potentials, cannot participate in the community’s activities and above all, they are locked in a vicious circle of poverty.

The population of Nigeria has risen to about 180 million in the last 10 years. Fifty percent of this population is women of all ages, young girls and adults. Seventy percent of these women live in rural and hard to reach areas. Also, over ten million children are out of school (UNESCO, 2015). This has resulted in endemic poverty of the people especially in the rural communities.

In her research work on literacy education, Adedokun (2011) found out that literacy develops in the recipients skills, attitudes, abilities and behaviors considered desirable in the society. Empowering women therefore through Functional Adult Literacy especially with bias to vocational education will make the women self-reliant; empower their families to develop socially economically and politically. As pointed out by Sarumi (2005), literacy can no longer be defined as the ability to read write and compute alone but it must include adoptions to global information, skills, attitudes and knowledge. When women acquire basic literacy skills, it will enhance their promotion of good health, fundamental changes in their family structure, improved economic status, political participation and preservation of traditional culture (Okenimpe, 2003). In collaboration with Okenimkpe, 2003, Bokova, 2010 upholds literacy skills as a powerful socializer, at the social level; it increases life expectancy and reduced infant mortality. At the political level, literacy skills lead to more participation of women and enhanced democracy. Empowering women therefore through functional adult literacy will make the women self-reliant. It is said that development in other sectors depends on literacy education (Adedokun, 2011), which in turn improves the quality of life, poverty reduction, increased income, and greater participation in national development (United Nations Literacy Decade, 2003-2012).

According to the United Population Fund, 2013, women who completed some educational programme influence the education of their children, have fewer children, have more control over their family negotiations and are more likely to become economically active. Individuals

Priorities must therefore be given to programmes in literacy education because development in other sectors depends on the result of the effects of literacy education (Adedokun, 2011). One of the expected outcomes of the United Nation’s literacy decade (2003-2012) is improved quality life, poverty reduction, increased income improved health, greater participation, citizen awareness and
gender sensitivity among those who participated in various educational programmes under EFA (UNESCO, 2006). In a fiercely competitive world literacy leads to empowerment and development as reported by the United Nation’s Population Fund (2013) that women who completed some educational programmes influence the education of their children have fewer children, more control over family negotiations and are more likely to be economically active.

**Functional Literacy and Women Empowerment**

Functional literacy is the ability of the individual to apply skills in reading, writing, calculation and basic problem solving in those activities in which literacy is required for effective functioning in his or her own group (Jennings, 2000). Akello (2017) sees functional literacy as the easiest way for grass root women to improve their income generation.

Several research works have been carried out to ascertain the relationship between functional literacy and women empowerment, and the results have been very revealing. In 2005, Cigdem, Fatos and Sami, carried out a research project in Turkey to determine the empowerment potential of Adult Functional Literacy programme on women. The following results emerged:

- Functional literacy encompasses more than learning a number of technical skills
- Functional adult literacy programme (FALP) is very important to developing countries especially in rural areas where people have no opportunity to have formal education
- Though formal education has impact for capacity building in the younger generation, it has little or no impact in the older generation.
- Durgunohi, 2000 expressed an opinion that literacy education helps women to interact with the society and participate in the development process.
- There was improved self-concept and changes to the number of children they should have
- Small families were developed as a result of Functional Adult Literacy Programme (FALP).
- There was positive orientation towards family planning

A similar research was carried out in Tokyo (2011), to determine the impact of literacy programme on women empowerment. The result showed that functional literacy emerged as a powerful process of transformation from cognitive to non-cognitive gains. It is participatory and interactive.

**Developing Functional Literacy Programmes for Women Empowerment**

Women empowerment can be achieved through designing and implementing well-planned and organized functional literacy programmes tailored toward the needs of women. Since the majority of these women live in rural communities, their occupation is mainly based on subsistence farming, hairdressing, and craft. They operate mini restaurants and food processing, general trading and product distribution. The majority of them are involved in the cultivation of food crops, fruits, and vegetables in the farm as well as rearing of domestic animals like sheep, goat and poultry for commercial purposes. Some of them own palm plantations, banana and plantain plantations, cassava plantations, yam, cocoyam, pears and orchards, orange, pear, snail farming, mushroom farming, and other vegetable farming (Women Entrepreneurs Association of Nigeria, WEAN, 2009).
Functional Adult Literacy Programme can be used to empower these categories of women. For instance, those in agricultural production, agricultural extension officers could be employed to assist them. They will teach the women the use of improved seeds, use of fertilizer, how to space their crops and prune the crops when necessary. They will be taught different types of soil and the one that is most suitable for their product. The agricultural extension workers can create a demonstration farm where they conduct an experiment with the farmers by applying fertilizer in one portion of the farm and planting the same crop without fertilizer. They can do the same with improved seeds and non-improved ones. From here, the women farmers will be exposed to modern farming techniques using tractors for tilling and other machines for planting and harvesting. This will also expose the women to product pricing and marketing strategy, formation of cooperatives in order to access loans. For those in animal farming, functional adult literacy programme can be used to empower them by using veterinary doctors and providing the best food for the animals and occasionally checking the health status of these animals, giving them good medical care.

For the hair dressers, fashion designers, arts and craft and so on, adult functional literacy will expose them to a better way of improving their trade. Similarly, the curriculum of adult functional literacy must include other basic needs of women regarding hygiene, health care, and family planning. When all these are packaged in functional literacy programme for women, the women become educated. Education makes them emotionally stable, they become economically comfortable, politically active, socially able and culturally liberated as shown in the diagram below.

**Fig. 1: The researcher’s conceptual framework on the empowered woman.**

Source: *The researcher’s conceptual framework on the empowered woman*

According to Hanuum and Buchman (2003), literate and empowered women have been known to contribute to stability and peace in a country, see the likes of Indira Ghandi of India, Mrs. Bandara Vaile of Sri lanka, Mrs Aquino of Philippines, Margaret Thatcher of United Kingdom, the first
African Woman president, Sir Leaf Ellen of Liberia. These women ensured the stability of their country in their time.

Here in Nigeria, several women have contributed in no small measure to the development of Nigeria – Prof. Dora Akunyili, Dr. Ngozi Okonjo – Iweala, Oby Ezekwesili to mention a few. These women were able to play such roles in the country because they were educated and empowered. From the above account, the education of women and their empowerment have gone beyond the four walls of the home to all spheres of human endeavors in the development of a nation.

**Conclusion and Recommendations**

This paper has examined the power of Adult Functional Literacy Educational Programmes in promoting women’s empowerment socially, economically, and politically. It advocates the acquisition of functional literacy skills for women empowerment to enable them play their multifaceted roles in public and private. The paper sees women empowerment as a tool for national development.

To ensure the empowerment of women,

i. All cultural and religious beliefs that impede the education of women should be abrogated.

ii. Literacy learning should include financial literacy, skill development, income generation, and micro financing activities, women’s health, employment, and educative citizenship or relationships.

iii. Adult functional Literacy programmes should be gender sensitive and accommodating to women of all ages, for this reason, their facilitators should be given gender sensitive training to meet up with these challenges.

iv. The curriculum of adult functional literacy programmes should be designed especially to meet the needs of the grass root women in the following areas, agriculture, environmental sanitation, moral education, productive skills like rearing of chicken (poultry), fashion designing, bakery, handicraft and other female related projects.

v. Since people have various interests and purposes for learning, literacy programmes should respond to the needs of the learners.

vi. There is need for sensitization, advocacy and community mobilization for women to enroll in literacy programmes.

vii. Vocational education and skill acquisition remain the best option for woman empowerment.
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