An Appraisal of Women Educational Development in Keffi Local Government Area

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Abstract

The right to formal education for all has been an international goal for decades; hence early 1990s is remarked by women's high attendance in the education sector in Nigeria. Several conferences including, the 1994 International Conference on Population and Development, held in Cairo, and the1995 fourth World Conference on Women in Beijing, placed women issues at the center of development efforts. This paper appraised women educational development in Keffi Local Government of Nasarawa State and examines the relationship between education and women development in Keffi Local Government Area. The study reviewed several literature and adopted conflict theory as theoretical framework. Based on the nature of the research, 400 questionnaires were distributed, 383 retrieved described and analyzed using Tables and simple percentage. The findings revealed that there is a relationship between education and women development as it indicate that development cannot take place without including women in education. The study further discovered that 50.1% of the total population of women in the study area participates in educational development. Furthermore, it was discovered that religion and culture are significant factor that impedes women educational development. Therefore, the paper recommends that Parents should give equal educational opportunity to children irrespective of their gender. Thus, policy makers, government and stakeholders should encourage women education and identify ways through which women could be properly involved in the economic development of their country.

Introduction

The right to formal education for all has been an international goal for decades; hence early 1990s is remarked by women's high attendance in the education sector. Several conferences including, the 1994 International Conference on Population and Development, held

in Cairo, and the 1995 fourth World Conference on Women in Beijing, placed women issues at the center of development efforts. The Beijing Conference had asked countries to provide women with educational opportunities, as well as equal opportunities in employment and other development strategies. Historically, it was believed that studying in schools was against women's nature. Middle and upper class girls were largely educated in the home to become good wives, and working class girls, if they had access to education, were taught the basics of reading, writing and domestic skills in schools set up by charities or religious institutions. Despite this, women have played a large part in the history of British education and many of the collections held in the archives were created by female educationalists or organizations concerned with women and education (Okafor, 2014)

The Millennium Development Goals Summit in 2000 called for universal primary education and closes the gender gap in secondary and higher education. These high-level agreements generated initiatives around the world to increase girls' school enrollments; In many developing countries, including Africa where girls are prevented from attaining their full potential because of lower concern placed on education as a result of tradition or religion particularly in some part of Nigeria such as the North East, North West and North Central have impedes women's participation in the education. Despite these barriers, governments and communities in Nigeria have been wrestling to break down these barriers, due to the overwhelming evidence of the benefits of girl child educating. Thus, Education whether consciousness-raising or skills acquisition, was one of the areas Women Organizations, Government Agencies and international donor agencies focused on. The underlying assumption was that if women understood their conditions, knew their rights and learned skills that are denied traditionally, empowerment would follow and consequently leads to their individual and societal development. The adage is that to educate a woman is like educating the society. Women education is given priority in state in Nigeria, particular in the Northern state.

However, the plight of women in Keffi Local Government Area in terms of education is further compounded by the negative attitude of parents toward female education. Some parents are usually reluctant to send their girl child for formal education especially to higher levels like their male counterpart. In education, equity means equal access to good schooling. In term of location and relatives of family, wealth has been the major factor that obstructs the equity construct. For example, in Keffi, in the last few years, the regression (toward male-

female education in balance) in basic education is reflected in the fact that the net enrolment rate of girls in primary school is lower than the female literacy rate. Playing a strong supporting role in the field at all levels are bi-lateral and multi-lateral agencies working in partnership with governmental and other organizations towards the achievement of equitable participation of girls in education as a development goal. This has been done through the provision of funding, technical assistance, information sharing and capacity building. It is important to note that activity outside of central government has formed the pillar of interventions in girls' education to date (Salami, 1995).

Statement of the Problem

There are many problems that thwart women education and their development ranging from economic, social, cultural and educational status. Culturally, the traditional social system, more than any other thing gives less recognition to the status of women in education. As a result, strategic positions and responsibilities, as well as decision are taken by men. It should be stressed in this that the non-improvement in the status of women is a major constraint to development and nation building. In essence, the higher the level of women's participation in the educational sector, the higher the tendencies of development in Nigeria vice versa.

Apparently the situation is unhealthy having in mind the wide national disparity in the ratio of male and female enrolment in school. For example, statistics report by the Federal Government of Nigeria and United Nations Children's Fund (1997-2001) confirm that at the national level, primary school enrolment ratio for boys and girls is 94:75. The ratio is almost twice higher in the Northern States where females are accorded with less value for formal education (Agbakwuru, 2000). Oladunni (1999) critical argued that in Nigeria primary school net enrolment ratio is 67 percent boys and 52 percent girls, while literacy rate for those aged 15 years and above was 67 percent and 47 percent for males and females respectively. This study intends to find out whether there is a proportionate difference between men and women in the educational sector in Keffi Local government. The study will also find out whether there is a correlation between the statistical analysis of the Federal Government and UNCF (1997-2001) reports. Hence, to investigate whether there is decrease or increase in this ratio.

Research Questions

The following questions guide this study.

i. Is there a relationship between education and women development in Keffi Local Government Area?
ii. Is there any improvement on the enrollment of women in education
iii. What are the socio-cultural factors militating against educational development of women in Keffi Local Government Area?
iv. How has the international donor agencies impacted on the educational development of women in Keffi LGA?

Objectives of the Study

The main objective of this study is to appraise women educational development in Keffi LGA of Nasarawa state. The specific objectives are to:

i. Examine the relationship between education and women development in Keffi LGA?
ii. Ascertain the impact of education on socio-economic development of women in Keffi LGA
iii. Identify the socio-cultural factors militating against educational development of women in Keffi LGA
iv. Evaluate the contribution of Non-governmental organisations to women educational development in Keffi LGA.

Conceptual Analysis

Education

Okafor (2014) defined education as a process of acculturation through which the individual is helped to attain the development of all his potentialities and their maximum activation when necessary, according to right reason and thereby achieve his perfect self-fulfillment. Education is the aggregate of all the processes by which a child or young adult (male of female) develops the abilities, attitudes and other forms of behavior which are of positive value to the society in which he/she lives. It is a process through which a person acquires knowledge, skills,. habits and values that enables him to function effectively as a member of the society. Education helps one to maximize his physical, mental and emotional capabilities which are useful for him and his society. In this sense, women education means the process by which women acquire the knowledge, skills, norms and values that are necessary for their development and that of the society.

However, Offorma (2009) defined education as the process of providing information to an inexperienced person to help him/her develop physically, mentally, socially emotionally, spiritually, politically and economically. According to her, the fact that at graduation ceremonies, one hears the vice-chancellors pronounce the words while awarding degrees to their institutions graduates "you have been found worthy in character and learning" can be attributed to the definition of education as given above. She added that it means that the individual has acquired adequate and appropriate knowledge, skills, attitudes and values, known as cognitive, psychomotor and effective behaviours to be able to function optimally as a citizen. These behaviours are the focus of training individuals in institutions of learning.

According to Chidebulu (2010) education is a process of cognitive, effective and psycho motive development of an individual with a view to molding the individual for a total contribution to the development of the community and the promotion of cultural heritage. This means that if one is educated, he tends to develop himself and become productive in the society, thereby promoting his cultural heritage. Furthermore, according to Esere (2001) "education is the acquisition of the art of the utilization of knowledge", that is, education is not just acquiring knowledge but the utilization of knowledge acquired for the benefit of the society.

To Gowon (2007) education is a process and system of providing information, knowledge, skills and training with an aim of changing a condition and situation. The change expected is usually positive in nature, and the education could be formal or informal. This definition is crucial in the case of Nigerian women whose condition needs to be changed for socio-economic transformation.

Women Education

The home ideally is the first and the last school of the child and the foundation of his/her socialization with the mother serving as the first teacher. Information in Nigeria reveals that women constitute about half the total population of the country and are also the most vulnerable group to diseases and economic frustration (FGN/UNICEF, 2001). The 1991 census gave the proportion of women as 49.7 percent of the over-all national population with 70 percent of this group being illiterate. Masha (1994) attributed this high level of illiteracy to culture, religion, economy, early marriage and general unfavourable attitude expressed towards the education of women and girls in the country, among other factors.

The problems of male/female disparity in access to education in Nigeria is not restricted to the primary schools, rather it is almost the same for both secondary and tertiary institutions. For instance, according to the National Universities Commission (NUC), National Board for Technical Education (NBTE) and National Commission for Colleges of Education (NCCE) 1999 statistical data as cited by UNICEF (2001), it was revealed that out of a total number of about 500,000 students that were admitted in all tertiary institutions, female enrolment represented only 34 percent. The imbalance in the number of male and female enrolment is more pronounced in the Polytechnics and in science and engineering disciplines in the Universities (NUCHEP, 2004). Hence it could be inferred that a number of factors as well as some complicated and sensitive problems have in various ways interacted to delay or frustrate women aspiration for education.

Consequent upon the scenario painted earlier on, it is postulated that owing to the high level of illiteracy among women, especially in developing countries (like Nigeria), the political opportunities extended to them become meaningless since they are not adequately enlightened to understand simple issues concerning them such as voting rights and political power (Ugbede, 1997). The case of an uneducated woman is like that of an ignorant poor farmer, who, in ignorance, sold his farm land situated on a large deposited of gold to an estate developer. However, upon its discovery, the estate developer eventually employed the poor ignorant farmer as a labourer on the gold-mine. Thus, it is presumable that the innate potential of the uneducated woman would remain untapped thereby making her to become intellectually, socially, economically, psychologically and politically crippled by her ignorance.

Nigeria significantly influences the achievement of the MDGs in sub-Saharan Africa because of its sheer size. Nearly one in every four women in sub-Saharan Africa is Nigerian. Hence, the situation of women and girls in Nigeria has a key role to play in determining the progress of the whole region. Nigeria has performed poorly in terms of gender equality. According to the 2012 Gender in Nigeria Report, data suggest that Nigeria ranks 118 out of 134 countries in the Gender Equality Index. At every educational level women earn less than their male counterparts and in some cases men with less education earn more than better educated female peers. Also, Nigerian girls drop-out of school earlier than their male counterparts. Evidence further shows that more than two thirds of 15-19 year old girls in Northern Nigeria are unable to read a sentence. Of course, these facts are devastating in their own right, but what is more worrisome is that it

seems efforts by the Nigerian government for the past 20 years to tackle the gender disparity in education have not had any significant impact. With regard to women's education, Nigeria's education policy has evolved since the 1980s towards a gender focus. Below show some of the key policy initiatives embarked on by the Nigerian government to show policy commitment on education equality.

Impeding factors to women education in Nigeria

The bane for women education in Nigeria is entrenched in the nation's new national policy on education which states inter-alia that with regards to women education special efforts will be made by ministries of education and local government authorities in conjunction with ministries of community development and social welfare and of information to encourage parents to send their daughters to school (FGN, 1998).

The tacit reference made to women education in the national policy on education is contained in the primary education section of the document. It must be observed here that no further reference was made to the provision of women education in this all important document on education. Nagees (1995) opined that the absence of a policy statement on women education as reflected in the National Policy on Education (NPE), makes the NPE fall short of women expectations and it amounts to a total disregard for that section of the population in this country.

The plight of women, in terms of education is further compounded by the negative attitude of parents toward female education. Some parents are usually reluctant to send their girl child for formal education especially to higher levels like their male counterpart. Another problem closely related to this is the reluctance to acquire western education and misunderstanding on the part of the girls themselves about the values of the acquisition of formal education. In education, equity means equal access to good schooling. According to Ocholi (2002) geography (in term of location) and families' relative wealth have been discovered to also affect equity. For example, in Nigeria, in the last few years, the regression (toward male-female education in balance) in basic education is reflected in the fact that the net enrolment rate of girls in primary school is lower than the female literacy rate. Ocholi, noted that in 1995, 25.09 percent of girls who should have enrolled in school did not. It was equally observed that in 1995 the average primary school completion rates for boys and girls were 56.3 percent and 43.7 percent respectively. Most girls leave school due to inability to pay cost, among other reasons.

According to Amazigbo (1993) cited in Nagess (1995) It is however, an open secret today that Nigeria women are educationally backward when compared with their male counterparts. According to the 1991 national population census, women alone constitute 49.7% of the overall population with 70% of this being illiterate. It has been discovered also that 70% of Nigerian women 35 years and above are illiterate. The level of illiteracy is said to be thrice as high in the rural areas when compared with the urban areas.

Three fundamental barriers have been identified by Awe (1990) to be responsible for low level of development and enhancement of women especially for educational advancement. These barriers are;

i. Restricted access to education
ii. Reluctance to aspire and
iii. Resistance to women advancement within a patriarchal system

Restricted access to education by women in this country is profoundly rooted in history, religion, culture, the psychology of self, law, political institution and social attitudes which interact in several ways to limit women's access to formal education when compared with their male counterparts. For example, it has been observed that Nigerian women are lagging behind their counterparts in developed and some developing nations due to the late start in educating them. This is caused by our traditions and culture which are hostile to women. This tradition reduces them to kitchen manageresses and producers of babies. Thus, their education ideally, is expected to end in kitchen a condition which ironically is detested by many parents thereby discouraging their investment in girl-child education.

Reluctance to aspire is another major problem against women education. This is the main manifestation of African wrong socialization which tends to impress upon the women folk the belief that certain subjects and professions are the exclusive preserve of men. Our socialization at the same time confines women to certain roles (e.g. cooking, baby making, baby nursing, home keeping etc). This state of affairs is definitely a negation of the scientific discovery that women are not intellectually inferior to men. This is because of the fact that both males and females have 42 chromosomes in their genes. Furthermore, science has revealed that there are no innate biological or psychological reasons why girls should not do as well as boys if given the opportunity and if provided with adequate motivation (Oniye, 1993; NCCE, 1998).

Furthermore, NCCE (1998) noted that resistance to women advancement within a patriarchal system is a further manifestation of our cultural practices which overtly and covertly interact to hinder women advancement especially from educational viewpoint. This resistance is further engendered by cultural impediments imposed on women by her traditional assigned roles of housewife, mother, baby sitter, member of inferior sex, stereotyped gender victim, among others. Thus, it is stated that the problem of resistance to women advancement are culture based and they include those brought about by homework conflict; ignorance on the part of many parents, erroneous belief that religion is against the provision of sound formal education to the girl child, gender stereotyping and stigmatization, socio-economic constraints and poor attitudes of some parent.

It is pertinent to note at this juncture that the greater access of men in Nigeria to education more than their women counterparts have very negative consequences on the latter. In fact, it has been observed that this unwholesome situation is the principal factor that is responsible for the preponderance of women in lower positions in work organizations and less paid jobs. For instance, it has been noted by Oladunni (1999) that Nigerian women are found predominantly in such occupations as teaching, nursing services, agriculture, small scale food processing, secretariat duties, clerical duties note counting in banks, cleaners and middle level professional occupations. Consequently, it has been opined that majority of them are therefore poor, impoverished and susceptible to attack by a number of debilitating diseases such as vesto virginal Fistula (VVF). Other problems against women education include the familiar problems in Nigerian education like lack of funds, inadequate facilities, inadequate manpower, sexual harassment, conflicting societal role expectations, government policies and lack of political will power to implement the entire educational programme.

In another view Oniye (2000) noted that the inferiority complex observable in Nigerian women can be attributed to the influence of environmental manipulation. For example, through the traditional socialization process of the typical African society, women are made to accept negative self-fulfilling prophecy, stereotyping and stigmatization that they are members of a weaker sex. At present, the forces which combine to hamper women education and development in Nigeria could be viewed broadly to include denial of access to education, early marriage, confinement to solitary living, subjugation by culture to accept choices forced on them,

discrimination and harassment at work, political disenfranchisement from elective and political appointment and exposure to cruel mourning rites upon the death of their husband

Assessment of Women Educational development in Nigeria

Until now education in Nigeria was focused mainly on the male, especially in the Northern part of the country. Erinosho (1997) identified reasons for unequal educational access to include: cultural beliefs and some religious practices which are retrogressive and discriminatory against women (early/ forced marriage) and the practice of purdah in Islamic religion. Education in its widest form has been identified as a tool for freeing women from ignorance and backwardness and bringing them to a position of liberty and awareness. Plato, the great philosopher defines education as what turns the eyes of the mind to be face to face with reality and contends that women ought to share as far possible, in education and in other ways with men. He accordingly laments that the ideal state, instead of being a whole is reduced to a half. Nigeria makes a good study as we are all witnesses today to the development of a nation that has become sensitive to women's education in recent time.

Erinosho (1997) provided some of the ways in which women have influenced adult education in Nigeria. They are:

i. Women commission and adult education commission are involving disabled women who are ready to subject themselves to learning.
ii. Bursaries and scholarship are now being awarded to girls being admitted into schools at both the secondary and tertiary levels.
iii. Funding supports is given to Nigerian Association of Women in Science, Technology and Mathematics (NAWSTEM) so as to be able to carry out any project they want to so as to develop them and to create room for other illiterate adults especially women who wish to thread similar path.
iv. More females are being admitted with the required minimum academic qualification in all the institutions of higher learning in the country.
v. More female secondary boarding schools are being established with the emphasis on rural and riverine areas.
vi. Public enlightenment campaign are mounted on adults to give them equal opportunities as the youth e.g. such as the equal right of being exposed to the computers

vii. They also conduct a national literacy survey to produce definitive planning and re-launching of a new nationwide, mass literacy campaign, to see adults who are willing and ready to achieve education actualize their dreams. This is being carried out every 3 years to ensure complete eradication of illiteracy.

viii. At the local Government levels treatment of adults to mass literacy education as a compliment to its compulsory 9-year basic education for adults who are ready to be subjected to learning is a top priority.

Theoretical Framework

Conflict Theory

The proponents of conflict theory include Karl Marx, Lewis Coser, Max Gluckman and Ralph Dahrendorf. Conflict theorists are oriented towards the study of social structures and institutions. Dahrendorf and other conflict theorists argue that every society at every point is subject to the process of change. The exponents of conflict theory see many societal elements as contributing to disintegration and change.

For Karl Marx, the basis or motive for social conflict between units of society is the control of material things. The struggle over material resources or economic power provides the objective condition for the emergence of conflicting groups in most societies (Okeibunor & Anugwom, 2002). Unlike Marx, Dahrendorf believes that power and authority are the most prized possessions in society. These divide the population of a society into two classes of those who have authority and power and those who have not. As a result, those who have power coerce others who do not have authority or power (Okeibunor & Anugwom, 2002). The organization of those without power, which is loose, tries to enforce a change of status quo. Dahrendorf argued that the distribution of power and authority in the society is the main principle of conflict; relationship to authority determines class and class conflict in society and this conflict in society lead to change. Any given society at any given moment exists in a form resulting from past compromises and power struggle (Ocholi, 2002). Conflict among classes and or status groups supply the energy and the motivation for constructing and maintaining patterns of culture and particular social structure.

Salami (1995) argued that no society can be entirely harmonious for it would lack process and structure. Group formation is a result of

both association and dissociation, so that both conflict and cooperation serve as a social function. Some certain degree of conflict is an essential element in group formation. Salami also argued that conflict serves the function of establishing and maintaining group identities. It sets boundaries between groups by strengthening group consciousness and awareness of separateness from other groups. Reciprocal antagonism between groups preserves social divisions and systems stratification. These reciprocal "repulsions" establish the identity of the various groups within the system and also help to maintain the overall social system. Salami outlined two types of conflict, which are realistic and unrealistic conflict. Realistic conflicts arise out of frustration of specific demands and are pursed as a means towards those demands. Unrealistic conflict on the other hand arose out of antagonist need to release tension. Conflict leads to the formation of coalition and association between unrelated parties. There are cases where the very act of entering into conflict establishes relationships where none previously existed. Conflict often revitalizes existent norms and creates a new framework of rules and norms for the contenders. This is because conflict often leads to the modification and creation of structures to enforce these laws (Salami, 1995).

Masha (1994) portrays how men quarrel in terms of certain customary allegiances but are restrained from violence through other conflicting allegiances which are also enjoined on them by custom. The result of this is that conflicts in one set of relationships over a wider range of society or through a longer period of time, lead to the reestablishment of social cohesion. Customs are sometimes taken for granted. The problem is not why these customs exist but given these customs, how does society go on? Those social institutions and social relations, which help to mitigate conflict, may themselves be foci of conflict. Masha examines relations between spouses in patrilineal and matrilineal societies. He maintains that in most patrilineal societies, conflict often arises due to denial of some rights which is caused by the culture of patriarchy. Women agitate for their rights which they are being denied. The applicability of conflict theory is that it recognizes that lack of equal access to power and resources in the society which could be the basis of marginalization. It is evident that women in Nigeria are faced with unequal access to opportunities compared to men. The theory argues for equal distribution of power and resources in the society in order to avoid conflict.

Methodology

Keffi Local Government Area of Nasarawa State is situated in the Western part of the state. The Local Government Area, like most of the Local Government Area in the state derived its name from the Headquarter, Keffi. It share boundaries with Nasarawa local Government Area in the south-West, Karu Local Government Area in the Western part, which is the gateway people pass through from Abuja to Keffi. Kokona Local Government area on the East and Jaba Local Government Area of Kaduna State lies on the Northern part.

The research design adopted for this study is social survey. It is a method of reaching a scientific conclusions and generalization based on the findings derive from the information obtained from an adequate sample representative of an identical population or universe. It allows the researcher to obtain information about a larger population from a tiny portion of it, which can be seen as truly representing the larger population in every way. The research would therefore, deal with a fraction of the population of the study, for it will be cumbersome to study the entire population due to financial constrains and time factor.

The population of Keffi Local Government according to 2006 census was 92,664. However, from the total population, women constitute 50,369 as presented: Yara (7,023), Liman Abaji (8,507), Jigwada (13,702), Sabon Gari(11,245), Angwan Rimi (9,892).

Population of Women in the selected Wards in Keffi LGA

Area	Population	Projected population 2017	Percentage (%)
Yara	7,023	11,912	13.9
Liman Abaji	8,507	14,429	16.9
Jigwada	13,702	23,241	27.2
Sabon Gari	11,245	19,074	22.3
Angwan Rimi	9,892	16,779	19.6
Total	50, 369	85,435	100

Source: Population bulletin, 2017.

The study adopted Yamane (1967) sample size determination to determine the sample size. Where n= required sample size, N=population size (the universe) e=sample error (usually 10, 05 and 01 acceptable error) and n=raised to the power of 2.

According to Yamane, (1967):

$$n = \frac{N}{1 + N(e)^2}$$

Where:
N = Total population,
n = required sample size
e = margin of error allowed (5%)

Hence
e = $(0.05)^2$,
n = 85,435

$$n = \frac{85,435}{1+ 85,435\ (0.05)^2} = \frac{85,435}{85,436\ (0.0025)} = \frac{85,435}{213.59}$$

n = 399.9
n = 400

The study utilizes the cluster sampling method. To select the 400 sample size the study first and foremost clustered Keffi local Government based on existing political wards. The wards include Yara, Liman Abaji, Jigwada, Sabon Gari, and Angwan Rimi. The study randomly selected five (5) wards out of ten wards situated in Keffi LGA. The choice of random sample is informed by it ability of equal chance of representation. From the 400 questionnaire distributed, 383 questionnaire were retrieved

The data for this study were generated through primary and secondary sources. Primary data was collected using of questionnaire. The questionnaire was administered randomly. The secondary data includes official documents, Journals, Magazines, Newspapers, Articles in Conference proceedings, Workshop Papers, National and International sources such as United Nation, World Bank, UNICEF, and World Health Organization data. The data were analyzed using descriptive statistics presented in frequency Tables and Percentages. This is to explain and give clear understanding of the data. Also cross tabulation of key variables is done in order to show the relationship among the variables.

Table 1: Level of women participation in Education

Level	Frequency	Percentage %
High	91	23.7
Average	192	50.1
Low	100	26.1
Total	383	100

Source: Field Study, 2018.

Table 1 shows the assessment of women education in Keffi with a score of 23.7% as high, 50.1% as average while 26.1% are low respectively. This indicates that the women education in Keffi is on the average.

Table 2: Respondents views on whether women education leads to development

Response	Frequency	Percentage %
It leads to	260	67.8
It does not lead to	123	32.1
Total	383	100

Source: Field Study, 2018

Table 2 shows that women education in Keffi leads to development with a score of 67.8% as against 32.1% respectively. This implies that education is of great impact on development in Keffi

Table 3: What impact does education has on women in Keffi

Impact	Frequency	Percentage %
Self-reliance	148	38.6
Improved standard of living	87	22.7
Empowerment	137	35.7
Others	11	2.8
Total	383	100

Source: Field Study, 2018

Table 3 shows that education has impacted in development of Keffi with a score of 38.6% for self reliance, 22.7% for improved standard of living, 35.7% for empowerment, while others are 2.8% respectively. This implies that education is of great importance to development.

Table 4: Respondents views on whether there is relationship of education between women development

Relationship	Frequency	Percentage %
There is a relationship	286	74.7
There is no relationship	97	25.3
Total	383	100

Source: Field Study, 2018

Table 4 shows that there is a relationship between education of women and development with a score of 74.7% as against 25.3% respectively. This indicates that education comes with development

Table 5: Contribution of Education to women development Contributions

Contributions	Frequency	Percentage %
Showing interest in Politics	94	24.5
Competing for job Opportunities	166	43.3
Engagement in skill Acquisition	82	21.4
Others	41	10.7
Total	383	100

Source: Field Study, 2018

Table 5 affirms the various ways in which education promote development with a score of 24.5% for increased interest in politics, 43.3% for competing for job opportunities, 21.4% for engagement in skill acquisition while others are 10.7% respectively. This implies that with education come various forms of development within and outside the community.

Table 6: Assessment of education in the society

Assessment	Frequency	Percentage %
Positive	290	75.7
Negative	38	9.9
Fairly	31	8.1
Poorly	24	6.2
Total	383	100

Source: Field Study, 2018.

Table 6 shows 75.7% with positive outcome, 9.9% is negative, 8.1% while 6.2% respectively. This indicates that the assessment is conclusively positive

Table 7: Contribution of Nongovernmental organization towards women education in Keffi

Contribution	Frequency	Percentage %
Contributed	273	71.2
Have not	110	28.7
Total	383	100

Source: Field Study, 2018.

Tables 7 affirm that NGO's play an important role in women education with a score of 71.2% as against 28.7% respectively. This shows that other organizations aside from the government can help with the project.

Table 8: Areas of focus by Non Governmental Organizations

Area	Frequency	Percentage %
Sciences	164	42.8
Technology	124	32.3
Entrepreneurship	95	24.8
Total	383	100

Source: Field Study, 2018.

Table 8 shows that there is need for special focus in education for women in Keffi with a score of 42.8% for sciences, 32.3% for technology while 24.8% is entrepreneurship. This shows that the need for special focus is paramount and a necessity development to take place.

Table 9: Socio-cultural factors militating against women education in Keffi

Factors	Frequency	Percentage %
Religious factors	101	26.3
Culture differences	104	27.2
Family background	92	24.0
Educational level	86	22.5
Total	383	100

Source: Field Study, 2018.

Table 9 shows the socio-cultural factors limiting the educational development of women in Keffi with 26.3% for religious factors, 27.2% for cultural differences, 24.0% for family background while 22.5% for educational level. This indicates that the socio-cultural factors hindering women education should be handled.

Discussion of findings

The study found out that there is a relationship between education and women development in Keffi local Government area as supported by Adekola and Abanum (2010) who argue that development cannot take place without education. They stress that development requires an educated and enlightened populace, and that the difference between the developed and underdeveloped countries of the world is related to the level of literacy among the populace. In addition, Boliva (2010) states that investing in women's literacy carries very high returns; it improves livelihood, leads to better child and maternal health, and favours girls' access to education. He further emphasized that when women are literate, it is the society that gains. Education is seen as a powerful agent of socialization in that it plays a tremendous role in preparing an individual to render active and useful service both to the family and society in general. Also with reference to Table 2which shows that women education in Keffi leads to development with a score of 67.7% as against 32.2% respectively.

The study also revealed that there is positive impact of women education in the development of Keffi local government. This was confirming by Egbo (2000) who noted women can also help government to achieve its laudable goals and objectives through public enlightenment and national mobilization campaigns. In general, education wipes away ignorance, political apathy and encourages mutual understanding and cooperation among the various strata of society. The role of women in the economic development of the nation cannot be overemphasized. The most important measurable forms of economic benefits include employment, earnings, enhanced general productivity, consumption behaviour, fiscal capacity, and intergenerational effect. One of the most consistent correlations is between increased literacy skills and the probability of employment. Women education that is properly designed and provided has the tendency of imparting skills and knowledge to participants, and makes them more productive in self-employment or in employment by others (UNESCO, 2006).

More so, the study found out that there is need for women empowerment to liberate them from poverty as it was asserted by Sherma (1991) that empowerment is a process of challenging power relations and gaining greater control over the sources of power as well as the consequences of that process which may take the form of individual self-assertion, protests, collective resistance or mobilizations that challenge basic power relations. The process of

empowerment according to Zuibaida (1997) is rooted in women struggles to improve their status globally and in the third world particularly.

The study also discovered that the greater access of men in Nigeria to education more than their women counterparts have very negative consequences on the women. In fact, it has been observed that this unwholesome situation is the principal factor that is responsible for the preponderance of women in lower positions in work organizations and less paid jobs. For instance, it has been noted by Oladunni (1999) that Nigerian women are found predominantly in such occupations as teaching, nursing services, agriculture, small scale food processing, secretariat duties, clerical duties note counting in banks, cleaners and middle level professional occupations. Consequently, it has been opined that majority of them are therefore poor, impoverished and susceptible to attack by a number of debilitating diseases such as vesto virginal Fistula (VVF)

Conclusion and Recommendations

Development is a measurement of the level of a nation's economic growth and other economic indices such as Gross National Product (GNP) but the essence is to improve the wellbeing of the entire population, hence the emphasis on education as a tool for socio-economic development of women in Nigeria. So far, the various source consulted has addressed the issues on women education and its relevance to National development generally. However, women still have a long way in achieving a total socio-economic emancipation. This is because their apparent achievements in the part of the state are still under the yoke of tradition, which regards women as inferior to men.

Education can provide women with increased opportunity to make informed decisions for them, and has the power to make choice. Furthermore, it is argued that the prominent attention give to women issues can be located in the global involvement that has sort to reverse the socio-economic and eve cultural marginalization and dimensions against women who make up the rate of Nigeria population. This study therefore contributes to knowledge on the following that it will add to the existing literature. It will also provide a base to understanding women's role in education in Nasarawa State and put the study location (Keffi) on the map.

The following recommendations are made based on the findings of this study.

i. Education of women with special attention should be encouraged. There should be policies by Government to persuade women such scholarship, free medical care, and others.
ii. Women should be economically independent of their husbands without the responsibility and obligation of spouse to family life. To achieve this financial autonomy, women should be economically, socially, educationally and politically empowered to put them in a position to defend their interests.
iii. Parents are to give equal educational opportunity to children irrespective of their gender.
iv. Policy makers, government and stakeholders should encourage and identify ways in which women could be properly involved in the economic development of their country.
v. UN agencies should help put poverty alleviation measures in place, this is because economic status determines the capacities and ability to maintain and keep people particularly female in schools.
vi. There is need for women to come together and fight for their fundamental human right and challenge laws, traditions and customs that kept them in a subordinate position.
vii. Mass mobilization and education of women should be accelerated to ensure equal access to education.

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