

FACTORS HINDERING PARTICIPATION OF ILLITERATE WOMEN IN NON-FORMAL EDUCATION IN KWARA STATE NIGERIA

By

ABDULAZIZ, I.

*Department of Social Sciences Education,
Faculty of Education, University of Ilorin, Ilorin, Nigeria.
abdulazizisiaka.i@unilorin.edu.ng
08032055610*

ABDULRAHEEM, Y. O.

*Human Kinetics Education, University of Ilorin, Ilorin,
mailamezi67@gmail.com
08033978087*

BALOGUN, A. O.

&

ONIYE, R.

*Department of Social Sciences Education,
Faculty of Education, University of Ilorin,
Ilorin*

Abstract

The descriptive survey was employed in this study. The population for this study was made up of three hundred and thirty (330) respondents that were illiterate in Kwara state, Nigeria. The main instrument used to obtain data for this study was adapted questionnaire, four research questions were formulated and the data collected for this study were collated and analyzed using percentage. Based on the findings of this study, sensitization and awareness campaign, seminars and workshop on women education should be the first on the agenda list of government and the need to raise the study of women in non-formal education in the society and bring them to the developmental process as partners in progress.

Keywords: Factors Hindering Participation Illiterate Women Non-forma Education

Introduction

Education is a way in which people learn skill, gain knowledge and understand themselves; it is a systematic training especially of the young people both male and female in the society. The importance of education cannot be over emphasized because education brings knowledge and development of the mental, character and emotional well-being of the people of the society (Okafor, 2010). Chamber Dictionary defines education as the "bringing up or training a person mentally, so that individual becomes capable of thinking for himself or herself, the family and the community. This implies that the process of equipping an individual irrespective of sex with a vital societal key with which to open or unlock many doors to successful life. With education women can be able to read and write, they can equally contribute their quota to the national development.

Education can be formal or non-formal. Formal education is the type of education that take place in the four wall of the class room, while at the end of the stipulated year in school, certificate is awarded to the

successful student. Non-formal education on the other hand refers to an efforts at improving the provision and implementation of development programs which have a basic education or training component. Such programs provision takes place outside the formal education system. When the education process is non-formal, it means that the rigid forms of traditional schooling such as regimented curricula, classroom arrangements and set syllabus are not strictly maintained. The educational program is more flexible and diverse, and is adapted to the particular needs circumstances of learners. Adult and non-formal education is indisputable lifelong education in developing countries where most of the populace are illiterate, especially in rural areas. Womenfolk form the majority of this level of illiteracy. Lifelong education is a comprehensive concept which includes formal and non-formal learning extended throughout the life span of an individual to attain fullest possible development in personal and professional life. The informal aspect is experienced by all and influenced by parental, social, economic, political, socio-cultural and educational background (Jonathan, 2015).

National Policy on Education (NPE) (2009) specifies that non-formal education consist of functional literacy, continuing vocational, aesthetic, cultural and civic education designed for women and adults outside the formal system. Non-formal education therefore, proclaimed strategies calling for a stronger, more integrated and more community-based approach to rural development to meet the basic needs of the poor in the society.

Kobiewu (1994) expressed that in southern part of Adamawa state fathers are deliberately not allowing their daughters to enroll to school because they consider investment in female as unprofitable, since girls are likely to end up in another man's house as wife. Ajibola (2015) opined that Non-formal basic education is the alternative educational opportunity created that can give the illiterate women, and other illiterate members of the society, who were unable to acquire formal basic education in conventional school system the second chance of doing so. Mafela, Ramogoro, Letshabo and Maruatona (2000) define Non-formal basic education as learning opportunities organized outside the formal system of education to enable women and adults learn basic skills and achieve competence in literacy and numeracy. Non-formal education programs are organized in all the 36 states of the federation and the federal capital territory, Abuja to cater for all illiterate women and adults.

According to National Literacy Survey (2010), recent statistic on the female literacy rate in the North-Central showed that 47.8 percent literacy rate for women in ability to read and write in any language. It is evident that there are many illiterate women that are still educationally disadvantaged in Nigeria, especially women in the North-Central, Nigeria because of poor involvement in non-formal education programs.

Nigeria is classified among the developing nation characterized by high rate of poverty. The poverty level has adversely affected many people desire to enroll their wards in schools. In a situation formal education is considered important and a must provision for children, preference is given to male child because such gesture to him is seen as profitable and productive (Okafor, 2010). Ajibola (2015) buttress that poverty as well as economic recession in the country prevents parents from paying attention to the education of women in the North-Central, Nigeria.

According to Mass Literacy Report (2011, 2012), the Adult female population in Kwara state were; 1,150,508 while 714,466 were Adult female stark illiterate. This shows that women lacked interest in the participation of non-formal education. The proportion of women in non-formal education has been very low compare to the number of men engaging in skill supporting labour to make life easier for themselves in the society as a whole.

Purpose of the study

The main purpose of this study is to find out those factors hindering participation of women in non-formal education in Kwara State, thus:

- i. to find out the extent in which ideological and cultural practices affect women participation in non-formal education in Kwara state;
- ii. to find out how the family responsibilities affect women participation in non-formal education in Kwara state;
- iii. to find out how economic factor affect women participation in non-formal education in Kwara state;
- iv. to find out how personal feelings affect women not to participate in non-formal education in Kwara state;

Research Questions

The following research questions were raised to sharpen the focus of the study

- i. What extent do ideological and cultural practices affect women participation in non-formal education in Kwara State?
- ii. How do family responsibilities affect women participation in non-formal education in Kwara State?
- iii. How do economic factor and financial factors affect women participation in non-formal education in Kwara State?
- iv. How do personal feelings/beliefs affect women not participate in non-formal education in Kwara State?

Theories Non-Formal Education

There are relevant learning theories which are applicable to adult and non-formal education environment. These theories, as discussed by Cowlan, Grawbowski and Smith (2010), when applied would undoubtedly stimulate the interest of adult learners to learning environment. They include:

Action Learning Theory

Action learning is defined as an approach to working with, and developing people, which uses work on a real project or problem as the way to learn. Participants work in small groups or teams to take action to solve their project or problem, and learn how to learn from that action. A learning coach works with the group in order to help them learn how to balance their work, with the learning from that work (O'Neil, 2000). Action learning is a commonly used term in many discussions regarding adult learning in a variety of business settings. Action learning has been compared with project work, learning communities and various forms of simulation used in management development.

Self-Directed Learning Theory

Self-directed learning is an example of informal learning. It is defined as the process in which individuals take on the responsibility for their own learning process by diagnosing their personal learning needs, setting goals, identifying resources, implementing strategies and evaluating the outcomes. There are three categories involved with self-directed learning: the goals, the process, and the learner. In an adult learning context, the goals are generally self-determined, as is the process. Self-directed learning can be enhanced with facilitation, particularly through providing resources.

Motivation is a key to a successful self-directed learning experience. This is very similar to the motivation that takes place in children during a self-regulated learning experience. Adult Learners are motivated by the opportunity to: gain new skills, knowledge, and attitudes to improve their work performance, improve family life and health, enjoy the arts and physical recreation, participate in a hobby, or simply increase their intellectual capital.

The right to education is a universal one, which was declared at the floor of UNO in 1948 and since, has been severally adopted by member nations and reemphasized by the United Nations. Adult and Non-formal education is one of the basic keys that open the door of development in this 21st Century. Apart from the opportunity of creating an educational environment supporting all forms of learning for older people, it also gives room for disadvantaged groups in the society (i.e. rural women, orphans, people living with disabilities, prison inmates, etc) to acquire one skill or the other that would make them to be independent of their own. Because of the dynamic nature of Adult and Non-formal education, it becomes imperative for facilitators and organizers of adult education programs to apply relevant theories discussed in this paper for successful conduct of adult and non-formal education programme. This will not only create a sense of belongingness in learners, it will also aid the quick attainment of the overall goal and objectives of adult learning environment.

Methodology

This study was descriptive survey. The population for this study were all illiterate women in Kwara State, while the target population consist of all illiterate women in six local government areas of Kwara State, Nigeria. Multistage sample techniques was adopted for the study, Purposive sampling technique was used to select two Local Government from each senatorial district from Kwara State that were formerly together under the federal Government of Nigeria and European Economic Community (FGN/EEC); and United Nations Development Project (UNDP) Assisted Project and these areas have the lowest female literacy rate of 37.9% and 39.3% respectively in ability to have early education before marriage. Six (6) Local Government Areas were selected using stratified and simple random sampling techniques from 16 Local Government Areas in the state. Two Local Government Areas were randomly selected from each of the three Senatorial Districts in the State. (In Kwara central, Asa and Ilorin south local governments, in Kwara North Edu and patigi local governments and in Kwara south, Oyun and Offa local governments were the locale used for this study. In selecting the respondents for the study, the female of the selected local government were stratified and proportionate sampling technique was used to select a sample size of three hundred and forty six (346) respondents for the target population. Respondents were sampled from different associations, clubs and union in the six Local governments Area of Kwara State, such as Hair dressers, Tailors and market women. There are total of 3,500 of these artisans associations in the six local governments areas out of which 346 were randomly sampled. The selection of 346 was in line with the research advisor (2006) which maintained that 346 will be appropriate sample for a population of 3,500 and 5,000.

Instrument for the study was an adapted questionnaire from Ajibola (2015) that was entitled as factors hindering participation of illiterate women in non-formal education (FHPIWND) was used to elicit information from the respondents for the study. The instrument was validated using content validity. The reliability index of the instrument was 0.84. The instrument was translated in different languages which are the major languages spoken in the sampled local government areas of the state, to avoid alteration in the original content of the instrument by the research assistants at the time of administration.

The researcher together with research assistants who understand the different local languages in the state assisted in the administration and filling of the instrument on the female respondents in each of the local government areas. The data collected for this study were collated and analyzed using percentage.

Results

Research Question 1: What extent do ideological and cultural practices/beliefs affect women participation in non-formal education in Kwara State?

Table 1: Ideological and cultural practices affect women participation in non-formal education in Kwara State

S/N	Items	True		Not True	
		n	%	n	%
1	Men's belief that educated women usually compete with their husbands at home	281	87.5	40	12.5
2	My husband/family is not interested in women involving in non-formal education.	193	60.1	128	39.9
3	The idea that it is difficult for women to strike balance between coping with home activities and at the same time having adequate time to participate in non-formal education.	124	38.6	197	61.4
4	The idea that women should not be encouraged or supported to involve in non-formal education.	210	65.4	111	34.6
5	Men's belief that women participating in non-formal education get expose to certain immoral practices	182	56.7	139	43.3
6	Cultural practices do not permit women to participate in non-formal education after marriage.	178	55.5	143	44.5
7	The idea that it is the sole responsibility of the husband to provide everything needed to cater for the family and women have little to contribute.	68	21.2	253	78.8
8	The idea that married woman is expected to stay at her husband for house 24 hours.	162	50.5	159	49.5
9	The belief by some segment of the society that married women won't obey or respect their husbands once educated	182	56.7	139	43.3
10	The idea that women develop ego therefore become arrogant and rude to their respective husbands while educated.	77	24.0	244	76.0
11	Society belief that the major role of women is to be a housewife and take care of family members.	196	61.1	125	38.9
12	The belief that educated women involve more in social functions and have little or no time to take care of home and family.	191	59.5	130	40.5
13	Husband is seen as the breadwinner of the house that requires less support of woman.	270	84.1	51	15.9
14	Cultural practice does not support women's outing anyhow.	281	87.5	40	12.5

Table 1 shows ideological and cultural practices/beliefs affecting women participation in non-formal education in Kwara State. It shown that most of the women 281 (87.5%) identified Men's belief that educated women usually compete with their husbands at home as well as cultural practices does not support women's outing without permission as the foremost ideological and cultural practices/beliefs affecting their participation in formal education in the state. Also, 270 (84.1%) and 210 (65.4%) of the women respectively regard the idea that husband is the breadwinner of the house that requires less support of woman and women should not be encouraged or supported to involve in non-formal education as ideological and cultural practices/beliefs affecting their participation in former education in the state. Furthermore, 196(61.1%) identified society belief that major role of women is to be a housewife and take care of family members, 193(60.1%) cited their husband lack of interest in women involving in non-formal education, 193(59.5%) cited the belief that educated women involve more in social functions and have little or no time to take care of home and family, 182(56.7%) identified the belief by some segment of the society that married women won't obey or respect their husbands once educated as well as while men's belief that women participating in non-formal education get expose to certain immoral practices, 178(55.5%) identified cultural practices do not permit women to participate in non-formal education after marriage while 162(50.5%) identified the idea that married women is expected to stay at her husband for house 24 hours as ideological and cultural practices/beliefs affecting women participation in non-formal education. However, such idea that it is the sole responsibility of the husband to provide everything needed to cater for the family and women have little to contribute as well as that educated women develop ego therefore become arrogant and rude to their respective husbands seems to be unpopular as the majority of the women 253(78.8%) and 244(76.0%) respectively indicated that such does not adversely affect their participation in non-former education.

Research Question 2: Do family responsibilities affect women participation in non-formal education in Kwara State?

Table 2: Family Responsibilities affecting Women Participation in Non-formal Education in Kwara State.

	<i>Items</i>	<i>Not a barrier</i>		<i>Somewhat of a barrier</i>		<i>Moderate barrier</i>		<i>Extreme barrier</i>		<i>RSI</i>
		<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	
15	The needed support from my husband for participating in non-formal education is not readily available.	30	9.3	70	21.8	60	18.7	161	50.2	0.77
16	My participation in non-formal education suffers a lot of setbacks due to the fact that my husband is not responsible for my welfare.	30	9.3	183	57.0	29	9.0	79	24.6	0.62
17	My husband refusal to allowing my children to stay at home alone pose a challenge to my participation	98	30.5	50	15.6	87	27.1	86	26.8	0.63
18	Being a full housewife is a major issue for me	129	40.2	78	24.3	82	25.5	32	10.0	0.51
19	I take care of my family responsibilities as a woman	17	5.3	30	9.3	78	24.3	196	61.1	0.85
20	Living in the extended family that requires husband to have many responsibilities is a challenge to me.	30	9.3	37	11.5	53	16.5	201	62.6	0.83
21	Being a widow with many responsibilities at home and on children is a great task	5	1.6	20	6.2	87	27.1	209	65.1	0.89
22	Cooking for my husband every time hinders my participation in non-formal education.	30	9.3	197	61.4	88	27.4	6	1.9	0.55
23	Children rearing/upbringing hinders my participation in non-formal education	63	19.6	65	20.2	96	29.9	97	30.2	0.68
24	Caring for sick members of the family always hinders my participation in non-formal education	88	27.4	82	25.5	79	24.6	72	22.4	0.61

Table 2 shows family responsibilities affecting women participation in non-formal education in Kwara State. It shown in the table that being a widow with many responsibilities at home and on children top the family responsibilities affecting women participation in non-formal education in Kwara State with highest Relative Significance Index (RSI) value of 0.89. In addition, 87(27.1%) and 209(65.1%) of the women respectively considered this responsibility as moderate and extreme barrier to their participation non-formal education in Kwara State while 20(6.2%) and 5(1.6%) of the women considered it as not a barrier and somewhat of a barrier to them. Closely follow is taking care of family responsibilities as a woman with RSI value of 0.85 and 78(24.3%) and 196(61.1%) considered it as moderate and extreme barrier to their participation non-formal education while 17(5.3%) and 30(9.3%) of the women considered it not a barrier and somewhat of a barrier. Experience of living the extended family that requires husband to have many responsibilities is a challenge to me has RSI value of 0.83. While 53(16.5%) and 201(62.6%) of the women respectively considered it as moderate and extreme barrier, 30(9.3%) and 37(11.5%) of the women considered it as not a barrier and somewhat of a barrier to them. The needed support from my husband for participating in non-formal education is not readily available has RSI value of 0.77 and 60(18.7%) and 161(50.2%) considered it as moderate and extreme barrier to their participation non-formal education while 30(9.3%) and 70(21.8%) of the women considered it not a barrier and somewhat of a barrier. Other family responsibilities affecting women participation in non-formal education include: Children rearing/upbringing hinders my participation in non-formal education (0.68); my husband refusal to allowing my children to stay at home alone pose a challenge to my participation (0.63); My participation in non-formal education suffers a lot of setbacks due to the fact that my husband is not responsible for my welfare (0.62); caring for sick members of the family always hinders my participation in non-formal education (0.61); cooking for my husband every time hinders my participation in non-formal education (0.55); and being a full housewife is a major issue for me with Relative Significance Index of 0.51.

Research Question 3: Do economic and financial factors affect women participation in non-formal education in Kwara State?

Table 3 Economic and Financial Factors affecting Women Participation in Non-formal Education in Kwara State.

	<i>Factors</i>	<i>Not a barrier</i>		<i>Somewhat of a barrier</i>		<i>Moderate barrier</i>		<i>Extreme barrier</i>		<i>RSI</i>
		<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	
25	Inadequate income of my family hinders my participation.	10	3.1	21	6.5	30	9.3	260	81.0	0.92
26	Poor finance status in the family affects participation.	98	37.5	87	33.3	10	3.8	66	25.3	0.54
27	Immediate family needs affect my participation in non-formal education.	15	4.7	50	15.6	68	21.2	188	58.6	0.83
28	Lack of employment opportunity affects my participation in non-formal education.	45	14.0	89	27.7	107	33.3	80	24.9	0.67
29	Lack of monthly economic benefit hinders my participation in non-formal education.	39	12.1	74	23.1	112	34.9	96	29.9	0.71
30	Irregularity of monthly salary of my husband hinders my participation in non-formal education.	18	5.6	40	12.5	50	15.6	213	66.4	0.86
31	Inadequate motivation from government affects my participation in non-formal education.	66	20.6	89	27.7	70	21.8	96	29.9	0.65
32	Payment of exorbitant children school fees affects my participation in non-formal education.	86	26.8	84	26.2	117	36.4	34	10.6	0.58
33	Financial obligation of extended family affects my participation of non-formal education.	68	21.2	46	14.3	81	25.2	126	39.3	0.71
34	Servicing too much loans obtained from financial institutions hinders my participation in non-formal education.	13	4.0	60	18.7	47	14.6	201	62.6	0.84

Table 3 shows the economic and financial factors affect women participation in non-formal education in Kwara State. It is shown in the table that inadequate income of family is identified as the most economic and financial factor affecting women participation in non-formal education in Kwara State. This factor has the highest Relative Significance Index of 0.92. Also, while 30(9.3%) and 260(81.0%) of the women respectively regarded this factor as moderate barrier and extreme barrier to their participation, 10(3.1) and 21(6.5%) regarded it as not a barrier and somewhat a barrier. Closely follow is irregularity of monthly salaries of their husband with RSI value of 0.86. In addition, 50(15.6%) and 213(66.4%) of women respectively considered this factor as moderate barrier and extreme barrier to their participation, 18(5.6) and 40(12.5%) regarded it as not a barrier and somewhat a barrier. Next factor is servicing too much loans obtained from financial institutions with RSI value of 0.84 and 47(14.6%) and 201(62.6%) of the women respectively considered this factor as moderate barrier and extreme barrier to their participation, 13(4.0%) and 60(18.7%) regarded it as not a barrier and somewhat a barrier. Immediate family needs as one of the economic factor has RSI value of 0.83 and 68(21.2%) and 188(58.6%) of the women respectively considered this factor as moderate barrier and extreme barrier to their participation, 15(4.7%) and 50(15.6%) regarded it as not a barrier and somewhat a barrier. Next to immediate family needs is lack of monthly economic benefit and financial obligation of extended family. These two factors have RSI value of 0.71 each. However, while 112(34.9%) and 96(29.9%) of the women respectively considered the former factor as moderate barrier and extreme barrier to their participation, 39(12.1%) and 74(23.1%) regarded it as not a barrier and somewhat a barrier, whereas; 81(25.2%) and 126(39.3%) of the women respectively considered the latter factor as moderate barrier and extreme barrier to their participation, 68(21.2%) and 46(14.3%) regarded it as not a barrier and somewhat a barrier. Other economic and financial factors affecting women participation in non-formal education in

Kwara State include lack of employment opportunity (0.67); inadequate motivation from government (0.65); payment of exorbitant children school fees (0.58), and poor finance status in the family (0.54).

Research Question Four: Do personal feelings/beliefs affect women participation in non-formal education in Kwara State?

Table 4 Personal Feelings/Beliefs affecting Women Participation in Non-formal Education in Kwara State.

S/ N	Items	Very untrue of me		Untrue of me		Somewhat untrue of me		True of me		Very true of me		RSI
		n	%	n	%	n	%	n	%	n	%	
35	As a person, non-formal education is below my standard	170	53.0	71	22.1	24	7.5	30	9.3	26	8.1	0.40
36	My friends would laugh at me when participating in non-formal education.	63	19.6	84	26.2	97	30.2	29	9.0	48	15.0	0.55
37	I am comfortable with the little knowledge I have.	47	14.6	41	12.8	30	9.3	107	33.3	96	29.9	0.70
38	Participating in non-formal education would lower my prestige in the society.	87	27.1	49	15.3	68	21.2	61	19.0	56	17.4	0.57
39	My husband is well placed (good job) I don't need to participate in any non-formal education.	46	14.3	30	9.3	36	11.2	121	37.7	88	27.4	0.71
40	My children would take care of me at old age, non-formal education is not necessary for me.	26	8.1	48	15.0	40	12.5	79	24.6	128	39.9	0.75
41	Learning to read and write at this age is too difficult for me.	22	6.9	38	11.8	59	18.4	98	30.5	104	32.4	0.74
42	To me, enrolling for non-formal education classes is a waste of time.	70	21.8	40	12.5	48	15.0	77	24.0	86	26.8	0.64
43	I would feel ashamed to participate in non-formal education.	66	20.6	49	15.3	19	5.9	139	43.3	48	15.0	0.63

Table 4: shows personal feelings/beliefs affecting women participation in non-formal education in Kwara State. It is shown that "My children would take care of me at old age, non-formal education is not necessary for me" top the personal feelings/beliefs affecting women participation in non-formal education with Relative Significance Index (RSI) value of 0.75. While 79(24.6%) and 128(39.9%) of the women respectively indicated true of me and very true of me, 26(8.1%), 48(15.0%) and 40(12.5%) of the women indicated "very untrue of me, untrue of me and somewhat untrue of me". Next is the feeling that learning to read and write at this age is too difficult for me with RSI value of 0.74. While 98(30.5%) and 104(32.4%) of the women respectively indicated "true of me and very true of me", 22(6.9%), 38(11.8%) and 59(18.4%) of the women indicated "very untrue of me, untrue of me and somewhat untrue of me". My husband is well placed (good job) I don't need to participate in any non-formal education has RSI value of 0.71 and 121(37.7%) and 88(27.4%) of the women respectively indicated "true of me and very true of me", 46(14.3%), 30(9.3%) and 36(11.2%) of the women indicated "very untrue of me, untrue of me and somewhat untrue of me". Also, I am comfortable with the little knowledge I have has RSI value of 0.70 and 107(33.3%) and 96(29.9%) of the women respectively indicated "true of me and very true of me", 47(14.6%), 41(12.8%) and 30(9.3%) of the women indicated "very untrue of me, untrue of me and somewhat untrue of me". Other personal feelings/beliefs affecting women participation in non-formal education include enrolling for non-formal education classes is a waste of time (0.64); I would feel ashamed to participate in non-formal education (0.63); participating in non-formal education would lower my prestige in the society (0.57); My friends would laugh at me when participating in non-formal education (0.55), and As a person, non-formal education is below my standard (0.40).

Methods of statistic used: Frequency and percentage, and Relative Significance Index (RSI)

Discussion of the Findings

Findings of table 1 on the Ideological and Cultural belief indicate the idea that it is sole responsibility of the husband to provide everything needed to cater for the family and women have little to contribute hindered belief is against the earlier findings of Ajibola (2015) who observed that non-formal basic education is the alternative educational opportunity created that can give the illiterate women, and other illiterate members of the society, who were unable to acquire formal basic education in conventional school system the second chance of doing so.

Table 2 of the family responsibilities indicate that being a widow with many responsibilities at home and on children is a great task that hindered participation of women in non-formal education in Kwara State with the higher score of 65.1%. This is similar to earlier findings of Kobiewu (1994) asserted that fathers deliberately not enroll to school because they consider investment in female as unprofitable, since girls are likely to end up in another man's house as wife.

Table 3 with item number 25 with question of the economic and financial factors indicate that inadequate income of my family hindered participation of women in non-formal education in Kwara State with the higher score of 81.0%. This is negatively tandem with the findings of Jonathern (2015) who buttress the informal aspect of education as a phenomenon experienced by all and influenced by parental, social, economic, political, socio-cultural and educational background.

Table 4 with the question of personal feeling/belief with item 40 which state that my children would take care of me at the old age and non-formal education is not necessary for me has the higher score of 39.9% hindered participation of women in non-formal education in Kwara State. This is line with the earlier findings of Mafela, Ramorogo, Letshabo and Maruatona (2000).

Conclusion

Culturally, women live under the control of their husbands, in many cases they are expected to seek the consent and support of their husband before they can participate in any organized learning outside their homes. They therefore need the support of their husbands to be able to participate in non-formal education.

It can be deduced from the findings of this research that the indices of this study such as ideological or cultural beliefs, family responsibilities, financial factors and personal belief on welfarism of women at old age are major factors that hinders women participation in non-formal education as such this affects the development of our society. This is a social-economic problem which something must be done to minimize the further increase of women illiteracy in our societies.

Most developed nation in the world has long time overcome their problems in which their women now enjoy equality of the opportunities created in the area in the developing country cultural beliefs, personal feelings, inadequate income, family responsibilities and value orientations which downgrade the worth and integrity of women.

Recommendations

Based on the findings of this study, the following recommendations are drawn to address those factors hindering the participation of illiterate women in non-formal education.

- There should be a collaborative network in form of sensitization, awareness campaign, seminars and workshops between the federal or state Ministry of Women Affair and Local Governments to make women realize the benefit and importance of education to their personal and society development.

- Community heads and religious leaders should be involve in counseling and enlighten the Men/husbands on the needs for them to allow and support their wives to participate in non-formal education, so as to reduce the level of poverty in the society
- The government should set up a financial scheme to subsidies or make free non-formal education for interested illiterate women in the society
- Community heads and religious leaders should also enlighten the women on how they can seek the permission or approval of their husband to allow them participates in non-formal education to avoid any future rancor.

References

- Adebowale, O. F. & Ojo, G. K. (2009). Validating the Relative Significance Index (RSI) in Counselling and Educational Survey Researches: Prevalent online counselling needs of students in a Nigerian university. *Ife Journal of Theory and Research in Education*, 12(1), 119-130.
- Ajibola. B. C. (2015). Family variable and participation of illiterate women in non-formal basic education in north-central Nigeria. *Nigerian Journal of Social Studies*, Vol. XVIII (1), April 2015.
- Cowlan, J., Grawbowski, S. & Smith, K. (2010). *Adult Learning: Emerging Perspectives on Learning, Teaching and Technology*.
- Jonathem. C. O. (2015). *Eradication of poverty through women's participation in adult education in Nigeria. A M.Ed Research Project, Unpublished.*
- Kobiewu, S. V. (1994). *Social foundation of education*. Ile-ife: Obafemi Awolowo Universty Press.
- Mafela, L., Romorogo, G.L., Letshabo. K. M & Maruatona. I. (2000). A consultancy report on the analysis of the provision and impact of five non-formal basic education programs in Botswana. Final draft submitted to: Ministry of Education, DNFE, UNICEF and UNESCO in June 2000. Retrieved from: <http://www.unicef.org/evaldatabase/files/BTW-2000-005-part-1.pdf>
- National Literacy Survey (2010). Nigeria statistics. Retrieved from: www.nigeriastatistics.gov.ng/pdf.
- National Commission for mass Literacy Status Report: 2011-2012. Adult literacy enrolment in Nigeria, 2008-2012.
- Okafor, G.O. (2010) Socio-Cultural Factors Affecting Girl-Child Education in Maiduguri, Borno State. Volume 17, No. 2, November 2010, *Nigerian Journal of Research and Production*, p.10