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WOMEN EDUCATION AND GENDER

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ABSTRACT

Women and girls education has remained an issue of societal concern and requires more attention from all a sundry. Women's education can be regarded as a kind of knowledge given to women for enhancing their self-respect and self-dignity. There should be a legislation that girls should remain in school, this is in line with the 1999 United Nations convention on the right of the child, which called for national legislation that set 18 years as the minimum age for marriage. This would defeat early marriage prejudices and child bearing, which are factors that cut short the education of girls and women. Conclusively, in respective of the regulatory taboos placed on women, few of the educated girls wade through the tempest and emerge professionals in their own field of social endeavour. These few, serve as impetus for the unwilling daughters and parents to encourage themselves to carry the mantle of education forward. The paper suggested that since women and girls have either direct or indirect touch on virtually every element of development in the society. This has promptly promoted gender and reduce inequality

Keywords: Women, Gender and Education

Introduction

Inequalities in education for girls and women are complex: women and girls face explicit barriers to entry to school, for example, violence against women or prohibitions of girls from going to school, while other problems are more systematic and less explicit, like their inability to go back to school and complete school, even when they are in school continuing their education. While in school women still faced challenges in school due to their various task and responsibilities.

Meaning of Women Education: Women's education can be regarded as a kind of knowledge given to women for enhancing their self-respect and self-dignity. This knowledge can be in form of formal, non-formal and informal education, it can also be in form of Adult Education, Community

Development, Workshops, Seminars, Conferences and Training.

Meaning of Gender: Gender is the part of the curricula at all levels of the education system, which allow both girls and boys, women and men to comprehend the make-up of masculinities and femininities and models for assigning social roles as a means of functionality of its member and enable them to shape our societies – influence their lives, relationships, life choices, career.

Education can help to reduce the risk of gender-based violence and promote gender equality in among males and females by providing equal opportunity for both other areas of life. By providing girls and boys with education on healthy and equal footings and without gender disparity, the education system can help to reduce the risk of gender-based violence. Gender inequality of education prevents girls and boys, women and men from ensuring the basic human right to education. This phenomenon remains a unique and prevalence problem, both locally, nationally and internationally. Moreover, it has remained a major challenge over past years and the struggle connected with it remains vivid and resting as the feminist remain relentless in fighting this battle of inequality. Avoid segregating boys and girls into separate rows, separate activities and mix seating up in the classroom. Ensure that any educational materials used enhance genders in equal measure. Integrate boys and girls to work on projects together. Explore gender concepts and roles from different perspectives

Statement of the Problem

Nigeria has expressed a commitment to education with the belief that overcoming illiteracy and ignorance will form the basis for accelerated national development. Regardless of the incontrovertible evidence that education is crucial to the development of the citizenry and the nation, inequalities in access to education still exist, and this led to women facing a lot of challenges in the society. Millions of hapless people in Nigeria including children, are excluded from the processes and outcomes of education for Nigeria to move forward as a nation, she must remove all forms of discrimination against women and the girl-child in education. Equal educational opportunities should be created for both men and women. On the 18 December, 1979, the convention on the elimination of all forms of Discrimination Against Women was adopted by United Nations General Assembly. This convention become an international treaty on 3rd September, 1981, after twenty-one countries had ratified it. About ten years after, more than one hundred countries of the world, perhaps including Nigeria, have agreed to be bound by the provisions of this convention. For all practical purposes, the twenty seven articles of this convention provide straight forward blue prints for removing all forms of discrimination against women in the Nigerian educational system. Nigeria must therefore, sincerely implement the provisions of the convention.

It should be stated that the Nigerian federal Government is doing a

lot to improve women's education as a separate Ministry for Women has been established at federal and state levels. In September 1986, the Federal Government convened a workshop specifically to prepare a blue print on women education in Nigeria. the blue print prepared by the workshop was adopted by the National Council on Education in 1987 some of the recommendations are:

Legislation on women education: there should be a legislation that girls should remain in school, this is in line with the 1999 United Nations convention on the right of the child, which called for national legislation that set 18 years as the minimum age for marriage. This would defeat early marriage prejudices and child bearing, which are factors that cut short the education of girls and women.

a. Any socio-cultural religious and superstitions belief which inhibit women and prevent them from self-actualization, thus place them in a perpetual subordinate position must also be abandon.
b. Women in modern technological societies, should be educated in order that they in turn would bring up the future leaders of their countries to meet the expectation of tomorrow.
c. Career guidance and counseling: in order that the education of women in the developing countries be directed towards the right path, more women should be trained as career guidance counselors, to advice female students at the various institutions.
d. Women centre and Early Child Care Development (ECCD): these serve as avenues for women to earn income generating skills to give them a firm economic base.
e. Parents are to give equal opportunity to children irrespective of sex.
f. Government to discourage withdrawal of girls from primary school
g. Government to enforce laws prohibiting hawking and street trading by young girls of school age.
h. Government to establish more single sex boarding schools for girls.
i. Positive discrimination towards women such that more of them should be admitted into higher institutions.
j. The curriculum of non-formal education for women to cater for both rural and urban women, and secondary school drop-outs.
k. Education of women with special needs to be encouraged that is nomadic women, women in pudah, women in rural areas, drop out women, widows, single families and career women.
l. Government is to encourage special education for women who are specially gifted or handicapped.

For all these provision to be effective, government must go beyond paper works, appropriate legislations should be enacted to implement these provisions. Any parents, employer or educational authority found discriminating against women and the girl-child in educational system should

be made to face the full weight of the law. Gender inequality is too deep into the Nigerian mind that some drastic steps must be taken to curb it.

Programmes to Enhance Women Education

In Nigeria, different programmes are embarked upon to improve the welfare, the civic, political, cultural, social, and economic development of women. The Decree No 30 of 1989, which established the National Commission for Women, was promulgated to formulate a national policy on women and development. All programmes for women are carried out by this Commission. The objectives of the commission in the words of Sarkinfada (2020) were as follows:

a. Promote welfare of women in general.
b. Promote the full utilization of women in the development of human resources and to bring about their acceptance as full participants in every phase of national development, with equal right and corresponding obligations.
c. Promote responsible motherhood and maternal health of women.
d. Stimulate actions to improve women's civil, political, cultural, social, and economic education.
e. Support the work of nongovernmental organization and to play a coordinating role between government and Nigeria women organizations
f. Encourage the sense and essence of cooperative societies and activities amongst women both in urban and rural areas and stimulate in them creative entrepreneurship in the field of cottage and small -scale industries.
g. Formulate and propagate moral values within the family unit and in the public generally and to establish programmes with institutions and organizations to inculcate moral education in women and children, and,
h. Work towards the total elimination of all social and cultural practices tending discrimination against and dehumanization of womanhood.

The National Commission for Mass Literacy Adult and Non-formal Education (NMEC) was set up in 1991 by the Federal Government, charging it with the task of eradicating illiteracy in the country. Women were specially targeted in the programmes of the commission with mass literacy classes being conducted in all nooks and crannies of the country. Sarkinfadai (2017) stated that many Christian and Muslim women's organizations were active in offering adult and non-formal educational opportunities to women so that they can serve as a tool for sustainable Development. So are many other NGOs such as Officers Wives Associations of Nigeria Armed Forces (Army, Navy, and Air Force). Similarly, many donor agencies such as UNICEF, UNDP, UNESCO, British Council, among others combined enormously to various educational programmer for women in Nigeria especially women in North-western states.

Other initiatives include the United Nations Girls Education Initiatives (UNGEI) which promoted the enrolment of more girls in schools under the African Girls Education initiative (AGEI) with financial support of the Norwegian government that was also put in place to promote women's status (Sarkinfada, 2011). It is pertinent to note that, women's development can be greatly enhanced through active participation in the aforementioned literacy programmes and application of the skill equipped, thereby improving their livelihood and overall wellbeing. In order to buttress the link between education and development. Imhabekhai and Olomukoro (2007) stated that literacy is a basic instrument in social transformation and modernization. It influences the rate of development and its possession or otherwise facilitate or retards the level of development. Sarkinfada (2017) pointed out that any society which neglects women in her human resource potential cannot achieve any meaningful development. They emphasize that the African traditional society women as being resourceful and need empowerment through education.

To buttress the fact that women cannot be empowerment without education. Sarkinfada (2022) argued that development cannot take place without education. They stress that development require 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, Sarkinfada (2019) stated that investing in women literacy caries 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 powerful agent of socialization in that it plays a tremendous role in preparing an individual to render active service in income acquisition, career development, and useful service for self, the family and society at large. Women are also in the capacity to assist government 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 in any given society.

Sarkinfada (2017) said the role of women in the 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 educations that is properly designed and provided has the tendency of imparting skills and knowledge to participate and makes them more productive in self-employment or in employment by others (UNESCO, 2002). Empowering women education can translate into general political participation and thus contribute to the quality of public policies and to democracy. If the relationship between education and political participation is well

established educated people were more likely to vote and eschew tolerant attitudes and democratic values

Major Prerequisite for Empowering Women in the Society

Sarkinfada and Husseini (2019) asserted that the major pre-requisite for ensuring women empowerment in the society are:

a. Empowerment should be sensitive to issues of gender and other aspects of humanity and interaction where social inequality can emerge.
b. Empowerment should endeavour to utilize existing resources in the given location in a productive manner whenever possible.
c. Empowerment should give people who live and work in the given community an active process regarding the delivery of services.
d. Empowerment should ensure that training and retraining are encouraged and aimed at improving the competency of staff, within the organization through regular support and supervision.
e. Empowerment entails that organizations should aim to reflect the broader society in their workforce,
f. Giving opportunities to excluded groups to particulate in public policy matters,
g. Formalizing dissemination and enforcing legal rights, and
h. Encouraging organization so that the people who belong to the excluded social sector can fully participate and influence the strategies adopted by the society.

Ways to Empower Women Globally

a. Place women as leaders and give them decision making roles in work places
b. More job opportunities for women in all places
c. Invest in women's entrepreneurial ideas, emotionally and financially when need
d. Taking action against unpaid labour work: and effort
e. Mentoring women professionally and personally to be mentors themselves

Ten Advantages of Women Education

Raney (1995 8) listed 10 advantages of women education as follows;

a. Women who are educated are more able to influence their future .
b. Women who are educated are able to reduce poverty.
c. Women who are educated reduces the risk of child mortality.
d. Women who are educated are 50% more likely to have their child immunized.
e. Women who are educated are less likely to be taken advantage of less to contact HIV//AIDS.
f. Women who are educated are less likely to become victim of domestic or sexual abuse.

g. Women who are educated reduce corruption and change the conditions that lead to terrorism.
h. Women who are educated are better equipped to contribute to the family income.
i. Women who are educated are healthier and tend to have greater self esteem and self confidence.
j. Women who are educated help contribute and prosper their community.

Approaches to promoting gender equality in the classroom.

a. Ensure educational materials are free from role play among boys and girls.
b. Challenge expectations of professions that are gender oriented , for example engage females in all professions are are masculine in nature.
c. Avoid the term 'boys and girls,' which may make gender stereotypes emerge , use gender-neutral pronouns like 'everyone.'
d. Do not refer to stereotypical characteristics when assigning role to gender' which limits understanding of gender roles.
e. Avoid phrases that will make the male superior than the females in accepting responsibilities, gender implications of these statements and help find alternative phrasing.
f. Avoid segregating boys and girls into separate lines, separate sports activities and integrate the classroom seating.
g. Ensure any educational materials used show must indicate gender in equal measure.
h. Integrate boys and girls to work on projects, discuss issues and cooperate .
i. Explore gender concepts and roles from different perspectives.
j. Assign students identify instances of gender bias, through awareness activities or social events, laws and cultural changes.

Some Possible Approaches for Development of Women Education

a) Boost her self-esteem of women all areas of life
b) Shut down the negativity in their perception and the society at large
c) Support women run businesses, take risk with high sense of integrity
d) By giving proper education and awareness to women
e) Giving job opportunities.in all spheres of life
f) Be open and honest labour
g) Signal-boost other women's morale.

Challenges of Women Education

According to Sarkinfada (2017) asserted that challenges are inherent in women education programme which include the following:

a. No clear goals as to what constitute women education in the National policy of Education. The document has some lapses, it had not provided in clear terms what continuing education is expected to achieve. It is even more glaring in the section on technical education, should continuing education be remedial, developmental or cultural? Or

should it be both of them and what point in time could it be provided?

b. Roles of various agencies were not defined. Specific roles between various government and non-governmental agencies need to be defined to avoid confusions and over lapping of duties like. What are the roles of the National Board for Technical Education (NABTEB), the National Teachers Institute (NTI), the Industrial Training Fund (ITF), National Commission for Mass Literacy, Adult and Non-formal Education (NMEC). the National Universities Commission, Centre for Management Development (CMD), the Administration Staff College of Nigeria (ASCON) and the private organization in the accreditation of the continuing education.
c. Funding is a serious issue when it comes to women education because even the governments higher institutions that are supposed to carry the mandate are relatively poor funded to cope with the ever increasing demand of continuing education of the present times? It is said that workers education is better funded in the private sector than in the public sector.
d. Lack of regulatory body to protect the interest of the learner. However the costs of such programme(s) keep on increasing which ordinarily effect the learners. Therefore the call for the establishment of a regulatory body that will reasonably protect the interest of the learners is imperative.

Theoretical Framework

The study found feminist theory of social inequality as appropriate for the study and therefore adopted it for the study:

Feminist Theory: The term feminist theory is used to refer to multitude of types of works produce by a movement of activists and scholars in a variety of discipline. Feminist theory developed in 19970s as a result of profound changes in women's experience and situations that led to political movement that challenged prevailing explanations of women\s subordinate position in the society (Alway, 1995). Feminist theories differs from general theories of inequality. Generally speaking feminist theory refers to a set of theories that are concern with explaining the relative position of women in the society. While there is one form of feminist theory, sociologist Janet Saltzman Chafetz in feminist sociology, argues that a theory is feminist if it contain three element:

a) Gender is the central focus of the theory,
b) Gender relations are considered to problematic, and
c) Gender relations in the society are considered changeable

Feminism: Is one of the major contemporary sociological theories, which analyzes the status of women and men in society with purpose of using that knowledge to better women's lives. Feminist theorists also question the differences between women, including how class, ethnicity, sexuality, nationality, and age, intersect with gender. Feminist is outgrowth of the general movement to empower women

worldwide. Feminism can be defined as recognition and critique of male supremacy combined with effort to change it. According to Anderson (2005).The goals of feminism are to:

a) To demonstrate the importance of women
b) To reveal historically that women have been subordinate to men
c) To bring about gender equality

Simply put feminist fight for the equality of women and argue that women should share equally in society's opportunities and scare resources. Marianne Weber the wife of Max Weber thought that women should be treated equally in social instructions of marriage, along with other social institutions. She made clear that marriage is between men and women. The contemporary feminist movement began in 1960: Free love helped escape sexual double standard; Divorce became a common place; Women were 'happy house wives' no more,; higher level of employment and fulfillment outside the home were becoming the norm to most society. Wallace (1989), Alway (1995), Chafetz (1997), identify there are five types of feminism:

a) Liberal feminism
b) Marxist feminism
c) Radical feminism
d) Socialist feminism
e) Postmodern feminism

Liberal feminism: All people were created equal and should not be denied equal access to opportunity because of gender. Liberal feminism focus their effort on social change through the construction of legislation, and regulation of employment opportunities.

Marxist feminism: That division of labour is related to gender role expectation. Females give birth, males left to support the family, believed that bourgeoisie-men, proletariat-women.

Radical feminism: Male power and privilege is the basis for social relations. Sexism is the ultimate tool used by men to keep women oppressed, women are the first oppressed group. Women oppression is the widest spread, women oppression is the deepest. Men control the norms of the acceptable behaviour.

Socialist feminism: Increased emphasis on the private spheres and the role of women in the household. Equal opportunities for women in the public spheres

Postmodern feminism: Attempts to criticize the dominant order that all theories are socially constructed. Reject the claim that only rational abstract thought and scientific methodology can lead to vital knowledge. The basic idea is that looking to the past is no longer the way to go, we are a global economic world highlighted by technology. Looking to the past no longer applies..

Contemporary sociologist like Patricia Hill Collins was known throughout the field for developing, deploying, and popularizing the concept of intersectionality in the theory and research.

Feminist theory is most concerned with giving a voice to women and highlighting the various ways women have contributed to

society. She believes emotional concept are important, individual have their own their reality construct that are linked to the group which they belong. She made a point doe the black feminism which she said consist of ideas made by black women as Self Definitions and Self Valuation as challenging the political knowledge of validation process bringing stereotypical image of African womanhood. She considered the interlocking nature of oppression, gender tribe and class are interconnect society has attempted to teach the black woman that gender, tribe. Class sexism, and poverty are evitable and that they keep black women oppressed. Awareness will help the black woman untie their fight against oppression and discrimination.

There are four main types of feminist theory that attempt to explain the societal differences between men and women (Thorne, 2006).

a. Gender Differences
b. Gender Inequality
c. Gender Oppression
d. Structural Oppression

Gender Differences: The gender difference perspective examines how women's' location and experience of social situations differ from men's. For example cultural feminist look at the different values associated with womanhood and feminity as a reason why men and women experience the social world differently. Other feminist theorists believe that the different roles assigned to women and men within institutions better explain gender difference including the sexual division of labour in the household. Existential and Phenomenological feminists focus on how women have been marginalized and defined as the other in patriarchal societies women are thus seen as objects and are denied the opportunity for self-realization. To learn more about how this perspective translates to research and applies to current events.

Gender Inequality: Gender inequality theories recognize that women's location in and experience of social situations are not only different but also unequal to men's reasoning and agency, but that patriarchy, particularly the sexist patterning of the division of labour, has historically denied women the opportunity; to express and practice this reasoning. Women have been isolated to the private spheres, they are still expected to manage the private sphere and take care of household duties and child rearing. Liberal feminists point out that marriage is a sites of gender inequality and that women do not benefit from being marred as men do, indeed, married men. According to liberal feminists, the sexual division of labour in both the public and private spheres needs to the altered in order for women to achieve equality. To learn more about how sociologists study gender inequality and why it remains an important area of study.

Gender Oppression: Theories of gender oppression go further than theories of gender difference and gender inequality, by arguing that not only are women different from or unequal to men, but that they are actively oppressed subordinated, and even abused by men. Power is the key variable in the two main theories of

gender oppression psychoanalytic feminist attempt to explain power relations between men and women by reformulation Feud's theories of the subconscious and unconscious human emotions, and childhood development. They feel that conscious calculation cannot fully explain the production and reproduction of patriarchy. Radical feminist acknowledged in patriarchal societies where women are oppressed. They identify physical violence as being at the base on patriarchy but they think that patriarchy can be defeated if women recognize their own value and strength, establish a sisterhood of trust with other women confront oppression critically, and form female separatist network in the private and public spheres.

Structural Oppression: Structural oppression theories, posit that women's oppression and inequality are as a result of capitalism, patriarchy, and cultural and traditional beliefs, Sociologist feminist agree with Karl Marx and Fredrick Engels that the working class is exploited as a consequence of the capitalist mode of production, but they seek to extend this exploitation not just to class but also to gender intersectionality. Dorothy R, Smith, Sandra Harding and Patricia Hill Collins theorists seek to explain oppression and inequality across a variety of variables, including, class gender, ethnicity, and age. They make their important insight that not all women experience oppression in the same way. White women and black women, for example, face different form of discrimination in the workplace.

Thus, different groups of women come to view the world through a shared standpoint of 'heterogeneous commodity. Patricia Hill Collins made attempts to reduce the oppression against the black woman, she showed the importance of African women culture. Efforts to redefine and explain the importance of black woman African culture; Uncovered new black female experience; and identify social relations where women pass on essentials' to coping with oppression.

Criticism of Feminist Theory: The main target of feminism criticism has been the sociology's prevailing functionalist theory and in particular Talcott Parsons's work on the family. At the centre of this critique are Parsons's categorization of role expectation and the structure of relationship which tend to view women roles as predominantly expressive and men as instrumental. Feminist also generally criticize Parsons theory of gender socialization as oppressive for both gender, but particularly so for women. Feminist scholar also critiqued sociologist micro structural theories. Most of the micro structural-inspired feminist theories focus on the central role of gender division of labour within the economy. The more responsibility women have in the private or domestic domain the less equal their opportunities in the economic system (Sarkinfada, 2017).

The relevance and philosophy of feminist theory are seen as Realism Vs Idealism, Realism and Nominalism and Idealism Vs Materialism this means gaining power and voice through movements. The relevance is seen in social movements and an ideology in

support of the idea that no longer share of scarce resources should be allocated to women, That believe that women should enjoy the same right as men in the society, and that they should share equity in society's opportunities.

This feminist sociological theory represents an attempt to give a voice to women and female perspective, Parsons generally sees the theory as critical to the traditional scientific sociological approach that stress a commitment to neutrality, objectivity and empirical research. Religion is a longer time perpetuator of gender equality-like church forbids female from being a priest (Giddens, 2012). Giving a voice to women remain feminist sociological theory greatest contribution to the field of sociology specifically and the society in general.

Women in Development (WID): Is one theory which has remained prominent as regards women education and development The WID theory is associated with wide range of activities concerning women in the domain, which donor agencies, government and NGOs have become involved in since the 1970s. The 1975 World Conference of the International Women's Year at Mexico City, and the United Nations Decade for Women (1976-1985), gave expressions to the major preoccupations of women around the world improved educational and employment opportunities equality in political and social participation in increased health and welfare services. In sum, the WID movement that emerged during this period demanded social justice and equity for women.

The major formative influence on WID was the resurgence of the women's movement in northern countries in the 1970s. In addition to the WID agenda there was the simultaneous effort by liberal feminist to get equal rights, employment, equity, and citizenship for women in United States. The formative influence on WID was the emerging body of research on women in developing countries, here the work of the Danish economist, Esther Boserup, was influential. From the perspective of the WID movement, the importance of Boserup's Women's role in Economic Development (1970) was that it challenged the assumptions of the 'welfare approach' and highlighted women importance to the agricultural economy. Sub-Sahara African was characterized as the great global era of "female farming system" in which women, using "traditional" hoe technology, assumed a substantial responsibility for food production. Moreover, Boserup posited a positive correlation between the role women played in agriculture production and that of men.

A WID argument was aimed at providing a rationale for directing scarce development resources to women Building upon the work of Boserup and others.

WID advocates claimed that failures to acknowledge and utilize women's productive role within and beyond the household were planning errors leading to the inefficient use of resources. (Tinker, 1990). This help to make women-only focus in research and in the delivery of resources via women projects. By improving women access

to technology and credit, women's productivity would increase and impact positively on national development. One of the women's productivity are justifiable in terms of economic returns as well as social returns.

The Decade for Women played an important part in drawing attention to the role of women in the development process. Recommendations were made for the establishment of international and national machinery to promote women's interest. During the decade, new legislation to promote women's right included a number of WID related concerns, among them the right to participate in and benefit from development. One of the most comprehensive efforts was the Convention on the Elimination of All Forms of Discrimination against Women (1979), which recognized women right to receive training, education and extension services, as well as equal access to credit and marketing facilities and equal treatment in agrarian reform. Although it would be folly to equate legislation (especially at the international level) with practice, the recommendations emerging from the United Nations Decade for Women provided a normative environment within advocates could voice their demands. The women conference held during the Decade also underlined the importance of changing the sexual division of labour and the need to properly value women's unpaid labour (Young, 1993).

The impact of Women in Development (WID) theory can be seen on two forms in terms of the discussion and research that it generated, and second, in the impetus it gave to the growth of institutional machineries within development agencies and government, their mandate being to integrate women into development. (Staudt 1994, & Goetz 1994). As this thesis focuses primarily on the conceptual and analytical approaches to women and development, very little attention has been given to the impact of the institutionalization of WID machinery within development agencies and governments.

Another main focus of the literature has been the evaluation of development projects designed by international development agencies in increase productivity and/or incomes. In many cases over discrimination against women is revealed. For example, agriculture innovation practices and extension services failed in recognize women's role in agricultural production (Staudt, 1994). Male farmers received inputs and extension advice for crops that only women grew. Moreover, planners used their production a model of the household -the New Household Economic, (NHE) - which contains a number of highly dubious assumptions. As it has been time and against pointed out assumptions about wives availability to work on their husbands farms are very often not borne out in reality.

Conclusively, the WID approach actually based on the idea that education leads to economic development and therefore advocate for inclusion in economic and educational policies as a means of achieving women

development and empowerment. WID approach holds that there is a relationship between education and employment in the formal sector, as education helps women to acquire skills which enable them to secure employment.

WID theory has led to policies and strategies which result in granting women equal access to education and participation in paid employment. That is why the federal Government decided to establish National commission for Mass Literacy, Adult and Non-formal education in 1990 to provide literacy programmes to women who have not attended formal school or are drop-out to be able to access education that suit the economic, cultural, social, and political needs of women who seek to be educated, secure employment and be empowered.

Conclusion

Conclusively, in respective of the regulatory taboos placed on women, few of the educated girls wade through the tempest and emerge professionals in their own field of social endeavour. These few, serve as impetus for the unwilling daughters and parents to encourage themselves to carry the mantle of education forward. They now compete favourably male counterparts Then the slogan 'what a man can do a woman can do better emerged,. So that the inferiority of the women folk would be removed and erased from human mentality. The traditional belief that sees women as appendages to men is being challenged. There is awareness that women are needed as much as men, if only to maintain the family setting.

Way Forward

This paper has shown that the emergence of the need to sustain gender equality, has help women to focus on women's productivity that would increase and impact positively on national development in terms of economic returns as well as social returns. as a response to societal needs for gender rights needed to create a common wellbeing for members of the society.

Since women and girls have either direct or indirect touch on virtually every element of development in the society. This has promptly promoted gender and reduce inequality in addition of this, Sarkinfada (2022) also found out that a cursory look at the pattern of women's involvement in socialization process in Nigeria reveals abysmal low levels. She added that in spite of all the laudable goals and objectives of education, women generally still suffer a lot of constraints and inhibitions which militate against their personal and national development in respect to gender role.

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