



IMPACT OF FOMWAN IN BAUCHI STATE OF
NIGERIA, 2007-2013

BY

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the degree of Master of Human Sciences
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ABSTRACT

The Federation of Muslim Women Association in Nigeria (FOMWAN) is one of the non-governmental organizations with a specific focus on women issues in Nigeria. Currently, no research has been carried out to assess the impact of women empowerment programs in Bauchi state by FOMWAN particularly on the targeted beneficiaries. Therefore, this study attempts to examine the impact of FOMWAN's Women empowerment programmes in Bauchi and assess to what extent they empower women in Bauchi. Furthermore, it also examines the strategies employed in selecting the target beneficiaries and the challenges faced by the association. This study is a quantitative one which utilized questionnaires to collect data from both the beneficiaries of the association's programmes as well as from FOMWAN officials. A sample size of 300 was used out of the 4000 research population and a 5- point likert scale was used in the questionnaire. The Statistical Package for Social Science 20th edition (SPSS) was used to analyse the collected data. Findings of the study indicated that FOMWAN uses informational, moral and economic resources adequately to empower women and that the women beneficiaries are selected via town hall meetings, seminars, workshop and sensitization and awareness campaigns with the help of community and religious leaders. Despite the success recorded, the association faces some challenges including insufficient funding, inadequate resource management and inadequate administrative skills among its employees.

خلاصة البحث

تعد رابطة اتحاد النساء المسلمات في نيجيريا (FOMWAN) واحدة من المؤسسات غير الحكومية المتخصصة في قضايا المرأة في نيجيريا. وإلى وقتنا الحالي لم يتم إجراء أو تنفيذ أية بحوث لتقييم تأثير برامج تمكين المرأة في ولاية (بوتشي) من لدن تلك الرابطة، ولاسيما على الفئة المستفيدة المستهدفة؛ لذا ستحاول هذه الأطروحة دراسة تأثير برامج تمكين المرأة التي اعتمدها رابطة اتحاد النساء المسلمات في نيجيريا (FOMWAN) في ولاية بوتشي، وتقييم إلى أي مدى تؤدي إلى تمكين المرأة في هذه الولاية. إضافة إلى ذلك فإن هذه الدراسة ستكون معنية بفحص وتقييم الإستراتيجيات المستخدمة في اختيار الفئة التي تمثل المستفيدين المستهدفين، والتحديات التي تواجهها الجمعية. إن هذه الدراسة واحدة من الدراسات التي تقوم على الجانب الكمي، الذي يعتمد على الاستبانات لجمع البيانات من كلٍ من: المستفيدين من برامج تلك الجمعية كافة، بالإضافة إلى المسؤولين القائمين على إدارة هذه الجمعية. إن حجم عينة البحث المستخدمة في هذه الدراسة تضم ثلاثمائة حالة من إجمالي أربعمائة حالة هي كل مجتمع البحث، وفي هذا الاستبيان تم استخدام معدل النقاط الخمسة بمقياس (ليكرت). ولقد تم استخدام الحزمة الإحصائية للعلوم الاجتماعية (SPSS) في تحليل قاعدة البيانات التي تم تجميعها. وقد أشارت نتائج الدراسة إلى أن رابطة اتحاد النساء المسلمات في نيجيريا (FOMWAN) تستخدم الموارد الإعلامية والأخلاقية والاقتصادية المتاحة لديها من أجل تمكين المرأة، وأن النساء المستفيدات قد تم اختيارهن من المستويات الدنيا في هذه المدينة عن طريق حلقات النقاش، وورش العمل، وبرامج التوعية، والحملات الإرشادية، لمساعدة المجتمع والدعاة الإسلاميين، وعلى الرغم من نسبة النجاح التي تم إثباتها وتسجيلها في هذه الدراسة كبيرة، إلا أن الجمعية ما زالت تواجه بعض التحديات المتمثلة في عدم توفر التمويل أو الدعم المالي الكافي، وعدم توفر الموارد الإدارية اللازمة، وقلة المهارات الإدارية الفعالة بين موظفيها.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (Political Science).

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DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not previously or concurrently submitted as a whole for any other degree at IIUM or other institutions.

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*This work is dedicated to my late parents Mallam Aminu Ali Gar and
Hajia Ummukhursum May Allah's Mercy and Eternal Peace be with them.*

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LIST OF ABBREVIATIONS

| | |
|---------|---|
| AA | Action Aid |
| AGSP | Ambassador Girl's Scholarship Programme |
| AIDS | Acquired Immune Deficiency Syndrome |
| BLP | Better Life for rural women Programme |
| BOT | Board of Trustees |
| BRTV | Borno Radio Television |
| CAC | Cooperate Affairs Commission |
| CCT | Child Care Trust |
| CIDA | Canadian International Development Agency |
| CSACEFA | Civil Society Coalition on Education for All |
| CSO | Civil Society Organization |
| DPO | Divisional Police Officer |
| EBF | Exclusive Breast Feeding |
| FAF | FOMWAN Ammanah Fund |
| FCT | Federal Capital Territory |
| FEAP | Family Economic Advancement Programme |
| FOMWAN | Federation of Muslim Women Association of Nigeria |
| FRCN | Federal Radio Cooperation of Nigeria |
| FSP | Family Support Programme |
| GAD | Gender and Development Approach |
| HIV | Human Immune Deficiency Virus |
| ICT | Information Communication Technology |
| IDB | Islamic Development Bank |
| IET | Institute of Islamic Education Trust |
| IMF | International Monetary Fund |
| IMPP | Minimum Prevention Package of intervention |
| IPD | Inpatient Department |
| JCCE | Joint Consultative Committee on Education |
| LGA | Local Government Area |
| NACA | National Agency for Control of Aids |
| NAPEP | National Poverty Eradication Programme |
| NBS | National Bureau of Statistics |
| NCWD | National Council of Women and Development |
| NEC | National Executive Council |
| NEPAD | New Partnership for Africa's Development |
| NGO | Non Governmental Organization |
| NHC | National Hajj Commission |
| NIREC | Nigeria Inter Religious Council |
| NMEC | National Mass Education Commission |
| NEEI | Nigerian Northern Education Initiative |
| ORS | Oral Rehydration Solution |
| PBUH | Peace Be Upon Him |
| SAP | Structural Adjustment Programme |
| STDS | Sexually Transmitted Diseases |

| | |
|--------|--|
| SUNMAP | Support to Nigeria Malaria Programme |
| TEGNNT | Transforming Education to Girls in Northern Nigeria and Tanzania |
| TSHIP | Targeted State High Impact Project |
| UBE | Universal Basic Education |
| UN | United Nations |
| UNDP | United Nations Development Programme |
| UNESCO | United Nations Educational Scientific and Cultural Organization |
| UNICEF | United Nations Children Fund |
| US | United State |
| USAID | U.S. Agency for International Development |
| WAEC | West African Examination Council |
| WHO | World Health Organization |
| WID | Women in Development |

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

The triumph of liberal ideology that occurred some two decades ago left in its wake many fall-outs in the world. One of the more visible among these consequences is the push for smaller governments with reduced responsibilities. The idea for reduced government intervention, especially in providing goods and services to the citizens, revolves around the assumptions that because of their bureaucratic nature, excessive red-tapism, and propensity for corruption, governments are ill-equipped to effectively meet the demands of the citizens in an increasingly modernized world. As a result, all manner of agencies and organizations, mostly non-governmental, are forming in order to fill this vacuum and serve as alternative service providers to the public. Some of these organizations are profit-driven while others are not-for-profit and community-based initiatives. Again, some have political, cultural, economic, or religious coloration and focus.

For developing countries like Nigeria that have challenges of weak governmental institutions and corruption in public service, the rise of non-governmental organizations provides an alternative to the government for millions of people. This explains why organizations that seek to, for instance, empower the handicapped and physically challenged, combat youth violence and drug addiction, or promote literacy among rural dwellers, are not only becoming more numerous, but also more dependable as alternative providers of wide ranging goods and services in these countries. Various types of non-governmental organizations (NGOs) are today into wide-ranging activities in Nigeria as varied as providing training in skill-

acquisition to widows, literacy campaign among prisoners, religious preaching activities, to neighbourhood security and vigilante initiatives. The Federation of Muslim Women in Nigeria (FOMWAN) is an example of a non-governmental organization with a specific focus on women issues in Nigeria. Established in 1980 by a group of Muslim women, the objectives behind FOMWAN are to initiate, design, and execute different types of programs. Specifically for assisting Muslim women in Nigeria, with an outlook entirely informed by Islamic values and principles of self-help and mutual assistance to the weak, poor and needy (FOMWAN, 2009). FOMWAN has, over the course of the past three decades, become a typical example in the not-for-profit NGO discourse in Nigeria. Today, this organization symbolizes the proactive steps taken by the Nigerian Muslim women to promote and provide self-help and mutual assistance among themselves, especially in the areas of education, skill acquisition, health advocacy, and many more areas aimed at empowering women.

1.2 STATEMENT OF THE PROBLEM

In Bauchi state, women constituted 2,283,800 out of a total number of population of 4.2 million in the state, and the majority of them lack access to control over resources and basic education (Census, 2006). According to the Poverty Eradication Program (NAPEP), Bauchi state ranks fourth with a poverty incidence of 86.3 per cent out of the 10 states in Nigeria with the highest poverty incidence. Poverty remains high among women. (Bauchi, Report on Gender, 2009). The number of women according to the 2006 census population in Bauchi metropolis was 318,038. In June, 2011, the national growth rate for urban centres which was 4.5% in a survey conducted by Gani, Chiroma and Gana (2012) indicated that women dominated the total population of

Bauchi metropolis with 50.6% (160,972). The total population size shows that women have the highest level of poverty and unemployment at the rate of 60%.

Therefore, in an attempt to address the socio-economic problems of women in Nigeria, (FOMWAN) was established in Bauchi, being one of the thirty-six states in Nigeria with a considerable Muslim population and higher rate of poverty which women dominated with 50% provides this research with its area of analysis (BSMWASD, 2008).

Currently, no research has been carried out to assess the impact of women empowerment programs in Bauchi by FOMWAN particularly on the targeted beneficiaries.

1.3 SIGNIFICANCE OF THE STUDY

The study is important because it offered a chance to evaluate whether FOMWAN's programs were successful or not in achieving the desired objectives. It discussed some of the programs provided by FOMWAN to address the socio economic problems of women in Bauchi. The study also presented some suggestions to the government and non-governmental organizations and to other concerned agencies internationally, nationally and locally with similar motives about the importance of such initiatives.

The research will also contribute immensely to the existing body of knowledge on how to tackle the socio-economic and political problems of women especially in the Nigerian context.

1.4 OBJECTIVES OF THE STUDY

The following are the objectives of this study:

1. To make a critical assessment of the programs offered by FOMWAN and to determine as to what extent, these programs empower women in Bauchi.
2. To examine the strategies employed by FOMWAN in selecting its targeted beneficiaries in Bauchi
3. To examine the challenges or problems faced by FOMWAN in Bauchi.

1.5 RESEARCH QUESTIONS

Specifically, the study aims to answer the following research questions.

1. To what extent did the programmes designed and executed by FOMWAN empower women in Bauchi?
2. What were the strategies employed by (FOMWAN) in selecting its targeted beneficiaries in Bauchi state?
3. What are the problems or challenges faced by FOMWAN in Bauchi?

1.6 LITERATURE REVIEW

Women's empowerment is one of the contemporary challenges worldwide. Quite a good number of scholars have written on conceptual and practical issues underlying the internationally recognized programme of women's empowerment. However, literature on women's empowerment in Nigeria is scant.

Some of the related books and articles have been critically evaluated in this study.

The first part of this literature review focuses on the conceptual discussions on the idea of women's empowerment, mainly from the feminist and Islamic perspectives? Few books were referred below to highlight the discussion.

Batilawa (1994) argues from the feminist perspective that, the patriarchal power relations within the society stands as a problem to women empowerment which denies them access to socio economic resources. Similarly, Adebusoje (2006) observes that, early marriage limited the girl child access to education, social status, choice making, and to lack of awareness on health services. Lack of sex education, lack of prenatal and postnatal information are threats to the sexual and reproductive health of women and double up the risk of infant and maternal mortality and pave the way for vulnerability, and other sexually transmitted diseases: STDS, HIV and AIDS. Another Report conducted by the National Bureau of Statistics (NBS) shows that poverty remains high among the populace. The poverty rate increased from 54.7% in 2004 to 60.9% in 2010. Based on the report, the southern part of Nigeria has a high chance for human development and empowerment while the northern part has lower chances. The three geopolitical zones where the Transforming Education to Girl in Northern Nigeria and Tanzania (TEGNNT) project was materialized were characterized by heterogeneous variables such as religion, language, culture, and politics. The average poverty in the three northern zones was 73.8 % in comparison to 63.35 in the southern parts of the country (British Council, Nigeria, 2012). Narayan (2005) cited in Isaac (2007) argues that women in developing countries remain very poor therefore they should be supported to cater for their socio- economic needs. Longwe (2002) points out the failure of NEPAD by neglecting important problems of women oppression. Thus, according to this assertion, NEPAD subscribed to World Bank and International Monetary Fund (IMF) Structural Adjustment Programme (SAP) policies in Africa which are not beneficial to women resulting in unwanted burdens of poverty and depression among women. Gurumurity (2003) observes that, information communication technology in India, Pakistan and Bangladesh were seen

as capable to helping socio- economic growth and development, considering the effort of government in the attempt to encourage the new ICT and made a reform from the old monopolistic and bureaucratic traditional public service to a more market oriented type. This brings about business opportunities. Several attempts have been made with regards to ICT to foster development in the region, but it lacked provisions for women's development. In a similar vein, Olaribe (2002a) contends that denying West African Examination Council (WAEC) examinations is the most pronounced scenario that vividly indicates lack of care to girl child education. This shows failure of both the parents and government to provide encouragement as well as conducive and qualitative provision of education. . This was supported in a report conducted on girl child education in Nigeria which reveals that, girl's access to education in Sub Saharan Africa is low and from 121 million out of school children, 65 million are girls. Thus it can be seen that empowering women is constrained by variables such as culture, tradition, poverty, lack of education, and negligence by government in various communities.

However, women can be empowered using different methods and means. Straomoist (2000) contends that education through formal and informal means is another aspect of women empowerment because girl child's access to education particularly in third world countries remains low, and findings suggested that empowering should constitute both ways that will enable them to tackle sexual stereotypes and other important aspects of life such as reproductive health, domestic violence and others. Olaribe (2007) argues that girl child education is the key to women's empowerment globally; it could be achieved through formal training of girls and skills acquisition. In addition, Adeshida and Nafisatu (19:2008) ascertain that girls constitute the highest number of children in Nigeria and educating the girl child is

very important for sound economic and social development. Because educating girls means producing educated mothers. Thus girl child education has a great benefit for the society in general. In another view, Oxaal and Badens (1997) assert that empowering women does not cut men's power. Empowering women enable women to get access to decision making and resource control particularly in socio economic development of the family. Also, empowering women serves as a medium where women join hands to help men in the sustainable development of the society in general. Kausar (2000 and 2007) defines women's empowerment from the Islamic perspective as the restoration of the rights of women as enshrined in the Shariah, (primary sources of Shariah being the Quran and the Sunnah) which are otherwise denied to women by social, political and legal institutions or any other body of individuals or individuals as such. Islamic principles do not encourage empowerment of men against women, rather it stipulated divine ways on how both men and women were created to help one another, and based on the teachings of Islam, power belongs to Allah Alone and both men and women are His vicegerents. Hence both need to come together as partners in building up the development processes, empowerment of one another and for the benefit of the society in general.

To add more, Hafez (2003) contends that in an attempt to seek self-proximity to Allah, a group of Muslim women in Egypt agreed to collectively minimize depression and poverty among women. This group worked together to help poor women through skills acquisition training, and community services. These services were provided for the sake of Allah, without any intention to earn reward from anyone. Empowerment in this sense is a means towards Muslim ideal.

In another perspective, a report conducted by Sawo, Okuwa, Ajala, and Adeogbo (2011) point out that, some of the observed challenges to women economic

participation are the female quality of life which can be improved by making provision for sound education as a key for change, formal or informal, such as vocational skill building, immediate economic generating activities especially for girls. Thus, there is the need to improve the economic participation of women in all states of the country by the Government, NGOs, civil society organizations, locally and internationally, through encouraging girl child education, political mobilization, market access, and skill acquisition in areas such as health, agriculture, economy and so on. Therefore in this sense, various methods or means can be employed to empower women be it through formal and non formal education, skills acquisition, micro credit finance, and many ways among others.

1.6.1 Women Empowerment Programmes in Nigeria

Akanbi and Jekayinfa (2011) contend that, empowerment can be seen as a means that influences the ability of an individual or groups to make, initiate choices, and transform those choices into desired activities and outcomes. This is one of the key objectives which these various programmes seek to address.

1.6.2 Better life for rural women programme (BLP)

This programme was initiated by Maryam Babangida in September 1987. Aikhomu (1999) points out that BLP was one of the comprehensive initiatives in Nigeria that provided and gave much attention to women empowerment programmes for sustainable development, specially in areas such as agriculture, crafts and arts, literacy, recreational activities, problems of widowhood and primary health care. Specifically, some of the objectives of the programme include:-

1. To stimulate and motivate rural women towards achieving better living and standards; and sensitize the rest of Nigerians to their problems.
2. To educate rural women on simple hygiene, family planning, the importance of child-care and increase literacy rates.
3. To mobilize women collectively, in order to improve their general lot and for them to seek and archive leadership roles in all spheres of the society.
4. To encourage recreation and enrich family life.
5. To raise consciousness about their rights, the ability of opportunities and facilities, their social, political and economic responsibilities.
6. To inculcate the spirit of self-development, particularly in the field of education, business, arts, crafts, and agriculture. In education, BLP operated and sensitized rural women on literacy programmes such as education, home economics, nutrition and so on. The programme was then extended to all the then 21 states of the federation through the wives of the governors.

1.6.3 Family support programme (FSP) and family economic advancement programme (FEAP)

The programme was established by Maryam Abacha in order to alleviate poverty and to improve the living standard of the rural and urban people in Nigeria.

General objectives of the programme are:-

1. To promote policies and programmes that will strengthen the observance and protection of human rights and advancement of social justice and human dignity.