

Family Influence and Teacher's Leadership Dispositions as Determinants of Women Drop-out from Educational Programmes in a Nigerian Community

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Abstract: This study investigated family influence and teacher leadership dispositions as determinants of women's drop-out from adult and literacy educational programmes in rural communities with a view to understand their retention and completion of educational programmes. Qualitative research method was used to obtain data from 15 participants – women learners (10) and facilitators (5) who were selected through purposeful sampling. This study discovered that majority of women learners drop-out from adult literacy programmes as a result of family pressures and teacher leadership dispositions. The study recommends that, husbands and other family members should be sensitised and encouraged to support women educational programmes. Women education support fund should be given to women to help them complete their educational programmes. Equally, literacy facilitators should be trained and retrained to be modest in their dealings with women learners or students. The facilitators should adopt appropriate methodologies to help women learn and complete their literacy programmes.

Keywords: Adult Education, Literacy, Women-Student, Drop-Out, Family, Teacher-Leadership, Leadership Disposition.

1. Introduction

Over the years, efforts have been made by government and non-governmental organisations (NGOs) in Nigeria to educate all toward reducing illiteracy among illiterate adults especially, women who are the most vulnerable, deprived and discriminated against. However, the menace has remained intractable as Nigeria remains and regarded as E-9 (a group of nine countries that aims at achieving the goals of UNESCO's Education for All initiative) countries with the largest concentration of illiterates (National Mass Education Commission (NMEC), 2020). In 2018, United Nations Educational, Scientific and Cultural Organisation (UNESCO) gave literacy rate for Nigeria as 62.02%, meaning that, 37.98% of the total population is illiterate. Ekiti Peer Review Mechanism: Ekiti State Self-Assessment Report (2012) gave literacy among men as 65.1% and among women as 50.6%.

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This implies that illiteracy among women is higher in Nigeria. In 2019, Nigerian Minister of Education, Mallam Adamu Adamu, during 2019 International Literacy Day said, Nigerian adult illiterates had increased. Equally, UNESCO (2018) reported an increase in the illiteracy rate from 24 million in 1991 to 41.7 million in 2018. The literacy rate among the states in Nigeria also revealed lower percentage to women in comparison to men. See Table1 below for the percentages across some states in Nigeria.

Table 1: Literacy rate in Nigeria and south west states

Literacy rate	Men (%)	Women (%)
Nigeria	65.1	50.6
Ekiti	69.7	56.2
Ondo	75.5	58.1
Osun	68.7	50.1
Oyo	67.7	56.9
Ogun	72.1	60.3
Lagos	85.4	75.3

Source: Ekiti Peer Review Mechanism: Ekiti State Self-Assessment Report (2012)

The table above suggests that efforts on literacy in Nigeria have not yielded desired result, especially among women. In view of this, one would suspect perhaps argue that certain problems are responsible for this predicament. Enrolment of adult learners, especially women, at literacy programmes in Nigeria is an issue on one hand while retention and completion of the literacy programme by learners remains another issue on the other hand. Over time, enrolment of adult learners at literacy programmes has not been seen as a serious issue, despite, Ekiti State Agency for Adult Education and Non-Formal Education Annual Report (2018) disclosing enrolment at literacy centres in the state as 956 in 2017 and 1,150 in 2018. The completion of the literacy programme remains a serious and unresolved issue following the report's silent on the completion rate. In recent times, the Agency's Report for 2019 reported enrolment of 1,342 which implies 58% completion rate among women. In 2020, 674 enrolments were made which indicates 42% completion rate among women. Similarly, Idoko (2018) reported high rate of drop-out among adult learners with higher percentage among women.

Table 2: Women literacy enrolment and completion rate

Year	Gender	Enrolment	Completion (%)
2017	Men	154	-
	Women	802	-
2018	Men	212	-
	Women	938	-
2019	Men	326	92
	Women	1,016	58
2020	Men	83	86
	Women	591	42

Source: Ekiti State Agency for Adult and Non-Formal Education Annual Reports 2018, 2019 and 2020.

The problem of drop-out rates has been argued and discussed over times and at length without any concrete and consistent conclusions about the degree of the problem or a clear understanding of what factor(s) contributes to learners' drop-out, withdrawal or non-completion of learning courses. Therefore, this study investigated family influence, teacher's attitude, and methods (dispositions) as determinants of adult learner drop-out at literacy programmes in Ekiti State, Nigeria with the aim to retain more learners till completion and certification for eradication of illiteracy in rural communities.

2. Statement of the Problem

The current general illiteracy rate of 37.98% among Nigerian adults and 50.6% among women is alarming and detrimental to all round development while drop-out remains major cause of high illiteracy rate among women. Ovbiebo and Potokri (2019) recommend literacy programmes through adult education centres for the alleviation of illiteracy among women in their study conducted in the Niger-Delta region of Nigeria. Since families and teachers/facilitators serve as means to end of an adult learner, the two could be weighed as great influences on the completion or drop-out of women adult learners from literacy programmes. It is therefore logical in this study to investigate family influence, teacher's attitude and methods (leadership dispositions) as determinants of women adult learners drop-out in literacy programmes in Ekiti State, Nigeria with a view to provide insights for women retention in adult learning programmes.

3. Purpose of the Study and Research Questions

The aim of this study is to understand how to deal with the problems of high illiteracy among adult women students in literacy programmes in Nigeria particularly in Ekiti State. The essence of this is to encourage proper leadership dispositions by literacy teachers/facilitators, vis-à-vis adult learners' retention, and prevention of drop-out prior to completion of literacy modules and before becoming literate and certificated. This has major developmental implications to the development of Nigeria society and economy. Illiteracy contributed to the country's failure to achieve her universal basic education objectives of achieving mass literacy by the year 2010 and later 2015 in tandem with agreement at 1990 Jometin and 2000 Dakar world conferences on education for all (Soyele & Egunyomi, 2020). It also played part in non-attainment of Millennium Development Goals in the Nation (Ojobanikan & Omolewa, 2020). Thus, addressing drop-out will step up the fight against illiteracy and poor participation in development activities. In undertaking this study, the following questions were generated: (1) What is the rate of drop-out among women in adult literacy programmes in Ekiti State, Nigeria? (2) What influence does family have over women adult learner interest in completing literacy programme? (3) Does teacher/facilitators attitude lead to women learners' dropout from literacy programme? (4) What barrier(s) do teacher/facilitator literacy delivery methods constitute to women learners' completion of literacy programme?

4. Literature Review

4.1 Adult Education

The concept of adult education is difficult to be pin down to one generally accepted definition because various people with different background define it and its terms from different perspectives (Qayyum, 2021; Vuojärvi, Purtilo-Nieminen, Rasi & Rivinen, 2021). The more attempts made to give a definite

definition and determine what it means by various people with different perspectives and background, the more confusion has been presented (Kanukisya, 2020). Moreover, the concept houses many educational programmes which make it multi-disciplinary discipline and field of study (Okafor & Arikawei, 2020). Its multi-disciplinary nature has made its scope not properly defined thus, gives a lot of misconceptions about adult education in Africa and other developing nations of the world. This nature of adult education has been of both plus and disadvantages to the practice of adult education. It allowed different practices in adult education; it afforded flexibility in its organisation and operation. The complexity and heterogeneity nature of organisation of adult education offered many programmes and allowed multitude of actors, players, and stakeholders (Kanukisya, 2020).

Recently, the development of ‘adult education’ both in principle and practice has continued to receive more attention globally, reviewed and improved on by researchers to extensively depict what ‘adult education’ entails and to further define its scope. This brought into the limelight a new concept and term ‘Adult Learning and Education’. The concept of adult learning and education still enjoys the definitions given to adult education. The definitions of adult education are still very relevant to the new concept as scholars continue to use and improve on existing perspectives on adult education.

The 1976 UNESCO definition of adult education in Turcanu (2021) laid much strong foundation for defining adult learning and education. It puts adult education as:

“a set of organized educational processes, extending the initial education, through which all persons considered adults in a society or culture to which they belong can develop their skills, enrich their knowledge, improve their technical or professional qualification, reorient their attitudes and behaviours in a double perspective: through integral personal development and through participation in balanced and independent social, economic and cultural development”.

This definition of adult learning and education made provision for the needs of individuals and groups in the society for personal and societal development thereby giving every adult access to education whether through formal or informal means. Several scholars have continued to further define adult learning and education within their backgrounds, context, and perspectives of discourse.

Milana and Tarozzi (2021), defined adult learning and education as ‘all forms of education and learning that aim to ensure that all adults participate in their societies and the world of work’. While defining adult learning and education, UIL (2016) opined that adult learning and education is educational engagement that concerned itself with equipping people with the necessary abilities and capabilities to exercise and realize their rights and act on it. A long list and almost endless definitions of adult learning and education exist but with some common features such as being voluntary and an educational re-entry after one has attained and left an initial level of formal education (Kosyakova & Bills, 2021).

The arbitrariness in the definitions and conceptualisation of adult learning and education has made its process complex with adult learner teachers/facilitators considering themselves side by side with those who build project thereby seeing themselves as special categories of teachers requiring special training and competence (Turcanu, 2021). Also, the divergent submissions on adult learning and education

definition, process, method and practice are inherently laid in the philosophical developments and propositions for adult education in multiple contexts (i.e. the school, the workplace and the community) with each incorporating different forms and approaches (Milana, 2018). Among the programmes in adult learning and education is adult literacy programme.

4.2 Literacy

Literacy is such an important component of adult learning and education which has high value in aspects and segment of the society without dispute of whatsoever. However, Qayyum (2021) opines that it lacks ‘consensus definition’ just like adult education and learning itself. Literacy is so important that it has found its way to virtually all discipline such as financial literacy and health literacy among others.

Literacy is a programme within the scope of adult learning and education that is designed for adults that have never had the opportunity of attending any form of school or lack reading and writing skill as a result of early drop-out from primary school, for the purpose of acquiring how to read, write and calculate simple arithmetic (NCES, 2009). It comprises basic and post-literacy programmes. The basic literacy is equivalent to the three years of lower basic education classes and post-literacy which is an equivalent of six years of primary education (NMEC, 2019).

Literacy according to Federal Republic of Nigeria (FRN) policy on education blueprint (2004) is;

“the possession of mechanical skills of reading, writing, computation and communication in written symbols and the acquisition of competence, knowledge and critical consciousness required for effective performance of social, political and economic roles and the appreciation of basic issues and features of one’s environment.”

Thus, literacy constitutes an important aspect of adult learning and education programmes in the developing countries of the world especially, the sub-Sahara Africa. It involves the teaching of writing, reading and numeracy to an adult illiterate for the purpose of solving socio-economic, cultural, political, and environmental problems of adults as well as increasing their level of self-esteem, knowledge, and skills to function in their environments which in turn encourages positive and active participation of people in their own development (Okafor & Arikawei, 2020; Okoye & Juweto, 2015). UNESCO (2021) see literacy as the ability to read, write and understand a short and simple statement about one's everyday life in any written language (especially, the mother tongue).

Illiteracy is such a daunting challenge facing the world at large, with much intense in developing nations especial, the sub-Sahara Africa and particularly Nigeria, that efforts from government and non-governmental bodies are needed towards making every individual literate. Considering the monumental implications of illiteracy on sustainable development, the international agencies such as UNESCO, UNCEF and UNO have used words like ‘eradicating illiteracy’ as if it were a disease and ‘waging war on illiteracy’ as if it were an enemy (Obidiegwu, 2010). This equally made the Millennium Development Goals (MDGs) to include goal such as: to ‘achieve universal primary education’ with a target on literacy (UN, 2000). The Sustainable Development Goal (SDG) equally has mandate to ‘ensure inclusive and equitable quality education and promote lifelong learning opportunities for all’ by 2030 (UN, 2015). This is to ensure that youth and adults, both men and women, achieve literacy and numeracy (Murray, 2021).

Illiteracy is also being reported to have caused the World's economy loss of over \$1 trillion yearly due to low literacy rate that is more prevalent in Central and West Africa as well as South Asia (World Literacy Foundation (WLF) 2018). It equally has high costs implications to government because it aids crime and criminality, results in poor health and higher welfare costs due to its high rate among women (Murray, 2021; Anser et al. 2020; WLF 2018).

Adult literacy needs proactive and immediate attention from both public and private sectors to combat the menace. Therefore, everyone in any given nation must be exposed to literacy skills adequately enough to function within their environment. To achieve literacy level that is adequate to function within one's environment, the family of women and the facilitator leadership dispositions (attitudes and delivery methods) at the literacy centres where adult will acquire literacy skills play significant roles in women adult learner completing their course of study or dropping out (Tera, 2020; Idoko, 2018).

4.3 Women Student

Typically, women students are female students with peculiar socio -demographic characteristics that make them different from other female students/learners at literacy programmes, colleges and other higher institutions. These characteristics include marriage, work and re-entry (Lasodea & Awotedua, 2014). Women students include women under the control, value, and responsibilities of marriage that are studying in institutions of learning (Potokri, 2011). They are women without full autonomy over themselves, who are students at various levels of education. They are wives, parents, mothers, and job holders (National Centre for Educational Statistics (NCES), 2015; U.S. Department of Education, 2014; Rawlston-Wilson, Saavedra & Chauhan, 2014). They could be undergraduates, postgraduates, and re-entry students at high schools, colleges, universities, and learners at adult literacy programmes. They are also called non-traditional students (Snyder & Dillow, 2013). This category of students is faced with several stressors and challenges. The stressors include continuous evaluation, pressure to earn good grades, time pressures, unclear assignments, heavy workload and multiple responsibilities, uncomfortable classrooms, family and traditional roles, low incomes, course work, children and relationship with family and friends (Lasodea & Awotedua, 2014).

Combining and negotiating within academic demands, family responsibilities and work make learning sometimes difficult for women students. It is a known fact that women from the time immemorial have been saddled with many family responsibilities and are traditionally assigned many roles including custody of children, maintenance of the home, feeding and preservation of the family health. The female married students/learners perform duties as wife and mother, in addition to fulfilling their academic responsibilities. On one hand, are many challenges confronting women students from the home front. These range from quarrels with spouses, lack of division of labour over house chores, taking care of the children to performance of family and traditional roles, especially in a patriarchal society (Kerpelmen & Solheim in Auguste et al. 218). On the other hand, women students are strained by academic demands such as course work, assignment, and class attendance. The conflicts between school and marriage demands not only influence women students' academic achievement and attainment, but it also determines retention rate and drop-out especially, among women adult learners (Benshoff in Lasodea & Awotedua, 2014).

Adults, generally return to literacy programmes for many reasons, whether to reclaim an identity previously left behind, use it as starting point to other aspiration, advance a career and job and to use leisure time wisely (Babineau & Packard, 2006). The adults thus needed to be exposed and enjoy strong network of support from the family and teacher/facilitator for retention and completion of their studies.

4.4 Family Influence on Women Education

The family factor has great influence on women educational pursuits. The extent to which families (husbands, children, aunties, uncles, fathers, mothers, and in-laws) take part in the women adult learners' academic life tends to influence women education achievement, desire to completing literacy course or drop out (Tera, 2020). Families that are less excited, less involved and put pressure on women learners cause negative attitudes toward learning, less resilience levels and higher probability of drop out (Spivey, 2016; Kuperminc, Daniel & Alvarezlimenez, 2008). This makes it difficult for adults like women students or learners to concentrate and assimilate, it contributes to making poor performance and grades where necessary, it discourages academic pursuits, it contributes to lack of motivation, delay in completing academic assignments and makes them academically unambitious (Obidiegwu, 2010). This is corroborated by Idoko (2018) and Spivey (2016) who pointed to household responsibilities, family chores, husband refusal, home economic and demands among others as factors that lead to academic problems such as drop-out and poor performance among women learners.

Upadhyay, Liabsuetrakul, Shrestha and Pradhan (2014) submitted that husbands and mother in-laws influence women decision on issues thus, for women adult learner to complete literacy course, their immediate family plays significant roles. When the family is positive in their influence on women, more progress and achievement are made by women in their education pursuit. However, when the influence is negative and there exist conflict of interest, roles, and responsibilities, drop-out sets in. Pressure from the family, generates negative emotional disturbances like fatigue, tension and worry that affects and frustrate women aspirations in education with a non-satisfying educational life and debilitating effect on the quality of education of the children (Mondal & Paul, 2021). The side of family members influence on women education is determined by the level of education and exposure of the husband and other family members (Upadhyay, et al., 2014). Some families hinder and discourage women adult learning because of inferiority complex (lack of self-confidence) on the part of other family members, family and traditional roles, influence on cultural values and family beliefs (Noori & Orfan, 2021; Lin, 2016).

4.5 Teachers Dispositions on Women Education

Teacher/facilitator's attitude and methodology influence women learner retention and completion of their learning processes. Attitude refers to consistent and enduring organisation of feelings, beliefs, behaviours, and tendencies to react in a particular way often positively or negatively toward persons, groups, ideas or objects (Spivey, 2016; Kpolovie, et. al. 2014). Loftus in Kpolovie et al. (2014) maintained that attitude could be development as response to rewarding system (operant conditioning). The relationship between teacher attitude and adult learner drop-out could be explained on the basis of such operant conditioning (Lassen, Steele & Sailor, 2006). Teacher/facilitator remuneration and payment process could lead to negative attitudes toward his/her job as facilitator, as well as his/her clientele/students, who are being

confronted with a lot of psycho- social, family, motherhood, multiple roles, economic and political challenges.

The adult learners past experiences in life could tend towards negative, low self-esteem and lack of self-confidence. This could also inform their negative perception of the learning environment and figure of authority. The situation that calls for warmth and understanding of an enlightened teacher to set the learner at ease, emphasise positivity, patience and ensure that the educational objective is set around the students' needs and potentials. Teacher attitude goes a long way to determine the direction of student teacher-relationships and other human interactions in literacy programs. The student-teacher relationship is a major factor in women student learning achievement. It must be learner-centred as against program-centred (Deveaux, 1984).

Teachers/facilitators are not only required to provide instruction, but to help recruit learners, offer counselling, develop adult education curricula, help in evaluation (Delker, 1984). Their attitude thus influences student achievement, retention, and completion in literacy programmes. Teachers/facilitators who attend to students' emotional or affective needs whilst they provided instruction are key element in literacy training. Therefore, the teacher needs to be class, culture, and gender sensitive; willing to praise, offer positive encouragement, and emphasise students'/learners' strengths and ability to succeed, high expectations for success; respect for students and treat them as adults. He/she also must be properly equipped with counselling skills.

Adult literacy programs would be effective and yield maximum result of eradicating illiteracy when the teacher dispositions are realistic with positive attitudes, rightful socio-cultural knowledge and analysis as well been able to attend to students' affective and cognitive needs (Bliss, 1984; Wallenstein, 1984). This rightful disposition of the teacher is not only paramount to women students and learners' achievement, it also enhances retention and completion of study.

Equally, the array of methods and techniques employed by a facilitator/teacher do not only influence learner's performance but his/her retention and completion of the course (Abdulkarim & Ali, 2012). IDEA (2004) emphasises that better learning occurs when a motivated teacher /facilitator who has the skills and recourses to respond effectively to a learner's learning needs is involved in the learning process. This competency from the teacher enhances learner's completion of his/her course. However, if this is lacking, drop-out sets in. Researching into predisposing factors of drop-out among women adult learners in literacy programmes becomes imperative if 'education for all' objective will be achieved by 2030, especially in Nigeria.

4.6 Teacher Leadership and Women Education

The concept of 'teacher leadership' has continued to gain attention and discussion among the education stakeholders, researchers and practitioners alike, for over three decades (Webber & Okoko, 2021). York-Barr and Duke in Shen, Wu, Reeves, Zheng, Ryan, and Anderson, (2021) defined 'teacher leadership' as the process by which teachers (individually or collectively), influence their colleagues and other members of school communities to improve teaching and learning practices with the aim of increased student learning and achievement. Teacher leadership primarily is the redesigning of academic activities by

teacher leaders to ensure that all school components work together for teaching, learning and improved academic achievement of learners.

It also points to positional responsibilities and duties for proper management and administration of educational institutions and resources especially humans; teacher evaluations, professional development programmes, and school reforms that are designed and administered to achieve education and learning goals (Schott et al., 2020). The work of teacher leader sometimes goes beyond the school community to others outside the school like parents and guardians. Involvement of teachers in seeking to influence all concerned with teaching and learning of students within the school give rise to the term ‘teacher leader’. Teacher leader according to Wenner and Campbell (2017) is a teacher that seeks to advance school activities and interactions by influencing the whole school actors for improved student achievement.

The interest and focus on teacher leadership rest on the importance and the roles of the teachers in bringing about school and educators’ accountability as well as shared responsibilities with the school heads. The high expectations for student achievements put pressure and more responsibilities on schools and school improvement is the mean to students’ improved results and achievements. The school head cannot single handed achieve, maintain, and sustain the expected levels of school improvement because teachers also have roles to play especially in taking decisions at school level and ensuring best classroom practices (Shen, Wu, Reeves, Zheng, Ryan & Anderson, 2021; Heck & Hallinger, 2009).

The teachers/facilitators at the women literacy programmes are not left out in the teacher leadership discourse. They are to facilitate and ensure that women adults learn and become functional, affect themselves and their communities. Therefore, they have to share in the responsibilities of making the school better. It is important for them to influence fellow facilitators, women adult learners and their families and other educational partners (Alberta Teaching Quality Standard, 2018) for improved teaching learning experiences and academic achievement as well as social justice (The South African Professional Teaching Standards Draft Announcement, 2020).

5. Conceptual Framework: Patriarchy and Traditional Beliefs and Women Multiple Gender Roles

In this section, the conceptual framework for understanding family influence on women drop-out from educational programmes in Nigeria is presented. Although in literature, there is no specific framework that explains the complex factors influencing women drop-out from educational programmes, effort is made to analyse women drop-out from the perspective of patriarchy and traditional beliefs and women multiple gender roles. In Nigeria the bias in men, women education status, boys’ and girls’ education disparity are generationally rooted in the patriarchy and traditional beliefs that breed rigid gender and multiple roles and responsibilities for women which continually kept women folks in subordination and discrimination against them by men.

Women have become a subject of growing national and international interest because they are crucial and pivotal to social and economic development (Anugwom, 2009). However, there is a long-time bias against women in traditional Nigerian society in term of educational achievement and attainment. Gender biases against women include preference of male education over female education, labour market discrimination and policy making exclusion. This have impoverished women folks from the time immemorial to present

days. It had prevented majority of them from obtaining the needed education, training, health services, credit facilities, childcare and legal status needed to improve their prospects (Mamman, 1996). The imbalance against women in education was reported by Lifanda (2005) report in corroborative divergent views from different parts of the world. The report indicated that negative patriarchy values and cultural practices hinder female participation and drop-out in educational programmes. This manifested in form of parental preference for the education of boys over girls, strict gender roles, misinterpretation of religious principles, traditions, doctrines and practices, and negative influence of traditional authority on parents and society.

In any patriarchal society, male domination and superiority is established and entrenched in the traditions been passed down from generation to generations which gives superior rights, privileges, authority, and powers to them (Krishnaraj, 2007; Visaria, 2000). There exist structurally defined and rigid gender roles for men and women, boys and girls that made women looks inferior to men. Men are in position of higher social order, family structure and authority, using this to subdue women and deprive them of many rights like education, access and control over resources and benefits (Bamisaye, 2008; Sinyosi & Potokri, 2021).

It is believed in African traditional society that women are to be home keepers and makers. They are not to take lead on issues and matters of public concern. They are meant to be seen and not to be heard and, therefore, forbidden to participate in public debates and struggle for power. This traditional value and ideology that women are to be seen and not to be heard is referred to as culture of silence (Freire, 1972). In some quarters, many fathers believe that their female children will end up in another man's house and bear his name; so, sending her to school is useless. While others believe that, if you educate a girl child, she will not be submissive to any man; so, she will not make a good wife, thereby making many fathers, husbands, and family members (in-laws) not supportive of women education while some frustrate their aspiring women in adult literacy programmes (Kamimura et al., 2017). These discriminatory gender norms encourage men to exploit their women and deprive them educational opportunities.

The dramatic turn of this issue is that women themselves through a complex web of religious sanctions, culture and traditions, seclusion and veiling also accept and actively participate in perpetuating their own oppression (United Nations Industrial Development Organization (UNIDO), 2001; Potokri, 2015). Whether subconsciously or consciously, women actively grease the machinery of patriarchy that keeps them subordinated in society, they are the custodians of cultural values, they believe in and accept their own oppression (African Mission in Somalia (AMISOM), 2016; Potokri 2015).

In spite of the movement and waves of gender equality, the traditionally patriarchal men don't subscribe to women empowerment through education in all its forms and stages. Ordinarily, gender should not be basis for a setback in human development but in most societies where patriarchal traditions are observed, women education is backward and receive less support from husbands, men relatives and in-laws, not minding the benefits of women education to their children. It is therefore understood that families with patriarchal domination with rigid and multiple gender roles create atmosphere for women drop-out from educational programmes.

6. Methodology

This study adopted a qualitative research design. Purposeful sampling technique was used to select the sample from the study's target population. The population for the study is women adult learners who had dropped out of literacy programmes over time, and adult literacy facilitators at literacy programme centres in Ekiti State, Nigeria. From the population, 10 women adult learners, and 5 facilitators made up the sample. The dropped-out women were located through the facilitators and supervisors at the literacy centres. Interview was conducted on them to know the causes of their drop-out, the rate of drop-out among women in adult literacy programmes, the influence of family over women adult learners' interest in completing literacy programme(s), teacher/facilitators attitude to women learners' dropout, and barrier of teacher/facilitator literacy delivery methods to women learners' completion of literacy programmes.

Key informant interview was equally conducted on the literacy facilitators to obtain information that the learners could be shy to dispose since they know them to their families. For the sake of confidentiality/anonymity, participants in this study are not identified with their real names but fake identification. Adult learners are identified as ADL1, ADL2, ADAL 3 to ADL 10; and Facilitators as F1, F2, F3 to F5.

7. Results and Discussion

In the course of this study, the following findings as applicable to the research questions emanated.

1. Family influence women adult learners toward dropping out from adult literacy programmes. 8 out of 10 women that participated in the study, affirmed that their families occasioned their drop-out. Family demands and responsibilities in terms of home chores, economic responsibilities to support their husbands, taking care of children and dependent parents' needs forced the women out of literacy programmes. The economic hardship in Nigeria made the case worse for young women who had to struggle daily to support both their immediate and dependent families. The current high unemployment rate that reduced value for education (schooling) and place more premium on apprenticeship also plays roles in discouraging women from completing their literacy programmes as family members resort to mocking them. It is erroneously believed in some quarters that acquiring literacy skills amount to nothing. In the translated words of some participants, a participant said:

“I joined the literacy class because I can't read in Yoruba so, I don't keep records of my sales, spending and lending which some time had resorted to argument or thinking too much about my business progression but my husband continues to abuse me that instead of me staying with my business to sell more for the sake of the family, that I wasted time on schooling that cannot give me anything. When his troubles on this was much, I stopped going” (ADL 6)

Another participant said,

“Each time, my mother will say that graduates are roaming the street and you are wasting time on adult literacy. You better concentrate on making money” (ADL 2)

Pointing to different areas like preparation of food for husband and other family members, over consciousness for money making syndrome in Nigerians, high rate of unemployment among graduates, economic hardship, and lip service idea of government to citizen's welfare, the participants affirmed that their families played significant roles in their drop-out. This finding aligned with the earlier submission of Idoko (2018), Potokri (2011), and Spivey (2016) who believed that families play roles in educational achievement of women.

2. Based on the interview or conversation with the facilitators, it was discovered that drop-out rate among women is higher. It occurs mostly among the young women. This is detrimental to the educational, economic, political, and environmental development of individuals, families and Nigeria state at large on account that education of women has more impact on the education of the children. Relying on data available to their offices, The Agency for Adult and Non-Formal Education in Ekiti State, and their job experience, the Facilitators submitted that young women aged 27-55 years drop out more than the older women. The reason for this is not farfetched; they tend to concentrate their efforts to money making than literacy programmes. This finding corroborates UNESCO (2018) and NMEC (2020) reports on high illiteracy among women.
3. This study found out that adult learners, teacher/facilitator attitudes and behaviours culminated as leadership dispositions. It encourages learners to learn well. Eight of the interviewed women hinged their drop-out on the unruly behaviours of their facilitators. This figure appears significant and contributes to high percentage of women drop-out from literacy classes. According to the participants, unruly behaviours of some male facilitators include their willingness and attempts to engage some women in love affairs outside their matrimony is serious concern. This needs attention to reduce drop-out among women from educational programmes.
4. Three participants emphatically mentioned facilitator's literacy delivery methodologies as barriers to literacy completion and reasons for their drop-out. These participants whose views are synonymous with another three participants complained that their facilitators were not time conscious and make too many jests in the class thereby wasting their precious time and causing embarrassments to them. In the words of a participant in vernacular and translated by the researchers, she said:

“Our teacher told us to come early by 4pm but will not finish on time. It supposed to be one (1) or at most one and half (1½) hours but will extend it to two (2) hours forgetting that we are women and that we have to cook for our husband and children” (ADL4)

Another participant said:

“I normally sell well around 5pm to 7pm and our teacher will not end the class by 5pm. So, I always leave the class and sometimes the teacher will find it difficult to teach me separately what I missed when I left the class, so, I stopped going” (ADL7)

Yet another participant said:

“The teacher jested about a matter concerning my family lineage; I rose up in anger to fight her because I felt slighted and embarrassed. She begged me, but since that day I have not return to class” (ADL9)

This finding pointed to the fact that, facilitator needs to embrace appropriate methodology that will support good and effective time management, as well allow them help learners learn within time frame. In a previous and different study, Kapur (2018) had submitted that innovative methods of learning enhance effective and better learning. This current study further reinforces Kapur’s assertion – noting that teacher/facilitators’ literacy delivery methods can promote good learning experience for participants who are adult learners. With a good learning experience women learners’ retention is enhanced which is good for the completion of women learners’ completion of literacy programme. Summarily, it can be said that learning delivery methodologies if inappropriate is chiefly a barrier to women learners’ completion of literacy programme.

8. Conclusion and Recommendation

Women are key factors in development especially, in education of the children, commerce and agricultural production in Africa region. Eradicating illiteracy among them will support development in these areas. The current rate of drop-out among women students is alarming and detrimental to any developmental efforts and process. The adverse effect of mothers not been literate has been attested to in research, thus placing premium on education of women. All efforts to make women literate must be encompassing to guarantee completion of their literacy courses. It is through this that education 2030 and Sustainable Development Goals could be achieved. This study has revealed the rate and reasons for women drop-out in literacy programmes with effect on education of the children and indirect result on gender disparity in education.

Based on the findings of this study, the following recommendation were made.

- Husbands, being the head of majority households in Nigeria should be sensitised and encouraged through the media on the need to support women’s literacy programmes by sharing of domestic responsibilities with them during the period of the programme.
- Government should institute women education support fund. Women education support fund (for economic/financial empowerment) should be adequately incorporated into women education (literacy) programmes to help women completion of their educational (literacy) programmes.
- Literacy facilitators should be trained and retrained on the best methodologies to help women learn and complete their literacy programmes.
- Equally, facilitators should be encouraged to be modest and model in dispositions and relationship with women learners or students.

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