

Analysis of Diversity Management and Gender Policies in the Public Sector and NGOs of Nigeria

Josephine Dibie, Ph.D

School of Business
Indiana University Kokomo
USA

Robert Dibie, Ph.D

School of Public and Environmental Affairs
Indiana University Kokomo
USA

Justina Sam Okere, Ph.D

Department of Political Science and Public Administration
Babcock University
Ilishan-Remo, Ogun State
P.M.B. 21244 Ikeja, Lagos
Nigeria

Abstract

This paper investigates diversity management and gender policies in the public sector and NGOs of Nigeria. It explores the following research questions: what is the nature of diversity management practice in government and NGOs sectors in Nigeria? What forms of diversity management concept is practice by NGOs and governments in Nigeria? Are managers in governments and NGOs in Nigeria becoming aware of the importance of diversity management? To address these questions, the study uses data on NGOs that provides major capacity building projects (i.e., women education, legal rights and entrepreneurship projects) and government programs for combating discrimination against women in the six geo-political zones of Nigeria. Interviews, questionnaires and focus group research methods were also used to evaluate the performance of the government of Nigeria and NGOs with respect to the empowerment of women in the country. On one hand, results point toward a negative relationship between government and women empowerment policies. On the other hand, result shows a positive correlation between NGOs and women empowerment in Nigeria. Further, cultural, religious, social and economic factors as well as the lack of effective implementation of gender policies continue to militate against the integration of women in the country. Our research includes a survey of 2,250 women that have either previously worked or are currently employed in government or NGOs institutions. One striking finding is that NGOs are practicing diversity management more than government agencies in Nigeria in Northwest, Northeast and North-central zone political zones. While about 21 percent of women and other minority groups have move from middle management to senior management in NGOs, only 15 person of the same group have excel in public institutions. The results of this study have implications for diversity management in the context of women projects management and governments' political willingness to collaborate with NGOs in addressing women's empowerment and appropriate capacity-building issues in Nigeria.

Keywords: Gender, Diversity Management, Women Empowerment and Capacity Building.

Introduction

The management of diversity is another important sustainable development challenge today in Nigeria. Although, diversity refers to differences among people, in Nigeria the definition is very narrow (Dibie & Sam-Okere, 2015).

Unfortunately senior leaders have not properly defined the role managers ought to play in diversity management in both the public and non-governmental organizations (NGOs) sectors, rather they have been constantly influenced by cultural and religious beliefs. As a result of poor leadership in the promotion of diversity management in Nigeria diversity initiatives are shallow and ineffective (Lussier & Achua 2016). Further, while diversity could be reflected along various dimensions, most managers in the public sector and nongovernmental organizations (NGOs) in Nigeria tend to focus on ethnicity, gender, age, religion, culture, and physical abilities. Dibia and Offiong (2009) contend that the average age of workers in Nigeria is gradually decreasing. This is because the federal and state governments in Nigeria are now retiring younger people based on the public policy of 30 years services or 60 years of age. Workers are retired based on either of the two criteria that comes first. While McDonald and Apple Computer companies in the United States continue to hire hundreds of elderly employees in recent years the situation in Nigeria has been different.

In most cases workers as young as 55 years are forced to retire from teaching and other professions in the country. Nigeria's administrators refused to understand that by hiring retirees, their organization may get the expertise of skilled workers, and the individuals could also get extra income and opportunity to continue to use their skills. According to Moorhead and Griffin (2014) and the Organization for Economic Cooperation and Development (OECD) report in (2010) retiring workers at the age of 55 or younger is not a better way of addressing the high unemployment rate in Nigeria. The practice of targeting women between 50 and 60 years of age is also not an appropriate way to address the issue of sustainable development and high unemployment of university graduates in the country (Nahavandi 2012; Ako-Nai, 2013). According to Conway et al (2010), and Green (1999) the history of women in sub-Saharan Africa shows that agriculture, trading in the informal sector or microenterprise constitute the major areas of income earning for women in the continent. It could be argued that despite the fact that women's participation in the formal sector of African economics has generally increased during the past three decades, structural adjustment policies, as part of globalization has galvanized multiple and harsh challenges for women's economic, and educational achievement (Conway et al, 2010).

The structural adjustment policies prescribed by the International Monetary Fund in the 1990s and 1980s made formal sector jobs especially in the civil service to gradually disappear. Consequently, more women had no other choice but to turn to the informal sector to support their family and themselves (UN Human Development Report (2013)). Unfortunately, social and economic inequalities in Nigeria have not been able to satisfy two conditions. First, women are not equitably attached to senior government and private business offices and positions. Further, senior government and private business positions are not accessible to women that are the least advantaged members of macro-environment. In addition, Schrich (2012) and Sam-Okere (2013) contend that political and economic factors have created more crucial problems in the African economy. Countries such as Liberia, Sierra Leone, Nigeria, Democratic Republic of Congo, Libya, Tunisia, Egypt, and Zimbabwe have all experienced the worst political crises in the continent (UN Human Development Report (2013)). While economic, globalization, and political crisis have created internal problems within the continent, these factors have also led to increases in various forms of human trafficking and sex works, as well as brain drain (UN Human Development Report 2013). In a number of African countries there has been growth in women's poverty due to displacement and refugee status.

In the past few years women in North Sudan, South Sudan, Libya, Horn of Africa, Liberia Sierra Leone, Eritrea, Ethiopia, Angola and Mozambique have been victims of violent struggle. The environment of society or nation is a key element in analyzing macro environmental relationships. Further, the pursuit of happiness by women and girls have been hampered by prejudices and customs that conflict with Nigeria's Federal Government's commitment to human dignity, freedom, liberty, and democracy (Dibia and Atibil, 2012). For instance, women's freedom of movement is restricted in that they need their husband's permission to travel. In addition, Islamic women in purdah cannot leave their homes without permission from their husbands and must be accompanied by a man at all times when in public (Adeleke 2004; Ako-Nai 2013). In Muslim communities Purdah also restricts women's freedom to dress the way they wish. Sharia law requires women to be veiled in public whether they like or not. Throughout this paper, evidence of this diversity turbulent environment in Nigeria will become apparent, and it will also become easier to appreciate what challenges managers face as they strive to develop effective and diversity management policies while interfacing with the nation's society. While diversity as used in this paper refers to the inclusion of all groups at all levels of government and NGOs in Nigeria, the right of women to develop their capacities has not been fully protected in Nigeria.

Cultural, religious, social, economic, political and even colonial legacy have constituted factors that play dominant roles in shaping the participation of women in every aspect of human endeavor in the Nigerian society (Usua & Osuagwu 2010; Dibia & Sam-Okere 2015). As a result there is a rigid division between male and female roles with the males being encouraged to participate in the more aggressive, competitive and independent ventures. The overall effect is that the men in Nigeria are properly positioned to benefit maximally from social opportunities, government facilities, and infrastructures (Adeleke, 2004).

In addition, although several NGOs have been networking internally and internationally to ensure women's emancipation and empowerment in various sectors in Nigeria, the nation's socialization process is still strongly based on patriarchal and matriarchy values that tend to promote polygamy. Islam is a major religion in Nigeria and it supports a man to have more than one wife. Just like their Muslim counterpart some Christian sects also embrace polygamy (Ako-Nai, 2013). The goal of this paper is to investigate diversity management and gender policies in the public sector and NGOs of Nigeria. It explores the following research questions: what is the nature of diversity management practice in government and NGOs sectors in Nigeria? What forms of diversity management concept is practice by NGOs and governments in Nigeria? Are managers in governments and NGOs in Nigeria becoming aware of the importance of diversity management? To address these questions, the study uses primary data on NGOs that provides major capacity building projects (i.e., women education, legal rights and entrepreneurship projects) and government programs for combating discrimination against women in the six geopolitical zones of Nigeria.

Interviews, questionnaires and focus group research methods were also used to evaluate the performance of the government of Nigeria and NGOs with respect to the empowerment of women in the country. On one hand, results point toward a negative relationship between government and women empowerment policies. On the other hand, result shows a positive correlation between NGOs and women empowerment in Nigeria. Further, cultural, religious, social and economic factors as well as the lack of effective implementation of gender policies continues to militate against the integration of women in the country. Our research includes a survey of 2,250 women that have either previously worked or are currently employed in government or NGOs institutions. One striking finding is that NGOs are practicing diversity management more than government agencies in Nigeria in Northwest, Northeast and North-central zone political zones. While about 21 percent of women and other minority groups have move from middle management to senior management in NGOs, only 15 person of the same group have excel in public institutions. The results of this study have implications for diversity management in the context of women projects management and governments' political willingness to collaborate with NGOs in addressing women's empowerment and appropriate capacity-building issues in Nigeria.

Diversity and Social Justice Framework

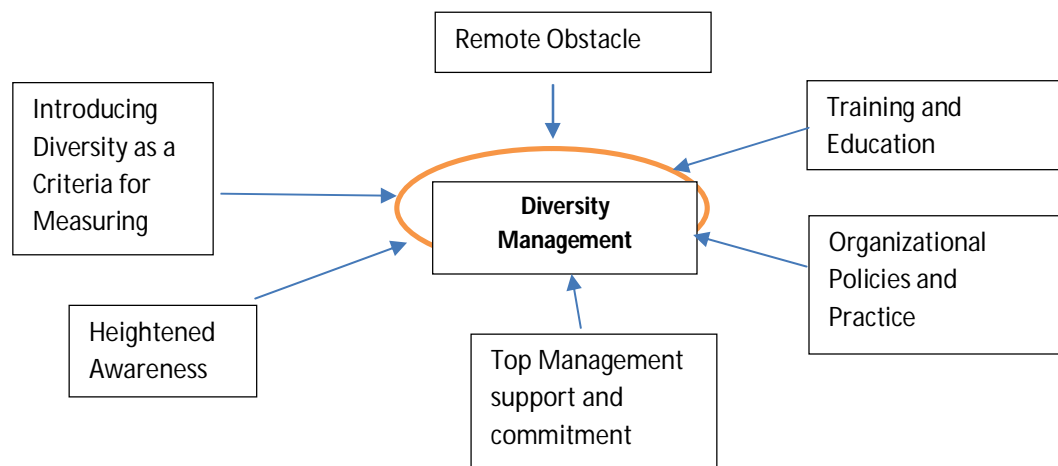
The literature on diversity management identifies three challenges that managers must overcome to remain competitive. The paramount challenges are (1) encouraging positive ethics, character, and personal integrity; (2) leading a diverse workforce; and (3) globalizing the organization's operation to compete in the global village (Lussier & Achua 2016; Nelson & Quiick 2013; Moorhead & Griffin 2014) the population of Nigeria is diverse. The nation has approximately 170 million people (United Nations 2012). With such a large population, the citizens of the nation could be said to be diverse in a variety of ways, gender, ethnicity, race, language, culture, socioeconomic, class, age, sexual orientation, religion and disability and more. Each of these groups must be fully appreciated and accounted for in the country in order to understand the complexity of diversity and human behavior in Nigeria (Diller 2015; Bell 2012).

Consequently, diversity refers to the characteristics of individuals that shape their identities and experiences in a society or workplace (Smith, 2006). It encompasses all forms of differences among individuals, including culture, ability, personality, age, religion, sexual orientation, and social status. Within the workforce of the public sector and NGOs in Nigeria, people differ in their gender, race, ethnicity, religion, age, and ability. Employees also differ in their socioeconomic status, sexual preference, expectations and values, lifestyle, class, work style, and function or position within an organization (Lussier, 2009). Knowledge and appreciation of diversity requires everyone to deal with workers in an ethical manner. According to Lussier, (2009) there is some time shortage of skilled workers, so to exclude a qualified person because of his or her differences in some way is counterproductive to both public and private organizations success (Bell 2012; James and Woolen 2006). With this argument in mind, it should be clear that increasing diversity in the workforce posse's one of the most challenging human resources and organizational issues of our time (Cassil, 2012).

Many scholars have argued that each characteristic of diversity has been a source of discrimination or marginalization or bias in the African continent, and although all share certain commonalities such as the internal psychology of oppression, each has its own dynamics and characteristics (Carroll & Buchholtz 2015; Kourany et al 1999; Bose and Kim 2009; Eisentein 2009; Greenberg 2013). In addition, while national culture impacts human beings at a micro level, another strong cultural influence on individual behavior is group culture, which may consist of a number of primary factors such as gender, ethnicity, age and other secondary factors such as income, education, and membership in various groups. The major gender problem in Nigeria is that very few women head public, NGOs, and business organizations, and few are members of company board of directors, despite many years of weak diversity policies and outstanding education training as well as call for inclusion of women population in organizations and political positions (Nahavandi 2012; McCool 2008).

According to Carroll & Buchholtz (2015) societies as macro-environments are typically pluralistic. They contend that nations' dynamics should involve diffusion of power among many groups and organizations. Thus, a pluralistic society is one in which there is wide decentralization and diversity of power concentration. This means power should be disperse among many groups, and people including men, women, elderly people of both gender, religious, different sexual orientation, business, government, labor, NGOs or civil society groups. Power is not in the hands of any single group (Moorhead& Griffin, 2014). Whenever power is not decentralized or there is a narrow decentralization and concentration of power the issue of social justice and unjust society arise. The concept of the macro-environment evokes different images or ways of thinking about business and society relationship on one hand, and decentralization and diversity on the other hand, while social justice theory is concerned about promoting a just society by confronting injustice and fostering ethical values and diversity. Figure 1 shows a framework of decentralization and diversity in a macro-environment.

Figure 1: Dimension of Factors that Support and Sustain a Pro-Diversity Culture



Source: Dibie, R. and Dibie, J. (2014) The Dichotomy of Capacity Building and Unemployment in Ethiopia. *Africa's Public Service Delivery and Performance Review*, Vol. 2 (3), pp. 25-76. Gibert, J. A. and M. Mancevich. (2000). "Valuing Diversity: A Tale of Two Organizations." *Academy of Management Executive*, 14 (1): 93-105.

Social justice can be claimed to exist when all the people in a society or country share common humanity and therefore have a right to equitable treatment, support for their human rights, and a fair allocation of community resources (Rawls, 1971). Hosmer (2006) contends that in a country where social justice prevails citizens (women and men), are not discriminated against, nor are their welfare and well-being constrained or prejudiced on the basis of gender, sexuality, religion, political affiliations, age, race, belief, disability, location, social class, socioeconomic circumstances, or other characteristic of background or group membership (Ferrell et al. 2015). Figure 1 shows that organizations with a pro-diversity culture make every effort to remove diversity blockers or obstacles (Gibert & Mancevich. 2000). Further, diversity blockers are organization's policies and practices that result in unintended consequences such as stereotypes and prejudices, ethnocentric beliefs, the glass ceiling effect, and ultimately, an unfriendly work environment (Lussier & Achua, 2016). Gender roles are often defined differently in various cultures, and sexual harassment is a frequent ethical problem for organizations in Nigeria.

As a result the public demand for ethical behavior in the public and private sectors and the meaning of government and corporate code of ethics can no-longer be taken for granted. The solution lies in the integration of ethical reasoning in the workplace in order to maximize gender pluralism in the country. The various public and private sectors in Nigeria will have to challenge their managers to bring together employees of different backgrounds into their work teams. According to Griffin and Moorhead (2014) maximize gender pluralism in any organization requires going beyond the surface to deep-level diversity.

Women therefore like men need to be empowered in order to find meaning and fulfillment in life. This will eventually pay back to the society by way of total development and wellbeing of everyone in the macro-environment. The reason for adopting this theory is because of its underlying point that without either gender, human society is incomplete. Therefore, women should not be seen as appendages to men; rather, they should be seen as the complimentary ultimate factor in societal equilibrium (Dibie & Sam Okere 2015; Okpeh & Angya 2007; Sha 2007). Women therefore like men need to be empowered in order to find meaning and fulfillment in life. This will eventually pay back to the society by way of total development and wellbeing of both men and women in the public, private sectors and NGOs. Therefore, gender diversity in Nigeria could increase the awareness and understanding of the wide range of gender variations in women, girls, adolescents, and adults by providing family support, building community, increasing societal awareness, and improving well-being for people of all gender identities and expressions. Valuing diversity in a country's public and private sectors, and NGOs or other civil society organizations is a good thing and an important issue.

Methodology

This paper uses both qualitative and quantitative research methods to examine the role of government and NGOs in the empowerment of women in Nigeria. The qualitative aspect deals with interviews and focus group discussions while the quantitative aspect deals with the use of questionnaire. The dependent variable is NGOs women empowerment programs, while the independent variable is the benefits derived by women in the six geopolitical zones in Nigeria. Nigeria is a country in West Africa. The nation is divided into six geopolitical zones. The United Nations (2012) estimates the population of Nigeria to be 170 million people, distributed as 51.7% rural and 48.3% urban, and with a population density of 167.5 people per square kilometer. The World Bank (2013) reported estimated the current population of Nigeria to be about 162.5 million. The only breakdown available was by gender: males numbered 71,709,859, females numbered 68,293,086. The rest of the populations are children. Nigeria is divided into six geo-political zones. The research was conducted in the six geopolitical zones of Nigeria namely, northeast, northwest, north-central, south east, southwest and south-south. The major cities in the six geo-political zones include: Lagos in the South-West, Aba in the South-East, Port Harcourt in the South-South, Kano in the North-West, Jos in the North-East, and Abuja in the North-Central.

A focus group meeting was held in each of the six geo-political zones. Each focus group on women empowerment issues consisted of twenty participants drawn from several religious and church groups as well as government agencies personnel, and community members in Nigeria. The study used a community engaged-participatory-action approach involving a Technical Church Board (TCB) and Women Christian Organization Board (WCOB). Discussions covered five questions developed by the Technical Church Board and validated by the Women Christian Advisory Board. The TCB were also responsible for recruitment and facilitating the focus group meetings. The WCOB consisted of representation from women church committee members, including: women who have benefited from the services provided by the NGOs, female ministers, unmarried ladies that have been sexually harassed, female nurses, female police officers; elected female local government officials, female doctors, female lawyers, and female traders. The Technical Board consisted of pastors, evangelists, female counselors in the NGOs directors and senior staff. In the Abuja focus group session senior staff of the Ministry of Women's Affairs were also invited to participate in the focus group discussion.

The central research questions are: (1) what is the nature of diversity management in government and NGOs in Nigeria? (2) What forms of diversity is practice by NGOs and governments in Nigeria? (3) Are managers in governments and NGOs in Nigeria becoming aware of the importance of diversity? (4) Are there appropriate gender equality policies in the country, if so are these policies effectively implemented or enforced?

Selection of participants was based on six important criteria: (1) The link to a NGO or church or government; (2) Current and previous employee of government or NGOs; (3) A member of an NGO or the Ministry of Women Affairs that offer services in the promotion of equity for women and the enhancement of women contribution to sustainable development; (4) beneficial of the empowerment programs offered by NGOs; (5) officials of Ministry of Women Affairs and senior staff of several government agencies; and (6) Member of law enforcement agencies and female lawyers.

The population of the study is made up of two categories. The first is the 153 NGOs that are registered with the Corporate Affairs Commission and also listed in a national directory published by the Federal Ministry of Women Affairs and Social Development as well as the Directory of OVC and CSOs in Nigeria. The second and last category consists of the 67,547 women who have benefited from the empowerment programs of these NGOs as contained in their 2010 Annual Report. From the second population category the sample size of 2,750 women beneficiaries of the services of these NGOs was selected using the snowball sampling technique for the administration of the questionnaire (2,250), interview (300) and focus group discussion (20 people from each of the six geo-political zones surveyed (120). The focus group participants were chosen using a modified snowball sampling methodology which was supported by NGOs Advisory Board (NAB). The NGOs Advisory Board was selected using a snowball sampling method. Focus group participants were then recruited by NAB members who invited additional participants during their church meetings, community events, via telephone calls, and house-to-house visits.

The data for this study were also derived from both primary and secondary sources. An extensive literature review and search for existing data and records about the empowerment of women issues was conducted. International nongovernmental organizations reports and outputs of several human right activities were consulted. Some secondary data were also generated from books, journal, research already conducted, and documents from associations of women from state agencies such as the Federal Ministry of Justice, the Federal Ministry of Statistics and the Federal Ministry of Women Affairs. Some content analysis of the economic impact of discrimination of women was also conducted. Primary data were collected through the use of survey questionnaire, interviews and focus group discussions. The primary data collection was through surveys, administered in the six geo-political zones previously discussed in this paper. Two thousand two hundred and fifty (2,250) copies of the questionnaire were administered in all the six geo-political zones. The respondents returned one thousand, five hundred and twenty-eight (1528) completed questionnaire.

This represents a 68% response rate. Specific information on the impact of NGOs and government roles in the empowerment of women was obtained from the completed questionnaires. The result of the study was organized into analysis matrix in order to summarize and develop typologies and descriptive statistics that link the findings to the research goals. The researcher also operational zed each of the impacts of women empowerment in Nigeria. The findings described the various roles played by NGOs in the empowerment of women in Nigeria. This paper used Statistical Package for the Social Sciences (SPSS) to measure and determine causality and linkages between discrimination against women and their empowerment programs. Other measures of correlation relationship include the ranked correlations coefficient, cross tabulation and percentages. For the purpose of this study, the researcher made use of percentages and correlation analysis.

Data Analysis and Discussion

The first objective of the paper is to determine the nature of diversity management in government and NGOs in Nigeria. It will argue that when government and NGOs have a reputation for valuing diversity, they tend to attract the best candidates among women, and other culturally diverse groups. Of the 1,528 respondents, 2.3% (35) are leaders who represented their organizations while 97.3% (1,493) are the beneficiaries of the services of NGOs spread across the country. The two samples were reached through the NGOs identified and other members using the snowball sampling technique.

Table 1: Age Distribution of the Respondents

Age Bracket	Beneficiaries		Leaders of FBNGOs	
	Frequency	Percent	Frequency	Percent
60 years and above	52	3.5	3	10
59-50 years	320	21.5	11	30
49-40 years	555	37.2	9	26
39-30 years	369	24.7	8	22
29 years and below	197	13.2	4	12
Total	1493	100.0	35	100.0

Source: Survey and focus group, 2013-2014

Table 1 shows the age distribution of the respondents. The table indicates that for beneficiaries, 3.5% (52) are of 60 years and above, 21.5% (320) are between 59-50 years, 37.2% (555) are between 49-40 years, 24.7% (369) are between 39-30 years while 13.2% (29) are between 29 years and below. The table also indicates the age bracket of the leaders of the NGOs and government agencies that responded to the questionnaire thus: 10% (3) are between 60 years and below, 30% (11) are between 59-50 years, 26% (9) are between 49-40 years, 22% (8) are between 39-30 years while 12% (4) are between the age bracket of 29 years and below. Table 2 below reveals the distribution of the respondents according to their geo-political zones. Beneficiaries are in the following order: 7.5% (113) are from the North East; 7.9% (118) are from the North West; 21.4% (320) are from the North Central; 19.9% (298) are from the South East, 21.6% (323) are from the South West while 21.5% (321) are from the South-South. Table 3 above shows how the 1493 beneficiaries rated the types of NGO that best meet their needs. As shown in the table, 10.9% (163) of the respondents indicated NGOs with no religious affiliation, 55.5% (829) indicated those with church affiliation, 14.5% (216) indicated those with international or foreign affiliation, 14.1% (211) indicated those with inter-religious affiliation while 5.0% indicated those with no international affiliation.

Table 2: Geopolitical Zones of the Respondents

Zones	Beneficiaries		Leaders	
	Frequency	Percent	Frequency	Percent
North-East	113	7.5	3	8.6
North-West	118	7.9	3	8.6
North-Central	320	21.4	7	20
South-East	298	19.9	7	20
South-West	323	21.6	8	22.8
South-South	321	21.5	7	20
Total	1493	100.0	35	100

Source: Survey and focus group, 2013-2014

Table 4 shows the social group affiliations of the respondents. The table shows that 11.1% (165) of the respondents are farmers, 22.3% (333) are traders, 32.4% (484) are professional women including teachers and government administrative staff; 31.2% (466) are church members while 3.0% (45) do not belong to any religious group. The second objective is to examine the type of empowerment programs that government and NGOs have put in place for the benefit of Nigerian women. Table 5 below shows the type of services that the NGOs render to women. The table shows that 71.4% (25) of the respondents are engaged in mainly women empowerment services, 17.1% (6) of the respondents are engaged in mainly advocacy services, while 11.4% (4) of the respondents are engaged in mainly government policy related services.

Table 3: Beneficiaries' Rating of Types of NGO that best meet their Needs

Rating of NGOs	Frequency	Percent
Nongovernmental organization (NGO) with no religious affiliation	163	10.9
Nongovernmental organization affiliated with church	829	55.5
Nongovernmental organization with international or foreign affiliation	216	14.5
Nongovernmental organization with inter-religious affiliation	211	14.1
Nongovernmental organization with no international affiliation	74	5.0
Total	1493	100.0

Source: Survey and focus group, 2013-2014

Table 4: Group Affiliations of the Respondents

Group	Frequency	Percent
Farmer	165	11.1
Trader	333	22.3
Professional woman including teacher/Administrative staff and so on	484	32.4
Church member	466	31.2
Non-religious group member	45	3.0
Total	1493	100

Source: Survey and focus group, 2013-2014

In rating the type of benefits which the beneficiaries derive from the empowerment programs of government and NGOs, Table 5 above shows that 19.6% (293) indicated training on family health and care, 24.3% (307) indicated training on home management, 12.5% (187) indicated training in political awareness, 20.6% (436) indicated training in Entrepreneurship, 19.4% (290) indicated training on Women's Human Rights while 3.6 (53%) indicated training on peace building.

Table 5: Type of benefit derived from the services of NGOs and Government

Types of Benefits	Frequency	Percent
Training on family health and care	293	19.6
Training on Home Management	363	24.3
Training in Political awareness	187	12.5
Training in Entrepreneurship	307	20.6
Training on Women's Human Rights	290	19.4
Training on Peace Building	53	3.6
Total	1493	100.0

Source: Survey and focus group, 2013-2014

Secondary Research Outcome:

The data in Tables 8 up to 14 were generated from secondary sources such as books, journal, research already conducted, and documents from the Federal Ministry of Statistics, and the Federal Ministry of Women Affairs. I used the empowerment services provided by the NGOs in table 17 and 18 to test the following hypothesis.

Hypothesis 1: There is a positive relationship between the services of NGOs and the empowerment of Nigerian women.

Secondary data reveals that approximately 67,547 women have benefited from NGOs' women empowerment programs. The average number of Christian women that have been empowered by faith-based NGOs ranges from 862 to 1,317. There were fewer than ten government sponsored women empowerment programs in the North Central geo-political zone. Thus, the finding in this geo-political zone is that NGOs are doing more to empower women than the federal and state governments do. The findings also indicate that government policy on equality does not have the same impact on women as it does on men. Women often participated in NGOs empowerment programs and social gatherings than in politics. As a matter of fact women participated in political activities in different ways when compared to men. Addressing these differences has important implication for the study of gender equality in Nigeria.

An average of 540 women tends to have benefitted from the various empowerment programs organized by NGOs in the southern geo-political zones. In more Islamic geo-political zones, NGOs tend to be the major vehicle for the zones to galvanize women participation to gain social and religious representation. While women in the geo-political zone tend to participate in greater number in NGOs empowerment programs their average percentage rate range from 37 to 59. Generally women in the northern geo-political zones participated more in Islamic NGOs than Christian women organization. Women in the northern geo-political zones are largely excluded from key areas such as economic policy and political affairs. Many women are constrained by their roles in the private sphere which prevent them from participating in the NGOs empowerment programs. Lack of participation tends to prevent them from gaining the experience deemed necessary for career in politics and business. However, our research shows that this affects middle and upper class women to a lesser extent because they can utilize the labor of female servants to free them from domestic representations.

Primary Research Outcome – Questionnaire:

Findings so far based on the secondary data show that whatever activities NGOs were involved in, they affect the lives of women even if they are not specifically dedicated to women's empowerment. Many of their programs are in poverty alleviation, economic development, education, human rights, environmental protection, and the provision of healthcare, including tackling HIV/AIDS. All of these benefit the whole society, including women. A large number of NGOs focus on issues that are pertinent to women's advancement. In the light of the above, this segment of the work will discuss the primary data the researcher collected for this work through the use of questionnaire, interview and focus group discussion beginning with the questionnaire. A total of one thousand, five hundred and twenty eight women responded to the questionnaire out of which thirty five are women leaders while one thousand four hundred and ninety three are women that benefitted from the services of the NGOs. These data formed the basis for addressing the research questions and the hypotheses formulated for the study.

Significant findings in respect of Research Question one are in the areas of length of period NGOs have been in existence, the social background of the women that have benefitted from the services of NGOs as well as the age bracket of these women. This first research question states thus: What are the demographic characteristics of the NGOs offering empowerment programs to Nigerian women and the women recipients? On how long the NGOs offering empowerment services to women in Nigeria have been in existence, the findings in this research indicate that the highest number of NGOs (92.1%) have not existed for a period of more than thirty years. It means that NGOs as a factor for sustainable development in Nigeria is not an old phenomenon. Interestingly even the age bracket of the beneficiaries fall mainly between thirty to fifty years of age. A possible explanation to this could be that at the time these NGOs were being put in place the current beneficiaries were also being born and both the service organ and the recipients are of the same generation. Related to this is the age bracket of even the leaders of these NGOs. They also are within the age range of thirty to fifty. The histogram in Figure 3 enhances this point.

This makes up 78% of the total age bracket of the women leaders that responded to the questionnaire. One would have expected that these leaders should be of advanced age but the reverse is the case. The researchers therefore conclude that NGOs, a fairly new phenomenon in Nigeria is empowering young Nigerian women through their leadership in establishing more effective capacity building programs than the government of the country. These findings have great implications as the women beneficiaries can easily identify with the leadership of NGOs than those of the government. Furthermore, these leaders and beneficiaries are within the most vibrant and productive age bracket of the nation's population (Federal Ministry of Justice, 2008). Research question two asks thus: What type of empowerment programs has the NGOs and government put in place for the benefit of Nigerian women?

In Nigeria a top-down transfer of women empowerment has not occurred through vision, mission, policy and principles, like conditionality, blueprints that have proved successful for women in Europe and North America.

Discrimination against women has been one of the major social and welfare problems in Nigeria (Bolaji, 2006). Women in Nigeria have not been able to inherit land or earn properties through their personality, position and power. NGOs however projected that women will achieve this in the near future through appropriate public policy by government, financial status, social and political position and rank, and through affiliation to civil society groups movement. It is with this understanding that the discussion on the type of empowerment programs NGOs put in place for the benefit of Nigerian women is being presented here. The types of services that NGOs provided include (1) Women's Human Rights; (2) Economic Empowerment; (3) Political Participation; (4) Health and Reproductive Rights; (5) HIV/AIDS prevention and test; (6) Peace Building; and (6) Capacity building. This was substantiated by using the correlation analysis to determine the extent of the relationship between the two variables - services of NGOs and empowerment thus from the respondents' views as indicated in the questionnaire:

Table 6: Correlation Analysis of the NGOs Services and Women Empowerment

Variables	Correlation(r)	Mean	St.d	P	Remark
Services of FBNGOs	0.621	4.3756	1.2436	0.002	Significant
Women Empowerment		1.3756	0.4873		
N	1493				

The result above shows a strong positive relationship between the services of the NGOs and women empowerment. This was tested using correlation analysis thus: 0.621 at $p < 0.05$ with Mean value of 4.3756 and Standard Deviation of 0.4873 for the first variable while the second variable has Mean value of 1.3756 and Standard Deviation of 0.4873. Therefore, H_1 which states thus: There is a positive relationship between NGOs programs/ Services and women empowerment in Nigerian is accepted. This agrees with the secondary data analysis which indicated that the services of NGOs are impacting on Nigeria women than those of the government. Research question three is phrased thus: To what extent are the services of NGOs positively impacting Nigerian women? NGOs in Nigeria from the research indicated the types of services they offer women are mostly on women empowerment. This accounts for 71 per cent of their programs. These services range from entrepreneurial training, training on women's human rights (awareness of their right to control their earnings, encouragement to work outside the home after years of abuse from spouses; enlightenment on filing suit to secure custody of children from courts). Previous tables give more details on these services. The ratings of the benefit and support received by beneficiaries of the services of NGOs are 87 per cent and 79 per cent respectively. To further buttress this fact, the correlation table below is tested.

Table 7: Correlation analysis of Women Empowerment Programs and Sustainable Development

Variables	Correlation(r)	Mean	St.d	P	Remark
Women Empowerment	0.451	1.37565	0.48738	0.032	Significant
Sustainable development		2.37565	0.52932		
N	1493				

The result above shows a positive relationship between women empowerment and sustainable development in Nigeria. This was also tested using correlation analysis thus: 0.451 at $p < 0.05$ with Mean value of 1.37565 and Standard Deviation of 0.48738 for the first variable while the second variable has Mean value of 2.37565 and Standard Deviation of 0.52932. From this result the H_1 is which states thus: *There is a positive relationship between good empowerment programs and women's contribution to the sustainable development of Nigeria* is calculated thus: accepted. Administering questionnaire on the social impact of NGOs have enabled the author to conduct a systematic comparison of how the empowerment of women has contributed positively to sustainable development processes to Nigeria, and service provisions in lieu of NGOs and government. Had it not being for the women empowerment programs of NGOs and government in Nigeria, women would have been left in the cold. Hence Amali (2000) and Batliwala & Deepa (2007) confirm this very important role of these groups as being able to "... identify the felt needs of communities" (Amali, 2000). The government is not keeping to its submissions on the Millennium Development Goals tree and five on empowering women for sustainable development. This is responsible to a large extent to Nigeria's slowness in achieving development that is sustainable.

For a country whose large population (48%) is not a major concern of the government so much such that women in Nigeria are still not in the mainstream in political, economic or even religious and traditional spheres of the society. Research question four deals with possible inhibitory factors on the efforts of the NGOs to empower Nigerian women hence it is stated thus: What factors could inhibit the success of empowerment programmers offered by NGOs to Nigerian women? NGOs funds to run their programs came through two major sources i.e., fees for women's activities and donations from their churches. The government funds were derived from taxes. Table 7 reveals that 65.1 per cent of the funds NGOs use come from these sources other than government or the organized private sector. This implies that FBNGOs are autonomous and self-reliant and do not look up to the government to sponsor their programs. This also means that they encounter little or no direct interference in their programs since no outside body is in direct control through disbursement of funds or refusal to do so. Further, it allows them to maintain their focus as they run their programs towards achieving their mission and vision statement.

The NGOs in Nigeria are also facing a major problem as the research discovered that the governments-local, state and federal do not render any significant support to them. This is revealed on table 8 where 47 per cent of the NGOs said they do not receive any form of support at all from local, state or federal government. Another 27 per cent of NGOs said they receive only minimal support from either of these levels of government. In clear terms one could say that 74.3 per cent of NGOs in Nigeria run their programs with little or no support from the government. This is a disturbing finding of this research as it implies that Nigerian women do not have confidence in the government's commitment to help them in their quest for empowerment and self-actualization.

Engagement with the state governments however has brought complex and contradictory outcomes, often not the ones intended. The nature of the relationship between women's movement and the local, state and federal governments is another key area for investigation in Nigeria.

This collaboration will enable a better understanding of the strategies which can be employed to enter the partnership and opportunities which exist in different political formation. A possible reason for this could be that since NGOs are affiliated to different churches their source of funding is different as well as their service delivery programs to women. Another challenge the NGOs in Nigeria encounter is in the area of collaboration. Most of the NGOs do not collaborate with others in order to achieve their goal of empowering women in Nigeria. Instead of collaboration, they engage themselves rather in competition which is not helping them compliment one another's efforts towards sustainable development (Batliwala & Deepa, 2007). Table 8 indicates that 69 per cent of the NGOs do not collaborate. This is a not a good sign for the sustainability of their services to women and their existence as a whole. Rather NGOs can collaborate in many ways to help women contribute to the national productivity output. Their collaboration could develop new approaches to old problems, recommit to quality, demonstrate a concern for equal rights and method, improve use of time to reduce the cost of what is done, and contribute to the pleasantness of the environment (Chandaria 2006; OECD 2010).

Women public productivity improvement requires an infusion of professionalism in public management. The public interest is intimately related to administrative decisions that will give women direction and meaning in all they do. This intended collaboration could involve the moral duty and obligation on the part of the public and private sectors' administrators to contribute to a variety of sustainable development issues in Nigeria. On the side of the beneficiaries the challenge they find very common to them is the fact that NGOs lack funds to run their programmers. Table 8 shows that 60 per cent of the beneficiaries identified this need in NGOs. This corroborates the view of NGOs on the need for support from the government and as well as the fact that they are not encouraged to maximize their full potentials in pursuing their goal of empowering women in Nigeria. Whatever level of help they are rendering today could be improved if the funds to run their programmers are made available by both the federal and state governments of Nigeria.

Primary Research Outcome – Interviews:

A total of three hundred women were interviewed. Specific information on the impact of NGOs' role in the empowerment of women was obtained from the interview. Further information on the contribution of women to the sustainable development process was also collected. The following hypotheses were tested:

Hypothesis 3: There is a positive relationship between education of women and girls and the breaking of the glass ceiling to enable women to succeed in their professional and economic activities.

Hypothesis 7: There is a positive relationship between married and single women bearing of children and employment outside the home.

The interview revealed that cultural change and political socialization are closely related in Nigeria in the past four decades. It also revealed that agents of socialization such as family, schools, workplace, church, NGOs, government, peer groups, and media have played major roles in the empowerment of women and their social transformation. The tremendous cultural changes that have occurred in Nigeria in the past three decades have helped to shape all of these agents and have also affected women's economic and professional transformation. Women's professional transformation has also contributed to the sustainable development process in Nigeria positively. More than sixty percent of the women interviewed indicated that they were employed full-time, year-round. Eighty-three percent of the respondents indicated that employment outside the home is now the norm for them. Some of the interviewees made statements such as "I am very anxious for my baby to grow so I can look for a job". Although educated women (72 percent) are more likely than uneducated women (49 percent) to work outside the home.

Even women with less than a master's degree education level are now more likely (50 percent) to be employed than not. Eighty-seven percent of the women interviewed hold university degrees and work outside their homes. Sixty-five percent of the respondents that are married indicated that they had jobs outside their home. In the course of the interview some of the women said "... although I am married, my work still continues, marriage does not stop work". Over sixty-two percent of the respondents that are married with children under the age of six had employment outside their homes. Another seventy-one percent of respondents who are single women with children under the age of six were also employed outside the home.

These groups of women almost unanimously agreed that their ignorance of their right in the past made them suffer discrimination as single mothers, but now they are bold enough to say “I am not ashamed to carry my child to a daycare center while I go to work”. It is interesting to note that only thirty percent of the respondents tend to define themselves in terms of traditional roles. Furthermore, only three percent of women and men who continue to hold traditional views regarding women and politics are less likely to vote.

These group respondents are also less likely to be active in political campaigns and organizations concerned with sustainable development and national problems. These category of people have the strong feeling that they do not matter in the decision making of the nation, even their votes to them are not necessary, they believe that “no woman can become the leader of Nigeria” Where are the Nigerian men that women should now take control of even politics”; Some of the respondents indicated that “they do not believe in this women thing, let married women continue to take care of their children and cook good food for their husbands”. Thus, only three percent of the respondents are less likely to be politically active than with more modern social-economic ideas for national development of Nigeria. The main findings of the interview is that gender consciousness focus on the recognition that one’s relationship to the political world is shaped in important ways by physical fact of one’s sex will not lead all women to adopt the same political and economic positions. However, it is necessary if women, who were once denied the opportunity of economic and political participation because of their gender, are to understand that being female has political significance and to act accordingly. What is clear is that women’s economic and political participation increase as women’s consciousness of themselves as a group increases (Fallon, 2003). NGOs and the governments of Nigeria have all contributed to the efforts to help women develop gender consciousness.

However, NGOs seem to be doing more in some geo-political zones than the government. One limitation however, is that NGOs do not have the power to enact gender public policies in the country hence they have been trying to influence the policy making process. The interviews conducted confirmed the three hypotheses that (1) there is a relationship between good empowerment programs and women contribution to the sustainable development of Nigeria; (2) there is a relationship between education of women and girls and the breaking of the glass ceiling to enable women to succeed in their professional and economic activities; and (3) there is no relationship between married and single women bearing of children and employment outside the home. A striking finding of our survey is that in the South-west, South-South and South-East where diversity is somewhat a higher priority, executives also report a higher share of women in their senior ranks. At government and private companies where gender diversity is a top-three agenda item, for example, 87 percent of respondents report that more than 15 percent of their senior administrators were women; only 64 percent of those whose ministry or private companies rate diversity as a top-ten item, and 55 percent of all respondents, say the same.

There is also some geographic variability: respondents in Federal Ministries or agencies in North-Central geo-political zones indicated that gender diversity is a top-ten agenda item for their organizations (35 percent and 34 percent, respectively) than those in North-West and North-East geo political zones. There is an indication in Nigeria that support for gender consciousness will increase among women as more of them experience the impact of changes in the traditional roles of wife and mother. As women continue to share experiences at home, school, and work, these psychological bonds may contribute to the development of gender consciousness. The interview data supported hypotheses 3, 4 and 7: There is a positive relationship between education of women and girls and the breaking of the glass ceiling to enable women to succeed in their professional and economic activities. Further, the interview data shows that there is a positive relationship between married and single women bearing of children and employment outside the home and the last one says there is a positive relationship between married and single women bearing of children and employment outside the home. More than sixty percent of the respondents who are married and have children work outside their homes.

Primary Research Outcome – Focus Group Discussion:

One other source of primary data collection was the use of focus group. A focus group meeting was held in each of the six geo political zones of Nigeria. Each focus group on women empowerment issues consisted of twenty participants drawn from several religious and church groups as well as government agencies personnel, and community members in Nigeria. The study used a community engaged-participatory-action approach involving a Technical Church Board (TCB) and Women Christian Organization Board (WCOB). Discussions covered five questions developed by the Technical Church Board and validated by the Women Christian Advisory Board. The focus group discussion tested the following two hypotheses:

Hypothesis 4: There is a positive relationship between culture and religion and domestic abuse of women in Nigeria.

Hypothesis 5: There is positive relationship between government policies, its inability to enforce diversity management, domestic abuse crime, sexual harassment, and male hostile domination on women

Hypothesis 6: There is a positive relationship between women's domestic responsibilities with regards to home and children and their ability to act as autonomous beings in the work place.

Tables 8 and 9 below present the number of statements made by focus group participants for each focus group question. It also presents the data analysis grid including the question, the domain of the question, the theme, the sub theme, original statements and potential research implications of participants' responses. Overall, 120 participants attended the focus group meeting (male=30% and female=70%) aged twenty years and above. In all, 3,720 statements were collected and transcribed. These statements were divided into the question numbers that were asked. In addition, the technology divides between this low income women and fairly educated women represents a continuous source of disparity in gender consciousness in Nigeria. Findings of lack of knowledge of various types of domestic abuse and the impacts on women; as well as inappropriate policies to address the nature of the crime against women are consistent with other findings in the literature (Adeleke 2004; Ezeilo 2006; Dibia & Offiong 2009; Conway, et al. 2005). Other domestic abuse studies have found low levels of knowledge and preventive activity for this inhuman treatment of women (Odumosu et al 2009; Ojobo 2008; Kalu 1996; Dibia & Dibia 2012).

The focus group discussion reveals that due to lack of the enforcement of diversity management policies, domestic violence and abuse can happen to anyone, regardless of size, gender, or strength, yet the problem is often overlooked, excused, or denied. This is especially true when the abuse is psychological, rather than physical. Emotional abuse is often minimized, yet it can leave deep and lasting scars. The respondents indicated that noticing and acknowledging the warning signs and symptoms of domestic violence and abuse is the first step to ending it. No one should live in fear of the person they love. If you recognize yourself or someone you know exhibiting warning signs and descriptions of abuse, don't hesitate to reach out.

Table 8: Sample Focus Group Questions and Response

No	Questions	Affected Statement	Not Affected Statement	Neutral	Total
1.	What do we know about domestic abuse?				
a	Physical abuse	76	40	4	120
b	Physical violence	81	32	7	120
c	Sexual abuse or harassment	101	12	7	120
d	Dominance	95	18	7	120
e	How do we prevent it? Enact Policy to Prosecute offenders	Yes 113	No 6	1	120
					600
2	What do we know about economic abuse?				
a.	Prevent woman from work outside the home	20	100	0	120
b.	Control a wife's or girlfriend's finances	37	81	2	120
c.	Withholding money	19	100	1	120
d.	Making wife account for money spent	23	97	0	120
e.	Withholding basic necessities food, clothes	43	86	1	120
f.	How can we prevent these economic abuses? <i>Enact Policy to Prosecute offenders</i>	Yes 117	No 2	1	120
					720
3	What do we know about emotional abuse?				
a	Naming calling	84	32	4	120
b	Blaming	83	32	2	120
c	Shaming	101	19	0	120
d	Yelling	101	17	2	120
e	Isolation	37	83	0	120
f	Intimidation	90	30	0	120
g	Controlling	81	30	9	120
h	What can we do about emotional abuse? Enact Policy to Prosecute offenders	Yes 98	No 21	1	120
					960
4	What do we know about religious and cultural discrimination?				
a.	Forcing women to cover their faces	28	91	1	120
b.	Forcing women and girls to be circumcised	27	91	2	120
c.	Forcing girls to get married at early age	77	37	6	120
d.	Not educating girls or women	26	92	2	120
e.	What can be done about these discriminations? Enact Policy to Prosecute offenders	Yes 118	No 2	0	120
					600
5	What policies are needed to prevent these forms of abuses and discriminations?				
a.	Gender Issues to be addressed	All 120	None 0	0	120
b.	How to establish the appropriate policies -Put pressure on elected political leaders	Yes 118	No 2	0	120
c.	Who should implement the policies? Government and NGOs	Govt. 80	NGOs 50	0	120
d.	What role(s) should the government play?	Major 90	NGOs 30	0	120
e.	What role(s) should the private sectors play?	Less 15	NGOs & Govt. 105	0	120
f.	How should government ensure laws? Pragmatic or democratic process	Pragmatic 94	Democratic 25	1	120
g	Do you have confidence in Government to effectively enact and implement gender policies in the country	Yes 55	No 64	1	120
					840
	Total Statements				3,720

Source: Focus group 2013-2014

Table 9: Summary of Focus Group Respondents' Statements

North-Central	Number of Statements	400
North-East	Number of Statements	430
North-West	Number of Statements	650
South-South	Number of Statements	800
South-West	Number of Statements	660
South-East	Number of Statements	780

Total statements during the focus group discussion 3,720

The following section provides a detailed discussion of the 3,720 statements made during the focus group discussions.

The focus group discussion findings show the gaps in knowledge about gender consciousness and discrimination against women in Nigeria. The grid of statements and their relevant themes are presented in the tables 8 and 9. This study finding is consistent with those of Ghana (Dibie and Atibil, 2012). However, the study has some refreshing revelations related to diversity management, domestic abuse, sexual harassment, and lack of appropriate gender policies in Nigeria. The study provides a clear profile of the positive relationship between culture and religion and domestic abuse of women in Nigeria. It also reveals the positive relationship between government policies and its inability to enforce diversity management, domestic abuse crime, sexual harassment, and male hostile domination. A revelation which merits separate mention is the religious and cultural competency of the focus group questions. The fact that the Community Advisory Board had to reframe the focus group questions in a number of instances shows a deficit in the ability of experts to speak at a level that is comfortable to this low income women.

Respondents also acknowledge that domestic abuse, or spousal abuse, occurs when one person in an intimate relationship or marriage tries to dominate and control the other person. Domestic abuse that includes physical violence is called domestic violence. Domestic violence and abuse are used for one purpose and one purpose only: to gain and maintain total control over a woman in most cases, in some few cases men that are dominated by their wives. An abuser doesn't "play fair." Abusers use fear, guilt, shame, and intimidation to wear you down and keep you under his or her thumb. Your abuser may also threaten you, hurt you, or hurt those around you. The participant in the focus group discussion indicated that domestic abuse often escalates from threats and verbal abuse to violence. And while physical injury may be the most obvious danger, the emotional and psychological consequences of domestic abuse are also severe. Emotionally abusive relationships can destroy a woman's self-worth, lead to anxiety and depression, and make her feel helpless and alone. No one should have to endure this kind of pain—and the first step to breaking free is recognizing that a woman's situation is abusive. Once a woman acknowledges the reality of the abusive situation, then she can plan to get the help she needs.

A counselor and member of staff in one of the NGOs indicated that there are many signs of abusive relationship. The most telling sign is fear of a woman's partner. If a wife feels like she has to walk on eggshells around her partner—constantly watching what she says and does in order to avoid a blow-up—chances are her relationship is unhealthy and abusive. Other signs that a woman may be in an abusive relationship include a partner who belittles her or tries to control her, and feelings of self-loathing, helplessness, and desperation. The focus group discussion ended by suggesting that if anyone suspects that someone they know is being abused, they should speak up. If they hesitating—stating that it's none of their business, they might be wrong, or the person might not want to talk about it—keep in mind that expressing your concern will let the person know that you care and may even save his or her life. The focus group discussion data support hypotheses 5 and 6. The data shows that there is a positive relationship between culture and religion and domestic abuse of women in Nigeria. In addition, the focus group data shows a positive relationship between government policies and its inability to enforce domestic abuse crime, sexual harassment, and male hostile domination against women.

Policy Recommendations

Regardless of the moral, legal, or practical imperative of diversity in Nigeria, it must also have a workforce link to the bottom line. This is because many studies have examined the positive relationship between workforce diversity and organizational performance (Lussier & Achua 2016; Griffin & Moorhead 2014; Nelson & Quick 2013). Organizations that embrace diversity are able to recruit from a large pool, train and retain superior performance, as well as maximize the benefits of a diverse workforce. In the case of Nigeria, although more women are being employed in the agricultural and retail sectors in Nigeria, economic and cultural changes in the country are making it easier for women to become entrepreneurs. More women than before are leaving the home in increasing number to work in various sectors of the country. However, occupational segregation by gender, a situation in which men gets higher paying jobs than women continues to reinforce gender stereotype in Nigeria. Given the complexity of what needs to be done to empower women in Nigeria the public sector (governments), the private nonprofit sector (NGOs and civil society) and the private for-profit sector (businesses and corporations) have to engage one another in a productive partnership in that effort (Dibie & Dibie 2012). Each sector ought to bring to the table what they are best at - their comparative advantage. This is important because many NGOs have been led by the neo-liberal policies of their Western donors to think that Nigeria, because of its inadequacies, is irrelevant to the development process.

In reality Nigeria has a vital role in development; sustainable development will not be possible or effective without women's active involvement. This section suggests ways in which the three sectors can do their part in a coordinated manner to better the lives of women in Nigeria. The federal and state governments should clearly define their concept of development in consultation with civil society, relevant NGOs and the private for-profit sectors. Nigeria's *Vision 2020* development plans should reflect a definition of development that assigns a central place to gender equality in all spheres of life – public and private, given the acknowledgement that sustainable development is dependent on harnessing the skills and energy of all citizens, including men and women. There is the need for the enactment of NGOs legislation in Nigeria that outlines the relationship between the state and the nonprofit sector to create the framework for collaboration. Some states in Nigeria have also been trying to enact such legislations for many years but have met with resistance from the NGOs, which suspect state emasculation of civil society activities. The states on their part cite the need for weeding out fake NGOs, coordinating the activities of genuine NGOs and aligning them with the state's development plans. NGOs have to accept the fact that despite the neoliberal rhetoric of rolling back the state, they still have the responsibility for coordinating all activities within their borders, including private sector activities and ensuring the provision of public goods and services.

The federal and state governments of Nigeria have to commit to making gender equality and women's empowerment a priority, beyond the creation of women's ministries and nominal gender mainstreaming. The federal and state governments have a duty to provide the needed infrastructure and create incentives for the private nonprofit sector to deliver programs that enhance women's lives in the following major areas: (1) education; (2) economic participation; (3) environmental conservation; (4) health; (5) political participation; and (6) social and cultural change. The study recommends that women empowerment could be achieved through social and economic intervention. This intervention involves improved competence, self-reliance and self-esteem. If women are able to successfully achieve competence, self-reliance and self-esteem they could be in a better position to attain improved mental health as well as improved physical health. In addition, the politics of disengagement could help women to manipulate the formal or alternative sources of power to achieve equal rights as their male counterpart in the country. From a purely humanistic perspective, there is an ethical and moral imperative to pursue a policy of inclusion rather than exclusion in Nigeria. Adopting such policies is a matter of fairness and that an inclusionary diversity policy signals an organization's commitment to uphold the dignity of every person regardless of their circumstance. Table 10 reflects the type of diversity policies that could meet the needs of diverse groups in the macro-environment of Nigeria.

Table 10: Policies for Women's Empowerment

Policy Variable	Description
1. Equal Credit Opportunity Policy:	To prohibits discrimination in credit on the basis of sex or marital status.
2. Pregnancy Discrimination Policy:	To prohibit discrimination on the basis of pregnancy, childbirth, or related medical conditions.
3. Civil Rights Policy:	To provide monetary damages in cases of intentional employment discrimination against women all over the country.
4. Equal Employment Opportunities:	Equal opportunity and other ethnic-conscious instruments designed to benefit the marginalized girls and middle age women.
5. Law against Women Abuse:	Take action to prosecute men who engage in domestic violence or physically abuse their wives.
6. National Sexual Harassment Policy:	Prosecute men especially senior administrators who use their position in the workplace to intimidate junior female employees or demand sex as a condition for continuous employment or promotion.
7. Law against Gender Discrimination:	Take action to stop gender discrimination in the hiring and promotion process.
8. Inter State Succession Law or Law of Divorce:	Enact divorce laws that will grant wives right to equitable share property with their ex-husband as well custody rights of children from the marriage.
9. Public Education Campaign to change:	Introduce civil society campaign to educate traditional, social, cultural, and religions rural and urban communities that the time is right stereotype on women for the nation to change some of its outdated values about girls and women.

- 10.10. **Pay Equity Policy:** Equal pay for equal work and qualification. Public policy to reverse pay inequality in favor of women and men.
11. **Alternative Work Patterns for Women:** Introduce policy that could allow women to be innovative in work patterns as flexi-time, staggered hours, compact work week, job sharing, and flexi-year.
12. **Child Day Care Assistance:** Public and private institutions should be encouraged to provide child day care facilities around their location.
13. **Women Participation in Politics:** Create an environment that will encourage women to participate in politics and occupy key positions in political parties.
14. **Diversity in Women Education:** (a) Girls and middle age women should be encouraged to complete at least a high school diploma. (b) Women should be encouraged to be Scientists, Engineers, Pilots, Computer Experts and Doctors
15. **Law on Women Control over their reproductive decision:** Establish laws to ensure sexual equality, and guarantee women's control over their own reproductive decisions.
- 16.13. **Women Co-operative Societies and NGOs:** Encourage the consolidation of women's economic power through co-operative societies and NGOs around the nation.

Source: Dibie, R. (2009). "Globalization and Women Empowerment in Africa" in *Globalization and Third World Women*, Ligaya Lindio-McGovern and Isidor Wallimann, edited. Adershort, England: Ashgate. Dibie. R. and Sam Okere, J. (2015).

Education also reduces the desire for more children and checks population growth. Meanwhile research shows that tertiary education, not elementary education, is what provides the greatest benefit to women (Smee & Woodroffe, 2013). With the huge gaps between men and women in the area of educational attainment in Nigeria, especially at the secondary and tertiary levels, the government needs to not just step up programs to increase girls' enrolment in elementary schools but also their retention in school to ensure that the majority of them attain at least secondary education. NGOs should focus on education (adult literacy, children's and especially women's education) could be encouraged through enhanced tax deductions and tax credits for donations made to these NGOs. The federal and state governments ought to look into encouraging corporate social responsibility. Private companies operating in Nigeria should be given special incentives to contribute towards the education of girls and women in public as well as private schools. It very important to note that simply responding to public policy mandates does not automatically result in meaningful, substantive changes in behavior and attitudes (Lussier & Achua, 2016). It is therefore very essential that diversity initiatives in Nigeria must have top management support and commitment in the public, private sectors and NGOs in other for the concept to have broad participation through empowerment and constant positive reinforcement.

Conclusion

This paper has examined the dynamics of diversity management in NGOs and the government of Nigeria. It argues that diversity can take different forms including differences in race, ethnic identity, age gender, education, religion, socioeconomic level, and sexual orientation (Lussier & Achua 2016; Yukl, 2013). However, when government and NGOs have a reputation for valuing diversity, they tend to attract the best candidates among women, and other culturally diverse candidates. Diversity of employees is increasing more and more in the Nigerian workforce and managers are becoming more aware of opportunities to create a diversity workforce. A more diverse workforce will increase the amount of available talent for filling important jobs (Dibie, 2014). Embracing diversity provides an organization with broader and deeper base of creative problem solvers and decision makers. At the same time, organizations that foster diversity and make every employee feel valued for their contribution can increase the job satisfaction of diverse groups (Corroll & Buchholtz 2015; Lussier & Achua 2016). The ways the Nigerian government and NGOs currently use women's resources including their capabilities are definitely unsustainable and does not portray a better understanding of the principles of diversity management in the country (Dibie, 2014).

Diversity management requires equal respect and opportunities should be given to women, men, ethnic minority, age, religion, socio-economic, and disables persons in the sustainable development and capacity building processes in Nigeria. One striking finding is that NGOs are practicing diversity management more than government agencies in Nigeria in Northwest, Northeast and North-central geo-political zones. There are more women executives in NGOs than in government in the specified zones. While about 21 percent of women and other minority groups have move from middle management to senior management in NGOs, only 15 person of the same group have excel in public institutions.

The results of this study have implications for diversity management in the context of women projects management and governments in Nigeria. It encourages the government of Nigeria to collaborate with NGOs in addressing women's empowerment and appropriate capacity-building issues in the country. In addition, economic development in Nigeria requires increasing educational opportunities and accomplishment of women in the country. Such policy could provide greater utility, self-confidence and greater sense of empowerment, declining fertility rates and other forces of modernization that could contribute to the growth of the number of women in the workforce. Efforts by the government of Nigeria to provide more access of financial support for women could promote economic development. NGOs seem to be doing more in the empowerment of women in Nigeria than the government.

The study finding shows that most NGOs are unaccountable to the government or other institutions in Nigeria. It is also difficult to assess their real impact since many NGOs do not properly evaluate their outcomes. In Nigeria the fact that NGOs insist on their autonomy from the government creates problems with national macro-economic development planning and coordination. This is because governments do not coordinate the activities of NGOs the way it ought to be. This has resulted in uneven programs and services among the various states in the country as well as the overlap of services among NGOs. There is reason to be cautious about what NGOs have accomplished in the empowerment of women in Nigeria and their future role in this endeavor. It is, therefore very important to observe that good intentions should not be equated with outcomes. Indeed, some critics in Nigeria believe that NGOs have become avenues for enterprising individuals and some government officials to take advantage of funding from abroad for their personal, rather than the common good (Dibie and Atibil, 2012). As one scholar put it, "the fact that the institutions [of state] are not able to make NGOs accountable is itself problematic (Bolaji 2006; OECD2010; Smee & Woodroffe 2013). To achieve full diversity, Nigerian organizations' leaders must be challenged to institute policies that provide women and other minorities equal opportunities to move up the corporate and government departments or ministries top leadership positions.

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