

Volunteerism for Gender Equality



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Preface

The development of the Volunteerism for Gender Equality Report by the United Nations Volunteers is very apt especially as the global community seeks best strategies to ensure women's empowerment and social inclusion through volunteerism.

Recognizing youth and women as central to volunteerism and sustainable development, Fresh & Young Brains Development Initiative went into partnership with United Nations Volunteers and Nigerian National Volunteer Service, to implement the Volunteer For Life Project aimed at promoting youth and community volunteerism for sustainable development. Key deliverables from the partnership included A Toolkit for Volunteerism, Review of the Nigerian National Policy on Volunteerism, establishment of the National Thematic Group on Volunteerism, National Conference on Volunteerism hosted by UNV, among others.

Our studies reveal that Volunteerism is the best and cost effective strategy to addressing gender inequalities and achieving the UN Millennium Development Goals and the Post 2015 Development Agenda. Thus, this report on Volunteerism for Gender Equality is timely in complementing the UN Millennium Development Goals, Gender Affirmative Action and the Sustainable Development Goals.

Lastly, we commend the UNV team led by Ms. Galina Chus for developing the report which we believe will really help to mainstream gender into developmental programmes and projects. We fully endorse the contents of this report and urge relevant stakeholders especially Government and partners in development to adopt the report as a resource guide and advocacy tool.

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UN

Volontaires

l'inspiration en action

United Nations Volunteers is the UN organization that supports the attainment of the Millennium Development Goals through the promotion of volunteerism, including the mobilization of volunteers. To this end, UNV provides the opportunity each year for more than 7,000 women and men - 75 per cent coming from developing countries - to support peace, relief and development initiatives in some 140 countries. In addition, it engages thousands of other individuals in the work of the United Nations through www.onlinevolunteering.org a portal that serves as a knowledge resource base on volunteerism worldwide.

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Acknowledgements

I acknowledge the financial support and technical advice provided by the UNV Headquarters. My sincere gratitude goes to Mr. Robert Toe, UNV HQ Portfolio Manager and Ms. Kawtar Zerouali, UNV HQ Gender focal point.

I particularly wish to recognise the contribution of Nigerian colleagues & partners, namely the National Bureau of Statistics, Mr. Adeyemi Adeniran; Ms. Nkiruka Stella Nnaemego, Fresh & Young Brains Development Initiative; Ms. Princess Joan Jummai Idonije, National Centre for Women Development; Mrs. Adenike Etta, UN Gender focal point and late Ms. Hassana Dawha, UNDP Gender focal point.

Volunteerism for gender equality

*'It is important to ensure that opportunities for volunteering in all sectors are open both to women and men, given their levels of participation in different areas, and recognising the potential positive effect of volunteering on the empowerment of women'.
(GA 56/38, 2001)*

1. Introduction



Volunteerism is a powerful means of engaging people in tackling development challenges, and it can transform the pace and nature of development. The United Nations Volunteers (UNV) programme is the UN organization that promotes volunteerism to support peace and development worldwide. UNV embraces volunteerism as universal and inclusive, and recognizes volunteerism in all its diversity as well as the values that sustain it: free will, commitment, engagement and solidarity. UNV's mandate is to promote volunteerism for development, with special attention to youth participation seen as agents for constructive change. It mobilises about 8,000 experienced professionals as UN Volunteers each year worldwide. UNV became operational in Nigeria in 1991 with the fielding of UN Volunteers in the health sector.

There is a strongly gendered element to volunteerism, since traditionally a high proportion of the unpaid work which supports a community has been carried out by women. In addition, the positive effects of volunteerism can be very empowering for women in particular, providing access to social networks, new skills, and an influential role in the community for individuals who may otherwise have few formal routes to education or influence. One of UNV's central missions is the attempt to achieve recognition for the voluntary work that women are already doing, and which is often disregarded or undervalued. UNV's projects can often have a positive effect in this regard by channelling and externally validating the voluntary activity which is already going on¹.

Yet no comprehensive study on volunteerism exists. Among the challenges of research on volunteerism, three stands out. Firstly, there is no common agreement on what volunteerism is; secondly, there are widespread misconceptions that obscure the nature and extent of volunteerism; and, thirdly, there is no agreed methodology for assessing the volume and value of volunteer action (see *State of the World's Volunteerism Report SWVR*).

In line with the UNV mandate and the global International Year of Volunteers tenth anniversary (IYV + 10) agenda, UNV in Nigeria, with the technical support of the UNV Headquarters in Bonn, decided to fill in the gap in research on volunteerism and gender and conduct a study under the theme "*Volunteerism for Gender Equality*" the objective of which is to explore possibilities of women's empowerment and social inclusion through volunteerism.

¹ Gender Mainstreaming in UNV, Report into the application of Gender Mainstreaming in UNV policy, programmes and projects, Alexandra Norrish, June 2006, p. viii

1.1 Methodology

This study has been made possible with the financial and technical support of the United Nations Volunteers Headquarters in Bonn. In conducting the study, both qualitative and quantitative methods were adopted. The survey was conducted in the Federal Capital Territory, Abuja and covered both urban and rural areas of the territory. To capture the various areas outlined in the survey, questionnaires were administered to the 200 households in the FCT and the analysis of the questionnaires was done by the National Bureau of Statistics (NBS) in Abuja.

In a nutshell:

- a) *research design*: this study adopted the desk review of available literature about volunteerism, gender and women's empowerment; collection of data by means of questionnaires and interviews;
- b) *targeted population*: due to time constraints and limited budget, the size of the population had to be reviewed downscale from six geopolitical zones- as planned initially - to the Federal Capital Territory (FCT) only;
- c) *the research targeted people* of different age, sex, religion, professional and educational background;
- d) *method of data analysis*: The data was entered manually using a data entry screen developed prior to the retrieval of records. Census and Survey Processing Software (CSPro) was used for the data capture/entry while Statistical Package for Social Science (SPSS) and STATA was used for the analysis.

Objectives

- ✓ highlight women's contribution to development, namely in the area of health:
 - urban and rural areas;
 - Muslims and Christians;
- ✓ highlight the impact of volunteerism in women's empowerment;
- ✓ document success stories about women's empowerment through volunteerism.

Expected outcomes:

- reliable disaggregated data on women's and men's contributions to development through volunteerism²;
- success stories about women's empowerment through volunteerism;
- key recommendations on advancing the process of women's participation in development in Nigeria;
- production of report "Volunteerism for Gender Equality".

² Lack of data on volunteerism and its role in women's empowerment at the global and national level

1.2 Gender definition

“Gender refers to the economic, social and cultural attributes associated with being male or female at a particular point in time” (World Health Organisation, 2001)

“Gender has often been misunderstood - used as a synonym for ‘women’ - as being about the promotion of women only. However, gender focuses on the relationship between men and women, their roles, access to and control over resources, division of labour and needs.”³ In a development context, ‘gender’ is defined as ‘the behaviours, attitudes, values, and beliefs that a particular cultural group considers appropriate for males and females on the basis of their biological sex’ (Gross, 1987).

Sexologist John Money coined the term *gender role* in 1955, "The term *gender role* is used to signify all those things that a person says or does to disclose himself or herself as having the status of boy or man, girl or woman, respectively”.

Box 1

Gender based analysis (GBA) is an analytical tool. It uses sex and gender as an organising principle or a way of conceptualising information. It helps to bring forth and clarify the differences between women and men, the nature of their social relationships, and their different social realities, life expectations and economic circumstances. GBA provides a framework for analysing and developing policies, programmes and legislations (Health Canada’s Gender-Based Analysis Policy, Ottawa: Health Canada, 2000, pp. 1-2).

Differences between women and men can be classified into two: *biological* (based on the reproductive and sexual roles) and *social*, i.e. *sex and gender*. Very often the terms “sex” and “gender” and the difference between them are hardly understood. *Sex* refers to the biological and physiological characteristics that define women and men. *Gender* refers to the socially constructed roles and activities attributed to men and women on the basis of their biological sex within a particular cultural group.

Equality or inequality between men and women is a matter for society at large but it begins in the family. Ideas about manhood are deeply ingrained. From childhood, boys are usually socialised into gender roles designed to keep men in power and control. Many of them grow up to believe that dominant behaviour – aggressive sexual behaviour, risk-taking – towards girls and women is part of a ‘real man’.

Contrary to men, women are viewed as virgins or whores. The virgin/whore (Madonna/whore) dichotomy is the belief that if a woman or girl is not a virgin then she must be whoreⁱ. Generally, women are reduced to being just mothers and housewives or the image of modern women is reduced to a systematic obsession for looks, body and/or career with a burning ambition to be a secretaryⁱⁱ.

The deep-rooted cultural stereotypes – men should keep their feelings to themselves; men who cry are sissies; men should take risk – results in harm for both men and women. Moreover, men have the giant weakness of fragile egos. Because of those egos, they will continue to diminish women's abilities to keep their own superiority and power. *Sexism* is in large part of a defensive reaction to the problems attending the stereotypical male gender role which undermines equality.

³ Gender is not a sensitive issue, Gatekeeper series n° 72, Christiane Frischmuth, p 3

1.3 Gender mainstreaming

'Development if not engendered is endangered' by Mahbub-ul Haq

Until women reach a stage when they can truly become equal partners with men in development, special attention to address women's needs and concerns will be required. A whole range of reasons could be given as to why development activities should focus on women: from issues of social justice (women produce 90% of the food but constitute 80% of those living on less than \$1 a day in Africa (ECA:2004)) to more utilitarian arguments that suggest that a focus on women is in the interests of developing countries, since countries which do not make full use of the potential of their female population are damaging their own productivity and development (ECA:2004). Many scholars and practitioners have recognised that the status of women and girls in any society is one of the best indicators of economic, social and political development. Nevertheless, there is no country in the world that can claim to have achieved equality between men and women.⁴

Since the Beijing Platform for Action in 1995, all UN organisations have been committed to a policy of mainstreaming gender into all of their work programmes. The United Nations is formally committed to gender mainstreaming within all UN programmes and policiesⁱⁱⁱ. United Nations Millennium Declaration states "Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights".

Box 2

Gender mainstreaming is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of all policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality. (ECOSOC 1997/2)

Early United Nations efforts to promote social and economic development were gender-blind. In 1970s, the UN policy included explicit consideration of women in development, however emphasizing women's role in reproduction and not production. Nowadays, women's specific social and economic needs are incorporated into the UN system.

The confusion between 'gender-focused' and 'women-focused' activities is not surprising, given that it is recently that development discourse has moved beyond 'Women and Development' (WAD) and 'Women in Development' (WID) to consider 'Gender and Development' (GAD). The difference between WID and GAD is essentially based on the approach to dealing with women's unequal position in society. "The WID approach tended to view women as passive recipients of development assistance rather than as active agents in transforming their own economic, social, political and cultural realities. A key outcome was that women's concerns were viewed in isolation as separate issues."⁵ While the WID approach focused on women only to improve women's unequal position, the GAD approach recognizes that improvements in women's status require analysis of the relations between men and women. The GAD approach utilizes gender analysis, which is the tool for analyzing the specific nature

⁴ Assessing the contribution of volunteering to development, UNV Evaluation unit, August 2011, p. 14

⁵ Gender equality and equity, UNESCO, May, 2000, p. 6

of gender differences by asking basic questions such as who does what, where, when, how often, with what resources and returns, and who controls what. Such questions enable an assessment of gender differentiations in activities, resource ownership, use, and control⁶. Inherent in the GAD approach is gender mainstreaming that addresses women's concerns more holistically and effectively.

“The time is past when women's movement had to exclude men in the fight ‘against’ patriarchy. The time has come rather for women's visions to restructure and redefine work in order to fashion a new society for women and men based on women's experience and skills as care-givers and reproducers”.⁷

1.4 Understanding the origin of women subordination

3.5 billion women and girls around the world still don't fully enjoy their human, economic and social rights, according to the Prime Minister of Sweden.

“Though interpretations may vary, there is no question that all the world's religions are committed to the pursuit of equality and human rights. However, certain man-made practices performed in the name of religion not only denigrate individual religions but violate internationally accepted norms of human rights, including women's rights” (Radhika Coomaraswamy, then United Nations special rapporteur on violence against women, 1994).

Understanding the origin of women subordination required taking a step back into the history. Although 188 women are named in the Bible, however most stories are about men. In addition, the roles of women were severely restricted and treated as inferior to men. Women's roles in the history of Judaism and Christianity were omitted or presented as stereotypes. Christianity has given men the position of authority in marriage, government and society placing women in submissive roles^{iv}.

It goes without saying that in traditional Judaism, the primary role of a woman is as wife and mother, keeper of the household. However, Judaism has great respect for the importance of that role and the spiritual influence that the woman has over her family. Therefore, women are discouraged from pursuing higher education or religious pursuits because women who engage in such pursuits might neglect their primary duties. The Sages commanded (Mishnah, *Sotah* 3:4) that a man not teaches his daughter Torah, for the mind of the majority of women is not adapted to be taught; rather they turn the words of the Torah in-to words of nonsense according to the poorness of their mind^v.

Much of the support for attributing to women a diminished personhood is found in the ambiguous verse “Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient to Allah and to their husbands (Surah An-Nisa' , the Women 4:34). Nowadays, several Islamic law experts have provided analysis of the rationale behind the institution of guardianship in Islamic history and explain its diminishing relevance today since its two basic preconditions no longer hold true: physical strength is not relevant in the modern era and women can now support themselves financially (Abdullahi Ahmed An-Na'im, 1996).

- Under Islamic law the evidence of prove of one man stands for two women;

⁶ Moser, Caroline O.N. 199, Gender Planning and Development: Theory, Practice and Training, London

⁷ Our Creative Diversity, Wendy Harcourt, 1995, p.129

- Some Muslim community view women's participation in public life and decision-making as anathema;
- It is unacceptable under the Shari'a for a woman to become a President.

To conclude, one can posit that the equality between men and women is not in conformity with traditions and customs of various societies; that's why, according to some scholars the word 'fairness' is more appropriate than 'equality' (Adopting Women's rights legislation in Nigeria, 2010).

Nigeria is highly patriarchal society, where men dominate all spheres of women's lives. Women are in a subordinate position (particularly at the community and household levels), and male children are preferred over female. The influence of the mother and the father is particularly significant in shaping and perpetrating patriarchy. The mother provides the role model for daughters, while the father demonstrates to sons what it means to 'be a man' (World Bank 2005:6).

The status of Nigerian women in the family is not sufficiently protected: several inequalities remain because of tradition. There are three forms of marriage in the country: monogamous marriage registered under the civil marriage law, customary marriage and Islamic marriage. In southern Nigeria, the minimum legal age for marriage is between 18 and 21 years of age, depending on the region; in the north it ranges from 12 to 15 years. In some regions, customary law allows girls to marry from the age of only nine years; such marriages are banned in two states, but remain common overall. According to United Nations report in 2004, it was estimated that 28% of girls between 15 and 19 years of age were married, divorced or widowed.

Women's physical integrity is not sufficiently protected in Nigeria. The country's Penal Code grants husbands to beat their wives. Domestic violence against women is common, particularly in polygamous families. According to a 2003 Demographic and Health Survey, 64.5% of Nigerian women consider it normal to be beaten by their husbands. Marital rape is yet unknown in the Nigerian criminal justice system. This has increased the vulnerability of women to HIV/AIDS.

Female genital mutilation is prohibited in some Nigerian states, however on the national scale, it is widely practiced: one-fifth of women aged between 15 and 49 years have been subjected to it. Nigerian women, Muslim in particular, are restricted in movement and cannot leave their homes without their husbands' permission (Atlas of Gender and Development, pp 224-225). Nigerian women have very limited ownership rights. Women's access to bank loans is restricted by their limited financial resources; in certain cases, financial institutions demand prior consent of the woman's husband before granting a loan. Women, however, married or not, do not have equal rights with men to acquire, change or retain their nationality. According to the Gender Equity Index (GEI), Nigeria is ranked 147 out of 157 countries⁸.

⁸ The Gender Equity Index (GEI) was introduced by the Social Watch in 2004 to measure inequities in different areas of women's and men's everyday lives around the world. The 2008 GEI ranks 157 countries by measuring women's relative economic activity, education and empowerment. According to the GEI, in no country do women enjoy the same opportunities as men, irrespective of a country's income level.

1.5 Unpaid care work: volunteerism or obligation

“The fact that much unpaid work, especially unpaid care work, is done for love, does not mean that we always love doing it.” Diane Elson, 2005

Unpaid care work (UCW) is mostly done by girls and women who collect water or firewood at distant sources, meal preparation, clean, wash which are time-consuming in poor countries where access to appropriate infrastructure and technology is limited. In some countries women spend nearly ten times as much on UCW than men. Consequently, UCW, to some extent, is a barrier to women's empowerment and gender equality because it prevents the girls from going to school and women from participating in economically rewarding activities.

Unpaid work is to some degree coerced and undertaken to sustain an individual's own family, consequently it is not classified as volunteering which is an optional contribution to the development of the community. Unpaid care work includes housework, cooking, cleaning, washing of clothes, fetching fire wood, caring for children or repairing the wear-and-tear on adults ill bodies. Both genders, but women in particular, already undertake a considerable amount of unpaid work within the household and cannot be ignored. One study found that women in Uganda were expected to undertake 70-80 hours of unpaid work a week, mainly taking care of children and subsistence farming, before being able to take part in income-raising activities; none of these hours would be identified as volunteerism since they are carried out for the good of the household rather than of the community.⁹

Box 3

My wife does not work...

A STORY: MR MOYO GOES TO THE DOCTOR

Doctor: *What is your job, Mr. Moyo?*

Mr Moyo: *I am a farmer 'replied*

Doctor: *Have you any Children?*

Mr Moyo: *God has not been good to me. Of 15 born, only 9 are alive'.*

Doctor: *Does your wife work'?*

Mr Moyo: *No she stays at home*

Doctor: *I see. How does she spend her day?*

Mr Moyo: *Well she gets up at 4am in the morning, fetches water and wood, makes the fire, cooks breakfast and cleans the home. Then she goes to the grinding mill. After that she goes to the township with the two youngest children where she sells tomatoes by the road side while she knits . She buys what she wants from the shops. Then she cooks the midday meal.*

Doctor: *You come home at midday?'*

Mr Moyo: *No, no she brings the meal about 3 kilometres away.*

Doctor: *And after that?*

Mr Moyo: *She stays in the field to do weeding and then she goes to the vegetable garden to water .'*

Doctor: *What do you do?*

Mr Moyo: *I must go and discuss business and drink with the man in the village.*

Doctor: *And after that?*

Mr Moyo: *I go home for supper which my wife has prepared.*

Doctor: *Does she go to bed after supper?*

Mr Moyo: *'No I do. She has things to do around the house until 9 or 10 '*

Doctor: *'But I thought you said your wife doesn't work?*

Mr Moyo: *Of course she doesn't work. I told you she stays at home*

(ActionAid Nigeria, Report on Stakeholders Policy Dialogue on Women Unpaid Care work in Nigeria, 2011)

⁹ Gender Mainstreaming in UNV, Report into the application of Gender Mainstreaming in UNV policy, programmes and projects, Alexandra Norrish, June 2006, p ix

Almost two thirds of women in the developing world work in vulnerable jobs as self-employed persons or as unpaid family workers. In Southern Asia and sub-Saharan Africa, this type of work accounts for more than 80 percent of all jobs for women. In developing countries, women consistently lag behind men in formal labour force participation and entrepreneurship, earn less than men for similar work, and have less access to credit and lower inheritance and ownership rights than men do.

Reported female labour force participation rates in Muslim countries are lower than those in non-Muslim countries. According to Hoodfar, women appear to be underrepresented in the informal sector in some Muslim countries, compared to other countries, because of underreporting and because they tend to work in family business. “Even though men regard women’s participation as essential in running these family businesses, and many women invest long hours, few are considered ‘working’ by their husbands, neighbours, or even themselves (Hoodfar, 1990: 29).

Women are the majority of unpaid caregivers. Much care-giving of seniors is performed by women spouses of seniors – laundry, meal preparation – who might not view it as “care” work. Unpaid care work - the housework and care of persons that occurs in homes and communities of all societies on an unpaid basis - is an area that has generally been neglected by economists, as well as by many development actors. Yet the amount of unpaid care work carried out, the way that the burden of this work is distributed among different actors, and the proportion and kinds of care work that are unpaid or paid, have important implications for the well-being of individuals and households, as well as for the economic growth and well-being of nations.

Women's entry into the paid work force - in particular in developed countries- has squeezed the time so far allocated to the care of family on an unpaid basis. It’s important to note that the decline in fertility across many countries means that there are fewer children to be cared for, however, demographic aging has intensified the need for caring services that falls back on women and girls. Despite progress made, men continue to outnumber women in paid employment, and women are often relegated to vulnerable forms of employment. Even when women are employed, they are typically paid less and have less financial and social security than men.

To summarise, on the one hand, unpaid work can be a privilege if done on voluntary basis for community members and allow the donor gaining skills, fostering self-confidence and making new contacts. On the other hand, unpaid work such as home chores or caregiving is mostly an obligation and is not done on voluntary basis. Women give more hours of care and receive less care than men. Moreover, mothers providing care to children with disabilities are in considerable poor health with symptoms of stress, frustration, chronic pain, etc. (Marika Morris, 2001, Canada). Consequently, women’s disproportionate family responsibilities interfere with their efforts to be active in the community (Herd and Meyer, 2002). In this regard, in addition to recognition of UCW, policy responses to care responsibilities must reduce the burden of care-giving and redistribute the burden within the household and the society ensuring access to reliable and affordable social care for those who need it.

2. Volunteerism for women's empowerment and gender equality

2.1 Gender Equity and Equality

“Equality needs no reason, only inequality does...”
Isaiah Berlin: Two Concepts of Liberty

Gender *equity* is the process of being fair to both men and women. This requires policies and measures to compensate for women's disadvantages that prevent women and men operating as equal partners at a level playing field. Gender equity is often used to the detriment to women because its interpretation is based on religion, culture or tradition. Despite the misinterpretation and nonacceptance of the term 'gender equality' by some traditional scholars, equity leads to equality slowly but surely. Gender equity is a human right, consequently is it at the top of agenda of United Nations and at the heart of achieving Millennium Development.

Gender equity: World Health Organisation (WHO) defines gender equity as “fairness and justice in the distribution of benefits and responsibilities between women and men”. Gender equity is a human right, consequently is it at the top of agenda of United Nations and at the heart of achieving Millennium Development. Goal (MDG) 3 “Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015” specifically aims at promoting gender equality and calls for empowerment of women. Kofi Annan, former Secretary-General of the United Nations said, “In our work to reach those objectives, as the Millennium Declaration made clear, gender equality is not only a goal in its own right; it is critical to our ability to reach others. Study after study shown that there is no effective development strategy in which women do not play a central role”. Ban Ki-moon, the Secretary-General of the United Nations stated on the Creation of UN Women, “Equality for women and girls is not only a basic human right, it is a social and economic imperative. Where women are educated and empowered, economies are more productive and strong. Where women are fully represented, societies are more peaceful and stable.”

The United Nations Charter reaffirms “the equal rights of women and men”; article 55c reads “The United Nations shall promote universal respect for and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion”. Isaiah Berlin advances his view as follows: the assumption is that equality needs no reasons, only inequality does so.... If I have a cake and there are ten persons among whom I wish to divide it, then if I give exactly one tenth to each, this will not, at any rate automatically, call for justification; whereas if I depart from this principle of equal division I am expected to produce a special reason (1955-56, p. 132). Berlin's assumption can be applied to gender inequality that causes hardship to women – subordinate weaker sex - who are denied fundamental rights, deprived of chance to make choice, to be a subject and not an object, to be “self-directed and not acted upon by external nature or by other men as if they were a thing, or an animal, or a slave incapable of playing a human role”.¹⁰

Gender equality: equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies promoting the equal participation of women and men in making decisions; supporting women and girls so that they can fully exercise their rights; and reducing the gap between women's and men's access to and control of resources¹¹. Gender equality is not a women's issue but should concern and fully engage men as well as women¹². Humanity will not enjoy

¹⁰ Two Concepts of Liberty, Isaiah Berlin, Oxford University Press, 1958, p 8

¹¹ Canadian International Development Agency (CIDA)

¹² UNWomen

security without development and development without security and respect for human rights which are rooted in the notions of respect, equality, accountability and participation^{vi}.

For centuries, gender inequality has been way of life and remains a reality and is one of the top development challenges of the 21st century. “The world is unique for every human being, but, in general, women’s lives vary greatly from those of men because of patterns of socialization related to gender.”¹³ Let’s shine some light on the nature of gender relations and the expectations: gender equality - between women and men - does not mean that women and men will become the same; it refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. True gender equality is about giving both genders a chance to be themselves, not about homogenising the human race. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing their diversity allowing them to behave outside traditional gender roles. Moreover, gender equality seeks to broaden choices for women and men, increase freedoms and achieve change in people’s life. Finally, gender equality is not a women’s issue but should concern and fully engage men as well as women. “Engaging Men and Boys as Allies for Long-Term Change” announced, UN Women Executive Director, Michelle Bachelet on 22 September 2011. The root causes of gender inequality lies on the social structures and institutions. There is a need to change both women’s and men’s attitudes towards gender equality, and the role of gender (sexist) stereotypes in shaping these attitudes¹⁴. Regarding education and decision-making, in both rich and poor countries, gender discrimination persists, and in some developing countries, girls and women are excluded. However, educated girls and women have many more choices and opportunities for employment will contribute to overall country growth and development advances. Furthermore, they are more empowered to shape their country's political, social, economic and environmental progress.

In this regard, it is important not only to ‘add’ women to different processes but to reshape the processes and create space for women’s involvement. The Beijing Platform for Action (PFA) (1995) remains a relevant guideline for development programming. It provides an agenda for women’s empowerment signed by all governments that is seen as “a necessary and fundamental pre-requisite for equality, development and peace.”¹⁵

Nigeria, with its population more than 166 million, 250 ethnic groups and about 500 languages, has a vibrant civil society. Some of the most active Civil Society Organisations (CSOs) and Community Based Organisations (CBOs) are organised by, and for women. While gender equality is recognised by the Government of Nigeria as a prerequisite for sustainable development¹⁶ gender disparities are significant and particularly notable in access to education, household decision-making and political representation.¹⁷

Nigerian constitution makes provision for fundamental rights: A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person:- (a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religion or political opinions are not made subject. (Chapter IV, section 42)

The 1999 Constitution of Nigeria prohibits discrimination on the grounds of gender, but customary and religious laws continue to restrict women’s rights. Nigeria is a federal republic, consequently each

¹³ Women and the Environment, UNEP, 2005, p 11

¹⁴ Gender equality and equity, UNESCO, May, 2000, p. 54

¹⁵ Beijing Declaration and Platform for Action, United Nations 1995, p. 17

¹⁶ National Gender Policy, Federal Republic of Nigeria, Federal Ministry of Women Affairs and Social Development, 2006

¹⁷ Nigeria United Nations Development Framework 2009-2011

state has the authority to draft its own legislation. In addition, the Sharia Penal Code is still practiced in over thirteen Northern States in Nigeria, which reinforces customs that are unfavourable to women such as discriminatory stoning to death and flogging for committing adultery.

The status of Nigerian women in the family is not sufficiently protected: several inequalities remain because of tradition. Women in various communities in Nigeria are treated as objects or properties and therefore not a subject of inheritance. "The underlying force behind this behaviour is the wrong believe that women are inferior and are supposed to be treated as second class citizens in the society."¹⁸

However, some African countries such as Rwanda, Malawi, Uganda, South Africa, etc. have used constitutional measures to enhance women's active participation in decision making, although in Nigeria the Constitution does not touch on the specificity of women's rights to be free from harmful traditional practices such as female genital mutilation, forced or early marriage, etc. In addition, the language in which the constitution is written betrays its seeming desire to continue with the patriarchal tradition of Nigerian society. "It is necessary to divest the constitution of its masculinity and make it gender se recognizing that not only men are human beings in Nigeria. The pronoun "he" appears in the 1999 Constitution 235 times and the word woman was used only two times" Racheal Modupe Okegbola, Gender Training and Development Network.

In spite of the fact that the National Gender Policy 2006 allows for the general protection of men and women and the Constitution prohibits discrimination on ground of sex, there is still a huge gap between formal guarantee of equality of sexes and realization of rights in practice. Stereotyped gender roles which reinforce discrimination in law and in practice include the dichotomy of public and private spheres and the restriction of women's roles to the domestic sphere. Though efforts have been made to give more women political appointments – of 40 ministers 13 are women for President Goodluck Jonathan's Cabinet - the ratio of women to men is still insignificant.

According to article 1 of the CEDAW Convention: the term "*discrimination against women*" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of the marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

CEDAW emphasizes de facto improvements in women's lives, and requires States to "embody the principle of the equality of women and men in their national constitutions or other appropriate legislation." Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was adopted in 1979 by the UN General Assembly, and signed and ratified by the Federal government of Nigeria in 1985. Despite ratifying the Conventions, Nigeria is yet to domesticate them and provide the appropriate legal framework for full implementation and application of their provisions to protect and promote women's rights. Domestication of the CEDAW turned out to be challenging because of a massive misconception that CEDAW is anti-family and anti-God. It is widely recognised that the existing social order which subordinates women to men in the family is God-designed and any challenge to it is a challenge to God. Finally, there are suspicions about foreign imposition via CEDAW provisions which are a façade for attacks on Islam. According to Muslim religion, Allah says "Men are protectors and maintainers of women..." Q4:34 thus it is a right for women to be maintained and Allah did not grant the same right to men. CEDAW type of equality would place a burden on women.

¹⁸ National Gender Policy, Federal Republic of Nigeria, Federal Ministry of Women Affairs and Social Development, 2006, p. 8

The patriarchal burden of the twenty-first century still persists. Surprisingly enough, a lot of women buy into the problem themselves and regardless of origin and religion, agree with the men's role of breadwinners and protectors. They enjoy male guardianship (be it a father, a husband, or even a son) and the privilege of being maintained and protected by men ignoring the connection to women's perpetual minority and submission to men.

As in other male dominated societies, the social relations and activities of Nigerian women and men are governed by patriarchal systems of socialisation and cultural practices which favour the interests of men above those of women. Consequently, a high percentage of women's employment is restricted to low income-generating activities, concentrated within the lower levels of the unregulated, informal sector, which are not adequately represented in the National Accounting Systems (NAS). The need to support initiatives that ensure financial independence for women is a critical step for mainstreaming gender into governance (CIDA Nig. GSAA 2006). Data indicates that a sharp contrast between the income generating and livelihoods opportunities of women and men persists across multiple sectors in Nigeria. For instance, women's participation in the industrial sector is 11% as compared with 30% for men. Women's participation in income generating activities that are predominantly characterised by intense manual labour, such as mining and quarrying is virtually nonexistent largely due to gender-related perceptions regarding the social construction of labour and production related activities (National Bureau of Statistics, 2004). In the Federal Civil Service, which is the largest single-entity employer in Nigeria, 76% of civil servants are men whereas 24% are women and women hold less than 14% of total management level positions (CIDA Nig. GSAA, 2006).

Although, gender equality and women's empowerment is central in global declarations and treaties, however, "the first twenty years of development planning in Nigeria as a Republic remained largely welfarist, ...development policies remained gender-blind, thus gender was never an issue of developing planning"¹⁹. With the introduction of the Millennium Development Goals (MDGs), more national attention is now drawn to considering gender sensitive policies. Goal 3 of the MDGs, aimed at achieving gender equality and women's empowerment, cuts across the other MDGs.

Nigeria's crusade for debt relief ended in 2005 and immediately released USD 1 billion per annum that could now be targeted towards achievement of the MDGs and:

- provided 50 NGOs with vital tools and funds for the implementation of the Beijing Platform for action;
- development and distribution of 100, 000 copies of National Gender Policy and Strategic Framework;
- established 6 zonal women political empowerment offices in the 6 geo-political zones;
- trained 360 traditional birth attendants across the 6 geo-political zones;
- baseline studies on gender as an economic indicator and engendering sector plans & budgets;
- purchase of 36 ambulances²⁰.

During the 1980's and 1990's, Women Development Centers (WDCs) were established throughout Nigeria for the purpose of basic and vocational training and skills acquisition. The WDCs have contributed to improve women's capacities at that time; unfortunately, most of the WDCs nowadays are deserted. In this regard, the National centre for Women Development (NCWD) and Japan International Cooperation Agency (JICA) launched a project for activation of WDCs in 2007.

¹⁹ National Gender Policy, Federal Ministry of Women Affairs, Abuja, 2006, p. 2

²⁰ Making debt relief work for the poor, Achieving the MDGs in Nigeria, 2005-2010, the Presidency, Government of Nigeria, Abuja, p. 2

2.2 Volunteerism in the twenty-first century

“Volunteerism can transform the pace and nature of development and it benefits both society at large and the individual volunteer.” UNV’s motto

Volunteerism is universal. There are words to express the concept of volunteerism in most languages. They describe the way by which people collectively apply their skills, time and energy for mutual benefit on non-profit basis^{vii}. The three major languages, inspired by indigenous traditions of a particular area of Nigeria, describe the concept of volunteerism in following words: **Enyemaka** (give a hand in Igbo) **Ise ofe** (work for free in Yoruba) **Sadau’karwa** (volunteerism in Hausa)

The classic stereotype of a volunteer is someone who has much time to spare and is looking for something to do. Although this perception may have been true in the past when many women stayed out of the workplace and gave their energies to charity, the stereotype no longer fits. Nowadays, people choose to volunteer for a variety of reasons. Some volunteer to promote a cause they feel strongly about; other people choose volunteerism as a way to gain skills, to advance their career or to build the public image. Whatever the motivation, volunteerism has played a significant role in advancing and improving society. Volunteerism is a privilege and differs from paid work not only because it cannot improve one’s material well-being but because it offers a volunteer more freedom to decide whether to continue or discontinue her/his volunteering activity. In addition, volunteerism gives “individuals a greater sense of being recognised and appreciated than either paid work or family work because the contributions they make as volunteer participants are not taken for granted” (Musick and Wilson, 2003).

The three criteria of free will, non-profit motivation and benefit to others are the principles of volunteerism. The United Nations applies a “big tent” approach by recognising various manifestation of volunteerism: a) formal service delivery through existing structures in social, development and cultural areas; b) mutual aid, when people join hands to address problems; c) civic participation: advocacy or campaigning; d) Faith-based organisations (FBOs) involve large number of volunteers; e) diaspora volunteering has a great potential for development in those countries with significant populations living abroad; f) online volunteering (see State of the World’s Volunteer Report, 2011)^{viii}

Volunteerism of the 21st century has a new face. The advent of mobile and Internet-based information and communication technology (ICT) is revolutionising volunteer action. Online volunteering is developing rapidly and eliminates the need for volunteerism to be tied to specific locations and times. “Clicktivists” contribute to peace and development and help making life better for someone thousands of kilometers away by clicking the mouse.

It is worthy of note a very exciting and quite new way to enjoy your break without feeling selfish ‘voluntourism’ or volunteer travelling which attracts more and more volunteers. Roughly 70 percent of all volunteer travellers are women who replace their holidays with volunteer work, often in remote regions of the world. These holidays offer women an emotional involvement and connection, a sense of empowerment and a sense of freedom from day-to-day routines. For men, far from being less caring, the lack of numbers in this kind of volunteering could be down to a lack of confidence in their caring skills. However, the involvement of men is growing and it can make a huge difference.

“In parts of developing world, the term “volunteer” is a recent import from the North and refers essentially to expression of international volunteering”²¹. Nevertheless, African philanthropy isn’t something that needs to be introduced by anybody because Africans have strong traditions of self-support.

In Nigeria, volunteerism is an old phenomenon rooted deeply in old traditions and customs and the return of democracy has created a space for volunteering with different forms of the cultural context but all involving youth, women, age group, elders etc. Volunteer services like communal farming, road maintenance, transportation of harvests, taking care of the old and invalids, burials, festival, and services at places of worship are often rendered without any obligations or formality, consequently on the voluntary basis.

The government of Nigeria in its quest to promote volunteerism in the country established several volunteer institutions such as the Nigerian National Volunteer Service (NNVS) and co-sponsored all the United Nations General Assembly Resolution in support of Volunteerism and the follow-up to the International Year of Volunteers 2001 as well as its tenth anniversary (IYV + 10) in 2011.

**Box 4: Success story by Barr. Nkiruka Nnaemego
Volunteerism: My Passion, My Future and My Life**



I am a young development practitioner, guided by my GDP (God, Determination and Passion. Through my organization – Fresh & Young Brains Development Initiative, I advocate for a Culture of Volunteerism (especially among the younger generation) as a way of promoting sustainable development. I designed the Volunteer For Life (VFL) Project as a way of encouraging citizen involvement in community development through volunteerism and social responsibility. The project targets citizens at all levels and runs throughout one’s life. My passion for volunteerism stems from the fact that “As a child, the Society invested in me through her agents of socialization especially the family, school and church. Thus, as a Young Adult, I must Give Back to Society the Return of its Investment in me by volunteering my services, time, ideas, talents, resources (human, material or financial).

I have benefitted immensely from volunteering ranging from leadership and skills development, more networking and mentoring opportunities from the UN and partners, among others. I have also received awards as because of my role in promoting volunteerism and the MDGs (Award of Excellence for outstanding contributions as a volunteer towards the attainment of the MDGs in Nigeria during National Summit on Volunteerism and Development organized by the United Nations Volunteers (March 29, 2011); and the International Gold Award for Transparency & Accountability by National Chronicle Magazine (September 10, 2011). Also, I developed the ‘Toolkit for Volunteerism’ which was supported and hosted online by United Nations Volunteers and UNDP. It is currently being used by Government and Development Partners as a Resource Guide on Volunteer Management. As a result of this, the African Union Commission invited me to join the Training/Resource Team for the AU Youth Volunteer Corp (AU-YVC) Pre-deployment Training for Youth in Africa held in Nigeria (December 2010) and Equatorial Guinea (June 2011).

Background of some volunteer institutions and programmes in Nigeria:

Nigerian National Volunteer Service (NNVS)

Established by the Federal Government in 2002, its mandate is to complement national development efforts through harnessing, managing and effectively deploying volunteer services and coordinating volunteer activities to both Nigerians in Diaspora and those inside Nigeria. The Nigerian National Volunteer Service (NNVS) has been identified as one of the possible trusted partners of UNV and

²¹ State of the World’s Volunteerism Report, UNV, 2011, p.3

deliberations are still going for more constructive collaborations. The collaboration between the two institutions proved challenging due to frequent NNVS staff turnover (four Permanent Secretaries and 5 Acting NNVS Directors within two years) and lack of enabling policy on volunteerism. It is important to reorganise the NNVS and recruit permanent and volunteer committed staff. In addition, NNVS is mostly concentrated on the Diaspora aspect without giving due attention to develop volunteerism spirit at the national level. NNVS should be more proactive and innovative in the coordination of volunteer services at the federal and national level. It is worthy of note that NNVS would not be able to function to full capacity without the necessary legal backing. The National Policy on Volunteerism will provide the necessary impetus for the development of the volunteer sector in the country.

National Youth Service Corps (NYSC) was set up by the Nigerian Government in 1973 to promote national pride through community service and enable Nigerian youth to acquire working experience. NYSC is a precondition for employment and compulsory for all Nigerian graduates and lasts for the period of one year. “Corp” members are posted to cities far from their city of origin and are expected to mix with people of various backgrounds.

Nigeria Graduate Volunteer Program (NGVP) is a partnership between the National Youth Service Corps (NYSC) and the Voluntary Service Overseas (VSO) on education. NGVP is a social change initiative and is very unique because it harnesses the energy and enthusiasm of the volunteers to provide leadership and motivation to the students and at the same time transforming those volunteers into inspiring teachers and leaders. NGVP is one of the programs aimed at tackling this problem by incorporating graduates into challenging schools that are struggling to attract teachers.

Volunteer Service Overseas (VSO) is a non-governmental and non-profit international development organisation whose key area of expertise is working with and through volunteers. VSO has been working across the world for the past 52 years and currently implement programmes in 43 countries. Globally, VSO is primarily working in six programme areas – HIV/AIDS, Health, Education, Participation & Governance, Disability and Secure Livelihoods. VSO has been in Nigeria since 1958 and currently works in three programme areas (HIV and AIDS, Education and Secure Livelihoods) across 11 states. VSO Nigeria is currently going through development of a new strategy which has identified opportunities for scaling up its national volunteering programme as well as scaling up our work with Diaspora communities, currently mainly in the UK and Canada, who are keen to contribute to their countries of heritage.

ECOWAS Volunteers Programme: in line with its vision 2020, the Economic Community for West African States (ECOWAS) in partnership with the African Development Bank (ADB) and the United Nations Volunteers (UNV) has taken steps towards setting up a Volunteers Programme officially launched in March 2010 in Monrovia. ECOWAS Volunteers are a group of volunteer women and men between 18 and 35 years old from ECOWAS countries with the capacity to adapt to different social, cultural and political circumstances. The volunteers are expected to help to consolidate peace, recovery, reconciliation and contribute to the promotion of voluntary action in crisis-affected communities.

United Nations Volunteers: UNV’s work in advocating volunteerism focuses on the promotion, recognition, facilitation and networking of volunteer action through individual volunteers, VIOs and volunteer networks. In Nigeria, UNV became operational in 1991 with the fielding of UNV volunteers in the health sector i.e. the placement of 30 Cuban doctors in nine states in the northern region. Since then, more than 120 international and national UNV volunteers have contributed to the development of Nigeria.

Although the Nigerian Government recognizes that youth volunteering, its energies and imagination can immensely contribute to national development, nevertheless volunteering rates among young people in Nigeria are lower than they are in developed countries. In addition, there are very few programmes on mentoring, volunteerism and social responsibility for young people (male and female) in Nigeria. Finally, gaps in data in Nigerian literature:

- on women's contribution to development through volunteerism or unpaid domestic work and/or caregiving;
- reliable disaggregated data on women's and men's contributions to development through volunteerism in rural/urban areas.

Following the above, the present study aims at highlighting the potential of volunteerism in women's empowerment and consequently in gender equality. In this regard, it is important to answer the following questions: *What is the contribution of volunteerism to women's empowerment and what is the potential of volunteerism in promoting gender equality?*

2.3 Women's and men's roles in volunteerism with an emphasis on health promotion

"An individual has not begun to live until he can rise above the narrow horizons of his particular individualistic concerns to the broader concerns of all humanity. Every person must decide, at some point, whether they will walk in the light of creative altruism or in the darkness of destructive selfishness. This is the judgment. Life's most persistent and urgent question is 'What are you doing for others?'" Dr. Martin Luther King, Jr., August 11, 1957.

Achieving the Millennium Development Goals (MDGs) will require the ingenuity, solidarity, and creativity of millions of ordinary people – men and women - through voluntary action. Seven billion people have something to contribute. Volunteerism brings together people of various ages, sexes, races and backgrounds. Volunteerism is beneficial for the donor (volunteer) and the recipient because it fosters tolerance to people of different backgrounds; provides access to new skills and fosters solidarity and collective engagement to satisfy basic needs of a population. Volunteerism has the potential to promote inclusive participation and gender equality.

Neglect of gender imbalances has had negative impact on the development process. "Any definition of development is incomplete if it fails to comprehend the contribution of women to development and the consequences of development for the lives of women. Every development policy, plan or project has an impact on women and cannot succeed without the work of women. And development with justice calls urgently for measures that will give women access to better jobs; that will diminish the arduous tasks and hundreds of millions of women face in their domestic and agricultural occupations; and that will distribute more fairly between the sexes opportunities for creative work and economic advancement".²²

²² Brandt Equation, 21st century blueprint for the new global economy, James Bernard Quilligan, Brandt 21 Forum, USA, 2002, p 9

UNV uses its outreach capacity and its proximity to Volunteer Involving Organisation (VIOs) to harness the potential of women for social change and development. We do know that, based on their occupations, women on the whole are currently bringing a different set of skills to volunteering than men. Traditionally, the majority of women volunteering were not employed, whereas most men who volunteered had full-time jobs and helped others in the community in their spare time. It is interesting to note that women in full-time work volunteer less than men in full-time work. One of the reasons is that women in full-time work might still be doing more than their share of domestic work and so have fewer available hours to volunteer.

Another reason is that despite the changing gender attitudes and the rapid entry of women into labor force over the past several decades, women continue to play a major role in running the household and giving care to family members (England, 2000; Hochschild, 1989), which may in turn limit not only their career opportunities but also their civic participation such as volunteering (Bianchi, 2000). Nowadays women are still considered to be caregivers and continue to take care of children, aging parents and people living with HIV/AIDS regardless their marital status and occupation.

In Africa, voluntary work by women has a unique part to play at the community level, through such organisations as the tontines and wedding or burial societies. This voluntary work may bring advantages to the women who undertake it, through development of capacities and building social capital and fostering self-confidence. In Nigeria, women actively partake in various structured organisations such as Niger-wives, wives of Nigeria's elected leaders, Faith-Based Organisations (FBOs), or simply help for free their community members without realising that they volunteer.

Health challenges in Nigeria

Let's take stock of health issues in Nigeria and find out how women and men can - through volunteering - help to drastically reduce morbidity and mortality levels through simple actions at the household and community level.

Nigerian rural population and women in particular face a number of problems including poverty, lack of health care, bad roads to health facilities, poor sanitation and lack of safe drinking water. The consequences of living with physical or mental disabilities are particularly serious for Nigerian women. Discrimination against women and failure of the State to provide for enabling environment within which physically challenged women can live and work, limits their possibilities of enjoying their rights as human beings. Poverty has significant implications for health: poorer women experience higher mortality and morbidity compared to those of higher socio-economic status. The incidence of poverty is higher in the rural area. The Nigerian Demographic and Health Survey (NDHS, 2008) results show a great gap in access to and use of health services between rural and urban dwellers: 85% of urban-dwelling women are likely to attend Ante-Natal Care (ANT) compared to 46% rural-dwelling women. The health facilities in the rural area in Nigeria are inadequate or non-functional: distance of 5 kilometres to Primary Health Care services or one Emergency Obstetric Care centre per population of 500,000, cost,

Box 5: Success story Kaduna State/Nigeria

October 2010: UN Volunteers serving for the Pampaida Millennium Village project noticed that community members got ill because of drinking water from the community well, as not be protected nor treated from the first day it was dug. All the community members i.e. both men and women including their children were present at this water collecting point during the celebration of the International Volunteer Day (IVD) on 5 December. After demonstration on how to treat unclean water before drinking, the members of community including the UN Volunteers reconstructed the community well and treated the water. Currently the community members have access to clean potable water.



cultural factors and access to appropriate information²³. Some States provide mobile health services, but they do not address the serious health problems.

With an estimated 54,000 maternal deaths annually, Nigeria has the 2nd highest maternal mortality rate in the world at 800 –1600 per 100,000 live births. Additionally many women die as a result of unsafe abortions and HIV/AIDS, which has a high prevalence among women²⁴. Marital rape is yet unknown in the Nigerian criminal justice system. This has increased the vulnerability of women to HIV/AIDS.

Gender based violence is entrenched in the strong patriarchal ideologies of control and subordination of women and girls in Nigeria. The 21st century Nigerian society exhibits the characteristics of domination that decapitate women's values and prevent women to rise above societal norms and practices. Gender-based violence (GBV) is a violation of fundamental human rights in which women and girls are more frequent victims than men and boys. GBV arises from the societal perception of women as inferior and, therefore, deserving a lower status to men. In its extreme manifestation, women are considered as men's property. Gender-based violence constitutes a major public health problem: besides the psychological trauma from these acts of brutality, female victims suffer from chronic physical disabilities. GBV is a global problem but unfortunately it occupies a low rung on the health care priority ladder. GBV provides avenues for unplanned pregnancies, sexual infections (STIs), and HIV/AIDS²⁵. Gender-based violence has become an umbrella term for any harm that is perpetrated against a person's will, and that results from power inequalities that are based on gender roles. Power drives the perpetuation of patriarchy in Nigeria and GBV is utilized as a weapon to dominate women and girls.

Female Genital Mutilation (FGM) is still deeply entrenched in the Nigerian society where decision makers on critical issues are grandmothers, mothers and men. FGM includes tradition, purification, family honour and protection of virginity. FGM is prohibited in some Nigerian states, however on the national scale, it is widely practiced: one-fifth of women aged between 15 and 49 years have been subjected to it. According to the NCWD, FGM is lowest in the North East with about 2.8 percent while the highest of 60.7 percent is recorded for South West. This shows that serious effort is required in the Southern geopolitical zones to discourage FMG. Nigeria accounts for 40% of the global burden of Vesico-Vaginal Fistula and this translates to an estimated 800,000 women suffering from the condition arising from prolonged labour and complicated delivery²⁶. According to the 2008 National HIV Sero-prevalence, Nigeria has an HIV prevalence of 4.6%. This translates to about 2.95 people (1.2million men and 1.73 million women) living with the virus in the country lacking monetary funds for medication and psychological support.

Voluntary Village Health Workers

To summarise, poor sanitation, lack of access to potable water diseases and low levels of awareness about hand washing, communicable diseases, Female Genital Mutilation, Vesico-Vaginal Fistula and HIV/AIDS are burning issues of the health sector in Nigeria.

The Federal Government is aware of the challenges in health sector and its commitment to improving the health of Nigerians is paramount to achieving Millennium Development Goals (MDGs). As a result, the adoption and implementation of the concept of health promotion has become a vision and a goal to be met. Health promotion (HP) goes beyond health care, as it puts health on the agenda of policy-makers in all sectors and at all levels. HP is a process of deliberate and purposeful

²³ Integrated Maternal, Newborn and Child Health (IMNCH), Communication for behaviour and social change, Nigeria, November, 2009, p.3

²⁴ CEDAW and accountability to gender equality in Nigeria, A Shadow Report, 2008, WACOL, Nigeria, p. 28

²⁵ Gender-based violence in Nigeria, Federal Ministry of Health, WHO, Abuja, January, 2008

²⁶ Integrated Maternal, Newborn and Child Health (IMNCH), Communication for behaviour and social change, Nigeria, November, 2009, p.2

dissemination of health information and policy measures which enables all members of the community to make informed health decisions and improve their health status²⁷.

The responsibility for health promotion goes beyond the Ministry of Health and will require the involvement and concerted efforts of all line ministries, private sector, non-government organisations and volunteers. The three components of the HP are health education, service improvement and advocacy. Health education is directed at individuals, families and communities and is aimed at awareness raising, mindsets and behaviour changing, empowerment and community participation. In this regard, volunteers can assist health promoters to:

- ✓ collect information such as identification of problems, expressed needs of the target group;
- ✓ build capacity of the community members to take the lead in addressing their health issues;
- ✓ participate in support groups for people living with HIV/AIDS;
- ✓ create awareness about benefits of sports for physical and mental health²⁸;
- ✓ mobilise the community for volunteering actions to improve access to health service (see boxes 5, 6 & 7).

Health promoters, in their turn, can provide initial education to develop the capacity of health workers to improve their counselling skills and provide high quality service to the clients. Health promoters can also promote behaviour change by training community volunteers - women in particular - in health education. *This will consolidate on women's experience as caregivers and promote inclusive participation of marginalised in basic service delivery as well as empower women with eventual employment in the health sector.*

Female Genital Mutilation (FGM) is still deeply entrenched in the Nigerian society; it is a very delicate issue and cannot be addressed without support of community chiefs and religious leaders - because they have a great degree of influence over their followers - who are in a best position to stress that no religion demands FGM^{ix}. Faith-Based Organisations in Nigeria are integral part of health programming. Many religious groups have organised programme response to emerging health issues HIV/AIDS, Malaria and Tuberculosis²⁹ and can commit to the FGM eradication. By involving males and youth in peer education, engaging mothers and midwives in sexual education and raising the awareness of children volunteers can challenge the issue of Female Genital Mutilation (FGM). Moreover, community volunteers can:

- ✓ find out about the practice in the locality and giving clear information to community members about the harmful health effects of the FGM;
- ✓ contact influential authorities to notify them about the problem;

Box 6: Success story Kaduna State/Nigeria



UN Volunteers serving for the Pampaida Millennium Village project took initiative to put the community road in good shape to help people accessing the community health facility without barriers. 28th September, 2010 a sensitizing and mobilization campaign was made by the UN Volunteers in the community for youth to come out to volunteer for the reconstruction and maintenance of the road. 40 community members, youth in particular, volunteered their time to reconstruct the road.

²⁷ National Guidelines for implementing health promotion and education programmes, Federal Ministry of Health, Abuja, November, 2007

²⁸ Sports continue to be dominated by men. Through sport programmes, women and girls can become more physically active. Sport can help increase self-esteem by giving girls and women opportunities to learn new skills, engage in volunteers service and receive public recognition. Sport can also be a powerful health information and education platform about female sexual and reproductive health.

²⁹ Integrated Maternal, Newborn and Child Health (IMNCH), Communication for behaviour and social change, Nigeria, November, 2009, p.19

- ✓ provides technical support to programmes targeting single mothers;
- ✓ assist relevant institutions to map and collect data on gender disparities;
- ✓ assist development institutions promoting basic and vocational education.

There are clear scientific evidence that hand washing reduces diarrhea by 30%. Hand washing will save 3.5 million children who die of diarrhea globally. The act of hand washing appears simple and often taken for granted, yet it is rated as the most important thing to do to prevent ill health. Many people do not practice the basic personal hygiene of washing the hands before cooking or serving food after using the toilets. According to cultural practices, sometimes, hand washing is done in a common bowl and could be a possible source of infection; many parents do not encourage their children to wash hands, regarding hand washing as adult behaviour and considering baby stool harmless.

Community volunteers can help to drastically reduce morbidity and mortality levels through simple actions community level:

- ✓ distributes promotional materials;
- ✓ create awareness among community members about the impact of hand washing;
- ✓ demonstrate proper technique of hand washing with soap and water.

Finally, there is a worldwide shortfall of 2.4 million trained healthcare workers with the highest deficits in Africa. (see Speybroeck, Kinfu, Dal Poz & Evans, 2006) Volunteer community health workers (CHW) serve as a bridge between professional health workers and communities (see box 7). Their role is to:

- ✓ mobilize local people to join in immunization campaigns;
- ✓ send short message service (SMS) to monitor the progress of pregnant village woman;
- ✓ to treat minor cases of illness at home like malaria and treatment of minor wounds;
- ✓ to conduct house to house visit of all households in their respective communities;
- ✓ to record on regular basis the number of women in reproductive age (WRA), number of pregnant women, verbal autopsy and number of children who are under five (5) years in each community.

Box 7: Success story Ikaram Millennium Village (Ondo State/Nigeria)



Voluntary Village Health Workers (VHWs) are going back home with their bags after the distribution exercise. The role of the VHWs, who work on the voluntary basis receiving a small stipend, is:

- ✓ To treat minor cases of illness at home like malaria and treatment of minor wounds;
- ✓ To conduct house to house visit of all households in their respective communities, in respect of follow up of patients;
- ✓ To record on regular basis the number of women in reproductive age (WRA), number of pregnant women, verbal autopsy and number of children who are under five (5) years in each

a) The effects of volunteering on the volunteer

It is widely believed that a volunteer is someone who contributes time and skills to helping others with no expectations of monetary reward. However, it is recognised that helping others is beneficial for the recipient and the donor; moreover it is good to acquire skills and gain fulfilment for yourself. Finally, volunteering is believed “to foster interpersonal trust, toleration and empathy for others, and respect for the common good”.³⁰

³⁰ The effects of volunteering on the volunteer, John Wilson and Marc Musick, 1999, p. 148

At the individual level, volunteering can help to overcome feelings of personal isolation. Volunteerism is recognised as “an additional mechanism in the promotion of social integration”³¹. Social inclusion places people at the centre of policy-making and enables them to improve their own lives through participation in economic, cultural and social life. Volunteer action reinforces existing gender roles and empowers women who challenge their traditional place in society (e.g. Arab women played an active role in the Arab spring at the beginning of 2011). Volunteering can improve employability by enhancing professional and social skills of youth volunteers who face huge constraints due to their lack of professional capacities. It is widely believed that, for those not currently working –male or female - volunteering can be a step to paid jobs. This is through acquiring skills and making new personal/social contacts.

“Recent advances in medical sociology have drawn attention to the physical and mental health benefits for volunteers and for senior volunteers in particular “when physical health problems are more likely to occur and when, perhaps, other forms of integration, such as work and marriage, are no longer available”³². People who volunteer are more likely to report being happy. Volunteering leads to more positive moods and positive mental health. “Mortality rates are lower for volunteers in comparison to non-volunteers of the same age, regardless of age, marital status, education or gender”³³.

Helping others and having access to more information about preventive medical care, reduce destructive levels of self-absorption, disease risk and buffer stress. While social isolation is depressing, volunteering has positive effects on mental health because it is a form of social activity and participation as well as social inclusion. Providing help for other fosters self-confidence, self-validation, and self-esteem.

There are many ways by which women and men, youths, older persons, people living with HIV/AIDS, people with disabilities and migrants can find their way out of exclusion through volunteerism.

b) Women’s empowerment

The idea of empowerment often refers to marginalized groups such as youth, indigenous peoples, people living with HIV/AIDS and disabled people, and is frequently associated with women. In the Guidelines on Women’s Empowerment by the UN Population Information Network (POPIN), the UN Population Division, Department of Economic and Social Affairs and the UNFPA, women’s empowerment is defined as follows: “ Women’s empowerment has five components: women’s sense of self-worth, their right to have and to determine choices; their right to have access to opportunities and resources; their right to have control over lives, both within and

Box 8: Success story by Princess Joan Jummai Idonije, NCWD



As growing child who was a member of the Brownies movement before graduating to become a Girls Guide movement in later life, I was exposed early to the principles of volunteerism. The motto of the Group “Be Prepared” truly psyched me to face the challenges of later life, as well as inculcated in me a spirit of selflessness and willingness to readily share with others and value their contributions. Volunteerism truly helped me to be tolerant to others irrespective of tribe or creed or class. When I assumed work at the Nigerian National Volunteer Service (NNVS), in November 2009 on secondment, my volunteering experience helped me to quickly adjust to the new tasks ahead. With my experience at the NNVS, as I resume work at the National Centre for Women Development (NCWD), I have made wide consultations with the Management of the NCWD to set up a structure to address the Gender perspectives in Volunteering.

³¹ UNGA, 2000, p. 24, commitment 4, point 55

³² The effects of volunteering on the volunteer, John Wilson and Marc Musick, 1999, p. 150

³³ State of the World’s volunteer Report, UNV, Denmark, 2011, p. 86

outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally”. Education is a catalyst for women’s empowerment. Knowledge and skills gained through volunteering have enabled women to improve their own lives and the lives of others.

Volunteering helps promoting social inclusion by providing opportunities for marginalised groups, such as poor women, to engage in participatory development process. The positive effects of volunteerism can be very empowering for women in particular, providing access to social networks, new skills, and an influential role in the community for individuals who may otherwise have few formal routes to education or influence. UNV is aware that volunteerism adds to the existing loads of unpaid work which are already carried by many women in Africa in particular. That is why, one of UNV’s central missions is the attempt to achieve recognition for the voluntary work that women are already doing, and which is often neglected or undervalued³⁴.

In addition, online volunteering such as United Nations Volunteers online platform that allows youths, men and women and persons physically challenged in particular to actively participate in development. Online volunteering connects people from different countries and various organisations.

Finally, women’s inclusion through volunteerism can positively impact their lives and be an entry point to a paid job:

- ✓ volunteering fosters self-confidence and self-esteem;
- ✓ volunteering is a route to professional development;
- ✓ volunteering provides access to social networks;
- ✓ volunteering provides access to new skills;
- ✓ volunteering allows creating connections among professionals;
- ✓ care-giving and participation in basic service delivery on voluntary basis can provide access to information and training resulting in empowering with eventual employment in the health sector;
- ✓ volunteers have access to more information about preventive medical care and eventually to training sessions that can reduce morbidity and mortality of women, their children and other members of the household;
- ✓ volunteerism is a catalyst for leadership;
- ✓ Faith-Based Organisations provide job search assistance.

2.4 Findings. Analysis of the survey

Coverage: The survey was conducted in the Federal Capital Territory (FCT), Abuja and covered both urban and rural areas of the territory. The target population included the households and household members.

Scope: The subject areas of interest covered in the survey included socio-demographic characteristics of household members, the impact of volunteering on the respondents, employment status of volunteers and participation in community events.

Sample Design: A two-stage cluster sample design was adopted for the survey in which Enumeration Areas (EAs) formed the first stage as primary sampling unit (PSU) and households (HHs) formed the second stage as the secondary or ultimate sampling unit (SSU). The list of EAs demarcated by the National Population Commission (NPopC) for the 2006 Housing and Population Census was used as the frame from which the EAs canvassed were selected. At the first stage, a total of 20 EAs were

³⁴ Gender Mainstreaming in UNV, Report into the application of Gender Mainstreaming in UNV policy, programmes and projects, Alexandra Norrish, June 2006, p. viii

selected and in each of these 20 EAs, a complete listing of households was carried out which then formed the frame on the basis of which the second stage (household) selection was done. For the second stage, ten households were systematically selected in each EA. The selection of 10 households each from 20 EAs yielded a total sample size of 200 households which were interviewed for the survey.

Survey Tools/Instruments: The following instruments were applied during the training and on the field for the survey:

- (i) Household Survey Questionnaire
- (ii) Enumeration Area Sketch Maps and
- (iii) Household selection sheet

The questionnaire was administered to the 200 households while the enumeration area sketch maps were used to identify the boundaries of the areas where interviews took place.

Training for Fieldwork: A one-day training workshop was organised for the field personnel. The training workshop covered discussions and explanations on the survey objectives, survey design, roles of interviewers and supervisors. The training also involved classroom sessions on how to complete the questionnaire and its administration in the field.

Arrangement for fieldwork: A team, made up of 1 supervisor and 4 interviewers was constituted to carry out the data collection in the territory. The team worked in a roving manner to complete interviews in the EAs. The fieldwork lasted for 7 days.

Quality Control Measures: The following quality assurance measures were instituted for the survey:

Thorough Training: A well-packaged training programme for field staff, delivered by competent officers was arranged for the survey.

Field Supervision/Monitoring: Supervisor was attached to the team to edit all completed questionnaires while in the field with the interviewers. In addition, the state coordinator also monitored the data collection activities in the field.

Arrangement for retrieval of records: The interviewers submitted all completed and edited questionnaires to the supervisor on daily basis while the supervisor, having edited the questionnaires thoroughly, also submitted them to the state coordinator.

Data Processing and Analysis: The data processing for the survey was centrally done in FCT. The following activities were carried out under data processing and analysis:

Editing and Coding of Questionnaire: Experience and independent personnel was trained to carry out manual editing and coding of all the retrieved questionnaires. The focus of the editing included:

- ensuring that the questionnaires were uniquely identified;
- ensuring accuracy of information provided;
- ensuring that the skip patterns and instructions were followed and;
- providing appropriate codes for responses where necessary.

Development of Data entry Screen is the accredited Statistical package. The data entry screen forms were developed for data capture using the CPro software. Screen form was developed for each section of the questionnaire and it was programmed in a way that all sections were linked together automatically. In addition, range checks and skip pattern was built into the system to enhance quality of data.

Data cleaning/validation: Data validation was carried out immediately after data entries which involved checking through the entries to track inconsistencies and omissions. Thereafter, STATA and SPSS software were used for final data cleaning by generating frequency tables for the entire variable to check for invalid data etc.

Data Analysis: SPSS and STATA software were also used to generate statistical tables which were eventually transferred into Excel. Apart from the tables generated, charts were also created for each table to enhance the report.

Data analysis

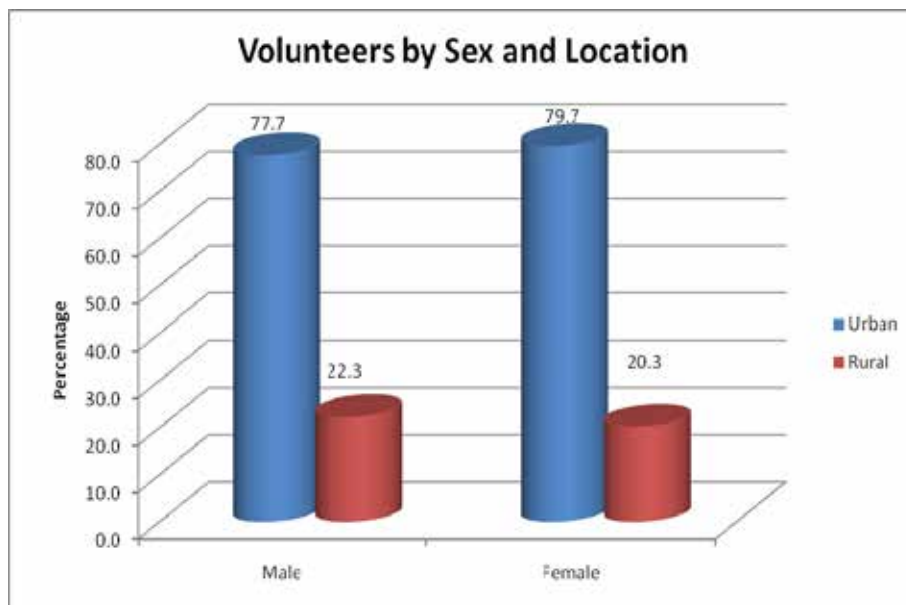


fig.1

The data presented above represents the gender distribution of respondents in the sample areas which indicates that 77.7% were male urban dwellers, 79.7 female urban dwellers, while 22.3% male rural dwellers and 20.3% female rural dwellers. However various studies confirm that women volunteer more than men, although the above chart proves that both female and male volunteers in rural and urban areas contribute approximately the same number of hours. It should be kept in mind that in Federal Capital Territory Abuja majority Enumeration Areas are in urban areas due to the spillover of development in FCT to other neighbouring areas; what explains the difference in numbers of urban and rural volunteers.

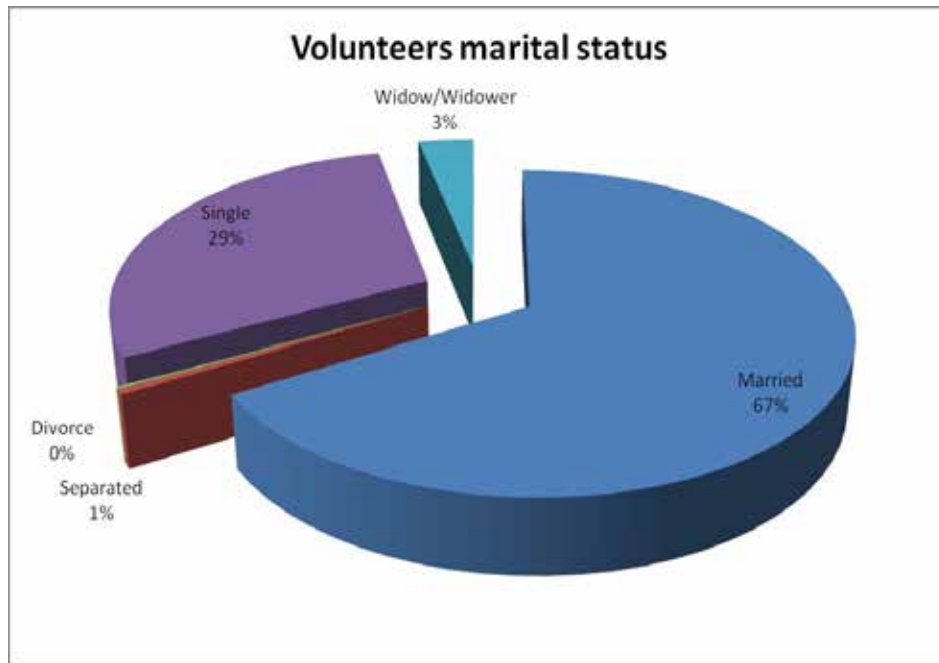


fig.2

According to various studies, marriage has been associated with the higher rate of joining voluntary associations (Rotolo, 2000; Wright & Hyman, 1958) and more volunteering. Married couples with children are more active in the community and its local organization. The presence of children engaged into civic activities at school, can also encourage their parents to volunteer. And vice versa, volunteering parents could be a model for their children who are more likely to volunteer at an early age. The survey confirms that married couples are more active to volunteer their time to address problems at the community level.

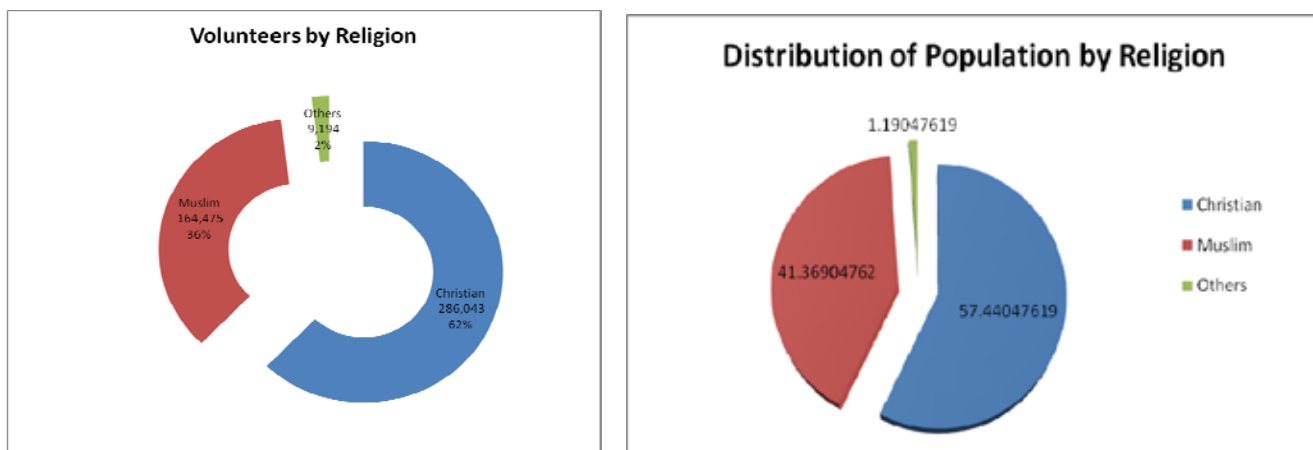


fig.3

As an expression of civic participation volunteerism is quite often associated with religion which, like volunteerism, is strongly value-based. All major religions acknowledge the benefits of giving in terms of kindness and humanity. The survey shows that Muslims and Christians contribute their time and skills for development.

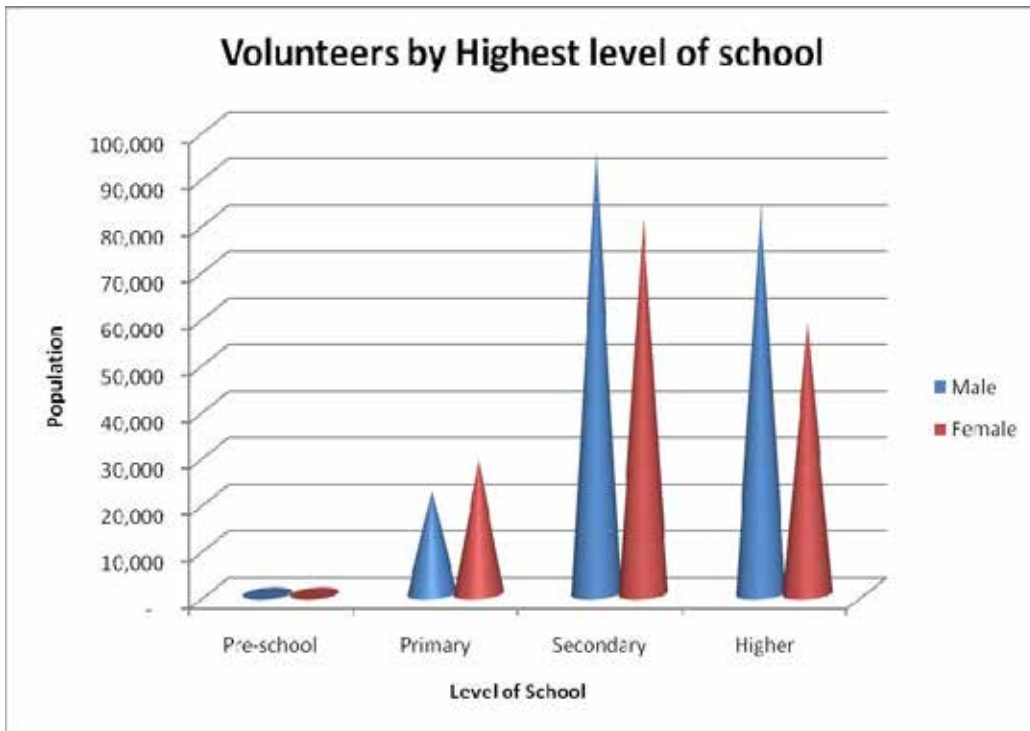


fig.4

The above data presented shows that educated women and men are more likely to volunteer than those with primary school education.

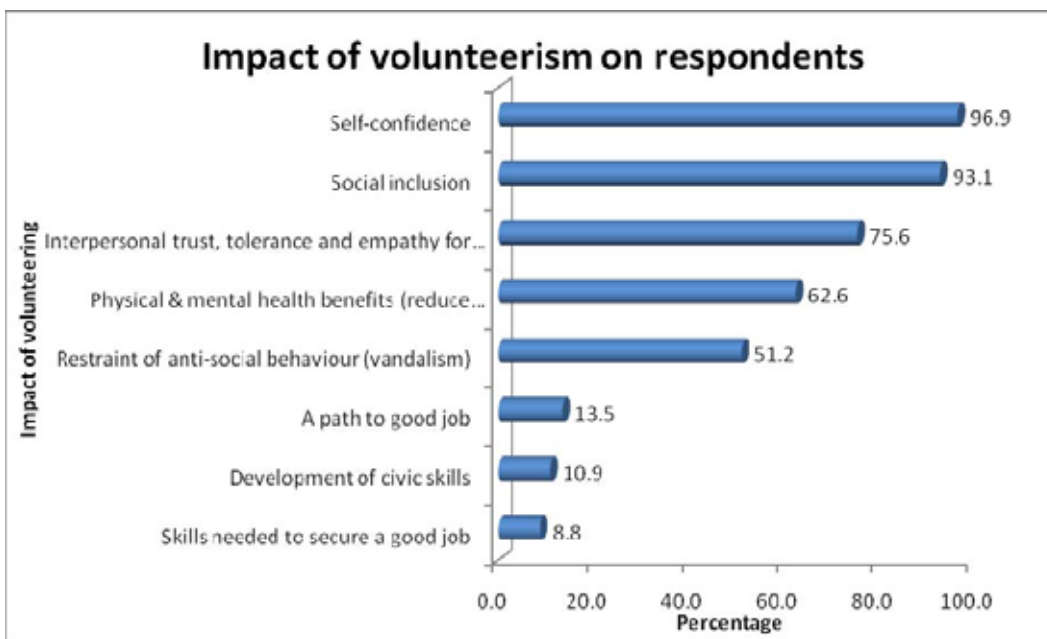


fig.5

It is widely accepted that people, in particular retirees, feel more healthy and live longer than those who do not volunteer. The above chart shows that 96.9% of the respondents agree that volunteering develop self-confidence and self-esteem. 75.6% of the respondents confirmed that volunteering fosters physical and mental health benefits and restrains from anti-social behaviour (51.2%). 13.5% of the respondents accept that volunteerism is a route to a paid job.

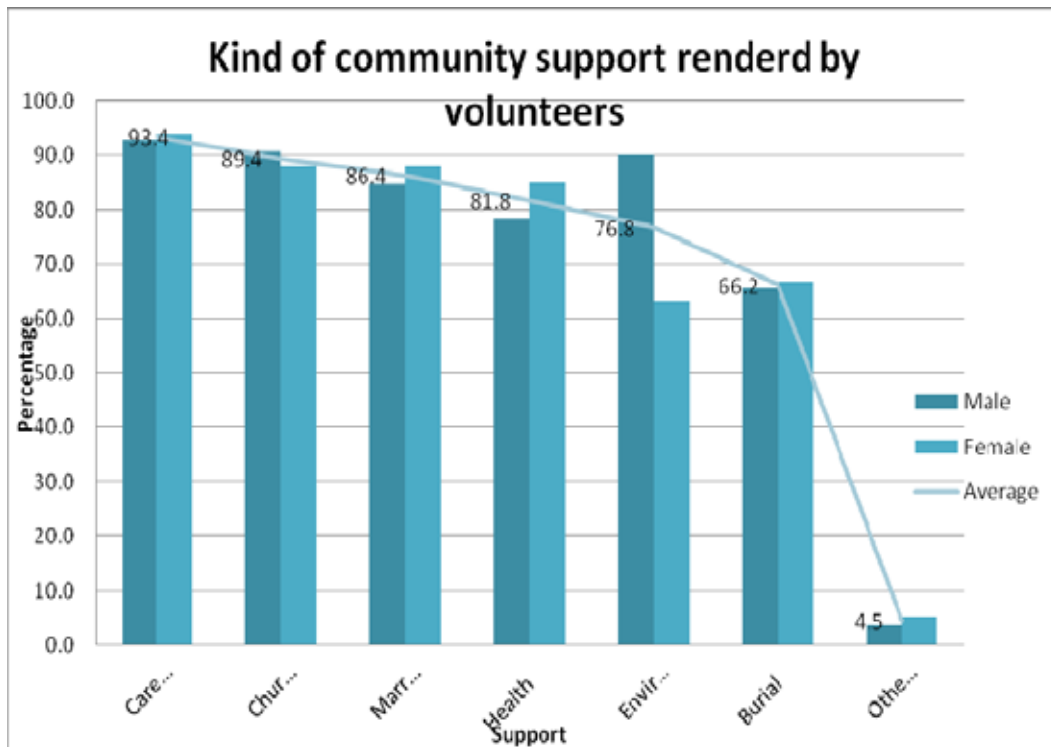


fig.6

The above chart indicates that there is no significant gender difference in various types of community support such as church/mosque volunteering, marriages and burials, environmental and health activities. There is a slight difference in environmental and health activities which may require some professional knowledge and/or skills. However it is widely recognised that women typically spend more time providing unpaid care to aging family members, although the survey shows that female and male respondents contribute equally to this task. It could be assumed that men are slightly more likely to perform instrumental care tasks such as driving, shopping, and banking, whereas women are much more likely to perform personal care tasks namely feeding, assisting with bathing and dressing. It is worth noting that spousal caregiving is sometimes mistakenly considered volunteerism, however caregiving accounts for a large proportion of unpaid domestic work performed by individual unless caregivers and recipients are not living in the same household.

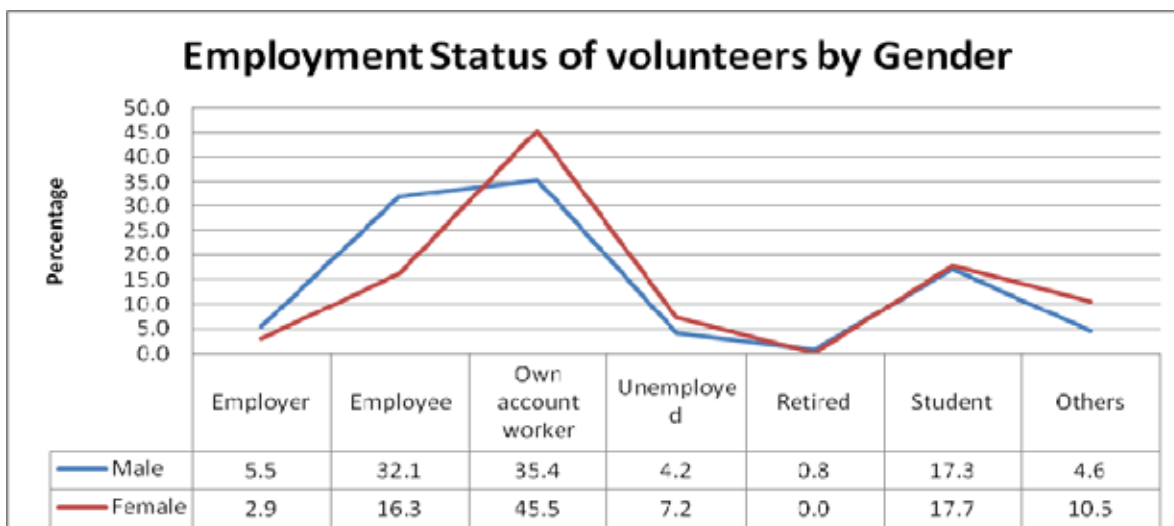


Fig.7

As expected, unemployment significantly reduces the probability not only men’s but also women’s volunteering by 30% for men and 9% for women. It is worth noting that 45.5% of women, who work on their own account, volunteer. On one hand, the results are consistent with the argument that men are breadwinners and are discouraged by their spouses and social norms to volunteer. On the other hand, the results of the study are not consistent with the argument that most of the female volunteers are unemployed. Unexpectedly, only 17.3% of male and 17.7% of female students volunteer, while the retirees do not practically volunteer.

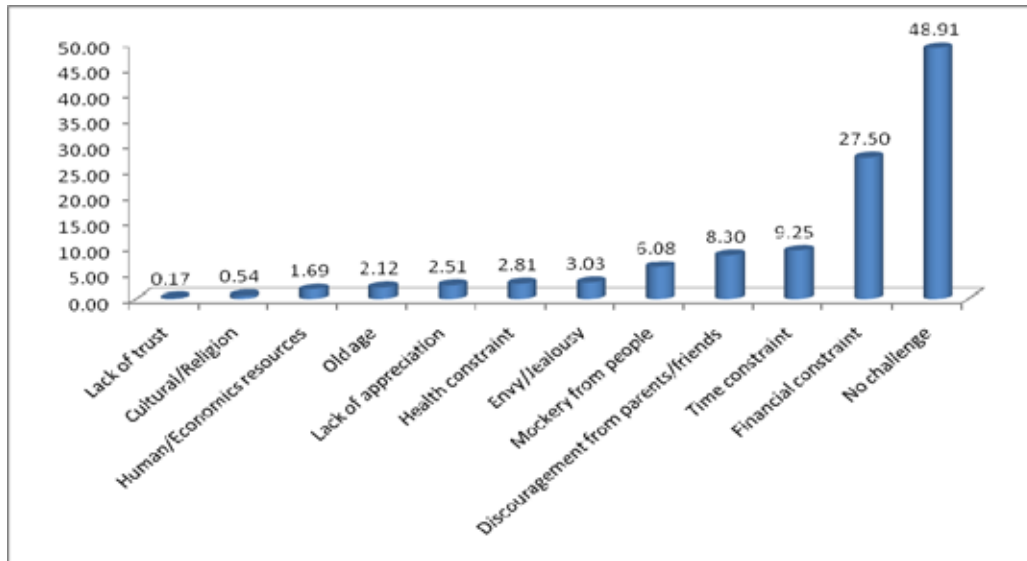


fig. 8

The data presented in fig. 8 shows that 27.5% of the respondents are discouraged by financial constraints; 9.25% share concern of time constraints; 8.3% are discouraged by parents or friends; 2.5% by lack of appreciation; 48.9% stand for those who do not face any challenges.

Table: Average time spent monthly on volunteering and Age they started to volunteer

The below table indicates that women and men start volunteering at early age (15-17 years old) and generally volunteer two to four hours monthly.

	Urban	Rural	Total
	Mean	Mean	Mean
Male Adult			
Hours	4	2	3
Age	19	19	19
Female Adult			
Hours	3	2	3
Age	17	18	17
Male Youth			
Hours	2	2	2
Age	16	16	16
Female Youth			
Hours	3	2	2
Age	15	16	15

3. Recommendations

Limitations: Initially it was planned to cover the six geo-political zones of the Federation, however due to time and financial constrains, it was decided to limit the data collection to the Federal Capital Territory (FCT) only in view of expanding data collection to 6 geo-political zones in 2012.

There are two sets of recommendations: 1) creating of enabling environment for volunteerism in Nigeria; 2) reviving of volunteerism; and 2) gender mainstreaming into volunteerism as an entry point to women's empowerment and gender equality.

It is worthy of note that although the Nigerian Government recognizes volunteering contribution to national development, however volunteering rates in Nigeria are lower than they are in developed countries. *To improve volunteer movement in Nigeria, there are major social, political and economic factors to be considered:*

1) Create enabling environment for volunteerism:

A. Reanimate the NNVS: it is worthy of note that NNVS would not be able to function to full capacity without the necessary legal backing. The National Policy on Volunteerism will provide the necessary impetus for the development of the volunteer sector in the country. Non-availability of a competent governmental institution capable of complementing of national development efforts through harnessing, managing and effectively deploying volunteer services and coordinating volunteer activities on the federal, national and community levels in Nigeria.

B. Advocate for passing the bill on the Government Policy on Volunteerism to ensure that volunteerism is given its due recognition in Nigeria. A draft policy was elaborated by the NNVS in 2006 and reviewed by the UNV and NNVS in 2009. Promulgation of the Policy will ensure that volunteerism is given its due recognition in Nigeria, (roles and contributions of volunteers in development). This policy is designed to be a guideline for recruitment, training and retention of volunteers for service in their communities and will allow better coordinating volunteering activities in the country. Year 2011 creates enabling environment for passing the bill: presidential elections in Nigeria and global celebration of the International Year of Volunteers (IYV + 10).

C. Relevant stakeholders should join hands to set up structures for potential sources for volunteers, recruitment, training and deploying more national volunteers. They should invest more resources and time for strengthening national volunteerism and the required infrastructures.

D. Form National Volunteer Thematic Group: Year 2001 was proclaimed as the International Year of Volunteers to enhance recognition and promotion of volunteer service. Under the banner of the tenth anniversary of the IYV + 10, UNV as a focal point in collaboration with its major partners such as NNVS, Volunteer Service Overseas (VSO), NEPAD, NYSC, Fresh and Young Brains Development Initiative (FBI), ECOWAS, Office of the Senior Special Assistant to the President on the MDGs, International Association for Volunteer Effort (IAVE) and others, decided to form a National Thematic Group of Volunteer Involving Organisations to advocate for volunteerism, establish the framework for joint working to promote national/local volunteering and better coordinate volunteer activities on the national level.

E. Implement Volunteer For Life (VFL) - a joint project of Fresh and Young Brains Development Initiative (FBI) Nigeria, United Nations Volunteers and the Nigerian National Volunteer Service (NNVS). It targets Nigerians within and outside the country who want to use volunteerism as a means of giving back to society and contributing to societal development. It cuts across all sectors of the economy and involves children, youth (boys and girls), adults, groups and corporate bodies. The overall aim of the Volunteer For Life (VFL) project is to encourage Nigerians to contribute to societal

development through Volunteerism and Social Responsibility. There are very few programmes on mentoring, volunteerism and social responsibility for young people in Nigeria.

F. Introduce Senior Volunteer Scheme to strengthen the ties between the retirees and the young through knowledge sharing and volunteering.

To revive the spirit of volunteerism in Nigeria, the below factors should be taken in consideration:

- a)** concept of volunteerism is not well understood in Nigeria. People volunteer especially in Faith-Based Organizations, without realizing that what they are doing is volunteerism. So when asked if they have been involved in volunteerism, their responses are usually “No.” (Princess Joan Jummai Idonije, Gender focal point, NCWD);
- b)** “value systems are eroding due to globalization. For instance, those groups such as Brownies, Girls’ Guides, Boys Scout, Boys Brigade, Girls Brigade, Red Crescent, Red Cross, Man ‘O’ War, etc, which existed in the past as well accepted societal structures that promoted the spirit of volunteerism in young persons have lost steam” (Princess Joan Jummai Idonije, Gender focal point, NCWD);
- c)** poverty is at the heart of the challenges in volunteerism in Nigeria, because dependency level is much, so people expect monetary or other forms of reward. Wealthy individuals are more likely to volunteer than are poor individuals. “We have a lot of goodwill, but we still need to eat...” (Valuing Women’s Long Term Volunteerism in Community Development in Lima);
- d)** lack of encouraging examples from the leaders: “Everybody is interested in what he can take from Nigeria, even our leaders. Nigerians tend to prefer to get adequate compensation for their labour, because the leaders were not giving encouraging examples” (President of the National Youth Council of Nigeria (NYCN), Ajani Olawale);
- e)** lack of information about volunteerism and how to get involved hampers the blooming of volunteerism.

2) Revive the spirit of volunteerism in Nigeria:

G. Create networks and websites with data on volunteerism and opportunities.

H. Integrate volunteerism into primary, secondary and tertiary curricula to revive the spirit of volunteerism among students.

I. Identify a critical mass of activist volunteers at the community level whose capacity will be built in participatory monitoring techniques using innovative and traditional means like mobile telephony, score cards and reports cards for effective and transparent service delivery.

J. Provide encouraging examples by the leaders and celebrities.

3) Advocate for women’s empowerment:

Concerted efforts of all and line Ministries, institutions and agencies in particular are needed to achieve gender equity through volunteerism. Federal Ministry of Women’s Affairs and Social Development (MWASD), the National Centre for Women Development and the Nigerian National Volunteers Service should be at the front line, put gender and volunteerism on the top of their agendas and mainstream gender and volunteerism into their work plans creating enabling environment for women’s empowerment:

K. First and foremost, the draft Government Policy on Volunteerism, elaborated by the NNVS in 2006 and reviewed by the UNV and NNVS in 2009, should be reviewed again by the MWASD and NCWD with the view of gender mainstreaming. Second, the above mentioned institutions should advocate for

passing the bill on the Government Policy on Volunteerism to ensure that volunteerism is given its due recognition in Nigeria.

L. Involve youths and launch discussions about volunteerism and its role in women's empowerment on social networks such as Facebook and Twitter.

M. Encourage participation of disabled persons, women in particular, and provide opportunities for people with a disability to gain skills through volunteering. This will be for them an opportunity to demonstrate their capacities, develop self-esteem and confidence as well as challenge negative attitudes toward disability.

N. Improve gender balance in volunteerism by encouraging girls through sensitization campaigns to choose specialties in sectors in which women are underrepresented and vice versa and encourage them to take an active part in volunteering which can be an entry point to their professional career.

O. Empower women through volunteerism at the community level:

- volunteerism is a catalyst for leadership and provides an opportunity to improve communications skills and take an active part in decision-making;
- capitalize on women's experience as care-givers, provide access to training sessions on preventive medical care and first-aid;
- organize training sessions of community volunteers, women in particular;
- Ministry of Health should explore possibilities of involving volunteers, with emphasis on women, to assist health promotion activities at the community level;
- draw both women and men into the listening and consultative processes;
- be sensitive to context-specific hierarchies, religion or other cultural aspects;
- involve equal numbers of women and men in development initiatives and enable both women and men to partake in decision-making and influence basic priorities of the community.

Conclusion

Volunteerism is a means of increasing people's choices, where people can take control of their lives and make difference to themselves and to those around them. Material improvements such as health, education and decent work remain essential; but also participation, empowerment and active citizenship is very vital; therefore volunteerism can bring about significant social changes. It is widely accepted that women play a pivotal role in family and social cohesion and are engaged in a wide range of economic activities. Their voluntary and collective engagement in development constitutes a force for social and economic transformation, empowerment and gender equality. This requires concerted efforts of women, men, youths, Volunteer Involving Organisation and government institutions.

Annex

Annex 1: Acronyms

ADB	African Development Bank
ANC	Ante-Natal Care
CBO	Community based organisation
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CIDA	Canadian International Development Agency
CSO	Civil society organisation
CSPro	Census and Survey Processing Software
EA	Enumeration Area
ECA	Economic Commission for Africa
ECOWAS	Economic Community for West African States
FBO	Faith-Based Organisation
FCT	Federal Capital Territory
FGM	Female genital mutilation
GA	General Assembly
GAD	Gender and Development
GBA	Gender based analysis
GBV	Gender-based violence
GEI	Gender Equity Index
HH	Household
HIV/AIDS	Human immunodeficiency virus acquired immune deficiency syndrome
HP	Health Promotion
JICA	Japan International Cooperation Agency
IVD	International Volunteer Day
IYV	International Year of Volunteers
MDG	Millennium Development Goal
MVP	Millennium Village project
NAS	National Accounting System
NBS	National Bureau of Statistics
NCWD	National Centre for Women Development
NDHS	Nigerian Demographic and Health Survey
NNVS	Nigerian National Volunteer Service
NPopC	National Population Commission
NYSC	Nigerian Youth Service for Copers
POPIN	UN Population Information Network
PSU	Primary Sampling Unit
SG	Secretary-General
SMS	Short message service
SPSS	Statistical Package for Social Science
SSU	Ultimate Sampling Unit
STIs	Sexually Transmitted Infections
UCW	Unpaid care work
UNDP	United Nations Development Programme
UN	United Nations
UNESCO	United Nations Educational Scientific and cultural Organisation
UNFPA	United Nations Population Fund
UNICEF	United Nations Children' Fund
UNV	United Nations Volunteers
VIO	Volunteer Involving Organisation
VSO	Volunteer Service Overseas
VVF	Vesico-Vaginal Fistula
WAD	Women and Development
WDC	Women Development Centre
WID	Women in Development

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Annex 3: Questionnaires

Introduction: *My name is..... I am working for United Nation Volunteers. We are interviewing individuals in order to find out about volunteerism.*

Confidentiality and consent: *I am going to ask you questions some of which may be very personal. Your answers are completely confidential. Your name will not be written on this form, and will never be used in connection with any of the information you tell me. You may need to know that this exercise is taking place in other communities as well.*

We would greatly appreciate your help in responding to this survey.

SECTION A: GENERAL INFORMATION

A1. State Name _____	A3. LGA Name _____
A2. State Code [][]	A4. LGA Code [][]
A5. EA Name _____	A7. Locality Name _____
A6. EA Code [][]	A8. Locality Code [][]
A9. Name of HH Head _____	A11. Sector (Urban = 1, Rural =2) []
A10. HH Number [][]	
A12. Interviewer Name _____	A12. Supervisor Name _____
A13. Interviewer Code [][]	A13. Supervisor Code [][]
A14. Time Interview Started [][]	A15. Time Interview Ended [][]
A17 Result: <i>Completed = 1, Respondents not available = 2, Refused = 3, Partially completed = 4, Others = 3</i> []	

SECTION B: HOUSEHOLD ROSTER

L/No	Name of Usual Residents	Relationship	Sex	Age	Marital Status:	Religion:	Ever attended school	Highest level of school	Highest Grade	Employment Status	List of Code
B1	B2	B3	B4	B5	B6	B7	B6	B7	B8	B9	
M E M B E R Line No	Please give me the names of the persons who usually live in your household. (see code 1)	What is (Name) relationship to Head of Household	Males=1 Female=2	How old is (NAME) in completed years? <i>Record "0" if <1yr If age>95 record 95</i>	What is (NAME) present marital status? 1=Married 2=Separated 3=Divorce 4=Single 5=Widow/ widower	What is (NAME) religion? 1=Christian 2=Muslim	Has (NAME) ever attended formal school Yes... 1 No... 2 B10	What is the highest level of school (NAME) has attended? (see code 2)	What is the highest grade (NAME) Completed?	What is the employment status of (NAME) 1=Employer 2=Employee 3=Own account worker 4=Unemployed 5=Retired 6=Student	Code 1 01. Head 02. Spouse 03. Own child 04. Step child 05. Grand child 06. Parent 07. Relatives 08. Maid/Nanny/House servant 09. Non-relatives Code 2 00.Preschool 01 Primary 02 Secondary 03 Higher 04 Non-Formal Education 08.Don't Know Code 3 PRE-SCHOOL 00 Just enroll into Kindergarten 01. Kindergarten, 02. Nursery 1 03. NURSERY 2 PRIMARY 10. Just enrol into Primary 1 11. Primary 1, 12. Primary 2 13. Primary 3, 14. Primary 4 15. Primary 5, 16. Primary 6 SECONDARY 20. Just enrol into JSS 1 21. JSS 1, 22. JSS 2 23. JSS 3, 24. SS 1 25. SS 2, 26. SS 3 HIGHER 30. Just admitted into NCE/AL/OND, 31. NCE, 32. A/Level, 33. OND 40. Just admitted into B.Sc./HND 41. B.Sc., 42. HND 43. Post Graduate
[01]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[02]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[03]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[04]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[05]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[06]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[07]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[08]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[09]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[10]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	
[11]		[I]	[]	[I]	[]	[]	[]	[I]	[I]	[]	

SECTION C: VOLUNTEERING (Male Adult 25 yrs and above)

Q/No.	Question	Options	Response Box	Skip
C1.	Name of Respondent	Name:		
C2.	Line Number of Respondent	Household Roster line Number	[][]	
C3.	Have you ever volunteered?	1=Yes, 2=No	[]	2→C5
C4.	<i>What are the impact of volunteering in your life</i>			
C4a	<i>social inclusion</i>	1=Yes, 2=No	[]	
C4b	<i>self-confidence</i>	1=Yes, 2=No	[]	
C4c	<i>a path to good job</i>	1=Yes, 2=No	[]	
C4d	<i>skills needed to secure a good job</i>	1=Yes, 2=No	[]	
C4e	<i>development of civic skills (ex. organise a meeting)</i>	1=Yes, 2=No	[]	
C4f	<i>interpersonal trust, tolerance and empathy for others</i>	1=Yes, 2=No	[]	
C4g	<i>restraint of anti-social behaviour (vandalism)</i>	1=Yes, 2=No	[]	
C4h	<i>physical & mental health benefits (reduce disease risk)</i>	1=Yes, 2=No	[]	
C5	<i>Would you or did you volunteer when.</i>	1=fully-employed, 2=part-time employed, 3=unemployed, 4=Others specify	[]	
C6.	Have you ever been a caregiver to aging parents?	1=Yes, 2=No	[]	
C7.	Have you ever participated in any community events for free?	1=Yes, 2=No	[]	1→C9
C8.	If no, Why?			
C9.	If yes, how often?	1=Once in a while, 2= Regularly, 3=Once a year, 4=Once a month?	[]	
C10.	What kind of support?			
C10a	Marriage	1=Yes, 2=No	[]	
C10b	Burial	1=Yes, 2=No	[]	
C10c	Environmental activities	1=Yes, 2=No	[]	
C10d	Health	1=Yes, 2=No	[]	
C10e	Care giving	1=Yes, 2=No	[]	
C10f	Church/Mosque volunteering	1=Yes, 2=No	[]	
C10g	Others Specify	1=Yes, 2=No	[]	
C11.	What type of organization/community do you participated in?			
C11a	Faith Based Organization	1=Yes, 2=No	[]	
C11b	NGOs	1=Yes, 2=No	[]	
C11c	CBO	1=Yes, 2=No	[]	
C11d	Government Agency	1=Yes, 2=No	[]	
C11e	Individual or Self	1=Yes, 2=No	[]	
C12.	On average, how many hours do you volunteer for this organization/community per month?	Figure	[][][]	
C13	What age were you when you first started volunteering or getting involved in community services?	Age	[][]	
C14.	What motivate you to volunteer?			

C15.	What were/are your challenges as a volunteer?			

SECTION C: VOLUNTEERING (Female Adult 25yrs and above)

Q/No.	Question	Options	Response Box	Skip
D1.	Name of Respondent	Name:		
D2.	Line Number of Respondent	Household Roster line Number	[][]	
D3.	Have you ever volunteered?	1=Yes, 2=No	[]	2→D5
D4.	<i>What are the impact of volunteering in your life</i>			
D4a	<i>social inclusion</i>	1=Yes, 2=No	[]	
D4b	<i>self-confidence</i>	1=Yes, 2=No	[]	
D4c	<i>a path to good job</i>	1=Yes, 2=No	[]	
D4d	<i>skills needed to secure a good job</i>	1=Yes, 2=No	[]	
D4e	<i>development of civic skills (ex. organise a meeting)</i>	1=Yes, 2=No	[]	
D4f	<i>interpersonal trust, tolerance and empathy for others</i>	1=Yes, 2=No	[]	
D4g	<i>restraint of anti-social behaviour (vandalism)</i>	1=Yes, 2=No	[]	
D4h	<i>physical & mental health benefits (reduce disease risk)</i>	1=Yes, 2=No	[]	
D5	<i>Would you or did you volunteer when:</i>	1=fully-employed, 2=part-time employed, 3=unemployed, 4=Others specify	[]	
D6.	Have you ever been a caregiver to aging parents?	1=Yes, 2=No	[]	
D7.	Have you ever participated in any community events for free?	1=Yes, 2=No	[]	1→D9
D8.	If no, Why?			
D9.	If yes, how often?	1=Once in a while, 2= Regularly , 3=Once a year, 4=Once a month?	[]	
D10.	What kind of support?	1=Yes, 2=No		
D10a	Marriage	1=Yes, 2=No	[]	
D10b	Burial	1=Yes, 2=No	[]	
D10c	Environmental activities	1=Yes, 2=No	[]	

D10d	Health	1=Yes, 2=No	[]
D10e	Care giving	1=Yes, 2=No	[]
D10f	Church/Mosque volunteering	1=Yes, 2=No	[]
D10g	Others Specify	1=Yes, 2=No	[]
D11.	What type of organization/community do you participated in?		
D11a	Faith Based Organization	1=Yes, 2=No	[]
D11b	NGOs	1=Yes, 2=No	[]
D11c	CBO	1=Yes, 2=No	[]
D11d	Government Agency	1=Yes, 2=No	[]
D11e	Individual or Self	1=Yes, 2=No	[]
D12.	On average, how many hours do you volunteer for this organization/community per month?	Figure	[][][]
D13	What age were you when you first started volunteering or getting involved in community services?	Age	[][]
D14.	What motivate you to volunteer?		
D15.	What were/are your challenges as a volunteer?		

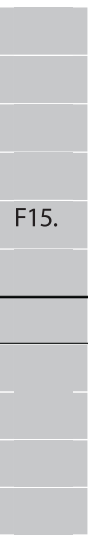
SECTION E: VOLUNTEERING (Male Youth 15-24 yrs)

Q/No.	Question	Options	Response Box	Skip
E1.	Name of Respondent	Name:		
E2.	Line Number of Respondent	Household Roster line Number	[][]	
E3.	Have you ever volunteered?	1=Yes, 2=No	[]	2→E5
E4.	<i>What are the impact of volunteering in your life</i>			
E4a	<i>social inclusion</i>	1=Yes, 2=No	[]	
E4b	<i>self-confidence</i>	1=Yes, 2=No	[]	
E4c	<i>a path to good job</i>	1=Yes, 2=No	[]	
E4d	<i>skills needed to secure a good job</i>	1=Yes, 2=No	[]	
E4e	<i>development of civic skills (ex. organise a meeting)</i>	1=Yes, 2=No	[]	
E4f	<i>interpersonal trust, tolerance and empathy for others</i>	1=Yes, 2=No	[]	
E4g	<i>restraint of anti-social behaviour (vandalism)</i>	1=Yes, 2=No	[]	
E4h	<i>physical & mental health benefits (reduce disease risk)</i>	1=Yes, 2=No	[]	
E5	<i>Would you or did you volunteer when:</i>	1=fully-employed, 2=part-time employed,	[]	

		3= <i>unemployed</i> , 4= <i>Others specify</i>	
E6.	Have you ever been a caregiver to aging parents?	1= <i>Yes</i> , 2= <i>No</i>	[]
E7.	Have you ever participated in any community events for free?	1= <i>Yes</i> , 2= <i>No</i>	[] 1→E9
E8.	If no, Why?		
E9.	If yes, how often?	1=Once in a while, 2= Regularly , 3=Once a year, 4=Once a month?	[]
E10.	What kind of support?	1= <i>Yes</i> , 2= <i>No</i>	
E10a	Marriage	1= <i>Yes</i> , 2= <i>No</i>	[]
E10b	Burial	1= <i>Yes</i> , 2= <i>No</i>	[]
E10c	Environmental activities	1= <i>Yes</i> , 2= <i>No</i>	[]
E10d	Health	1= <i>Yes</i> , 2= <i>No</i>	[]
E10e	Care giving	1= <i>Yes</i> , 2= <i>No</i>	[]
E10f	Church/Mosque volunteering	1= <i>Yes</i> , 2= <i>No</i>	[]
E10g	Others Specify	1= <i>Yes</i> , 2= <i>No</i>	[]
E11.	What type of organization/community do you participated in?		
E11a	Faith Based Organization	1= <i>Yes</i> , 2= <i>No</i>	[]
E11b	NGOs	1= <i>Yes</i> , 2= <i>No</i>	[]
E11c	CBO	1= <i>Yes</i> , 2= <i>No</i>	[]
E11d	Government Agency	1= <i>Yes</i> , 2= <i>No</i>	[]
E11e	Individual or Self	1= <i>Yes</i> , 2= <i>No</i>	[]
E12.	On average, how many hours do you volunteer for this organization/community per month?	Figure	[][][]
E13	What age were you when you first started volunteering or getting involved in community services?	Age	[][]
E14.	What motivate you to volunteer?		
E15.	What were/are your challenges as a volunteer?		

SECTION F: VOLUNTEERING (Female Youth 15-24 yrs)

Q/No.	Question	Options	Response Box	Skip
F1.	Name of Respondent	Name:		
F2.	Line Number of Respondent	Household Roster line Number	[] []	
F3.	Have you ever volunteered?	1=Yes, 2=No	[]	2→F5
F4.	<i>What are the impact of volunteering in your life</i>			
F4a	<i>social inclusion</i>	1=Yes, 2=No	[]	
F4b	<i>self-confidence</i>	1=Yes, 2=No	[]	
F4c	<i>a path to good job</i>	1=Yes, 2=No	[]	
F4d	<i>skills needed to secure a good job</i>	1=Yes, 2=No	[]	
F4e	<i>development of civic skills (ex. organise a meeting)</i>	1=Yes, 2=No	[]	
F4f	<i>interpersonal trust, tolerance and empathy for others</i>	1=Yes, 2=No	[]	
F4g	<i>restraint of anti-social behaviour (vandalism)</i>	1=Yes, 2=No	[]	
F4h	<i>physical & mental health benefits (reduce disease risk)</i>	1=Yes, 2=No	[]	
F5	<i>Would you or did you volunteer when:</i>	1=fully-employed, 2=part-time employed, 3=unemployed, 4=Others specify	[]	
F6.	Have you ever been a caregiver to aging parents?	1=Yes, 2=No	[]	
F7.	Have you ever participated in any community events for free?	1=Yes, 2=No	[]	1→F9
F8.	If no, Why?			
E9.	If yes, how often?	1=Once in a while, 2= Regularly , 3=Once a year, 4=Once a month?	[]	
E10.	What kind of support?	1=Yes, 2=No		
F10a	Marriage	1=Yes, 2=No	[]	
F10b	Burial	1=Yes, 2=No	[]	
F10c	Environmental activities	1=Yes, 2=No	[]	
F10d	Health	1=Yes, 2=No	[]	
F10e	Care giving	1=Yes, 2=No	[]	
F10f	Church/Mosque volunteering	1=Yes, 2=No	[]	
F10g	Others Specify	1=Yes, 2=No	[]	
F11.	What type of organization/community do you participated in?			
F11a	Faith Based Organization	1=Yes, 2=No	[]	
F11b	NGOs	1=Yes, 2=No	[]	
F11c	CBO	1=Yes, 2=No	[]	
F11d	Government Agency	1=Yes, 2=No	[]	
F11e	Individual or Self	1=Yes, 2=No	[]	
F12.	On average, how many hours do you volunteer for this organization/community per month?	Figure	[] [] []	
F13	What age were you when you first started volunteering or getting involved in community services?	Age	[] []	
F14.	What motivate you to volunteer?			



F15. What were/are your challenges as a volunteer?

Annex 4: Data tables

Table 1: Characteristics of Household by Sector

	Urban		Rural		Total	
	No	%	No	%	No	%
Relationship						
Head	160,388	20.28	44,950	18.72	205,338	19.92
Spouse	130,763	16.54	48,014	20.00	178,777	17.34
Own child	457,669	57.88	137,914	57.45	595,583	57.78
Step Child	4,086	0.52	-	0.00	4,086	0.40
Grand Child	2,043	0.26	-	0.00	2,043	0.20
Parent	3,065	0.39	-	0.00	3,065	0.30
Relatives	31,669	4.01	9,194	3.83	40,863	3.96
Main/Nanny/House servant	-	0.00	-	0.00	-	0.00
Non-relatives	1,022	0.13	-	0.00	1,022	0.10
Total	790,705	100.00	240,072	100.00	1,030,777	100.00
Gender						
Male	407,612	51.62	132,806	55.32	540,417	52.48
Female	382,072	48.38	107,266	44.68	489,338	47.52
Total	789,683	100.00	240,072	100.00	1,029,755	100.00
Age Group						
< 5	106,245	13.44	49,036	20.34	155,281	15.05
5-14	211,468	26.74	64,360	26.69	275,827	26.73
15-24	159,367	20.16	39,842	16.53	199,209	19.31
25-34	131,784	16.67	37,799	15.68	169,583	16.44
35-44	93,986	11.89	29,626	12.29	123,612	11.98
>45	87,856	11.11	20,432	8.47	108,288	10.50
Total	790,705	100.00	241,094	100.00	1,031,799	100.00
Mean Age						
No	22		20		21	
Marital Status						
Married	251,309	31.82	92,964	38.72	344,273	33.43
Separated	6,129	0.78	-	0.00	6,129	0.60
Divorce	1,022	0.13	-	0.00	1,022	0.10
Single	517,942	65.59	144,043	60.00	661,986	64.29
Widow/Widower	13,281	1.68	3,065	1.28	16,345	1.59
Total	789,683	100.00	240,072	100.00	1,029,755	100.00
Religion						
Christian	506,705	64.17	84,791	35.32	591,496	57.44
Muslim	281,957	35.71	144,043	60.00	426,000	41.37
Others	1,022	0.13	11,237	4.68	12,259	1.19
Total	789,683	100.00	240,072	100.00	1,029,755	100.00
Ever attended school						
Yes	682,417	86.53	112,374	47.01	794,791	77.34
No	106,245	13.47	126,676	52.99	232,921	22.66
Total	788,662	100.00	239,050	100.00	1,027,712	100.00
Highest level of school						
Pre-school	55,165	8.10	5,108	4.59	60,273	7.60
Primary	179,799	26.39	60,273	54.13	240,072	30.28
Secondary	276,849	40.63	39,842	35.78	316,691	39.95
Higher	169,583	24.89	6,129	5.50	175,712	22.16
Non-Formal Education	-	0.00	-	0.00	-	0.00
Don't know	-	0.00	-	0.00	-	0.00
Total	681,396	100.00	111,353	100.00	792,748	100.00

Highest Grade						
Just enroll into kindergarten	25,540	3.75	2,043	1.83	27,583	3.48
Kindergarten	10,216	1.50	2,043	1.83	12,259	1.55
Nursery 1	13,281	1.95	1,022	0.92	14,302	1.80
Nursery 2	9,194	1.35	-	0.00	9,194	1.16
Just enrol into primary 1	15,324	2.25	5,108	4.59	20,432	2.58
Primary 1	26,561	3.90	13,281	11.93	39,842	5.03
Primary 2	30,647	4.50	10,216	9.17	40,863	5.15
Primary 3	20,432	3.00	4,086	3.67	24,518	3.09
Primary 4	19,410	2.85	6,129	5.50	25,540	3.22
Primary 5	19,410	2.85	7,151	6.42	26,561	3.35
Primary 6	43,928	6.45	14,302	12.84	58,230	7.35
Just enrol into JSS 1	7,151	1.05	2,043	1.83	9,194	1.16
JSS 1	16,345	2.40	3,065	2.75	19,410	2.45
JSS 2	25,540	3.75	6,129	5.50	31,669	3.99
JSS 3	43,928	6.45	9,194	8.26	53,122	6.70
SS 1	17,367	2.55	3,065	2.75	20,432	2.58
SS 2	29,626	4.35	4,086	3.67	33,712	4.25
SS 3	136,892	20.09	12,259	11.01	149,151	18.81
Just admitted into NCE/AL/OND	13,281	1.95	-	0.00	13,281	1.68
NCE	21,453	3.15	2,043	1.83	23,496	2.96
A/Level	5,108	0.75	-	0.00	5,108	0.64
OND	21,453	3.15	2,043	1.83	23,496	2.96
Just admitted into B.Sc/HND	28,604	4.20	1,022	0.92	29,626	3.74
B.Sc	49,036	7.20	1,022	0.92	50,058	6.31
HND	14,302	2.10	-	0.00	14,302	1.80
Post Graduate	17,367	2.55	-	0.00	17,367	2.19
Total	681,396	100.00	111,353	100.00	792,748	100.00
Employment Status						
Employer	12,259	1.71	9,194	4.59	21,453	2.34
Employee	111,353	15.55	16,345	8.16	127,698	13.94
Own account worker	138,935	19.40	77,640	38.78	216,576	23.63
Unemployed	31,669	4.42	8,173	4.08	39,842	4.35
Retired	2,043	0.29	1,022	0.51	3,065	0.33
Student	351,424	49.07	68,446	34.18	419,871	45.82
Others	68,446	9.56	19,410	9.69	87,856	9.59
Total	716,130	100.00	200,230	100.00	916,360	100.00

Table 2: Characteristics of Household Respondents

Sector	Categories of Respondents											
	Male Adult		Female Adult		Male Youth		Female Youth		Total			
	No	%	No	%	No	%	No	%	No	%		
Urban	143,022	76.92	124,633	80.26	50,058	81.67	51,079	79.37	368,791	78.99		
Rural	42,906	23.08	30,647	19.74	11,237	18.33	13,281	20.63	98,072	21.01		
Total	185,928	100.0	155,281	100.0	61,295	100.0	64,360	100	466,863	100.0		
Relationship												
Head	180,820	97.25	16,345	10.53	7,151	11.67	-	-	204,317	43.76		
Spouse	-	-	135,871	87.50	-	-	16,345	25.40	152,216	32.60		
Own child	4,086	2.20	-	-	49,036	80.00	38,820	60.32	91,942	19.69		
Step Child	-	-	-	-	1,022	1.67	-	-	1,022	0.22		
Grand Child	-	-	-	-	-	-	-	-	-	-		
Parent	-	-	1,022	0.66	-	-	-	-	1,022	0.22		
Relatives	1,022	0.55	2,043	1.32	4,086	6.67	9,194	14.29	16,345	3.50		
Main/Nanny/House servant	-	-	-	-	-	-	-	-	-	-		
Non-relatives	-	-	-	-	-	-	-	-	-	-		
Total	185,928	100.00	155,281	100.00	61,295	100.00	64,360	100.00	466,863	100.00		
Gender												
Male	185,928	100.00	-	-	61,295	100.00	-	-	247,223	52.95		
Female	-	-	-	-	-	-	-	-	-	-		

Total	185,928	100.00	155,281	100.00	61,295	100.00	64,360	100.00	219,640	47.05
Age Group										
< 5	-	-	-	-	-	-	-	-	-	-
5-14	-	-	-	-	-	-	-	-	-	-
15-24	-	-	-	-	61,295	100.00	64,360	100.00	125,655	26.91
25-34	61,295	32.97	67,424	43.42	-	-	-	-	128,719	27.57
35-44	61,295	32.97	52,101	33.55	-	-	-	-	113,396	24.29
>45	63,338	34.07	35,755	23.03	-	-	-	-	99,094	21.23
Total	185,928	100.00	155,281	100.00	61,295	100.00	64,360	100.00	466,863	100.00
Mean Age										
	41	37	19	19	34					
Marital Status										
Married	155,281	83.52	136,892	88.16	3,065	5.00	16,345	25.40	311,583	66.74
Separated	-	-	-	-	1,022	1.67	1,022	1.59	2,043	0.44
Divorce	1,022	0.55	-	-	-	-	-	-	1,022	0.22
Single	25,540	13.74	7,151	4.61	57,209	93.33	46,993	73.02	136,892	29.32
Widow/Widower	4,086	2.20	11,237	7.24	-	-	-	-	15,324	3.28
Total	185,928	100.00	155,281	100.00	61,295	100.00	64,360	100.00	466,863	100.00
Religion										
Christian	113,396	60.99	95,007	61.18	42,906	70.00	39,842	61.90	291,151	62.36
Muslim										

Others	67,424	36.26	58,230	37.50	17,367	28.33	23,496	36.51	166,518	35.67
Total	185,928	100.00	155,281	100.00	61,295	100.00	64,360	100.00	466,863	100.00

Highest level of school

Pre-school	-	-	-	-	-	-	-	-	-	-
Primary	20,432	13.89	18,388	16.67	2,043	3.51	10,216	17.54	51,079	13.66
Secondary	56,187	38.19	48,014	43.52	41,885	71.93	32,691	56.14	178,777	47.81
Higher	70,489	47.92	43,928	39.81	14,302	24.56	15,324	26.32	144,043	38.52
Non-Formal Education	-	-	-	-	-	-	-	-	-	-
Don't know	-	-	-	-	-	-	-	-	-	-
Total	147,108	100.00	110,331	100.00	58,230	100.00	58,230	100.00	373,899	100.00

Ever attended school

Yes	147,108	79.12	110,331	71.52	58,230	95.00	58,230	90.48	373,899	80.26
No	38,820	20.88	43,928	28.48	3,065	5.00	6,129	9.52	91,942	19.74
Total	185,928	100.00	154,259	100.00	61,295	100.00	64,360	100.00	465,842	100.00

Highest Grade

Just enroll into kindergarten	-	-	-	-	-	-	-	-	-	-
Kindergarten	-	-	-	-	-	-	-	-	-	-
Nursery 1	-	-	-	-	-	-	-	-	-	-
Nursery 2	-	-	-	-	-	-	-	-	-	-

Post Graduate	11,237	7.64	5,108	4.63	1,022	1.75	-	-	17,367	4.64
Total	147,108	100.00	110,331	100.00	58,230	100.00	58,230	100.00	373,899	100.00
Employment Status										
Employer	13,281	7.18	6,129	4.03	-	-	-	-	19,410	4.19
Employee	75,597	40.88	31,669	20.81	3,065	5.00	3,065	4.76	113,396	24.50
Own account worker	80,705	43.65	86,835	57.05	5,108	8.33	10,216	15.87	182,863	39.51
Unemployed	6,129	3.31	10,216	6.71	4,086	6.67	5,108	7.94	25,540	5.52
Retired	2,043	1.10	-	-	-	-	-	-	2,043	0.44
Student	5,108	2.76	4,086	2.68	38,820	63.33	33,712	52.38	81,727	17.66
Others	2,043	1.10	13,281	8.72	10,216	16.67	12,259	19.05	37,799	8.17
Total	184,906	100.00	152,216	100.00	61,295	100.00	64,360	100.00	462,777	100.00

Table 3: Level and impact of volunteerism by Adult Respondents

	Male Adult						Female Adult					
	Urban			Rural			Urban			Rural		
	No	%	Total	No	%	Total	No	%	Total	No	%	Total
Those that ever volunteered												
Number	143,022	99.3	42,906	100.0	185,928	99.5	122,590	98.4	30,647	100.0	153,237	98.7
Impact of volunteerism by respondent												
Social inclusion	134,849	93.6	40,863	95.2	175,712	94.0	118,504	95.1	28,604	93.3	147,108	94.7
Self-confidence	143,022	99.3	42,906	100.0	185,928	99.5	121,568	97.5	30,647	100.0	152,216	98.0
A path to good job	44,950	31.2	2,043	4.8	46,993	25.1	19,410	15.6	2,043	6.7	21,453	13.8
Skills needed to secure a good job	30,647	21.3	2,043	4.8	32,691	17.5	7,151	5.7	-	0.0	7,151	4.6
Development of civic skills	32,691	22.7	6,129	14.3	38,820	20.8	22,475	18.0	3,065	10.0	25,540	16.4
Interpersonal trust, tolerance and empathy for other	122,590	85.1	29,626	69.0	152,216	81.4	113,396	91.0	20,432	66.7	133,827	86.2
Restraint of anti-social behaviour (vandalism)	97,050	67.4	19,410	45.2	116,460	62.3	57,209	45.9	6,129	20.0	63,338	40.8
Physical & mental health benefits (reduce disease risk)	111,353	77.3	24,518	57.1	135,871	72.7	93,986	75.4	11,237	36.7	105,223	67.8
When to volunteer by respondent												
Fully-employed	131,784	91.5	42,906	100.0	174,691	93.4	97,050	77.9	28,604	93.3	125,655	80.9
Part-time employed	143,022	99.3	42,906	100.0	185,928	99.5	117,482	94.3	30,647	100.0	148,130	95.4
Unemployed	144,043	100.0	41,885	97.6	185,928	99.5	119,525	95.9	29,626	96.7	149,151	96.1
Caregiver to aging parents												
Number	140,978	97.9	42,906	100.0	183,885	98.4	123,612	99.2	29,626	96.7	153,237	98.7
Level of participation in community events												
Number	143,022	99.3	42,906	100.0	185,928	99.5	122,590	98.4	30,647	100.0	153,237	98.7

Table 4: Level and impact of volunteerism by Youth Respondents

	Male Youth						Female Youth					
	Urban			Rural			Urban			Rural		
	No	%	Total	No	%	Total	No	%	Total	No	%	Total
Those that ever volunteered												
Number	45,971	93.8	11,237	100.0	57,209	94.9	50,058	96.1	13,281	100.0	63,338	96.9
Impact of volunteerism by respondent												
Social inclusion	43,928	89.6	10,216	90.9	54,144	89.8	48,014	92.2	13,281	100.0	61,295	93.8
Self-confidence	45,971	93.8	10,216	90.9	56,187	93.2	50,058	96.1	13,281	100.0	63,338	96.9
A path to good job	6,129	12.5	-	0.0	6,129	10.2	2,043	3.9	1,022	7.7	3,065	4.7
Skills needed to secure a good job	4,086	8.3	-	0.0	4,086	6.8	3,065	5.9	1,022	7.7	4,086	6.3
Development of civic skills	2,043	4.2	-	0.0	2,043	3.4	1,022	2.0	1,022	7.7	2,043	3.1
Interpersonal trust, tolerance and empathy for other	33,712	68.8	6,129	54.5	39,842	66.1	38,820	74.5	6,129	46.2	44,950	68.8
Restraint of anti-social behaviour (vandalism)	30,647	62.5	8,173	72.7	38,820	64.4	22,475	43.1	2,043	15.4	24,518	37.5
Physical & mental health benefits (reduce disease risk)	26,561	54.2	3,065	27.3	29,626	49.2	34,734	66.7	5,108	38.5	39,842	60.9
When to volunteer by respondent												
Fully-employed	40,863	83.3	11,237	100.0	52,101	86.4	37,799	72.5	13,281	100.0	51,079	78.1
Part-time employed	46,993	95.8	11,237	100.0	58,230	96.6	48,014	92.2	13,281	100.0	61,295	93.8
Unemployed	48,014	97.9	11,237	100.0	59,252	98.3	48,014	92.2	13,281	100.0	61,295	93.8
Caregiver to aging parents												
Number	39,842	81.3	11,237	100.0	51,079	84.7	48,014	92.2	13,281	100.0	61,295	93.8
Level of participation in community events												

Number	44,950	91.7	11,237	100.0	56,187	93.2	49,036	94.1	13,281	100.0	62,317	95.3
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Table 5: Community volunteer and type of support by Adult Respondent

Type of Support	Male Adult Respondent						Female Adult Respondent					
	Urban			Rural			Urban			Rural		
	No	%	Total	No	%	Total	No	%	Total	No	%	Total
Marriage	126,676	88.6	42,906	100.0	169,583	91.2	120,547	98.3	30,647	100.0	151,194	98.7
Burial	123,612	86.4	42,906	100.0	166,518	89.6	109,309	89.2	28,604	93.3	137,914	90.0
Environmental activities	135,871	95.0	40,863	95.2	176,734	95.1	74,576	60.8	20,432	66.7	95,007	62.0
Health	122,590	85.7	40,863	95.2	163,453	87.9	119,525	97.5	27,583	90.0	147,108	96.0
Care giving	137,914	96.4	41,885	97.6	179,799	96.7	120,547	98.3	28,604	93.3	149,151	97.3
Church/Mosque volunteering	133,827	93.6	37,799	88.1	171,626	92.3	114,417	93.3	24,518	80.0	138,935	90.7
Others	7,151	5.0	3,065	7.1	10,216	5.5	11,237	9.2	-	-	11,237	7.3
Organization/Community	83,770	58.6	25,540	59.5	109,309	58.8	65,381	53.3	13,281	43.3	78,662	51.3
Faith Based Organization	14,302	10.0	1,022	2.4	15,324	8.2	3,065	2.5	1,022	3.3	4,086	2.7
NGOs	69,468	48.6	26,561	61.9	96,029	51.6	25,540	20.8	12,259	40.0	37,799	24.7
CBO	19,410	13.6	-	0.0	19,410	10.4	5,108	4.2	3,065	10.0	8,173	5.3
Government Agency	143,022	100.0	42,906	100.0	185,928	100.0	119,525	97.5	30,647	100.0	150,173	98.0
Individual or Self	53,122	37.1	17,367	40.5	70,489	37.9	54,144	44.2	11,237	36.7	65,381	42.7
How often?	32,691	22.9	5,108	11.9	37,799	20.3	19,410	15.8	6,129	20.0	25,540	16.7
Once in a while	2,043	1.4	-	0.0	2,043	1.1	-	-	-	-	-	-
Regularly	55,165	38.6	20,432	47.6	75,597	40.7	13,281	10.7	13,281	40.7	26,561	16.7
Once a year												
Once a month												

	143,022	100.0	42,906	100.0	185,928	100.0	75,597	49,036	40.0	43.3	40.7
Total	122,590	100.0	30,647	100.0	153,237	100.0					

Table 6. Community volunteer and type of support by Youth Respondent

Type of Support	Male Youth Respondent						Female Youth Respondent					
	Urban		Rural		Total		Urban		Rural		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Marriage	32,691	72.7	11,237	100.0	43,928	78.2	35,755	71.4	13,281	100.0	49,036	77.4
Burial	14,302	31.8	9,194	81.8	23,496	41.8	18,388	36.7	9,194	69.2	27,583	43.5
Environmental activities	36,777	81.8	11,237	100.0	48,014	85.5	29,626	59.2	11,237	84.6	40,863	64.5
Health	32,691	72.7	6,129	54.5	38,820	69.1	38,820	77.6	8,173	61.5	46,993	74.2
Care giving	38,820	86.4	11,237	100.0	50,058	89.1	43,928	87.8	13,281	100.0	57,209	90.3
Church/Mosque volunteering	40,863	90.9	9,194	81.8	50,058	89.1	42,906	85.7	11,237	84.6	54,144	85.5
Others	-	0.0	1,022	9.1	1,022	1.8	2,043	4.1	-	-	2,043	3.2
Organization/Community												
Faith Based Organization	16,345	36.4	7,151	63.6	23,496	41.8	18,388	36.7	6,129	46.2	24,518	38.7
NGOs	-	0.0	-	0.0	-	0.0	-	-	-	-	-	-
CBO	9,194	20.5	8,173	72.7	17,367	30.9	4,086	8.2	5,108	38.5	9,194	14.5
Government Agency	-	0.0	-	0.0	-	0.0	-	-	-	-	-	-
Individual or Self	41,885	93.2	11,237	100.0	53,122	94.5	50,058	100.0	13,281	100.0	63,338	100.0
How often?												
Once in a while	20,432	46.5	3,065	27.3	23,496	42.6	27,583	56.3	5,108	38.5	32,691	52.5
Regularly	4,086	9.3	2,043	18.2	6,129	11.1	3,065	6.3	2,043	15.4	5,108	8.2

Love for Humanity	46,993	32.9	9,194	21.4	56,187	30.2	32,691	26.7	5,108	16.7	37,799	24.7
Parent/Relatives	18,388	12.9	3,065	7.1	21,453	11.5	29,626	24.2	10,216	33.3	39,842	26.0
Friends/Neighbour	3,065	2.1	2,043	4.8	5,108	2.7	2,043	1.7	-	-	2,043	1.3
Self Development	7,151	5.0	4,086	9.5	11,237	6.0	3,065	2.5	-	-	3,065	2.0
Because of people problems	2,043	1.4	-	-	2,043	1.1	-	-	-	-	-	-
Social inclusion	9,194	6.4	3,065	7.1	12,259	6.6	11,237	9.2	2,043	6.7	13,281	8.7
Others	10,216	7.1	5,108	11.9	15,324	8.2	4,086	3.3	2,043	6.7	6,129	4.0
Challenges												
Health constraint	3,065	2.1	2,043	4.8	5,108	2.7	8,173	6.7	2,043	6.7	10,216	6.7
Financial constraint	52,101	36.4	19,410	45.2	71,511	38.5	41,885	34.2	10,216	33.3	52,101	34.0
Time constraint	11,237	7.9	4,086	9.5	15,324	8.2	11,237	9.2	4,086	13.3	15,324	10.0
Discouragement from parents/friends	18,388	12.9	4,086	9.5	22,475	12.1	9,194	7.5	-	-	9,194	6.0
Mockery from people	14,302	10.0	3,065	7.1	17,367	9.3	2,043	1.7	2,043	6.7	4,086	2.7
Human/Economics resources	4,086	2.9	-	-	4,086	2.2	1,022	0.8	1,022	3.3	2,043	1.3
Cultural/Religion	1,022	0.7	-	-	1,022	0.5	-	-	-	-	-	-
Lack of trust	-	-	-	-	-	-	1,022	0.8	-	-	1,022	0.7
Envy/Jealousy	8,173	5.7	-	-	8,173	4.4	4,086	3.3	-	-	4,086	2.7
Lack of appreciation	7,151	5.0	1,022	2.4	8,173	4.4	2,043	1.7	1,022	3.3	3,065	2.0
Old age	1,022	0.7	2,043	4.8	3,065	1.6	1,022	0.8	2,043	6.7	3,065	2.0
Others	39,842	27.9	17,367	40.5	57,209	30.8	51,079	41.7	14,302	46.7	65,381	42.7
No challenge												

46,993	32.9	12,259	28.6	59,252	31.9	59,252	48.3	13,281	43.3	72,532	47.3
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Table 9: Source of motivation and challenges for volunteerism by Youth respondent

Source of motivation	Male Youth						Female Youth									
	Urban			Rural			Urban			Rural			Total			
	No	%	%	No	%	%	No	%	%	No	%	%	No	%	%	
Because of God	9,194	20.5	36.4	4,086	13,281	23.6	9,194	18.4	4,086	30.8	13,281	21.0	13,281	18.4	30.8	
Love for Humanity	12,259	27.3	27.3	15,324	27.3	27.3	8,173	16.3	-	-	8,173	12.9	8,173	11.2	19.2	
Parent/Relatives	20,432	45.5	54.5	26,561	47.3	47.3	32,691	65.3	6,129	46.2	38,820	61.3	38,820	53.5	74.5	
Friends/Neighbour	1,022	2.3	9.1	2,043	3.6	3.6	1,022	2.0	1,022	7.7	2,043	3.2	2,043	2.8	6.2	
Self Development	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Because of people problems	-	-	-	-	-	-	-	-	1,022	7.7	1,022	1.6	1,022	1.4	3.2	
Social inclusion	2,043	4.5	9.1	3,065	5.5	5.5	2,043	4.1	1,022	7.7	3,065	4.8	3,065	4.2	9.4	
Others	3,065	6.8	-	3,065	5.5	5.5	-	-	-	-	-	-	-	-	-	-
Challenges																
Health constraint	1,022	2.3	-	1,022	1.8	1.8	-	-	-	-	-	-	-	-	-	-
Financial constraint	8,173	18.2	18.2	10,216	18.2	18.2	10,216	20.4	2,043	15.4	12,259	19.4	12,259	16.7	33.6	
Time constraint	4,086	9.1	9.1	5,108	9.1	9.1	5,108	10.2	1,022	7.7	6,129	9.7	6,129	8.3	17.0	
Discouragement from parents/friends	2,043	4.5	9.1	3,065	5.5	5.5	6,129	12.2	-	-	6,129	9.7	6,129	8.3	17.0	

Mockery from people	5,108	11.4	-	5,108	9.1	1,022	2.0	1,022	7.7	2,043	3.2
Human/Economics resources	-	-	-	-	-	2,043	4.1	-	-	2,043	3.2
Cultural/Religion	-	-	-	-	-	-	-	1,022	7.7	1,022	1.6
Lack of trust	-	-	-	-	-	-	-	-	-	-	-
Envy/Jealousy	1,022	2.3	-	1,022	1.8	2,043	4.1	-	-	2,043	3.2
Lack of appreciation	2,043	4.5	-	2,043	3.6	-	-	-	-	-	-
Old age	-	-	-	-	-	2,043	4.1	1,022	7.7	3,065	4.8
Others	23,496	52.3	8,173	31,669	56.4	25,540	51.0	7,151	53.8	32,691	51.6
No challenge	26,561	59.1	7,151	33,712	60.0	28,604	57.1	7,151	53.8	35,755	56.5

Table 10: Volunteers by employment status

Employment Status	Male	Female
Employer	5.5	2.9
Employee	32.1	16.3
Own account worker	35.4	45.5
Unemployed	4.2	7.2
Retired	0.8	0.0
Student	17.3	17.7
Others	4.6	10.5
Total	100.0	100.0

ⁱ The theory, first presented by Freud in 1915, describes the polarization of women into two categories good girls and bad girls: good girls became wives and mothers and bad girls became the object of the male libido. Four pillars applied to good girls who became wives: piety, submissiveness, purity and domesticity.

ⁱⁱ Ann-Maree Nobelius summarises the definitions of a 'man' and a 'woman' as follows:

'man' = male sex+ masculine social role

'woman' = female sex + feminine social role

I would recapitulate it like that: 'real man' = male sex + gender and 'real woman' = female sex + gender.

ⁱⁱⁱ The Charter of the United Nations, signed in San Francisco in 1945, was the first international agreement to proclaim gender equality as a fundamental human right. The United Nations General Assembly celebrates International Women's Day to acknowledge the contribution of women to international peace and security. In 2006, the United Nations' celebrations focused on "Women in Decision-Making"; the theme for the 2011 International Women's Day was "Equal access to education, training and science and technology: Pathway to decent work for women".

^{iv} Some instances calling for submission of women to their husbands:

- ✓ "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (Corinthians 11:3)
- ✓ "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." (Corinthians 11:8-9)
- ✓ "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife.." (Ephesians 5:22-24)

Several verses describe a woman as the property of her father. At marriage, her ownership was transferred to her husband:

- ✓ Genesis 3:16: Adam's role is to be Eve's master. In Genesis 2:27, Adam later asserts his authority over Eve by naming her: "This is now bone of my bones and flesh of my flesh she shall be called Woman, because she was taken out of Man." In ancient times, one was believed to have authority over a person by naming her/him.
- ✓ Exodus 20:17 lists the last of the Ten Commandments: "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." The wife is clearly regarded as a piece of property.

^v The following is perhaps the most misogynistic: A Jewish man is obligated to say the following prayer every day: "Thank God for not making me a Gentile, a woman or a slave." (Menachoth 43b-44a).

- The function of women as wives is clearly defined as children bearer for their husbands;
- When census were conducted, it was the men (heads of tribes, clans, households) who were counted;
- The language used in documenting the events recorded in the Holy books is often masculine gender;
- Men used to take strategic life decisions for their wives indicating that wives were perceived as perpetual minors and/or properties of their husbands (Adopting Women's rights legislation in Nigeria, Ayesha M. Imam, InfoVision Limited, 2010, Nigeria)

^{vi} Human rights framework:

- ✓ Freedom from discrimination (religion, gender, ethnicity, race);
- ✓ Freedom from want (hunger);
- ✓ Freedom from fear: political and personal;
- ✓ Freedom to realise one's human potential;
- ✓ Freedom of thought and speech (Universal Declaration of Human Rights, 1948).

^{vii} There are more than 500 local languages in Nigeria.

^{viii} We have all been volunteers, formally or informally, at some points of our lives. People all over the world engage in volunteerism for various reasons: to help to eliminate poverty, to provide safe water, to improve health, to combat violent conflict and social exclusion. Museum volunteers help to promote the preservation of history, culture and arts. Volunteers can save lives when assisting during disasters or bringing medical attention to those in need. In fact, in a study of 36 countries, it is estimated that there are 140 million people who volunteer at a given time in those countries. Now, imagine if there were a country called Volunteer Land, home to these volunteers. It would be the 9th largest country of the world, placing right after Russia (see State of the World's Volunteer Report, 2011).

^{ix} At least 28 African countries are affected by the practice: Mauritania 55%, Nigeria 55%, Somalia 99%, Djibouti 95%, Mali 80% (the impact of harmful traditional practices on the girl child, 2006, DAW and UNICEF).



Volunteering helps promoting social inclusion by providing opportunities for marginalised groups, notably poor women, to engage in participatory development process. The positive effects of volunteerism can be very empowering for women in particular, providing access to social networks, new skills, and an influential role in the community for individuals who may otherwise have few formal routes to education or influence. Knowledge and skills gained through volunteering enables women to improve their own lives and the lives of next of kin.



Design of the cover & back page by Galina Chus