

**ASSESSMENT OF WOMEN'S ROLE IN COMMUNITY DEVELOPMENT IN
BENIN CITY. A STUDY OF EGOR LOCAL GOVERNMENT AREA EDO
STATE**

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SSC1713298

**THE DEPARTMENT OF SOCIAL WORK
FACULTY OF SOCIAL SCIENCES,
UNIVERSITY OF BENIN,
BENIN CITY, NIGERIA**

AUGUST 2023

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**BEING A PROJECT SUBMITTED TO THE DEPARTMENT OF SOCIAL
WORK, FACULTY OF SOCIAL SCIENCES, UNIVERSITY OF BENIN,
BENIN CITY, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF BACHELOR OF SCIENCE (B. Sc) DEGREE IN SOCIAL
WORK**

AUGUST 2023

CERTIFICATION

We certify that this research was carried out by Emwinyogho Osayomwanbor in the Department of Social Work, Faculty of Social Sciences, University of Benin, Benin City.

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Date

Date

DEDICATION

This project is dedicated to the Lord Almighty for all his love and mercy towards me and for giving me the grace to complete my academic pursuit without any setback. I say to him alone, be alone all the glory.

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All thanks be to God Almighty whose very presence saw me through my academic adventures as a student in the University of Benin and whose loving grace and favour had made available all that I needed to scale through this academic hurdle successfully in good health and joy.

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ABSTRACT

This work studied women participation in community development with special emphasis on Egor Local Government Area, Edo State. The exercise was carried out due to the observed lag in women participation in community development all over the country. The work had four key objectives which it sought to realize. These include: to ascertain the barriers to women participation in agriculture within the local government, to ascertain the impact of low level of education on women participation in community development, to determine how to enhance women participation in the politics of Egor Local Government Area and finally to identify ways of empowering the women for optimal participation in the overall development of the communities. The researcher made use of both primary and secondary sources of data to generate data used for the study. These data were presented in tables and analysed using simple percentage. The researcher found out the various barriers to women participation in community development to include cultural practices, low level of women education, poverty among the rural women and violent that characterize the country's politics. It is therefore recommended that cultural practices that deny women free access to community development should be abrogated; Government should provide modern farm implements to the rural women farmers and also educate them on how to use these implements to enhance productivity; girl child education should be made free and also compulsory at least at secondary school levels. The study also recommend that social workers should be ready to actively participate in the involvement of women participation in community development.

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Globally, women participation in community development has been generally less than encouraging despite their numerical strength. The situation has grown so worst that it has generated both national and international recognition. Women empowerment remains the focal point of international conference on women held in Beijing, China in 1995. The number three item in the table of Millennium Development Goals is gender equity and women empowerment. Before MDGs programme, there has been other global treaties, declarations, and conventions on women such as the one held Mexico, Nairobi, Dakar and New York in 1975, 1985, 1994 and 2000 respectively.

In Nigeria, various interventions and conferences such as the one held in 1989 was embarked upon to improve the status of women in the society. Nigeria is a signatory to many international instruments such as convention on the elimination of all forms of discrimination against women (CEDAW) signed on 13th June 1985. All these efforts made by both Nigerian government and international communities point to the fact that women participation in development has remained abysmally poor both in the developed and developing countries alike but the situation is worst in

developing countries like Nigeria where women are regarded as inferior and second class citizen.

It has become incontrovertibly clear among the policy makers and international agencies that women constitute bulk of Nigerian population and they are indispensable in the issues of community development. According to 1991 Nigerian census, Nigerian women were reported to represent about 49.7% of the nation's population. The 2006 National Population Census reveals that women make up 48.78% (about half) of the population. Despite the numerical strength of women as revealed by the various censuses, women are under represented almost in all aspects of the nation's economy such as politics, education, agriculture, business enterprises etc. This could be why the current wife of Nigerian president, Dame Patience Goodluck Jonathan has been on the lead in mobilization of women to demand for 35% women representation in all affairs of the nation. If according to Julius Nyerere, "a person does not walk very far or very fast on one leg", then the development of Nigeria should be a balanced effort of both men and women at all levels.

In the education sector, women fare worse than the men. Education is known to be the best investment in development, yet girls' education has become a major issue in most developing countries Nigeria inclusive. Educated girls develop essential life skills including self confidence and the ability to participate effectively in society. In Nigeria, girls' access to basic education especially in northern, states has remained

low. According to UNFPA (1993) report about 67.3% of the Nigerian women are illiterates. Education brings benefits to the educated in the form of access to information and it equips men and women alike for greater participation in economic, political, and other forms of community development. Low level of education among Nigerian women especially those Ovia North East Local Government Area, constitutes obstacle to development effort in the area.

1.2 Statement of Problem

Low level of women participation in community development is the problem that triggered this study. Over the years, women have been relegated to the background in the issues of overall development in Nigeria. The level of women participation in Nigerian development is lamentably poor especially in Ovia North East Local Government Area. This is borne out of the sentimental attachment on feminine gender. The Nigerian society bequeaths inferior status on her women and is therefore regarded as subordinate and second class citizens who should submit themselves to the control of the men (their husbands). According to Afolabi (2010), it is surprising to note that the subordination of women knows no boundary or barrier and is not dependent on social, educational or economic status of women in Nigeria.

Women constitute about half of the country's population according to our various censuses, yet they are not given prime of place in its development. As citizens of this great nation who form the bulk of the population, they are supposed to

contribute much of their quota to the development of the country. Their intellect should be inculcated into the effort channelled towards the development of the wider society. Regrettably, they still suffer a lot of constraints and inhibition which militate against their personal development which consequently retard their contribution to the growth and development of Nigerian society. If, despite the numerical strength of Nigerian women, they do not play commensurate role in the development of Nigeria, then the desired growth and development of the society may be retarded.

Gender inequality is experienced by women and is manifested in almost all aspects of human endeavour in Nigeria. At birth, a male child is preferred and pampered; the girl child is not so welcomed. As she grows, she is prepared for the societal role of home keeping to the detriment of wider participation in community development.

In the Nigerian political scene, women are almost silent both at the federal, state and local government level, where the situation is the worst. Politics is regarded as men affairs in Ovia North East Local Government. The area has not recorded a woman as its political head and consequently, women to a large extent cannot influence policy decision making processes in the area.

Women in this area are often excluded from participating in community decision making. According to Davis et al (2010) they do not participate in policy formulation and decision making process even in the issues that affect them directly. Many

reasons explain this. Cultural rules prohibit their presence in certain gathering or active participation in some context such as certain kinds of formal meetings or rituals. Some of the women have been conditioned by socio cultural structure not to be heard in public especially in the presence of their husbands even when they have good ideas.

In agriculture, women in Ovia North East are disadvantaged relative to men. Women in this male dominated social structure are denied equal access to land. They are not allowed to own a piece of land or to inherit it from the parents or the husband. In some cases in conflict situation, women are not allowed or consulted in the discussion of land related issues.

In the area of education, women constitute a larger percentage of illiterate groups in Ovia North East Local Government. This could be attributed to the fact that previously in most families, parents preferred sending their sons to school instead of their daughters whom they felt would eventually get married and thus get incorporated into another family. Many of the women therefore remained uneducated and unexposed when according to Fredrich Herbison (2000) education is the main tool for impacting skills and attitude relevant to the contribution of individuals to national development.

Moreover, tradition and customs make the men in this quarter believe that women should be seen and not heard and as a result, women in this part of the country have no voice on certain aspects of the community. These cultural norms and

practices has entrenched a feeling of inferiority in women and place them at a disadvantage vis a vis their male counterpart in the socio-economic and political scene.

1.3 Research Questions

- (i) What are the barriers to women participation in agriculture in Egor Local Government Area Edo State?

- (ii) How has low level of education impacted negatively on women participation in community development in Egor Local Government Area Edo State?

- (iii) What modalities should be put in place to enhance women political participation Egor Local Government Area Edo State?

- (iv) How can the women be empowered for maximum participation in the development Egor Local Government Area Edo State?

1.4 Objectives of Study

Generally, this study aims at finding solutions to the barriers to women participation in the development Egor Local Government Area Edo State.

Specifically, the work is embarked upon to realize the following objectives:

- (i) To ascertain the barriers to women participation in agriculture in Egor Local Government Area Edo State.

(ii) To ascertain the impact of poor education on women participation in the community development in Egor Local Government Area Edo State.

(iii) To determine how to enhance women political participation in Egor Local Government Area Edo State.

(iv) To identify ways of empowering the women for greater participation in all spheres of community development.

1.5 Significance of The Study

Theoretically, this work is relevant due to its contribution to existing literature on women participation in community development. Its relevance lies on its capacity to extend the frontier of knowledge on women participation in community development. Teachers, lecturers and readers will find the work useful as a reference material.

Practically, it is relevant because if government adhere strictly to the recommendations of the work and include women in the decision making process, it will help to speed up the development of our society. The work will encourage the women to properly mobilize themselves towards actualizing community development goals. It will help to restore the dignity of women in the society against the inferior status the society accords them.

1.5 Scope of Study

This study focuses on the participation of women in community development. It examines the basic problems affecting women participation in development and tries to come up with measures capable of promoting their participation in community development in Egor Local Government Area.

The work encountered some obstacles which served as its limitations. It was not easy getting all the materials needed for the study. Vital documents like journals, literature and other relevant materials were not easy to come by. Accessing the Internet for vital and relevant data was also not easy due to network fluctuation in the country.

Some of the target respondents exhibited poor attitude towards the work. It was difficult getting back some of the distributed questionnaires. Majority of them refused to avail themselves for interview for the fear that information gotten from them may put their job in jeopardy. To overcome this problem, the researcher had to explain to them critically the main purpose of the research as well as assuring them of their anonymity. Finance equally served as constraint to the success of the work. Carrying out the study involved a lot of money. Much was spent travelling from one community to the other in search of vital information and on printing, typesetting and binding of the research into a booklet.

The research was conducted along side with other time demanding academic work. It was done in conjunction with classroom assignment, term papers, lectures,

and examination. As a result, the researcher would not have devoted the required maximum time to the work to achieve best result if not for proper rationing of time among the time competing schedules.

CHAPTER TWO

LITERATURE REVIEW

2.1 Community Development

According to Obi (1997), community development is defined as socio-economic changes involving the transformation of agrarian society in order to reach a common set of development goals based on the capabilities and needs of the people. World Bank (1975) contends that community development is a process through which rural poverty is alleviated by sustained increase in the productivity and incomes of low rural workers and households. Njoku (1995) argues that community development is the process whereby cultural, political and educational motivation of rural dwellers enables them to rationally exploit and harness the resources of their environment for the social and economic well being of the society. Batten (1986), in his book, “communities and their development as a process” stressed that community development is possible only when the people in the community first thoroughly discuss and define their wants and then plan together to satisfy them. UNESCO defines community development as the process by which the efforts of the people are united with the government to improve the economic, social, and cultural conditions of communities. Community development in simple terms is the process of improving the quality of human lives. It involves the sustained elevation of the entire community

and social system towards a better human life. Gulet (1971) identified three important aspect of community development as:

- (i) Raising people's living standard – income and consumption levels, access to medical services, education, safe drinking water etc. through relevant economic growth process.
- (ii) Creating condition conducive for the growth of people's self esteem through the establishment of social institutions that promote human dignity and respect.
- (iii) Increasing people's freedom by enlarging the range of the choices as by increasing varieties of consumer goods and services.

Dundley (1987) posed three questions about the meaning of development as follows:

- (i) What has been happening to poverty?
- (ii) What has been happening to unemployment?
- (iii) What has been happening to inequality?

He asserts that if all three of these have declined from higher level, then beyond doubt, there has been a period of development for the community concerned. Author Dunham quoted publication made as far back as 1915 stating community development as making the small town a better place to live in and a better place in which to do business. Duncan spotlights that the problems of community development lies on the ability to identify, document, and use the available resources

for the development of the community. Hence, lack of mobilization and local participation in community development may turn ruling class, thus making people to be reluctant.

Community development is a process by which the effort of the people themselves are unified with those of government and non-governmental authorities to improve the economic, social and cultural conditions of communities to integrate those communities into the life of the nation and enable them contribute fully to national progress(UNO, 1962). It is a process of social action in which people of the community organize themselves for the identification of their needs with maximum reliance on their own initiative and resources, supplemented with assistance in any form from government and non-governmental organization.

Community development seeks to empower individuals and groups of people by providing these groups with the skills they need to affect change in their own community. It involves changing the relationship between ordinary people and people in position of power, so that everyone can take part in the issues that affect their lives. It seeks to empower individuals and groups in their own community. It is a process of helping a community strengthen itself and develop towards its full potential.

2.1.2 Participatory Community Development

Cahn and Camper (1998) are of the view that when members of a community irrespective of sex or age are given opportunity to participate actively in the

development of their community, we have participatory community development. Participatory community development according to him basically motivates community members to take on the challenge of solving their own local issues through participation rather than through centralization of leadership. Participation in community development encourages all members of the community regardless of their age or sex to participate in a process which allow them to express their needs and to decide their own future with a view to their empowerment and sustainability. Through engaging the local members of a community in development projects, it would be easier to understand what the actual issue are on the ground and what the real local priorities really are.

Philips (2003) maintains that participatory approach to community development aims at providing the local communities with the skills and knowledge that would allow them to help themselves instead of relying on help coming from the “top”.

Development expert within a local community are the actual members of that community because they know best what they need and what would work best for their own development.

When the members of the community are involved in the decision making process they develop a sense of ownership towards the project at hand (Roger et al, 2008) The sense of local ownership that develop from the participatory process generate

legitimacy which when combined with credibility create a strong social capital that allows any development project to be carried through. In short, legitimacy goes hand in hand with participatory approach because it aims to create a sense of ownership within the community towards the project. Credibility comes with the level of sustainability of the project. When a project is designed and implemented with the locals, there is always a better chance that it will be sustained and cared for by these same people, thus it gains more credibility. Involvement in community development begets commitment of both men and women.

2.1.3 The Issue of Gender in Community Development

Development means different things to different people. Mabogunje (1980) identifies them to be economic, growth, modernization distributive justice, socio-economic transformation and spatial reorganization. Some people however stressed material prosperity as the ultimate objectives of development efforts. For example, Rogers (1976) describes development as a type of social change in which new ideas are introduced within a social system to produce higher per capital incomes and levels of living through more production, methods and improved social organizations.

Rogers (1980) believed that development should mean "a widely participatory process of social changes in society intended to bring about social and material advancement (including greater equality, freedom and other valued qualities) for the majority of people through gaining control over their environment". Murrel, (1992)

has claimed that women predominate among the poor in the world today and they are more in the rural areas. Their annual incomes throughout the world have declined so sharply in recent years that they had fallen below poverty line.

Rural women according to Jeminiwa (1995), are getting poorer and further marginalized both in the utilization of available resources and access to development resources. Although, male chauvinists may be right in saying that women are affected by poverty, it is clear to the most simplistic analyst that women are far more disadvantaged and more vulnerable. The UNDP report (1990), claimed that majority of African women still work for between 14-18 hours per day and produce between 50-80 percent of Sub-Sahara Africa's food, fetch water, gather firewood, and care for the family. In Nigeria, according to Ijere (1991), women form over half of the rural population and it is estimated that 80 percent of rural labour force is provided by women. Another estimate by the UNDP claims that about one third of all African households are headed by women.

In terms of sectional allocation, agriculture appears to be the occupation of 70.3 per cent of Nigeria rural women. Yet it is known that agriculture has the largest chunk of the poor for women, the poverty is compounded by the fact that only 8 percent of women hold title to the land they work on (UNFPA, 1992). In the education sector, women also fare worse than men. For example, 46.3 percent of

female world wide are considered illiterate (UNFPA, 1993), in Nigeria, the percentage of women-illiterates is 67 percent.

2.1.4 Colonialism and its effects on Women Participation in Development Process in Nigeria

Nigeria's association with the British as its colonizers has left an indelible mark on the socio-cultural attitudes and patterns of behaviour of its citizens. As regards women, Nigerian men have carefully selected and interpret from the British, a model that relegates women to the kitchen thus destroying the indigenous courage and capabilities displayed by their great grand mothers in service to their communities. (Dadirep 1995).

Coming from a background where a woman's place was in kitchen, the colonial masters and administrations thought it strange to find the African woman involved in substantial economic and political activities outside the home (kitchen). According to Dadirep (1995) the naturalistic movements of the period in England in the 18th and 19th centuries re-emphasized the fact that the physiology of women naturally made them timid, feeble and unable to think because they hold 'smaller' brains than men. In view of this, women naturally need the protection of a man with powers and the brains. Colonialism led to the changing roles of women. In his paper, "Urbanisation and social change, Mabogunje (1969) argued that the "PULL" factor and the opportunities offer by the new cities induced the limited opportunities of the

country side. The movement to the city results in discontinuity with the role of women in traditional setting. One can then rightly say that colonialism disrupted the internal cohesion and harmony of African Societies. It resulted in an uphill of the cultural content of the Nigeria society. Colonialism raped the Nigerian Society and imported its own concepts of culture.

The African culture and that of Nigeria in particular at the time of Colonialism had lost its functional role. It is no more the basis by which the individual including women can determine his/her relationship vis-à-vis his or her fellow human being and the society at large. The Nigeria value system during this period was modified and imported ones were introduced. The Nigeria customs and traditions were described as primitive. What operated then was just a position of two cultures with the foreign one, enjoying the privileged position by being the expression of the dominant political power. One then needs to ask the question that how can women in such a confused culture contribute positively to the national development.

2.1.5 Women in Socio Economic Development

The fact that women are the subject of a growing national and international interest is unquestionable (Ekejiuba, 1991). This interest stems from the acute recognition that women are crucial to social and economic development. Anikpo (2000) contended that women are denied various rights and their contribution to national development were either stifled or ignored. Ekon (2006) asserts that women

are the real engine driving the economy of any country and are keys to development and therefore crucial to the goal of sustainable development. Agbola (1990) contends that women are the operator of the economy and constitute a major arm of the labour force and that Nigerian women are dynamic, industrious and resourceful.

According to Oguonu (2000) women participation in community development is an important element and a sure way to speedy development of the rural communities in Nigeria. According to Eudora (1997) in the wake of the global conference on women in Beijing, China, the world community has witnessed several conferences where efforts have continued to encourage women participation in their societal development. Similar conference was held in Africa in November, 1994 in Dakar Senegal where the African Platform for action was prepared for ratification in Beijing. The platform states the need to accelerate the societal, economic and political empowerment of all women at all levels and stages of their lives using the universal principles of equal partnership between men and women; a fuller and more active participation of women in policy formulation and decision making processes of government; the participation of women in economic, social and political empowerment at all levels on an equal footing with men, women becoming active contributors in and benefiting from all aspects of national development; and priority action being taken for protecting the human rights of girls and ensuring that they

receive adequate nurturing, care and education and opportunity for achieving their full potential equally with their brother.

2.1.6 Impediments to the Contribution of Women to Socio-Economic Development

According to Oguonu (2008) the major impediments to the contribution of women to socio-economic development include lack of access to needed resources for Execution of planned projects and discrimination against women, corruption of women leaders, non-participation of the beneficiaries in the affairs concerning them and poor educational background. All these items apart from corruption of women leaders according to her are factors inhibiting women's effort to socio-economic development. Women do not have easy access to necessary resources like finance for the execution of planned projects like the men folk. In some Nigerian communities women are encouraged only to produce food crops for sustaining the family. Men are usually in control for the production of cash crops. Women "form half of the world's population and one third of the official labour force, fulfill almost two thirds of all hours worked, and they receive one tenth of the world's income" (Huizer, 1983, 104). Oji (2000) in citing World Bank (2001, 283) noted that in 1999, "36 percent of the labour force in Nigeria was females, 36.4 percent of rural dwellers live below the poverty line and the lowest 10 percent of the total population control only 1.6percent of the consumption or income as against highest 10 percent controlling 40.8 percent

of the consumption of the income”. Oji further predicts that the danger of social exclusion of the weaker sex in Nigeria is very high. He based his view on the statistics that 48 percent of females from age bracket of 15 years and above are illiterates and Nigeria only gives less than 10 percent to education out of the proportion of the Gross Domestic Product. Oji still quoting World Bank (2000, 24) observed that “Primary source of data from comparative studies reveal that although women are doing a great deal of work in the fields, traditional administrative systems often invest power and authority in males. This goes to prove why men accumulate wealth because they own the instruments of labour while women own only household goods. Oji goes on to cite Huntington (1975, 1009) that the instruments of governance in traditional societies afford “roles to women which allow participation in economic life through their subordination to male interests, serves to increase male wealth and male power, and at the same time and by the same process circumscribe their participation in political life” Oji therefore concluded that “men have a higher status relative to females in the economic and political spheres because their activities provide them access to and control over strategic resources”. The Nigerian society also does not allow women to inherit or have access to land. This limits them in participating in large scale farming. Women also do not have easy access to loan unlike their men counterparts.

There is a general masculine bias against women. In some instances, project initiated by women never come to fruition due to discouragement from their husbands,

who may be fearing that their wives would either be over exposed or may start dominating them if they achieve certain feats. Few women who tried to resist their husbands have to cope with divorce which may be the end result. The fear of divorce has made most women to hide their talents under male domination.

2.1.7 The Problems of Women Empowerment in Nigeria

According to Yahaya (1999) the disparities between Nigerian women and men in terms of political, social, educational and economic achievements cannot be divorced from the problems which hinder parity between the two groups. These problems according to him are:

(i) Illiteracy: Culture and sub culture in Nigeria give preference to male children as they are usually regarded as the heirs or the pillars of the family. Female children are usually less privileged and consequently not given adequate opportunity to acquire education and formal training. Umar (1996) noted that the girl child is not valued for who she is, her potentials or achievements but for her services, submissiveness and at best good looks. He stated that in any traditional Nigerian community, it is believed that the place the girl child and subsequently women is in the kitchen or at home. He stressed further that women in Nigeria are socialized into accepting the traditional roles of bearing and rearing children and of maintaining the welfare of the family. Thus in most parts of Nigeria particularly the rural setting, the education of the girl child does not go beyond what she needs to bear children and keep the home.

(ii) Sex stereotype: During the period of socialization females are usually trained to believe that there are different roles for males and females as well as the superiority of males over the females. Generally, adults discourages competition between the females and the males and the two groups are exposed to different roles. The females are encouraged to be obedient, caring, kind and appreciative while the males are rewarded when they display aggression, decisiveness and detachment (Rinehart and Kols, 1988) some vocations or jobs are regarded as men's job. For example, engineering, carpentry, etc while some others are designated as feminine. For example, music, nursing, teaching

(iii) Insufficient need for power: Nigerian women are generally not aggressive or assertive enough to seize leadership mantle from the male counterpart. Steiner and Miner (1977) observed that individuals who seek power will have to strive hard to reach positions where they can exercise authority over others. Similarly, Okojie (1990) stressed that people who lack power drive will find it difficult to assume leadership position. This impediment may be attributed to low self concept on the part of Nigerian women most of whom believe that the males are better than them in human endeavours.

(iv) Religious beliefs: The leadership of different religions in Nigeria have different views as regards the position of women in worldly affairs. Some religious leaders and their adherents strongly believe that women should only be seen but not heard. Some view men as superior to women while few others see them as equals. The differences in beliefs adversely affect the way women are treated and the opportunities provided to them.

(v) Discriminatory attitude of males: The Nigerian men have been in control of political, economic as well as social spheres of life for many years. They have been able to utilize the opportunity to their advantage and this does not give women equal opportunities. For instance, Olawoye (1985) observed that many constitutional provisions on inheritance and domestic violence have been described as more favourable to the male gender than the females. Consequently, women experience series of violence in the hands of men some of which are manifested in the form of wife battering, assault, sexual harassment including rape, genital mutilation, ritual murder and unfavourable widowhood practices.

(vi) Low political participation: The level of women participation in politics is still very low in Nigeria. Awe (1990) asserted that most women in Nigeria do not usually contest elective posts but limit their activities to voting during elections. Although this attitude may be related to their level of education and poor economic base, it has adverse effect on women's struggle for emancipation.

2.1.8 Formal Education as a Means of Empowering Nigeria Women for Active Participation in Politics and Government:

According to Coleman (1965) Massialas (1974), AJele- Williams (1992), and Anuma (1996) formal and non-formal type is considered to perform important functions in the political system. These functions are. a) the socialization of children and youth into political culture; b) the selection; recruitment and training of political actors, and c) the political integration of groups of people to form a nation. It is widely .believed that education is an important tool for the achievement of social justice and equity (Federal Republic of Nigeria, 1987, Suara. 1996). This is why social scientists regard education as a tool to uplift the under privileged and other special groups within the society especially women. Feminists have also advanced the issue of empowerment of women through education as a means of challenging male domination and women subordination; and transforming the structures and institutions that perpetuate gender discrimination (Suara, 1996). The use of the word "empowerment" in education surface and also in some industrialized countries with disadvantaged and marginalized minorities. It raised the hope that access to education delivers innumerable benefits for the individual and tine nation, notably greater economic development and wider politics (Graham-Brow, 1991).

The report of a committee set up by the federal Government (1987) had also dwelt on this issue, is believed that education will enable women effectively fulfil their gender role and participate in the development of the country. It however, noted that education for women must not have any gender bias.

Education facilitates women participation in community development. Omololu (2005) writing on the need for women education, posit that a woman acquire high status if she is well educated and therefore is in a position to contribute her quota to the development of the social life in the community. On cultural values, Omololu maintains that an educated woman is in a better position to appreciate the culture of her country than a non educated woman.

Economically, she is of the view that educated woman who engages in business are more favoured than their illiterate counterpart. Thus, with education, a woman can work and earn money and can also be in a position to contribute towards the up keep and educational training of her children. In what she called “realization of the importance of the care of children,” she maintains that education has made mothers aware of their responsibilities to their children. An educated mother will take better care of her children in term of health care, education and feeding.

On the political scene, an educated woman can emerge in politics and contribute her quota to national unity and national reconstruction. An educated woman according to her is a better mother, a useful house wife, neighbour, citizen,

community mobilizer and social worker. Agbola (1996) is of the view that the willingness, enthusiasm and ability of women to actively participate in nation building is often conditioned by many factors which are mostly social and educational. Women participation in community development is deeply linked to Education. Aruma (1996) noted that majority of women are derailed politically not because they do not have political potential but because of education. Education is an important tool for the development of social justice and equity. Among the social scientist, education is seen as a tool to uplift the under privileged and other special groups within the society especially women. Suara (1996) regards education as the means of challenging male domination and women subordination and transforming the structures and institutions that perpetuate gender discrimination. Graham-brow (2007) noted that access to education delivers innumerable benefits for the individual and nation notably greater economic development and wider politics. According to Taiwo Adeyemi (2011) there can be no significant, sustainable transformation of the nation and no significant reduction in poverty until the girl child receives basic education she needs to take her rightful place as equal partner in development.

According to Jekayifa (2006) education brings benefits to the educated in the form of access to information and more economic and political influence. Education can make women gain more authority in the home and greater control over resources as a prelude to having more say in the family decision. Education is required for

skill's acquisition and consequently to increase the competitiveness of women. Low education therefore generally limits the upward mobility of Nigerian women.

To this end, Olawepo and Jekayinta (1999) recommended the following;

- a) The full implementations of free and compulsory education for all children up to the end of primary school, and free up to secondary school.
- b) The provision of day-care centers for children of working mothers.
- c) The provision of adult education for women which should emphasize scientific and technical education and the teaching of income generating skills. In the same vein, it has been observed that the National Policy on Education has not given enough prominence to the issue of women education (Anuma, 1996).

2.1.9 Nigerian Women and Politics

Rotimi (2010) opined that the participation of women in Nigerian politics has over the years been less than cheering. In September, 2009 the former minister of women affair and Social Development, Salamatu Hussaini Suleiman decried low participation and marginalization of women in Nigerian political system, attributing it to unfavourable political climate in the country. Suleiman said that violence and male chauvinism in the political climate plus lack of financial capability were some of the reasons why Nigerian women are discouraged from contesting elections, resulting in low percentage of women public office holder. She explained that women need to be empowered.

According to UNDP (1990) though African women are known to be very active in food production and domestic duties, in the area of politics and government, the picture is less encouraging. Makinde and Oladipo (2000) observed that though women exercise their rights to vote, they do not easily offer themselves for election.

Abu (1996) asserts that the status of women is one factor that has effect on mainstreaming women in development. He stated that women receive high regard because of their domestic role than their economic, political and social position. Agee (1998) posits that politically, women do not play much role. He observed that despite the impressive contribution of women to the society, it is only from 1976 that Federal Government began to appoint women in policy making function.

Akosile (2008) noted that there is increase in the overall percentage of female political office holder at both appointive and elective levels. This increase is however, still very far from the 30% recommended by policy framework such as the Platform for Action and the National Gender Policy. Very few women are economically empowered because of their occupation and lack of formal education. Ikeoji (2000) acknowledged that the knowledge and skills used by the females in agriculture are mainly their traditional indigenous skill as majority of them are uneducated. As observed by UNICEF (1994), gender disparity works to the benefit of men who have political control. At the domestic level, male control over the household works to the detriment of mothers relative to fathers and the detriment of girls relative to boys.

2.2 Theoretical Framework

For the purpose of this study, human capital theory is adopted as the theoretical framework upon which this work is anchored.

2.2.1 Background of the Theory

Human capital theory has been proposed by Schultz (1961) and developed extensively by Bercker (1964). Bercker has explained in his publication titled “Human Capital: a theoretical and Empirical Analysis to special reference to education” that human capital theory has been developed in the sixties due to the realization that the growth of physical capital has only small part of growth in the growth of income. Relatively, the emergence of education and skills training in military technology has also played an important part in the discovery of this theory. This theory has its roots from a branch of economics which is labour Economics. Economist Theodore Schultz introduced return on investment, which highlights the cost benefit analysis of training and education. Gary Stanley Becker developed the Human Capital Theory based on Schultz’s research on return on investment. Becker also introduced the concept of general purpose human capital and firm specific human capital that is widely used by human resource development practitioners worldwide.

2.2.2 The Theory

The human capital theory originated from the article in the American Economic Review entitled “Investment in Human Capital published by Theodore W

Schultz in 1961. In this article, Schultz introduces his theory of Human Capital. He argues that both knowledge and skill are a form of capital, and that this capital is a product of "deliberate investment." Schultz highlights Western countries, and explains their increase in national output as a result of investment in human capital. He also makes a direct link between an increase in investment in human capital, and the overall increase in workers earnings.

The first section of the article deals with 'Shying Away from Investment in Man'. It argues that economists have been afraid to relate to human beings as capital. Schultz believes that the concept of human capital has negative connotations that arise from the American experience of slavery, and that society is hypersensitive towards anything that serves as a reminder of that system. For Schultz, however, the concept of human capital implies an investment in people. He argues that education, training, and investments in health open up opportunities and choices that otherwise would be unavailable to many individuals. Schultz compares the acquisition of knowledge and skills to acquiring the "means of production." Workers no longer have to be at the mercy of others; instead they can be in control of increasing their own productivity and earnings.

The second section of the article deals with Economic Growth from Human Capital. Schultz argues that the difference in earnings between people relates to the differences in access to education and health. For example, when farm folk move to

the city, or when African-American kids look to find work, they experience a barrier that arises from their lack of human capital (i.e., appropriate knowledge and skill). Schultz also argues that in many underdeveloped countries, food and shelter are of primary concern, and thus there are short-term investments made to deal with these crises. In societies whose main concern is not basic needs, there is the opportunity for long-term investment in education, health, and migration (i.e., helping people adjust by finding them jobs and offering them the opportunity to learn/improve their skills). In the long-term these investments will strengthen the economy and raise the standard of living.

The third section deals with the 'Scope and Substance of These Investments'. Schultz argues that investment in human capital must focus on supporting individuals in acquiring an education, since it is skill and knowledge that affect one's ability to do productive work. He believes that an investment to enhance these capabilities leads to an increase in human productivity, which in turn leads to a positive rate of return. Schultz criticizes those who see investment in human capital as a cost. He argues that while in the short-term there may be a cost (i.e., cost of facility, loss of earnings for workers while in school, etc), in the long-term the yield from the investment will far outweigh the cost.

In the words of Peter Husz (1998:9) Human Capital Theory is defined as follows: "By human capital we mean the time, experience, knowledge and abilities of an individual household or a generation, which can be used in the production process"

According to the theory, Human capital theory suggests that education or training raises the productivity of workers by imparting useful knowledge and skills, hence raising workers' future income by increasing their lifetime earnings (Becker, 1994). It postulates that expenditure on training and education is costly, and should be considered an investment since it is undertaken with a view to increasing personal incomes. The human capital approach is often used to explain occupational wage differentials. Human capital can be viewed in general terms, such as the ability to read and write, or in specific terms, such as the acquisition of a particular skill with a limited industrial application.

In his view, human capital is similar to "physical means of production", e.g., factories and machines: one can invest in human capital (via education, training, medical treatment) and one's outputs depend partly on the rate of return on the human capital one owns. Thus, human capital is a means of production, into which additional investment yields additional output. Human capital is substitutable, but not transferable like land, labor, or fixed capital.

2.2.3 Human Capital Model

The human capital model suggests that an individual's decision

to invest in training is based upon an examination of the net present value of the costs and benefits of such an investment. Individuals are assumed to invest in training during an initial period and receive returns to the investment in subsequent periods. Workers pay for training by receiving a wage which is lower than what could be received elsewhere while being trained. Since training is thought to make workers more productive, workers collect the returns from their investment in later periods through higher marginal products and higher wages. Human capital models usually decompose training into specific training, which increases productivity in only one firm, and general training, which increases productivity in more than one firm. Purely general training is financed by workers, and the workers receive all of the returns to this training. In contrast, employees and employers will share in the costs and returns of specific training. Despite these differences between general and specific training, the model predicts that both forms of training lower the starting wage and increase wage growth.

2.2.4 Application of the Theory to the Study

This theory is relevant to the study because the contribution of both men and women to the development of the society is dependent upon the possession of appropriate knowledge and skill by both men and women. The economic prosperity and functioning of a nation depends on its physical and human capital stock.

Human capital theory likens human beings to capital used in production processes. It likens human beings to capitals like machine, building, and raw materials used in industries and factories. Production in industries is dependent upon the availability of these capitals.

Human capital theory is therefore relevant to the study of women participation in community development because it sees human beings both men and women as the capital necessary for the development of any society or community both in the developed and less developed countries like Nigeria. The development of any community is dependent upon the quality and quantity of the human capital available in such community. Quality human capital is obtained through quality education which is the focal point in human capital theory. Education which is the central theme of the theory brings about the transformation of human beings male and female inclusive. These transformed human beings in turn transform the society into a place to live and make a living. When we have quality human capital, we are bound to have rapid development in all aspects of the society. All the good things of life such as health care facilities, safety and security, electricity, drinkable water, industries etc are made available to mankind by human beings who acquired the skill through education. A community is described as developed or less developed based on the conditions of its human capital. The contribution of women to development is heavily dependent upon the quality they have acquired through education as emphasised by the theory.

The women who are seen by many scholars as the engine of growth and development cannot make meaningful contribution to development if their potentials are not developed through qualitative education.

Unfortunately, Nigerian women are disadvantaged in education especially those of them in Muslim communities where purdah system (women seclusion) is being observed. Those of them outside Muslim communities are still disadvantaged since the society accord more importance on male gender. Employment opportunities are more open to the male sex therefore women participation in development is so much limited.

When women who constitute the bulk of human capital in Nigeria are educated and given all round empowerment, they will be better positioned to make meaningful contribution to the development of Nigerian society. This conclusion is arrived at due to the impact few Nigerian women have created in at the various levels of Nigerian society. Women have been playing important role in community development even in the developed countries like New Zealand where both the Prime Minister and the deputy are all women. The first and only female president in West Africa, Saleef Johnson has also been playing important role in the growth and development of Liberia, yet Nigerian women are still far removed from such enviable positions in leadership. This is so much blamed on the level of education acquired by the Nigerian women

2.3 RESEARCH HYPOTHESES

For the purpose of this study, the following hypotheses will be used:

1. Educational conditions have a strong effect on women participation in community development.
2. Hindrances to women participation in community development can be mitigated by women empowerment.
3. Cultural barriers constitute impediment to effective participation of women in agriculture.

2.4 Definition of terms

Women Participation: This is used here to refer to the voluntary involvement of women in efforts aimed at improving economic, physical and social conditions in communities in order to raise their standard of living.

Community Development: According to Arthur Wilden (1970), it is the process by which people in an area choose to think as a community, go about analysing a situation, determining its needs and unfulfilled opportunities, deciding what can be done to improve the situation and then move in the direction of achievement of the agreed goals and objectives. As used in this work, it is the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of the communities.

Women empowerment: Women empowerment in this context can be described as the provision of adequate opportunities to women to develop their potentials and contribute to the development of the nation in particular and to the world in general. Fadeyiye and Olanegan (2001:66) viewed women empowerment as: A process of enabling women to develop the capacity to actualize their potentials. That women should be looked at as individuals that possess some hidden potentials for greatness and so should be encouraged to develop such to the fullest. Adewole (1997) described women empowerment as the provision of conducive environment or opportunities to women to contribute their quota to the social, political and economic development of a nation. In Nigeria, female empowerment would mean levelling the playing field so that men do not have an advantage in fulfilling their potential, whether in business, politics, or other social platforms. It is opening space for women to have unfettered access to education, skills, and participation in the decision-making process on matters that affect them.

Educational Condition: This concept is used here to describe the extent at which women are educated and indicates whether the education acquired is qualitative or quantitative.

Cultural Barriers: This explains hindrances to women participation resulting from the culture of the people. That is cultural practices that blocks or limits women participation in community development.

Discrimination: This concept as used in this work means to make a difference between, giving special or different treatment to certain people. The word is used in this work to show how women are treated differently from men. They are regarded as minors and subordinate human being.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

Methodology is a very important and powerful tool in research undertakings. It is a key to proper conduct and understanding of a research work. Research methodology seeks to put into proper perspective the subject under study. Research involves seeking information in trying to know more about something. The Oxford Advanced learners dictionary defines research as a careful study of a subject, especially in order to discover new facts or information about it. Specifically, this chapter covers the target population sample size, data requirement, method of data collection, method of data analysis, research instrument and actual field work.

3.2 Research Design

Research design basically is a conceptualization of the methodology. It is concerned with the techniques used in the gathering of data for the research work (Izedonmi, 2008). It encompasses the sources of data collections, the population of study, the sample size as well as the data analysis techniques.

For the purpose of this study, the cross sectional survey research design was adopted in this study because the data were collected at a particular time. This is the specification of the methods and procedures for acquiring the information needed for

the research. It involved conducting interviews and the circulation of carefully designed questionnaires to youth in Edo State

3.3 population of the study

Population according to Agbonifoh and Yomere (1997) is the totality about whom a researcher wants to investigate. The population for this study is two hundred and forty six (246) youth in Egor Local government Area from which a sample size was drawn. The choice of restriction to this local government is due to reasons of logistics and resources (both in terms of time and money). According to national population census 2006 data, Egor Edo State has a population of 80,433 males and 74,911 female making a total of 155,344 people. Thus, it is not expected that the conclusions reached in this study will be markedly different from those of a wider population of similar respondents, although this does not foreclose a broader coverage of the phenomenon of interest to enrich our understanding of youth migration.

3.4 Sample Size and sampling technique

A sample is a subject of the units of a population in a portion or part of the subset of the units of the population of interest. Yaro Yamani sample selection method adopted in this study is stated below:

According to Yaro Yamani, $n = N / [1 + (Ne^2)]$,

Where: n is the sample size,

N is the population,

e is the error limit (0.05 on the basis of 95% confidence level)

Therefore, $n = 296 / [1 + 296 (0.05)^2]$

$n = 296 / 1.5625$

$n = 100$

3.5 Instrument of data collection

The major instrument used for data collection during the research is questionnaires. Questionnaires are set of fixed pre arranged and carefully typed questions which respondents will provide answers to. It could also be said to be a document containing a set of questions designed in such a way that the research objectives are reflected in the question for soliciting information from respondents on the subject of a research investigation

3.6 Methods of Data collection

In order for this study to come with a well articulated result, data were sourced from both primary and secondary sources. The essence is to serve as a guide as well as to gain better and wider insight on the topic in order to give a fair judgment of the findings.

The primary sources are

I Questionnaire

The secondary sources will be used as a reference base and they are

Literature text, Periodicals such as journals, new dailies, seminar and conference papers unpublished write up

3.7 Methods of Data Analysis

Data analysis is the breaking down and ordering of data into meaningful groups and search for patterns of relationship among these group. For the purpose of this study, chi- square (χ^2) test was used. This is because the chi-square (χ^2) test is a method of comparing counted data or data measured in a normal scale in which individuals observations are assigned to categories. The chi-square (χ^2) formula id given as

$$\text{Chi square } (\chi^2) \quad \chi^2 = \sum \frac{(f_o - f_e)^2}{f_e}$$

χ^2 = calculated figures of chi- square symbol

f_o = Actual or frequency observed frequencies n the sample

f_e = frequency expected in the sample

\sum = summation

The data collected will be computed manually using table and percentages

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS

This chapter examines closely the responses of the respondents especially to those questions that relate directly to the objectives of the research. This enabled the researcher to test the hypotheses formulated with a view of either accepting or rejecting them. A total of 100 questionnaires were distributed to a sample size of 100 respondents chosen for the study. The researcher was able to collect 99 copies of the distributed questionnaires and this was used for the data analyses.

Table 4.1: Marital Status of the respondents

Options	Frequency	Percentage
Married	50	55.3%
Single	49	44.7%
TOTAL	99	100%

Source; Field survey 2023

The data in the table above reveals that out of 99 women studied, 50 (55.3%) of the women were married while 49 (44.7%) of the women were not married.

Table 4.2: Age Distribution of the respondents

Options	Frequency	Percentage
18 -27	33	33.3%
28 – 37	40	40.4%
38-47	20	20.2%
48 and above	6	6.1%
TOTAL	99	100%

Source: Field survey 2023

Table 4.2 indicates that 33 respondents (33.3%) of the sample falls between the ages of 18 to 27 years. 40 respondents (40.4%) fall between the age brackets of 28 to 37, and 20 (20.2%) respondents falls between the age bracket of 38-47. However, 6 respondents (6.1%) are within the age of 48 and above.

Table 4.3: Distribution based on qualification of the respondents

Options	Frequency	Percentage
PhD	None	0%
MSc	None	0%
BSc	15	15.2%
OND/NCE	33	33.3%
SSCE	51	51.5%
TOTAL	99	100%

Source: Field survey 2023

The Table above displays the academic qualification of the respondents. From the table, none of the respondents had obtained Doctorate Degree, none has obtained

Masters Degree. (15.2%) 15 respondents obtained First Degree, 33 (33.3%) of the entire respondents obtained Ordinary National Diploma or National Certificate in Education. 40 respondents had Senior Secondary School Certificate Examination.

This implies that virtually all the women studied could not afford the cost of higher degrees such as Masters and Doctoral Degree and only (5.3%) were able to obtain first University degree or its equivalent. While more than simple majority are both primary and secondary school leavers. To this end one may be competent enough to say that the level of high women education is less than cheering in Egor Local Government Area, Edo State.

Table 4.4: Responses on the extent to which culture constitute barrier to women participation in agriculture

Options	Frequency	Percentage
To a high extent	75	73%
To a low extent	20	26%
No idea	4	1.0%
TOTAL	99	100

Source: Field survey 2023

The Table above represents the respondents views on the extent to which culture hinders agricultural activities of women in Egor Local Government Area. 75 (73%) of the entire respondents expressed their views in affirmation that the people's culture constitutes a barrier to a high extent in women agricultural practices. 20 respondents (26%) of the sample were of the view that the peoples culture constitute a

barrier to women participation in agriculture to a low extent. An insignificant number of 4 (1.0%) respondents have no idea about the issue raised

From the facts and figures above, one can quickly deduce that a majority of the sample studied expressed their views in favour of the idea that the culture of the people constitutes a barrier to women participation in community development. If absolute majority of the sample upheld such view, it then implies that the culture constitutes a barrier to women participation in agriculture.

In line with above conclusion, interview held with some of the women revealed that lands were exclusively reserved for use by the men. The culture so limits women access to land that they cannot own or inherit or even buy landed property on their own except with the help of a man. This is very significant

Table: 4.5: Respondents view on how poor education of women has served as obstacle to women farmers.

Options	Frequency	Percentage
It has not allowed them to use modern farm tools	42	47.4%
It has not allowed them to excel in their effort to produce for commercial purposes.	30	18.4%
It has denied them much knowledge about agricultural practices	25	32.9%
No idea	4	1.3%
TOTAL	99	100

Source: Field survey 2023

The Table above presents the opinions of the respondents on how educational condition of the women had affected women farmers. 42 respondents (47.4%) of the sample upheld the view that educational condition of women has not allowed them to apply state of the art implements in their agricultural activities. 25 respondents (32.9 %) of the sample were of the opinion that poor educational condition of women has denied them much knowledge about agriculture. 30 respondents (18.4%) of the sample were of the opinion that it makes it difficult for them to produce for commercial purposes. This limits them to subsistent level of production, while only 4 respondents (1.3%) of the sample had no idea about the issue in question.

A cursory look at the above table implies that poor women education have negative effects on women farmers. This ranges from their inability to make use of modern farm tools, to denial of knowledge in agriculture and difficulty in production beyond subsistent level. Consequently, production beyond family consumption which would have improved the lives of the people is highly restricted.

Table 4.6: Respondents view on the extent to which women have easy access to land in the rural communities

Options	Frequency	Percentage
To a very high extent	29	13.2%
To a very low extent	70	86.8%
No idea	0	0.0%
TOTAL	99	100

Source: Field survey 2023

Table 4.6 above represents the opinion of the respondents on the extent to which women have easy access to land in their various communities. The view of 70 respondents representing (86.8%) of the sample shows that the extent to which women have access to land is very low. 29 respondents (13.3%) were of the view that women access to land is very high. None had no idea with regard to the question raised.

The view upheld by absolute majority of the sample was in support of the fact that women access to land is to a very low extent.

Table 4.7: Response on the extent to which female farmers make use modern farm tools

Options	Frequency	Percentage
To a very high extent	5	1.3%
To a very low extent	92	98.2%
No idea	2	0.5%
TOTAL	99	100%

Source: Field survey 2023

The figures in table 4.7 above stand for the view upheld by the respondents on the extent at which women farmers make use of modern farm tools in their production processes. 92 respondents (98.2%) of the sample were of the opinion that female farmers employ modern farm tool in their production processes to a very low extent. Only 5 (1.3%) respondents maintained that women make use of the modern farm tools to a very high extent. While just 2 (0.5%) respondents had no idea.

The interpretation of figures in the above table may mean that women farmers still rely heavily on primitive method of farming with hoes, cutlass and other manual methods. If this is true, then there is bound to be low production from agriculture since the tools used do not support mass production.

Table 4.8: Responses on whether the respondents agree or not that low level of women agricultural participation hinders their participation in the leadership of their community

Options	Frequency	Percentage
Agree	70	80%
Disagree	26	19.2%
No idea	3	0.8%
TOTAL	99	100

Source: Field survey 2023

Table 4.8 above displays the views of respondents on whether low level of women participation in agriculture hinders them from taking active part in the leadership of their community. An amazing number of 70 respondents (80%) of the sample agreed that low level of women participation in agriculture hinders them from taking leadership position in their community. 26 respondents (19.2%) of the sample disagreed to the point that low level of women agricultural participation stops them from leading their community. While just 3 (0.8%) of the respondents had no idea. Apparently, the poverty effect of low agricultural participation by women hinders them from leadership or political activities

Table 4.9: Responses on the impact of low level of education on business or economic success of women

Option	Frequency	Percentage
Yes	63	83%
No	30	16.5%
No idea	6	0.5%
TOTAL	99	100%

Source: Field survey 2023

Table 4.9 above shows the responses from the 99 respondents on the impact of low level of women education on their business or economic success. 63 respondents (83%) of the sample attested to the fact that low level of women education hinders their business success. 30 (16.5%) of the respondents disagreed that low level of women education hinders the success of their business venture while only 6 (0.5%) respondents had no idea over the issue in question. If (83%) of the respondents expressed their views in support of the idea that low level of women education hinders their economic success and only (16.5%) disagreed to the idea, it then follows that low level of women education hinders the economic success of women in the communities.

Table 4.10: Distribution of the respondents on factor that hinder women participation in community development more

Options	Frequency	Percentage
Lack of interest in community development	9	2.6%
Illiteracy	30	26%
Culture and religion	20	18.4%

Poverty	40	53%
TOTAL	99	100%

Source: Field survey 2023

Table 4.10 above stands for the response on the factor that hinder women participation in community development more. 40 respondents (53%) of the sample studies were of the opinion that poverty is the factor that hinders women participation in community development more. 30 respondents (26%) of the sample related the hindrance to illiteracy. While 20 (18.4%) of the respondents opined that the hindrance is caused more by culture and religion. Only (2.6%) of the sample linked the hindrance to lack of interest in community development.

Judging from the above analyses, the researcher draws his conclusion that poverty hinders women participation in community development more than other factors considered. Women poverty results in illiteracy which could in turn lead to malnutrition. Malnutrition exposes both the mother and the child to diseases which eventually lead to infant and maternal mortality. These cause a lot of harm to the available human capital needed for the development of Egor Local Government Area.

Table 4.11: Responses on factor that will women participation in community development more

Options	Frequency	Percentage
Give them more elective and appointive positions	20	26%
Give them more employment opportunities	15	22%
Give them quality education	45	40%
Give them equal social treatment with their male counterparts	19	12%
TOTAL	99	100%

Source: Field survey 2023

From the table above, the opinions of 45 respondents (40%) were expressed in favour of giving the women quality education. 20 respondents (26%) were of the view that giving women more elective and appointive position will enhance their participation more. But the question is can these women handle such positions that are of high academic requirement if they are less educated? (22%) 15 respondents were of the opinion that giving them more employment opportunities will enhance their participation in community development. But the question remains what is that job that will not require skills and ideas gotten through sound education? 19 (12%) of the sample supported the claim that giving women equal social treatment with their male counterpart will boost more their participation in community development.

Judging from the above interpretation, the researcher concludes that giving the women quality education is more likely to boost their participation in community

development. This conclusion was drawn from the opinion of majority of the respondents.

Table 4.12: Responses on factors that enhance women political participation more

Options	Frequency	Percentage
Giving them more political education	20	20.2%
Giving them more space in elective and appointive positions	4	4.0%
Play politics without violence	50	50.5%
Sponsorship	25	25.3%
TOTAL	99	100

Source: Field survey 2023

Table 4.12 above reveals that 50 respondents (50.5%) of the sample expressly indicated that playing politics without violence will definitely get more women involved in the politics of the country. 25 respondents (25.3%) of the sample were of the view that women political involvement could be enhanced if women are adequately sponsored. 20 respondents (20.2%) of the sample maintained that more women will be involved in politics if they are given more political education. While 4 (4.0%) of the respondents expressed their view in favour of allotting more elective and appointive space to women.

Therefore, if (50.5%) of the sample should vote in favour of politics without violence, it then implies that the country's politics is characterised by violence and

women being most vulnerable in any violent situation will only be incorporated into the politics of the nation if politics is played devoid of violence. The view upheld by an attractive number of respondents of about (25.3%) of the sample, who favoured sponsorship of the women should also be given some considerations. This is because the country's politics is generally described as being exorbitant and rural women who are classified as very poor cannot foot the bill required by the politics. The politics is not within their reach.

Table 4.13: Responses on factors that hinders women political participation more

Option	Frequency	Percentage
Lack of finance	20	20.2%
Political violence	63	63.6%
Culture	7	7.1%
Political apathy	8	9.1%
TOTAL	99	100

Source: Field survey 2023

Table 4.13 above shows the opinion of the respondents on the factor that hinders women's political participation most. 63 respondents (63.6%) of the sample were of the view that political violence is the strongest factor that hinders women political participation. 20 respondents (20.2%) of the sample had a counter opinion by asserting that lack of finance is the major factor that hinders women from participating actively in politics. 8 respondents were of the view that political apathy

is the major factor that inhibits women political participation. While only 7 respondents of about (7.1%) of the sample voted in favour of culture.

Facts and figures in table above imply that two major factors hinder women political participation. These include: lack of finance and political violence. This conclusion was drawn from the sampled opinion of (20.2%) and (63.6%) of the respondents which is about (83.8%) of the total sample studied.

Table 4.14: Responses on whether women empowerment can reduce hindrances to women participation in community development

Option	Frequency	Percentage
To a great extent	76	94%
To a low extent	20	5.3%
No idea	3	0.7%
TOTAL	99	100

Source: Field survey 2023

From the table above, 76 respondents (94%) of the sample were of the view that women empowerment can mitigate their hindrances to participation in community development to a great extent. 20 respondents (5.3%) of the sample maintained that women empowerment to a low extent will improve their participation in community development. While about (0.7%) of the sample had no idea on the issue under discussion. If (94%) attest to the fact that women empowerment can reduce hindrances to women participation in community development to a large extent and (5.3%) believe it does that to a low extent, then the majority view of the respondents

should form the base from which conclusion is drawn. From the opinion of overwhelming majority of the sample, the researcher conclude that women empowerment to a large extent can mitigate the hindrances to their participation in community development.

Table 4.15: Responses on the type of empowerment need by the women of Egor local government area

Option	Frequency	Percentage
Political empowerment	15	31%
Educational empowerment	30	33%
Financial empowerment	50	35%
No idea	4	1%
Total	99	100

Source: Field survey 2023

From the table above, 50 respondents (35%) of the sample indicate that women financial empowerment supersedes other forms of empowerment capable of boosting women participation in community development. 30 respondents (33%) of the sample supported educational empowerment while (31%) of the respondents supported political empowerment. Only a minute number of the respondents of about (1%) were neural on the issue raised.

We can observe from the data above that the much difference does not exist in the number of respondents on the various points raised. This implies that women in the local government need the three empowerments listed. Therefore for maximum women participation in community development, there should be political,

educational and financial empowerment for the women in Egor Local Government Area.

Table 4.16: Responses on the best way to empower the women financially

Options	Frequency	Percentage
Payment for their domestic responsibilities	55	55.6%
Discouraging house wife practices	32	32.3%
Giving them equal employment opportunities with their male counterpart.	12	12.1%
No idea	0	0%
TOTAL	99	100

Source: Field survey 2023

From the table above, 55 respondents (55.6%) of the entire sample studied indicate that payment for women domestic responsibilities which engulf the greater part of their time daily will help empower the women financially. 32 respondents were of the view that women financial empowerment is tenable only if house wife practices are discouraged. While (12.1%) of the sample advocated for equal employment opportunities for the women to improve their financial status. The information contained in the above table reveals that one of the key ways to empower the women financially is to pay for their domestic responsibilities especially when such responsibilities denies them access to other sources of income.

Table 4.17: Responses on how the women would be given political empowerment

Options	Frequency	Percentage
Give them more elective and appointive positions	20	5%
Removal of violence in the country's politics	25	29%
Gove them political education	40	42%
Conduct free and fair election.	14	24%
TOTAL	99	100%

Source: Field survey 2023

From the table above, out of 99 respondents, 40 (42%) of the total sample studied noted that women political empowerment is guaranteed if women are adequate political education. 25 respondent (29%) of the sample opined that removal of violence in the politics of the country will empower the women better. 14 (24%) respondents advocated for the conduct of free and fair election. This will give the qualified women chance to be voted into power if she wins an election while (5%) of the sample voted for more elective and appointive position for the women.

Table 4.18: Responses on ways to empower women educationally

Options	Frequency	Percentage
Free and compulsory education at all levels for the girl child	60	53%
Employment of educated girls	10	8%
Discouragement of early marriage	29	39%

No idea	0	0%
TOTAL	99	100%

Source: Field survey 2023

From table 4.18 above, various answers on how best to empower the women educationally. 60 respondents (53%) were of the view that women should be given free and compulsory education at all level. 29 respondents maintained that early marriage should be discouraged while (8%) of the respondents opined that the educated girls should be able to gain employment as this will motivate other to enrols in schools. But will discourage others if the educated ones have nothing to show for it, that is if they remain unemployed after graduation.

4.2 TESTING OF THE HYPOTHESES

Hypothesis Testing

At the inception of this study, we formulated some hypothesis which were designed to act as guide to the conduct of this study. In this section, we shall attempt to test these hypothesis in order to give credence to our Assumptions about the problems under investigation.

Hypothesis One

H1: There is a significance level of awareness on the important roles women play in community development in Egor Local government Area Edo State

H0: There is no significance level of awareness on the important roles women play in community development in Egor Local government Area Edo State

$$\text{Chi-Square } (X^2) \quad X^2 = \sum \frac{(fo - fe)^2}{Fe}$$

Where

X^2 = Chi-square symbol

F_o = Actual or frequency observed

F_e = Frequency expected

Σ = Summation

Decision Rule

At 0.05 level of significance the null hypothesis will be rejected if the computed X^2 is greater than the table value of X^2 is greater than the table value of X^2 at 4 degree of freedom.

TEST DATA: The data used to test this hypothesis was obtained from the responses of respondents to questions contained in the questionnaires.

Table 4.4.1: One-Way Classical

	Respondents		Fo – Fe	(Fo-Fe) ²	<u>(Fo– Fe)²</u> Fe
	Fo	Fe			
Strongly Agree	52	20	32	1024	51.2
Agree	38	20	18	324	16.2

Undecided	4	20	-16	256	12.8
Disagree	2	20	-18	324	16.2
Strongly Disagree	3	19	-16	256	12.8
Total	99	99	0	926	109.2

Calculated Chi-Square (X^2) = **109.2**

From the chi-square table the critical value of 4 degree of freedom (5-1) (2-1) is 9.49 the computed value of 109.2 is greater than the critical value of 9.49.

Conclusion

Since the computer X^2 value is greater (109.2) than the table value of X^2 (9.49) at (5%) level of significance and 4 degree of freedom we reject the null hypothesis which states that There is no significance level of awareness on the important roles women play in community development in Egor Local government Area Edo State. Therefore the alternate hypothesis which states that there is a significance level of awareness on the important roles women play in community development in Egor Local government Area Edo State, stands and accepted.

Hypothesis Two

H1: There are no factors hindering the role of women in community development in Nigeria

H0: There are a factors hindering the role of women in community development in Nigeria

Decision Rule

At 0.05 level of significance the null hypothesis will be rejected if the computed

X^2 at 4 degree of freedom.

Test Data

The data used to test this hypothesis was obtained from true responses of respondents to questions contained in the questionnaire as reproduced below:

Table 4.4.2: One-Way Classical

	Respondents		Fo – Fe	(Fo-Fe) ²	<u>(Fo – Fe)²</u>
	Fo	Fe			Fe
Strongly Agree	51	20	31	961	48.05
Agree	42	20	22	484	24.2
Undecided	2	20	-18	324	16.2
Disagree	2	20	-18	324	16.2
Strongly Disagree	2	19	-17	289	14.5
Total	99	99	0	718	119.2

Calculated Chi-Square (X^2) = 119.2

Using a level of significance of (5%) at 4 degree of freedom, table X^2 is equals to 9.49, hence we establish our physical acceptance value.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

This chapter presents the summary of the findings and also gives conclusions and recommendations of the study based on the objectives of the study. The chapter also presents discussions of the key findings, conclusions drawn based on such findings and recommendations on what can be done on women participation on community development project.

5.1 Summary of the findings

The respondents agreed that they still practice traditional culture, their culture prevent majority of the respondents from playing active role in community development projects, there were no women participating in community development project who vied for elective positions in the area, development project leaders were identified through consensus, women were not allowed to take leadership positions and women recognition by men was rated as poor.

Infrastructure enables the movement of goods and services to be delivered from one place to another. It is for these that good infrastructure will open up a remote area to become a hub of business activity. The following factors affects infrastructure; the main mode of transport was others which included walking at the road network in the area was poor at and thus the reason they preferred other modes of transport, majority of the respondents could access water point within a radius of 5-10 kilometers, health care does not exist within many villages, schools were not well

equipped, girls enrolment in schools was poor and women do not own community business premises.

Arrangement of the various opinions of the respondents in ascending order enables us to conclude as follows: to empower the women politically, they should first of all be given adequate political education and enlightenment, violence should be removed from the country's politics as this discourages the women from venturing into politics due to their vulnerability, elections should be free and fair.

The majority support for free and compulsory education for the girl child is not tenable as this may not only pose much financial burden on the government but is also discriminatory in nature. What should happen to the boy child if the girl child receives free education at all level? The government at this juncture may make the cost of quality education affordable to all and sundry.

5.3 Conclusions

From the research Findings and the answers to the research questions, some conclusions can be made about the study. The general objective of the study was to establish factors affecting participation of women in community development projects in Egor Local Government Area of Edo State. From the study it can be concluded that socio cultural factors, economic challenges, infrastructure and capacity building do contribute to low participation by women in community development projects.

Socio- cultural activities are vital for any community to prosper. The study however showed that the community still practices its culture which prohibits women from playing an active role in community development projects and vie for elective posts which affects the development agenda of the community as the women interest are not taken into consideration due to lack of representation. It is therefore time for the government and the well-wishers to join hands in opening up the community to the rest of the world that a woman can do certain tasks which were meant for men without eroding their culture.

Economic challenges leads to the community lagging behind in development issues as they will not be able to run any development project to uplift their living standards. The community should be empowered economically by increasing community projects in the area so that they can have some source of income, involving women in these community projects so that there can be a change of management and building markets near the residents so that they do not have to walk long distances to sell or buy goods. Training of the locals also on financial management will enable them to have the knowledge that savings can be made and can be used for future emergencies.

5.4 Recommendations

The study thus recommend that the community should be taught the importance of having the culture and at the same time giving everyone equal

opportunity to participate in community development without affecting the men supremacy as the head of the family. Women should be encouraged to vie for community development leadership to provide their input and not being fence sitters and blame men for wrong decision making. The community development leadership should be conducted through competitive election so that they can be accountable to those who elected them and not serving the masters if other methods were used. The men perception towards women that they are inferior should be changed since the world has allowed for equal opportunities and they should not be left behind

There should be another source of income to the community so that they can diversify their sources thus improving on the living standards. The community projects should be increased in the area so that they can enable the community to pull their resources together and also involve women in the running of these projects so that all voices can be heard and blame game will not arise. It is also recommended that the community be taught on the benefits of management and financial skills.

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**DEPARTMENT OF SOCIAL WORK
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BENIN CITY.**

QUESTIONNAIRE

I am a final year student of the above department. I am writing a research work on the topic “the role of women in community development with specific focus on Egor Local Government Area ”

Kindly provide relevant information that will assist me in getting the desired results. Be rest assured that your information would be treated with utmost confidentiality.

Thank you.

PART A: (GENERAL QUESTIONS)

Instruction: tick () where appropriate

1. Gender: Male () Female ()
2. Age: 18 – 28 () 29 – 38 () 49 – 58 () 59 – above ()
3. Marital Status: Single () Engaged () Married () Divorce () Others ()
4. Qualification: O-Level () ND () HND / BSc () post graduate ()
5. Length of Service: 0 – 5yrs () 6 – 10yrs () 11 -20yrs () above 20yrs ()

INSTRUCTION

Tick good (√) in the boxes to indicate your choice of answer to the questions asked. It will be highly appreciated if you provide answers in writing to questions where none of the options answers the questions satisfactorily.

1. Marital Status (a) Married () (b) Single ()
2. Age (a) 18-30 () (b) 31-40 () (c) 41-50 () (d) 51 and above ()
3. Qualification (a) PhD (b) Msc () (c) Bsc () (d) HND () (e) OND/NCE () (f) SSCE () (G) First School Leaving ()

Section B

4. To what extent does culture constitute a barrier to women participation in community development in Egor Local Government Area? (a) To a very high extent () (b) To a very low extent () (c) No Idea ()
5. How have poor women education served as an obstacle to women farmers in your area? It has not allowed them to (a) use modern farm tools () (b) read and write () (c)

- go beyond production for family consumption () (d) go beyond traditional farming methods.
6. To what extent do women have easy access to land in your locality? (a) To a very high extent () (b) To a very low extent () (c) No idea
7. To what extent do women farmers in your area make use of modern farm tools in their agricultural activities? (a) To a very high extent () (b) To a very low extent (c) No idea.()
- 8 . To what extent has low level of women education hindered women participation in the leadership of your community? (a) To a high extent (b) To a low extent () No idea.()
9. To what extent do you think that low level of women education hindered their economic or business success? (a) To a high extent (b) To a low extent (c) No idea ().
10. Which of the following factors do you think hinders women participation in community development most? (a) Lack of interest in community development () (b) Illiteracy () (c) Culture and Religion () (d) Poverty ()
11. Which of the following do you think will promote women participation in community development better? (a) Give them more elective and appointive position () (b) Give them more employment opportunity () (c) Give them more education () (d) Give them equal treatment with their male counterpart ()
12. Which of the following do you think will get more women involved in the politics of your locality? (a) Give them more political education (b) Give them more space in the elective and appointive positions (c) play politics without violence (d) conduct a free and fair election
13. Which of the following do you think hinders women political participation more? (a) Lack of sponsorship () (b) political violence () (c) Cultural barriers () (d) Lack of interest in politics. ()
14. To what extent do you agree that women empowerment can reduce the hindrances to women participation in community development? (a) To a great extent () (b) To a low extent () (c) No idea ()
15. What empowerment would you recommend for the women of EgorLocal Government Area? (a) Political empowerment () (b) Educational empowerment () (c) Financial empowerment () (d) No idea ()
16. To empower women financially, which of the following do you think suits women better in your community? There should be (a) equal employment opportunity with their male counterpart.() (b) No house wife practices () (c) payment for their domestic responsibilities (d) No idea. ()
17. How would you want women to be empowered educationally? They should be given (a) quality education that has real life application () (b) Employment to allow

them contribute to the development of the society () (c) Free and compulsory education at all level () (d) No idea ().

18 to what extent do you think social workers have perform well in educating women on how they can involve in community development (a) To a great extent () (b) To a low extent () (c) No idea ()

19 As a social worker, to what extent do you thin women empowerment can aid their involvement in community development (a) To a great extent () (b) To a low extent () (c) No idea ()