

**AN ASSESSMENT OF THE FACTORS INFLUENCING THE NON
PARTICIPATION OF WOMEN IN COMMUNITY DEVELOPMENT
PROGRAMMES: A CASE STUDY OF OREDO LOCAL GOVERNMENT
AREA OF EDO STATE**

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UNIVERSITY OF BENIN

BENIN CITY

NIGERIA

DECEMBER, 2014

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**BEING A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT
OF ADULT AND NON FORMAL EDUCATION FACULTY OF
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THE DEGREE OF BACHELOR OF SCIENCE (B.SC) ADULT
EDUCATION ECONOMICS AND STATISTICS UNIVERSITY OF BENIN,
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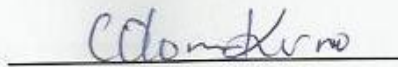
DECEMBER, 2014

CERTIFICATION

We, hereby certify that this project was carried out by **ONORIODE UFUOMA DANIEL** in the department of Adult and non-formal education, Faculty of education, university of Benin, Benin City. Supervised and approved by me having found it adequate in scope and quality for partial fulfillment of the requirement for the award of B.SC(ED) degree in economics and statistics.



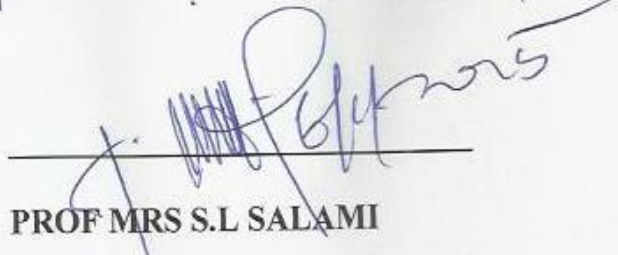
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DEDICATION

This project work is dedicated to the author and the finisher of my faith, Almighty God, who sustained me throughout the course of this programme. I also dedicate this project work specially to my late dad ELDER. JOHN ONORIOBE and my mum MRS.ELIZABETH ONORIOBE who did everything humanly possible to see me through this programme both financially, morally, academically and otherwise. May the good lord crown all your effort in life with success. And lastly I jointly dedicate this work to my ever-loving brothers and sister for it is to them I owe all I am today.

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A work of this nature could hardly have been resolved if not for the help of God for the assistance received from various individuals too numerous to mention. First and foremost I salute my selfless supervisor MRS ABEY FASHAE for her motherly guidance, construct criticism and open door policy throughout the period of my consultation with her, may the almighty God reward her abundantly.

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My unalloyed gratitude goes to my dad Late Elder John Onoriobe and my mum Mrs. Elizabeth Onoriobe for giving me the opportunity to be schooled. I shall forever be grateful to you. THANKS.

ONORIODE UFUOMA

DANIEL

DECEMBER, 2014.

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ABSTRACT

This study was designed to investigate the assessment of the factors influencing the non-participation of women in community development programmes: A case study of Oredo local government area of Edo state.

The sample for the study comprises of 75 women selected from government workers, teachers and traders in Oredo local government through simple random sampling procedure.

The research design used for this study is the survey and the questionnaire was used for the collection of data. The analysis of the data lead to the following findings women don't participate in community development programmes and that the level of their participation is at the lowest ebb, that husband and societal values is a hindrance to women participation, culture and religion also impede women's participation, also education help to encourage women to participate in community development programmes.

It was therefore recommended that community leaders should be those that could be trusted by the entire community, campaign for women participation should be made more effective through the use of local dialects, necessary mechanism should be put in place through which the women's felt need can be met and more women should be involve in the planning and policy making in all aspect of our national life and development.

CHAPTER ONE

INTRODUCTION

BACKGROUND OF THE STUDY

In the last two decades, the global cognizance of the importance of women's role in the development process has brought women's issue to the fore front. Responding to this, numerous effort and approaches have been adopted by different government in the world to promote the active participation of women in development oriented programmes. In response to global events, women issue has become a policy issue in Nigeria, many women in Nigeria are being freed from domestic task and are being integrated into public life (Ajobor, 1981).

Before the mid 1940 women in different parts of the world were victims of different kinds of tradition, these cultural biases against women prevented them from participating actively in development oriented activities. They suffer marginalization and besides, their involvement in development activities were undervalued and underpriced. The general belief was that women as appendages to men were to be seen and not heard and that the role of men was confine to domestic affairs. In this regard they were made to perform the role of procreating, lactation and management of the home.

Wilbert (1956) stated that: “In those days, it was recognize that women labor was a golden source of profit for capitalist because girls and women who live in their fathers and husband household can work for smaller wages than men”. The non-participation of women in employment and development programmes has been instrumental to the relegation of women to the background.

However, the new trend in feminism developing since the 60’s and 70’s began to influence women recognition and participation in such areas as political, social and economic development.

In Nigeria, women’s participation in development activities gained tremendous boost following the introduction of the “better life for rural women “in September 1987 by Mrs Maryam Babangida, which at present was replaced with “family support programme” which enlighten the women on sewing, weaving, tieing and dyeing, baking and home management. For this purpose women division have been created in the federal ministry of education and the state are to do the same by opening a state ministry for women affairs.

Therefore it is important to know how far women in local communities like Oredo local government of Edo state have been integrated into the programmes and to also look out for some of the factors that influence the non-participation of

women in community development programmes in this area. The study is Centre on the reason why there is low turnout of women in Oredo local government area in community development programmes.

STATEMENT OF THE PROBLEM

Community development programmes has made tremendous impact in most rural communities and the turnout of people towards these programmes is quite encouraging and seeing that they desire to see their community developed.

It is however appalling to know that women's participation is minimal and in most cases are not involve in the community project and decision making process.

Politically, though it is true that women have gradually started to participate, their involvement is still very low as most times they are at the side of supporting their male counter parts who is contesting for a position instead of contesting themselves thereby giving the impression that elective posts are meant for men alone.

Again decision making at the community level have seen the women taking the back seat while their male counterparts dominate the Centre stage. It is also

evident that women are also not willing or are prevented from participating in community projects and physical activities.

In developed societies, women are given the space, opportunity and necessary encouragement to fully exercise their potentials by getting involved in community activities which will invariably contribute to the development of the society.

If the women of Oredo local government area have still not decided to be active in community activities even after witnessing to the kind of development such participation has brought to other parts of the country, then there is obviously some predicaments or factors which must be preventing their active involvement.

The problem of this study therefore, is an assessment of the factors influencing the non-participation of women in community development programmes in Oredo Local Government Area of Edo State.

PURPOSE OF STUDY

The purpose of the study is centre on the fact that women participation in community development programmes is very low, majority of women in the locality do not participate in the programme.

1. The level of participation of women in community development programme in Oredo local government area.
2. The reason why the women in the area do not participate in the programme.
3. Ways to arouse their interest in participating in community development programmes.
4. The level of women involvement in decision making process to community development programmes.

SIGNIFICANCE OF STUDY

The study will be significant in the following ways.

1. In the first place, the study is expected to generate data that will help to establish the importance of women in development of a nation.
2. It will serve as a relevant material for researchers and can provide the bases for further study.
3. It will provide valuable information to individual women who are leaders and those who are aspiring to be leader.
4. The recommendation of this study will provide useful information for policy formulators and planners of women programmes.

RESEARCH QUESTION

In order to find out the non participation of women in community development programmes, this study will seek to find answers to the following researchable questions.

1. Do women participate in community development programmes?
2. What is the level of participation of women and how women are participating?
3. Do husband and societal values dissuade women from participating in community development programmes?
4. Is culture and religion a hindrance to their participation?
5. What is the impact of education on women participation in community development programmes?
6. What influences women participation in community development programmes?

SCOPE OF THE STUDY

This study will cover all identifiable factors inhibiting women from effectively participating in community development programmes in Oredo Local Government Area of Edo State. It will access areas women have contributed both materially and financially towards community development self help programmes. Are as such as women involvement in decision making process, human resource

contribution and factors that facilitate effective participation of women in community development programmes in the local government area.

It will also recommend measures for policy implementation at the grass root level.

LIMITATION OF THE STUDY

This study is limited by the following factors, which are difficulty in getting official relevant statistical data, records are not well kept by the local government council and the relevant agencies. In fact most of the files kept don't contain useful information.

There is the lack of fund in carrying out the study; the fund for the project work is from members of family which is used for transportation, refreshment and stationary.

This project work is equally limited by time being earmarked for specific period which the researcher strives to meet. The result of this study would have been left with the initiative of time sufficient enough to investigate, compile, and collate all human and material resources for the work.

DEFINITION OF TERMS

COMMUNITY: It is defined as a concentrated settlement of people in a limited territorial area within which they satisfy many of their daily needs through a system of inter dependent relationship or it a group of people with frequent social interaction, close tie between member and a defined boundaries.

DEVELOPMENT: It is a quantitative and a qualitative improvement in the socio-cultural and economic size of a people.

PROGRAMME: Funk (1957) define programme as any pre-arranged plan or course of proceedings. A schedule, regular work, duties or a prospectus etc.

COMMUNITY DEVELOPMENT: It is a moment design to promote better living condition for the whole community with the active participation of the members of the community themselves.

PARTICIPATORY DEVELOPMENT: It a process in which developmental projects and programmes are jointly executed by the member of the benefiting communities or government.

FELT NEED: It is the most pressing needs of the people which are a priority need demanding urgent attention or solution.

CHAPTER TWO

LITERATURE REVIEW

This chapter focuses on the related literature dealing with the topic of this study assessment of the factors influencing the non-participation of women in community development programmes in Oredo Local Government of Edo State.

Basically concepts such as:

1. Meaning of community.
2. Meaning of development.
3. Community development.
4. Rural community development.
5. Participation of women in community development.
6. Factors influencing the non participation of women in community development programmes.
7. Factors that can positively influence women participation in community development programmes.

INTRODUCTION

In Nigeria, the state of women had been that similar to the African woman, evidence of discrimination against female is a long standing phenomenon i.e. as far

back as the late 17th and early 18th century, Fenelon was cited by Boyd and King as not believing in the education of women because in his opinion “they had no need for the knowledge which men possess since they neither rule a state ,make war nor enter holy orders” Again Boyd and King cited Jean Rousseau (1778) as wanting the boy child educated to being with worthwhile interest while the girl be trained exclusively for wifhood and motherhood. Rosseau believed that “the whole education of a woman should be relative to man”.

Burns in support of this continue by saying that parents are reluctant to educate their daughter because their daughters do not adhere to but rebel against conditions accepted in the past.

However an educated mother is able to bring up her children to meet the challenges of the present day world and her influence on them especially during their formative years is tremendously appreciated and anything short of post-primary education is insufficient to help a mother to fit into our increasing complex society. In the words of Mallam Hassu Iro Kaita (1975) “an educated woman is a better and more useful housewife, mother, neighbor and citizen”. More so, the then governor of the defunct Bendel State Prof Alli (1980) postulated that the successful execution of a community development project of any given area depend largely

on the active involvement of women in motivating and mobilizing their husband to participate actively to sacrifice their time energy, human and financial resources in ensuring positive change in their area.

Women therefore, are expected to participate in community development Programme particularly in making decision for social, economic, cultural and political emancipation of the area. It was in this regard that the administration of Prof Alli took a bold step to promote free education at all level to enable most families to send their children especially girls to school. This free education actually brought out many young girls who opted for trading and early marriage to take advantage of the kind gesture of the state government to be educated.

With all of these measures put in place and more by government and cooperate bodies in ensuring that women are educated and thereby participating in the community development in which they reside it is pertinent to note that a large trunk of women still are passive and inactive about the development of their community.

There are however factor which influence their non-participation in community development Programme which will be discuss in detailed in the latter part of this chapter

THE MEANING OF COMMUNITY

The word community has constituted a problem to scholars of various field of studies related to the concepts i.e. sociologists etc.

Scholars of international reputation had attempted to give an acceptable definition of the concept.

Yakubu (1998) defines “community in terms of population living within a legally establish area”. According to his definition community denote an established geographical area acquired legally by a group of people not by force, therefore the group of people must be able to develop an awareness or common sentiment based on their common shared of a recognize way of life and living.

Anyanwu cited in Yakubu (1998) attempted to define community as “any group of people that satisfy the six principal characteristics, then that group could be called a community. These characteristics are:

1. Shared territory
2. Shared beliefs
3. Shared bonds of fellowship
4. Existence of set standard/pattern of behavior
5. Common culture

6. Common administration

While Warner in Omoruyi (2001) made the point that community denote a number of people belonging sharing certain interest, sentiments, behavior and objects in common by virtue of their to a social group in a given territory it is in this context that Yakubu (1998) cited Anyawu as observing that members of a group usually develop the feeling of belonging to their community and generally share responsibility for the welfare of the whole group.

A community could be viewed in terms of all the people or group of people living within a specific geographical area such as village, town, city neighborhood or even a state. Community when conceived in this way is used in two sense. Firstly as a social unit and secondly as a geographical or ecological unit. This implies that such group of people are closely knitted together and organized. This togetherness among the people spell out a common feeling of community.

In a nutshell, one conclusion that can be drawn from the various definition of community is that there are certain features peculiar in the usage of the term which are already pointed out by Anyanwu in Yakubu (1998) earlier in this discussion.

THE MEANING OF DEVELOPMENT

Development is another concept that posed a problem to scholars because of its logical in conclusiveness and controversial nature. It is a concept that is value loaded, it has been used in many senses including political, economic and social. Rogers (1992) sees development as a type of social change in which new ideas are introduced into a social system to enhance living conditions of the people.

According to Oduaran (1994) development imply some form of change usually from a prior bad or poor condition to a better one.

Makinde (1997) cited Julius Nyerere a politician, a great educator who maintain that development is summed up as man's capacity to expand his own consciousness and therefore his power over himself, his environment and his society. According to Makinde (1997) man is the central pivot around which development revolves. Hence he concludes that development is for man by man and of man. This mean that man is not only the recipient or beneficiary of development effort but must also initiate the effort to develop himself.

According to Yakubu (1998) citing seers conceived development as involving only economic growth but also condition in which people in a country have adequate food, jobs and the income inequality among them is greatly reduced.

Development has shifted from its definition economically as community but to a human approach as Yakubu (1998) quoted Leoneo as defining development as modernization. However it is not a means to an end but the availability of the food, jobs and justice that are paramount principles of any meaningful development. Some scholars view development from one stage of living to a more progressive stage. Thus we examine the concept of development within the contexts of community development, the emphasis is on the process and its effects on the people. The process of development is concerned with the role of individuals in the community in their attempt to improve their living condition and that of the society in which they live. Hence scholars in development politics are sometimes worried about how the individual can be capacitated to be an effective asset in the process of development.

In essence, development centers on man, his insight, attitude, skills, knowledge, aptitude and appreciations of the technique of utilizing them for his own improvement and that of his community in particular and the society at large.

COMMUNITY DEVELOPMENT

Community development has a very significant role to play in the development of rural areas as well as improvement of rural people's life. In fact, it

is through this means that the rural communities are expected to become self-reliant thereby eliminating some glaring disparities that exist between urban and rural areas. Summer conference on African administration recommended that the term "community development" should be adopted and define as "A movement designated to promote living for the whole community with the active participation and if possible on initiative of the community but if this is not forth-coming spontaneously by the use of technique for arousing and stimulating it in order it's active and enthusiastic response to the movement". It can be seen from the above definition that community development is centered fully on the promotion of the better life of the people of any given community in terms of standard of living, socio economic, political awareness, initiative and local resources within the community are judiciously used by the people of the community. Actually, experience has shown that before the advent of science and technology rural communities usually pooled their resources together to provide both functional and physical facilities for themselves. Some of these were done through different age grades. It was the only medium by which they were able to engage themselves in the construction of their residential homes, village road and paths leading to streams and farms.

Dunher (1958) described community development as organization to improve the conditions of community life and the capacity for community interaction and self-direction. Community development therefore seeks to work in organization of self-help and cooperative efforts on the path of the residential and the assistance from government or voluntary organizations.

In developing countries, community development is used to designate efforts to provide for the advancement of communities. For instance, Henderson (1971) opined that in community development is known as “sarvodaya-shramadama”. Sarvodaya meaning the welfare of all. The founder of this movement vindabe have, a follower of ghadi said “By its very nature, shramadama does not outside aid to begin its programme. We begin with what we have and from where we have no machine that the developed countries have, but we have plenty of unused labour. If only mobilized as productive force it can create sufficient wealth for our people to take that at least to the takeoff point in economic development on a voluntary basis we organize this shrama (labour) for well planned community development. Sarvodaya shramadama therefore involves popular participation of the people aimed at improving the welfare of all”.

It is really correct that community development entails participation of all members of a community. Besides, it also entails re-awakening of awareness of need and mobilization of people to plan and final solution to their problem.

RURAL COMMUNITY DEVELOPMENT

Williams (1978) claimed that most rural women community development programmes have directed at men, few at women and that the participation of women have never been sought. Yet there is doubt that women contribute in no small measures to the development of rural communities. Their economic activities are many i.e. they cook the meals, keep the house, tend their children, and do the marketing or petty trading.

Unfortunately, in most cases especially in rural areas, they are denied the right to full social equality and equal economic opportunity. Some state governments in Nigeria have organized home economics extension programmes for women in rural areas and further recognition of their worthiness and stoicism. Female are being appointed in to high public offices and there is no doubting the fact that the relegation of women to the background has been the greatest obstacle to community development programmes.

PRATICIPATION OF WOMEN IN COMMUNITY DEVELOPMENT PROGRAMMES

Women provide the backbone of the rural economic development in the greater parts of sub-Saharan Africa.

Food production is the major activity of rural women and their responsibilities and labour inputs often exceed those of men in most area of Arica. Women also provide much of the labour force for men's cultivation of export crops for which women derive little benefit to carter for themselves and their family. The United Nations and agricultural organization survey found out that one of nine Africa countries in 1996, that women's contribution of the production of food crops ranges from 30 percent in Sudan to 8 percent in republic of Congo with estimates for other countries tending towards the higher end of the scale. Women are responsible for 70 percent of good produce, 50 percent of animal husbandry and 60 percent of Agricultural marketing (FAO 1996).

Dr Lukas Brader, director general of International of Institute of Tropical Agriculture (IITA). "If Africa is developed to a more productive, sustainable and equitable agricultural sector, it cannot afford to neglect women". In many rural areas women contribute unpaid labour to the house to the house hold agricultural

production and spend up to 50 hours a week on domestic labour and subsistence food production with little sharing of tasks by spouses or sons in the house hold. Women combine their unpaid labour with independent production to meet the needs of their families and to attain some measure of autonomy and self-reliance. Their income is indispensable for family survival regardless of the presence of men.

FACTORS INFLUENCING THE NON-PARTICIPATION OF WOMEN IN COMMUNITY DEVELOPMENT PROGRAMMES.

In spite of the fact that community development programmes is making impact in local communities, it is seen that women still are not participating in the development of their communities. This research work is carried out to look at the reasons why women are indifferent about participating.

These problems are geared towards traditions, societal attitude, psychological impression, economic base, age of women, inadequate funding, ignorance, timing etc.

Traditional beliefs that state that the place of the women is the home i.e. to take care of her husband, her children and also that the woman is limited to the

kitchen. Anything outside the home is not her responsibility. This has limited the contribution of the women in developing their community.

Another problem is the societal attitude which sees women as weaker vessel and cannot effectively carryout hard labour work. These works are then given to the male folks in the community.

Psychological impression is another factor that limits or hinders the participation of women in community development programmes in the sense that women believe that men are stronger than them and being the head of the family, they can't compete with them in decision making.

Most women in the rural areas are farmers, petty trader which farms the bases of their income and would not to leave it for the programmes especially when the issue of timing does not favour them.

The age of the women in the rural areas is another factor to be consider because the elderly women feels that it is for the young ones why the young ones feels older women which hinder their participation.

Inadequate funding of the programmes also dissuades women from participating most of the women living in rural communities live below average and they depend on the government for most things. So if the programme is not well funded, it will discourage the women from participating.

The problem of illiteracy cannot be over emphasized seeing that most community dwellers are illiterate. Most of them believe that the programme is for the literate and would not want to come out when such programme is being carried out. They would rather stay back so that they will not be mocked or laughed at.

FACTORS THAT CAN POSITIVELY INFLUENCE WOMEN PARTICIPATION IN COMMUNITY DEVELOPMENT PROGRAMMES

There are factors that can positively influence the participation of women in community development programmes and these factors vary from communities to communities.

One of the most important factors that can influence women participation in community development programmes is the ability to reflect on the felt-need of the women in the programme. If the women see the project that is tailored towards

solving the need that they have been feeling its absence, they will devote their time, money and energy to actualize such a need by participating in the execution of community programmes will depend on the level of awareness and education of the women will influence their participation.

The democratic nature of the people in the community in the decision making process will influence women participation in community development programmes. If the women are given the opportunity to contribute largely in decision making process there is the feeling of belonging and this feeling will influence their participation.

The integrity and caliber of the community leaders is crucial to the citizen participation. If the women believe in their leader, the participation of the women will be total and final in execution and utilization but if the leadership has lost its essence of followership then there will be a great problem of people's or women participation.

CHAPTER THREE

METHODOLOGY

This chapter presents the research design and the method, procedures adopted in the gathering of data used for the study. The method used for data analysis is also examined specifically, the issues addressed in this section include:

- i. Population of the study
- ii. Population of the study
- iii. Sample and sampling procedure
- iv. Instrument for data collection
- v. Validity of the instrument
- vi. Reliability of the instrument
- vii. Administration of the instrument
- viii. Method of data Analysis

1. **RESEARCH DESIGN:**

The aim of this study is to investigate the assessment of the factors influencing the non-participation of women in community development programmes.

The simple descriptive survey design was employed to explore the issues. The choice of the design was based on its acknowledged effectiveness and strength as a means of fact findings. The design according to Ohenhen (1992) is most useful in seeking general assessment of opinion, attitude or feelings of people about a particular problem.

POPULATION OF THE STUDY

The population of the study consists of all adult women in Oredo local government in EDO STATE.

The population was put at 360,000 women in Oredo local government area in Edo state which is divided into urban area while the neighboring towns are rural area.

SAMPLE AND SAMPLING TECHNIQUE

A total sample size of eighty respondents was used for the study. For the successful attainment of the major objectives of this study, it is imperative that the data be collected.

INSTRUMENTS FOR DATA COLLECTION

The major instrument used for gathering of data's needed was the questionnaire designed by the investigator. The questionnaire was proposed for the women and it is divided in two sections A and B.

SECTION A and B

Section A was designed to find out the personal data's of respondent such as sex, age, religion, marital status, Number of children and occupation, while section B focused mainly on issues bordering on the research questions raised and other issues considered relevant to the study

VALIDITY OF THE INSTRUMENT

To determine if the instrument used was capable of measuring what it was designed to measure, a drafted copy of the instrument was given to my supervisor to scrutinize. This help to ensure the content validity of the instrument.

RELIABILITY OF THE INSTRUMENT

To determine the validity of the instrument, the test retest method of estimating reliability was used. The instrument was first administered at the urban area i.e. Benin City, later same instrument was re administered at the rural area.

ADMINISTRATION OF THE INSTRUMENT

The printed questionnaires were personally administered by the investigator on the respondent used for the study. Explanations were given where necessary to ensure that the questions were responded to appropriately.

METHOD OF DATA ANALYSIS

In analyzing the data collected, the number of responses to each question was added. Simple percentage was then calculated to show the degree of responses for the acceptance and rejection of any statement posited in the questionnaire

CHAPTER FOUR

DATA ANALYSIS, INTERPRETATION AND DISCUSSION OF RESULTS

This chapter presents the analysis of the collected data, the interpretation of result obtained during the analysis. The collection of data was based on the research question s examined in the process of investigating the research problem of the study. The personal data of the respondents were also analyzed and interpreted.

Table 4.1: Distribution of respondents by occupation

Occupation	Frequency	Percentage
Teacher	25	33.3
Local government workers	44	58.7
Treader	6	8
Total	75	100

Table 4.1 above revealed the distribution of respondent by occupation. The result show that 25(33.3%) of the respondents are teacher, 44 (58.7%) of the respondent are government workers and 6(8%) of the respondent are traders. this means that

most of the participant in the study are government workers, follow by teacher and then traders.

Table 4.2: Distribution of respondents by marital status

Marital status	Frequency	Percentage
Single	22	29.33
Married	50	66.67
Divorced	3	4
Total	75	100

The result in the table 4.2 show that from a total of 75 respondents, 22 or 29.33% are single, 50 or 66.67% are married while 3 or 4% are divorced. It can thus be said that more married women are involved in the study.

Table 4.3: Distribution of respondent by Age

Age group	Frequency	Percentage
20-30	15	20
31-40	29	38.67
41-60	23	30.67
60 and above	8	10.66
Total	75	100

Table 4.3 above reveals the distribution of respondent by Age. The result show that 15(20%) of the respondent are within the age group of 20-30, 29 (38.67%) of then are in the range of 31-40, 23(30.67%) of the respondent are in the age range of 41-60 while 8(10.66%) of them are in the age range of 60 and above. This means that most of the participants are actually matured women.

RESEARCH QUESTION I: Do women participate in community development programmes?

Table 4.4: Distribution of respondents on women not participating in community development programmes

Level of response	Frequency	Percentage
Strongly agree	9	12
Agree	16	21.33
Disagree	21	28
Strongly disagree	29	38.67
Total	75	100

From the table 4.4 above, it can be seen that 25 (33.33%) of the respondents agreed that women participate in community development programmes while 50 (66.67%) of the respondent disagree.

RESEARCH QUESTION II: What is the level of participation of women and how many women are participating?

Table 4.5: Distribution of respondents on the level of participation

Level of response	Frequency	Percentage
Strongly agree	9	12
Agree	15	20
Disagree	24	32
Strongly disagree	27	36
Total	75	100

Analysis of table 4.5 reveals that 24(32%) of the respondent agree that the level of participation of women is high while 51(68%) of the respondent disagree. I can be said therefore that the level of participation of women in community development is very low.

RESEARCH QUESTION III: Do husband and societal values dissuade women from participating in community development programmes?

Table 4.6: Distribution of respondents on if husband and societal values dissuade women from participating

Level of response	Frequency	Percentage
Strongly agree	9	12
Agree	41	54.67
Disagree	16	21.33
Strongly disagree	9	12
Total	75	100

The result in table 4.6 reveals that 50 (66.67%) of the respondent agreed that husband and societal value discourage women from participating in community development programme while 25 (33.33%) disagree. We can conclude that husband and societal dictates is an obstacle to women participation

RESEARCH QUESTION IV: Is culture and religion a hindrance to women participation?

Table 4.7: Distribution of respondents on if culture and religion is a hindrance to women participation

Level of response	Frequency	Percentage
Strongly agree	17	22.67
Agree	30	40
Disagree	19	25.33
Strongly disagree	9	12
Total	75	100

Analysis in table 4.7 above revealed that 47(62.67%) of the respondent agree that culture and religion impede women participation while 28(37.33%) disagree. We can therefore conclude that culture and religion can hinder women participation.

RESEARCH QUESTION V: Education as an instrument for empowering women for national and community development.

Table 4.8: Distribution of the responses on education as an instrument for empowerment.

Level of response	Frequency	Percentage
Strongly agree	30	40
Agree	26	34.67
Disagree	11	14.67
Strongly disagree	8	10.66
T0tal	75	100

Analysis of table 4.8 reveals that 56(74.67%) of the respondent agreed that education is a tool for empowering women while 19(25.33%) disagree. We conclude that education help to empower women.

RESEARCH QUESTION VI: meeting women’s felt need will influence their participation in community development programmes?

Table 4.9: Distribution of responses on meeting women’s felt need as a tool to influencing women participation.

Level of response	Frequency	Percentage
Strongly agree	44	58.67
Agree	20	26.67
Disagree	9	12
Strongly disagree	2	2.66
Total	75	100

Analysis of table 4.9 revealed that a total number of 64(85.34%) respondent agreed that meeting the felt need of women will encourage them to participate in community development programmes while 11(14.66%) disagree. It can therefore be taken that meeting women’s felt need will determine their level of participation.

DISCUSSION OF RESULTS

The findings from the analysis of the responses on the participants are enlightening. The result in table 4.4 is on do women participate in community development

programme. The table show that 33.33% agree that participate while 66.67% of the respondents disagree with the motion, signifying that women don't participate in community development programmes. This analysis show that when it comes to the issue of community development women are usually not found around and only few of them are seen being involve while majority of them are busy with home shores and are less concerned. Most times it may be due to their perception that community development is meant for the male folks.

Also the result in table 4.5 reveals that 32% agree that more often while 68% is of the opinion that the level of women participation is very low and if at all the women participate is not often and most time will not come again. This is due to the several work loads that the woman is engage in and their schedule is always tight and the needed time to devote to community development is not in view. This will make them to see community development as whiling away time because all the time is not always for them not to talk of sparing out time for community development.

Again we look at table 4.6 which states that husband and societal values is a hindrance to women participation in community development programmes. This is true in the Africa setting when husband is seen as the head of the house and that

whatever decision he takes is final and it is binding on the woman to adhere to his instruction. Therefore if the husband is not in support of the woman participating it will impede her contribution to the development of the community. From table 4.6 66.67% agree to this fact while 33.33% disagree signifying that the woman is at the mercy of her husband to participate in community development or not.

Culture and religion is another militating factor that impede that impede women participation in community development programmes. We see in table 4.7 that 62.67% out of the 75 respondent agree that culture and religion can hinder women participation in community development programmes, while 33.33% disagree. In some religious practice in the northern part of Nigeria when women are not permitted to come out and if they do are not allow to engage in any activities like trading, farming etc. while in some culture women are not to be seen in the gathering of men when decision making process is on going. This can limit their or hinder their contribution to their community.

Education of the women can also help to encourage women participation. Table 4.8 tells us that 74.67% out of the 75 respondents agree that education will make women to participate in community development while 25.33% of the respondents disagree. Adele and Ellis (1995) affirms that adult education

programme have become tool for empowering women as long as they promote skills, critical thinking and help to promote self-confidence.

Finally table 4.9 tells us that meeting women's felt need will increase their participation as it is seen in the table that 85.34% of the respondent who per took of the exercise agreed while 14.66% of the respondent disagree. It is therefore no gainsaying that women are inspired by whatever will satisfy their needs and when they see what will satisfy their needs they will put in their support.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

Introduction:

This chapter is concern with the total reserved by summarizing the findings, drawing conclusions from the findings and making necessary recommendation arising from the findings based on the data collected.

SUMMARY

The research question raised as regards the study on the issues and problems affecting women's participation in community development programmes in Oredo local government area of Edo state are stated as follows;

1. Women avail themselves of the opportunity of participating in community development programmes
2. The level of participation is low and only few women are participating
3. It was discover that husband do not support their wives participation in community development programmes
4. Education is a vital instrument to empowering women for national development
5. That culture and religion dissuade women's participation in community development programmes.

6. Meeting their felt need influences their participation in community development programmes.

CONCLUSION

From the above findings it can be deduced and concluded that women play a very active and significant role in the development of their own community and there are some variables which help to accelerate the latent which they go in the participation in community and national affair.

From the findings some problems have also been highlighted that are major hindrances in the participation of women in community development. From the result three groups of women were used for these purpose and they are;

1. Female secondary teacher
2. Female local government workers.

All of these three groups were randomly selected. It was also discovered that women in Oredo local government area are aspiring to get involved in community development, in local government, state and national level but their level of participation has been very low.

Conclusively it is pertinent to note that women have made contribution to the socio economic development in their area of operation and these the government should encourage.

RECOMMENDATION

In the light of the findings of this study, the following recommendations are made:

1. Leaders of community development programmes should be those that could be trusted by the entire community so that husband will be willing to release their wives to participate.
2. Campaign for women participation should be made more effective through the use of local dialects and through other means by which the gains of community development programme's could be easily realized.
3. More women should be involved in the planning and policy making positions in all facets of our national life and development. They must have decision making powers.
4. There should be a mechanism through which the felt need of the women will be met.

5. To encourage women to participate fully without jeopardizing their religious beliefs, a separate day for women participation under women leadership should be encourage.

SUGESTION FOR FURTHER STUDY

This research was carried out to determine the assessment of the factors influencing the non-participation of women in community development programmes in Oredo local government Area of Edo state.

The study can as well be extended to other local government within the state. It can also be carried out outside the state so that the result can be use for the purpose of generalization.

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DEPARTMENT OF ADULT AND NON-FORMAL EDUCATION

FACULTY OF EDUCATION

UNIVERSITY OF BENIN

FACTORS INFLUENCING THE NON-PARTICIPATION OF WOMEN IN
COMMUNITY DEVELOPMENT PROGRAMMES

This questionnaire is aimed at eliciting the non-participation of women in community development programmes in Oredo local Government Area of Edo state.

All information given will be treated with utmost confidentiality. Please read them carefully and answer every question honestly and sincerely

Key:

SA-Strongly agree

A-Agree

D-Disagree

SD-Strongly disagree

SECTION A (DEMOGRAPHIC DATA)

1. Sex: Male [] Female []
2. Age: 20-30 [] 31-40 [] 41-60 [] 60 and above []

3. Marital status: Single [] Married [] Divorced []
4. No of children: 0 [] 1-2 [] 3-4 [] 5-6 [] 7 and above []
5. Occupation: Government worker [] trader [] teacher []

SECTION B

S/N	ITEM	SA	A	D	SD
1	You participate in community development programmes in your area				
2	Your husband is not in support of your participation in community development programmes				
3	Women need community development programmes				
4	You participate in community development programmes regularly				
5	Are you satisfy with the level of your participation				
6	You do not have enough time for community development programmes				

7	Most men believe that responsible women should be busy at home				
8	Most people think that women who go for community development programmes are loose				
9	Most men in the community are against their wives participating in community development programmes				
10	Religious beliefs contribute to women non participation				
11	Cultural dictates dissuade women from participating				
12	Cultural belief that women should be busy at home instead of going for community programmes discourage women from participating in developmental programmes				
13	Social interaction of women exposes them to community development programmes				

14	Adequate mobilization of women can help in getting them involve in community development programmes				
15	Illiteracy can hinder women's participation in community development programmes				
16	Integrity of women leaders will encourage other women to participate in community development programmes				
17	Taking part in decision making will encourage women participation in community development programmes				
18	Meeting your felt needs will influence your participation in community development programmes				