PARTICIPATION OF WOMEN IN COMMUNITY DEVELOPMENT IN NIGERIA: A CASE STUDY OF IGBO EZE SOUTH LOCAL GOVERNMENT AREA, ENUGU STATE

BY

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DEPARTMENT OF PUBLIC ADMINISTRATION AND LOCAL GOVERNMENT
UNIVERSITY OF NIGERIA, NSUKKA

DECEMBER, 2011
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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MASTER DEGREE (M.Sc) IN PUBLIC ADMINISTRATION AND LOCAL GOVERNMENT UNIVERSITY OF NIGERIA, NSUKKA

DECEMBER, 2011
This thesis has been approved for the Department of Public Administration and Local Government

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DEDICATION

This work is dedicated to God Almighty and to Engr Dr. B. O. Mamah.
ACKNOWLEDGEMENTS

Words are not enough to express my profound gratitude to my supervisor and lecturer, Dr M. O Ikeanyibe who despite his tight schedule and other academic entanglement meticulously inspected the work. He is worthy of special recognition because of his guidance and endurance and because of the copious amount of time he spent correcting the work to ensure standard. His quest for excellence made him go through the work letter by letter and I can firmly attest to the fact that without his support, the work would have been a failure. The work may not have satisfied his yearning for standard but he decided to give my little academic strength some considerations.

With immense gratitude, I acknowledge all my enviable lecturers in the department from whose wealth of knowledge I drew much knowledge and whose effort collectively made me a graduate of post graduate studies of the institution. Indeed, space may not allow me to mention all these noble Doctors and Professors of honour but I cannot afford not to mention my head of department, Prof. Fab O. Onah not just for the knowledge impacted but also for the skill he displays in coordinating the department.

I owe a lot to my sponsor and brother, Engr Dr B.O. Mamah in the department of Civil Engineering, University of Nigeria, Nsukka, for his financial support and soft words of encouragement when they are mostly needed.

My profound gratitude equally goes to my typist, Miss. Agbo Evelyn for typing and editing the work each time I called for that.
Finally, I wish to appreciate my colleagues in the department such as Ogazi Thaddeus C., Emesi Benjamin N'zubechukwu and Ugwoke Chikaodili Juliet among others who I consulted each time confusion tended to set in during the course of the study.

Mamah Callistus Ifeanyichukwu
ABSTRACT

This work studied women participation in community development with special emphasis on Igbo Eze South Local Government Area, Enugu 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 Igbo Eze South 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 land 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.
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1.0 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 Nyere, “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.

This significant population is not making commensurate impact in the development of the society. The Nigerian society is so patrilineal that women are expected to conform to and confine themselves to their male counterpart. They therefore operate within the scope allowed them by the men (their husbands) who see them as mere home managers incapable of making or contributing to sound policy decision making processes. This has greatly affected the development of the various Nigerian communities especially Igbo-Eze South Local Government Area.

It is an indisputable fact that the level of development of any country rely heavily on its human capital utilization. When about half of the country’s population’s (women’s) talents are poorly utilized, the level and pace of development must be generally low. According to the United Nations (2008 ), the productive use of all human resources is a key factor in development. It is argued that if women are to join forces with their men counterpart at all level of development, the pace of development will be accelerated. Yet Nigeria is using only small proportion of the talent of her women. The
question is can development be achieved in any society without maximum utilization of its human capital? Impossible!

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 of Igbo-Eze South Local Government Area, constitutes obstacle to development effort in the area.

It is believed that although in many countries including Nigeria, school drop out rates are steadily falling, they continue to be higher among the girls than among the boys. According to Akosile (2008) “the most recent available national MDGs progress report states that in Nigeria, the gross enrolment ratio for the boys has remained consistently higher than that of girls by over 10% with a male: female ratio of 55.9%:44.1%. At the level of secondary enrolment, girls have a much higher drop out rate such that by terminal class only 48.83% reach senior secondary school. Consequently, only 39.7% of female students graduate from universities and 37.54% from polytechnics. This is because some parents do not see the benefit of girls
education as girls are given away in marriage to serve the husbands family. This goes a long way to impair women participation in all aspects of community development.

According to Obote Karo (2006), it is generally believed in most Nigerian communities including Igbo-Eze South Local Government Area that family name is preserved in the lineage of the male child. The male child is therefore better equipped both educationally and otherwise to take care of the family. Consequently, they become more useful to the society than their female counterpart. It is believed in some quarters that women are for reproduction and domestic activities, hence some of our women especially the Muslim faithful are kept in purdah (house seclusion of women) where they are excluded from social functions and participation in community development.

As if this is not enough, some female graduates of different higher institutions of learning have not been equipped to make maximum use of their talents and skills acquired in the course of their education for the development of the society. It is common to find some firms and financial institutions which prefer male employee to female employee and as a result make their employment opportunities more open to the men than the women especially the married ones. This situation is worsened by the wide range of mass unemployment in the country which the women are more vulnerable and the fact that Nigerian education has been quantitatively impressive and qualitatively deficient. Many who secured employment in certain organizations are under employed. Their talents and potentials are poorly utilised and as a result, their contribution to community development is impaired. Some educated women who are married to some rich men are conditioned by their husbands to be at home to take care of the family. This is more prevalent among the less educated husbands. Their husbands
provide for them and their talents and skills lie dormant and waste at their various homes.

In the political scene, only a small number of exceptional women have achieved prominence on modern political and government spheres despite their numerical strength. Being almost half of the population, the representation of women in government even though has improved than before is still very low compared to their population and what obtains in other nations of the world particularly in the developed nations. According to Adetotun (2010) in April 2007, there were a total of 1,200 women aspirants to 1,532 offices. 660 of these women won their primaries. Of the 660 candidates who contested elections for various posts, 96 finally emerged as winners: six deputy governors, nine senators, 27 national representatives, and 55 in various state Houses of Assembly. Even though this represents a significant increase in female participation in the political process, it is still a far cry from the aspirations of women the world over for full participation.

According to Jayne Uche (2008) in 2007 election in Nigeria, women got 96 out of 1531 elective positions in the country. This was however a major improvement in the sense that it was 27 in 1999 and 67 in 2003. There are 109 seats in the senate but three female got elected to the upper house in 1999, 4 in 2003 and 9 in 2007. In the house of representative which was 360 seats. 12 women were there in 1999, 23 in 2003, and 27 in 2007. The 36 states House of Representative together have 990 seats; women got 12 in 1999, 38 in 2003, and 54 in 2007. Suara (2000) maintains that out of 369 delegates to the constitutional conference of 1995, only 8 were women and currently about 7% of parliamentary seats only are occupied by women.
No woman has ever been a governor in Nigeria in the real sense of the matter despite the fact that Dame Virgy Etiaba was at one time sworn in as governor of Anambra State when the substantive governor, Peter Obi was impeached. Enugu State has never had a female governor or deputy. Nigeria has not recorded a female president, vice president, senate president, deputy senate president, and speaker house of representative or the deputy speaker except for Patricia Etteh, the first and only ex speaker of the house of representative, who could not finish her tenure in office before she was removed.

The facts and figures on representation of women in Nigerian politics from 1999 to 2007 show that they are inadequately represented in the executive arm, senate, house of representative, state legislature and local government councils.

In the politics of Igbo-Eze South Local Government Area, women are almost out of the scene. There has never been a female chairman of the local government or the deputy. Women do not even venture into the politics and very few women who attempted, do not survive primary elections.

Financially, most Nigerian women are backward. Much of their work remains invisible, unremunerated and unrecognised. Their annual income has declined so sharply that most of the rural women are living below poverty line. Financial backwardness of Igbo-Eze South women has made them depend on their husbands for living thereby making it difficult for them to take active part in development activities within the community. Since it is said that he who pays the piper dictates the tune, they do not go beyond the limit set by their husbands virtually in all they do. Very few
women who go beyond the limit either cope with divorce or severe punishment from the husband.

The data enumerated so far about the position of women in community development are mere tips of the iceberg. It exposes us to the fact that women are grossly disadvantaged. This raises the issue of how to reposition women of Igbo-Eze South for effective participation in development activities in the area. It is on this background that this project is anchored.

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 Igbo-Eze South 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 Igbo Eze South 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 Igbo Eze South 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 Igbo Eze South 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.

It is against these background problems that this study poses the following research questions.

(i) What are the barriers to women participation in agriculture in Igbo-Eze South Local Government Area?

(ii) How has low level of education impacted negatively on women participation in community development in Igbo-Eze South Local Government Area?

(iii) What modalities should be put in place to enhance women political participation in Igbo-Eze South Local Government Area?
How can the women be empowered for maximum participation in the development of Igbo-Eze South Local Government Area?

1.3 OBJECTIVES OF STUDY

Generally, this study aims at finding solutions to the barriers to women participation in the development of Igbo Eze South Local Government area of Enugu State.

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

(i) To ascertain the barriers to women participation in agriculture in Igbo-Eze South Local Government Area.

(ii) To ascertain the impact of poor education on women participation in the community development in Igbo-Eze South Local Government Area.

(iii) To determine how to enhance women political participation in Igbo-Eze South Local Government Area.

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

1.4 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 AND LIMITATION 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 Igbo-Eze South 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.
2.0 CHAPTER TWO: LITERATURE REVIEW AND RESEARCH METHODOLOGY

2.1 LITERATURE REVIEW

2.1.1 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 aspects 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 1.6 percent 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 etc.

(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 the 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

![Diagram of Human Capital Model]

- **Resources** → **Education and training** → **Outcomes**
- **Resources** → **Production processes, Citizenship Processes** → **Earning/Output Efficacy/Output**

Efficacy is the capacity to produce an effect.
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 HYPOTHESIS

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 OPERATIONALIZATION OF KEY CONCEPTS

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. Fadeiye 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.

**2.5 RESEARCH METHODOLOGY**

This study is purely a survey research. It made extensive use of questionnaire instrument to elicit data from the target population.

**2.5.1 Method of Data Collection**

Questionnaire was used to collect every data used for this study. Other instruments used such as personal observation and interview were employed where necessary to authenticate and ensure accuracy of data gotten through questionnaire.

The questionnaire is structured and designed in a trichotomous and multiple choice formats. It is made up of three (3) sections. Section one introduces the researcher, topic of research and its purpose to the target respondents. Section two is
designed to elicit bio-data of the respondents such as gender, marital status, and qualification etc while section three dwells so much on substantive issues of the work.

2.5.2 Sources of Data Collection

Data used for this study have two main sources: primary source and secondary source. For the primary source, questionnaire was extensively used to get the required data. Interviews and personal observation were also used on few occasions in order to authenticate the data gotten through questionnaire and where they are the most appropriate instruments.

The secondary sources come from the review of existing literature. Much of textbooks, journals, academic research project and the internet were used to gather relevant data needed for the study.

2.5.3 Reliability of Instrument

To establish the reliability of the instrument used, a test retest method was used. Here a test was conducted at two different periods on a sample and its results were recorded and kept at the first time. Then at the second time after two weeks interval, the same test was conducted again on the same sample and the result correlated with the earlier test result.

The researcher used ten staff of Igbo-Eze South Local Government Area to establish the reliability of the questionnaire used. The instrument was administered to them and their responses noted after the first test. Two weeks later, the same instrument was administered again to the same group of staff and the score correlated with the
original score. Based on this, the researcher concluded that the instrument used is reliable.

2.5.4 Validity of Instrument

To determine the validity of the instrument used, the researcher employed face and content method. 10 copies of the questionnaire were given to an expert for validation. This expert was supplied with information about the study such as purpose of the study, research question and hypotheses to be tested. The expert reviewed items in the questionnaire in terms of clarity, appropriateness of language and expressions to the respondents and made necessary correction which was duly effected.

2.5.6 Population of the Study

This study has a population of Seventy four thousand, seven hundred and forty five (74,745) women of the local government area. This figure was obtained from the 2006 National Population Result.

2.5.7 Sample of the Study

Due to the difficulty involved in studying a population of such magnitude, a sample was therefore chosen out of the entire population. The sample size of the above population was determined using Taro Yamane’s proportional sampling technique formula.

\[ n = \frac{N}{1 + N(e)^2} \]

Where  

- \( n \) = sample size  
- \( N \) = population size
E = Margin of error

I = Constant.

Therefore \( n = \frac{74745}{1 + 74745(0.05)^2} \)

\( n = \frac{74745}{1 + 74745(0.0025)} \)

\( n = \frac{74745}{1 + 187} \)

\( n = \frac{74745}{188} \)

\( n = 387.5 \approx 388 \)

From the calculation above, a sample size of 388 was used for the study. This sample was drawn randomly from the nine (9) communities that made up the local government.

2.5.8 Method of Data Analysis

Simple percentage was adopted as a method for analysing data for the study. This method was used because the researcher believes it has minimum error in data analyses. The method is easily understood by both average and above average persons and also enhances comparison of data.
3.0 CHAPTER THREE: BACKGROUND INFORMATION ON THE CASE STUDY

3.1 HISTORICAL INFORMATION OF IGBO EZE SOUTH LOCAL GOVERNMENT AREA

The demand for a division to be carved out of the former Igbo-Eze division dates as far back as the days of East Central state. The creation of more states in the federation in February, 1976 by late Murtala Muhammed increased the tempo of the agitation. The cry and lamentation for the division continued to re echo after the creation of Anambra state. A panel was therefore set up to look into the agitation. Following the recommendation of the panel, the former Igbo Eze was divided into Igbo-Eze South and Igbo Eze North Local Government Areas. The local government was created on 27th August, 1991 by General Ibrahim Babangida’s administration after the creation of Enugu State. With its birth, Igbo Eze South became one of the seven hundred and seventy four (774) local governments in Nigeria and among the seventeen (17) local governments in Enugu State.

The administrative headquarters of the local government is Ibagwa-Aka. The local government is made up of nine (9) communities which includes: Ibagwa-aka, Iheaka, Iheakpu akwa, Alor Agu, Itchi, Ovoko, Nkalagu Obukpa, Unadu, and Uhunaowere.

In 1991, Chief Hon Celestine N Asogwa, the Ochiala 1 of Igbo Eze South contested and won the chairmanship election of Igbo-Eze South local Government Area and became the first executive chairman of the local government between 1991 to 1994. His tenure had a good track of record in the history of the local government. The greatest achievements of his administration include ultra modern multi-million
secretariat complex and health post at Ebummiri Ibagwa Aka. Chief James Agbada took over from Celestine Asogwa as the chairman caretaker committee Igbo Eze South Local Government Area from 1994 to 1996.

The second elected chairman of the local government was Dr Edward Ugwu. In the 1996 zero party local government election, Dr Ugwu was elected executive chairman of the local government. His administration centred on construction of roads and building of health clinics within the local government.

The third elected executive chairman of the local government was Mr. Ezema Dominic. He stayed in office from 1997 to 1998. Hon. Emeka Madu took over the administration of the local government from Mr. Ezema Dominic in 1999. During his regime, the local government permanent secretariat was completed. A magistrate court was established at the headquarters of the local government and a hospital built at Ovoko Agu.

Dr. Chika Ezema took over the administration from Hon. Emeka Madu. He was appointed as the caretaker committee chairman between 2002 and 2003. It was at this period that two development centres were created out of the local government for effective administration of the area. The two development centers are Igbo-Eze South West (Udeze) development centre which is made up of Itchi, Unadu, Alor-agu, and Nkalagu Obukpa and the Igbo-Eze South East which is made up of Iheaka and Ovoko. These development centres were created to ensure rapid development in all the communities that comprise the local government.

At the expiration of his tenure, Hon. Ezema Fidelis took over the mantle of leadership of Igbo-Eze South local government from February 2003 to September,
2007. Between September 2007 and December 2007, Mr. Emeka Eze was appointed caretaker committee of the local government. This administration prepared and conducted democratic election which handed over the administration of the local government to Dr Christopher Omeje. His tenure expired in September 2011.

“On 22nd September, 2011 Mr. Festus Ozioko (Cozio) was nominated as the chairman of the local government under the platform of People’s Democratic Party (PDP). He is likely to emerge as the chairman of the local government having won the primary election of the leading political party in the Local Government.

3.2 GEOGRAPHICAL LOCATION

Igbo-Eze South Local Government Area occupies an area of about 200sq kilometres. It occupies the south west tip of Enugu State. It is bordered on the east by Udenu local government area, on the west by Akpanya in Kogi State, on the north by Nsukka Local Government Area.

3.3 THE PEOPLE’S CULTURE

The people of Igbo-Eze South Local Government Area are very hospitable and peaceful. These are evidenced by the presence of different tribes such as the Yorubas, the Hausas and others from different parts of the country. There has been cordial relationship between these foreigner and the indigenes of the local government. There has not been any recorded conflict between any two communities that made up the local government or with the foreigner that sojourn in the local government. The local government has three different religions. These include: Christianity, Traditional religion and Islamic religion. Christianity is dominant while traditional and Islamic
religions take second and third position respectively. While Christians and Traditional worshipers are scattered all over the local government, Muslims are mainly found at the headquarters of the local government.

The two major occupations are farming and trading. Other forms of occupation exist though they are in the minority. People from communities like Ibgwa-aka, Unadu, Itchi, Nkalagu-Obukpa and Alor-Agu are mostly farmers while those from Ovoko, Iheaka, Iheakpu-akwa and Uhunowere specialize in trading. This is not far removed from the fact that these communities are not naturally blessed with fertile and enough land mass for agricultural activities like their counterpart communities where people take up farming as occupation.
4.0 CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 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 will enable the researcher to test the hypotheses formulated with a view of either accepting or rejecting them. A total of 388 questionnaires were distributed to a sample size of 388 respondents chosen for the study. The researcher was able to collect only 380 copies of the distributed questionnaires and this was used for the data analyses.

The data was presented in a tabular form and analysed using simple percentage with the formulae

\[ \frac{N}{T} \times \frac{100}{1} \]

and as follows:

Where,

\[ N = \text{the number of respondents} \]

\[ T = \text{the total number of respondents}. \]

\[ \frac{100}{1} = \text{the percentage}. \]

**Question 1. What is your marital status?**

**Table 4.1: Marital Status of the respondents**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>210</td>
<td>55.3%</td>
</tr>
<tr>
<td>Single</td>
<td>170</td>
<td>44.7%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011
The data in the table above reveal that out of 380 women studied, 210 representing about 55.3 percent of the women were married while 170 representing about 44.7 percent of the women were not married..

**Question 2: In which of the following age bracket do fall into?**

**Table 4.2: Age Distribution of the respondents**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 -30</td>
<td>110</td>
<td>29%</td>
</tr>
<tr>
<td>31 – 50</td>
<td>190</td>
<td>50%</td>
</tr>
<tr>
<td>51 and above</td>
<td>80</td>
<td>21%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

*Source: Field work, 2011.*

Table 4.2 indicates that 110 respondents representing about 29% of the sample falls between the ages of 18 to 30 years. 190 respondents fall between the age brackets of 31 to 50. This the highest of the sample and represents about 50% of all the respondents while 80 of the respondents fall between the age bracket of 51 and above representing only 21% of the entire sample size chosen for the study.

**Question 3: What is your qualification?**

**Table 4.3: Distribution based on qualification**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHD</td>
<td>None</td>
<td>0%</td>
</tr>
<tr>
<td>MSC</td>
<td>None</td>
<td>0%</td>
</tr>
<tr>
<td>BSC</td>
<td>20</td>
<td>5.3%</td>
</tr>
<tr>
<td>OND/NCE</td>
<td>80</td>
<td>21.1%</td>
</tr>
<tr>
<td>SSCE</td>
<td>180</td>
<td>47.3%</td>
</tr>
<tr>
<td>NONE/FLSC</td>
<td>100</td>
<td>26.3%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

*Source: Field work, 2011.*
Table 4.3 above displays the academic qualification of the respondents. From the table, none of the respondents had obtained Doctorate Degree, none has obtained Masters Degree. 5.3% representing 20 respondent obtained First Degree, 80 respondents representing 21.1% of the entire respondents obtained Ordinary National Diploma or National Certificate in Education. 180 respondents got sat for Senior School Certificate Examination while 100 respondents got First School Leaving Certificate.

This implies that virtually all the women studies 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 women education is less than cheering in Igbo-Eze South Local Government Area, Enugu State.

**Question 4: To what extent does culture constitute barrier to women participation in agriculture?**

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a high extent</td>
<td>276</td>
<td>73%</td>
</tr>
<tr>
<td>TO a low extent</td>
<td>100</td>
<td>26%</td>
</tr>
<tr>
<td>No idea</td>
<td>4</td>
<td>1.1%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Source**: Field work, 2011

Table 4.4 above represents the respondents views on the extent at which culture hinders agricultural activities of women in Igbo Eze South Local Government Area. 276 respondents representing about 73% of the entire respondents expressed their views in
affirmation that the people’s culture constitute a barrier to women agricultural practices. 100 respondents representing about 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 respondents have no idea about the issue raised.

From the facts and figures above, one can quickly deduce that over 73% percent 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 constitute 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 the use of 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 situation is more severe in communities like Ovoko, Iheaka, Uhunaowere etc were land is a rare commodity.

**Question 5: How has poor education of women served as obstacle to women farmers in your area?**

**Table: 4.5: Responses on the how poor education of women has served as obstacle to women farmers.**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>It has not allowed them to use modern farm tools</td>
<td>180</td>
<td>47.4%</td>
</tr>
<tr>
<td>It has not allowed them to excel in their effort to produce for commercial purposes.</td>
<td>70</td>
<td>18.4%</td>
</tr>
<tr>
<td>It has denied them much knowledge about agricultural practices</td>
<td>125</td>
<td>32.9%</td>
</tr>
<tr>
<td>No idea</td>
<td>5</td>
<td>1.3%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011
Table 4.5 above presents the opinions of the respondents on how educational condition of women serves as obstacle to women farmer. 180 respondents representing about 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. 125 respondents representing 32.9 % of the sample were of the opinion that poor educational condition of women has denied them much knowledge about agriculture. 70 respondents representing 18.4% of the sample were of the opinion makes it difficult for them to produce for commercial purposes. This limits them to subsistent level of production while 5 respondents representing about 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.

**Question 6: To what extent do women have easy access to land in your locality?**

**Table 4.6: Responses on the extent at which women have easy access to land in the rural communities**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a very high extent</td>
<td>50</td>
<td>13.2%</td>
</tr>
<tr>
<td>To a very low extent</td>
<td>330</td>
<td>86.8%</td>
</tr>
<tr>
<td>No idea</td>
<td>O</td>
<td>O.O%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>380</td>
<td>100</td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011
Table 4.6 above represents the opinion of the respondents on the extent at which women have easy access to land in their various communities. The view of 330 respondents representing 86.8% of the sample shows that the extent at which women have access to land is very low. 50 respondents representing 13% of the sample were of the view that women access to land is very high. While none of the respondents 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. To authenticate this claim, the researcher consulted some of the community members such as the traditional rulers and leaders of different women organizations to seek their opinion on the issue in question. At the end of the exercise, their answers correlated with the views of majority of the respondents that women access to land is to a very low extent due to cultural reasons.

**Question 7: To what extent do female farmers make use of modern farm tools in agricultural activities?**

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a very high extent</td>
<td>5</td>
<td>1.3%</td>
</tr>
<tr>
<td>To a very low extent</td>
<td>373</td>
<td>98.2%</td>
</tr>
<tr>
<td>No idea</td>
<td>2</td>
<td>0.5%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>380</td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

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. 373 respondents representing 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. 5 respondents maintained that women make use of the modern farm tools to a very high extent. While only 2 respondents remained neutral, this implies that they had no idea on the question asked.

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 true, then there is bound to be low production from agriculture since the tools used do not support mass production.

**Question 8: Do you agree that low level of women education hinders their participation in the leadership of their communities?**

**Table 4.8: Responses on whether low level of women education hinders their participation in the leadership of their community**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>304</td>
<td>80%</td>
</tr>
<tr>
<td>Disagree</td>
<td>73</td>
<td>19.2%</td>
</tr>
<tr>
<td>No idea</td>
<td>3</td>
<td>0.8%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Field work, 2011.*

Table 4.8 above displays the views of respondents on whether low level of women education hinders them from taking active part in the leadership of their community. An amazing number of 304 respondents representing 80% of the sample agreed that low level of women education hinders them from taking leadership position in their community. 73 respondents representing 19.2% of the sample disagreed to the
point that low level of women education stops them from leading their community. While 0.8% of the respondents had not idea on the question asked.

If about 80% of the sample agreed that low level of women education constitute a hindrance to women’s leadership opportunities and only about 19.2% disagreed, then it can be concluded that low level of education is a problem to women participation in community leadership. It has been observed lately that though there has been increase in women education, women continue to be scarce in leadership positions at various levels. This is linked to low level of women education among other factors.

Question 9: Do low level of women education hinder their business or economic success?

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

<table>
<thead>
<tr>
<th>Option</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>315</td>
<td>83%</td>
</tr>
<tr>
<td>No</td>
<td>63</td>
<td>16.5%</td>
</tr>
<tr>
<td>No idea</td>
<td>2</td>
<td>0.5%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>380</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field work, 2011.

Table 4.9 above shows the responses from the 380 respondents on the impact of low level of women education on their business or economic success. 315 respondents representing 83% of the sample attested to the fact that low level of women education hinders their business success. 62 of the respondents representing 16.5% of the sample disagreed that low level of women education hinders the success of their business venture while only 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.

**Question 10: Which of the following factors do you think hinders women participation in community development more?**

**Table 4.10: Responses on factor that hinders women participation in community development more**

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of interest in community development</td>
<td>10</td>
<td>2.6%</td>
</tr>
<tr>
<td>Illiteracy</td>
<td>100</td>
<td>26%</td>
</tr>
<tr>
<td>Culture and religion</td>
<td>70</td>
<td>18.4%</td>
</tr>
<tr>
<td>Poverty</td>
<td>200</td>
<td>53%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

Table 4.10 above stands for the response on the factor that hinder women participation in community development more. 200 respondents representing about 53% of the sample studies were of the opinion that poverty is the factor that hinders women participation in community development more. 100 respondents representing 26% of the sample related the hindrance to illiteracy. While 70 respondents representing 18% of the sample 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 in turn leads 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 Igbo-Eze South Local Government Area.

**Question 11: Which of the following factors do you think will promote women participation in community development more?**

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Give them more elective and appointive positions</td>
<td>100</td>
<td>26%</td>
</tr>
<tr>
<td>Give them more employment opportunities</td>
<td>85</td>
<td>22%</td>
</tr>
<tr>
<td>Give them quality education</td>
<td>150</td>
<td>40%</td>
</tr>
<tr>
<td>Give them equal social treatment with their male counterparts</td>
<td>45</td>
<td>12%</td>
</tr>
</tbody>
</table>

**TOTAL** 380 100%

*Source: Field work, 2011.*

The opinions of 150 respondents representing about 40% of the sample were expressed in favour of giving the women quality education. 100 respondents of about 26% of the sample 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% of the respondents of about 85 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? 45 respondents of about 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.

Question 12: Which of the following do you think will get more women involved in the politics of your community?

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Giving them more political education</td>
<td>70</td>
<td>18.4%</td>
</tr>
<tr>
<td>Giving them more space in elective and appointive positions</td>
<td>35</td>
<td>9.2%</td>
</tr>
<tr>
<td>Play politics without violence</td>
<td>150</td>
<td>65.7%</td>
</tr>
<tr>
<td>Sponsorship</td>
<td>125</td>
<td>33.1%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Field work, 2011.*

Table 4.12 above reveals that 150 respondents of about 39% of the sample expressly indicated that playing politics without violence will definitely get more women involved in the politics of the country. 125 respondents of about 33.1% of the sample were of the view that women political involvement could be enhanced if women are adequately sponsored. 70 respondents of about 18% of the sample maintained that more women will be involved in politics if they are given more political education.
While 35 women representing only 9.2% of the respondents expressed their view in favour of allotting more elective and appointive space to women.

Therefore, if 65.7% 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 33.1% 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.

**Question 13: Which of the following do you think hinders women political participation most?**

**Table 4.13: Responses on factor that hinders women political participation more**

<table>
<thead>
<tr>
<th>Option</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of finance</td>
<td>170</td>
<td>45%</td>
</tr>
<tr>
<td>Political violence</td>
<td>195</td>
<td>51%</td>
</tr>
<tr>
<td>Culture</td>
<td>7</td>
<td>1.8%</td>
</tr>
<tr>
<td>Political apathy</td>
<td>8</td>
<td>2.1%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

Table 4.13 above shows the opinion of the respondents on the factor that hinders women’s political participation most. 195 respondents of about 51% of the sample were of the view that political violence is the strongest factor that hinders women political
participation. 170 respondents of about 45% 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 1.8% 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 political education and political violence. This conclusion was drawn from the sampled opinion of 45% and 51% of the respondents which represents about 96% of the total sample studied.

**Question 14:** To what extent do you agree that women empowerment can reduce the hindrances to women participation in community development?

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

<table>
<thead>
<tr>
<th>Option</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a great extent</td>
<td>357</td>
<td>94%</td>
</tr>
<tr>
<td>To a low extent</td>
<td>20</td>
<td>5.3%</td>
</tr>
<tr>
<td>No idea</td>
<td>3</td>
<td>0.7%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

357 respondents representing 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 of about 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.

**Question 15: What empowerment would you recommend for the women of Igbo-Eze south local government area?**

**Table 4.15: Responses on the type of empowerment need by the women of Igbo-Eze south local government area**

<table>
<thead>
<tr>
<th>Option</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political empowerment</td>
<td>117</td>
<td>31%</td>
</tr>
<tr>
<td>Educational empowerment</td>
<td>125</td>
<td>33%</td>
</tr>
<tr>
<td>Financial empowerment</td>
<td>133</td>
<td>35%</td>
</tr>
<tr>
<td>No idea</td>
<td>5</td>
<td>1%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>380</td>
<td>100</td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

Answers gotten from 133 respondents representing about 35% of the sample indicate that women financial empowerment supersedes other forms of empowerment capable of boosting women participation in community development. 125 respondents representing 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 neutral 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 Igbo-Eze South Local Government Area.

**Question 16: To empower the women financially, which of the following do you consider better than the others.**

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payment for their domestic responsibilities</td>
<td>210</td>
<td>55.3%</td>
</tr>
<tr>
<td>Discouraging house wife practices</td>
<td>150</td>
<td>42%</td>
</tr>
<tr>
<td>Giving them equal employment opportunities with their male counterpart.</td>
<td>10</td>
<td>2.6%</td>
</tr>
<tr>
<td>No idea</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>380</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Source:** Field work, 2011.

Responses from 210 respondents representing 55.3% 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. 150 respondents were of the view that women financial empowerment is tenable only if house wife practices are discouraged. While 2.6% 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.

**Question 17: How would you want the women to be given political empowerment?**

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

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Give them more elective and appointive positions</td>
<td>20</td>
<td>5%</td>
</tr>
<tr>
<td>Removal of violence in the country’s politics</td>
<td>110</td>
<td>29%</td>
</tr>
<tr>
<td>Give them political education</td>
<td>160</td>
<td>42%</td>
</tr>
<tr>
<td>Conduct free and fair election.</td>
<td>90</td>
<td>24%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>380</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Source: Field work, 2011.

Out of 380 respondents, 160 of about 42% of the total sample studied noted that women political empowerment is guaranteed if women are adequate political education. 110 respondent representing 29% of the sample opined that removal of violence in the politics of the country will empower the women better. 90 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.

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.
Question 18: How would you want women to be given educational empowerment?

Table 4.18: Responses on ways to empower women educationally

<table>
<thead>
<tr>
<th>Options</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free and compulsory education at all levels for the girl child</td>
<td>200</td>
<td>53%</td>
</tr>
<tr>
<td>Employment of educated girls</td>
<td>30</td>
<td>8%</td>
</tr>
<tr>
<td>Discouragement of early marriage</td>
<td>150</td>
<td>39%</td>
</tr>
<tr>
<td>No idea</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>380</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field work, 2011.

Table 4.18 above displays various answers on how best to empower the women educationally. 200 respondents were of the view that women should be given free and compulsory education at all level. This represents the opinion of 53% of the sample studied. 150 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.

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.
4.2 TESTING OF THE HYPOTHESES

Hypothesis 1: Poor educational condition has strong effect on women participation in community development.

To test this hypothesis, table 4.5, 4.8, and 4.9 were used. In table 4.5, 180 (47.4%) respondents noted that poor educational condition of women has not allowed them to employ the state of the art implements in their farming processes. 125 respondents about 32% maintained that poor education of women has denied them much knowledge about agriculture while 70 respondents about 18.4% of the respondents opined that poor educational condition has not allowed rural farmers to excel in their effort to produce for commercial.

In table 4.8, 300 respondents attested to the fact that low level of women education hinders their involvement in the leadership of their community while in table 4.9, 315 respondents about 83% of the entire respondents’ were affirmative that poor educational conditions of women denies them success in their economic ventures.

In connection to the opinion of the respondents above Anugwom (2009:127) maintains as follows, “It must be understood that historically education in Sub-Saharan Africa and even Asia was initially available only for males. This then entails that women were from the onset disadvantaged in the formal employment sector since jobs in this sector are mainly negotiable through acquisition of education and skill. In fact women’s late entrance into education and the tailoring of women’s education to meet mainly domestic needs is not peculiar to Nigeria. Thus, it has been reported that even in Latin America where the expansion of the educational system started earlier, women
were denied formal education during colonialism but often received instructions to enable them perform domestic tasks and raise their children”.

The quantity and quality of education available to Nigeria women will invariably determine the developmental pace of Nigerian families, children from such homes and the Nigerian nation at large. It has been noted that what Nigerian women are today and what they will be tomorrow depend on what plans Nigeria has for her women. Nigeria is craving for patriotic citizens to develop her potentials politically, economically, socially and technologically. The actualization of these goals is dependent on the provision of functional education to the citizenry especially the women who, as mothers, are the teachers of the child in his/her first and last school (i.e. home). Thus, unless the mother herself is adequately enlightened, she cannot inculcate in the child the spirit and principle of true patriotism- a basic requirement for national development. According to Ajayi (1995), among the factors militating against the development of the spirit of true patriotism are:

(i) Home indiscipline (ii) tribalism (iii) corruption in public life and (iv) lack of national ideology. It has thus been argued that Nigeria cannot develop fully without mothers who are patriotic and sincerely committed to the training of the young ones in the patriotic norms. The spirit of true patriotism advocated a socio-ethical value which inclines a citizen to the enlightened and legitimate love of his home, community and native land.

Marital harmony has also been found to be dependent on academic/intellectual compatibility among the couples. According to Ugbede (1997), marital conflict is heightened among couples who are educationally incompatible. It was observed that
educational difference between the sexes further aggravate the social and economic differences between husband and wife. For instance, educated men now discover to their dismay that their uneducated wives are unable to fit into their social and public life in the sense that such wives are incapable of responding to the requirements of their husband’s new ideas, status, and official positions.

Another implication of the poor education opportunity for women is involvement in low paying ventures. It has been noted by Oladunni (1999) that because of societal stereotype and stigmatization on certain professions and subjects as the exclusive preserve of men and or women most Nigerian women have been forced into less paid jobs like teaching, nursing services, agriculture, small scale food processing, secretariat duties, clerical duties, note counting in banks, cleaners and middle level professional occupations. It was thus submitted that some of the effects of this is that majority of these women are poor and impoverished. This is critical bearing in mind that there is a relationship between level of education and poverty with most of the illiterate women being poorer than the educated counterparts. According to Agbakwuru (2002a) education equips one with marketable skills thereby lifting the possessor up from the poverty arena. Essentially, through education, the individual learns good health habits, principles and practices which promote healthy living and longevity as well as acquire marketable skills that confer economic power on the educated.

Another implication of poor women education is that their lower access to education automatically denies them the opportunity and power of influencing significantly public policies and programmes unlike their male counterparts. It thus implies that women will continue to play second fiddle in the socio-political and
economic scheme of things; they would remain marginalized and exploited. It can thus be said that the poor educational opportunity for Nigerian women would rob them of two things, the ability to positively affect their children’s educational development and the opportunity to make meaningful contribution to their socialization process (and by extension the overall national development of the country). Therefore, judging from the above facts and literature, the researcher believes the above hypothesis is valid and is therefore accepted.

**Hypothesis 2: Hindrances to women participation in community development can be mitigated through women empowerment.**

In a bid to test the above hypothesis, facts and figures in table 4.14, 4.15, 4.16, 4.17 were used. In table 4.14, out of 380 respondents used for the study, 357 representing about 94% of the sample supported the claim that women empowerment mitigates the hindrances to women participation in community development to a great extent.

In table 4.15, 117 respondents advocated for political empowerment of the women to boost their participation in community development. 125 of about 33% of the sample voted in favour of educational empowerment while 133 of about 35% of the total respondent supported financial empowerment of the women to increase their participation in community development.

In table 4.16, 210 women of about 55.3% of the sample were of the view that women should be paid for their domestic responsibilities in order to be empowered financially. 150 respondents representing 42% of the respondents supported financial empowerment of the women by discouraging house wife practices.
In table 4.17, 110 respondents of about 29% of the sample were of the view that through removal of violence of the political system, women could be given political empowerment. 160 respondents supported political education for the women for them to be empowered politically while 24% supported conduct of free and fair election as a panacea to women political problem.

In support of the view held by the majority of the respondents above, Ojobo (2010:452) contends as follows “In all countries of the world, education is recognized as the cornerstone of any structure for sustainable development of any nation. It is a fulcrum around which the quick development of economic, political, sociological and human resources of any country revolves. In fact, the National Policy on Education (1981:6) states that education is the greatest investment that the nation can make for the quick development of its economic, political, sociological and human resources. Having recognized education as “an instrument par-excellence for effective national development” as well as “a dynamic instrument of change,” it is also the basis for the full promotion and improvement of the status of women. Education empowers women by improving their living standard. It is the starting point for women’s advancement in different fields of human endeavor. It is the basic tool that should be given to women in order to fulfill their role as full members of the society. In fact, the educational empowerment of Nigerian women is the spring board to every other form of empowerment (political, social, economic etc). Unfortunately, a cursory look at the pattern of women’s involvement in education in Nigeria reveals abysmally low levels. Anugwom (2009: 142) “as more women acquire education their percentage of the manpower resources of the nation increases. Therefore, more women are going to
acquire the mental skill and capability necessary for work life. Besides the well known fact that the involvement of educated women in the labour force aids the development of society, there is also the positive impact this exerts on the women themselves. As a result, education produces the work force needed to keep the wheel of the economy turning. Education then contributes in concrete terms to development basically when those educated submit themselves to work and seek some form of actualization or fulfilment in the work process”.

In addition to the above exposition, Anugwom (2009:150) states as follows “One of the barriers identified in the exclusion of women from political participation is poverty. Predominant population of African women is living below the poverty line. Women will face fewer barriers to entering politics if they are empowered economically. Increasing income levels for women can in turn increase confidence. The link between female economic empowerment and quality of life leads to more discussion on women’s issues, such as the number of children per couple, quality of education for children, health and hygiene, and the environment. Women also tend to be better stewards of economic development. Studies have shown that women are more likely than men to cycle profits back into human capital development, including female education. Educated women are better suited to participate in decision-making processes in the society. Women who are empowered economically have less difficulty in playing active roles in politics as they can assert themselves and are unlikely to become pawns for existing political interests.

Jekanyinfa (2000:97) “The underlying cause of female poverty are deep-rooted in inequalities in the control of assets, pervasive gender discrimination in labour markets
and a lack of voice in the power structures that control resources allocation. The alleviation and eradication of poverty is a task that must be done in Nigeria in the 21st century so as to change the poor conditions of the Nigerian women. An important element in the eradication of poverty among women is empowerment. The process of which involves entitlement and access to economic resources (Economic empowerment) and access to decision making (political empowerment). These are two aspects of the same concept, which are reciprocally interdependent. In other to pursue the empowerment of women as a means and a goal for sustainable development, there must be a change in the 21st century and this calls for economic and political empowerment”.

Judging from the above views from both the respondents and that obtained from various literatures, the researcher believes that the above hypothesis is correct and is therefore accepted

**Hypothesis 3: Cultural barrier constitute impediment to women participation in community development.**

In order to test the above hypothesis, table 4.4, 4.6 and 4.7 were considered. In table 4.4, 276 of the respondents representing about 73.3% of the sample were of the view that culture to a very large extent constitute a barrier to women participation in agriculture. In table 4.6, 330 respondents of about 86.8% of the sample opined that women access to land is to a very low extent. This is also linked to the cultural practices of the people.

To substantiate the views held by the respondents above, Adetotun (2010) has this to say “Social conventions, values, and mores combine to maintain the stereotype
of women as kitchen dwellers who are only gatecrashers into spheres outside of their matrimonial homes. Women are socialized from birth to see their place as second to that of men. The birth of a male child is warmly received, to the extent that women often feel that their marriage is not secure until they give birth to male children. Cultural practices are often harmful to women. For example, burial rites in the eastern parts of the country ensure that women remain social outcasts: widows are forced to drink the bath water of their dead husbands as part of the mourning process. Vesico Vaginal Fistula (VVF) results from the early marriage of teenage girls in the north. Victims of these cultural practices cannot participate socially as they are viewed as outcasts.

Religion is an accomplice in the stereotyping of women and reinforces the barriers that prevent them from participating politically, economically, and socially. For instance, in the northern part of Nigeria, women are held in Purdah in deference to Islam. Only their husbands have unfettered access to them and their movements are restricted to their quarters. They depend entirely on their husbands and families to meet their needs. The conditions of their lives can only be guessed at, as most households subsist below the poverty line. Religion ensures that a significant number of women are barred from participating in politics, either as voters or as aspirants to elective offices, as well as economic activities.

To support the above view, Ojobo (2011: 78) states “The culture and traditions of many ethnic groups in Nigeria are full of obvious signs of gender stereotyping. Education for girls right from the very beginning was designed to make them primarily effective mothers and housewives. Hence girls were brought up in the traditional family setup to be passive, obedient, “ladylike” and always submissive to men. Boys on the
other hand, were encouraged to be aggressive, competitive and independent. A woman is brought up to see marriage as her ultimate goal and ambition. From birth to betrothal, her whole life is just one long preparation for assuming the role of wife and mother. In some ethno cultures in Nigeria, for example, she is molded for a life of anonymity and sacrifice. One dimension of patriarchy which limits women’s economic and educational activities is the prejudice of purdah or female exclusion, whereby women are confined to the house and are denied access by tradition and culture to participation in the socio-political development of their society.”

In the history of Nigeria, cultural factors have been a serious source of problems for the development of women politically and have continued to affect the development and prominence of Nigerian women in their roles in the development of Nigerian society. In the political sphere, the country has governments run by men at all levels, not because there are no women fit to fill the positions but because most women think of political participation as hopeless for them due to the cultural orientation received by the women.

Judging from the view upheld by majority of the respondents and that expressed by many authors in different literatures in favour of the above hypothesis, the researcher therefore accepts the hypothesis as valid and true and is therefore accepted.
5.0 CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATION AND CONCLUSION

5.1 SUMMARY OF FINDINGS

A lot of findings have been made by the researcher in the course of this study. These are presented as follows:

(1) The researcher has been able to discover the various barriers to women participation in agriculture to include the followings

(i) Cultural practices in Igbo Eze South Local Government Area.
(ii) Poor educational condition of women in the area
(iii) Lack of access to landed property and
(iv) The women inability to use modern farm tools for their agricultural practices

(2) The researcher has also been able to discover how poor educational condition of women affects their participation in community development negatively. These negative effects involve:

(i) It has denied them leadership opportunities in their various communities
(ii) It limited their success in agriculture due to their lack of awareness of and inability to access and use modern farm tools for their agricultural practices
(iii) It has denied them ideas capable of boosting their economic success for improved standard of living.

(3) The researcher also discovered the reasons underlying women under representation in the politics of the local government despite their numerical strength. These reasons are:
(i) The exorbitant nature of the country’s politics. Women are disadvantaged in the political life of the people due to the poverty that characterized the rural women. Most of the women are so poor that they cannot satisfy the financial conditions which the country’s politics requires.

(ii) Political violence and victimisation. It is discovered in the course of this study that political violence destroys the women political enthusiasm to a great extent and as a result hinders their positive contribution to the politics of the people.

(iii) Lack of political education. Majority of the women do not have proper knowledge about politics. They view politics from wrong perspective and this wrong conception scare from taking part in politics due to the evils they wrongly assume are associated with politics. Very few women who attempted to get involved in politics are given different kinds of abominable names and are regarded as socially evil. This further hinders other from taking part in politics.

(4) Finally, the researcher also discovered various factors that serve as cankerworm to the strength of the women in the society. These cankerworms include the following:

(i) Large chunk of domestic responsibilities are reserved exclusively for the women. Women in this area are seen as home managers and instrument of reproduction and are treated in that line. Responsibilities like cooking, house sanitation, clothes washing, caring for the children to mention but a few belong to the women. These responsibilities to a large extent hinder them from taking up other jobs capable of yielding income to these women.
In this contemporary society, it is discovered that some of the 21st women in this area are still kept as house wives. They make no meaningful impact to the society save for what they do at their various homes as house wives. Researches have proved that such women do not keep the house better than those involved in ventures outside the home.

Poverty is the major factor that causes women illiteracy in Igbo-Eze South Local Government Area. Data obtained from the respondents indicates that poor academic conditions of the women are not far fetched from their inability to afford the cost of higher education.

5.2 RECOMMENDATIONS

Based on the findings made in the course of the study, the researcher made the following recommendations:

1. To the curb the barriers to women participation in agriculture, the researcher makes the following recommendations:

   (i) cultural practices that denies women free access to land, relegates women to the background and regard them as second class citizens should be abrogated.

   (ii) Government in partnership with community development partners should not only provide modern farm implements such as tractor, planters, harvesters etc to the rural women farmers but also educate them on how to use these implements to enhance their production since the lives of millions of Nigerians depends heavily on proceeds from agriculture
(iii) To improve the level of women education in the country, girl child education should not only be made free but also compulsory at secondary school levels and affordable at tertiary level. This will help to dig out those hidden potentials of the women which the Nigerian society has not actually started appreciating.

(iv) In conjunction with the effort of the current first lady of the country, Dame Patience Jonathan and since some notable Nigerian women have achieved excellence in their various fields especially leadership, the researcher therefore recommend that more women should be absorbed in the leadership of this country not only at the local government level but also at the state and federal government. This will help to pull the various human resources which God has blessed the country with together for the upward growth and development of the entire country.

(v) For business ideas needed to boost the economy of the local government as well as the country, the researcher recommend that skill acquisition centres be established in the nine communities that made up the local government.

(vi) To enhance women political participation, politics in the country should fall within the reach of both the poor and the rich. The high cost of playing politics should be reduced to minimum. This should be done by removing the high charges placed on tickets for those that want to contest for political offices, the high cost of electioneering campaign, the act of using money to buy votes and compromise consciences and lots more.
(vii) Equally recommended is the removal of violence from the country’s politics irrespective of how minute it may be. This is because women are known to be more scared of any violent situation and in most cases would always fall victims more.

(viii) The mass media, community, religious and opinion leaders as well as leaders of various women organisations should be employed to give the women right orientation about politics. this is to put an end to the age long wrong perception of politics by the rural women.

(ix) The researcher also recommends that payment should be made for the domestic responsibilities of women especially when such responsibility denies them access to other source of income. Alternatively, both the men and the women (husbands and wives) should be equally involved in the domestic responsibilities at home and at the same time, both should be equally involved in the financial responsibilities at home.

5.3 CONCLUSION

A cursory look at the entire work especially at the findings made in the course of the study reveals that there is a yawning gap in the level of involvement of male and female gender in the development of the Nigerian society especially in the political economy of the country. This less involvement of the female folk has contributed in no small measure to the backwardness of the country despite the enormous resources with which the country is endowed. It has to a great extent slow down the pace at which the communities grow and develop.
Therefore if the Nigerian society should develop like other countries of the world, there is urgent need to get more Nigerian women involved in the development of every facet of the economy. This will help to pull all the human resources together for the upliftment of the society.

The researcher wishes to conclude at this point that the less involvement of women in development would be a thing of the past if the recommendations made are meticulously implemented by those concerned. This will help to speed up the rate at which the society develops and outgrow those countries we refer to as developed.
BIBLIOGRAPHY


APPENDICE 1

Questionnaire

School of Post Graduate Studies,
Department of Public Administration
and Local Government,
University of Nigeria,
Nsukka.
8th April, 2011.

Dear Sir/Madam,

I am a research student from the institution mentioned above. I am conducting a research on women participation in community development in Nigeria.

I wish to solicit for your kind assistance in filling the questionnaire to enable me carry out the research successfully. All the data supplied will be treated confidentially and used purely for the academic research.

I quit appreciate your expected sincere cooperation.

Yours Sincerely,

Mamah Callistus Ifeanyichukwu
APPENDICE 2

Section A

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 agriculture in Igbo Eze South 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 ( )

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 Igbo-Eze South Local 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. To empower the women politically, which of the following do you consider more necessary. (a) Give women equal opportunity in elective and appointive position ( ) (b) Removal of violence in the country’s politics (c) Give them more political education and enlightenment.( ) (d) Election should be free and fair ( )

18. 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 ( ).