

**PATRIARCHY IN THE SOCIETY AND PLACE OF WOMEN IN AGRICULTURE IN  
SELECTED LOCAL GOVERNMENTS, EKITI STATE**

**BY**

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## CERTIFICATION

This is to certify that this long essay was carried out by Ayo-adekunjo Toluwalope with Matric Number Soc/13/1287 of the faculty of social sciences, Sociology department, Federal University Oye Ekiti, Ekiti State. In partial fulfillment of Bachelor of Science Degree in Sociology.

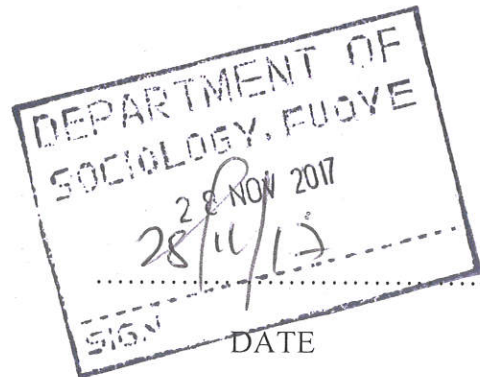


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## **DEDICATION**

I dedicated this project work to almighty God, the author and the finisher of my faith, the one who started this work with me and also ended it with me and also to my parents, Elder and Deceanness Ayo-adekunjo for their support throughout my stay in this school.

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## ABSTRACT

Patriarchy is a common phenomenon ravaging the society. This study attempts to investigate how women has been exploited and denied certain benefits in juxtaposition with their male counterparts in the society specifically in agriculture as well as the role of government policies and how it affects women participation in agriculture. This study also attempts to explore the contribution of women in agriculture and also pro-active and re-active measures to limit patriarchy and improve the place of women in agriculture.

This research was carried out in two local governments in Ekiti state; Ado and Oye local governments. The study samples 120 female farmers, sixty respondents from each local government were employed to gather information. Questionnaire method of data gathering was used and the analysis was done by using statistical package for social sciences (SPSS).

At the end of the research, 95% of the respondents believe that patriarchy is deeply rooted in the society while 67.5% of the respondents agree that government policies sometimes exclude women from benefitting from its scheme. However 86.7% opine the role of women in agriculture is important, hence they should be granted unreserved access to land, as well as workshop/seminars to improve their productivity output.

Government, relevant and concerned authorities should also integrate rural areas in its empowerment scheme to abridge the causal effect of patriarchy.



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Over the years, there have been diversified enquiries and variegated movements to analyze the social order and place of women in it. Various summit, research and conferences have proved the existence of a male dominated social structure that indisputably relegates the participation of women in key areas in the society.

Investigations have revealed that there is astute and obvious alarming disequilibrium between the feminine gender vis-à-vis their male counterparts. Brain and Martin (2010) demystifies this phenomenon by emphasizing that “women are being oppressed especially within the confines of African countries.

Participation of women in some key sectors in the society is perceived as prostitution, adulterous, waywardness and impunity insubordination. All this discrepancies have been traced down by researcher and scholars to the concept of patriarchy. Patriarchy is a common phenomenon that has been juxtaposed by scholars for a very long period of time. It has placed authority in the hands of few and these few deploy the authority to exploit both women and children in the society.

The word ‘patriarchy’ literally means the rule of the father, originally it was used to describe a specific type of ‘male-dominated family’ – the large household of the *patriarch* which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally “to refer to male domination, to the power relationships by

which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways” (Bhasin, 2006).

The unequivocal dominance of men is predominantly propelled by virtually all the social institutions in the society. The society consists of five (5) social institutions ( Geoffery Hodgson, 2002 ). We have the:

- 1) Family
- 2) Education
- 3) Religion
- 4) Politics
- 5) Economics

The family is the smallest unit of the society, it has play enormous gigantic roles in facilitating and establishing the foothold of patriarchy by placing irrevocable veto power in the hands of men as the head of the family, all other family members of his family are subordinates to his directive, men has always utilize this privilege to exercise arbitrary use of power and selfish interests. The women are hence, dependent on the men.

In Nigeria society, gender is associated with sex instantaneously from birth; the male child is preferred to the female. According to Omoregie and Ihenekhein (2009), whenever a child is born, the first question asked is, “is it a boy or a girl?” this notion was further reiterated by Akintan etal.(2013) that the boy is heir apparent to his father’s property and he will immortalize the family’s name. The status of women has been considered as that of a wife, housekeeper, and mother. A wife was regarded as the husband property, the man paid a certain amount as the bride price and the woman become his (Amadi, 2010)

It was also found that a widow suffered much during the mourning period which usually lasted for about a year. She was not allowed to do her hair, wash her clothes or even bath regularly, she is denied every right to inheritance in her husband house since the tradition says only the male children can inherit the properties, but for men who lost their wives on the other hand, there was hardly any recognized tradition period of mourning. A widower could in fact, marry another wife within a matter of weeks after wife's death (Amadi; 2010).

The family members also believe that a lady should remain a virgin till she get married, so the idea of genital mutilation was introduced to control the female sex urge ( Igbuzor; 2009)

In the field of education, patriarchy is obviously perpetrated because women are marginalized from qualitative education. In pre-civilized era, women are believed to be another men's property so every penny invested on her is a waste because she will not attain her peak and potentials for the benefit of her family but rather, her husband's and his psyche has relegated women to always be at the merry of men.

Educationally Nigeria women recorded significantly low levels in the country tertiary institutions, teaching and medical professions ( Alemika and Ogugua; 2001). Educating girls is widely perceived as being of less value than educating boys. Girls are forced to terminate their education if they become pregnant, they are not given the chance to continue their education after the baby have been delivered but a boy that impregnate a girl will not be forced to stop his education, he will be allowed to further his education. As a result of this, they are proportionately more drop out among girls than boys.

Close and clear observation of the modern society we live in shows t6hat despite the fact that we have some female who goes to school but some of them could not attain some certain level of

education like men. Those that try to are frowned at by the people in the society, they believe that is a waste of time since the woman will end up in her husband kitchen e.g most people that obtain master degree and doctorate degree are male, only few women strive to attain this level of education. Almost all professors are men only few are women.

The ideology of patriarchy reverberates very clearly in religious narrative of sexuality in Nigeria. Islamic and Christianity religion preaches the believe that God destined men to be in charge and women should be govern by men. The discourses which surround creation in Christian and Islamic text spills into their construction of their sexuality and sexual identity. Eve was found from Adam rib she was weak and must be supported. That is why Adam saw Eve and declared: "this is now bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man (Genesis 2:23).

Even in church, women cannot be the head because it is stated in the bible, even If the woman is the founder of the church. In Islamic religion also, men are the Imam, a woman can never become an Imam. Whenever they also go to worship in the mosque, men are to occupy the front space while woman, ladies and children are to occupy the back space. Religion has placed so much authority in the hands of men.

In politics, women are perceived as inept while men are perceived as adept, hence the participation of women in our society has embraced vehement critic ism. According to a nationwide broadcast of current president of Nigeria president as at 2016, president Buhari overtly criticized his wife Aisha Buhari for nosing around political affairs of the country. He instructed his wife that she belong to the kitchen and other rooms.

How can the first lady of a nation be alienated from the political affairs of a state when the European countries are giving the feminine gender unparalleled tickets to compete with men folk. Women are been perceived as weak and feeble in Nigeria and this as contributed to the their disapproved involvement in politic.

Walby attested to the fact that economy has being and remains a key structure of patriarchy and creating disadvantages for women. She also believed that the labour market has helped to influence the woman decision. Due to the fact that women are tied to the house, they were unable to do other economic activities outside the home. Some were unable to take employment that was offered to them while those that accepted the offer were exploited, their likely earnings are too low to make the employment worthwhile.

Omodjhowoefe (2011), the biology of human reproduction is responsible for the unequal relationship between the male and female sex. It is believed that in early human history there was high mortality rate for human, this was worse for children, about 50% of them died before they were five years old. In other to combat this situation, women need to give birth to more children to replace the dead ones. Consequently women become tied at home to having and taking care of children and the household for most part of her life.

Agriculture can be an important engine of engineering growth and development as well as poverty reduction. It helps to boost the economy of the country, it deals with the planting of crops and rearing of animals to limit the rate of importation and facilitate increased exportation.

Female Agricultural workers contributed significantly to household economy but they lack support services and often do not have access to economic resources (Tuteja 2008). The major decision makers in agricultural activities are men, even though women perform more agricultural

activities than men. They are not consulted at the time of purchase of animals and change of crops (Nishu Bala 2010).

In Nigeria, women's contribution to Agriculture is significant. National policy on women provides as estimated that women provide 60-80 percent of labor in agriculture, especially in food production. Many women are farmers in their own right apart from working on the family farms. Women are suppliers of labor, food crops and livestock producers, processors of food and fish products. Unfortunately the contributions of women in agriculture are undermined. Their roles in economic change continued to be inadequately recognized in the development of agricultural policies and programmes.

Though women constitute over 60% of the agricultural labor force and contribute about 80% of total food production, only 14% women own the land they cultivate (Awe and Ezumah, 2010). Kabana 2010), argues that constraint which are faced by women farmers differ from culture to culture. For instance in Nigeria, women lack independent rights to land, land rights are allocated through men, either son or husband. The general experience of neglected female farmers in the agricultural sectors is thus traceable to the patriarchal structure of the Nigerian ethnic groups and the traditional image of a woman who gains status from the men in their lives e.g fathers, brothers, husband and sons.

### **1:2. Statement of the Problem.**

Patriarchy is the single most life-threatening social disease assaulting the male body and spirit in our nation. Patriarchy is a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through

various forms of psychological terrorism and violence. Patriarchy is in all spheres of the society including agriculture which can be an important engine of growth and poverty reduction. But the sector is underperforming in many countries because women who represent a crucial resource in agriculture and the rural economy through their roles as farmers, laborers and entrepreneurs, almost everywhere face more severe constraints than men in access to productive resources.

Patriarchy is existing in all spheres of the society, it can be found in all the part of the society. It is an instrument of exploitation in the society, women are being exploited in the society they contributed to the economy of the country but despite all their efforts, their contributions are not noticed in the society. In some areas, men and women tend to grow different crops. One frequent distinction is that cash and export crops are male crops while subsistence or food crops are female crops (koopman, 1993). The standard explanation for the division of crops by gender is that women are responsible for feeding the family and thus prefer to grow crops for their household consumption. Men on the other hand are responsible for providing cash or income and so are said to grow cash and export crop. Women play a pivotal role in eradicating poverty and food insecurity because of their strategic position in the household and productive work they do outside.

In Nigeria, the observation has been made that women lag behind men in most indicators of socio-economic development. The prevailing opinion is that agriculture as an occupation that has been preserved for men folk but recently, studies on the role of women in agriculture points to the fact that women contribute far more to agricultural production than has been generally recognized. It has also been estimated that they contribute two-third of all hour spent on traditional African agriculture and 3/5 of time spent in marketing agricultural produce ( FAO, 1995). However, in a bid to understand the dynamics of attaining agricultural development, the

discriminatory cultural tendencies towards women in patriarchy societies is overwhelming and requires adequate attention, especially when women are the main stay of small scale agriculture (Charlse, 2010).

### **1.3 Research Questions**

1. Is patriarchy really rooted in the society?
2. Is patriarchy limiting the participation of women in Agriculture?
3. Is government policy also limiting the participation of women in agriculture?
4. As women been contributing to agriculture?
5. What means can be use to limit patriarchy and improve the place of women in agriculture?

### **1.4. Aim and objective of Research.**

The main aim of this research is to investigate how patriarchy has been used to exploit and limit women from participating in agriculture.

1. It is also tilted towards exploring how patriarchy is existing in the society
2. How patriarchy has limited the place of women in agriculture
3. How government policy as also limited the participation of women in agriculture
4. What are the contributions of women in agriculture
5. Means to limit patriarchy and improve the place of women in agriculture.

### **1.5. Research hypothesis**

The hypotheses that will be tested in this research are the following

H<sub>0</sub>: There is no significant relationship between patriarchy in the society and the place of women in agriculture



H<sub>1</sub>: There is a significant relationship between patriarchy in the society and the place of women in agriculture

### **1.6. Significance of the Study**

The research has tremendous unparalleled significance to the society, it will among other things; broaden the knowledge of the individuals in the society on how patriarchy has restricted women from astute participation in agriculture and other spheres of the economy and variegated walks of life. It also explores how patriarchy has played gigantic roles in facilitating underdevelopment in our society. This research will also be of utmost importance and point of reference by giving the government an insight to the structure of the society, the various pros and cons as well as agricultural policies aimed at developing as well as promoting an egalitarian society. This research will also give women unbiased passion to be actively involved in agriculture and other sectors of the economy to facilitate peaceful coexistence and equal participation in the society as a whole.

### **1.8. Operational Definition of terms**

**PATRIARCHY:** Patriarchy is a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence.

**AGRICULTURE:** Agriculture is the science or practice of farming, including cultivation of the soil for the growing of crops and the rearing of animals to provide food, wool and other products. is the cultivation and breeding of animals, plants and fungi for food, fiber, biofuel, medicinal plants and other products used to sustain and enhance human life.

**WOMEN:** a woman is an adult female human being. The term woman is also sometimes used to identify a female human, regardless of age or stature. Woman may also refer to a person's gender identity.

**SOCIETY:** society is an enduring cooperating social group whose members have developed organized patterns of relationships through interaction with one another. It is a community nation or broad grouping of people having common traditions institution and collective activities and interest.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1. Concept of Patriarchy

The word 'patriarchy' literally means the rule of the father or the 'patriarch', and originally it was used to describe a specific type of 'male-dominated family' – the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally "to refer to male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways" (Bhasin 2006:3).

Patriarchy refers to the male domination both in public and private spheres. Feminists mainly use the term 'patriarchy' to describe the power relationship between men and women. Thus, patriarchy is more than just a term; feminists use it like a concept, and like all other concepts it is a tool to help us understand women's realities.

The concept of patriarchy is defined by different thinkers in different ways. Walby defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women" (Walby 1990:20). She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are, therefore assigned different roles) or "the notion that every individual man is always in a dominant position and every woman in a subordinate one"

Patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine, roles and women always have the subordinate or feminine ones. This ideology is so powerful that "men are usually able to secure

the apparent consent of the very women they oppress". They do this "through institutions such as the academy, the church, and the family, each of which justifies and reinforces women's subordination to men" (Millett 1977:35). The patriarchal system is characterized by power, dominance, hierarchy, and competition. So patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women.

Gender inequality, the subordinate role of Women as well as their inferior position in the society have been attributed to a variety of factors. Initially a lot of premium was placed on biological composition of the Women vis-a-vis their male counter parts. While Murdock did not suggest that men and Women are directed by genetically based dispositions or characteristics he placed emphasis on the biological difference between men and women which as far as he is concerned, is responsible for the sexual division of labour. He argued that the greater physical strength of men and the fact that women bear children leads together roles out of sheer practicality. He contended that, while child bearing and Nursing tied women to the home, her physique made her limited to less strenuous tasks. However, in all societies all over the world, certain tasks are not always performed by men and others by women. Among the Mbuti pigmies of Africa, hunting and gathering society of the Congo rainforest, there are no specific rules for division of labour by sex. Both men and women hunt and share responsibility for the care of women. In a similar vein among the Australian Aborigines of Tasmania the women were responsible for seal hunting, fishing and catching opossums (tree dwelling mammals). In some modern sovereign states, women form an important part of armed forces particularly in China, the former Soviet Union, Cuba and Israel. What is more, in India women work on building sites and in some Asia and Latin America Countries they have worked in mines.

The concept of biological family was advanced by Shulamith Firestone (1971) to address female inequality and subordination. It is her contention that women in the family are disadvantaged by their biology – menstruation, menopause and children. All these are physical burden on women with pregnancy and breast feeding having the most serious consequences. When the women are faced with these family problems, they are ‘dependent on males’ – brother, father, husband, lover, or clan, government and the community at large for physical survival. The biological family she concluded laid the foundations for all types of inequality and stratification.

Entrenched and institutionalized patriarchy in many communities, states or nations has continued to generate controversies in terms of both context and content. Patriarchy was originally used to mean domination by the father. But it was used by social anthropologists to describe family structure where the father other than the mother ruled. The Marxist – feminists contended that there is inter connection between capitalism and patriarchy as the subordination of women in the household benefits the capitalist employers by providing them with free domestic labour. The capitalist system gave rise to the domestic diversion of labour between the males who are the bread winners and takes up paid employment and the house wives who looks after the household and brings up the children. On the contrary according to Radical Feminists like Kate Millet (1970) and Shulanith firestone (1971) patriarchy is not specifically associated with capitalism as it is found in all known societies.

They opined that men and women comprise “Sex class” the men as the dominant class oppress women and exploit them economically and politically, and that sexual domination is expressed in the intimate personal relationship of love, sex and marriage. The men use their personal relationship to dominate and control women. Family relationships are perceived as the main site of patriarchy. Walby (1990) observed that there are multiple patriarchal structures that

cumulatively produce male domination. These are household production, employment relations, the state, male violence, sexual relations and cultural institutions. It is argued that there are two main forms of patriarchy- private and public. In the 19th century Europe, patriarchy took a mainly private form with individual males exploiting women's labour in the house hold and excluding women from public life. The private form continued to exist in the 20th century until the intervention of feminist organization which was to force their ways into the public sphere. In the public form of patriarchy state and employment relations were the dominant structures and patriarchy operated in a more collective way. With this development women were no longer excluded from work but were still segregated in lower grade and lower paid works.

Nonetheless, religions like Christianity, Confucianism, Hinduism, Judaism and Islam contains patriarchal beliefs and practices. In Christianity, for example, God is generally represented as a male authority figure, while all the apostles were male and priests until recently been exclusively male. Chowdhury et al (1994) are of the view that patriarchy is closely associated with fraternalism. Male culture and ethos of formal politics are fashioned by male lifestyles and characterized by an aggressiveness and competitiveness that are often viewed as male trait. It is not surprising that in some parts of the world politicians hold their meetings late in the night or the wee hours of the day and the various levels of thurgry that goes with election processes. They observed that politics is rooted in fraternalism. They argued that all forms of representative governments are descendant of British parliamentary experiments and of the French Revolution's initial participatory impulse and that both experiences emphasized the brother hood of men. Fraternalism as a source of political power has promoted exclusiveness of brother and protected fathers in limiting women access to formal politics. Culture and process of political institutions are major barriers to women's equal participation in institutionalized politics.

During the colonial era, the nature of the colonial engineering created a public – private distinction between men and women. Men were viewed as breadwinners and public spokespersons and women domestic help mates. Christian missionary activities reinforced the public private distinction. With the introduction of indirect rule colonial officials designated chiefs (Invariably men) as local leaders and vested them with authority to collect taxes and maintain order. Husbands acquired rights to their wife's labour and custody of their children, class interests of large landowners and businesses. Aina (1998) opined that Nigeria society since ancient time has been a patriarchal society as patriarchal structure has been a major feature of the traditional society. The structure contains a set of social relations with material base which enables men to dominate women. Patriarchy has subjected Nigerian women to, and predisposes them to various acts of gender based discrimination. Male dominance is reflected in marriage institution, political and governing institutions, religious institutions and other public and private institutions existing in the country. Very few women occupy leadership positions and participate equitably with their male counter parts in decision making. Cultural factors perpetuate the lower status of women and make the role played by women to appear invisible to the general public meanwhile across the different states in the country the women have a strong presence in important economic activities that touch the lives of many people. In Delta State, 90 % of Urhobo women are directly involved in agricultural production and petty trading. Men who own majority of the land are not fully engaged in economic activities. Only about 20 percent of men are engaged in diverse non – rural economic and socio-political activities. Ikeoji (2000) observed that 70 percent of farmers in parts of Delta and Edo States are rural women and girls who engage in a variety of farming activities ranging from clearing to marketing and storage of food produce. In Abia State in the town of Afugiri women are major food producers.

They currently built more than 3 oil mills and cassava processing centres through their monthly financial contributions, but receive little economic reward from their labour. In spite of this of this, the women encounter socio-economic constraints posed by gender and inequality – constraints include land ownership rights; of which women are after denied right; lack of rights of economic trees and cultural taboo associated with women harvesting palm fruits.

Patriarchy has made the empowerment of women virtually impossible as it has permeate all fabric of the society making it a mountain task for the women's social movement to increase the quality as well as the quantity of women's engagement and participation in politics. Employment opportunities for women have not improved drastically. In 1990s, the opportunities were a bit impressive in certain sectors. Wage employment of women in non – agricultural sector was 46 % in 1996 and 62% in 1997 as a result of some ad-hoc women focused programmes – Rural women Family Support Programme (FSP), Family Economic Advancement Programme (FEAP) initiated and implemented during those periods. But the decline in wage employment of women recently is quite alarming. Women are not empowered to be self-employed and they are the least to be recruited with poor remuneration. Lack of access to land, capital and extension services have remained a major obstacle to women's economic empowerment. According to the UN Food and Agricultural Organization (FAO) women made up 80% of food producers in some African countries but received only 2 to 10% of 'extension contacts' technical assistance. Agricultural credit is often inaccessible to women. They rarely receive any agricultural credit for farming from any organization. Land reform programmes are male biased and failed to take into account women's right under traditional ownership structures.

Education is critical to empowerment, engagement and women participation in politics. "When you educate a woman, you educate the nation" so says an adage. When women are given



affordable, qualitative and comprehensive education, there will be more robust social women's movements and female activism. The national literacy level has remained low even though there is considerable regional variation in female literacy rate. Analysis made by the National Population Commission and United Nations International Children Emergency Fund (UNICEF) concerning literacy situation in Nigeria in 2001 shows that the literacy rate decline from 58% in 1990 to 49% in 1999. Literacy among women and girls declined from 44% to 41% during the same period. Regionally the South East and South West female literacy rates were 60% and 55% respectively compared with male literacy rates of 74% and 74.4%.

On the other hand, the North West and North East zones had female literacy rates of 22% and 21% respectively compared to 40.3% and 42.1% for their male counterparts. Recent study indicate a gross enrolment ratio for boys remains higher than that of girls by over 10% with a male – female ration of 55% to 44.1%. At the secondary level girls' dropout rate is higher and 39.7% of female students graduate from University and 37.54% from the Polytechnic respectively.

Overall, with the dependent capitalist system prevalent across Africa, women are super exploited and the reasons for this are not far fetched. In the first place, 'official' work is influenced by gender inscriptive roles that originate from the household sphere. African women's unemployment dropped from 6% of the total labour force in 1980 to mere 1.2% in 1985. The growth of women's employment could not be sustained between 1985 and 1990. Female unemployment was in the ascendency because of the collapse of African economies which resulted from ineffective stabilization and Structural Adjustment Programmes. Apart from this, there was lack of political expediency, retrenchment policies and over saturation of the informal sector by retrenched civil service employees seeking additional income. After 1985, the

percentage of female labour force in Africa dropped from 6% to a current 5% suggesting a loss of 2.5 million jobs for women.

Furthermore, they are paid less because their labour is regarded as occurring only provisionally (or partially) in the monetary economy. It could be recalled that all non-remunerated works are excluded from the calculations of national wealth because of the way gross national product has been defined. They are said to possess many of the 'primitive' and undisciplined characteristics ascribed to the traditional sectors. They are even blamed for holding backward values critical to modernization. The cumulative effect of all this is the increased feminization of poverty. Entrenched and institutional patriarchy intensified the 'feminization of poverty' which in itself made the participation of women almost impracticable. According to the Human Development Report (2005) rural women in poverty in the developing countries is estimated at 565 million and in Africa alone 130 million. The Nigerian women represent 76 percent of the entire population in the rural areas. These rural women constitute the larger percent of the poor. They are less educated and majority of them engage largely in small agriculture and petty trading. Even though they form part of the labour as well as the production force which produce over 70 percent of the nation's food supply, they have access to only less than 15 percent of the resources available in the agricultural sector (WIN 2005).

### **2.1.1 Origin of Patriarchy**

Regarding the existence and origin of patriarchy, traditionalists do believe that men are born to dominate and women to be subordinate. They believe that this hierarchy has always existed and will continue, and like other rules of nature this one too cannot be changed. There are others who challenge these beliefs and say that patriarchy is not natural it is man-made and, therefore, it can be changed. In this regard, Aristotle propounded similar "theories" and called males active,

females passive. For him female was “mutilated male”, someone who does not have a soul. In his view, the biological inferiority of woman makes her inferior also in her capacities, her ability to reason and, therefore, her ability to make decisions. Because man is superior and woman inferior, he is born to rule and she to be ruled. He said “the courage of man is shown in commanding of a woman in obeying” (Learner 1989:8-11).

Male supremacy has been challenged and it has been proved that there is no historical or scientific evidence for such explanations. There are indeed biological differences between men and women but these distinctions do not have to become the basis of a sexual hierarchy in which men are dominant. The analysis of many of these theories enables us to recognise that patriarchy is man-made; historical processes have created it. No single explanation of the origin of patriarchy is accepted by all.

A very important explanation for the origin of patriarchy was given by Frederick Engels in 1884 in his book, *The Origins of the Family, Private Property and the State* (Engels 1940). Engels believed that women’s subordination began with the development of private property, when according to him, the world historical defeat of the female sex took place. He says both the division of classes and the subordination of women developed historically.

At that stage when private property arose in the society men wanted to retain power and property, and pass it on to their own children. To ensure this inheritance, mother-right was overthrown. In order to establish the right of the father, women had to be domesticated and confined and their sexuality regulated and controlled. According to Engels, it was in this period, both patriarchy and monogamy for women were established.

According to the radical feminists (Brownmiller 1976, Firestone 1974), patriarchy preceded private property. They believe that the original and basic contradiction is between the sexes and

not between economic classes. Radical feminists consider all women to be a class. Unlike the traditionalists, however, they do not believe that patriarchy is natural or that it has always existed and will continue to do so.

Hartmann (1981) looks at the link between patriarchy and capitalism and argues that patriarchy links all men to each other irrespective of their class. A woman's work benefits both capital and her husband. Hartmann defines patriarchy as a set of relations which has a material base and in which there are hierarchical relations between men and solidarity among them, which in turn enable them to dominate women. The material base of patriarchy is men's control over women's labour power.

According to Mies, male-ness and female-ness are not biological givens, but rather the result of a long historical process. In each historic epoch male-ness and female-ness are differently defined, the definition depending on the principal mode of production in those epochs. This means that the organic differences between women and men are differently interpreted and valued, according to the dominant form of appropriation of natural matter for the satisfaction of human needs. According to Mies, women were the first producers of life, of social production, of the first tools of production and if they were also the first to initiate social relations, why were they unable to prevent the establishment of an hierarchical and exploitative relationship between the sexes? She answers this by saying that male supremacy, far from being a consequence of men's superior economic contribution, was a result of the development and control of destructive tools through which they controlled women, nature and other men.

According to Lerner (1989), patriarchy was not one event but a process developing over a period of almost 2500 years (from approximately 3100 BC to 600 BC) and a number of factors and forces that were responsible for the establishment of male supremacy as we see it today.

Gerda Lerner (1989), begins by emphasizing the importance of women history in women's struggle against patriarchy and for equality. According to her, patriarchy, in fact, preceded the formation of private property and class society.

The search for the social origins of this relationship is part of the political strategy of women's emancipation. Without understanding the foundation and the functioning of the asymmetric relationship between men and women it is not possible to overcome it.

## **2.2 Women's Subordination**

Patriarchy, which pre-supposes the natural superiority of male over female, shamelessly upholds women's dependence on, and subordination to, man in all spheres of life. Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. So, due to patriarchy, women were deprived of their legal rights and opportunities patriarchal values restrict women's mobility, reject their freedom over themselves as well as their property.

Subordination means, "something else is less important than the other thing" (Cobuild 2010:1559). According to *Advanced Learners Dictionary*, "subordination means having less power or authority than somebody else in a group or an organization" (Hornby 2003:1296).

The term 'women's subordination' refers to the inferior position of women, their lack of access to resources and decision making etc. and to the patriarchal domination that women are subjected to in most societies. So, women's subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self esteem and self-confidence jointly contribute to the subordination of women. Thus, women's subordination is a situation, where a power relationship exists and men dominate women. The subordination of women is a central feature of all structures of interpersonal domination, but feminists choose

different locations and causes of subordination. Kate Millet's theory of subordination argues that women are a dependent sex class under patriarchal domination (Millet 1977).

So, the norms and practices that define women as inferior to men, impose controls on them, are present everywhere in our families, social relations, religious, laws, schools, textbooks, media, factories, offices. Thus, patriarchy is called the sum of the kind of male domination we see around women all the time. In this ideology, men are superior to women and women are part of men's property, so women should be controlled by men and this produces women's subordination. Subordination is the situation in which one is forced to stay under the control of other. So women's subordination means the social situation in which women are forced to stay under the control of men. In this way to keep women under men's control, patriarchy operates some social customs, traditions and social roles by socialization process. To preserve the male supremacy, patriarchy created 'masculine' and 'feminine' characteristics, private-public realms by gendered socialization process. Socialization is considered to take place primarily during childhood, when boys and girls learn the appropriate behaviour for their sex. All agents of socialization process such as the family, religion, the legal system, the economic system and political system, the educational institutions and the media are the pillars of a patriarchal system and structure. The use of the term "social structure" is important here, since it clearly implies rejection both of biological determinism, and the notion that every individual man is in a dominant position and every woman in a subordinate one. In this system women's labour power, women's reproduction, women's sexuality, women's mobility and property and other economic resources are under patriarchal control (Walby 1990:20).

This control over and exploitation of areas of women's lives mean that men benefit materially from patriarchy; they derive concrete economic gains from the subordination of women. In what

Walby calls the “patriarchal mode of production”, women’s labour is expropriated by their husbands and others who live there. She says housewives are the producing class, while husbands are the expropriating class, their back-breaking, endless and repetitive labour is not considered work at all and housewives are seen to be dependent on their husbands. So, there is a material basis for patriarchy. Most property and other productive resources are controlled by men the legal right to inherit such assets, a whole array of customary practices, emotional pressures, social sanctions and sometimes, plain violence, prevent them from acquitting actual control and they pass from one man to another, usually from father to son. In other cases, personal laws curtail their rights, rather than enhance them. In all cases, they are disadvantaged. So the material base of patriarchy, then, does not rest solely on child bearing in the family but on all the social structures that enable men to control women’s labour.

In this patriarchal system, men and women behave, think, and aspire differently because they have been taught to think of masculinity and femininity in ways which condition difference. Patriarchal system shows in or accepts that men have, or should have, one set of qualities and characteristics, and women. Such as ‘masculine’ qualities (strength, bravery, fearlessness, dominance, competitiveness etc.) and ‘feminine’ qualities (caring, nurturing, love, timidity, obedience etc.).

Hartmann (1981) argues that both house work and wage labour are important sites of women’s exploitation by men. Within the field of paid work occupational segregation is used by organized men to keep access to the best paid jobs for themselves at the expense of women. Within the household women do more labour than men, even if they also have paid employment (Hartmann, 1981a). These two forms of expropriation also act to reinforce each other, since women’s

disadvantaged position in paid work makes them vulnerable in making marriage arrangements, and their position in the family disadvantages them in paid work.

According to Lim (1997:220), patriarchy is the system of male domination and female subordination in economy, society and culture that has characterized much of human history to the present day. Patriarchal institutions and social relations are responsible for the inferior or secondary status of women in the capitalist wage-labour market. The primacy of the sexual division of labour within the family has several consequences for the women who seek wage employment.

### **2.3. Place of women in agriculture**

Agriculture is an important engine of growth and poverty reduction (Cheryl Doss ;2011). But the sector is underperforming in many countries in part because women, who are often a crucial resource in agriculture and the rural economy, face constraints that reduce their productivity. In this research available empirical evidence is used to study in which areas and to what degree women participate in agriculture. Aggregate data shows that women comprise about 43 percent of the agricultural labour force globally and in developing countries. But this figure masks considerable variation across regions and within countries according to age and social class. Time use surveys, which are more comprehensive but typically not nationally representative, add further insight into the substantial heterogeneity among countries and within countries in women's contribution to agriculture. They show that female time-use in agriculture varies also by crop, production cycle, age and ethnic group. A few time-use surveys have data by activity and these show that in general weeding and harvesting were predominantly female activities. Overall the labour burden of rural women exceeds that of men, and includes a higher proportion



of unpaid household responsibilities related to preparing food and collecting fuel and water. The contribution of women to agricultural and food production is significant but it is impossible to verify empirically the share produced by women. Women's participation in rural labour markets varies considerably across regions, but invariably women are over represented in unpaid, seasonal and part-time work, and the available evidence suggests that women are often paid less than men, for the same work. Both female farmers as well as fisherwomen play a role of paramount importance in food production and in ensuring their families' food security. Even though their work constitutes 43 percent of the agricultural labour force in developing countries, they remain well behind their true potential as they lack access to many productive resources and the social recognition of their role in ensuring food security. In addition, women are often the worst affected as food security deteriorates. They may have to spend long hours working outside the home to raise extra money to buy food, have the pressures of managing its distribution within the family and are most likely to go without food themselves so that their children get enough. All too often are women discriminated against by the law and tend to be seen as being inferior to the family's men. Even though women work in the fields contributing to household and national food and nutrition security, they are often not recognized as farmers. Policies tend to overlook their situation or to draw an overly simplistic and homogenous picture of them as they ignore that inequalities are also present among women with female farmers enjoying different levels of access to resources and say in decision making.

Therefore, improving the situation of women farmers and empowering them to play their part in ensuring food security constitutes a complex and multidimensional task, the importance of which cannot be overestimated. In fact it can be argued that, due to their crucial role in securing food security, empowering women farmers leads to a better life for everyone in their community.

*It is important to remember policies, programs, and even legal rights often don't translate into action or desired outcomes. The adoption of laws and policies that promote gender equality and women's empowerment is just the first, but critically important and necessary step. They provide the promise of what should be. — Diane E. Eynon, USA.*

One of the core issues identified that preclude women from reaching their full potential in agricultural production is their unfavourable position vis-à-vis men in many formal and customary legal systems. Women rarely hold legal right to own land and as such might lack the collateral and the clout to secure loans or access extension services and other inputs necessary to enhancing their productivity.

Moreover, women engaged in agricultural wage labour usually earn substantially less than their male counterparts further straining their access to production assets and their livelihood in general. Albeit many countries have enshrined gender equality in their constitutions and efforts are being made to fight the discrimination of women, disparities remain pronounced as rural women often are subject to customary laws. This causes a series of problems that perpetuate the precarious position for women in many societies. Systems that attempt to work around the women's lack of legal entitlements have proven successful in ameliorating their position. A way of achieving this is to give legal ownership of land to women farmer associations or to give out grants to women-headed household which allow women to have access to and control over some resources.

Efforts by national governments and the international community to achieve their goals for agricultural development, economic growth and food security will be strengthened and

accelerated if they build on the contributions that women make and take steps to alleviate these constraints.

Women make essential contributions to the agricultural and rural economies in all developing countries. Their roles vary considerably between and within regions and are changing rapidly in many parts of the world, where economic and social forces are transforming the agricultural sector. Rural women often manage complex households and pursue multiple livelihood strategies. Their activities typically include producing agricultural crops, tending animals, processing and preparing food, working for wages in agricultural or other rural enterprises, collecting fuel and water, engaging in trade and marketing, caring for family members and maintaining their homes.

### **2.3.1 What Women do in Agriculture and Rural Employment**

Women make important contributions to the agricultural and rural economies of all regions of the world. However, the exact contribution both in terms of magnitude and of its nature is often difficult to assess and shows a high degree of variation across countries and regions. Their roles includes but not limited to;

**1. Food Production:** women are actively involved in food productions, Doss (2009) reiterates this postulation when he provides a detailed analysis of the conceptual and empirical challenges involved in estimating the share of food produced by women. Challenges include, among others;

(i) defining and measuring food production.

(ii) defining the resources to be included in the calculation and

(iii) designating those resources according to the gender of the person who controls them.

A summary of the available evidence, using a variety of definitions and methodologies, finds that the contribution of women in agriculture is probably substantial but cannot be estimated with any degree of analytical rigor. It is unlikely to approach the levels so frequently cited.

Food production can be defined in many different ways: primary crop production, food crop production, crop and livestock production, food processing and preparation, etc. It can be measured by weight, value, caloric content, etc. Each definition and metric gives a different picture of the contribution of women. Furthermore, food production requires a combination of different capital assets, including labour, land and finance, as well as intermediate goods and services, such as animal and mechanical power, seeds, fertilizer and water. A simple comparison is often made between the amount of time men and women work in agricultural production, yet in order to understand the contribution women make to food production it is necessary to consider a more complete range of input.

**2. Women as Livestock Keepers:** Within pastoralist and mixed farming systems, livestock play an important role in supporting women and in improving their financial situation, and women are heavily engaged in the sector. An estimated two-thirds of poor livestock keepers, totalling approximately 400 million people, are women (Thornton et al, 2002). They share responsibility with men and children for the care of animals, and particular species and types of activity are more associated with women than men. For example, women often have a prominent role in managing poultry (FAO 1998; Guèye 2000; Tung 2005) and dairy animals (Okali and Mims 1998; Tangka, Jabbar and Shapiro, 2000) and in caring for other animals that are housed and fed within the homestead. When tasks are divided, men are more likely to be involved in constructing housing and herding of grazing animals, and in marketing of products if women's mobility is constrained. The influence of women is strong in the use of eggs, milk and poultry

meat for home consumption and they often have control over marketing and the income from these products. Perhaps for this reason poultry and small scale dairy projects have been popular investments for development projects aiming to improve the lot of rural women. In some countries small-scale pig production is also dominated by women. Female-headed households are as successful as male-headed households in generating income from their animals, although they tend to own smaller numbers of animals, probably because of labour constraints. Ownership of livestock is particularly attractive to women in societies where access to land is restricted to men (Bravo-Baumann 2000)

While the role of women in small-scale livestock production is well recognized, much less has been documented about the engagement of women in intensive production and the market chains associated with large commercial enterprises. Demand for livestock products has grown much faster than the demand for crop staples during the past 40 years, fuelled by rising incomes, particularly in Asia and Latin America, and this trend is expected to continue. While pastoralist and small scale mixed farming systems continue to be important in meeting the needs of rural consumers, the demands of growing urban populations are increasingly supplied with meat, milk and eggs from intensive commercial systems. This has important implications for the engagement of women in the livestock sector because of the different roles, responsibilities and access to resources that are evident within different scales of production system and at different points on the production and marketing chain.

The available evidence suggests that the role of women in meeting these changing demands may diminish, for two reasons. The first is that when livestock enterprises scale up, the control of decisions and income and sometimes of the entire enterprise often shifts to men. This is not a universal phenomenon.

Given the more limited ability of women to start their own businesses, this implies that they will tend to become employees rather than self-employed. In specialised activities like production of day-old chicks, in the provision of services, and in slaughtering, processing and retail, women are visible wherever painstaking semi-skilled work is to be done, but very little information is available about the extent of their involvement compared to that of men, or their control over resources.

**3. Women in fisheries and aquacultures:** The material in this section was prepared by FAO's Fisheries and Aquaculture Division. FAO Fisheries and Aquaculture Department regularly collects employment statistics in fisheries and aquaculture only related to the primary sector, therefore excluding post harvest activities.

In 2008, nearly 45 million people world-wide were directly engaged, full-time or part-time, in the fishery primary sector (FAO fishery database). In addition, about 135 million people are estimated to be employed in the secondary sector, including post-harvest activities. While comprehensive data are not available on a sex-disaggregated basis, case studies suggest that women may comprise up to 30 percent of the total employment in fisheries, including primary and secondary activities.

Information provided to FAO from 86 countries indicates that in 2008, 5.4 million women worked as fishers and fish farmers in the primary sector. This represents 12 percent of the total. In two major producing countries, China and India, women represented a share of 21 percent and 24 percent, respectively, of all fishers and fish farmers.

Women have rarely engaged in commercial offshore and long distance capture fisheries because of the vigorous work involved but also because of women's domestic responsibilities and/or social norms. Women are more commonly occupied in subsistence and commercial fishing from

small boats and canoes in coastal or inland waters. Women also contribute as entrepreneurs and provide labour before, during and after the catch in both artisanal and commercial fisheries. For example, in West Africa, the so called “Fish Mamas” play a major role. They usually own capital and are directly and vigorously involved in the coordination of the fisheries chain, from production to sale of fish.

**4. Women in poultry:** Poultry farming is one of the major sources of rural economy. It is keeping or breeding of birds, the rate of women in poultry farming at household level is the central in poultry industry. Even though rural women are not using modern management techniques, such as vaccination and improved feed, but their poultry enterprise is impressive. Every year, income from poultry farming has been rising. In order to generate more and more income, rural women often sell all eggs and poultry meat and left nothing for personal use.

**5. Women in horticulture:**

Horticulture is one of the fastest growing sectors of agriculture. The growth of this sector was about 5.5 % during last two and half decades (Anonymous, 2014). The horticulture crops have potential of providing more employment and income from unit area than field crops. Apart from employment generation and income enhancement, the horticulture sector has vast scope of value addition which not only provides employment to farm family but also to landless household particularly women. Women play a significant and crucial role in horticultural development including production, post harvest operation and value addition. There is a greater involvement of women under various field operations along with house arrangement. Out of the total net shown area is 142 million hectare, horticultural crops are grown in 23 million hectares. It is estimated that women are responsible for 70 percent of actual farm work and constitute up to 60 percent of the farming population. The role of women in horticulture has not appropriately

highlighted. Women are generally engaged in multiple occupations ranging from unpaid family labour to self-employed in their home or village or outside to generate income for themselves. However, women in rural areas have affinity towards farming and as high as 75 per cent of the rural women are found participating in different farm and allied works (Sadangi, *et al.*, 1996). The involvement of women has increase in horticultural sector with the increase in area and production of these crops. The women are playing major role in cultivation of fruits, vegetable and flowers (Baba *et al.*, 2010).With the increase movement of male population in other sector, the role of women in horticulture as well as in other sectors of agriculture has increased. Keeping the above background in mind an attempt was made to analyse the participation of women in various operations of horticultural crops.

### **2.3.2. Other functions of women in agriculture are:**

Rural women performs numerous labour intensive jobs such as weeding, hoeing, grass cutting, picking, cotton stick collections, separation of seeds from fibre. Women are also expected to collect wood from fields. This wood is being used as a major fuel source for cooking. Because of the increasing population pressure, over grazing and desertification, women face difficulties in searching of fire wood. Fetching water from remote areas is also the duty of women. Because a rural woman is responsible for farm activities, keeping of livestock and its other associated activities like milking, milk processing, and preparation of ghee are also carried out by the women. Studies have revealed rural women earn extra income from the sale of milk and animals. Mostly women are engaged in cleaning of animal, sheds, watering and milking the animals. Rural women are also responsible for collection, preparing dung cakes an activity that also brings additional income to poor families. Evidently, rural women are involved in almost all



livestock related activities. Except grazing, all other livestock management activities are predominantly performed by females. Majority of women are involved in shed cleaning and collection of farm yard manure. Males, however, share the responsibility of taking care of sick animals. It is evident that the women are playing a dominant role in the livestock production and management activities.

### **2.3.3. Challenges faced by Women in Agriculture**

Due to poverty and lack of required level of proteins most of women have got a very poor health. Most of women suffer from malnutrition. The study also noted that majority of the rural women are uneducated, unskilled and tradition-bounded, therefore their productive capacities are also low, and counted as unskilled labour. Though rural women also help to produce the staple crops like rice, wheat, and maize, but her contribution is secondary in staple crop production, however, in legumes and vegetables.

Rural women have very hectic life. Her work starts from dawn and ends at dusk. The daily routine work begins from house cleaning, fetching drinking water, dish washing, laundry, preparing food for family, care of children, tailoring and sewing clothes. She manages these activities very smartly. Women farmers are frequently ignored in development strategies and policies. In most of the developing countries, both men and women farmers do not have access to adequate resources, but women's are even more constrained because of cultural, traditional and sociological factors that is linked to patriarchy

### **2.4. Factors Infringing Women's Agricultural Participation;**

Women's participation in agriculture is hindered by various factors. The most prominent are enumerated below:

**i. Land Ownership;** Kabane (2010) argues that constraints which are faced by women farmers differ from country to country and culture to culture. In Nigeria, Afghanistan and other patriarchal societies for instance, women lack independent rights to land. Land rights are only allocated through men, either sons or husbands. The FAO (2009) agrees with the sentiment that women be allowed to access land either directly or indirectly, as the majority have limited or no access to or control over land. In some African countries, women are rarely allocated land in their own right, particularly in patrilineal areas. Land is allocated to men, who are the heads of household. Women in matrilineal societies on the other hand are allocated land in their own right, but the land is still commonly controlled by their husbands or male clan heads (FAO, 2009). Men are the ones who have full ownership of property and any valuable goods in the household must belong to the head of the household. For example, if someone purchases a lounge suite for the house, the minute the lounge suite enters the door it becomes the property of the household head, the father. This, of course, is in line with culture.

Women's lack of independent land rights rules out one of the main fallback positions for women seeking sustainable livelihoods in the face of rising poverty. While there is enormous variation from one communal tenure system to another, women do not usually qualify to hold land independently from men. Rules of access and inheritance generally tend to favour men over women and women with children over those without (Mutangadura 2004). The factors that constrain women in acquiring land rights as in many countries include: firstly, the application of the customary law of patriarchy, which discriminates against women, secondly, the lack of women representatives on community land committees and participation in traditional community decision-making structures. Although in some communities, women are now allowed to attend and participate or actively speak at public meetings, observations noted by an

NGO working with rural women indicate that women bear the legacy of entrenched traditional values that makes it difficult for them to freely in the presence of men (Hargreaves,1999). Lastly, there is widespread ignorance among women of their rights to land from the provisions of the constitution due to factors such as illiteracy and lack of dissemination of the legislation to the grassroots levels.

Women in the village are not aware of the existence of the laws in the country, which are meant to protect them against traditional laws and social norms. The majority of these women are old and some of them have not progressed to higher education, one of the places where they can be exposed to such laws and policies. The laws they are aware of are those which are imposed to them by society and culture and those are the laws they are obliged to abide by. The presence of these statutory laws that affect women does not make sense if they are not known and utilized by those who are meant for, like the women of the village hence the implementation or rather introduction of such laws is necessary for the rural women.

## **ii. Access to Credit**

In addition to limited access to land, women face problems of access to their inputs, including credit (capital/money). This is because many credit associations and export crop market cooperatives limit membership to household heads in many African countries, thereby excluding married and single women (Manuh, 1998). Women face greater difficulties than men, particularly with regards to participation in rural cooperatives and access to credit, training and agricultural extension. These difficulties rarely flow from explicitly discriminatory norms, as legislation on these issues is in most cases gender neutral. Rather, they mainly arise from cultural practices and stereotypes (e.g. women's role within the family and on interactions between persons of different sexes) and from socioeconomic factors (e.g as for access to credit, women's

higher illiteracy rates, lack of information about available credit programmes, lack of land titles to be offered as collateral, more limited access to formal employment, and exclusion from credit cooperatives (FAO, 2005).

Onguonu (2010) notes that, in Nigeria women do not have access to resources such as finance for the execution of planned projects like their female contemporaries. In some Nigerian communities, women are encouraged only to produce food crops for sustaining the family, leaving men in control of the production of cash crops. Berger and Buvinic (1990) note that there are various factors that limit women's access to credit. They argue that in some Mexican rural areas socio-cultural factors can be major limitation to women's access to credit. In rural Mexico for instance, women are not allowed to walk long distances between their homes in rural areas and the banks in town by themselves or to offer the occasional bribe to male officials in charge of credit applications. Furthermore, entering a bank may intimidate the women because they are unfamiliar with the environment and the procedures. In addition women are often excluded from social gatherings where males learn about how and where to access certain sources of credit and how to apply. For Berger and Buvinic (1990), the lack of collateral security, illiteracy and mere gender discrimination can negatively influence women's access to credit. For example, the culture based idea that rural women are financially supported by males and that their only responsibility is to maintain the household is the reason bankers refuse to give credit to rural women farmers. Berger and Buvinic (1990) conclude that, unless women are exposed to the relevant channels of credit distribution they will continue to be ignorant about many sources of loans and therefore they will continue to be at disadvantage when it comes to credit access. Collateral security seems to be one of the major factors constraining the access of women to agricultural inputs. A study conducted by Adekanye (1984) reports that, in Ibadan, Nigeria,

women complained of having limited access to credit resources. These women were not allowed to borrow money from the bank because they lacked collateral security. He explains that, because these women did not have collateral security which can be in the form of land or production equipment, they were denied the right to borrow money from banks. Africans, especially in patriarchal communities, consider it a waste to give a resource such as land to a girl because when she marries, she will give away the wealth of her forefathers to her in-laws.

### **iii. Education**

Education is one of the significant factors affecting the participation of women in agricultural development. Rad et al. (2010) agree that education is one of the important factors that help development to be realized. The purpose of education (formal and informal) as stated by Rad et al. (2010) is to communicate accumulated wisdom and knowledge from one generation to the next. Secondly, education enhances active participation in innovation and the development of new knowledge. Ani et al. (2004) further argues that, education enhances the ability to derive, decode and evaluate useful information for agricultural production. The Food and Agricultural Organisation /United Nations Educational, Science and Cultural Organisation (FAO/UNESCO) (2002) notes that better education and training have become essential for sustainable development and for rural economies to survive. Manuh (1998) is of the view that the lack of education and training has been identified as a key barrier to women's advancement in the society. She argues that in Africa, female illiteracy rates were over 60 percent in 1996 compared to 41 percent of men. Certain countries have extremely high rates of low education on women. In many African countries parents still prefer to send boys to school, seeing little need for sending girls. Hence, illiteracy is still evident in most African countries (Ravinder et al. 2009).

A study conducted by the Natural Resources Management and Environment Department (2010), reveals that, illiteracy is a major constraint facing women in development. Women are unable to understand and utilize technical information because they lack basic formal education on. This department also reveals that, because of their illiteracy, women farmers are unable to read and understand the written material provided by extension programs that educate farmers. Penin (1999) supports the latter sentiment by arguing that, education has a relationship with farm progressiveness. The reason is that there is positive correlation between education and farming. Through education, farmers are able to acquire new improved and effective written material. Educated farmers are able to acquire more information in the form of written material such as magazines, newsletters and farming instruction pamphlets, booklets, and on packaged hybrid seeds, pesticides, fertilizers and many more (Penin 1999).

In addition, as noted by Anselm et al. (2010), education plays a significant role in positively influencing the status of women in farm decision-making. He states that highly educated women are likely to make a higher contribution to farm decision-making than uneducated ones. A study conducted by Ani et al. (2004) on the relationship between socio-economic characteristics of rural women farmers and their adoption of technology in Nigeria showed that educated women farmers adopt farm technologies at a higher rate than less educated people who continue to use more rudimentary technology. Therefore, the education of rural women is important for their progressive participation in sustainable development. Revinder et al. (2009) notes that, socio cultural factors also play a role in hindering women from accessing and furthering their educational interests. They (Mtsor and Idisi 2009) argue that, factors such as early marriage place a greater burden on household labour and acts as a barrier to girls' progress in education. In her study, Blaai (2009) notes that ignoring the empowerment of women adds to the challenges faced

by women in rural areas. As a result, women received limited training while their developmental responsibilities demand more skills and more extension services. She adds that, the study subjects lacked basic skills in literacy and mathematics which were very crucial for the success of a project.

#### **2.4.1. Other factors impeding Women's Growth in the Agricultural Sector includes;**

- High illiteracy rates and poor living conditions among rural women.
- Lack of leadership and inadequate participation in the organisational and economic affairs of their agricultural cooperatives.
- Absence of property inheritance rights, restriction on acquiring membership of agricultural cooperatives consequently being deprived of farm credit etc.
- Inadequate health care services in rural areas.
- Inadequate water supply for household and farm operations;
- Lack of appropriate agricultural technology aimed at reducing the physical burden of farm women.
- Inadequate access to credit and agricultural inputs and other services.
- Lack of female farm extension workers.
- Lack of marketing facilities and opportunities.
- Traditional, religious, social and cultural obstacles.
- Less participation in decision-making – even within the household.
- Male migration/urban drift which increases pressure on women.
- Lack of opportunities to improve socio-economic status of farm women.
- Lack of secretariat supporting functions for women's organisations and allocation of funds for them in cooperative organisations.

## **2.5. THEORETICAL FRAMEWORK**

A theory is a contemplative and rational type of abstract or generalizing thinking, or the results of such thinking. Depending on the context, the results might, for example, include generalized explanations of how nature works.

### **2.5.1. FEMINISM: OVERVIEW**

Feminism has dual perception, both a world view and a social movement that encompasses assumptions and beliefs about the origins and consequences of gendered social organization as well as strategic directions and actions for social change. As such, feminism is both analytical and empirical in its incipient form, feminist research almost exclusively focused on women-as a way of placing women at the center of inquiry and building a base of knowledge. As it has matured, feminism has become more encompassing, taking into account the gendered understanding of all aspects of human culture and relationships (Stacey and Thorne, 1985:305). Feminism has expanded into a diverse set of perspectives and agendas, each based on different definitions of the “problem,” competing conceptions of the origins and mechanisms of gender inequality/oppression, and divergent strategies for its eradication. Collectively, these perspectives share a concern with identifying and representing women’s interests, interests judged to be insufficiently represented and accommodated within the mainstream (Oakley, 1981:335)

### **2.5.2. THE CONCEPT OF LIBERAL FEMINISM**

Emphasizing equal individual rights and liberties for women and men and downplaying sexual differences, liberal feminism is the most widely accepted social and political philosophy among



feminists. Liberal feminists defend the equal rationality of the sexes and emphasize the importance of structuring social, familial, and sexual roles in ways that promote women's autonomous self-fulfillment. They emphasize the similarities between men and women rather than the average differences between them, attribute most of the personality and character differences between the sexes to the social construction of gender, and tend to promote a single set of androgynous virtues for both women and men. While rejecting strong claims of sexual difference that might underwrite different and potentially hierarchical rights and social roles, liberal feminists otherwise avoid the promotion of particular conceptions of the good life for either men or women, instead defending a broad sphere of neutrality and privacy within which individuals may pursue forms of life most congenial to them. While liberal feminists acknowledge that some choices made by women are questionable because conditioned by sexist social practices, they also tend to avoid materialism and any second-guessing of those choices made without coercion, or threats. Fully informed and mentally competent adult women are assumed to be the final judges of their own best interests. Thus liberal feminists tend to resist legislative intervention that would gainsay the judgment of women. The preeminence of this perspective owes much to the fact that it encompasses a wide range of related but distinct views that fit comfortably within the framework of political liberalism. It does not fundamentally challenge capitalism or heterosexuality; nor does it recommend separatism, as do more radical feminists. Instead, it aims to extend the full range of freedoms in a liberal democratic society to women, criticizing practices that deny women equal protection under the law as well as laws that de facto discriminate against women. Liberal feminists reject utopian visions of an ideal society in favour of one that eliminates coercion and promotes autonomous choices among all its citizens.

With regard to sexuality, liberal feminism maintains the tradition of liberalism, valuing personal privacy and autonomy in ways that appear, to some, to conflict with the goal of eradicating sexist norms. For example, liberal feminists tend to adopt a libertarian or public health approach regarding commercial sexual activity. Thus many liberal feminists reject calls to criminalize or even condemn prostitution and pornography when those who participate in their manufacture and consumption do so without coercion. They defend this position by citing privacy but also by invoking the inherent value of autonomous choice. Liberal feminists defend the liberty to decide on one's sexual orientation, partners, and practices as beyond the reach of law. Liberal feminism has its roots in the writings of, among others, Mary Wollstonecraft (1759-1797), John Stuart Mill (1806-1873), and Harriet Taylor Mill (1807-1858). Many writers prior to Wollstonecraft, such as Jean-Jacques Rousseau (1712-1778), had explicitly argued that men and women were by nature not merely different in kind but different in "natural rank," with women being weaker physically, intellectually, and emotionally (358-61). Men were said to be more rational, women more emotional; their respective educations should reflect these differences. A few philosophers, such as John Locke (1632-1704), had argued that the sexes should receive the same education and that they shared equal rights and responsibilities with respect to their children. Nonetheless, these writers stopped short of defending complete sexual equality (either for social roles or legal rights), and putative sex differences have been, and in some parts of the world continue to be, the basis of laws denying women the right to retain property in marriage and the right to vote. In *Vindication of the Rights of Woman*, Wollstonecraft wrote that many of the supposed differences between the sexes were either fabricated or exaggerated and therefore could not be used as the basis for differential rights and roles. Imposing different educational expectations on

men and women was not only unjust but also counterproductive, tending to create less productive female citizens with "artificial, weak characters" (103).

Both sexes, Wollstonecraft argued, have the capacity to reason; hence both should be educated as to enhance their rationality, which she defined as the ability to act as fully responsible moral agents. The realization of this ability would provide self-fulfillment for the moral agent and benefit society. On this account, women needed to become more rational, but there was no reason for men to cultivate their emotions. John Stuart Mill echoed Wollstonecraft's sentiments in *The Subjection of Women* (1869). He described sex roles as a kind of caste system in which women were assigned lower status and restricted in what they were permitted to do simply because of their sex, even though there were no categorical differences between the sexes that could justify it. This not only stunted the moral development of women but also denied them the self-fulfillment that comes only with the freedom to pursue one's own good. Mill thought that when provided with the same educational and civic opportunities that men had, most women would choose to remain wives and mothers, improving domestic life for the family.

The Liberal feminist are against patriarchy in the society, they see it as a means of oppressing women in the society. Feminist Theory concluded that the relationship between men and women was grounded on gender inequality, which was a reflection of a patriarchal society which is also a part of the structure of the society that needs to be maintained. In the society, female peasants are discriminated against in terms of inheritance rights, because of their gender. Ann Oakley (1974), in her book titled *Culture and Women Roles*, explicitly reject the view of Parsons who believe that there should be sexual division of roles in the society base on the gender of individual in the society, she does not accept that there is natural or inevitable division of labour or allocation of social roles on the basis of sex or gender as stayed by Talcott Parsons. She also

attacks his argument that a modern industrial society requires women to have an expressive role in family. She argued that the expressive role is not necessary for the family need, it merely exist for the convenience of men.

Ann Oakley also claims that Parsons explanation of gender roles is simply a validating myth for the domestic oppression of women. She concluded that gender roles are culturally rather than biologically determined since comparism between different cultures shows that the behaviour and roles of men and women are highly variable. Whatever the biological differences between male and female, it is the culture of society that exert most influence in the creation of masculine and feminine behaviour. Men and women have culturally defined roles that they must perform for them to be acceptable in the society they belong to. The culture place women to be above men, that is, they should dominate women and women should be subordinate to them.

## CHAPTER THREE

### METHODOLOGY

This chapter presents methodology describing how the study was conducted. It includes; research design, Study population, sample and sample size, methods of data collection, methods of data analysis and ethics of research. Research methodology refers to a philosophy of research process. It includes the assumptions and values that serve a rationale for research and the standards or criteria that will be used for collecting and interpreting data and reaching at conclusions (Martin and Amin, 2005:63). In other words research methodology determines the factors such as how to write hypothesis and what level of evidence is necessary to make decisions on whether to accept or reject the hypothesis.

#### 3.1. Research design

A research design represents a plan of how particular study should be conducted. It is concerned with the type of data that will be collected and the means used to obtain them (Nieswiadomy; 1993). (Oswala E.C, 2001:52) refer to research design as the overall plan to use and follow in answering the research questions. Thus it involves deciding on what type of research questions to use and the answers to them while considering the best way to gather data required for the research.

A design is used to structure the research, to show how all of the major parts of the research project work together to try to address the central research questions. The research design will help to obtain answers to the questions or research.

There are different types of research design depend on the nature of the problem and objectives of the study. Thus, this research study will make use of exploratory research to provide insights

and understanding of the nature of patriarchy in the society and how it is affecting the place of women in agriculture.

### **3.2. Study area**

The study area or these researches are two selected local government areas in Ekiti state, Ado-Ekiti and Oye- Ekiti local government.

#### **3.2.1 Ekiti State**

Ekiti is a state in western Nigeria, got her independence in October 1996 from the Old Ondo state. Bounded on the south by Ondo state, on the north by Kwara state and on the East by Kogi state. On creation, it had sixteen local government areas, having had an additional four carved out of the old ones. The state is predominantly occupied by Christians and Muslims, though there are still some Atheists therein.

The state is largely agrarian as Agriculture remains the crux of its income with little or no industries, the state enjoys tropical climate with two distinct seasons, the rainy season ( April to October) and the dry season ( November to March). The state also has the enviable potentiality of tourism as her yet unexplored resources serves as another veritable stream of income. The state is potentially rich in mineral resources including granite, kaolin, columbite, iron ore, gemstone, and gold e.t.c. The land is buoyant in agricultural resources with cocoa as its leading cash crop. Food crops like yam, cassava, and also grains like rice and maize are grown in large quantities, other notable crops like kola nut and varieties of fruits are also cultivated in commercial quantities.

#### **Ado- Ekiti local government**

Ado ekiti on account of its size and development, is the largest in Ekiti. Where Ado-Ekiti is situated is a land that has been continuously inhabited/occupied by human communities from time immemorial. Available research shows that human societies of unknown antiquity occupied this neighborhood about (11,000) years ago. The expansion and growth of Ado-Ekiti and the kingdom of Ado lasted over 400 years.

Tremendous development took place in the cultivation of economic crops, cultivation and collection of forest products such as kolanut (cola acuminata, Obi abata and cola nitida, gbanja) and oil palm produce, commerce and trade. Much of the impetus of all these came initially from Mr. Isaac Itamuboni (later Babamuboni) and a number of early Christians from Lagos, Abeokuta and Ibadan. These men introduced the cultivation of cocoa, maize, brown cocoyam etc to Ekiti. Wage earning labourers from parts of Ekiti who went to work in Ondo, Ijebu and Ife boosted the cultivation of these economic trees.

### **Oye- Ekiti local government**

Oye Local Government is bounded by Ilejemeje Local Government to the North, Irepodun/ Ifelodun to the South, Ikole local Government to the East and Ido/Osi Local Government to the West. It comprises the following towns and villages: Oye Ekiti, Ilupeju Ekiti, Ayegbaju Ekiti, Ire Ekiti, Itapa Ekiti, Osin Ekiti, Ayede Ekiti, Itaji Ekiti, Imojo Ekiti, Ilafon Ekiti, Isan Ekiti, Ilemeso Ekiti, Omu Ekiti, Ijelu Ekiti, Oloje Ekiti and a host of others. There are no distinctive ethnic groups in the Local Government as a greater percentage of the people resident are of the Yoruba Language race. Nearly all the people speak Yoruba Language with negligible dialectical variations.

### **3.3. Study Population**

A research study population is also known as a well-defined collection of individuals or objects known to have similar characteristics. (Oswala E.C,2001:55) refer to population as the number of persons or objects covered by the study or with which the study is concerned. In other words, it is a set of people or items under consideration in a study. The research study population include women that are into agricultural practices i.e fishery, animal husbandry, food production, poultry, farming e.t.c in the selected communities in Ekiti State, either indigene or immigrants. It is from this study population that the sample will be drawn from.

### **3.4. Source of data**

This research will make use of primary source of data. Primary source of data are first hand evidence or in formation left behind by participants of a research. It is created by the witnesses or recorders of who experienced the events or conditions are occurring. It is also sometimes referred to as raw data or information.

### **3.5. Method of data collection**

A single method of data collection was employed in this research as quantitative technique enabled the researcher achieve width in my research which A single method of data means that it enabled me get different opinions of a wide range of women in agriculture variables questionnaire was used in the collection of data. it enables the researcher acquire a deep understanding of what some women feel about the challenges they face in the agricultural sector.

### **3.6. Research instrument**



The instrument of data collection was standard questionnaire and the questionnaire was drawn by the researcher with the help of the Supervisor. The questionnaire was administered on the respondents.

### **3.7. Sample**

A sample is a small group of cases drawn from and used to represent the large group or whole population under investigation. Sampling is the process of selecting elements from the total population in such a way that the sample elements selected represent the total population. Thus in research the sample should be a representation of the total population such that as much as possible, most characteristics of the population should be represented in the sample selected (Martin, E. Amin 2005:67).

The selected communities in Ekiti State do not have a concise number, due to the fact that population census have not been done for some years now in the state. The population is also much, it will take much time and consume a lot of Materials including money if all the population are put under study. This research will make use of sample, that is, some women will be drawn or selected from the population of study to represent the whole population.

#### **3.7.1 Sample size**

Sample size is the number of people or objects in the selected sample. The research study will make use of two selected local government in Ekiti State, the sample size will include one hundred and twenty (120) female farmers within the two local governments that is, sixty (60) respondents from each local government.

### **3.7.2 Sample Technique**

A sampling technique is the name or other identification of the specific process by which the entities of the sample have been selected. Non-probability sampling technique will be used based on the researcher personal judgment.

There are different types of non- probability sample, but this research employ the purposive sampling based on the topic of this research, the researcher will go out to look for and choose respondents that best meet the purpose of the research.

### **3.8 Research ethics**

- The principle of voluntary participation, this requires that people will not be coerced into participating in research, it will be willingly. People will not be forced to be a participant in this research.
- Confidentiality: the participants will be assured that identifying information will not be made available to anyone who is not directly involved in the study.
- Principle of anonymity which essentially means that the participant will remain anonymous throughout the study

### **3.9 Method of Data Analysis**

Quantitative data collected will be coded for easy analysis. Descriptive statistical techniques like simple tables, frequency tables and percentiles will be used to analyze the qualitative data. Testing of the fourstated hypotheses would be done using chi square and this study will generally involve the use of descriptive analysis. The quantitative level of analysis would be done using Statistical Package for Social Sciences (SPSS).

## CHAPTER FOUR

### RESULTS, INTERPRETATION AND DISCUSSION OF DATA

#### 4.1 Introduction

This chapter presents results of analysis conducted in the quest of investigating how patriarchy has been used to exploit and limit women from participating in agriculture. The case study was Ekiti state. Questionnaire was distributed to 120 women. The questionnaires were analyzed using SPSS harnessing descriptive statistics.

#### 4.2 Descriptive Analysis of Variables

**Table 4.1 Socio-Demographic Characteristics of Respondents**

VARIABLES	FREQUENCY	PERCENTAGE
<b>Age</b>		
30-40	29	24.2
41-50	45	37.5
51-60	29	24.2
61-70	10	8.3
71-above	7	5.8
<b>Sex</b>		
Male	0	0
Female	120	100
<b>Marital status</b>		
Married	67	55.8
Never married	22	18.3
Separated	12	10.0
Divorce	4	3.3

Widowed	15	12.5
<b>Religion</b>		
Christianity	79	65.8
Islam	31	25.8
Traditional religion	5	4.2
Freethinkers	5	4.2
<b>Ethnicity</b>		
Igbo	8	6.7
Yoruba	93	77.5
Hausa	8	6.7
Others	11	9.2
<b>Level of education</b>		
No formal education	13	10.8
Primary education	20	16.7
Secondary education	28	23.3
NCE/ND	15	12.5
B.Sc/HND	34	28.3
M.Sc	9	7.5
PhD	1	.8
<b>Period of working</b>		
Less than 6 months	10	8.3
6 months-1 year	15	12.5
1-3 years	17	14.2
3-5 years	8	6.7
More than 5 years	70	58.3

**Source: Field Survey, 2017**

Table 4.1 presents the socio-demographic characteristics of respondents. From the table, the age distribution of the respondents shows that 24.2% representing 29 of the respondents were

between ages 30-40 years, 37.5% representing 45 of the respondents were between ages 41-50 years, 24.2% representing 29 of the respondents were between ages 51-60 years, 8.3% representing 10 of the respondents were between ages 61-70 years, 5.8% representing 7 of the respondents were between above 70 years.

Similarly, table 4.1 presents the sex of the respondents. From the table, 0% representing 0 of the respondents were male, 100% representing 120 of the respondents were female. Table 4.1 above also presents the marital status of the respondents. From the table, 55.8% representing 67 of the respondents were married, 18.3% representing 22 of the respondents were never married. 10.0% representing 12 of the respondents were separated. 3.3% representing 4 of the respondents were divorce. 12.5% representing 15 of the respondents were widowed.

Table 4.1 presents the religion of the respondents. From the table, 65.8% representing 79 of the respondents were Christians. 25.8% representing 31 of the respondents were Muslims. 4.2% representing 5 of the respondents were traditionalist worshipper, while, 4.2% representing 5 of the respondents were Freethinkers. Table 4.1 above reveals the ethnic of the respondents. 6.7% representing 8 of the respondents were Igbos, 77.5% representing 93 of the respondents were Yorubas. 6.7% representing 8 of the respondents were Hausas. 9.2% representing 11 of the respondents were of other ethnics.

Table 4.1 presents the level of education of the respondents. 10.8% representing 13 of the respondents have no formal education. 16.7% representing 20 of the respondents have primary school education. 23.3% representing 28 of the respondents have secondary school education. 12.5% representing 15 of the respondents have attained NCE/ND certificate. 28.3% representing 34 of the respondents have attained BSC/HND certificate. 7.5% representing 9 of the

respondents have attained their Msc degree. .8% representing 1 of the respondents is a PHD holder.

Table 4.1 presents the period of working of the respondents; 8.3% representing 10 of the respondents have been working for less than 6 months. 12.5% representing 15 of the respondents have been working for 6months-1year. 14.2% representing 17 of the respondents have been working for 1-3years. 6.7% representing 8 of the respondents have been working for 3-5years. 58.3% representing 70 of the respondents have been working for more than 5years.

**Table 4.2 Exploring How Patriarchy Is Existing In the Society**

VARIABLES	FREQUENCY	PERCENTAGE
<b>Are you familiar with the concept of patriarchy</b>		
Yes	120	100.0
No	0	0.0
<b>Is patriarchy a dominant system in Nigeria</b>		
Yes	114	95.0
No	6	5.0
<b>Are you in support of patriarchy in the society</b>		
Yes	21	17.5
No	99	82.5
<b>Do you agree that women have little or no say in Nigeria society</b>		
Yes	99	82.5

No	21	17.5
<b>Do you think patriarchy as a system is deeply rooted in Africa cultural belief(s)</b>		
Yes	106	88.3
No	14	11.7

**Source: Field Survey, 2017**

Table 4.2 explores how patriarchy is existing in the society. From the table above, 100% representing the whole of the respondents are familiar with the concept of patriarchy. 95% representing 114 of the respondents believe patriarchy is a dominant system in Nigeria. While, 5% representing 6 of the respondents believe patriarchy is not a dominant system in Nigeria. From the table above, 17.5% representing 21 of the respondents are in support of patriarchy in the society. While, 82.5% representing 99 of the respondents not in support of patriarchy in the society. From the table above, 82.5% representing 99 of the respondents agree that women have little or no say in the society. While, 17.5% representing 21 of the respondents do not agree that women have little or no say in the society. From the table above, 88.3% representing 106 of the respondents think patriarchy as a system is deeply rooted in Africa cultural belief(s). While, 11.7% representing 14 of the respondents, do not think patriarchy as a system is deeply rooted in Africa cultural belief(s).

**Table 4.3 How Patriarchy Has Been Limiting the Participation of Women In Agriculture**

VARIABLES	RESPONSE (%)				
	Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree
Patriarchy is an hindrance to the development of Nigeria society	59.2	28.3	3.3	9.2	.....
Women are not allowed to fully participate in agriculture	20.8	61.7	4.2	11.7	1.7
Loans/incentives/fertilizer/agricultural empowerment is not equally distributed between men and women	35.8	50	8.3	5.8	.....
Combing house chores with agriculture is cumbersome for women to handle	37.5	47.5	2.5	10.8	1.7
Women do not have the man power/technically involve in agricultural activities	20	18.3	3.3	25.8	32.5
Women are restricted to taking care of the home hence their involvement in agriculture isn't necessary	14.2	38.3	4.2	35.8	7.5
Patriarchy hasn't made the contribution of women in agriculture obvious in time past	39.2	26.7	10	13.3	10.8
patriarchy as relegated the place/position of women to the home	39.2	26.7	10	13.3	10.8
Women don't have access to land ownership	41.7	30.8	5.8	8.3	13.3

Source: Field Survey, 2017



Table 4.3 presents how patriarchy has been limiting women participation in agriculture. From table above, 59.2% of the respondents strongly agree that patriarchy is a hindrance to the development of Nigeria society. 28.3% of the respondents agree that patriarchy is a hindrance to the development of Nigeria society. 3.3% of the respondents are undecided that patriarchy is a hindrance to the development of Nigeria society. 9.2% of the respondents disagree that patriarchy is a hindrance to the development of Nigeria society. None of them strongly disagree that patriarchy is a hindrance to the development of Nigeria society.

From table, 20.8% of the respondents strongly agree that women are not allowed to fully participate in agriculture. 61.7% of the respondents agree that women are not allowed to fully participate in agriculture. 4.2% of the respondents are undecided. 11.7% of the respondents disagree that women are not allowed to fully participate in agriculture. 1.7% of the respondents strongly disagree that women are not allowed to fully participate in agriculture.

From the table, 35.8% of the respondents strongly agree those loans/incentives/fertilizer/agricultural empowerments are not distributed equally between men and women. 50% of the respondents agree those loans/incentives/fertilizer/agricultural empowerments are not distributed equally between men and women. 8.3% of the respondents are undecided that loans/incentives/fertilizer/agricultural empowerment are not distributed equally between men and women. 5.8% of the respondents disagree that loans/incentives/fertilizer/agricultural empowerment are not distributed equally between men and women. None of the respondents strongly disagree that loans/incentives/fertilizer/agricultural empowerment are not distributed equally between men and women.

From the table, 37.5% of the respondents strongly agree that combing house chores with agriculture is cumbersome for women to handle. 47.5% of the respondents agree that combing

house chores with agriculture is cumbersome for women to handle. 2.5% of the respondents are undecided that combining house chores with agriculture is cumbersome for women to handle. 10.8% of the respondents disagree that combining house chores with agriculture is cumbersome for women to handle. 1.7% of the respondents strongly disagree that combining house chores with agriculture is cumbersome for women to handle

From the table, 20% of the respondents strongly agree that women do not have the man power and technicality involve in agricultural activities. 18.3% of the respondents agree that women do not have the man power and technicality involve in agricultural activities. 3.3% of the respondents are undecided that women do not have the man power and technicality involve in agricultural activities. 25.8% of the respondents disagree that women do not have the man power and technicality involve in agricultural activities. 32.5% of the respondents strongly disagree that women do not have the man power and technicality involve in agricultural activities.

From the table, 14.2% of the respondents strongly agree that women are restricted to taking care of the home hence their involvement in agriculture isn't necessary. 38.3% of the respondents agree that women are restricted to taking care of the home hence their involvement in agriculture isn't necessary. 4.2% of the respondents are undecided that women are restricted to taking care of the home hence their involvement in agriculture isn't necessary. 35.8% of the respondents disagree that women are restricted to taking care of the home hence their involvement in agriculture isn't necessary. 7.5% of the respondents strongly disagree that women are restricted to taking care of the home hence their involvement in agriculture isn't necessary.

From the table, 39.2% of the respondents strongly agree that patriarchy hasn't made the contribution of women in agriculture obvious in time past. 26.7% of the respondents agree that

patriarchy hasn't made the contribution of women in agriculture obvious in time past. 10% of the respondents are undecided that patriarchy hasn't made the contribution of women in agriculture obvious in time past. 13.3% of the respondents disagree that patriarchy hasn't made the contribution of women in agriculture obvious in time past. 10.8% of the respondents strongly disagree that Patriarchy hasn't made the contribution of women in agriculture obvious in time past.

From the table, 39.2% of the respondents strongly agree that patriarchy has relegated the place/position of women to the home. 26.7% of the respondents agree that patriarchy has relegated the place/position of women to the home. 10% of the respondents are undecided that patriarchy has relegated the place/position of women to the home. 13.3% of the respondents disagree that patriarchy has relegated the place/position of women to the home. 10.8% of the respondents strongly disagree that patriarchy has relegated the place/position of women to the home.

From the table, 41.7% of the respondents strongly agree that women don't have access to land ownership. 30.8% of the respondents agree that women don't have access to land ownership. 5.8% of the respondents are undecided that women don't have access to land ownership. 8.3% of the respondents disagree that women don't have access to land ownership. 13.3% of the respondents strongly disagree that women don't have access to land ownership.

**Table 4.4 How Government Policy Has Limited the Participation of Women in Agriculture**

VARIABLES	RESPONSE (%)				
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree

<b>There are lots of agricultural policies in the Nigerian society</b>	59.2	32.5	0.8	5	2.5
<b>The policies sometimes exclude women from benefiting from its scheme</b>	23.3	67.5	2.5	5.8	0.8
<b>The stakeholders in agriculture are active progenitors of excluding women in the empowerment policies</b>	39.2	41.7	13.3	5.8	.....
<b>The government favors men at the detriment of women</b>	46.7	33.3	10	8.3	1.7

**Source: Field Survey, 2017**

Table 4.4 presents how government policy has limited the participation of women in agriculture. From the table above, 59.2% of the respondents strongly agree that there are lots of agricultural policies in the Nigerian society. 32.5% of the respondents agree that there are lots of agricultural policies in the Nigerian society. 0.8% of the respondents are undecided that there are lots of agricultural policies in the Nigerian society. 5% of the respondents disagree that there are lots of agricultural policies in the Nigerian society. 2.5% of the respondents strongly disagree that there are lots of agricultural policies in the Nigerian society.

From the table, 23.3% of the respondents strongly agree that the policies sometimes exclude women from benefiting from its scheme. 67.5% of the respondents agree that the policies sometimes exclude women from benefiting from its scheme. 2.5% of the respondents are undecided that the policies sometimes exclude women from benefiting from its scheme. 5.8% of the respondents disagree that the policies sometimes exclude women from benefiting from its scheme. 0.8% of the respondents strongly disagree that the policies sometimes exclude women from benefiting from its scheme.

From the table, 39.2% of the respondents strongly agree that the stakeholders in agriculture are active progenitors of excluding women in the empowerment policies. 41.7% of the respondents agree that the stakeholders in agriculture are active progenitors of excluding women in the empowerment policies. 13.3% of the respondents are undecided that the stakeholders in agriculture are active progenitors of excluding women in the empowerment policies. 5.8% of the respondents disagree that the stakeholders in agriculture are active progenitors of excluding women in the empowerment policies. None of the respondents strongly disagree that the stakeholders in agriculture are active progenitors of excluding women in the empowerment policies.

From the table, 46.7% of the respondents strongly agree that the government favors men at the detriment of women. 33.3% of the respondents agree that the government favors men at the detriment of women. 10% of the respondents are undecided that the government favors men at the detriment of women. 8.3% of the respondents are undecided that the government favors men at the detriment of women. 1.7% of the respondents strongly disagree that the government favors men at the detriment of women.

**Table 4.5 Contributions of Women in Agriculture**

VARIABLES	FREQUENCY	PERCENTAGE
<b>Have women contributed of agriculture</b>		
Yes	117	97.5
No	3	2.5
<b>Do you think the contribution of women is sometimes greater than men's</b>		
Yes	94	78.3

No	26	21.7
<b>What are the contributions of women</b>		
Subsistence agriculture	41	34.2
Commercial agriculture	11	9.2
Both	68	56.7
<b>Do women plant or grow for their immediate consumption</b>		
Yes	50	41.7
No	70	58.3
<b>Should women be restricted to only selling farm produce</b>		
Yes	21	17.5
No	99	82.5
<b>Is the role of women in agriculture really important</b>		
Yes	104	86.7
No	16	13.3
<b>Do you agree that the role played by women in agriculture is an engine of economic development in Nigeria</b>		
Yes	110	91.7
No	10	8.3

Source: Field Survey, 2017

From table 4.5, 97.5% representing 117 of the respondents agree that women have contributed to agriculture. 2.5% representing 3 of the respondents disagree that women have contributed to agriculture. From the table above, 78.3% representing 94 of the respondents think

that the contribution of women is sometimes greater than men's. 21.7% representing 26 of the respondents do not think that the contribution of women is sometimes greater than men's. From the table above, 34.2% representing 41 of the respondents believe that women have been contributing in subsistence agriculture. 9.2% representing 11 of the respondents believe women have been contributing in commercial agriculture. 56.7% representing 58 of the respondents believe women have been contributing in both aspect of agriculture.

From the table, 41.7% representing 50 of the respondents agree that women plant or grow for their immediate consumption. 58.3% representing 70 of the respondents do not agree that women plant or grow for their immediate consumption. From the table above, 17.5% representing 21 of the respondents agree that women should be restricted to selling only farm produce. 82.5% representing 99 of the respondents do not agree that women should be restricted to selling only farm produce. From the table above, 86.7% representing 104 of the respondents agree that the women role in agriculture is important. 13.3% representing 16 of the respondents do not agree that the women role in agriculture is important. From the table above, 91.7% representing 110 of the respondents agree that the role played by women in agriculture is an engine of economic development in Nigeria. 8.3% representing 10 of the respondents do not agree that the role played by women in agriculture is an engine of economic development in Nigeria.

**Table 4.6 How To Limit Patriarchy an Improve the Place of Women in Agriculture**

VARIABLES	RESPONSE (%)				
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
Patriarchy should be	72.5	20	2.5	.....	5

<b>discourage in the society</b>				.....	
<b>Patriarchy as a system can be eliminated in our society</b>	18.3	60	12.5	2.5	6.7
<b>Women should be empowered to improve more in agricultural produce</b>	41.7	49.2	5.8	2.5	0.8
<b>The place of women in agriculture will improve if women are allowed to unreserved access to land</b>	26.7	58.3	10	1.7	3.3
<b>The policies of government should be reviewed such that it encourages women to participate more</b>	45.8	43.3	8.3	1.7	0.8
<b>Workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output</b>	55	35	6.7	1.7	1.7

Source: Field Survey, 2017

From table 4.6, 72.5% of the respondents strongly agree that patriarchy should be discouraged in the society. 20% of the respondents agree that patriarchy should be discouraged in the society. 2.5% of the respondents are undecided that patriarchy should be discouraged in the society. None of the respondents disagree that patriarchy should be discouraged in the society. 5% of the respondents strongly disagree that patriarchy should be discouraged in the society.

From the table, 18.3% of the respondents strongly agree that patriarchy as a system can be eliminated in our society. 60% of the respondents agree that patriarchy as a system can be eliminated in our society. 12.5% of the respondents are undecided that patriarchy as a system can be eliminated in our society. 2.5% of the respondents disagree that patriarchy as a system can be eliminated in our society. 6.7% of the respondents strongly disagree that patriarchy as a system can be eliminated in our society.



From the table, 41.7% of the respondents strongly agree that women should be empowered to improve more in agricultural produce. 49.2% of the respondents agree that women should be empowered to improve more in agricultural produce. 5.8% of the respondents are undecided that women should be empowered to improve more in agricultural produce. 2.5% of the respondents disagree that women should be empowered to improve more in agricultural produce. 0.8% of the respondents strongly disagree that women should be empowered to improve more in agricultural produce.

From the table, 26.7% of the respondents strongly agree that the place of women in agriculture will improve if women are allowed to unreserved access to land. 58.3% of the respondents agree that the place of women in agriculture will improve if women are allowed to unreserved access to land. 10% of the respondents are undecided that the place of women in agriculture will improve if women are allowed to unreserved access to land. 1.7% of the respondents disagree that the place of women in agriculture will improve if women are allowed to unreserved access to land. 3.3% of the respondents strongly disagree that the place of women in agriculture will improve if women are allowed to unreserved access to land.

From the table, 45.8% of the respondents strongly agree that the policies of government should be reviewed such that it encourages women to participate more. 43.3% of the respondents agree that the policies of government should be reviewed such that it encourages women to participate more. 8.3% of the respondents are undecided that the policies of government should be reviewed such that it encourages women to participate more. 1.7% of the respondents disagree that the policies of government should be reviewed such that it encourages women to participate more. 0.8% of the respondents strongly disagree that the policies of government should be reviewed such that it encourages women to participate more.

From the table, 55% of the respondents strongly agree that workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output. 35% of the respondents agree that workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output. 6.7% of the respondents are undecided that workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output. 1.7% of the respondents disagree that workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output. 1.7% of the respondents strongly disagree that workshop/seminars pertaining agriculture should be organized for women to establish their place in agricultural output.

### **4.3 Statistical Test of Hypothesis**

The section aims to test the hypothesis for this study. The study employs Chi square to test for the hypothesis. The decision rule for testing the study hypotheses is to accept the null hypotheses ( $H_0$ ) if the P value (Asymp. Sig.) is greater than 0.05. This will indicate that there is no relationship between the variables. On the other hand, null hypotheses ( $H_0$ ) would be rejected if the P value (Asymp. Sig.) is less than 0.05; in this case, the alternative hypotheses ( $H_1$ ) would be accepted. The hypothesis as well as the result (table 4.20) is presented below.

$H_0$ : There is no significant relationship between patriarchy in the society and the place of women in agriculture

$H_1$ : There is a significant relationship between patriarchy in the society and the place of women in agriculture

### **Table 4.7 Chi Square Result for Patriarchy and The Place Of Women In Agriculture**

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	5.115 <sup>a</sup>	1	.024		
Continuity Correction <sup>b</sup>	3.641	1	.056		
Likelihood Ratio	4.310	1	.038		
Fisher's Exact Test				.035	.035
Linear-by-Linear Association	5.072	1	.024		
N of Valid Cases <sup>b</sup>	120				

**Source: Author's Computation Using SPSS and Field Survey Data, 2017**

The Pearson Chi-square value of 5.115 is significant at five percent level (P-value= 0.024) indicating that there is a significant relationship between patriarchy in the society and the role of women in agriculture.

#### **4.4 Discussion of Findings**

The analysis of this study provides an insight into how patriarchy has been used to exploit and limit women from participating in agriculture.

The first research question is to know if patriarchy is really rooted in the society. From the study, it was discovered that 95% representing 114 of the respondents believe patriarchy is rooted in Nigeria while 5% representing 6 of the respondents believe patriarchy is not rooted in Nigeria.

The second question is to analyse how patriarchy is making the place or role of women irrelevant or relegated in the society. From the study, it was revealed that 39.2% of the respondents strongly agree that patriarchy has relegated the place/position of women to the home. 26.7% of the respondents agree that patriarchy has relegated the place/position of women to the home. 10% of the respondents are undecided that patriarchy has relegated the place/position of women to the home. 13.3% of the respondents disagree that patriarchy has

relegated the place/position of women to the home. 10.8% of the respondents strongly disagree that patriarchy has relegated the place/position of women to the home.

The third question is to know if government policies have accentuating patriarchy. From the study, 23.3% of the respondents strongly agree that government policies sometimes exclude women from benefiting from its scheme. 67.5% of the respondents agree that government policies sometimes exclude women from benefiting from its scheme. 2.5% of the respondents are undecided whether government policies sometimes exclude women from benefiting from its scheme. 5.8% of the respondents disagree that government policies sometimes exclude women from benefiting from its scheme. 0.8% of the respondents strongly disagree that government policies sometimes exclude women from benefiting from its scheme.

The fourth research question is to know how important is the role of women in agriculture. From the study, majority of the respondents 86.7% representing 104 of the respondents agree that the women role in agriculture is important. However, 13.3% representing 16 of the respondents do not agree that the women role in agriculture is important.

The fifth research question is to proffer ways to establish the role of women in agriculture. Notably among the ways to establish the role of women in agriculture is to allow them unreserved access to land. Similarly, workshop/seminars pertaining to agriculture should be organized for women to establish their place in agricultural output.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.1 Summary

Various summit, research and conferences have proved the existence of male domination in the society which have relegated the participation of women in the society. This research have investigated how patriarchy is a theorization of male dominance in the society, has often time be acclaimed a rationalizing factor for underdevelopment and impoverishment. It attempts the cosmopolitan indeces of patriarchy in the society and the place of women in agricultural activities.

This study hinges on structural functionalism theoretical paradigm as the back bone of it's review of extant literatures and also deploy empirical method of data gathering by administering questionnaire on field to extract raw data. At the end women having expressed their misdemeanor over low incentive grants, gender based empowerment, unfavourable policies etc. as their plight however calls on the concerned authority to eradicate this appalling societal imposition of Patriarchy and embrace equity among the genders.

#### 5.2 Conclusion

Patriarchy affecting women's participation in agricultural activities have been identified in the above discussion. As the discussion suggests women are inhibited from practicing activities they desire and their rights are denied by the social norms and customs of their societies. It has been noted that systemic gender based biases or inequalities are one of the major issues limiting women in engaging and accessing agriculture related resources.

In recent years there has been increased recognition of the crucial importance of women's contribution to agriculture. Efforts to improve the place of women in agriculture and to boost the economy of the country will not be successful unless issues relating to patriarchy and the challenges faced by women in agriculture are addressed. These issues include the contribution of women to agriculture, access to productive resources, discrimination of women in agriculture because of their gender and the impact of policies on the economic and social roles of women in the society.

Many agricultural development policies and programs have yet to adequately address the needs of small farmers, particularly those of women. While initiatives have been made to include rural women in agricultural development activities, either through direct projects, a major impediment to incorporating gender issues into such activities has been the lack of comprehensive data on the nature and role of women's contributions to food and agricultural production. Policy makers and planners should recognize that women need to participate in rural development on an equal basis with men and fully share in improved conditions of life in society. They also should recognize that the integration of women's roles and needs in the development paradigm is a prerequisite for successful development planning and programme implementation. Governments should continue to facilitate and strengthen the contributions of women to agricultural growth.

### **5.3. Limitations of the Study**

The problems I encountered during the course of the research includes;

- Most of the female farmers are illiterate; some of them do not understand the questions so it takes much time to explain the questions to them.

- The findings of this study cannot be generalized to all women farmers in Ekiti state since not all the respondent are native of Ekiti state
- There is no known register of all women who are into agricultural practices in Nigeria. The study therefore is limited in drawing up a representative sample

#### **5.4 Recommendations**

From the above explications, this researcher recommends that;

1. Access to resources is essential to improving agricultural productivity of both men and women farmers. Because women play crucial roles in agricultural production, improving productivity will depend to a great extent on ensuring that women farmers, as well as men farmers, have sufficient access to production inputs and support services. While both men and women smallholders lack sufficient access to agricultural resources, women generally have less access to resources than men.
2. Women should have adequate access to land ownership. Worldwide, women have insufficient access to land, having access to land will improve their contribution to agriculture. Without secure land rights, farmers have little or no access to credit or the benefits of membership in rural organizations which are often conduits of agricultural inputs and services.
3. Membership of rural organizations such as cooperatives, agricultural producers' organizations and farmers' associations, is important for access to productive resources, credit, information, training and other support services. These organizations also represent the interests of their members in relation to governments, project management, and development policy makers and planners at different levels. When women farmers' access to membership and leadership positions in these organizations is restricted, by law or custom, their access to resources and their ability to make their views known to policy makers and planners is also restricted.

4. Inadequate access to credit or loans is a serious obstacle to improving women's agricultural productivity, as without credit women farmers are unable to buy inputs such as seeds, fertilizers, and improved technologies, or to hire labor. Paradoxically, numerous studies have shown that women are more likely than men to repay loans. Because men and women farmers often have different responsibilities in agricultural production and food security, both need credit according to their needs. It is thus important for women to have not only access to credit but also control over the use of the credit so that it is not diverted to male-dominated production systems, at the expense of women's productive activities. Women should have enough access to credits and loans.

5. As those often primarily responsible for marketing, women farmers have to be adequately assisted especially in terms of investment in rural infrastructure, such as feeder roads that link rural areas to markets.

6. The government should also review the agricultural policies in such a way it will favour both men and women and not men alone.

7. The government should ensure enough incentives for women and also ensure proper empowerment for women in agriculture.



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## APPENDIX

### LETTER TO RESPONDENTS

Department of Sociology  
Federal University Oye Ekiti Fuoye.

Dear Respondent,

This is a questionnaire designed to obtain information from you for the purpose of conducting a research aimed at identifying patriarchy in society and the place of women in agriculture. There are no 'wrong' or 'right' answers to the questions. Please read the questions and supply the answers to the best of your knowledge. Be assured that all the information required are for research purpose only and will be kept absolutely confidential.

Thanks for anticipated co-operation.

Yours faithfully,  
Ayo-adekunnjo Toluwalope  
SOC/13/1287

#### SECTION A: BIO-DATA

Please fill the following as correctly as possible or by ticking (✓) the appropriate bracket.

Q. 1. Age as at your last birthday

(a) 30-40 ( ) (b) 41-50 ( ) (c) 51-60 ( ) (d) 61-70 ( ) (e) 71-above ( )

Q. 2. Sex of the respondent

(a) male ( ) (b) female ( )

Q. 3. Marital Status

(a) Married ( ) (b) single due to (i) never married ( ) (ii) separated ( ) (iii) divorce ( )  
(iv) Widowed ( )

Q.4. Religious affiliation of respondent

(a) Christianity ( ) (b) Islam ( ) (c) traditional religion ( ) (d) freethinkers ( )

Q. 5. Ethnicity of the respondent

(a) Igbo ( ) (b) Yoruba ( ) (c) Hausa ( )

Q. 6. Educational qualification of respondent

(a) No formal education ( ) (b) primary education ( ) (c) secondary education ( )  
(D) NCE/ND ( ) (e) B.SC/HND ( ) (f) MSc ( ) (g) Ph.D. ( )

Q. 7. How long have you working in this sector?

(a) Less than 6 months ( ) (b) 6 months – 1 year ( ) (c) 1-3 years ( ) (d) 3-5 years ( )  
(e) More than 5 years ( )

#### SECTION B: EXPLORING HOW PATRIARCHY IS EXISTING IN THE SOCIETY

The following questions are related to assess the role of women in agriculture. Please answer the following questions by ticking (✓) against the statement where appropriate

Q.8. are you familiar with the concept of patriarchy

(a) Yes ( ) (b) no ( )

**Q.9.** is patriarchy a dominant system in Nigeria

(a) Yes ( ) (b) no ( )

**Q.10.** are you in support of patriarchy in the society

(a) Yes ( ) (b) no ( )

**Q.11.** do you agree that women have little or no say in Nigeria society

(a) Yes ( ) (b) no ( )

**Q.12.** Do you think patriarchy as a system is deeply rooted in Africa cultural belief (s)

(a) Yes ( ) (b) no ( )

**SECTION C: HOW PATRIARCHY HAS BEEN LIMITING THE PARTICIPATION OF WOMEN IN AGRICULTURE**

**Please tick the most appropriate option to each question: SA- strongly agree A- agree I- indifferent D- disagree SD-strongly disagree**

SN	QUESTIONS	SA	A	I	D	SD
Q.13	Patriarchy is an hindrance to the development of Nigeria society					
Q.14	Women are not allowed to fully participate in agriculture					
Q.15	Loans /incentives/fertilizer/ agricultural empowerment is not equally distributed between men and women					
Q.16	Combining house chores with agriculture is cumbersome for women to handle					
Q.17	Women don't have the man power/technicality involve in agricultural activities					
Q.18	Women are restricted to taking care of the home hence their involvement in agriculture isn't necessary					
Q.19	patriarchy hasn't made the contribution of women in agriculture obvious in time past					
Q.20	patriarchy as relegated the place /position of women to the home					
Q.21	Women don't have access to land ownership					

**SECTION D: HOW GOVERNMENT POLICY HAS ALSO LIMITED THE PARTICIPATION OF WOMEN IN AGRICULTURE**

**The following questions address how government policy as also limited the participation of women in agriculture. Please answer the following questions by ticking (√) against the statement where appropriate: SA- strongly agree A- agree I- indifferent D- disagree SD-strongly disagree**

SN	Questions	SA	A	I	D	SD
----	-----------	----	---	---	---	----

Q.22	There are lots of agricultural policies in the Nigerian society					
Q.23	The policies sometimes exclude women from benefitting from its scheme					
Q.24	The stakeholders in agriculture are active progenitors of excluding women in the empowerment policies					
Q.25	the government favors men at the detriment of women					

**SECTION E: WHAT ARE THE CONTRIBUTIONS OF WOMEN IN AGRICULTURE**

The following questions address the contributions of women in agriculture. Please answer the following questions by ticking (✓) against the statement where appropriate

Q.26. have women contributed to agriculture?

(a) Yes ( ) (b) no ( )

Q.27. do you think the contribution of women is sometimes greater than men?

(a) Yes ( ) (b) no ( )

Q.28. what are the contribution of women?

(a) Subsistence agriculture ( ) (b) commercial agriculture ( ) (c) both

Q.29. do women grow or plant for their immediate consumption?

(a) Yes ( ) (b) no ( )

Q.30 should women be restricted to only selling the farm produce ?

(a) Yes ( ) (b) no ( )

Q.31. is the role of women in agriculture really important ?

(a) Yes ( ) (b) no ( )

Q.32 Do you agree that the role played by women in agriculture is an engine of economic development in Nigeria?

(a) Yes ( ) (b) no ( )

**SECTION F: WAYS TO LIMIT THE INFLUENCE OF PATRIARCHY TO IMPROVE THE PLACE OF WOMEN IN AGRICULTURE**

S/N	Questions	SA	A	I	SD	D
Q.33	Patriarchy should be discourage in the society					
Q.34	Patriarchy as system can be eliminated in our society					
Q.35	Women should be empowered to improve more in agricultural produce					

<b>Q.36</b>	The place of women in agriculture will improve if women are allowed to unreserved access to land					
<b>Q.37</b>	The policies of government should be reviewed such that it encourages women to participate more in agriculture					
<b>Q.38</b>	Workshop/seminars pertaining agriculture should be organized for women to establish there place in agricultural output					
<b>Q.39</b>	Government should facilitate program or scheme to excommunicate inequality in the society					