

of material and monetary costs for the production and sale of products. The reduction of production costs is largely determined by the effective use of land, labor and material resources of the enterprise.

In the structure of costs for the production of agricultural products, seeds, planting material, wages occupy a large share, and in animal husbandry, feed and depreciation of fixed assets. In this regard, the introduction of complex mechanization of cultivation and harvesting of major crops will contribute to reducing the cost of live labor and, as a consequence, the amount of wages in the total amount of material and monetary expenses.

An increase in production volumes, an improvement in product quality and a reduction in costs can also be achieved through the development of road transport facilities, the creation and introduction into production of new forms and methods of packaging products, economical spending of all means of production. A significant role in the system of increasing the economic efficiency of agricultural production is assigned to the choice of channels for the sale of products. In the conditions of the market, the opportunities of enterprises to sell agricultural products in the most effective directions have expanded, which contributes to obtaining an additional amount of income from economic activities.

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УДК 314.68

DESCRIPTION OF HOUSE HOLD IN NIGERIA

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In Nigeria, the household is extremely important. The Nigerian households are not the epitome of indestructible knit, but there is still that strong

family bond which is mostly described by the saying that blood is thicker than water, and fueled by strong societal traditional norms. Marriage which is a means by which a household is formed is viewed as a necessary but not sufficient condition to create a family. Most individuals aspire to marry especially before the age of thirty-five (for women) and forty-two (for men). Although there are exceptions to this, mainly the Christians striving to live a life of celibacy and some others who have either refused to marry for certain reasons or have been labeled in the society as “no-go-area” for marriage.

Nigerian household are patriarchal with extended family members having more say than usual in comparison to household setups in the westernized world. Although children are very important to Nigerian households because parents believe that their children will provide support for them in their old age, family relationships are mostly guided by a strict system of ‘seniority’ and male tended egoistic values. Emphasis has always been placed on male members of the households more because of their rights to both family inheritance and extension of family lineage and name. Embedded in the family system are social norms passed down from one generation to another. Most of these societal norms cut across the nation irrespective of age, educational achievement, religion, marital status, and so on. With the gradual introduction of western lifestyle and religious virtues, one is interested in knowing if the Nigerians lifestyle trend is still the same [1].

Findings are consistent with those in some existing works of literature between that while some Nigerian household lifestyle norms are good, so many have to be revised. Also, that while some see the Nigerian family household as a curse, some also sees it as a mixed blessing. And those women are the ones at a disadvantage whether married or single. Further examination shows that despite an affinity to western lifestyle, the male counterparts still show some male egoistic traits common to Nigerian men, even for those living outside the country.

Although Nigeria families are patrilineal, hardly can one observe remarkable difference between Nigeria household and some Africa countries whose household are matrilineal.

The males are described with strong adjectives such as perfect, strong, fit, authoritative, self-sufficient, etc. (just think of adjectives in that line that can be used). Unlike the men, the women are described by their biological sex and family responsibilities, and their beauty is only seen through these myopic lenses. The woman either as a daughter or sister has more value, authority and even in many cases right to inheritance. Immediately she marries, she is treated as one of the possessions, voiceless, without rights, with constrained freedom, and without her own identity (since she has to take up her husband’s family name and drop her father’s family name). She is treat-

ed like a nobody in her matrimonial home especially by her in-laws, with constraints that are not imposed on either their (in-laws) daughters or sisters imposed on her. She becomes the wife who is left to do all the house chores (which in her father's house is either shared or left for the youngest) and still go to a paid job and fulfill her sexual role at home.

The Nigeria men once married has nothing to lose but all to gain (a wife, children, respect in the society and even a wife-personified-housekeeper). Demand is not placed on the man in anyway [2]. The men argue that they are forcefully burdened with the financial responsibilities of their wives' family (especially in cases such as marriage, funeral, schooling etc.). Some of the women (the wives) were been demoralized emotionally and physically, forced into a purdah-like life by the so-called societal norms and customs, and made voiceless without identity of theirs.

Nigerian families are also guided by the strict system of seniority. The issue of seniority cuts across the nation and it is so clear that it is mostly guided by male egoistic ideology. Older members of the family are never addressed by their first name. Instead, they are addressed as a mummy, daddy, uncle, aunt, brother, sister, etc. according to their sex, age, and relationship with the addressee. The married woman unlike her male counterpart is forced to continue with the family norm of seniority. She is forbidden to call anyone from her husband's side (extended family) by the first name [3].

With the wide fanatic spread of religion in Nigeria, one would presume that the household norms would have changed. Religion still has not been able to have an upper arm in the Nigerian household norms, hereby liberating the women. Islam is rather suppressive of women and some Christian leaders hide under the cloak of Ephesians 5: 22-24, using it as a suppressive weapon for the women in their denomination. Bearing all these in mind, one would not be wrong to assume or have the idea that the household lifestyle in Nigeria portrays women having stereotyped roles, limited/constraining freedom and they can only 10 exist concerning men.

Across the world, women juggle work with family and care responsibilities, and Nigeria is no exception. Early marriage and family formation play a critical role in women's access to jobs and it is a more significant issue for young women from poorer households than others. Women in Nigeria are less active in the labor market; they are in lower-earning opportunities like farming and informal jobs, and earn less for a given level of education and experience than men of the same level.

Males in the household usually have greater decision-making power than females. In many cases, sons may even make decisions for their mothers. When females are given greater independence to make decisions, however, they are sometimes not willing to take advantage of the opportunity.

The only issue that had the support of the majority of the respondents for the wife to have sole decision-making power was on the domestic food menu and arrangement was acceptable, not only to the man, but also to the woman.

In conclusion, a Nigerian household is evaluated by the social position of a man in the family and his physical characteristics of the sexual capability to satisfy his female partner(s) and produce children. There is a cultural expectation, as well as the decision-making authority of the husband over the wife, which determines the number of children that the couple will have, particularly with the need to have a male child. In each locality, local tradition demands that certain stages have to be fulfilled to achieve manhood. Marriage is the culturally accepted status for an adult male or female to make up a household. Men or women who are unmarried are considered irresponsible and socially deviant. The gender socialization process of developing boys into men and girls into women, including their perspective concerning sexual activity, is strongly encouraged in the home. Boys are taught by their mothers and shown by their fathers how to be a man and there is more attention on the obligations of the man to feed, clothe and house the wife, with little priority to meeting her emotional or companionship needs.

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УДК 314.68

GENDER CONTRIBUTION TO RURAL HOUSEHOLD FOOD