

Enlisting Gender Complementary Roles by Enhancing Capacity Building Opportunities: Indigenous Technological Development and Sustainability in Ekiti State

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Abstract

The GAD model explains the complementarity of gender to aid development. It argues that without the cooperation of men and women, development cannot be achieved and sustained. Capacity building entails the training of personnel or the provision of technical advice, but may include overhauling systems, remodeling physical infrastructure, recruiting new personnel, and improving the efficiency of the use of existing resources. Indigenous knowledge systems is learned and identified by communities and people within a cultural context, it is transcribed and understood by participants through actions, such as, production, methods, verbal; through sayings and myths or cultural events which are unique to the community and environment. Local technologies such as pottery, blacksmithing, palm oil production, *garri* processing and others have been impacted variedly by technology advantages, increasing production, but delimited by the traditional conception of artisanship and trade model that Africans have practiced since early civilizations. Such are specialization of gender into occupational professional areas that further prevent cross practices. It is the argument of this paper that such practices delimit increased production and capacity building opportunities and further inhibit sustainability through technological innovations that could receive best practices by complementarity of gender participation, in Africa and specifically in Ekiti State. The paper addresses this gap in knowledge to assist Ekiti State, Nigeria in promoting development and its sustainability.

Keywords: Gender Complimentary Roles, Capacity Building opportunity, Indigenous Technology, Development, Sustainability, Ekiti State

INTRODUCTION

Gender complementarity is a compulsion to ensure development and its sustainability. This argument is sustained within the GAD model of gender theorization. It is opined here that this idea is required to develop indigenous technology into modernity in Africa, Nigeria and specifically in Ekiti state to ensure sustainable capacity building and aid development. Ekiti state is a subunit of the Nigerian state, it lies in the south western geo political zone of the country.

The people are linguistically and culturally homogenous and politically cohabited with generational linkages establishing the sustained Yoruba ancestry to Ile-Ife. Ekiti is geographically advantaged to a forest region that support agriculture and land based production and indigenous technology. In Ekiti for example, pottery, blacksmithing and non-iron smelting, soap making, palm oil production and other derivatives, weaving and textile are local based economic productions that have historically existed since time immemorial. Ekiti has been delimited in developmental interventions due to infrastructural deficiencies and

little up to date technological available. This is argued to be self-correcting with the application of The Gender and Development model which explains the complementarity of gender participation as positively contributory to development. It is argue herein that without the cooperation of men and women, development cannot be achieved and sustained. Globalization, with growing opportunities in technological available has provided a growing advantage for industrial development which has implication for improvement in indigenous participation and expansion to increase production and positively implicate development.

Capacity building entails the training of personnel or the provision of technical advice, but may include overhauling systems, remodeling physical infrastructure, recruiting new personnel, and improving the efficiency of the use of existing resources. Indigenous knowledge systems is learned and identified by communities and people within a cultural context, it is transcribed and understood by participants through actions, such as, production, methods, verbal; through sayings and myths or

cultural events which are unique to the community and environment [1][2].

Local technologies such as pottery, blacksmithing, palm oil production, *garri* processing and others have been impacted variedly by technology advantages, increasing production, but delimited by the traditional conception of artisanship and trade model that Africans have practiced since early civilizations. Such are specialization of gender into occupational professional areas that further prevent cross practices. It is the argument of this paper that such practices delimit increased production and capacity building opportunities and further inhibit sustainability through technological innovations that could receive best practices by complementarity of gender participation, in Africa and specifically in Ekiti State.

THEORETICAL CONSIDERATION-The GAD Model

The Gender Participation and Development Model incorporates women into existing structures while reintegrating their concerns into various relationships [3]. It deals with the impact of gender in daily lives. Aina(*ibid*) emphasizes that the GAD model inculcates idea of men and women partnership in development, but with different roles, needs, access and control over resources(*ibid*). It is argued that development should purposively target the sexual differences with emphasis on heterogeneity, and the reduction of poverty. Aina(*ibid*) explained that multiple roles for both sexes should be propagated such as reproductive, productive, community management and community participatory roles, leading to variations viz: GAD Efficiency, GAD Equity, GAD Antipoverty, and GAD Integration. It is described as the participation of both gender to a level of equity, the idea of wealth and access /control over resources leading to the eradication of poverty.

This model like other feminist theories is a development of the period and an adaptation of earlier theories. It grew and developed from the women in Development (WID) Model and has variations and similarities with it. It proposes that gender participation is the contribution of both sexes on an equal ground to development initiatives. The assumption of this model is that the WID model is faulty because of its top down approach to development and a source of threat to policy makers. It is opined that the issues of poverty was not inculcated and heterogeneity in race and class was not treated within the WID model[4] and the psychological and political dimensions, cultural traditional values were neglected. Increased time burden was equally jettisoned which cumulates into neglecting of the analysis of transformative behavior in men(*ibid*). It is further described as a universalization of the western model of society and thus problematic and unworkable for Africans as

evidenced in its failures under the auspices of international institutional assistance resulting into the creation of the gender sensitive approach of GAD. The GAD model lays emphasis on the participation of men and women to hasten development and as argued by Adu (5) ensure sustainability.

Clarifications of Other Concepts

Gender Complimentary Roles, Capacity Building, Indigenous Technology, Development, Sustainability. Gender complementarity is the inclusiveness of both gender in practice of role playing. In traditional African conception and practice, gender roles are separated. The female and male engage in separate artisanship and home activities. Even in farm production, the role playing is divided and functionality is played out in the habitual dominance. The male till and cultivate while the female uproot weed and harvest. In professional artisanship, different areas are restricted to the male and female (6). For example, blacksmithing and non-iron smelting and carving were dominated by male practice, while pottery, carving, soap making, palm oil production and other derivatives, weaving and textile were dominated by the female in the precolonial times. In the colonial era however, with increased profit, men entered into cloth/textile production, but this practice did not last as textile production became less profitable with the discouraging colonial policies (7).

The wealth derivation from indigenous technological environment has decreased with availability of imported items and the national wealth derived from the mono economy in petroleum. The advent of globalization however has created an opportunity for innovation and technological borrowings, and as such there is the need for improvement to increase production, enhance capacity building opportunity and sustainability (in improved production) for increase in development and for the future. As such, it is argued in this paper that an implementation of the GAD model of gender practices, in which role playing is enhanced by complementarity is an important solution for quick adoption.

Capacity building

A WESTAT CIPP internet document[8] describe Capacity building as an intervention that strengthens an organization's ability to fulfill its mission by promoting sound management, strong governance, and persistent rededication to achieving results(*ibid*). This is described as a complimentary function between the people and government. Governmental participation is through policy making and provision of financial and other assistance to promote socio economic development (*ibid*). It is further noted that having the ability to fulfill a capacity building mission means that an organization has (a) sufficient numbers of staff who possess the necessary

knowledge and skills, (b) appropriate and adequate technical and management systems, (c) suitable physical infrastructure, and (d) ample financial and other resources. Thus, capacity building is not limited to training personnel or the provision of technical advice, but may include overhauling systems, remodeling physical infrastructure, recruiting new personnel, and improving the efficiency of the use of existing resources [9].

Indigenous knowledge Systems

Indigenous Knowledge systems (IKS) are knowledge unique to a given culture or society. The widespread study of Indigenous Knowledge systems accept the idea that development efforts that ignore local circumstances, local technologies, and local systems of knowledge have wasted enormous amount of time and resources and would yield little success (Adu, 2019). This traditional approach usually examines problems in their entirety, together with their linkages and complexities relying on traditional values and the people, the culture, the knowledge they possess, their way of life e.t.c (ibid). Globalization however hypes the importance and network of interchange. Information is diffused from one state or country to another and the influence and impact of globalization does not allow retention of local uniqueness, but in some instances the outcome of a newer version is better in terms of quality and more acceptable (Adu, ibid).

Adu (ibid) explains that the first acceptable characteristic of indigenous knowledge is the component of knowledge from previous generations. Woodley (1991) noted that, the knowledge set is influenced by the previous generation's observations and experiment and provides an inherent connection to ones surroundings and environment. The knowledge is characteristic of the local climate, flora and fauna, and cultural traits (Woodley, ibid). It is further asserted that, indigenous knowledge systems is not transferable but provides relationship that connects people directly to their environment and the changes that occur within it. Further, indigenous knowledge systems is learned and identified by communities and people within a cultural context (Fields, 1991 and Bebbington, 1991). These scholars (ibid) noted emphatically that, this knowledge base is transcribed and understood by participants through actions, such as, production, methods, verbal; through sayings and myths or cultural events which are unique to the community and environment (ibid).

It is a muted idea that, with the advent of globalization, many subsistence societies are fusing modern technologies with their traditional practices- Therefore knowledge systems in a locale are influenced by "immutable mobiles" and adapted ...many cultures adapt certain aspects of this knowledge base to the characteristic in the zone

(Gade, 1992, Bebbington, 1991). The final method of modifying local knowledge systems is with the incorporation of ideas into existing knowledge system (ibid). Indigenous Technology are technologies that have resided in a particular geographical environment for generations. Such technology practice are aspects of the indigenous knowledge systems as earlier explained.

Development and Sustainability

The Bruntland Commission encapsulated the concept of Development to include, economic, environmental, socio-cultural, and health and political needs. In current analogy therefore, socio political issues come to focus and must identify goals, ideas and ends as well as economic means (Ako, 2003). Ako(ibid), further argued that growth entails a quantitative increase and may precipitate development, but development implies a qualitative change in structure. The importance of human factor in defining development emphasizes that "the focus need not be on machines or institutions but on people" The UNDP observed "we are rediscovering the essential truth that the people must be at the centre of all development (Report of the Independent Commission, 1980) The World bank also notes that "investing in people,if done right provides the firmest foundation of lasting development (World bank, 1991).

Sustainable development is defined as a lasting development that does not endanger the environment and the resources for both present and future generation. (The Bruntland Commission, 1982, World Development report, 1992) According to Segynola(2003, pp. 256), sustainability connotes an increasing availability and widening distribution of basic life sustaining goods and services, thus improving the esteem of individuals and nations and freeing people from servitude and continuous dependence on other individuals and nations. It laid emphasis on availability of needed resources, exploitation without destruction of the environment and the resultant poverty reduction while maintaining the wellbeing of the people(ibid), i.e corresponding intergenerational equity as well as corresponding intergenerational responsibility. (ibid, pp 256)

Africa needs to rethink her development, by adopting endogenous and integrated development logic which accommodates our achievements, experiences and also involve the men and women at the same time in processes of production (Adu, 2008, pp. 123). The vicious cycle effect of gender inequality is damaging to the health and development of the society.

Indigenous Technology in Ekiti State: A Historical Meandering

The word Ekiti was a descriptive application to the land, the people and culture of a group with common

linguistic and historical origin with connecting cultural factors. The name Ekiti was applied to all the northern parts of eastern Yorubaland (Soetan, 2006). The sub-tribe also includes Ondo, Ikale, Idanre, and Mahin (ibid). In Wier's classification it includes Akure, Owo, Ifon, Imere and Akokowhile. Rawing explained Ado Ekiti and Akure as Ekiti Proper. Walshin in 1934 included Awotun, Iloffa, Ekan and Osi (ibid). Most of the retained members now affix Ekiti as part of a descriptive value to all members of the national ethnic grouping.

The Moba group border the northernmost part of Ekitiland, Moba is located between latitudes 6 degree and 8 degree north of the equator and longitudes 4 degree and 6 degree east of the Greenwich meridian, i.e. within the tropical zone of the rain belt. Ekiti is bounded in the south by Iju / Itaogbolu, Ifedore and Owo local government areas of Ondo state. Further in the west by the Osun state and northerly by Kwara and Kogi states (ibid).

Samuel Johnson (1969) in the "history of the Yoruba" Opines that the name Ekiti refers to the hilly nature of the country with the word meaning mould. Interestingly, Olomola (2005) argued that the rugged hills of relative heights dominate not only Ekiti but many communities in Yorubaland to include the northern parts of Osun state, the Yoruba speaking peoples of Kwara and Kogi states, Akoko and northern parts of Ose local governments area of Ondo state. Further, expanding with interest the notable Oponmu Ekiti township which shares boundaries with Ijeshain the west, Igbomina communities of Osun state, in the east with Akoko communities of Ondo state, in the south with Akure and Owo communities in the same axis and in the north with some Igbomina and Iyagba communities of Kogi state, border linkages are established (ibid). The corrupted version of Ekiti as a variance to *Okiti* (hilly) is advanced by scholars (Oguntuyi, 1979, Olomola, 2005, Soetan, 2006, Johnson, 1969).

The porosity of hills and a mountainous topography is adduced as the reason behind the adoption of this suffix title (Ekiti) to the group designation of the people inhabiting this area. This idea was further corroborated by Oguntuyi (1979) in the "History of Ekiti from the Beginning to 1939".

The discovery of the remains of a human skeleton in a cave in 1950 by Thurstan Shaw (cited in Soetan, 2006), revealed evidence of ancient habitation. The Iwo Eleru discovery dated 9,000 BC c. suggested human existence in the rainforest at this period. The uniqueness of speaking a mutually intelligible dialect with little variations suffice to describe a fulcrum and cultural content of Ekiti people in a wider coverage of areas beyond the common language, cultural perceptions and historical knowledge.

Substantiated evidences (Archeological, Oral and Comparative Studies) show that the ancient Ekiti people practiced weaving, pottery and iron smelting before European contact. Odunsi (2019) noted that in Okemesi town for example, iron smelting was evidenced in what the colonial administrators considered very crude war instruments which the Ekiti used in 1875, Ekiti Parapo war (Adeyeye, 2008), W.H. Clarke (Clarke, 1972, pp 217) in his travel reports has attested to the use of various objects that were products of technology. Clarke further revealed that before 1854 the Yoruba, including Ekiti [people had abundant crude (of the very best quality) for iron smelting. Substantiating Scholars and British colonizers assertion on iron technology was the worship of ogun, the deity and god of iron, by Ekitis, particularly the Ire Ekiti people. Iron was recognized as the symbol of ogun. What further made iron very integral to this people was the judiciary adoption as object for swearing before leaders and authorities, especially during serious arguments and disputes.

This was later adopted for court matters by colonial administrators. In another colonial record, there was the report by the district commissioner for Ekiti, G.E.H Humphery in 1913, of a directive which instructed school teachers to advise pupils to continue using their traditional woven cloths as uniforms in schools (N.A I, Ondo Prof. O.C 4, 1920).

All District Commissioners have been directed by the education Secretary in the Education department to make the children continue to wear their locally woven cloths, known as Pokite (pokiti). The nature of the weather even makes it more desirable to do this, considering the thickness of the materials. The secretary has in mind the already popularly woven and used pokite (pokiti), with vertical black and white stripes (N.A I. Ekiti Div 1/3, 1934).

This citation made it clear that the Ekitis had traditions of weaving before the advent of colonialism. Odunsi (2019), reiterated that perhaps the most interesting account on the Ekiti traditional technology was that of A.P Pullen, the district officer (DO) for Ekiti in 1923, in his description of how very early morning troops of women, used their locally made pots to fetch water in nearby streams (since hundreds of these water vessels or pots are being manufactured every day in various Ekiti communities). Carving was equally not found wanting as Oba's crowns, gods and goddesses and other idols were carved and decorated to the admiration of even visiting colonialists.

Indigenous Technology: The Ekiti Example Pottery Making

Pottery was also more notable in the pre-colonial era. Pottery was predominantly a female occupation. The availability of clay, made the industry a common factor. Towns such as Ipoti, Ara, Igbara-Odo, Afao, Obo, Aiyede, Isan, and Ilafon, among others were production sites, due to the availability of clay. As Odunsi (ibid), succinctly explained, with simple but effective tools, the pre-colonial Ekiti potters were able to produce various domestic and other utilitarian pots that sufficiently met the needs of the people. An old mortar or any hollow wooden object and paddles (*olulu*), pebbles (*okuta*), calabash pieces (*akikaragba*), rough tree barks (*epipoigi*), potsherds and any flat grainy organic object. Needle like short sticks, flattened wood or bamboo parts of trees, called *peripe*, were used for decorating the pots. The second stage was to fire the pots with dry wood fire for several hours. Pots were classified as follows, *oru*, *isasun*, *age*, *ajere*, *agbada*, and *amun*. These were for different household and ritual usages.

Textile Production

Weaving flourished in central and northern Yorubaland and Ekiti towns in particular. Afigbo and Okeke (Afigbo, E.A and Okeke, 1985) agreed that pre-colonial Nigerian communities had developed indigenous technology obtaining raw materials largely from the local environment. The use of vertical and horizontal loom was used to produce variety of cloths for use. Cotton wool was harvested and gleaned, after fluffing i.e removing the cotton fiber with a bow like instrument called *orunor ofa* in some Ekiti towns, the cotton will be beaten into a lighter form before being spun into threads or yarn with a spindle called *keke* that had round heavy objects at its bottom or lower end. Winding and warping of threads and dying into different colours is the final process before drying into ready for weaving state.

The Ekiti developed their indigenous equipment and means for all the stages of textile production before the advent of the white man. The male exclusive narrow loom introduced in the 1890s by the Oyo weavers from present Oyo state did not gain much importance. The most popular was the vertical loom which was indigenous to Ekiti and was exclusively used by women. Interesting was the visible upright looms of the women sanding against the walls of their cottages (This writer was privileged to have watched her grandmother in production processes). Olutayo and Akanle (2011: pp 9-17) argued that in terms of design creativity and methodological processes, the looms were very original to the Ekiti people, just as the art of dying, embroidery and other forms of textile technology. Four types of loom were said to exist in the pre-colonial Yoruba traditional weaving scene. Ado ekiti was popular for the 'bush

loom' (*ofiOko*) which was found to be ideal for light weaving (Odunsi, 2019). The twilight loom (*ofielejo*) was imported from the Ilorin axis but similar to that of the Ado-Ekiti people. The traditional strip loom was popular among the people of Iseyin, Oyo, Shaki, Ibadan, Ede Abeokuta and the old Oyo Province (Lamb and Lamb, 1973: pp 219). Dodwell (1955, pp. 118-145) submitted that the origin of the horizontal looms could be traced to the trans-Saharan Caravan routes from North Africa. The most popular feature of the Yoruba weaving is the narrowness of the strips (ibid). Traditional strip looms were constructed in a rectangular form with an open end, built with mud and bamboo sticks (Fadipe, 1964). Other instruments included yarn pegs (*Odaada*) Shuttle (*Oko*), partern divider (*ooya*), thread sorting equipment (*Akata*), (*Kokogun*), Heddle (*Omu*), *Agbonrin*, weighted sledge (*okuku*), and *Sanrin* (long iron for warping process). Material used in making instruments included iron, wood, bamboo, raffia palm and calabash which were sourced locally and mostly fabricated by carpenters, blacksmith and forebears of the industry (master weavers). The impact of colonial promotion of the traditional industry was short lived across Nigeria as importation of clothing materials overtook the local industry.

Planting of cotton was a male dominated environment. Women and young children process it into thread and dying the weaving activities was dominated by men in the Ekiti cultural environment. The introduction of cheap yarn through importation could not sustain the industry which was overtaken by cash crop economy.

Soap Making

Local soap making is the byproduct of cocoa production. Cocoa pod casings after harvesting of cocoa, are used for the production of local black soap. This production process is usually a female dominated process. This may be due to the fact that men are popular with cocoa cash crop production and as such the residue of cocoa harvest, i.e the empty pods are now left to the charges of the female folk to take advantage.

Iron Ore and Blacksmithing

Anthropological research has shown that many Ekiti towns like Ado, Igede, Oke-Mesi, Ikere, Igbemo, Ire, Ilawe, Igbara-Odo amongst others, have been known for iron smelting tradition before the advent of colonialism. It was an industry dominated by men. This might be due to the weight of some of the used implements and the tenacious heat. Iron ore is said to abound in these areas, as very accurately affirmed by the documentation of major W.R Reeve Tucker (Cited in Oloidi, 2014. Pp 310-315), the travelling Commissioner in Ekiti in 1899. Though stationed in Ilesha, which was then culturally and geographically Ekiti, Tucker developed interest in the Ekiti local

industries that convinced him that there was significant evidence of native technology in the territory. Tucker as the first to document the different names descriptive of iron ore in Ekiti. Such were *irinokuta* (iron Stone), *OkutaGuruguru* (hard Rugged stone), *OkutaIrin* (iron of the Spirits), and *orogodo* (a mythical stone). Turker recorded how a whole was fug by Ekiti blacksmith on the ground, and a big broken pot placed inside the pit with the iron ore placed on it.

To melt the ore, charcoal from hard wood, large quantity of palm kernel shells, animal bones and grass would be put on the ore and fired. Depending on the size of the ore and intensity of the fire supplied, the ore could take up to about ten or more hours to melt into crude iron that would be allowed to cool down and solidify.....that the blacksmith could use the iron to produce various implements, showing another technological feat of the pre-colonial Ekiti (cited in Oloidi, 2014).

Samuel Johnson, in 1919, also commented on the richness of iron ore in Ekiti. He noted that certain districts in Ekiti province are also famous for their iron ores from which good steel was made, such as OkeMesi (Johnson, 1969). Johnson referred to the furnace as *Ileru*, which according to him is kept going all the year round. He further noted that,

Iron rods and bars of European commerce being cheaper are fast displacing home made products, and here and there all over the country, the furnaces are being closed and soon will doubts begin to be expressed as to whether Yoruba ever knew the art (technology) of smelting iron from the ores. (Johnson, cited in Oloidi, 2014, 310).

The Ekiti blacksmiths produced axes, arrows, knives, cutlasses, hoes, anklets, adzes, cult bells, hair pins, daggers, bracelets, and ear rings, protective and medicinal rings and anklets in the pre-colonial era. The smith's workshop was equipped with a bellow called *Ogudu* of various designs made up of animal skin, two long vertical sticks, short wooden pipe and carved wood in form of a mortar. Charcoal and large quantity of palm kernel oil were used as fuel. The blacksmith played a major role during various Ekiti wars in the 18th and early 20th centuries. According to W. h Clarke;

Every town has its complement of blacksmith shops (workshop). That maybe known by their circular tops where the sound of the hammer and anvil may be heated from day to day. The implements and fixtures in general use are a rock for anvil, a small oblong piece of iron tapering to a

handle for a harmer, one or two pairs of tongs similar to those in common use, a pair of bellows made out of raw hide in a circular shape with handles of wood inserted so as to be raised perpendicularly-(for Firing) Coal made from wood is generally used though shells of palm nut are used in case of necessity (Clarke, 1972, pp272).

Odunsi (ibid) reiterated that the Ekiti people were adept blacksmiths who before colonization produced a variety of cultic, hunting and domestic objects with local tools for community use. With colonization, blacksmithing tradition dwindled due to importation.

Palm Oil Production

Palm oil is a derivative of palm fruits. The palm tree is a wealth generating tree that spans the southern part of Nigeria. Ekiti state is enriched with palm trees growing as a result of the rich geographical environment. The exploitation of palm is extensive to produce derivatives such as soap, palm kernel oil, baskets and brooms. Palm oil is a major produce of the palm tree and a money generating enterprise, no wonder, palm oil production is an interesting indigenous technological production. The palm tree is harvested at the first quarter of the year with the ripening of the palm fruits. After boiling of the palm fruits, the oil is washed off and the water and oil mixture is boiled to extract oil to satisfaction. Ekiti palm oil is sold far and wide.

Garri Processing

Garri is a staple food in Nigeria. Its consumption cuts across several ethnic groupings. The Ekitis produce garri majorly for consumption. Garri planting is not gender restricted among the Ekiti people. But harvesting and processing is majorly done by women, who sometimes also engage in planting. Modern cassava cultivation includes a variety of improved plants to boost output. Cassava is also used to produce starch, and other edibles. Gender mainstreaming will increase production and positively impact development.

The Role Of Gender In Enhancing Capacity Building

Indigenous technological processes are relatively simple but labour intensive and contemporaneously considered slow and minimal in output. The needed capital and operational techniques are simplistic. This results into reduced economic viability and little development, though it is a factor for poverty eradication. To annex the future advantages of indigenous technology however, it is argued here that the involvement of both gender will facilitate the full employment of technological innovations to result in improved production and gradual positive growth in developmental indexes. Traditionally and particularly among the Ekiti, indigenous technology are family

oriented practices transferred from generation to generation and perpetuated through informal education. Knowledge transfer and sustenance automatically degenerate due to the arrival of European civilization. Youth disdain has become the trend in the practice of indigenous technology and the need for revival, educational input, technological innovation and gender inclusiveness becomes a desiderata. Here in lies the importance of the adoption of the GAD model of gender participation. The GAD model inculcates idea of men and women partnership in development, but with different roles, needs, access and control over resources (ibid). It is argued that development should purposively target the sexual differences with emphasis on heterogeneity, and the reduction of poverty (ibid). Aina explained that multiple roles for both sexes should be propagated such as reproductive, productive, community management and community participatory roles, leading to variations viz: GAD Efficiency, GAD Equity, GAD Antipoverty, and GAD Integration.

It is described as the participation of both gender to a level of equity, the idea of wealth and access /control over resources leading to the eradication of poverty. In the age of technology the participation of both gender will fast-track the applicability to improve production and promote development. It is important to note that the use of computers in designing and marketing is already a major trend in the production and marketing of *asooke*. The textile industry can also be brought closer to *asooke production*. This will bring about mass production and further improve the quality of *asooke*.

It is further noted that having the ability to fulfill a capacity building mission means that an organization has (a) sufficient numbers of staff who possess the necessary knowledge and skills, (b) appropriate and adequate technical and management systems, (c) suitable physical infrastructure, and (d) ample financial and other resources. Thus, capacity building is not limited to training personnel or the provision of technical advice, but may include overhauling systems, remodeling physical infrastructure, recruiting new personnel, and improving the efficiency of the use of existing resources (Wing, 2004).

This will take indigenous production to modernity. The society will exploit the intellectual advantages of both sexes to impute technical and management systems, while being open to ample financial and other resources to improve on the efficacy of the use of existing resources to create the sustainable future. Ekiti has been delimited in developmental interventions due to infrastructural deficiencies and little up to date technological available. This is argued to be self-correcting with the application of

The Gender and Development model which explains the complementarity of gender participation as positively contributory to development. It is argue herein that without the cooperation of men and women, development cannot be achieved and sustained.

Globalization, with growing opportunities in technological available has provided a growing advantage for industrial development which has implication for improvement in indigenous participation and expansion to increase production and positively implicate development. Capacity building entails the training of personnel or the provision of technical advice, but may include overhauling systems, remodeling physical infrastructure, recruiting new personnel, and improving the efficiency of the use of existing resources. Indigenous knowledge systems is learned and identified by communities and people within a cultural context, it is transcribed and understood by participants through actions, such as, production, methods, verbal; through sayings and myths or cultural events which are unique to the community and environment (cited in Adu, 2019).

Local technologies such as pottery, blacksmithing, palm oil production, *garri* processing and others have been impacted variedly by technology advantages, increasing production, but delimited by the traditional conception of artisanship and trade model that Africans have practiced since early civilizations. Such are specialization of gender into occupational professional areas that further prevent cross practices. It is the argument of this paper that such practices delimit increased production and capacity building opportunities and further inhibit sustainability through technological innovations that could receive best practices by complementarity of gender participation, in Africa and specifically in Ekiti State. The paper is subsequently divided into theoretical consideration -The Gad Model, Clarifications of Other Concepts, Indigenous Technology in Ekiti State: A Historical Meandering, Indigenous Technology: The Ekiti example, Sustainable Indigenous Technological Development in Ekiti State: The Role of Gender in Enhancing Capacity Building, and Conclusion.

CONCLUSION

The Ekitis had acquired necessary technical competencies in industry from the precolonial era. Proficiency was transferred from generation to generation. It is the argument of this paper that Modern innovation to achieve international competitiveness must impute gender participation on a full inclusive scale (this will apply the GAD theoretical model of inclusive participation). Functional technical knowledge must take into consideration competitiveness, applicability and

sustainability. To ensure this, there must be the creation of cultural conditions favourable for equal participation, a democratic redistribution of labour in the home and society, cultural changes where relevant across the Ekiti sub ethnic society. Most importantly male allies are necessary to encourage gender mobilization. This naturally will have some practice challenges, especially at the beginning. Such challenges to be overcome in this wise scholars insist, includes reduction in poverty, gender accountability, policy connectedness, implementation of the rule of law, macro-economic reforms, corrective policy adjustment and public sector restructuring, fair family governance, skill development, information and value reorientation (Adu and Ikotun, 2014). Complimentary practices to enlist capacity building is an important progress agenda. Such best practices of complementarity of gender participation in Africa and specifically in Ekiti State is a desiderata.

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