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The Faculty of Arts and Education
Lead City University, Ibadan, Nigeria*

CALL FOR PAPERS

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Editorial

RAGA Journal of Social Inclusion and Educational Advancement is both print and online, open access nonprofit journal that started publication in December 2018. The journal is hosted by Global Youth Leadership and Girl-child Foundation and is affiliated with the Faculty of Arts and Education, Lead City University, Ibadan, Nigeria.

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Power, Prospects, and Politics of Genderism in a Patriarchal Culture

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Preamble

As a philosophy, genderism is a relatively new concept, but gender politics is as old as the existence of the two sexes, taking us far back to the theological myth of creation. The primordial drama in the mythical Garden of Eden had three characters: Adam (male), Eve (female), and the Devil in the guise of a snake, which was presumably male. The story is too well known to bear reiteration here: Devil tempted Eve to eat the forbidden fruit of Knowledge, who, in turn, tempted her husband to follow suit. This has resulted into some unanswered (and possibly unanswerable) questions. Why did the Devil avoid Adam, to pick on the woman? Did he think that Adam (a fellow man) would prove more difficult to convince? Furthermore, assuming Eve had chosen to hide the fruit from Adam, and eaten it all alone, or Adam had refused to partake of the sinful diet, would the female species not have become far more knowledgeable today, leaving the Adamic man in blissful ignorance? If the fruit was forbidden, why was the Tree conspicuously displayed in the Garden to tempt the first couple? Could it be to inculcate the virtue of obedience in humanity? The answers to these hypothetical questions are, of course, nugatory to our discourse, but the mythical drama established a basic gender pattern: the woman fell to the flattery of the Devil, while the man fell victim to female sentiment, thus defining the fundamental relationship between the sexes from the beginning of time. Modern day Adams continues to fall to the whims and caprices of latter-day Eves, and disobedience thus emerged as the first cardinal sin.

Right from the onset, the dice has always been heavily loaded against the female sex. First, she was created as a domestic helpmate, subordinate to the male in the running of a largely patriarchal home, and this ruled her out of the larger societal politics. Next, she was denied some of the fundamental human

rights, such as the right to education and personal social aspiration, the right to equity or equal opportunities regardless of gender, the right to enjoy universal human franchise, lack of freedom from all forms of discrimination, and so forth. Over the years, and in different parts of the world, the woman has been engaged in the interminable fight to assert her right and dignity as a human being, on various socio-political platforms, and in different engaging fora. Although, much has been achieved so far in the ongoing feminist struggles, the road to total female liberty is still a long way off.

Today, gender politics has taken the front burner in all areas of human endeavour, while the level of sophistication in human relationship remains one of the basic indices of socio-political development. Third World countries, particularly in Africa, is yet to loosen the chains of sexual oppression because female inferiority is closely enmeshed in cultural orientation. The African culture is fundamentally hostile to female freedom, where the woman is not meant to be heard, but merely seen, plying her domestic chores. Even in the developed world, such as Britain, France, and the United States of America, patriarchy remains the dominant ideology, while tokenism is still the lot of the female gender. Thus, several glass ceilings remain unbroken even in the First World countries. For instance, the world still awaits the first female American president, close to two hundred and fifty years after the Revolution, in spite of the outstanding merits and credentials of a Hillary Clinton.

What is Genderism?

Genderism is both a principle and a philosophy which privileges gender equity and parity, over and above patriarchalism. It is a relative concept founded on the fundamental truth that men and women are created equal and similarly naturally and intellectually endowed, beyond the sheer biological fact of being male and female, which is essentially for the purpose of procreation and the perpetuation of humanity. Nothing in her physical and mental capacities restricts the woman from attaining her full potential, other than social and cultural constraints. The present speaker has elsewhere described genderism as “an apt. neologism for gender equilibrium in literary discourse and creativity” (Umukoro, M. M.:2002), which extends to all facets of human activities. As pointed out above, the gender issue is as old as creation, and genderism has emerged as the controlling principle. It is also referred to as gender binary, the

recognition of the existence of the masculine and feminine beings, which are meant to be in mutual collaboration. According to an online encyclopedia, Gender and Development (GAD) “is an interdisciplinary field of research and applied study that implements a feminist approach to understanding and addressing the disparate impact that economic development and globalisation have on people, based upon their location, gender, class, background and other socio-political identities” (*Wikipedia*). In other words, it implies examining critically the gender issue through the lens or prism of femininity, to correct the existing imbalance imposed by patriarchy. In the postmodern context, real social development compels a synergy between the two sexes, like the mandatory pair of wings of a bird in flight. The failure of patriarchal leadership, which has thrown the world in turmoil, derives from failure to recognise the power and potential of the complementary female values. The thirty-five percent Affirmative Action for Women adopted at the famous 1995 Beijing Conference where a Declaration, the Beijing Platform for Action (BPFA) was made has failed to find full implementation and domestication in many countries of the world, both developed and developing, with the worst-case scenario applying to African countries. Yet, the Affirmative Action in itself is sheer tokenism, which should have been overtaken by the true principles of equality and gender parity. Equity does not mean equality as there is no equality in nature; rather, it implies *exposure to equal opportunities* for the full development of individual potential, regardless of race or gender, and in the overall interest of the social order. Individuals will attain different levels of development, given the same opportunities, as plants nurtured in the same ecological environment grow to different heights.

Genderism and Patriarchy: Points of Convergence and Divergence

Genderism and patriarchy are two sides of the same ideological coin: inseparable, yet dissimilar. The patriarchal culture had taken firm root long before the emergence of genderism or feminism as a counter-culture. The maxim has always been that it is a man’s world, in defiance of the rights, roles, and responsibilities of the woman on the planet that belongs to both species. The truth of the matter is that both concepts are interwoven and inexorably entangled. What a dull world it would have been if mankind had been created as unisexual hermaphrodites, with each person being sexually independent of the

other! The concept of sexual diversity and dependency is premised on the biological distinction between male and female, which makes each gender to desire in the other what it lacks in itself, resulting in a mutual attraction of the unlike poles of the sexual magnet, while the like gender poles naturally repel each other. This is what makes homosexuality completely intolerable and unjustifiable. It is certainly a form of sexual aberration for men and women of the same gender to get attracted to one another. Nature has made the mutual attraction of the *opposite* sexes a condition for procreation and the perpetuation of humanity. If the whole world were to go gay and lesbian, the entire human race would gradually phase out within a century from lack of reproduction. Thus, rather than promote or justify the homosexual ideology under the guise of freedom of sexual orientation, it should be recognised exactly for what it is: a mental and psychological disorder that deserves medical and psychiatric attention. Let me hasten to clarify that I have the utmost respect for the individual's choice of sexual orientation, whether heterosexual or homosexual, and I am not about to privilege one over the other. But this is purely an academic exercise of frank, truthful, and dispassionate analysis. Given the natural incompleteness of the individual being, it can neither be an exclusive man's or woman's world, because the sexes are mutually interdependent and collaborative. But that is where the point of convergence ends.

The recognition of the mutual point of divergence means that each gender should be treated discretely as a unique entity. It is not possible for one gender to know exactly how the other gender feels; thus, masculinity and femininity are exclusive states of being, which deserve individual freedom of operation. Although the advocates of gender parity and equity can be either male or female, only the female knows the exact burden of patriarchal oppression, left largely to the imagination of the male. There are male feminists in different parts of the world actively advocating for the rights of women to the actualisation of their peculiar dreams. One such male feminist in Nigeria, Ogalanya Franklin, is quoted as saying to the female folk:

I can see fairly good and bad reasons why you should or shouldn't do the things you do for a man; why you should cook or not cook for a man, why you should get married or not get married, why you

should submit to a man or why you shouldn't, but "because you are a woman" is not a part of them. Never accept "because you are a woman" as a reason to do or not do anything (Internet source).

In India, in spite of the prevailing matrilineal culture, there are a substantial number of male writers who give expression to feminist ideology in their creativity. The 19th and 20th centuries witnessed a series of legislation in India, culminating in the law against child marriage in 1929. Three of the significant male feminist authors who emerged in the 1930s have been identified as R. K. Narayan, Mulk Raj Anand, and Raja Rao (Internet source), whose works promote the feminine ideology and female emancipation against all forms of gender discrimination. Mention has also been made of Rabindranath Tagore, a dominant Indian poet and playwright of the late 19th and early 20th centuries, noted for his literary stand against female marginalisation (Internet source). At the risk of sounding patronising, whenever the male voice is raised in support of the feminine ideology, it tends to carry with it a remarkable power of truth and objectivity, as against the sentimental subjectivity of the female advocate for a female cause. Is the woman not naturally expected to plead her own cause?

Nevertheless, the fundamental paradox abounds that the greatest obstacle in the way of the feminine agenda is the woman herself. This fact was alluded to by Crawford and Unger who are quoted as claiming that "although the greatest risk factor for sexual victimisation is being female, this does not relate to a simple gendered oppositional schema, since in many societies, through socialisation, women become complicit with and thus uphold the patriarchal system" (cited in Julie Umukoro, 2021:151). Most women have been socially conditioned to accept male leadership, such that they are either reluctant or afraid to challenge patriarchy. This is most eloquent in the political arena where a female-dominated electorate will often vote in favour of the male candidate at the expense of a qualified female candidate, just because of her gender. The destructive but untenable argument is always: how is she better than me? Thus, the male candidate is given the vote on the platform of acknowledged male superiority. This is female self-discrimination which is the worst form of gender negation or self-denial. Since the global acceptance of universal adult suffrage, the electorates in most parts are now female-

dominated, and there should have been more female presidents than male if the women were to demonstrate gender solidarity in the democratic context. The political glass ceiling is sustained by the self-inflicted female prejudice against the female candidate who dares to run, while many women are scared of the political arena to avoid anticipated rejection and humiliation by fellow women. Hence, the first major step in feminine liberation is the self-liberation of the women folk, a mental and psychological freeing of the mind for intellectual fulfilment. The woman must first and foremost believe in herself and her fellow woman as human beings with the same mental and intellectual capacities as her male counterpart, and the right to acquire political power, without necessarily compromising her domestic, natural, and subordinate role as housekeeper. Angela Merkel, the most successful German Chancellor for sixteen years, demonstrated the possibility of cleavage between political power and domestic responsibilities, by governing Germany effectively and still successfully running her home, without engaging the services of a domestic househelp. The home is a human institution set up under divine guidance, with the man as the head of that institution, and to whom ultimate authority belongs, although working in close consultation and collaboration with the woman. The male is the sole captain of the marital ship, with the woman as the chief mate. A boat with two captains will ultimately drown from conflicting directives. Nevertheless, marriage involves shared responsibilities between the couple, with the man as the anointed head of that institution, as distinct from a political office which can be headed by either a man or a woman, through election or appointment. Much of the conflict in the modern domestic set-up derives from failure to recognise that the home is not the same as a political institution with an elected head. But the responsible man should recognise marriage as a partnership of mutual collaboration, and not succumb to the temptation to exercise naked power over the woman, often leading to domestic violence. A man who lifts his hand to strike a woman is an effeminate and unscrupulous she-man who lacks self-control and self-dignity. A real man will not take advantage of physical prowess or domestic pre-eminence to oppress the woman placed in his care to protect and caress. As Shakespeare says, "O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant" (*Measure for Measure*). From the analysis undertaken so far, it is obvious that

genderism and patriarchy have their points of convergence and divergence, which need to be harmonised for greater effective human interaction.

The Sociology and Psychology of Genderism

The politics of gender earlier discussed has both sociological and psychological dimensions. When we talk of the sociology of gender, we are concerned with how gender affects the society as a whole; but the psychology of gender relates to how it affects the individual man or woman. The sociology of gender begins with the basic recognition of the existence of the male and female genders as a natural phenomenon which cuts across the entire animal kingdom. According to an Internet source:

A sociological perspective transcends biological notions of sex and emphasises the social and cultural bases of gender. Sociological research points to the ubiquity of gender's influence in both private and public spheres, and it identifies differences – and similarities – in how genders are treated socially, and factors that change this treatment.

Organisations, such as the American Sociological Association (ASA), have been formed to cater for the particular needs of members, through “new avenues for professional development, mentoring, and expanded opportunities for engagement and leadership” (The Internet). Naturally, because of their peculiar needs, the female gender is expected to enjoy greater attention and support in such a social set-up. In several parts, gender disparity is still prominent, both in the workplace and the larger society, and women have to work extra hard to gain recognition and adequate acknowledgement. A female boss is faced with a dual task: to overcome the inherent gender prejudice of doubtful capability, in addition to the natural hostility of her male and female subordinates. Margret Thatcher, first female British Prime Minister from 1979 to 1990, had to play the inflexible ‘Iron Lady’ to enforce her authority. As observed earlier, this sexual discrimination against the female gender finds the loudest expression in the political arena. Furthermore, female sexuality suffers a lot of indignities through a whole range of criminal activities such as physical abuse and domestic violence, rape, sexual harassment, child marriage, and female genital

mutilation. Since men are the perpetrators of these atrocities, male victims of sexual molestation are few and far between. Although many societies have enacted laws to prohibit and punish sexual offences, many of these pieces of legislation have proved difficult to enforce. For instance, there is often a thin line of distinction between rape and mutual consent, while marital rape is absolutely difficult to prove, especially in the traditional African society. Also, in many African cultures, widowhood is criminalised, and the laws of inheritance are skewed against the female gender, as wife or daughter. Nevertheless, with greater enlightenment and increasing awareness, the plight of womanhood continues to improve in many societies, especially with the active collaboration of the male feminists who abhor all forms of unwholesome practices against women, as a matter of objective principle.

This issue dovetails into the psychology of genderism. What does it feel like to be a woman in a male-dominated society? How many women, given the choice, would opt to remain as women? Unfortunately, the gender variable is an imposed order of nature, alongside such other variables as the choice of parents, and prenatal environments. Faced with the same options, most men would likely vote to remain men, given the many hardships confronting the female gender. As mentioned earlier, only those wearing the female shoes may know exactly where they pinch, and man remains the greatest obstacle to the fulfilment of female aspirations. The most perceptive male advocate of feminism may not know exactly how it feels like to be inside a woman's skin.

The situation is not nearly as bad as it may seem. Women are wonderfully and fearfully made, with remarkably tender features of grace, beauty and infectious dignity. Obviously, God took His time in creating the woman. In terms of the physical and psychological make-up, the woman is infinitely superior to the man, whose brawny features, which give him the edge in physical prowess, also make him coarse and relatively unattractive. A woman combines brain with beauty, and has the capacity for multi-tasking is far more than the average male. Who says women are the weaker sex? Weaker in what sense? Is it the weaker sex that endures the ordeal of pregnancy for nine full months and continues to maintain the home? The rural woman is certainly not the weaker sex. Heavy with child, she balances another physical burden on her head, while holding firmly on to the toddler by her side. When the time comes to be delivered of the gestative burden, she endures the horrendous physical

agony while the husband simply groans under sheer psychological anxiety as he paces up and down the labour ward. It is easy to tell, by this analogy, which of them is weaker or stronger. The hidden truth is that men are naturally *envious* of women because the female gender possesses fine and delectable qualities which they badly desire, and for which reason the men chase them around the whole place to gain their attention. Indeed, a woman who carries herself with pride and dignity, combined with radiating virtues and inward grace, is a sight to behold, and the desperate desire of all virtuous men. So, women should be proud of their sexuality and be grateful for all the rare features with which they are naturally endowed. From Adam to the postmodern man, history is replete with the stories of great men who fell victim to feminine charm and power. This is the genesis of the concept of the *femme fatale* (the fatalistic woman) of romantic history (exemplified in Helen of Troy and Queen Cleopatra of Egypt), who employs her irresistible charm and extraordinary beauty to bring about the downfall of men. What the woman lacks in physical prowess, she more than makes up for in psychological superiority. Women should continue to hold men accountable for their misdeeds, and exert further pressure on them to recognise the legitimate roles and responsibilities of the female in social development and transformation.

Gender and Social Development

Social development is the aggregate of individual development, just as the home is the microcosm of the larger society. The greater the individual development, the fuller the development of the society as a whole. The marks of social development have been “aggregated into six composite indices: civic activism, inter-personal safety and trust, inter-group cohesion, clubs and associations, gender equality, and inclusion of minorities” (The Internet). Thus, a developed society is made up of active and enlightened citizenry, who feel a sense of personal trust and safety, and are organised into cohesive smaller units, with gender equity and social inclusiveness. Needless to add that only good, responsible, and truly democratic governance can generate these attributes, and provide the basis for social transformation.

Of the six indices listed above, the issue of gender is most paramount. The reason the world has made minimal progress, while the African societies remain backward is because gender parity has not been given a pride of place

in the scheme of things. According to recent Internet statistics, women constitute a little over half of the seven billion people inhabiting the planet Earth, although the gender ratio varies significantly from place to place. In Africa, the female population continues to run ahead of the male, where the demography of birth rate returns greater figures for the girl child. This has led to the perceived shortage of potential husbands and desperate brides-to-be. Although the available statistics is not so accurate for a variety of reasons, what is not in doubt is that women constitute at least half of the total workforce in the world. Failure to take due cognisance of this substantial figure in planning and political activism implies that the world has been trying to fly with only one of its pair of wings, with obvious frustration. In the economic, political, and social spheres, women should be given substantial leverage to contribute their own quota to societal advancement. A society that marginalises womanhood short-changes its inherent capacity to excel.

The Gender Factor: A Cog or a Clog in the Social Wheel?

We now come to the crucial question is; genderism a cog or a clog in the social wheel? This question goes to the heart of this conference which probes the extent to which the issue of gender is either a help or a hindrance in social change. A cog is a tooth on the rim of a wheel or gear which moves it forward in endless rotational cycle. A clog, on the other hand, is an encumbrance or impediment, some obstructions which stands in the way of free and smooth rotation. A cog helps, but a clog hinders. Which is applicable to the gender question?

The gender issue can be either a cog or a clog, depending on perception and orientation. Where genderism is perceived as a promotional philosophy aimed at the recognition of sexual parity and ideals, then the gender factor is a positive inducement for social transformation. But when the gender discourse becomes embroiled in negative and diversionary argumentation, its inherent values are lost to polemical disquisitions. On balance, however, the gender factor is a positive element; an ideological cog that promotes the social wheel. We have argued above that the beauty of genderism is the complementarity of its binary nature, where each of the two incomplete parts gravitates towards the other for holistic apprehension and fulfilment. Maleness and femaleness are unlike bipolar attributes in mutual attraction for positive inclusiveness. Thus,

beyond the fact of procreation and perpetuation of humanity, the essence of gender binarity is the interplay of unity in fundamental duality. It is also aimed at breaking the boredom of repetitive homogeneity devoid of sexual variety and mutual attractiveness. Humanity would have been socially much poorer if sexual duality had been exchanged for the homogeneous lot of the hermaphrodite in infinite self-propagation. Thus, mankind should remain infinitely grateful for being endowed with gender binarity by sheer serendipity, as part of Nature's primordial design for human procreation.

Gender collaboration is mankind's greatest asset in confronting the infinite challenges of existence and survival in a fundamentally hostile universe of natural and man-made disasters. The sexes exist in mutual complementarity to ease the burden of life and living, and confer purposefulness on human existence. To that extent, the power of gender becomes the gender of power, generating positive human values in suppressing conflict and promoting global peace, progress and stability.

Gender Oppression and Racism as Forms of Human Discrimination

By playing the same politics of exclusion, gender oppression and racism are different forms of human discrimination which have debilitating impact on social cohesion. To be a woman and to be black is double jeopardy. The black woman is exposed to double discrimination – of colour and gender. The election of Kamala Harris as the first female and first black American Vice-President sworn in on January 20, 2021, was nothing short of the miraculous. The feat was unwittingly initiated by the celebrated extra-judicial murder of 46-year-old George Floyd on 25 May 2020. When the demented police officer Derek Michael Chauvin pressed his diabolical left knee on the neck of Floyd for eight-and-a-half minutes to snuff life out of this victim of racial hate, little did he realise that he was merely opening the door for the emergence of the first ever black Vice-President of the United States, who also turned out to be the first woman to occupy the number two spot of the world's most powerful nation. The provocative crime, committed under global spotlight, raised a groundswell of national and international protests christened 'Black Lives Matter', which simultaneously aroused violent resentment across colour lines, and diminished the chances of the then American President, white supremacist Donald Trump, from being re-elected. Cashing in on the racial tension and

crisis of the moment, presidential candidate Joe Biden ‘had the audacity’ (quoting Kamala Harris in her victory speech) to propose a black running mate for an American electorate that was in full racial sympathy with George Floyd, and this enhanced the Biden–Harris ticket. It should be made clear that Kamala Harris was elected more for her blackness than her femininity, as the same electorate had only just rejected a white female presidential candidate in person of Hillary Clinton in the immediate past election. The fact of being feminine was merely an icing on the political cake for Harris. Nevertheless, the fortuitous election of Kamala Harris as American Vice–President has enhanced the fortune of the female gender, and brought the ultimate glass ceiling close enough for subsequent shattering in the foreseeable future.

The American society, like many countries across the globe, is thus faced with the double crisis of racial and gender discrimination which has made social cohesiveness and peaceful coexistence an uphill task. Racial or gender prejudice is an act of gross inhumanity; man’s inhumanity to the black race and to womanhood. It amounts to suggesting that the black person or the female gender is less than human. Yet, the society that demonstrates the capacity to transcend both vices is the truly sophisticated society, which many developed countries are still struggling to become. True civilisation does not consist in scientific and technological innovations; rather, it is embodied in profound humanism and demonstrable inclusiveness in all forms of social interaction, be it racial, ethnic, or gender–based. Even in Africa, the notable black world of racial or colour uniformity, vices such as ethnicity, nepotism, kakistocracy or mediocrity are prevalent, coupled with an insouciant disdain for womanhood. In virtually every human society, discrimination is a hydra–headed monster which rears its ugly head in the different facets of human interaction. Gender prejudice is a social evil that has a manifold propensity, with negative multifarious effects, in both the developed and developing worlds, although the degree or intensity varies from place to place. The fundamental distinction between colour prejudice and gender discrimination is that while the former is an oppression of the minorities in white–dominated communities, the latter is a repression of the voiceless female majority, the world over. March 21 is the International Day for the Elimination of Racial Discrimination, while November 25 every year has been set aside by the United Nations General Assembly for the Elimination of Violence against Women. The youth, defined as young people

between the ages of 15 and 35, constitute the third dimension of global marginalisation. To that extent, the black female young woman suffers triple jeopardy: as a youth, as a woman, and as a black person. The United Nations System-wide Action Plan on Youth (Youth-SWAP) focuses on five thematic areas: employment and entrepreneurship, political inclusion, civic engagement and protection of rights, education including comprehensive sexuality education, and health (The Internet). Thus, the current global social movement is a tripartite struggle: against colour prejudice, youth marginalisation and female disempowerment.

The 7th International Raga Conference

The current International Conference on Raising Girls' Ambition (RAGA) is the 7th in the series, following six previous successful conferences. Seven is a perfect number, which implies that the Conference has finally come of age. Overtime, it is hoped, these Conference series would achieve their main objective of raising the girl-child's ambition, aspiration, and achievement. Dr Adepeju Aderogba-Oti, of Lead City University, Ibadan, Nigeria, the principal convener, deserves to be congratulated for this bold initiative, and her undying zeal, as well as the sustained commitment of her collaborators, to have kept it going since 2015, when the maiden edition was held at the University of Ibadan, Nigeria. The second, third, fourth, fifth, and sixth editions followed in tandem in 2016, 2017, 2018, 2019, and 2020, respectively. According to a write-up on the Internet, Raising Girls' Ambition (RAGA) Conference

is a project that has taken a central role in the struggle for women, and indeed, the Girl-child's right to a meaningful physical, mental, emotional, and socially developed life, in a society that is patriarchal. The maiden edition...was held with the theme – "Girl-Child Education: Pathway to Sustainable Development" while the 2nd, 3rd, 4th, 5th and 6th editions (had) the themes: "Combating Violence Against Women and the Girl-Child in Africa and Beyond: Emerging Issues", "Advancing Women's Leadership for Sustainable Development in Africa and Beyond", "Equipping Girls for Involvement in Science, Technology, Engineering, and Mathematics (STEM) for Sustainable Development", "Debunking Stereotypes: Empowering

Women and Girls for the Digital World for Sustainable Development” and “Advancing Women’s Career for Sustainable Development”, respectively (The Internet).

The current edition of the Conference, themed “Gender and Power: Driving Force for Progress and Social Change or a Hindrance”, expects to engage the participants from different countries, through both virtual and physical presentations, in discussing the context of the interception of gender and power on work ethics, industry, politics and social relations, employing the multi-disciplinary approach. Sub-themes include Language, Literature, and Performing Arts; Culture, Race, Ethnicity; Religion, and Social Justice; Managerial and Political Leadership, and other exciting topics. A recurrent motif in these overlapping themes is the issue of sustainable social development through the promotion of gender and the empowerment of women. It is hoped that the sensitive issues of the girl-child and womanhood, viewed from different perspectives, will receive adequate attention in the course of these deliberations.

Conclusion: Towards a Gender-Free Society

We conclude on the interplay of power and politics in a gendered society. Male and female are in perpetual contestation for social power and political authority, leaving us with a world that fails to run at full steam. The internecine gender struggle and racial conflict hold poor prospect for a polarised society where individuals are measured not by their mental and intellectual capacities, but by the colour of their skin and the biological make-up of their sexuality. There appears to be an excessive attention paid to gender and racial differences to the detriment of the oneness and uniqueness of humanity. Although a lot of positive measures have been taken by the United Nations Organisation to curb the menace of separatism and the politics of exclusion, so much more requires to be done to guarantee a peaceful and harmonious universe. In the final analysis, what ultimately matters is not the diversity of race, ethnicity, colour, and gender, but the fundamental unity of humanity. The goal should be towards a genderless or gender-free society, with less talk on gender, and greater focus on the essentially *human* factor. On this note, I wish all the participants at this conference a most fruitful and memorable

contribution towards making the world a more peaceful, equitable, and safer place for all. Thank you all for your quality attention.

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Parental Nurturing and The Girl-Child

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Abstract

With under-15 year old girls accounting for more than 20% of Nigeria's population, implies that the girl child is vital to our development as a people. Cultural misconceptions about females, inequitable access to quality education and social disposition towards the girl child have been key areas of research and discourse. For ages, society has nurtured the impression that the girl child is inferior to her male counterpart; this standpoint has had negative implications on her person, her perspectives, and expectations in life. Parents, guardians and other adults play significant roles in the growth and development of the girl child. In the first place, parents are the child's first socialization agents, and they serve as mirrors through which the girl sees life and relationships. For this study, the authors examined the role parents play in shaping the life of the girl child and how the relationship can be enhanced to help the girl child live a better and more productive life. Issues such as parenting styles and parental socioeconomic status are considered as they relate to girl child outcomes in terms of personality, education, and emotional capital. This study suggests that parents and would-be parents be re-orientated to understand the equality of male and female gender, and not to look down on their female children. Also, the authors advise that the Biblical

Spiritual Parenting (BSP) model should be integrated into the curriculum of elementary, secondary, and post-secondary schools.

Word Count: 237

Keywords: Parent, nurturing, girl child, biblical spiritual parenting

Introduction

The girl-child is described as a potential functional member of her society, who needs to be properly trained and built up to actualise her aspirations and function effectively and efficiently. For these dreams and aspirations to be attained, the girl-child needs proper and functional education and parental nurturing. Most societies, especially developing ones, limit the extent to which girls discover and maximise their full potentials because of the limiting perspective of whom and what a girl child should be and do (Odeleye & Odeleye, 2018).

Over the years, the girl child's access to education in pre-independence Nigeria has been limited for multifarious reasons. For instance, northern Nigerian leaders were negatively disposed to western education and the southern schools did not have the capacity to absorb all possible students. In the early colonial period, girls' education was not as strong as the education of boys because the missionaries were not interested in educating girls and the colonial government did not value the education of girls as much as that of boys. This is mainly because in British culture at the time, training for professional jobs like public service and clergy work was limited to men and the necessary education to achieve these professional jobs was thought to be wasted on women who would have no use for it in the future. Where schools for girls were established, it was for the wives or fiancés of their male workers (Osinbajo, 2016; Adebajo, 2020 in Odeleye, 2021). Historically, the girl-child was considered inferior to her male counterpart, thus limiting her social mobility. The girl child has also been a victim of cultural prejudices and several levels of oppression. Western Nigerians began to enjoy limited (mostly male-dominated) equitable access to formal education when the Premier of Western Region, Chief Obafemi Awolowo introduced the free primary education scheme in 1955, and that situation persisted till shortly after independence from Great Britain (Odeleye, 2020).

When colonial education was introduced in Southern Nigeria it was initially the sons of the Obas and their chiefs that were given the privileges to attend the schools (Odeleye, 2021). The Catholic missionaries pioneered western education in Nigeria in the late 15th century in Benin. A school was inaugurated at the Oba's palace in 1551 (Obasogie, 1980 in Odeleye, 2021). However, the slave trade and its attendant dehumanisation of Africa obliterated the gains of that initial effort. From the 1840s up to the early 1900s, formal education in Nigeria was provided by voluntary Christian organisations. The Wesleyan Methodist Mission in 1842 and Church Missionary Society (CMS) in 1845 established two secondary schools in Badagry. In 1846, Church of Scotland established Hope Waddell Training Institute in Calabar. Schools were opened by the Baptist Mission in Lagos, Saki, Igboho and Ilorin. The Roman Catholic Church started Missionary activities in Lagos in 1868, while Qua Iboe Mission founded a school at Old Calabar in 1878. Methodist Mission Society established schools at Calabar and Owerri in 1892 (Chukwu, 1980 in Odeleye, 2021).

Science has concluded that a child's intelligence is derived from her mother (Creative health family, online). This underscores another reason why the girl child's education should be a top priority for all governments and people. The girl child will soon become a woman and birth our Nobel Prize winners and best scientists. Even though the girl child has the potential of becoming mother to nations, she is often berated as suitable only for marriage and the kitchen. Both religion and society are culprits in the African girl child's challenge. In Africa, social misconceptions about the girl child have continued to work against her emancipation. Child marriage, poverty, poor infrastructure, cultural practices, inequitable access to education, violence among families and lately, terrorism have prevented the girl child from maximizing the opportunities that education provides (Odeleye, 2018; Olawumi et al., 2018; Adebajo, 2020).

Even though elementary education is free and compulsory in Nigeria, only 67% of children may attend primary school. UNICEF reports that 1 out of 5 of out-of-school children globally is a Nigerian, and the girl-child is the worst affected due to social perception, especially in northern Nigeria that her place is in the kitchen.

UNICEF records that only 41% of eligible girls receive primary education in the north-east Nigeria, while in the north-west, only 47% of the girls will go to school. The high attrition of girls in education, occasioned by forced marriages is also a challenge (Odeleye, 2018). If a child is out of school for even a short time there is only a low chance, only about 25 per cent, that the child will ever return to school.

Parents as Primary Socialisation Agents of the Girl Child

Several socialisation agencies influence the girl child's behaviour: family, school, peers, social media, internet, religion, and significant others. Of all of them however, the family is the most important. Father, mother, siblings, and other members of the family are key factors in the overall development of the girl child. If the child's parents are available, they may have significant influence on the child's life outcomes. Parents' values and perspectives influence their children to a large extent. Parents are mirrors through which the girl child sees the world around her. Hence, it is important for parents to be intentional and authentic in raising their children. While it is true that adults are responsible for their life outcomes, it is essential to note that parents have an unquantifiable influence on their children's choices and patterns of growth, especially in the first seven years of life. The nature-nurture challenge plays out well in the girl child's life. Most of the time, the girl child may become just like her parents and the community in which she is raised. Thus, the place of parents in the growth and development of the girl child cannot be underestimated or overemphasised. With the Boko Haram terror attacks leaving several millions of Nigerians in refugee camps, healthcare, education, water, sanitation, and hygiene are more inadequate. While it is difficult to ascertain the extent of the devastation, children may be more negatively affected especially the girls.

Parental Influence on the Girl Child

In many ways, children reflect their parents, so parents need to ensure they live authentic lives that their children can emulate. Odeleye (2020), posits that offspring are more likely to become who their parents are than what they do or say. This implies that apart from instructing children on what to do and how to do it, parents must intentionally live lives that are above board. Even though parents are expected to demonstrate humanity, they should endeavour to

cultivate a lifestyle of integrity, honour and diligence, traits which if modelled may be helpful in the overall growth and development of their children. Here, we consider two factors that influence ways parents bring up their children, parenting approaches and parental socioeconomic status.

Parenting Approaches

Different cultures and societies might have adopted different nurturing approaches based on their varying experiences and exposure. For most Nigerian middle class up to the 1990s, parents tended to be stern with their children and had high expectations of their wards. It was not uncommon for parents to instruct children with the following statement, “Ranti omo eni ti iwo ‘se.”, meaning “Remember the child of whom you are.” Such statements continued to reverberate in the minds of young people and enforced such reverence in them that incidences of deviant behaviour such as stealing, immorality and murder was rare. Child upbringing was also somewhat communal, as members of the community watched over the children, irrespective of who their parents were. Incidentally, that approach had some remarkable results in that it arrested youth restiveness and helped to engender some measure of peace and decency in the society.

With economic recession and globalisation, many parents may be too busy seeking for the good life, leaving their children to social forces. The implication of parental absence in the home is that the children may now need to discover answers to life’s questions independently. Peers, social media, and teachers technically assume parental roles for the children. No wonder teenage pregnancy, depression, suicide, and internet fee fraud (Yahoo Yahoo) have become the order of the day.

Baumrind (1967) presented three parenting styles, namely Authoritarian Parenting Style, Authoritative Parenting Style, and Permissive Parenting Style. Authoritative parenting is characterised by democratisation of family life where the parents and the child take decisions together. The child is not coerced but is educated to understand the reason for parental action. The authoritarian parent also expects so much of the child and does not have patience for mutual discussion with the child. A child brought up by this kind of parent may be unsure of themselves. Permissive parenting as the name infers allows the child to have their way in many decisions in life. Such children may turn out to be

socially immature and may exhibit some antisocial behaviour. Good as Baumrind's perspective seems, it is limited in the sense that God is not involved in the upbringing of the child.

Parental Socio-economic Status

Parents social class may also affect the way the girl child is raised. Parental socio-economic status has correlation with academic outcomes of children. Soharwardi et al., (2020) discovered that parents' socioeconomic status has positive impact on academic performance of students. Poor parents are limited in their provision for and protection of their children.

On another level, Odeleye (2017) suggested that the political class may only be a mirror of their respective parentage and education. For those at the echelon of leadership struggling with integrity issues, their home and/or school background experiences may be their encumbrance. A Yoruba parlance says "*Ohun ti eye ba je lo ngbe fo*" (Whatever the bird eats is what gives it strength for flight). One can give only what one has.

Asaju, Arome & Mukaila (2014) noted that moral failure cuts across the Nigerian society without gender discrimination. It was pointed out that most of our public office holders are not capable of running their own homes, but have manipulated their ways into high leadership positions through the already corrupt electoral process (Agomuo 2013). "If the foundations be destroyed, what can the righteous do?" When children are raised out of dysfunctional homes, it may be difficult for them to live functional lives as adults. Jenkins et al., (1993) submitted that adult children from dysfunctional families tended to adopt dysfunctionality as a way of life. The Holy Bible says that people aspiring to public leadership should be such that have their home under control and with well brought-up children (1Timothy 3:4), because children would only become like their parents.

A Call for Godly Parenting

The Holy Bible attests to a divine conception of humanity, and that everything seen is ruled by the spiritual (Genesis 1:1). If the first humans were born by the Supreme Being (God), everything beyond the scope of humanity should be referred to Him. Odeleye (2017), suggested that parents should return to the Almighty God for succour and redirection on how to raise and nurture their

children. While advocating for Biblical Spiritual Parenting (BSP) approach to parenting, he maintained that humanity is firstly spiritual, and that the spiritual rules the physical. He submitted that nurturing a child is the most important vocation for humans since it is at the heart of procreation and generational sustenance. Odeleye's BSP may be an answer to the "apparent failure of traditional parenting styles as presented by Diana Baumrind (1967) and Maccoby and Martin (1983).

BSP is the art of guiding one's offspring to live the total life incorporating the spiritual, the intellectual, the social, the emotional and the physical health. It is the utilisation of biblical ordinances and principles to train, disciple and establish the person being parented. The BSP is the Holy Spirit at work in human vessels to activate Jesus Christ of Nazareth for everyone to see (Odeleye 2014).

Since parenting is a high impact vocation and may be a key influencer of the girl child's life outcomes, it is expedient that parents and would-be parents be trained in the art of nurturing. However, such training should be founded on the Holy Bible which is the divine manual for humanity.

People get trained in many vocations in life, but parenting has not been one of those areas of concern for government and communities in Africa. Most of the time, parents begin to learn parenting on-the-job. As the children begin to come, parents begin to engage parenting patterns of their parents, which most of the time were not the best. It is reported that most Nigerian parents prefer authoritarian (also known as dictatorship) parenting style, which might have been handed down to them by their parents.

Odeleye (2017), while advocating for Biblical Spiritual Parenting (BSP) approach to parenting maintains that humanity is firstly spiritual, and that the spiritual rules the physical. He submitted that nurturing a child is the most important vocation for humans since it is at the heart of procreation and generational sustenance. Odeleye's BSP may be an answer to the "apparent failure of traditional parenting styles as presented by Diana Baumrind (1967) and Maccoby and Martin (1983).

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Effects of Health Service Delivery and Maternal Health in Rural Nigeria

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Abstract

An important element of any healthcare system is effective service delivery and it is no gainsaying that good health service delivery is crucial to maternal health especially in the rural areas of Nigeria. In this study the effect of health service delivery on maternal health in rural Nigeria was examined. Nigeria Demographic and Health Survey (NDHS, 2013) secondary data was used for analysis in this study. The study population comprises of women aged 15–49 years and 13,282 women individual data were used. Descriptive statistics and Tobit regression model were the analytical techniques used in the study. The study revealed that

58% of the respondents had no formal education, 63.7% were within the age group of 15–30years. Also, 68.5% had trading as their primary occupation and 46.8% had household size of between 6 to 10 persons. The different health service delivery types identified in the study include government hospital, private hospital and home delivery. Seventy five percent of the women delivered at home, 18.2% delivered at government hospitals and 6.7% delivered at private hospitals. Age, wealth index, husband's educational level, husband's occupation, household size, types of earning from work, and sex of household head are factors that influenced private and public health service delivery. The place of delivery had positive relationship with maternal health. The study recommended that for maternal health to improve and to prevent death during delivery government and non-government organization should provide maternity health care centers and hospitals in rural areas of Nigeria.

Word Count: 245

Keywords: Healthcare–services, Health delivery, Maternal health, Rural Nigeria, Reproductive age.

Background of the Study

Women's health is very important, based on the roles they play in the family, the community and the nation at large. Women are regarded as the home builders thus issues about their health cannot be overemphasized. Efficient health service delivery is therefore a vital part of every healthcare system and it is crucial to maternal health in rural Nigeria (WHO, 2010). Service delivery involves for example workers in the health sector, demand and supply of equipment and financing. Access to required inputs should improve service delivery and enhance access to services. Health service delivery is built on core pillars of availability, acceptability, affordability, accessibility and utilisation (WHO, 2011). Oftentimes, these are lacking either as a result of policy failure or due to the pervasive poverty among women particularly in rural areas of Nigeria. Lack of proper health service may lead to weakness, debility and eventual death of pregnant women. A mother's death brings losses to her family, community and the nation.

Nigeria communities put up with very poor public healthcare services delivery (Onyencho, Amazigo, Njebuome, Nwaorgu & Okeibunor, 2016). The poor performance of the healthcare sector is majorly due to extreme

underdevelopment in infrastructure, high levels of corruption, widespread poverty and weak governance (An, Razzaq, Nawaz, Noman, & Khan, 2021). In addition to this, a reasonable number of women in Africa still suffer from diseases and other related problems (Adde et al., 2020). Poor health service delivery wrecks a lot of havoc on women during pregnancy and after child delivery in Nigeria due to avoidable complications (Idris et al., 2006) Provision of sound health service delivery system will go a long way in reducing problems of maternal health among rural women (Shrestha et al., 2012).

Obansa and Orimisan (2013) identified the following among others as the factors affecting the overall performance of the Nigerian healthcare system: Inadequate health facilities/structure, shortage of essential drugs and supplies, inadequate supervision of the healthcare system, poor human resources, management, remuneration and, lack of fair and sustainable health care financing with very low per capita health spending, unequal economic and political relations, the neo-liberal economic policies of the Nigerian state and corruption, high out-of-pocket expenditure in health by citizens, absence of community-based integrated system for disease prevention, surveillance and treatment.

Apart from the problems itemised above, poverty is one of the central problems that affect the health of women. This poverty stems from the fact that women are assigned to petty jobs around the house and care of the home in general due to the prevailing traditional beliefs among rural households. These jobs are less likely to fetch women any meaningful income making them completely dependent on their spouses for nearly everything. This lifestyle generally predisposes women to poverty. The poverty makes women unable to afford, access, or utilize health services at their disposal. In addition, safe motherhood which eludes many women due to inadequate knowledge about reproductive health, complicated by unmitigated socio-cultural and economic backgrounds of women (Agbede, Aja and Owolabi, 2015). such as poverty, high risk social environment, inconsiderate working policies as well as role conflicts that lead to both emotional and physical stress which ultimately induce complications during pregnancy. This scenario seems to explain why several women lose their lives daily because of pregnancy-related complications (WHO, 2007).

Furthermore, poor education and lack of awareness may also constitute significant obstacles to health service delivery thereby making worse the problems of maternal health among women. Oftentimes women in rural areas have little or no formal education. This makes them unaware of any health services being offered by government around them. Moreover, low level of awareness of health service makes the women more inclined to continue to patronize local health service providers which tend to create more problem than they solve for the women that is having health challenges.

Maternal health is a serious problem in the world particularly in the developing countries and Nigeria boasts of one of the poorest record of maternal mortality by all statistics and indicators. The Nigerian government is aware of these and is making relentless effort to ensure that death due to maternal mortality is reduced to the barest minimum. In spite of the above health service delivery problem in Nigeria appears to be systemic, this is why the problems have defied every attempt to solve it. Most government policies are often superficial and not far reaching enough, thus health problem continue to persist despite government interventions and huge capital outlay. Similarly, broad or blanket policies without regard for the peculiar attribute of the intended target groups are less likely to be efficient because health needs among women differ from place to place. In the healthcare sector, constant equipment failure means putting the lives of patients at a very high risk (ODI,2012).

Most rural areas in Nigeria are remote and difficult to access by road; as a result, women in such areas are completely cut off from health services provided by the government. All these lead to untold hardship and suffering by women in rural area during and after pregnancy. Attaining efficient service is one of the cardinal goals of the Federal Government of Nigeria. This is informed by the barrage of policies formulated by the government year after year. However, in spite of these policies this goal has proven elusive because of the thousands of women that dies yearly as a result of maternal health. These deaths have been attributed to poor health service delivery by many authors in literature.

While there have been professed improvements in health by government both at the national and state level but it has not reflected on high figures of maternal mortality among women both in Nigeria. This study will help

policymakers to formulate policies that will improve the plight of pregnant women in the rural area.

Statement of Research Questions

- i. What are the health service delivery types in rural Nigeria?
- ii. What is the effect of health service delivery on maternal health in rural Nigeria?

Objectives of the Study

The specific objectives of the study are to:

- i. profile the health service delivery types in rural Nigeria.
- ii. determine the effect of health service delivery on maternal health in rural Nigeria.

Methodology

Scope of the Study

The study area is rural areas in Nigeria. The study used data from Nigeria Demographic and Health Survey (NDHS, 2013) collected by the National Population Commission 2014. Data were collected at all enumeration areas in Nigeria, but this study focused more on that of rural areas. The data provides information on health service delivery and maternal health which includes socio-economic characteristics that are: the age, sex, religion, gender, marital status, household size, health centre, occupation, income.

Analysis of Objectives

Objective 1 was analysed using Descriptive statistics such as frequency tables and percentages was used to profile the health service delivery types in rural Nigeria while objective 2 was analysed Tobit regression model.

Tobit regression is a hybrid of the discrete and continuous dependent variable was used to determine the effect of health service delivery on maternal health in the study which include explanatory variables (socio-economic and demographic). The model is specified as:

$$y_i^* = \beta_i x_i + \varepsilon_i \quad (1)$$

$$y_i = 0 \text{ if } y_i \leq 0$$

$$y_i = y_i, \text{ if } 0 < y_i < 1 \quad (2)$$

$$y_i^* = 1 \text{ if } y_i \geq 1$$

Where y_i^* is the limited dependent variable. It represents the maternal health

y_i is the observed dependent (censored) variable

Y includes number of antenatal care visit, postnatal and professional checkup after delivery.

x_i is the vector of independent variables

β_i is a vector of unknown parameters

ε_i is a disturbance term assumed to be independently and normally distributed with zero mean and constant variance and

$i = 1, 2, \dots, n$ (n is the number of observations)

The following socio-economic (independent) variables will be considered Y= Maternal health

X_1 = Age (years)

X_2 = Time spent at delivery (hours)

X_3 = Household size (number)

X_4 = Occupation of the respondent

X_5 = Years of formal education (years)

X_6 = Wealth index

X_7 = Religion (1= Christianity, 2= Islam, 3= Traditional)

X_8 = Husband occupation

X_9 = Place of health delivery (km)

X_{10} = Sex of household head

Results and Discussions

Socio-economic Characteristics of the Respondents

Table 1: Distribution of Respondents by Age

Respondent's current age (years)	Frequency	Percent
< 30	8,455	63.66
31–40	3,838	28.9
41–49	988	7.44
Highest Educational level		
No formal education	7,671	57.76
Primary	2,674	20.13
Secondary	2,624	19.76
Tertiary	312	2.35
Respondent's occupation		
Agriculture	2,008	15.12
Trading	9,097	68.5
Services	2,176	16.38
Household size		
1–5	5,042	37.96
6–10	6,205	46.72
11–29	2,034	15.32
Total	13,281	100

Source: NDHS, 2013.

Table 1 shows the socio-economic characteristics of respondents in the study area.

In this study, more than half of the women (63.66%) were less than 30 years, 28.9% falls within 31–40 years while 7.44% were within the age of 41 to 49 years. This is slightly higher than that found in Ethiopia at 61.3% less than 30 years.

Distribution of the respondents by highest education level shows that 57.76% of the respondents had no formal education, 20.13% had only primary education, 19.76% had secondary education and 2.35% had tertiary education. This have implication for their health service seeking options as they may see other traditional health options as fine or even better. This will limit their knowledge of taking necessary health care service during pregnancy. This is in contrary to the findings of Abebo and Tesfaye (2018), who finds out that most of them, 37.4% have at least a secondary education. This may be due to difference in study settings.

Respondent's occupation revealed that 15.12% were into agriculture, 68.5% were into trading and 16.38% were into services. Evidences have shown that women having paid jobs are likely to utilize maternal health services and access health services in the hospital (Tarekegn et al., 2014).

Distribution of the respondents by household size shows that respondents within 1–5 had 37.96%. 6–10 had 46.72% while those within 11–29 were 15.32%. This has great implications for health care utilisation of the woman. It is in live with the findings of Tekelab, Chojenta C., Smith R. and Loxton (2019), who opined that living in household more than 5 members reduces the likelihood of utilising modern health care services. This may be because of the fact that household expenditure increases with increase in household size.

Place of Delivery

Table 2: Distribution of Respondents by place of delivery

Place of delivery	Freq.	Percent
Home	9,976	75.11
Government hospital	2,422	18.24
Private hospital	883	6.65
Total	13,281	100

Source: NDHS,2013

Table 2 shows the place of delivery of the last child for women in the rural areas of Nigeria. The study reveals that 75.11% delivered at home, 18.24% were delivered at government hospital while 6.65% were delivered at private hospital. This implies that 3 out of 4 women surveyed gave birth to their last child at home and this shows a low prevalence of health facility delivery. This is in line with the Idris, Gwarzo, and Shehu (2007) and Adde et al., 2020 who found that less than 50% of women visit a health facility for their child delivery. One of the major reasons cited is distance from the homestead to the health facility.

Use of Maternal Health Services (antenatal care services)

Table 3: Place of antenatal care

Place of antenatal care	Yes	No	Total
Government hospital	3,006 (22.63)	10,275 (77.37)	13,281 (100)
Government health center	2,746 (20.68)	10,535 (79.32)	13,281 (100)
Other public sector	1 (0.01)	13,280 (99.99)	13,281 (100)

Private hospital	1,000 (7.53)	12,281 (92.47)	13,281 (100)
Other private center	23 (0.17)	13,258 (99.83)	13,281 (100)
Home	56 (0.42)	13,225 (99.58)	13,281 (100)
Other home	178 (1.34)	13,103 (98.66)	13,281 (100)
Other	6 (0.05)	13,275 (99.85)	13,281 (100)

Source: NDHS, 2013

Table 3 shows distribution by place of antenatal care, it was revealed that 22.63% used government hospital, 20.68% used government health centre, 0.01% used other public sector, and 7.53% used private hospital while 0.17% used other private sector, 0.42% used their home and 1.34% used other home while 0.05% used other places. All these places accounts for 52.84% of the respondents. This implies that 43.48% of the women surveyed used modern health care for their antenatal services. Looking at this statistics as against the proportion of women that gave birth in modern health facilities shows that just 24.89% of these women gave birth in the health facility. The study again shows that 47.16% of the respondents do not go through any form of antenatal care. This is in line with the findings of Nwosu and Ataguba, 2019 who found that utilisation of antenatal care services in Nigeria is still very low.

Table 4 presents the Tobit regression results of the effect of health service delivery on maternal health. The results shows that place of delivery, occupation, age, sex of household head, highest year of education, household size and highest educational level had positive relationship on maternal health, while husband occupation had negative relationship. However, the evidence has contained in the table below shows that the set of significant explanatory variables varies across maternal health in term of the levels of significance and signs which are reported as follows:

The place of delivery a had positive relationship on maternal health and it is statistically significant at 1%. This implies the place of delivery will affect maternal health because when the place of delivery is not well equipped with necessary facilities, the service given to the pregnant will be poor and this have effect on the mother's health. This is in line with the findings of Adde et al, 2019.

The Effect of Health Service Delivery on Maternal Health

Table 4: Result of Tobit Regression

Maternal health	Coefficient	Std. Err.	t-value	P>t	dy/dx
Place of delivery	0.3545127	0.0094023	37.7	0.0000***	0.1929734
Respondents occupation	0.0288324	0.0081711	3.53	0.0000***	0.0156945
Respondents current age	0.0649346	0.0096389	6.74	0.0000***	0.0353462
Sex of household head	1.536754	0.2349507	6.54	0.0000***	0.8365079
Highest year of education	0.0482661	0.0285094	1.69	0.09*	0.0262729
Time spent at delivery	0.0007905	0.0010091	0.78	0.433	0.0004303
Source of drinking water	0.0023014	0.005291	0.43	0.664	0.0012527
Household size	0.1606613	0.0206808	-7.77	0.0000***	-0.0874535
Religion	-0.0108648	0.0096469	-1.13	0.26	-0.0059141
Husband educational level	1.368329	0.054693	25.02	0.0000***	0.7448285
Husband occupation	0.0011396	0.0003288	-3.47	0.001***	-0.0006203
_cons	-7.8955	0.5165625	-15.28	0	
/sigma	6.974372	0.0645739			

Source: NDHS, 2013

Level of significance, *** significant at 1%, ** significant at 5%, * significant at 10%

Prob> Chi² = 0.0000

Pseudo R² = 0.0521

Log likelihood = -27149.318

With respect to occupation, the relationship is positive and it is significant at 1%. This means that the type of occupation engaged in by the pregnant woman can affect her health. A pregnant woman should not go through more stress in order not to have health implications during delivery and this can reduce the level of good health.

Age had positive a relationship and it significant at 1%. This implies that as the older the woman, the more the maternal health improves.

The sex of the household had positive relationship and it is significant at 1%. It means the households headed by female are more like to have improved maternal health because the health of a pregnant woman is well known by female as a result of experience.

The highest year of education had a positive relationship on maternal health and it is statistically significant at 10%. This implies that the years of formal education of a pregnant woman can improve her maternal health as a result of literacy and knowledge of health through educational programmes.

The household size had a positive relationship and it is significant at 1%. This means the less the household size the more likely improved maternal health, this is because the income of the household will be enough for their needs and to cater for their health especially the pregnant woman.

Religion had a negative relationship on maternal health and it is significant at 5%. This implies the religion practiced by the pregnant woman will have negative effect on her health as a result of norms and belief of the religion.

Husband occupation had positive relationship on maternal health and it is statistically significantly at 1%. This implies that the well paid job done by the husband will have positive impact on the health of the pregnant woman because it will be so easy to have surplus after consumption to cater for the pregnant woman.

Conclusion and Recommendations

Conclusion

This study has shown that good health care service can lead to improved maternal health. The study successfully identified some key factors that can contribute to good maternal health, these factors include, sex of the household head, place of delivery, age, low household size, well paid husband occupation, highest educational level. This means that a woman who is highly educated have an improved maternal health. Maternal health also depends greatly on antenatal care by professional personnel for proper health care service which can reduce health implications during delivery to the barest minimum.

Recommendations

Based on the findings of the study, the following recommendations are made:

- Result revealed that majority of them delivered at home as a result of distance to health facility; there should be provision of infrastructural development which involves building of health facilities at a relatively near distance to the villages in Nigeria.
- The study also revealed that most of the respondents have poor knowledge on the necessity of child delivery at the health facility; as a result of lack of information and health education, proper information should be made available through creation of awareness.
- The women should be encouraged to have formal education in order to increase their knowledge of maternal health during pregnancy because the result revealed that a female who is highly educated will have improved maternal health as a result of knowledge gained

from formal education to know the necessary care needed by pregnant women during and after delivery.

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Knowledge and Perceptions of Accelerated Advancement among Female Teachers in Chivi District of Masvingo Province in Zimbabwe: A Stumbling Block to Gender Equality?

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Abstract

Gender inequality is overwhelming injustice and a matter of concern facing the contemporary societies. Essentially, gender equality is a question of power. Efforts to increase the women cohort in headship of secondary schools through accelerated advancement mechanisms to eradicate gender inequality are currently underway in Zimbabwe. However, not much has been observed as regards how the targeted women respond to these initiatives. Through an exploratory case study of the said women in a district of Zimbabwe, this issue is explored. Thirty purposively sampled female teachers participated in this study through one-on-one semi structured interviews to interrogate their knowledge and perceptions on accelerated advancement to leadership of secondary schools. These participants were all eligible for promotion to headship of schools, but had not applied for advertised promotion posts. Data that was qualitatively analysed revealed that while the women were aware of these initiatives, they nevertheless perceived the same as a threat to their identity as African women, among other reasons, resulting in the initiatives not reaping the intended fruits, much to the incomprehension of initiators. The researchers recommend an intervention that may result in the realisation of the intended outcome. To achieve a new impetus towards gender equality, the government needs to increase efforts to engage all stakeholders to change

entrenched and deep rooted attitudes about women's role and behaviour in society.

Word Count: 221

Keywords: Women, gender equality, gender inequality, accelerated advancement, decision– making.

Introduction

In Zimbabwe, there exists a low uptake of leadership posts by potential females (Muzvidziwa, 2012; Shava & Ndebele, 2014; Moyo & Prumal, 2019) and the education sector is not spared of this phenomenon (Chabaya, Rembe & Wadesango, 2009; Gutuza, 2016; Shava, Tlou & Mpofu, 2019). One of the avenues adopted by the Education Ministry to increase the female cohort in headship of secondary schools is Accelerated Advancement (AA), which in actual fact is accelerated affirmative action. In this paper, the researchers present knowledge levels and perceptions of AA among female teachers under study.

Female teachers' knowledge (i.e., understanding and awareness) and their perceptions (i.e., the ways in which they perceive AA) are important to establish because they shape female teachers' ability and drive to respond to AA. This study uses a bottom–up approach which seeks to gain insights on the referred to issues from eligible women beneficiaries. In this approach we immersed ourselves in the senior female teachers' work practices with the goal to draw up solutions in a bottom up way. The approach is called bottom up because our exploration was based on the data from senior female teachers' experiences. No study to date has targeted the phenomenon in the studied district. This is the gap that that this study fills. It is against this background that the study examines what perceptions of AA exist among this group and how it influences uptake of leadership posts. The researchers are of the view that what female teachers in Chivi district know about AA and how they feel about it would influence their decisions about it.

AA of Women Explained

Accelerated advancement of women refers to expanded opportunities for women; promoting their participation in economic, social and political sectors in the society (Dugarova, 2018). It is a form of affirmative action (Islam &

Zilenovsky, 2011) where there is a deliberate and conscious effort to increase the pace of promoting women to positions of power. Affirmative action refers to a proactive and mindful effort to amend disadvantages in the past and to expand the representation of the marginalised groups in leadership positions in the society (Wingrove, 1991). In this study, AA of women refers to an early advancement to a position of leadership achieved through speeded up eligibility to the post. AA promotes women's appointments to leadership posts earlier than normal. AA provisions assist the Government of Zimbabwe (through its latest constitution's resolve for gender inequality redress) to close the gender gap in leadership posts.

Advantages and Disadvantages of AA

There is a plethora of merits brought by AA. This section limits itself to some of these advantages. When females are promoted to leadership and treated as equal to males, then it can end the different gaps that we witness in our society. Gender gaps can be reduced in the public institutions such as schools, female leadership skills can be fully utilised and stereotypes can be halted (Hryniew & Vianna, 2018). In addition, AA allows women to chase their dreams. Through AA, women are offered opportunities to pursue leadership paths that may never have been considered without the support of the programme. Thus, AA efforts helps to break the glass ceiling that have held so many women back for far too long (Carli & Eagly, 2018). Finally, AA can be used as a strategy to remove the injustice and discrimination practices that left out women in socio-economic and political participation in the past (Brand & Stoltz, 2001). In that way, the circumstances of women at work places are thus improved as they are considered of value in school leadership.

Nevertheless, there are some disadvantages emanating from AA which should be treated with caution in order to influence eligible women to take up leadership positions in schools. According to Williams (2015), if AA is not systematically planned and implemented, it can promote discrimination in reverse. Rendering one person preferences over another because of their minority status instead of their professional qualifications and other deemed selection qualifications is wrong and may promote discrimination. Males may feel discriminated as well (Furtado, Moreira & Mota, 2020). Further, the general public and some teachers may take AA to be window dressing change in which

a small number of women are appointed without necessary skills and potentials. In such circumstances, the targeted female teachers may choose not to participate and refrain from taking up leadership positions.

International Perspective on Affirmative Action and the Zimbabwean Standpoints Internationally, there are various affirmative action avenues adopted which share similarities to the course Zimbabwe has preferred to take. This section explores the affirmative action avenues of Australia, India and South Africa before turning to Zimbabwe.

In Australia at a government centralised level, measures to guarantee equal opportunity for women and to encourage affirmative action are enshrined in the Equal Employment Opportunity (EEO) for Women in the Workplace Act 1999. Private and public institutions in Australia are obliged by this act to annually submit details about their affirmative action programmes towards equal employment opportunity for women. Studies by Strachan & Burgess (2000) reveal that not much has been done in Australia to promote women into leadership of manufacturing, finance and educational institutions. Similarly, Bacchi (2004) notes that the federal level's power to impose affirmative action in workplaces is being impeded by the fact that voluntarism by an organization to enforce affirmative action is permitted. Accordingly, Bacchi (2004) claims that where organisations are left to undertake affirmative action following their own ways is problematic and consequently leaves women marginalised. On the other hand, accounts for persistent gender-based work-related segregation attributed the causes as emanating from women themselves (Ainsworth, Knox & O'Flynn, 2014). Women lacked the suitable initiative, drive, expertise and qualifications needed to advance to non-traditional and management roles, for instance, a large number of women are not interested in permanent positions or higher duties in Australia (Furtado, Moreira & Mota, 2020). Women have been stigmatised as incapable to lead and men considered as suitable and able leaders.

In the Indian context, research highlights that both men and women perceive that women who move into leadership of schools and higher education institutions as a result of affirmative action regularly face harassment, discrimination, and exclusion (United Nations, 2003; Agarwal, 2011; Kumari, 2014). This perception has a negative impact on women's motivation to take up

leadership positions. In India, this is deeply caused by the cultural perception of gender-appropriate behaviour where patriarchal views and masculinity prescribe assumptions about who should be in positions of power and leadership. Women remain side-lined to domesticity, which negatively affects their probabilities of entering positions of power in education (Morley & Crossouard, 2015).

In South Africa, various studies have been undertaken to examine the status quo of women advancement as guided by affirmative action. Slater's (2014) study reveals that some beneficiaries were discounted by usage of affirmative action for advancement of women into leadership of higher education institutions. In terms of affirmative action implementation, the South African women perceived that it was blemished by corruption and favouritism in that some women were promoted to leadership though they were not capable to lead so that the institutions which were women led did not perform highly when compared to other male headed institutions (Archibong & Adejumo, 2015). This finding resonates well with Lihamba and Mwaipopo (2003), Morely (2014) and Hussein (2016) who posit that using affirmative action to advance women into leadership positions will preserve the stereotype that females are weak, inferior and less intelligent. Gendered stereotypes and perceptions that have been imposed in the African woman mind impede AA of women in most African countries. In exploring the knowledge and perceptions of initiatives by African states to fight gender inequality, this study establishes the implication of engaging Zimbabwean female teachers to change and accept leadership positions.

Turning to Zimbabwe, typically affirmative action embraces undertakings to close the gap of women under representation in politics, economics and leadership of public institutions –schools included. In higher and tertiary institutions, a study by Mugweni, Mufanechiya & Dhlomo (2011) reveals that in some universities in Zimbabwe, affirmative action is perceived as best opportunity to advance female academics into powerful academic positions. This view aligns with the view by Chitsamatanga, Rembe & Rembe (2020) who reveal that lecturers in some universities perceive affirmative action as an appropriate avenue for giving females academics the chance to display their competences and take up leadership positions but should not be implemented as 'tokenism' to maintain excellence and standard in

universities. In this setting, it is important that even in secondary schools, increase in the knowledge and perception of initiatives to advance women to educational leadership should be an impetus for women to change and accept leadership and contribute to gender equality.

The affirmative action policies that have been taken by Zimbabwe to promote and empower females have not fully achieved the equal representation of males and females in leadership of secondary schools (Chabaya, Rembe & Wadesango, 2009). The Public Service Circular No. 11 (1991:2), the Public Service Circular No.22 (1996:3) and the Public Service Circular No. 22 (1997:1) directed and recommended school heads to identify women who could be promoted to apply for school headship posts. The school heads could identify these suitable women through using performance appraisals, result based management and qualification details. AA (as a type of affirmative action) is speeding up the advancement of women in this endeavour by even reducing the eligibility requirements– say where one requires men of 10 years' experience as a teacher, for females less number of years may be required. The number of female heads in secondary schools is still very low despite the well-articulated policies to achieve gender equality and accelerated advancement of women in educational leadership (Matope, 2012; Gutuza, 2015). The study by Gutuza (2015) reveals that most teachers who participated in the study had negative attitudes towards AA although the teachers believe that promotion of women allows the latter to be role models for the girl child. It is the opinion of the researchers that negative attitudes consequently influence female teachers' perception of AA. The questions which come to the fore are: Are the female teachers knowledgeable of these AA endeavours? What are their perceptions to the initiatives?

In pursuit of achieving gender equality, the Zimbabwe government has joined the global village in planning and implementing policies that address gender differentiation. Implementation of AA of female teachers to school leadership has been entreated by the state to transform the school system in order to achieve gender equality. Nevertheless, the researchers' opinion is that the success of transforming school leadership to embrace gender equality largely depends on female teachers' knowledge and perceptions about AA by the state. Therefore, the underlying assumption that the school system is poised to create a milieu that permits the exercise of gender equality can be

explored by an analysis of the female teachers' knowledge and perceptions about accelerated advancement of women. Hence this study.

Research Questions

- i. How knowledgeable are the secondary school female teachers of affirmative action endeavours in Chivi District of Masvingo province in Zimbabwe?
- ii. How do senior secondary school female teachers perceive affirmative action initiatives in Chivi District of Masvingo province in Zimbabwe?

Methodological Issues for the Study

For the researchers to explore the knowledge and perceptions of accelerated advancement among female teachers, the qualitative approach in keeping with an interpretive paradigm was used. Creswell (2013) and Tilley (2019) are of the opinion that qualitative studies are obliging when the researcher wants to have a comprehension of a human phenomenon. The researchers were able to collect data in the form of words through the narrative and explanations from the information of participants. Qualitative research approach was used to comprehend the senior female teachers' knowledge and perceptions based on their experiences. This approach is affirmed by Cohen, Manion & Morrison (2004) who assert that in qualitative inquiry, the researcher pursues to comprehend individuals in terms of their own interpretation of their world. The study employed a case study research design as it enabled the researchers to study the female teachers' perceptions of AA in greater depth in order to reach a deep understanding (Creswell, 2013). The authors purposively sampled 30 senior female teachers drawn from 30 secondary schools out of the 42 secondary schools in Chivi District.

Semi-structured interviews and focus group discussions were used to gather data. The semi-structured interviews enabled the female teachers to present their own ways of defining the world-knowledge (Cohen, Manion & Morrison, 2004; Creswell, 2013). Additionally, the interviews permitted flexibility rather than rigidity of sequence of discussion and offered opportunity to female teachers to point out and follow up matters that might not have been incorporated in a predetermined structured schedule (Crossman, 2018; Creswell, 2013). All interviews were audio-tapped, then transcribed and formed

interview transcripts which were used to analyse and interpret data. The analysis was based on emerging themes which were meant to provide insights and not generalisation as deemed in quantitative researches. In a bid to enhance the trustworthiness of the collected data, the second author independently analysed the data to achieve 'inter-code agreement' (Patton, 2015).

Findings and Discussions

A number of themes emerged from the qualitative data gathered. Female knowledgeability of accelerated advancement will be discussed first, followed by female teachers' attitudes towards affirmative action and accelerated advancement. Finally, the themes dealing with perceived challenges of accelerated advancement of female teachers are presented.

Female Teacher Knowledge Ability of Accelerated Advancement

Female teachers were asked on whether they were aware of AA. The following emerged: 24 female teachers (80%) did not have a full and clear cognisance of specific aspects about AA. The same teachers indicated that school heads apparently did not clearly explain to female teachers about the AA. Teacher Ibwe remarked;

AA is verbally talked about by our school heads. The heads are not as clear as what universities say regarding affirmative action where female students are admitted at lower cut off points than males into certain programmes (Teacher Ibwe-pseudonym).

The female teachers even complained that the circulars for promotion to deputy headship were not clear to reflect the AA parameters. The following comment reflects this idea;

The vacancy announcement circulars have a phrase to encourage women to apply. In fact, this common phrase is written in bold letters to say female teachers are encouraged to apply. This leaves a lot in explaining what AA entails (Teacher Choto).

Another teacher Mrs Mbava could not provide details to what she said was AA. Her remark revealed that she did not fully comprehend what AA meant;

AA is just a strategy by the government to encourage women to be in leadership positions. The problem is that we were not given literature so that we could read about the AA (Teacher Dabwa).

In staff meetings, our head talked about this AA on rare occasions. This left us with poor understanding of AA (Teacher Jecha).

The above responses shows that, generally, women beneficiaries of AA had inadequate knowledge about AA realm of leadership. This status was attributed to failure by the school leadership to clearly enlighten female teachers about the AA by the government.

In the interview held with female teachers, the researchers sought the opinions of the participants about AA and whether they were willing to adopt it in their practice. Twenty teachers (66.6%) confirmed that although they were not fully aware of and familiar to AA followed by the government, they were not staff developed to these mechanisms hence did not have a full comprehensive knowledge about how these gender equalities and women empowerment policies were applied in their promotion. Ms Danda responded as follows;

I do not seriously take AA and government mechanism to advance women into leadership positions and decision making. Our government has not thoroughly carried out workshops to educate us on matters of AA of women into leadership positions. Therefore, these mechanisms exist on paper.

This view was also echoed by Mrs Nhanga who commented;

I think the government through the Ministry of Primary and Secondary Education is not firm on affirmative action and advancement of women to leadership of schools. It could have undertaken country wide awareness campaigns encouraging female teachers to apply for headship of schools. Surely we are told to apply just because we are females.

Perceptions of the Participants About AA

The findings showed that female teachers perceived AA as a rhetoric way to uplift women to leadership and bring about gender equality in educational

leadership. Twenty female teachers (66.6%) subscribed to this perception. Below are the remarks of the participants. Senior woman Mrs. Good said;

It is a way by government to encourage female teachers to be school heads...but this encouragement is just on paper and many of us women remain unattached by this initiative

Ms Kupa added;

It is a way used by the government to show international world that our country is gender sensitive and therefore encourages women to lead schools. I however do not see that a lot of women will take heed of the initiative. It is a lip service by the government.

On the other hand, some 24 (80%) female teachers categorically stated that they were hurt by the affirmative action and therefore had negative reactions. They expressed the view that some female teachers who do not have skills to lead and are promoted on the basis of gender. Senior woman, Mrs. Guvi observed;

I think the affirmative action and accelerated advancement of women are superficial in that they do not fully consider the reasons why women remain not attracted by the initiatives.

Mrs. Matura remarked;

We are hurt by AA because promotion based on it renders us to be looked down by some female teachers and more so by male teachers. They will point fingers at us as under-achievers who rely on AA for promotion.

Similarly, Ms Matengu felt that AA harmed female posture of leadership and this subsequently made female school heads promoted on the basis of AA less respectable by the community. She remarked;

Some stakeholders and school communities are skeptical of capabilities and even qualifications of female heads promoted on the basis of AA and this hurts. Female teachers should compete with males for leadership and not to be given advantage by AA.

The hurt was also described by senior woman Mrs. Kapu who lamented over female heads being given demeaning names just because they were promoted on the basis of AA;

It is disturbing that some female heads are labelled harlots of the male District Education Inspectors or Provincial Education Officers. This is worsened by the fact that district education officers are dominated by males who are then considered to favour female teachers into leadership posts through AA.

The above views portray a negative attitudes by female teachers towards AA. The negative attitudes are attributed to negative perceptions of AA. Female teachers perceived that AA causes females to be looked down as weak, incapable and less intelligent to lead schools. The views also revealed a perception by female teachers that female teachers promoted through AA are less respected by the stakeholders who are skeptical of their professional qualifications. The perception is that AA lowers the standard and quality of leadership. Yet, some female teachers perceived AA as stigmatising them as incompetent due to the perception that their promotion was based on AA consideration instead of on merit. However, there was a different dimension mentioned by some of the potential women beneficiaries of AA. These showed a lack of passion for the post of headship because of the demands the job places on school heads. These expressed lack of interest because of the work conditions posed by headship:

“Yes AA is an opportunity that presents itself to us as women. In the district, I only know about one female school-head. Is she the only woman with potential? Do you think that women do not want to lead? Where are they? Do you think they have no leadership aspirations?”

“I observed that my school-head works 24/7 which I don’t like. I see him go to office even over the weekends. He has very little social time. I think I may not cope with such type of a career. I need my social time especially with family.”

It would appear that although knowledgeable about AA, some potential beneficiaries of AA seem to bemoan absence of women as role models. The question posed by interviewee; where are they? points to lack of role models.

This empirical finding of this study seems to have been partially observed by Chitsamatanga, Rembe, and Rembe (2020) who assert that when women see other women in leadership positions, they are more likely to speak up for themselves and aspire to lead.

Conclusions

The theoretical and empirical data in this study converge on the view that women as beneficiaries of AA have negative attitudes towards it emanating from negative perceptions. Inadequate knowledge and negative perceptions among targeted female teachers to accept AA constitute stumbling block for successful implementation of this initiative whose main focus is to fight gender inequality in educational leadership. Being knowledgeable about AA does seem to improve female teacher's attitude towards AA. Our empirical findings seem to confirm the view that positive attitudes towards female leadership are critical in making women more visible in leadership (Carli & Eagly, 2018).

Recommendations

Drawing from the conclusion of the study, the researchers propose a model of Planned Change Behaviour (PCB) that provides female teachers appropriate perceptions that intrinsically motivate them to grasp opportunities posed by AA for them. The model is entrenched in the premise that women, just like men, make logical rational decisions to engage in specific behaviour by assessing three critical information available to them. First, women evaluate their attitude towards taking behaviour towards the initiative (AA). The women's attitudes towards AA need to be positive for them to accept change behaviour and go for leadership posts. Therefore, the government needs to educate the mind-sets of women to create positive attitudes towards AA. Second, women need to look at subjective norms by considering what others in their social environment say about AA. This is because the significant others shape women's behaviour towards accepting leadership posts. If society in general encourages and appreciates women in leadership positions, then women will take up leadership of schools. Finally, perceived behaviour controls need to be evaluated prior to taking up a new behaviour. Women need to evaluate their competences as tools that will enable them to take leadership. Therefore, with academic skills,

managerial skills and leadership skills, women should go for leadership positions. The three critical factors combine to form an intention. Intention here refers to the desire to take up leadership positions. When there is a desire but there is no corresponding behaviour to accept leadership, a gap between intention and actual behaviour to take up leadership exists. To overcome this gap potential, woman candidate then may plan the actions to take to accept leadership positions.

Finally, researchers recommend that more researches be conducted to investigate the actions school organisations should take to make female teachers gain knowledge of initiatives targeted towards their advancement in leadership and to develop positive perceptions of the initiatives in other districts and provinces in Zimbabwe and beyond.

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Social Media, University Communication and E-Learning Platforms: A Focus on Educators and Learners' Accessibility during Post- COVID-19 Era, in Nigerian Universities

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Abstract

The outbreak of COVID-19 destabilised all sectors of the economy, including university education globally and in Nigeria. This led to the transition from the traditional physical classroom interaction to the virtual model of imparting knowledge to keep the educational system, especially the University ongoing during the lockdown in most developed countries. After the reopening of schools in Nigeria as a result of the pandemic reaching its peak, the University of Ibadan and some private universities decided to go online (synchronous and asynchronous) for both undergraduate and postgraduate teaching and learning with the assumption that there could be a second phase of the pandemic. This study, therefore, seeks to examine challenges teachers are facing while communicating with learners during the post-COVID-19 era and the impact of online learning platforms adopted by some Universities for teaching and learning. The study also investigated the impact of online learning on accessibility to learning materials, elimination of geographical barriers, and cost-effectiveness. The method is purely qualitative. The article adopted an Ethnographic design, and the population was both lecturers and students. Lecturers and students from four universities in Nigeria, the Universities of

Ibadan (UI), Obafemi Awolowo University (OAU), Babcock University (BU), and Bowen University (BU) Eighty lecturers were purposively selected in the four universities in South-west Nigeria. Thirty students (discussants) were purposively selected for Focus Group Discussions. The lecturers were purposively selected from the level of readers and professors, while students were purposively selected from 300 and 400 levels. Primary data were collected through online Key Informant Interview (KII) and FGD, while secondary data were from journals articles, monographs, and relevant books. The study concludes that inadequate electricity supply and poor internet connectivity are still prevalent in Nigerian universities. The study, therefore, recommends that the government of Nigeria should upgrade ICT facilities in universities to ease challenges faced during virtual learning, provide unlimited electricity and upgrade the bandwidth of the internet to enhance teaching and learning in the education sector.

Word Count: 324

Keywords: New Media, Tertiary Institutions, COVID-19 Pandemic, Accessibility.

Introduction

In the early year 2020, all schools, including universities, were shut down for the safety of citizens during the outbreak of the devastating COVID-19 infection. The outbreak of COVID-19 destabilised all sectors of the economy, and universities in Nigeria and international communities were no exception (Kpae, 2020). In Nigeria, the Federal Government announced a national lockdown and closure of all schools, including higher institutions, without further directives. (Crawford, et al., 2020). There was no date for immediate resumption or provision for virtual learning. Other countries made provision for online or distance learning, but the Federal Government in Nigeria did not. This created a large gap in learning, especially for public universities, and led to the negative impact of COVID-19 on the educational system as most public schools were shut down for almost a year. The national lockdown and closure of schools were parts of the attempts to protect the lives of all citizens. Schools were closed from March 23, 2020, due to the deadly virus spread in all parts of the country. This infection is a respiratory disease caused by a novel coronavirus that was first reported in Wuhan City, Hubei Province, China, in

December 2019. Subsequently, the World Health Organization declared the global health pandemic on March 11, 2020. (UNESCO, 2020; Samuel, Ogunjuyigbe, Ayodeji and Babalola, 2020). Final year students who were preparing for their final examinations did not welcome the lockdown and school closure. Newly admitted students who were anxious to resume universities of their choices had their hope dashed and could not get further due to this unexpected development.

Since the outbreak of the COVID-19 pandemic, several steps have been taken by the Federal government, the health and the media sectors to educate and sensitise the masses on the nature of transmission, how to stay safe with all the preventive measures for the coronavirus. In addition, the National Centre for Disease Control (NCDC) was repositioned and given the mandate to coordinate medical experts, health officials, and media officials to map out the strategies and modalities to curb and minimise the spread of the deadly diseases to the general public. (Audu & Joel, 2020). Furthermore, in respective tertiary institutions, rules for prevention were reeled out for all and sundry such as the compulsory use of face masks, hand washing, use of hand sanitizer, and social distancing in groups and while in crowds.

Before the COVID-19 pandemic, social media platforms were mostly utilised for social needs of individuals WhatsApp groups, religious groups, broadcasters, marketer's entertainment, and for socialisation purposes, as the name implies," social media."Like other sectors, the education sector moved to social media platforms, which were the only available channels for collaborations, interactions for learning, and dissemination of essential and urgent information. On October 12, 2020, the Federal Government ordered the physical reopening of schools and mandated citizens to adhere strictly to guidelines from NCDC as safety measures. (Ettang, 2020). Schools made adequate preparedness for reopening and resumption of academic activities, emphasising the health and safety of learners, teachers, administrators. (Federal Ministry of Education). Since the effect of the pandemic were still in place, some universities decided to utilise e-learning platforms for continuous learning. The reason behind the decision for online learning stemmed from the belief that although the COVID-19 pandemic might be on the decline, the coronavirus would still be prevalent in tertiary institutions. And behold, the third variant of COVID-19 was on the ground, and the country is

still battling it. Based on this development, universities like the University of Ibadan, which had resumed physical activities for the first semester, had to revert to virtual learning in the second semester. The education sector is not expected to shut doors against learning; this explains the schools' determination to continue with teaching and learning online. But the use of social media as learning platforms poses severe challenges for teachers, learners, and parents due to the problem of accessibility.

While some universities resumed physical activities, others, like the University of Ibadan and some private universities, decided to go online (synchronous and asynchronous). Blended learning with synchronous and asynchronous serve as alternative to face-to-face traditional method during this COVID-19 pandemic. Synchronous learning means learning that takes place simultaneously, while asynchronous is the kind of learning that does not occur simultaneously but the instructor, the learners, and other participants are not engaged in the learning process (Kayode, 2019; Priscila, 2020). Under this method, online content is created with pre-recorded video and materials uploaded. Those universities that opted for asynchronous and synchronous mode of learning adopted social media platforms such as recorded voice notes, e-mails, recorded class lectures, sending questions and waiting for answers, webinars training, using online application like, google classroom, online questions for self spaced and all these activities take place using internet facilities.

Post COVID-19 era revealed another era in education and development in an interconnected world with the adoption of the synchronous and asynchronous learning system. This new development ushered in the new normal in an educational system, making teaching and learning very complex (Kayode, 2019). It has also brought in innovative teaching method which involves new ways of interaction between the teacher and learner. Asynchronous learning is commendable because it is expected that education must not be neglected even in the face of challenges. If the educational system is neglected, then the socio-economy activities would be neglected due to the link between education and sustainable development.

Both COVID -19 and its third variant have now compelled Nigerian universities to turn to social media platforms for online learning and relevant information on academic issues. The issue is that how accessible are the social

media platforms to teachers and learners ? This article investigates the accessibility of social media platforms for e-learning such as Management Learning System, Google Meet and recorded voice notes. These platforms were purposely selected to interrogate their accessibility to teachers and learners. Two universities were adopted for the studies, one Federal and one State university, to compare the level of accessibility and to determine how successful they have employed suitable e-learning platforms for communication between teachers and learners. Both universities of Ibadan and Ife (OAU) started with virtual learning and returned to traditional classrooms six weeks after. These two Federal universities are underfunded by the Federal government, while Babcock and VERITAS universities have adequate and quality infrastructure for online learning.

This article addresses the educators and learners access to social media platforms for online methods during post-COVID-19 era.

Research Problem

Studies in COVID-19 and social media have dwelt on e-learning in teaching and learning during this pandemic (Alonge, 2017; Kayode et. al., 2020). However, this article highlights specifically, accessibility of e-learning platforms by teachers and learners during the post COVID -19 era in universities. Attention is on university communication and e-learning platforms. The perception of social media as e-learning platforms for tertiary Institutions has been minutely examined by scholars (Govender & Kayode, 2020; and Aboderin, 2018, Maleshoane, 2021). This article has dwelt on the accessibility of e-learning platforms by educators and learners during post-COVID -19 era in universities in Nigeria. Despite spirited efforts made for healthy resumption during the post-COVID-19 era, but challenges of accessibility of e-learning platforms confronts both educators and learners. Many researchers (Alonge, 2017, Kayode & Maleshoane, 2021) have argued that social media access to e-learning improves teaching and learning. However, again, it was discovered that social media platforms like Facebook, Twitter, and YouTube are not accessible on their own and may never be. In using social media as a tool, learners with disabilities must be considered because some of them may not be able to use them effectively. Media accessibility is essential because you miss out on connecting with your full potential audience without it. Against this backdrop,

this article seeks to dwell on the accessibility of e-learning platforms by educators and learners during the post-COVID -19 era.

Research Questions

Ascertain whether the implementation of online learning in the universities had made the learning accessible, eliminated geographical barriers, and was cost-effective. Are these social media platforms in e-learning accessible to educators and learners?

1. What is the relevance of social media platforms in university communication during the post-COVID-19 era?
2. Examine the challenges educators face while communicating with learners during the post-COVID-19 era and the impact of online learning platforms adopted by individual universities for virtual learning.
3. Determine how accessible the selected social media platforms are to both educators and learners?
4. Ascertain whether the implementation of online learning in the universities had made the learning accessible, eliminated geographical barriers, and was cost-effective or not.

COVID-19 Pandemic and Disruptions in Educational Sector

On December 31, 2020, the outbreak of coronavirus, popularly known as COVID-19, was announced by the World Health Organization (WHO). According to Siddique *et. al.*, (2021), said that the World Health Organization (WHO) announced on Thursday, January 30 2020, the present occurrence of COVID-19 is the sixth global health emergency. As of December 3, 2020, sixty-four million people worldwide have been affected by this disease, and the global economy has experienced a loss of more than \$1 trillion. The first case of COVID-19 in Africa was reported and confirmed from Egypt in the North African country. The index case in Nigeria was an Italian construction worker in Ogun State who had just returned from Milan (Kaisara and Bwalya, 2021). Due to the national lockdown and schools closure, all mobility and migration across the country were impeded. The closure brought about disruptions of unprecedented degree in the educational sector. According to Samuel et al., (2020), Higher education institutions such as universities, colleges, and other

institutions were all negatively affected. All public universities were disproportionately affected as they could not adopt online learning like private universities due to ASSU's national strike. Studies by UNESCO (2020), found out that approximately 1.725 billion learners were affected due to school closures as only ten countries kept their schools open. Studies revealed that more than 90% of higher institutions worldwide were closed down as part of the efforts to curb the spread of the COVID-19 pandemic.

Since the outbreak of the COVID-19 pandemic, several steps were taken by the Federal Government, the health and the media sector to educate and sensitise the masses on the nature of transmission, how to stay safe with all the preventive measures for the coronavirus. In addition, the National Centre for Disease Control (NCDC) was repositioned and given the mandate to coordinate medical experts, health officials, and media officials to map out the strategies and modalities to curb and minimise the spread of the deadly diseases to the general public. (Audu and Joel, 2020). Furthermore, in respective tertiary institutions, rules for prevention were reeled out for all and sundry, such as the compulsory use of face masks, hand wash, sanitizer, and social distancing in groups and while in crowd.

Concept of E-learning

Online or distance learning is all e-learning methods driven through social media platforms on the internet, which is entirely different from traditional face-to-face education. To be involved in this type of learning, possessing electronic devices such as laptops, computers, smart phones, and tablets are compulsory. It is equally a must that one must be connected to social media platforms to be able to function. According to Mpungose (2020), e-learning is education that takes place over the internet and it is alternatively called online learning but not in the face-to-face platform. (Anderson, 2016, cited in Mpungose (2020). Similarly, Choudhury and Pattnaik (2020), assert that the definition of e-learning commenced (evolves) with the evolution of Web from Web 0 to 4.0 and that this word was introduced to internet-based learning with Web 0, which was a read-only site. With the use of e-learning platforms, course contents are readily made available online. However, they must be accessed through technological hardware such computer laptops, android phones and software resources (such as software applications, social media sites), Learning

Management System (LMS), and other social media platforms (Rodrigues et al., 2019).

Concept of Higher Institution of Learning

Higher learning institutions are rated as the highest academic and the most advanced level of instructions (formal or non-formal). It is the backbone of any society and the highest level of education that is above secondary school. The higher institution comprises; private and public universities, polytechnics, mono-techniques, agricultural colleges, colleges of education, and other colleges. They were all set in a formal setting, but now, some colleges have gone online. It is also an educational institution in any state that admits regular students who meet the admission requirements of such institution's qualification with WAEC certificates. And it is legally authorised within such state to provide a program for which the institution awards a bachelor's degree. (Rao et al., 2012). According to (LISBDNETWORK 2020), higher education aims to provide citizens an opportunity to reflect on social, economic, cultural, moral and spiritual issues facing humanity. It provides opportunity for lifelong learning and contributes to national development through the dissemination of specialised knowledge and skill. Unfortunately, most higher education institutions both regional and globally are faced with challenges of inadequate infrastructures and basic facilities such as electricity and others. Sharma and Sharma (2015) confirmed some of the above-mentioned challenges.

University Communication and E-Learning Platforms (Advantage of Social Media for University Communication)

University communication during the COVID-19 era has been made possible by social media platforms which have really helped all parties stay in touch. For instance, teachers and learners have connected and created online relationships and support each other through social media. This was also possible because both teachers and students are active on Facebook, Instagram, YouTube, WhatsApp, Twitter, etc. With this development, all the university stakeholders can keep in touch and follow others to keep up-to-date with what others are doing. In teaching and learning, both teachers and learners have been able to

surf the internet for concrete Information Online because the bulk of relevant information is provided through a series of websites where both teachers and students can find solutions to some problems. For example, better communication occurs in the University of Ibadan because administrators and academic staff connect and share crucial information on issues via WhatsApp. All staff utilizes social platforms via smart phone, tablet, or computer in significant university decisions. The Management is exchanging ideas and information on university governance through social media platforms, phone calls or video calls, voice notes, etc. Currently, the university staff utilises virtual communication rather than physical meetings because it is faster, paperless, and less time-consuming as documents are shared online through Google box or Google documents.

E-learning Platforms and University Learners

One can learn from anywhere, even in a moving vehicle, and access information, and enjoy choice with these new media platforms in digital operations. Teachers and learners prefer staying at home and exploring the new media platforms either developing/creating contents or retrieving information from the web. Instructors and learners now surf the internet for educational reasons, leading to a constant craving for new and relevant information. The more new media consumption, the more information and knowledge people gain, the more difficult to stop exploring the internet. Some instructors use new media to direct instruction, active learning teaching strategies, and students projects. Teachers use new media in lectures to stimulate interest in and develop knowledge of materials being taught to improve learning. Willbold (2016) confirms that new media could improve learning. According to him, "students are using various online tools to cater for different requirements. "This is why collaboration via WhatsApp brings about better communication and enables educator connection with learners at any time. This is made possible by using social media platforms via smart phone, tablet, or computer. Learners exchange questions through phone calls or video calls and have seized the opportunity of virtual communication to continue learning during the COVID-19 era.

Social Media: On How University Educators Communicate with Students during Post-COVID-19 Era

Stakeholders in higher institutions were all affected during the lockdown due to the outbreak of coronavirus. After resumption, academicians were confronted with significant challenges in the area of online learning within the Nigerian context. The challenges covered both technology-related and social factors. Technology has its drawback in the sense that there are many interconnectivity problems, too much focus on automation, mobile security, and some mobile devices lead to physical and psychological issues such as eye strain because so many people stare at a screen for an extended period; psychological, because some people also have difficulty focusing on essential tasks.

On the other hand, challenges associated with social media have to do with the fact that the more time users spend on it, can lead to depression, anxiety, relying on false information, exposure to content, and cyber bullying. Online hate speech, crime and harassment. It is very addictive and psychologically disturbing for the fear of missing something out and so on. Social media can be harmful because it can lead to high sexual behaviour through exposure to pornography, online dating, and the adverse health risk of internet addiction.

According to Anderson (2016), virtual learning came as a response to the COVID-19 pandemic crisis, and there was urgent online teaching and learning imply a certain Pedagogical Content Knowledge (PCK) stakeholders mainly related to designing and organising for the better learning experience and creating a unique learning environment, with the help of digital technology. The management has to do with designing learning activities. With specific characteristics and the need to adapt to new learning requirements, neither the teachers nor the students were in the classroom. However, what was suspended was the traditional education in Federal institutions in Nigeria because private institutions carried on with virtual learning. This development instigated several schools to opt for virtual/online and e-learning though not all. So many private schools made it mandatory for online classes to continue (Johnson, 2020).

Prospects of E-learning Platforms

With the third variant of COVID-19 infection known as Delta variant, one wonders about the prospect of e-learning platforms. Whether it would pose

opportunities or threats to future learning, if the positive look is taken, it could be a dream come true since they offer better assistance to both teachers and learners and better time management. Some students found that e-learning platforms create a robust learning experience that feels like a real classroom experience. In a way, just like a traditional classroom with characteristics like instructor–student interaction, questions and answers session, discussion, collaborative projects, etc. On the other hand, challenges of e-learning platforms could be very discouraging due to problems such as lack of learner engagement and motivation, unrealistic deadlines, inexperience partners, staying up to date with modern technology, designing e-learning course for different generations, and so on.

Students now have the freedom to study anywhere, although not without an expensive price (Shanahan, 2020). Based on lessons from COVID–19 and the shutting down of schools, the Federal Government of Nigeria needs to take a clue from this ugly development of COVID–19 to upgrade facilities for primary schools, colleges, and higher Institutions of learning in order to forestall the incidence of total closure of all level of schools. The steps that need to be taken beforehand to accommodate online learning include, provision of limited electricity and upgrading interconnectivity. This will enhance learning in the country in case of any other strange and devastating outbreak in the country as this will improve infrastructure like well-ventilated classrooms, internet facilities in libraries, well equipped and connected laboratories, study halls, electricity, water, etc. even exams were taken at home where they were able to write anywhere and anytime.

Research Findings

The results of this article are summarised as follows:

In an online interview, discussions with distinguished lecturers and some students in all the selected universities ascertained whether online learning in the universities had made the learning accessible, eliminated geographical barriers, and was cost-effective or not. The responses from the participants tallied with each other.

From Educator's Perspectives

“Accessing social media platforms for virtual teaching was both a sweet and bitter experience. I utilised WhatsApp, ZOOM and Google Classroom in lecture delivery. However, it was expensive, and no fund was allocated for that purpose. I found it hectic and time consuming when using social media platforms for both browsing and teaching. Moreover, it affected my eyes because i had to stare more at the screen ever than before.”

"I have found it helpful in terms of communication, the high cost of data is finishing university lecturers who have no other source of income apart from salary”

“Although social media platforms offers ability for us to interact, collaborate and associate with students and other members of the university community, but there is no enough ICT facility and stable electricity”

“From my experience, there was a lot of digital divides arising from students from different backgrounds.”

From Students' Perspectives

In a Focus Group Discussion (FGD) with the students presented thus:

“It is affecting our sleeps because some of us who are not buoyant enough with finances have to be browsing in the night to beat down the high cost of data.”

Another student, “though the social media platforms are very good for us to share and receive information with our lecturers, in our various causes and other issues concerning our academic work, we found it expensive.”

“On various occasions, we would not hear what our lecturers are saying due to poor internet connectivity. So we had to go and plead with some of them to organise face-to-face classes for us.”

“Home environment was not conducive for learning due to distractions, poor network, and absent or fluctuating electricity.” This tallies with findings from Pauli and Dawids, 2020), that home environments were not conducive for learning.

“We experience limited access to social media platforms due to expensive nature of electronic devices,”

“We adapted to the new online learning because we wanted to continue with our studies after staying at home for almost one year but accessing the social media platforms was a serious issue.”

“Although we have the freedom to access course contents and other information anytime; however, challenges of unstable electricity seem unbearable.”

Conclusion

This article aimed to examine challenges educators and students face while communicating regarding access to new media platforms during the post-COVID-19 era. This was done by soliciting educators' and learners' opinions on the accessibility of new media platforms in Nigeria's selected universities during the COVID-19 pandemic. The article interviewed both males and females educators and students. Moreover, the impact of online learning platforms adopted by individual universities for virtual learning, KII and FGI was designed to determine how the teachers have access to the internet and social media platforms. The article found that financial support, technical issues, poor working conditions, lack of laboratory facilities, poor technological skills, increased workloads, clashes between classes, low quality of internet services, inability of universities to provide internet facilities to the whole learning community affected the e-learning during this new normal.

Management will need functioning virtual library, dedicated and electronic classrooms with modern facilities required for e-learning conducting virtual training and constant upgrading of educators skills, constant supply of IT infrastructure and periodic maintenance of computer devices and supporting equipment. The study also seeks to ascertain whether the implementation of online learning in the universities had made the learning accessible, eliminated geographical barriers, and was cost-effective.

Recommendations

The Federal Government should provide accessible internet facilities to all Nigerian universities to reduce the financial hardship currently experienced by the teaching staff in learning communities. University management should provide a functioning virtual library for access to required materials and provide a dedicated and electronic classroom with modern facilities such as electronic

boards. The university system should be staff capacity building on using most e-learning virtual platforms to upgrade educators' skills constantly. The management should prioritise the constant supply of technological tools, infrastructure and periodic maintenance of computer devices and supporting equipment. The article also recommends the regular provision of unlimited electricity and upgraded interconnectivity to enhance learning. The university management should include various means of subsidising data subscriptions for teachers. Finally, the government needs to increase funding resources and investment in education at the tertiary level.

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Participatory Governance: How Nigeria Can Achieve Development Through Citizens Participation in Policymaking

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Abstract

Since the abrupt interruption of the indigenous systems of governance, it can be argued that the superior model of governance introduced by the colonialists has failed to achieve sustainable evidence of good governance for the citizens of Nigeria. This colonial tendency was passed on to the post-independence era even to the present day democratic federal system of governance. Governance is important in determining institutional norms and structures; it provides the guide to how countries tackle economic growth and developmental challenges. It also helps to shape social, cultural, and political decision-making processes at all levels of government. Data for this study was gathered by reviewing various scholarly works on the governance systems as has been applied in Nigeria in the past, to provide a high-level analysis of the impact of the current governance dynamics on the country's socio-economic growth, the challenges with achieving resilient governance through citizens inclusiveness in the policymaking process, the failure in the capacity to build inclusive political and economic institutions through citizens consultative forums to help policymakers understand context-specific problems, and proffer pragmatic ways that Nigeria can use to solve these problems using the problem-driven iterative approach-PDIA which encourages the use of local knowledge for local solutions.

Word Count: 200

Keyword: Governance, Public policy, Socio-political Institutions, Development, Regionalism.

Introduction

The pre-colonial ethnic nationalities that make up Nigeria had effective governance models used to address their social, cultural, and economic issues in their different communities. Since the abrupt interruption of the indigenous systems of governance in 1914, it can be argued that the traditional models of governance introduced by colonialists have failed to achieve sustainable evidence of good governance for the citizens of the Northern and Southern colonial protectorates that were merged to create Nigeria in 1914. After a century of trials and errors of various governance approaches, it is evident that colonisation was the genesis or the major factor that weakened the social connection between the state and society in Nigeria. This colonial tendency was passed on to the post-independence era and to date.

The indirect rule system of the colonial masters as observed by Crowther (1964) created an elitist political culture. The transfer of authority to the political elites at independence further expanded the class structure and exclusion between the elites and the masses. Yet, the quality and characteristics of the government determine the level of peace and stability that a country relies on for socio-economic development. Pia (2019) asserts that governance determines the link between the state and society. The nature of governance, therefore (whether good or bad), is central to the molding of state systems; it gives legitimacy to the authorized government officials who execute state affairs on behalf of society. This is in tandem with the views of Chester (2019) on the importance of governance in the determination of institutional norms and structures, hence providing a guide as to how countries approach the challenges that help shape their political culture, and decision-making at national, state, and local government levels.

After independence, the complete overthrow of the already checkered democratic system by the military through serial coups led to a short-lived democratic era (Decalo, 1977). This created a gap between the state and society. It weakened the leadership structure that could have helped to build the social contract that will be sufficiently inclusive to manage Nigeria's ethnic diversity.

When Nigeria fully transitioned from military rule to democracy in 1999, there was hope that democracy would improve citizens' participation in

deciding the affairs of the government. However, there has been a constant decline of democratic governance to a more centralised authoritative rule. Some of the reasons attributed to this included: Over-concentration of power at the center, even as Nigeria identifies itself as a practicing federal state. This may, however, be blamed on the country's unitary constitutional arrangement, which has allowed the federal government to wield overarching powers; Pervasive mobilisation towards ethnic lines by weak leaders; Extreme state fragility and endemic conflict risks – see issues with Boko Haram in Northern Nigeria and the secessionist movement by IPOB separatists in Eastern Nigeria; Weak state capacity to coordinate the heterogeneous nature of the country's huge territorial landmass, population, religious and cultural differences; widespread corruption among political leaders and public officials; and patrimony (Ademola, 2020; Adebayo, 2014; Nnamdi, 2015).

Methodology

This paper will review several scholarly works on participatory governance and past Nigerian governance systems to provide a high-level analysis of the impact of the current governance dynamics on Nigeria's socio-economic growth, the challenges of achieving resilient governance through citizen inclusion in the policymaking process, and the failure of the state capacity to build inclusive political and economic institutions through citizen consultative forums to help policymakers understand context-specific problems and possible ways to tackle them using local knowledge.

Further, the paper will try to find out the basic requirements to achieve participatory governance through regionalisation, if regionalisation will help strengthen Nigeria's current fragility. It will also try to understand whether participatory governance through regionalisation may or may not have an impact on local development through a case review of past efforts at decentralisation through regionalisation. It will dissect how governments at all levels can manage competing and complex interests, investigate coordination issues that may arise as a result of this model, and use the knowledge to strengthen state capacity for participatory governance in policy making.

Contextual Analysis

Participatory governance is seen as deepening democratic engagement through citizens' involvement in governance processes within the state or at their local level (Benjamin, 2005). The idea is for citizens to play more active roles in public decision-making or at least engage deeply in policy issues. Policies are the outcome of political processes that shape the welfare of societies (Putnam, Robert and Raffaella, 1995). However, the policy-making process can become complicated and can result in either good or bad policy outcomes or may even result in the decisions and actions of the government becoming ineffective when they fail to address public problems in ways that are consistent with widely shared values and preferences. Participation in policy making has historically been used to both aggregate those preferences and create a sense of ownership among citizens.

The modern theory of participation was first articulated in the 18th century by Jean-Jacques Rousseau, the author of 'The Social Contract'. Rousseau envisioned democracy as being equal citizens assembling to make decisions in an interdependent, deliberative manner, to uncover the "general will"—that is, to forge a policy in which benefits and burdens are equally shared (Carole, 1976).

To Rousseau, participation was more than a method of decision-making. It was a process by which an individual developed empathy for another's point of view and learned to take account of the public interest in order to gain cooperation. Participation, therefore, served an important educational function: the individual learned how to become a public citizen, and community members developed a sense of belonging. Rousseau intimately linked the notion of participation with the development of civic life, an idea that has had a profound influence on subsequent political thoughts.

Across Africa's community settings, and especially in Nigeria, chiefs could not make decisions without first consulting their councils. Although, most of the chiefs exercised ritual powers, their influence depended on their ability to persuade and convince, not coerce. For instance, Britannica (2019) reveals that in the Oyo Empire in Western Yoruba Nigeria, the authority of the chief (the king called Alaafin or Oba) is greatly circumscribed. He is required to act in concurrence with counselors (Oyomesi) who aggregate community

deliberations into the palace policies, and any attempt by the chief to act on his own becomes a legitimate ground for dethronement.

Participatory governance is not just about explaining mere citizens' participation in public discussions about policies or plans to give advice or opinion or to vote or evaluate processes on what government should or should not do. Mansuri and Rao (2012) opines that it is imperative to see the concept from a broader perspective, where citizens take a more active approach and become partners with decision-makers as well as stakeholders in policy design and implementation, as the emphasis is on a 'participatory or collaborative' framework where citizens work together with the government in creating solutions that will lead to better outcomes for the country's economic development. Instead of a top-down approach, collaboration encourages a bottom-up approach where initiatives come from the communities themselves and are driven by collective action.

Although political leaders face competing demands in terms of aggregating citizens' needs, it is important to recognise that responsive state institutions are the ones that try to decentralise political decision-making processes to have a shared delegate authority that balances the national, state, and local levels of power. To achieve meaningful progress in development in Nigeria, there should be increased citizens' participation in governance beyond mere voting during an election or holding public offices.

Citizens should be 'carried along' in government decision-making processes. As succinctly put by Eniayo (2019) in her article – Improving citizen's participation in governance, "the Nigerian political system and governance as presently constituted do not encourage the mass participation of people in politics". The current political environment and decision-making process are structured to favour only the wealthy elites. This is one of the reasons most Nigerians do not have confidence in their political leaders, thereby leading to mutual suspicion and lack of trust between the citizens and the government.

Why Does Participatory Governance Matters? The Pros and Cons

The current interest in participatory governance began as a reaction to the highly concentrated decision-making processes of Nigeria's development strategies even when the government had moved from military to democratic government by the late 1990s. This created a widespread perception among

citizens, activists, and nongovernmental organizations (NGOs) that the "top-down" policy approach deeply disconnects the needs of the citizens, especially the poor, the marginalised, and the minority ethnic groups, from the overall country's development and policy making process, because policymakers lack local and contextual knowledge of citizens' needs. Incorporating local knowledge and preferences into the decision-making processes of governments through regionalization may help build community-level social capital and increase the demand for good governance and accountability.

This is why Dan (2019) in his article, *The Power of Letting Go*, understood from his experience in East Timor that organisations (here, countries) must juggle the fallible judgment of top-down control by those who have less contextual knowledge. As expressed by Dan, when the terrain is rapidly changing and unknown, better outcomes result when the people on the ground (the citizens) are in control of the decision-making processes because it allows for quick response, flexibility and adaptation when needed. Nonetheless, Dan also expressed concerns about the possibility of information asymmetry if citizens' goals did not align with those of political leaders.

Also, advocates of participatory governance, especially Nigerian citizens, view it as a mechanism for enhancing community-driven development, improving efficiency and effectiveness, scaling-up poverty reduction programs, making development more inclusive, empowering people, building social capital, amplifying the voices of ethnic minority and vulnerable groups, strengthening governance, and complementing market and public sector activities (Bardhan and Mookherjee, 2000). Skeptics of participatory governance, on the other hand, as asserted by Cooke and Kothari (2000), are more concerned with the practical challenge of government adopting and implementing community interests when they do not align with those of political leaders' interests and incentives. They may gloss over the proposals from the communities or may even not incorporate them at all in the state plans. Also, community plans and decisions may be highly influenced and subjected to elite capture because of the overbearing influence of local elites and powerful politicians within the regions.

Other critics, such as Mansuri and Rao (2013), argue that participatory governance is severely challenged. First, that the exercise of voice and choice can be very costly; it may involve financial losses for citizens, because of the

time required to ensure adequate participation. Also, participation may lead to psychological or physical stress for the most socially and economically disadvantaged, because it may require them to take positions that may conflict with the interests of powerful groups. The premise of participatory approaches is that their potential benefits should outweigh such costs, but critics argue that this is by no means certain.

Second, as participation becomes mainstream; it is often used to promote pragmatic policy interests, such as cost-effective delivery or low-cost maintenance, rather than as a vehicle for radical social transformations. Indeed, Arun and Ribot (1999) agreed in their article on accountability and decentralisation that in West Africa, participation in governance has been described as a form of forced or *corvée* labor, with the poor being pressured to contribute far more than the rich.

Third, critics also argue that the belief that participatory experiences will transform the attitudes and implementation styles of authoritarian bureaucracies as seen with the current Nigerian government may be naive. The routinization of participatory planning exercises into the work of public sector agencies may create additional pressure on resources which leaves implementers unclear about the implications of the new accountability framework.

Furthermore, at high levels of participation, "local knowledge" is often a construct of a planned context which conceals the underlying politics of knowledge production and use. Ostrom (1999), in explaining some potential pitfalls of this phenomenon, asserts that participatory exercises are often public events that are open-ended for certain target groups and activities. Thus, such events can be inherently political, and the outcomes shaped by local power; outside agendas can also be expressed as local knowledge; Participatory processes can be used to legitimize some political leaders' ideologies that have been pre-established with little or no real inputs from the citizens of their constituencies.

Fourth, critics argue that local and state governments in Nigeria are not necessarily more accountable and transparent than the central government, because of the absence of the prerequisites for local accountability to work (Bardhan and Mookherjee, 2006). These prerequisites include an educated and aware citizenry, relative social and economic equality, law and order, the ability

to run free and fair elections within a constitutional setting, reliable and trustworthy information channels, and oversight by an active and effective civil society.

Then the question becomes, to foster participatory governance, should the priority be to achieve the inclusion of diverse elites from the various ethnic groups and professional constituencies in Nigeria (a sample of the grassroots opinion leaders) who will be knowledgeable enough to engage in policy dialogue? What level of society should be included? Should the dialogue be an ongoing process or a single annual event to reduce costs for the citizens? How can the voices of local communities, as well as the groups operating at state and federal levels, be heard by the government? What about the inclusion of specific demographic groups such as women, youths, the physically challenged, and people with special needs in the decision-making process?

Participatory Governance Framework: Potential Implementation Challenges from the Past Attempts in Nigeria with Regionalisation

Regionalism as a concept in Nigeria is used to differentiate political sub-units for administrative consideration – that is, national and lower government units. The regions in Nigeria are to a great extent, partitioned along geopolitical boundaries to express the idea of nationhood, which is characterised by a common language, religion, history, and ethnic group, common objective, the desire for belongingness, and nationalist identity.

The Richards Constitution of 1946 introduced the three regions of Nigeria—the northern, eastern, and western regions (Omipidan, 2018). The three regions existed through independence in 1960, until 1967, when former Head of State General Yakubu Gowon expanded Nigeria into 12 states and scrapped regions. Subsequent administrations kept increasing the number of states to the current 36+1 (Amoda, 2012). The regional system of government was scrapped due to agitations for resource control by some regions, the loud outcry of marginalisation, issues of ethnic-tribal and regional discrimination, conflicts, and lopsided economic growth which created economic inequality. Also, to an extent, as the then administration's effort to ensure that every citizen irrespective of age, sex, religion, ethnic, linguistic, regional, or tribal affiliation is given a sense of belonging to the country. Amoda further asserts that regionalisation brought development to the country, as the three regions

were engaged in healthy economic competitions which led to rapid growth (that was when Nigeria gained its "pride of Africa" title).

To date, Western Nigeria is still the most educated region in Nigeria, a legacy inherited from regionalisation, which supported the exponential socio-economic growth and modernisation it still currently enjoys. Yet, regionalisation promoted ethnic loyalty, as citizens prided themselves on their ethnic and regional heritage. These created fear of political/economic dominance by the strong regions and an economic collapse in the regions with less economic development.

Apologists of regionalisation as a system emphasize that a decentralised Nigeria along the already existing regions will improve the capabilities of citizens within each region to define and determine collectively how to make their regions economically viable and increase their local ability to generate revenues. Currently, Nigeria's centralisation of political power distorts its political economy by encouraging redistribution instead of productivity. This makes most of the constituent parts of the country less economically productive, as nearly 70 per cent of Nigeria's state revenue as noted by Okwori (2016) comes only from oil sales.

On the other hand, some Nigerians strongly believe that the federal system of government with its three levels of government is one of the most participatory forms of governance. They believe that the failure of participation is driven by external factors other than the system of governance in practice. They argue that apathy, fatigue, the cost of governance, and the failure of the constitution to recognise the ethnic diversity and religious incompatibility of Nigerians are the real culprits behind governance failures under the past regional/parliamentary system and the present federal/state system of government.

Therefore, restructuring the Nigerian governance structure by decentralising the policy-making process to become inclusive enough may be a way to encourage political participation and economic growth. Recently, this has become a widely discussed issue due to the exigent need to have a true federalist system of government that will bring the government closer to the people. This is also seen as one of the many ways to restore Nigeria from its current fragile state. As decentralisation will have the potential to incorporate the country's heterogeneity and improve the democratic process. However, the

transition can only be successful if all parties collectively agree to pursue the integrative policy process, and if done in a democratically legitimate, participatory, and coordinated manner.

How Nigeria can Achieve Participatory Governance Using the Problem–Driven Iterative Adaptation (PDIA) Approach

For Nigeria to achieve an effective governance system that will foster economic growth and stability, it requires concerted efforts by both policymakers and the people to collaboratively design a system that will take into consideration the peculiar and heterogeneous nature of the country. This can be achieved through the adoption of the Problem–Driven Iterative Adaptation (PDIA) model as postulated by Matt, Lant, and Michael (2017).

First, by using context-specific and local information gathering to diagnose and identify the binding constraints constituting the disconnection between government and society, there is the need to carefully interrogate the specific distorting factors behind these constraints, as some have argued that the failure of Nigerians to participate has little to do with the governance system, but with the people who have difficulty identifying themselves as Nigerians.

Secondly, to escape the current state capacity trap, the government should navigate the complexities of the country's heterogeneous nature. At this time, it may be impossible to return the country to three regions, but a proper analysis of the issues should be done, in cognisance of the fact that to improve citizens' participation, there is a need for the support of local policymakers to build strong checks and balances that will strengthen accountability and build trust among citizens.

Hence, the problem-solving capacity of the states should be defined; whether to maintain the current state model, but reduce the overbearing power and authority from the central or to empower the sub-national regions to entirely manage the affairs of their state and support the central government to provide coordination. Whatever may be applicable, it needs to be designed in an inclusive, iterative, incremental, and experimental process with built-in mechanisms for feedback, so as to refine and modify the process until a suitable way to solve the problem in a way that works for everyone is clearly identified.

Achieving participatory governance will only be sustainable if it arises organically through the use of local knowledge. With the present state of the country, many citizens are already demanding for the government to open up spaces for citizens to participate in the policymaking processes that affect their lives. Understanding how to navigate the complex relationships that exist within the regions' culture, history, institutions and using that information to frame participation in a way that works for everyone will be a step in the right direction.

Experimentation will help policymakers understand local problems and how to solve them. This stresses emphasis on the critical role local stakeholders will play in contributing knowledge to problem-solving (Nwambari cited in Khwaja, 2004). It is also in line with James' (1999) assertion in his "Seeing like a State" – using deep experimental local knowledge to understand how to manage local problems.

Policy Implications

For participatory governance to work at the state and local government levels, it should be a non-confrontational collaborative platform where citizens, professionals and policymakers work together to identify the priority needs of the communities, the resources available at their disposal, and figure out the best way to approach the problem.

For participatory governance to work at the national level, it should be multifaceted and involve multi-stakeholders from different sectors, regions, and networks within the communities. Getting the buy-in of everyone from the beginning will deepen the sense of ownership of the process, starting from problem identification to implementation.

Potential Dangers

Participatory Approaches are Still Prohibitively Expensive

Implementing participatory governance is a capital-intensive process, which is not always considered because it is often designed to be a low-cost or voluntary program to make it sustainable. Most of the activities require funding and logistics that members may either lack the financial capacity to provide or the willingness to invest their fund in, thereby limiting the ability to fully

implement activities. So, there is a need to figure out how to take care of these logistics to avoid hijacking the process by political or local elites who may want to infuse their ideologies into it.

Community Fatigue is a Potential Challenge

Because real-world participation will not be a one-time event, the process should be designed to reduce citizens' feelings of being unmotivated to participate in the process due to fatigue. As participatory processes involve comprehensive activities, methods, approaches and objectives, it is important to develop clear processes and timelines when consultations will happen.

The Mix of Religion, Tradition and Politics

In Nigeria, the entanglement of religion, tradition, norms, and local practices in politics and government affairs may make it unclear in defining the roles of leaders and policymakers, which makes it difficult for citizens to know who to trust or even to trust the participatory process.

Conclusion

There are no silver bullets on how Nigeria can achieve citizen participation in policymaking other than to stabilise the economy through the decentralisation of power by opening spaces to incorporate citizens' voices into policymaking processes at the local level. However, this will depend on the commitment of the current political leaders to relinquish the excess power that is concentrated at the national level, to push towards participatory democracy, and to incorporate citizens' voices into building strong government institutions that will allow the market, the economic environment and policies to thrive.

The government needs to investigate the internal constraints and challenges in different regions of Nigeria to understand the context-specific issues and the needs of the people, and work with local knowledge to design a transitional strategy toward devolution of policymaking processes to achieve true federalism.

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The Complex Realities from It's a Girl to Infertility in Marriage in Selected Texts

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Abstract

Some of the assigned gender roles are shaped by history, ideology, culture, religion and economic development. This paper aims to give insight into the negative cultural practices that hinder human development and progress, especially regarding the roles ascribed to the feminine gender. Social Constructionism is introduced in examining the discrimination of girls from the pink blanket to the absence of children in marriage. Thérèse Kouh Moukoury's– Rencontres Essentielles and Buchi Emecheta's– Second-Class Citizen has been selected to review the woman's status in the society better. The selected texts point out the African cultural conception of childlessness as a catalyst to marriage crisis as the woman's identity is equally related to her capacity to give birth to a boy who is considered a higher human being than a girl. In conclusion, this article includes an enquiry into how oppressive traditional norms and practices manifest themselves, how they are sustained and the effect they have on African women's lives. Over and above these issues, the paper seeks to draw attention to the fact that both men and women need to come together and contribute to the ways in which gender bias can be eliminated.

Word Count: 191

Keywords: Social constructionism, Marriage, Girl, Pink, Woman

Introduction

This ideology of motherhood is so widely spread that what is natural, the capability to procreate, takes a cultural dimension (Meijiers, 2020). In fact, for

Africans, a woman must not be “unproductive” or “childless”, be it naturally or voluntarily (Kwame Gyekye 1996). The often-cited issues faced by the female population include the lack of access to education, commercial sexual exploitation, and harmful cultural practices such as female genital mutilation and forced marriage (Berhane, 2006). When a boy is born, he is considered a higher human being than a girl, the ordinary reaction against the baby girl is a big frown, unless it is a couple that has been eager to have a girl. The female gender is surrounded by gender lore from birth, and it is ever-present in conversation, humour, and conflict. It explains everything from driving styles to food preference (Akujobi, 2011). Gender is embedded so thoroughly in our institutions, our actions, our beliefs, and our desires that it appears to be completely natural (Eckert and Sally, 2003). As scholars and researchers, it is our job to look beyond what appears to be common sense to find not simply what truth might be behind it, but how it came to be common sense, the beliefs about gender seem to be obvious truths, that we need to step back and examine gender from a new perspective. Doing this requires that what we are used to and what feels comfortable, the question of our most fundamental beliefs for gender which is so central to the understanding of ourselves and of the world that it is difficult to pull back and examine it from new perspectives should be re-examined. The challenge to uncover the process of construction that creates what we have so long thought of as natural: the study of gender as an accomplishment; not simply as cause, but as effect; and not just as individual, but as social. The living conditions, survival and discrimination of girl children is embedded in having access to good education, job opportunities and the heavy burden of house chores from childhood up until they become wives/mother, these are deeply rooted in social constructionism (Anyanwu, 1995). Girl children are pressured or forced to get married at an early age which interferes with her education or acquisition of skills needed for survival (Buchanan 2019). These beliefs about the value of girl children must be changed as the rapid economic development is dependent upon elimination of gender bias which involves legal, developmental, political, and administrative measures, also, public awareness needs to be created to protect the survival of the girl-child and practice safe motherhood; to develop the girl-child (United Nations 2009).

Review of Literature

In the famous words of Simone de Beauvoir (1949), "Women are not born, they are made." The same is true of men. The making of a man or a woman is a never-ending process that begins before birth – from the moment someone begins to wonder if the pending child will be a boy or a girl, and the ritual announcement at birth that it is in fact one or the other instantly transforms an "it" into a "he" or a "she" Butler (1993).

Mbiti (1970) recognizes the importance of children to the African family and says a childless couple may take steps to ensure that they have offspring, such as an additional wife or another bed partner. In traditional Africa, the number of children a man has indicates how rich the man is as children run errands when couples are old and they help in some works.

Sex (male or female) is a biological categorisation based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. (West & Zimmerman, 1987).

Ballara (2002) The girls child mostly helps with the household chores and look after the younger ones which relieves the parents of employing paid house helps. This therefore reduces the financial burden on the family. In addition, poverty compels many parents to marry off their daughters to wealthy men instead of sending them to school. This is because education is so expensive that parents do not consider the returns for girls' education. Instead, parents would rather prefer the returns of marriage in terms of bride price. Many parents believe that when girls are educated, the benefits go to their family of procreation instead of the family of orientation.

But and Asad (2017) The social belief is that after marriage, a girl leaves and enter into another home while a son for ever help the parents and give support to them in every corner of life. Also, a son is considered the real owner of the houses/properties while daughters are considered as temporary owners. This however puts the male gender in a more superior state than the female gender.

Eguwuonwu (1986), posits that frustration and divorce are the ultimate consequences of a childless marriage as children are regarded as possessions that cannot be shared with anybody.

In literary works, writers such as Flora Nwapa, Myriam Warner-Vieyra and Buchi Emecheta have discussed the theme of infertility in their novels. These authors

have highlighted the issue of infertility depicting their society's reaction to the problem of infertility and stressing the ills it causes in marriages which affect women generally. Proactive as writers are, they reassure victims, especially women in the African society that life can be worth enjoying even when there are no children to show for the marriage.

Methodology

This qualitative research is conducted using two selected texts: Thérèse Kouh Moukoury's– *Rencontres Essentielles* and Buchi Emecheta's– *Second-Class Citizen*, these are used to project the struggles of the girl-child and Woman in African society and to review the woman's status in society better.

Theoretical Framework

The social construction of gender comes out of the general school of thought entitled social constructionism. Social constructionism proposes that everything people “know” or see as “reality” is partially, if not entirely, socially situated (Butler, 1999)

A Social constructionism approach can be central to a feminist interpretive research, both in terms of deconstructing cultural beliefs about women and generating new knowledge about women's lives (Smith, 2000). Therefore, feminist research approaches support the process of telling sensitive human stories as research. Adopting a social constructionist view offers useful ideas about how power, knowledge, and ‘truth’ are negotiated in families and larger cultural aggregation like the favouritism toward boys encompassing both wanting to have sons more than daughters and choosing to invest more in sons than daughters.

Social constructionist orientations provide useful understandings of the politics of making meaning about individuals' interactions and experiences with the society (Gergen 1985). According to social constructionist epistemologies, the process of negotiating social identities occurs through socially constructed meaning, evolving through shared discourse. Crossley (2000) recognises that social constructionist approaches have encouraged the deconstruction of personal accounts as a means of explicating the social and cultural processes involved in the constitution of personal experience.

Realities are socially constructed, people together, construct their realities as they live them. Although the girl-child and infertile women individually construct a model of reality from their own individual experiences of being female, these realities or experiences are influenced by their interactions with their parents, siblings, husbands, families and society because within these interactions, their experiences are constantly constructed and modified into what society holds to be true, real and meaningful. Since women, more than men, have been identified with their reproductive organs, the historical material that discusses the issue of infertility and the causes of infertility is almost exclusively centered on the female experiences.

Also, realities are constituted through language, (Rabiah 2011) an understanding of language is essential for any understanding of the reality of everyday life. Language is used to represent external reality, and our internal representations are accurate reflections of external reality. Therefore, for the girl-child, her internal representations of her experiences may be a reflection of her external reality; she may use the language used by those around her in order to build her identity and give an account of her own experience. However, realities are organized and maintained through a social view. In striving to make sense of their lives, women are faced with the task of arranging their experiences of events in sequences across time in such a way as to arrive at a coherent account of themselves and the world around them, telling their own self-narratives being able to relate their experiences as well as the events that took place in their lives regarding their journey from the girl-child through the journey of infertility. There are many possibilities for how any given experience may be interpreted, but no interpretation is 'really' true. Thus, the experiences or ideas that the women may have about themselves, as daughters, mothers and wives about their gender or their lack of conceiving, may not be essential truths. Instead, like other constructions, they may have been formed through their social interaction with the people around them and within their respective cultural contexts.

According to Terre-Blanche and Durrheim (1999), the social constructionist approach assumes that reality consists of people's subjective experiences of the external world and that such subjective experiences can be understood through interacting with and listening to their stories. Thus, by employing a social constructionist approach, this paper intends to show the

hurdles of being a girl from birth and down to womanhood and through the journey infertility. (Upton, 2001). Through social constructionism, we try to make sense of how things have come to pass and how our actions and the actions of others have helped shape our history by making meaning out of socially constructed life experiences.

Romero and Steward (1999) articulate the empowering benefits constructing women's individual identities against patriarchal hegemonic master narratives. In many situations there are social ideas or norms that develop and effectively define the rights and duties of those subordinated by their narrative. Thus, the social view regarding the sex of a girl-child is that she will not bear her father's name forever neither does her future benefit the family unlike the boy-child. While the notion of a couple's fertility is that the woman is expected to bear children for her husband and should the couple fail to reproduce, the woman is usually held responsible, regardless of who the infertile person is within the marriage. Another social view is that women are expected to be able to do house-chores, cook, clean and to reproduce and therefore failure to do so is a reflection of their failure as women and they in turn suffer a lot of psychosocial problems as a result.

Analysis

In the African society, a major problem that a woman face in marriage is infertility. In such situation, she encounters so many challenges and rough times even from her husband. This is why the theme of barrenness is explored by many African writers, particularly the female ones. Published in 1969, Therese Kouh-Moukoury's *Recontres Essentielles* is the first novel by a woman of sub-Saharan francophone Africa. It is a story of love, infertility, a failed marriage, and adultery. The novel tells the story of Flo's childhood, courting, marriage and the fateful day she finds out she has secondary infertility after a miscarriage. The bliss of her marriage quickly dissipates due to this issue and when she asks her husband about his indifference towards her, he proposes divorce while having an affair with Flo's childhood friend Doris.

Je me sens incapable de le séduire à nouveau. Je fais tous les jours des efforts surhumains. Il y a tellement longtemps que je ne suis plus belle. Joël pourrait encore être fier de moi, alors j'essaie de mieux me coiffer. Je me parfume, je me maquille, je cherche tous les canons de la beauté, toutes les

armes de séduction que le monde n'ait jamais imaginées pour une femme. Je n'y parviens pas. (85–86)

I feel incapable of attracting him again. I make super-human efforts everyday. The beauty I once had disappeared long ago. Joel could still be proud of me; thus, I attempt to style my hair. I wear makeup and perfume; I try all the beauty secrets and makeover tips that anyone ever invented for women. This doesn't work however. (85–86)

The above shows how Flo tries to win back Joel's heart in order to make their marriage work but Joel no longer has emotion for his wife because she cannot get pregnant again. Joel no longer cares for her and he therefore deprives her of her matrimonial rights when they are together in bed. He no longer holds conversation with her. She feels so ashamed and inferior, compared to all other women who experience motherhood.

L'enfant ne vient pas. Lui seul peut consolider mon ménage. J'en fais une idée fixe, un complexe. (55)

The child doesn't come. Only a baby can solidify my marriage. I continue to be obsessed with the idea, to the point where I developed a complex. (55)

The role of the woman is mostly consigned to childbearing and child rearing in the African society and in a situation where women are child hungry, so many marriages have gone awry and collapsed because tradition and the society have perceive women as less woman or human in the absence of children in marriage. The construct of motherhood as physical, psychological, social completeness and fulfillment for women, consequently making experiencing infertility as guilt, inadequacy and failure, reinforced by the language used to describe infertility is the prevalence of social constructionists who have made the discrimination of the female gender embedded in customary norms, and social conventions that diminishes how a woman views, protects and fight for herself.

In literary works, so many writers have highlighted the issue of gender bias. Buchi Emecheta's *Second Class-Citizen* narrates the poignant story of a resourceful Nigerian woman who overcomes strict tribal domination of women and countless setbacks to achieve an independent life for herself and her children. The novel depicts a Nigerian girl, determined to overcome limitations placed upon her gender as she fights to be sent to school, as education is seen

as unnecessary for girls as the girl children are often discriminated against when it comes to parents' decision to fund their wards education.

School, the Igbos never played with that! They were realising fast that one's saviour from poverty and disease was education. So even though Adah was about eight, there were still discussions whether it would be wise to send her to school. (03)

While some women battle with the issue of infertility, some women who bear children battle with the issue of having a son as daughters aren't considered children enough for the society. Also, the success of a marriage is mostly considered the burden of a woman as the blame for having a bad marriage, infertility, raising bad kids and lack of tolerance is mostly fixed on the women's shoulders regardless of the role played by the man.

If Francis wanted to hold respect of his two sons, he'd better know what he was doing. Okpara did not mention Titi, she was only a girl, a second-class human being; it did not matter whether she respected her father or not. She was going to grow into an ordinary woman, not a complete human like a man. (168)

In Igbo society, the girl child is viewed as a liability and the male child as a reliable investment. The social conditioning arising from perspectives of this nature affects women from childhood onwards. As we have already seen, a mother does not only have to produce children, but she also has to bear sons in order to be perceived as a "complete" woman.

After a long and painful ordeal, she had come home to Francis bearing a girl. Everybody looked at her with an 'is that all?' look. She had the audacity to keep everyone waiting for nine months and four sleepless nights only to tell them she had nothing but a girl, it was nine good months wasted. (116)

Gendered oppositions are ubiquitous, permeating experiences by appearing in all kinds of sites and in all kinds of forms.

Ma was inherited by Pa's brother, Adah's schooling would have stopped, but somebody pointed out that the longer she stayed at school, the bigger the dowry her future husband would pay. (12)

However, inadequate impact of investment and achievement in overall development of the child, and the adverse influence of negative social attitudes towards women and girls have left girl children disadvantaged.

She was not quite sure that she was exactly eight, because, you see, she was a girl. She was a girl who had arrived when everyone was expecting a boy. So, since she was such a disappointment to her parents, to her tribe, nobody thought of recording her birth. She was so insignificant. (01)

Girl-child life is a constant fight for survival, respect, growth and development from the time she is birthed up until adulthood. Indeed, gender is at the centre of our social world. As we understand that perspective, the basic capabilities, rights, and responsibilities of women and men are far less different than is commonly thought. At the same time, that perspective also suggests that the social treatment of women, their experiences, theirs and others' expectations for them, is far more different than is usually assumed. In this work, we offered evidence that these differences in what happens to women derive in considerable measure from people's mutually developed beliefs about sexual difference, their interpretations of its significance and their reliance on those beliefs and interpretations to justify the unequal treatment of women.

Conclusion

Gender inequality damages the physical and mental health of millions across the globe, both male and female gender despite the many tangible benefits it gives men through resources, power, authority and control. Therefore, there is need to transform and deepen the normative framework for women's human rights through effective implementation of laws and effective policies and also the establishment of programmes to further empower the women and girls who function as the 'shock absorbers' for families and societies. This is through their responsibilities in 'caring' for people, and while investing in transformative programmes to change harmful masculinist norms, high risk behaviours, and violent practices that might have been absorbed by the male gender due to the social constructionism.

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The Power of Women Education: A Panacea for Progress and Sustainable Development in Nigeria

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Abstract

Women education is seldom perceived in political agenda to play a crucial role in the attainment of sustainable development goals. Although women make up a large percentage of Nigeria's population and educating them is as good as educating the whole nation, not much attention has been given to the importance and power of women education. This study was therefore carried out to address the power of women education in bringing about progress and sustainable development in the nation. A mixed study involving quantitative and qualitative methods was employed. A population of women and non-women lecturers were used as participants. Findings showed that educating women in any form be it formal, semi-formal or informal empowers them in fostering sustainable development especially alleviation of poverty. It was therefore recommended amongst others that all forms of hindrances militating against women education be totally eradicated.

Keywords: Women Education, Sustainable Development, Progress.

Introduction

Education is viewed as a process, product and discipline. It is seen as an activity of preserving, developing, and transmitting the culture of a nation from one generation to the other (Okorosaye-Orubite, 2005). Through education, one can acquire skills, knowledge and values to maximise his/her inborn potentials. This means that education could be used to measure the development of a country (Ahmed, Salman, Ogunlade & Ahmed, 2015). The place of education in the progress of any nation that intends achieve sustainable development cannot be overemphasised. This therefore implies that the progress of a nation does

not only depend on the abundance of its revenue but on the number of its educated citizens be it men or women (Okebukola, 2014).

Women make up a large percentage of Nigeria's population and educating them is as good as educating the whole nation (Ahmed et al., 2015). According to the World Bank collection of development indicators (2021), the population of female (% of total population) in Nigeria was reported to be 49.32%. This makes up a large portion of the total population in the nation. Therefore, if this huge percentage of women/girls are educated, it would definitely lead to social, economic, political advancement in both developed, developing and underdeveloped countries (Aroge, 2016). World Bank reported that women contributed to the social and economic development by providing over 50% of the foodstuff in most part of the less developed nations (Adesanya, 2011). Infact, it was observed currently in Nigeria that educated women are the largest producers of cassava which is boosting the economic development of the nation (Bentley, Olanrewaju, Madu, Olaosebikan, Abdoulaye...& Tokula, 2017).

However, despite the power of women education to the economic development of any nation, it seems that much attention has not been given to the women education in Nigeria. For instance, low enrolment of girls in schools was observed to be due to poverty, cultural beliefs and notion that the place of the girl-child is in her husband's house. Male children are seen as more important to females and therefore given adequate education. It has also been observed that gender gap tend to be wider as females move up the formal education ladder (Obayan, 2007). In the Northern part of Nigeria, women and female children are almost seen as irrelevant whereas their male counterparts are given preferential treatment. Infact, some individuals do not even see the importance of educating their female children (Abdulazeez, 2004). If this is allowed to continue, sustainable development such as poverty alleviation, reduction in hunger and inequality may not be achieved in the nation (Ahmed et al., 2015). Educating a girl child is giving power to a nation. This paper therefore addresses the power of women education in bringing about progress and sustainable development in Nigeria.

Aim and Objectives

The aim of this paper was to address the power of women education in progress and sustainable development of Nigeria. Specific objectives include to:

1. The power of women education in promoting societal progress in Nigeria and
2. The power of women education in the attainment of sustainable development in Nigeria.

Research Questions

The following research questions were based on the objectives of the study. They are:

1. Does women education have power in promoting societal progress in Nigeria?
2. Does women education have power in the attainment of sustainable development in Nigeria?

Literature Review

Concept of Sustainable Development

Sustainable development is described as a construct, which envision development as meeting the need of the present generation without compromising the needs of the future generation (Ugoh, 2008). As a concept, it aims to maintain economic advancement and progress while protecting the long-term value of the environment (United Nations General Assembly in Emas, 2015). Sustainable development is based on the concept of development (socio-economic development in line with ecological constraints), the concept of needs (redistribution of resources to ensure the quality of life for all) and the concept of future generations (the possibility of long-term usage of resources to ensure the necessary quality of life for future generations). The essence of the concept of sustainable development derives from the Triple bottom line concept, which implies the balance between three pillars of sustainability – environmental sustainability focused on maintaining the quality of the environment which is necessary for conducting the economic activities and quality of life of people, social sustainability which strives to ensure human

rights and equality, preservation of cultural identity, respect for cultural diversity, race and religion, and economic sustainability necessary to maintain the natural, social and human capital required for income and living standards (Klarin, 2018). Sustainable development goals are summarised in the figure 1:



Figure 1: UN Graphical Illustration of the 17 SDGs

2.2 Concept of Education

Education is viewed as a process, product, and discipline. As a process, it is a process of preserving, developing, and transmitting the culture of a people from one generation to the other. As a product, it refers to the change which education is expected to bring about or produce which is usually a cultivated person that is economically efficient, competent, morally, intellectually and culturally sound (Okorosaye–Orubite, 2005). As a concept, education is seen as power in that it deals with the process of acquiring knowledge and ideas that shape and condition man’s attitude, actions and attainments. As a process, it develops the individual’s moral, physical, emotional and intellectual power for complete living and contribution to social reforms and transformation (Nnabuo & Asodike, 2010).

Women Education and Sustainable Development

Education is necessary for sustainable development in that it leads to an informed and involved individual who have creative problem-solving skills, scientific and social literacy, and commitment to engage in responsible individual and co-operative actions (Nnabuo & Asodike, 2010). According to Ugoh (2008), the continued sustainable development is only possible or assured when it is agreed and indeed concrete steps are taken to raise the level of literacy and numeracy in any society. Educational institutions and their programmes are therefore, the tools with which to achieve development and its sustainability. According to George, Fagbohun, Olonade & Aderoju (2018), women education dates back to the 18th century where women were being taught how to handle household chores in a bid to helping them become wives who manage their home properly. However, in recent time, the education of women has gone beyond such non-formal setting of being home managers to that of managing small, medium and large scale businesses. Currently, women are now acquiring formal education which is assisting them to contribute effectively to the management of various sectors of the society. Women education is thus one of the major ways through which sustainable development could be achieved. For instance, through education, 'no poverty' and 'gender equality' which are sustainable development goals 1 and 5 respectively can be attained (Humphreys & Crawford, 2014). This is because education provides the woman needed tools to tackle problems as they emerge. That is, she learns to live in the now, re-orientate and adjust her life to ensure a balance in the ever-changing environment. Education also enables women to improve on their own health and wellbeing as well as that of their children, family and community at large (sustainable development goal 3) (Ngharen & Akogwu, 2017). It is therefore necessary that women be educated.

Theoretical Framework

This research work was supported by "human capital theory".

Human capital theory originally proposed by Thodore Schultz (1961) and developed extensively by Becker (1964). The theory emphasised increase in national output as a result of investment in human capital. Schultz also makes a direct link between an increase in investment in human capital, and the overall

increase in workers earning. The theory is basically concerned with the role of human capital investment such education/training in poverty reduction and subsequently in promoting inclusive growth and the knowledge economy of a nation. Education is principally seen in terms of providing the human capital required to modernise the economy and to develop knowledge economies. The theory is based on an idealised view of the role of education as a panacea for economic development. Schultz compares the acquisition of knowledge and skills to acquiring the "means of production." Workers no longer have to be at the mercy of others; instead they can be in control of increasing their own productivity and earnings. Schultz believes that an investment to enhance human capabilities leads to an increase in human productivity, which in turn leads to a positive rate of return in the nation. He criticizes those who see investment in human capital as a cost. He argues that while in the short-term there may be a cost (i.e., cost of facility, loss of earnings for workers while in school, etc), in the long-term the yield from the investment will far outweigh the cost. He also argued that the greater the population of a nation, the more need there is for human capital investment such as education/training. This theory is relevant to this study in that women/girls form a huge population of the nation. Therefore investing in them through education/training and skill development would subsequently result in social, economic and political development of the nation in the long run. It would also lead to the attainment of sustainable development goals of a country.

Methodology

A mixed study involving quantitative and qualitative methods was employed. The population consisted of female who are lecturers and those who are not lecturers in Oyo state. A disproportionate to size sampling was used to select a sample of 30 female who are lecturers and 20 females who are not lecturers. A self designed questionnaire with a four point likert scale rating of strongly disagree (1) to strongly agree (4) and interview were used as instruments for data collection. The questionnaire titled "Power of Women Education in Progress and Sustainable Development Questionnaire (PWEPSDQ)" was validated using face and content validity and also subjected to Cronbach's alpha reliability method which gave a reliability coefficient value of .854. Data collected was analysed using descriptive statistics such as mean and standard deviation.

Results and Discussion

Research Question 1: Does women education have power in promoting societal progress in Nigeria?

Table 1: Power of Women Education in Promoting Societal Progress in Nigeria (N = 50)

SN	Items	Mean	Standard Deviation	Remark
1	Women education is irrelevant to the society	1.356	0.78	Strongly disagreed
2	Women education benefits the family	2.901	0.65	Agreed
3	Educating women contributes largely to a nation's gross domestic profit	3.178	0.71	Agreed
4	Women contributes better to political development when educated	3.245	0.98	Agreed
5	A woman would still greatly impact the society even when uneducated	2.213	0.60	Disagreed

Key: SA = Strongly Agreed (4), A = Agreed (3), D = Disagreed (2), SD = Strongly Disagreed (1), Std. Dev. = Standard Deviation

Mean Threshold: If the mean is 0.000–1.499 = Strongly Disagreed; 1.500–2.499 = Disagreed; 2.500–3.499 = Agreed and 3.500 to 4.449 = Strongly Agreed

Table 1 shows that most of the respondents disagreed that women education is irrelevant and women can do much in impacting the society without education. However, they agreed that educating women offers benefits to the family, nation's gross, domestic profit and political development. These results imply that women education has power in promoting societal progress in the nation.

Responses from three lecturers via interview reported that "women education promotes women liberation in developing countries as it helps them to know and use their rights in the society". This finding is also in line with that

of Evey & William (2015) who reported that girl child education is a panacea for women liberation in developing countries. Another respondent stated that "women have a certain way of seeing the world which men do not have and therefore not educating them would mean impoverishing the society and truncating progress". Few females who are not lecturers summarised that "not educating women limits them from participating in activities that could benefit wider society as education enables women to contribute innovative ideas for societal progress".

Additionally, a woman educator stated that "women education is a powerful tool to change the perceptions and belief system in that homes with educated girls/women have a broader outlook towards the society. Women also tend to be better at communicating: a tool women could easily use in influencing and inspiring the wider community and bringing about progress".

Some female experts (lecturers) put forth that "education makes women/girls confident, independent, have self esteem, earn respect and unleash their full potential. It helps to be able to pursue their desired dreams and professional careers, and also gained recognition in what they do in the society. This would not only increase the workforce in the nation but also productivity which leads to a boost in the nation's GDP.

Lastly, another expert noted that since a mother is usually a child's first teacher, one who is educated would be able to educate their children at the early age giving rise to better children in the society. An illiterate mother would likely raise illiterate children who would constitute nuisance to the peace and progress of the society. However, If women are educated, they will transfer that knowledge and values to all those around her which would lead to a positive ripple effect. Educating a girl child is as good as educating the whole nation. This finding corroborates the study of Tabreek (2017) who reported that educating girls is important for the overall development of society.

Research Question 2: Does women education have power in the attainment of sustainable development in Nigeria?

Table 2: Power of Women Education in attainment of Sustainable Development in Nigeria (N = 50)

SN	Items (Women education)	Mean	Standard Deviation	Remark
1	brings about drastic reduction in poverty	3.107	0.91	Agreed
2	results in reduced hunger	3.128	0.98	Agreed
3	leads to good health and wellbeing	3.987	0.85	Strongly Agreed
4	leads to gender equality	3.965	0.90	Strongly Agreed
5	brings about decent work and economic growth	3.764	0.87	Strongly Agreed
6	enables women to participate in peace building	2.867	0.75	Agreed

Key: SA = Strongly Agreed (4), A = Agreed (3), D = Disagreed (2), SD = Strongly Disagreed (1), Std. Dev. = Standard Deviation.

Mean Threshold: If the mean is 0.000–1.499 = Strongly Disagreed; 1.500–2.499 = Disagreed; 2.500–3.499 = Agreed and 3.500 to 4.449 = Strongly Agreed.

Table 2 shows that most of the respondents agreed that educating women brings about reduction in poverty (alleviation of poverty) and hunger. They also agreed that it enables women to participate in peace building. This result is completely supported by that of Ogakwu & Isife (2016) who also reported that education encourages women to peace building for production and sustenance of positive social change. Women education especially in the areas of entrepreneurship would enable them to own businesses and contribute to wealth creation, employment opportunities and self reliance thus alleviating poverty and reducing hunger in the society which would in turn lead to the attainment of sustainable development (Amakiri & Kormene, 2014).

Table 2 also shows that most of the respondents strongly agreed that women education leads to good health and wellbeing, gender equality, decent

work and economic growth. This finding agrees with that of Tabreek (2017) who posited that girls who are properly educated tend to marry at an appropriate age which would eventually decrease the number of child marriages and health problems. Hence with increased education, women are better able to take care of their families' health and well-being. From the interview section, an expert noted that if you educate a female who becomes a mother, you educate an entire household and lower child mortality rates. Another female expert noted that "If women are educated, they will have better understanding of nutrition, hygiene, and upbringing of their children. A child born to an educated mother is much more likely to survive past the age of five than their counterparts who are uneducated".

Conclusion

It can therefore be concluded from the findings of the study that women education is vital for sustainable progress and development in any society or nation including Nigeria.

Recommendations

On the basis of the findings of this study, the following recommendations were drawn:

1. Women should be encouraged to embrace education.
2. Government and educational stakeholders should do all they can in ensuring all that is needed for women to be educated are provided.
3. All factors causing hindrances to education of women be completely examined and eradicated.

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Gender Equality and Choice of Career: A Case Study of Tertiary Institution Students in Oyo State, Nigeria

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Abstract

This study examined the gender equality and career choice among the students, using tertiary institution in Oyo town as a case study. Primary method of data collection was adopted in which 150 respondents from two tertiary institution (i.e., EACOED and FCES) were used. Simple percentages and chi-square analytical method were adopted to analyze the data gathered. The findings revealed that gender equality has significant relationship with student choice of career. It was also revealed that differences in gender has significant effect on the student choice of career. It is therefore recommended that both male and female students of tertiary institution should be given the same rights, resources, opportunities and protections without any form of discrimination. Also, tertiary institution should organise an orientation programme for the student seeking admission prior to being admitted to the school in order to assist and enlighten them in their choice of career.

Word Count: 147

Keywords: Gender Equality, Choice of Career, Tertiary Institution, Student

Introduction

Beyond reasonable doubt, one of the most controversial challenges facing the youth (student) of nowadays is the issue of gender equality and career choice. Gender equality means that women and men and girls and boys enjoy the same rights, resources, opportunities and protections (Wikipedia contributors, 2021). Investments in gender equality contribute to lifelong positive outcomes for children and their communities and yield considerable inter-generational

payoffs, as children's rights and well-being often depend on the rights and well-being of women.

The process of making a choice is complex and unique for each individual depending on cognitive factors and the social structure of the individual's milieu. In career planning programmes, career choices are tentative from the standpoint that practically every choice involves some doubts about the credibility of the chosen career and the possibility that it can be successfully carried out over a little time (Irene & Nuhu, 2012). The choice of career involves a lot of deliberations as some factors must be considered in order to avoid future obstacles.

According to socioeconomic development worldwide, there is an increasing of new career alternatives (e.g. Information Technology (IT) jobs, data analyst/scientist) (Landry, Mahesh & Hartman, 2005). This seems like people have more career options than they did in the past. However, their career choice may be limited by gender bias. The perceived gender inequality in employment opportunities can block individuals from choosing their preferable choice. The previous research found work-related differences between males and females (Gilbert, Burnett, Phau & Haar, 2010). This means gender inequality in career choice still exists. Both males and females may perceive that they are expected to do particular types of work in which they do not really need to do. Their career chances are possibly blocked by the perceived gender bias.

Gender inequality in career choice may be caused by gender role perceptions among people (Wesarat *et al.*, 2016). Ordinarily, women were expected to be more accountable for household duties. As time passed, the perceptions of gender role have been changed. Men's household responsibilities have increased in recent years (Huffman *et al.*, 2014). Therefore, gender equality in choosing a career is the main focus of this paper because it influences a person's career decision. One of the reasons for the lack of job applicants in some areas may be derived from cultural beliefs about gender (Correll, 2001). Moreover, gender inequality in our society could affect individuals' career decision. Males and females might value different factors related to career choice (such as intrinsic and extrinsic factors). This paper aims to study how gender equality has influence the career choice of tertiary institution Students in Nigeria.

Purpose of the Study

The main purpose of the study was to examine how gender equality has influence the career choice of tertiary institution Students. Specifically, this study was intended to analyzed the following:

- Whether there is a significant relationship between gender equality and student's choice of career.
- To examine the effect of sex differences on student choice of career.

Research Hypothesis

The hypothesis to be tested were:

H₀1: There is no significant relationship between gender equality and student's choice of career.

H₀ 2: Differences in sex does not have any effect on student choice of career.

Literature Review

Unal Tarhan and Koksai (2018), examine re-service teachers' profession perceptions within the context of gender using word association test technique and to identify the definition of the concept of "profession" depending on sex. The study was designed as a qualitative research and involves 250 pre-service teachers. Descriptive analysis method is used for analyses of the data. The results shows that the first profession pre-service teachers mention in their sentences about the concepts of "women and profession" is "teacher", whereas it is "worker" for the concept of "men and profession". Also, the study shows that professions that require university education among professions female pre-service teachers consider appropriate for women are teacher, nurse, doctor, lawyer, psychologist, engineer, pharmacist and architect.

Mesquita and Lopes (2018) analyse the perception that higher education students have about themselves and the degrees they have enrolled. More specifically, they analyse the gender stereotypes that persist within themselves and their perception about the assumed affinity between gender and areas and professions. The study follows a quantitative methodology approach, using a questionnaire for data collection. Students from six degrees in different areas participated in the study (social work, nursing, teacher training, engineering – informatics and mechanics and sports). There seems to exist an image of man and woman associated with some degrees and professions. Although all of the

students assume a complete freedom of choice for enrolling higher education degrees, the options seem to be determined by social and gender stereotypes and also by professional stability.

Tinu and Adeniji (2015) examines gender influence on job satisfaction and job commitment among Colleges of Education lecturers. The descriptive survey research design was adopted. The sample consisted of thirty male and thirty female lecturers from Osun State College of Education, Ila-Orangun. Questionnaire was the instrument used to collect data. Two null hypotheses were postulated and the data collected were analysed using t – testing at 0.05 level of significant difference on job commitment among Colleges of Education lecturers based on gender. The study recommended that equal employment opportunity should be given to both male and female lecturers.

Irene and Nuhu (2012) investigated gender as a factor in the career choice readiness at senior secondary school students in Ilorin, Kwara State. Samples were drawn from two senior secondary schools. A 20 items questionnaire was administered to the respondents. Data were analyzed using Chi-square. The main findings revealed that male and female secondary school students differ greatly in their career choice readiness. Other findings indicated that majority of the respondents have not reached the degree of readiness which permits commitment to a particular vocation or career.

Tariq, Tayyab and Jaffery (2018) study the differences in empathy levels of Medical Students based on gender, year of medical school and career choice. The objective of the study is to measure mean empathy scores of Pakistani medical students and to explore any association of empathy scores with gender, medical school year and future career choice. Cross-sectional survey design was used. The study was carried out in Shifa College of Medicine, Shifa Tameer-e-Millat University, during the academic year 2015–2016. Descriptive statistics was used to analyze student demographic data. Independent samples t-test was employed to check the significant differences between genders. Empathy score with advancing year of study was investigated using ANOVA. ANOVA with post-hoc Tukey's test was used to study the relationship between career choice and empathy score. The results show that the response rate was 70.94%. The mean score was 4.51 ± 0.69 . Females obtained greater, but statistically insignificant ($p=0.08$) empathy score (4.58) as compared to the male students (4.45). No statistically significant difference was seen between

scores on the survey across the five academic years ($F=0.88$, $p=0.47$). Students who selected medicine and allied as career choice showed a significantly higher empathy score than those who opted for surgery. The internal consistency reliability (Cronbach's alpha) was 0.78.

Godwin, Potvin, Hazari, and Lock (2016) investigated how first-year students' Mathematics and Physics identities and students' beliefs about the ability of science to improve the world predict choice of engineering as a career and whether these beliefs differ by gender. The result revealed that Mathematics and Physics identities are important for predicting engineering choice at the beginning of college. Recognition from others and interest in a subject are positive predictors of physics and math identities. Students' performance/competence beliefs alone are negative predictors of engineering career choice but are mediated by interest and recognition from others. Student identities and agency beliefs are significant predictors of engineering career choice, explaining 20% of the variance. We also found gender differences in students' Mathematics and Physics identities and agency beliefs.

Sample and Sampling Technique

The study uses a descriptive survey research design. The target population from which the sample was selected consisted of all tertiary institutions' students in Oyo State. However, two tertiary institutions were purposively selected. The participants for this study were tertiary institutions students randomly drawn from the two schools situated within Oyo, Oyo State in Nigeria. The two purposively selected schools were Emmanuel Alayande College of Education, Oyo and Federal College of Education, Special, Oyo. The choice of this group of participants was based on the assumption that majority of the students in the tertiary institutions falls within these adulthood stage of development (18 and above) which implies that they are preparing to enter the world of work.

Data Analysis

The sample frame for this study, that is, the total number of students in the tertiary institutions in Oyo town over which the results of this study can be generalized. The sample size used for this study was 150. The data was run

with the computer programme SPSS/PC. The Simple percentage and Chi-square test were used to test the hypothesis.

SECTION A: Personal Data of the Respondents

Table 1: The Socio-Demographic Information of the Respondents

Items	Frequency	Percentage
Tertiary Institution		
Emmanuel Alayande College of Education, Oyo	75	50
Federal College of Education, Special Oyo	75	50
Total	150	100
Sex		
Male	67	44.67
Female	83	55.33
Total	150	100
Age		
Below 20 years	23	15.33
21 – 25 years	59	39.33
26 – 35 years	57	38.00
Above 35 years	11	7.34
Total	150	100

Field Survey, 2021

Table 1 shows the socio-demographic statistics of the respondents (i.e. students). It shows that 75 respondents are selected from the two tertiary institutions (EACOED and FCES) in Oyo town of Oyo state which are of 50% each of the population. There were more females 83(55.33%) than males 67(44.67%) that participated in the study. The age profile of the respondents was such that 23(15.33%) were within the age bracket of 20 years and below, almost majority of the respondents 59(39.33%) were between the age bracket 21–25 years, 57(38.00%) were aged 26–35 years, while 11(7.34%) of the respondents were 35 years and beyond.

Test of Hypothesis

Table 2: H_0 1 = There is no significant relationship between gender equality and student's choice of career.

Group	Mean	Level of significance (%)	Degree of Freedom	X^2 -Cal	X^2 -Tab	Remark
Agreed	62.28	5	6	14.119	11.070	Reject the H_0
Disagreed	87.72					
Total	150					

Field Survey, 2021

Result Analysis

The analysis showed X^2 - Cal value to be 14.119 and X^2 -Tab valued to be 11.070. Since the X^2 - Tal 11.070 is less than X^2 - Cal 14.119, we therefore reject the null hypothesis (H_0) that there is no significant relationship between gender equality and student's choice of career, and we accept the alternative hypothesis (H_i) which states that there is significant relationship between gender equality and student's choice of career.

Table 2: H_0 2 = Differences in sex does not have any effect on student choice of career.

Group	Mean	Level of significance (%)	Degree of Freedom	X^2 -Cal	X^2 -Tab	Remark
Agree	65.74	5	5	13.268	11.070	Reject the H_0
Disagree	84.26					
Total	150					

Field Survey, 2021

Result Analysis

The analysis showed X^2 - Cal value to be 13.268 and X^2 -Tab valued to be 11.070. Since the X^2 - Tal 11.070 is less than X^2 - Cal 13.268, we therefore reject the null hypothesis (H_0) that differences in sex does not have any effect

on student choice of career and we accept the alternative hypothesis (H_1) which states that differences in sex do have significant effect on student choice of career.

Discussion of Findings

In order to analyse and discuss the findings on the gender equality and choice of career among tertiary institution students in Oyo town, two research hypotheses were drawn.

The research hypothesis one determines whether there is a significant relationship between gender equality and student's choice of career. The study reveals that there exists a significant relationship between gender equality and choice of career among tertiary institution students in Oyo town. Also, it was observed that gender bias among tertiary institution student has something to do with their choice of career. Some of the respondents believe that male and female students do not enjoy the same rights and privileges when choosing their career.

The research question two examined the effect of sex differences on student choice of career, and findings reveal that sex differences has significant effect on student choice of career. There were some courses in which male student were more than female student, such as 'Home Economics department' and 'Fine & Applied Art department'. It was also revealed that some departments were male dominated, while some were dominated by female students, this simply means that student career choice (profession) depend on their gender. Agricultural science and Technical department are among those departments that are mostly male student while Primary Education Department (PED) has majority of student to be female.

Conclusion and Recommendation

Based on the discussion of findings stated above, we concluded that gender equality has significant relationship with student choice of career. Also, gender differences have effect on choice of career of tertiary institution students in Oyo town.

On this note, it is therefore recommended that;

- The male and female students of tertiary institutions should be given the same rights, resources, opportunities and protections without any form of discrimination.

- Tertiary institutions should organise an orientation programme for the students seeking admission prior to being admitted to the school in order to assist and enlighten them in their choice of career.
- Irrespective of the course or department, there should be fair and just selection among the two sexes when offering admission, as this has to do with their future.
- Government should encourage the student by eradicating the problems of gender bias in their recruitment as this will go a long way in assisting the tertiary institution in their choice of career.

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Transformative Dialogue: Changing Power Dynamics Through Gender Reconciliation

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Abstract

Gender and power remain challenging and complex dynamics across cultures, organizations, and the highest leadership levels. While societies have made significant progress in women's advancement, limiting social constructs around gender and gender-based violence persist. This reality calls for new approaches to confront limiting gender paradigms to create lasting social change. The positive impact of dialogue processes on transforming personal attitudes motivates the goal of this study—to develop a conceptual framework of dialogue as a driver of social change that shifts gender and power dynamics. The paper examines gender reconciliation, a dialogue process developed by the Satyana Institute called “Gender Equity and Reconciliation International” (GERI), which centers gender for dialogue and creates a space for women and men to examine their own experiences toward healing and transformation. The paper analyzes the impact of gender reconciliation through in-depth interviews of South African participants in a gender reconciliation process who later became GERI facilitators. The findings document significant personal change as participants encountered beliefs around gender and noted changed mindsets, impacts on their leadership, and becoming equipped to engage in transformative dialogue on gender equity. The findings form the basis of a new framework for how dialogue can generate social change: Dialogue, Awareness, Belief, Action, Society (DABAS). The study suggests that gender reconciliation provides a tool to uproot limiting and persistent social constructs and shift gender and power dynamics.

Keywords: Social Change, Transformative Dialogue, Gender Constructs, Gender-Based Violence, Gender Reconciliation

Word Count: 227

Introduction

Gender constructs, attitudes, and beliefs that damage and oppress women and men persist across time and cultures. However, this reality does not have to be unchallenged. Rooted in gendered beliefs, Gender-based violence (GBV), which is directed to a person because of sex or gender that inflicts “emotional, physical, mental, or sexual harm or suffering...coercion and other deprivations of liberty,” is a global phenomenon and threat to women’s health (Dlamini, 2021, p.583; Leburu-Masigo & Kgadima, 2020). In 2020, South African President Cyril Ramaphosa described gender-based violence as the “second pandemic” where “violence is being unleashed on women and children with a brutality that defies comprehension” (Crux, 2020). Yet, he offered a stirring call to action that people can overcome this pandemic by taking personal responsibility and working together (Crux, 2020).

To move toward social change, personal actions of awareness and responsibility are essential. Dialogue, a critical tool for change, heightens personal and cultural awareness and impacts beliefs and paradigms around gender and violence (van Schalkwyk & Godobo-Madikizela, 2017). Yet, dialogue is only one aspect in a multi-faceted approach to influence social norms and reduce GBV that encompasses the law, economic systems, communities, cultural norms, beliefs, tribes, and families (Piedalue, Gilbertson, Alexeyeff & Klein, 2020). Therefore, dialogue is not a singular solution, rather a significant tool for change that impacts personal and collective consciousness.

Dialogue, affecting change group by group, is an intentional, facilitated “process of genuine interaction through which human beings listen to each other deeply enough to be

changed by what they learn” (Saunders, 1999, p. 82; Flint, 2019). Dialogue impacts an individual. Then, the impact of dialogue expands as new thoughts, ideas, and communications enter into relationships, and social groups and influence accepted norms, beliefs, and commonly held definitions of women and men (Cislaghi, Denny, Cissé, Gueye, Shrestha, B., Shrestha, P. N., Ferguson, Hughes, & Clark, 2019). Changes in personal awareness impact how individuals express personal agency and shift power dynamics between people. These changes in personal awareness, which impact culture, beliefs, and gender constructs, can be intentionally facilitated through dialogue. Considering how social problems such as GBV are often rooted in gender constructs, the gender reconciliation dialogue process offers a viable process to generate social solutions. This paper examines gender reconciliation as a tool for social change and examines the overarching question of how a dialogue process can lead to personal transformation that generates social change. Ultimately, the aim is to develop a framework for using dialogue to facilitate social change.

Motivation for Research

After participating in a Gender Equity and Reconciliation International (GERI) gender reconciliation workshop with men and women from all over the United States, the experience left a lasting impact. Reflecting on the experience as a researcher, I experienced a willingness to engage, reflect, and authentically share my truth in the presence of men and women whom I had just met. The motivating research question became: How can greater awareness of gender reconciliation benefit others worldwide? The need is overwhelmingly clear. In South Africa, for example, which has one of the highest rates of femicide globally, more than 50% of women experience partner violence (Adebayo, 2020). While social change is a collective endeavor, individuals encounter a social problem intimately, personally, and in cultural contexts. Through

individuals, conscious and unconscious behavior often recreates social norms and social problems in everyday interactions, relationships, and social institutions (Cislaghi et al., 2019; McLean, Heise & Stern, 2020; Marcus & Harper, 2014). Therefore, dialogue is a site to explore the personal awareness that collectively creates and can transform a social problem.

Transformative Dialogue as Process for Social Change

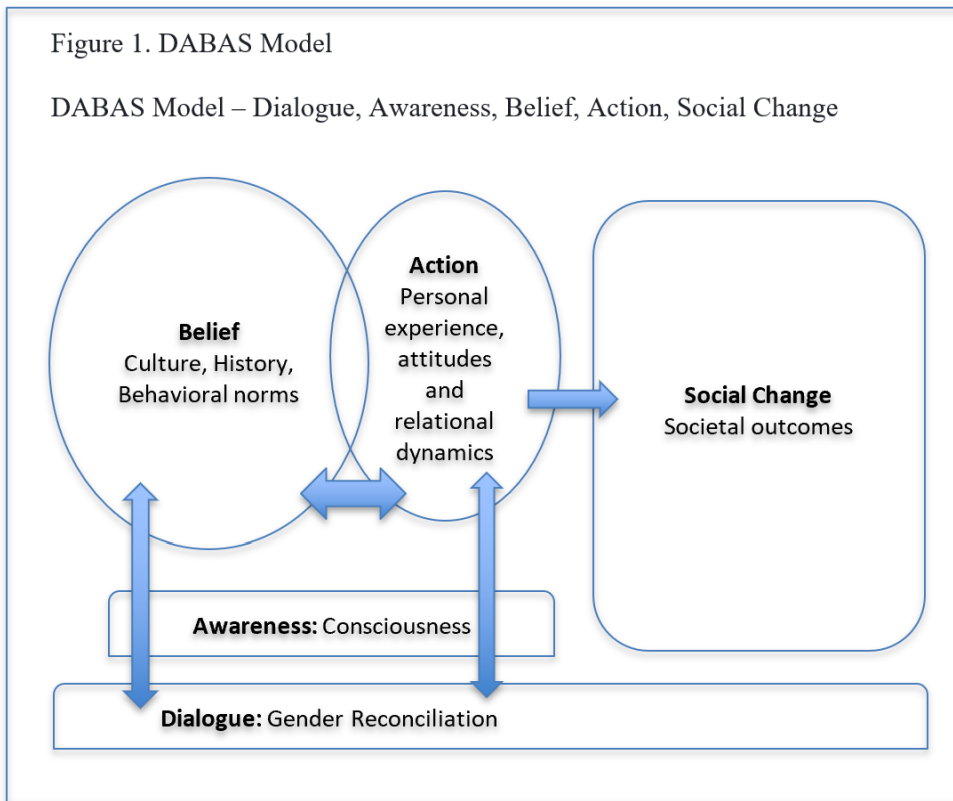
Transformative dialogue is a critical aspect of social change, as it creates the space for people to examine deeply entrenched social paradigms (Maoz, Steinberg, Bar-On & Fakhereldeen, 2002). With the expressed purpose of change in dialogue, participants reflect on and assess the behavior, beliefs, and dynamics in which they are apart. The success of dialogue processes in promoting social change is well documented, as structured personal experiences and reflection lead to personal change (Gower, Cornelius, Rawls, Walker, 2020; Nagda & Roper, 2019; Tint, Chirimwami & Sarkis, 2014). Nagda and Roper (2019) found that transformative dialogue challenges societal limitations, builds visions, moves past conflict, and leads to social change that includes positive outcomes for all groups. Senyshyn and Smith (2019) showed that disorienting experiences in a dialogue process cause participants to reflect and experience moments that change beliefs, attitudes, and actions. While dialogue for social change heightens self-development, Dugan (2017) found that it must include collective and relational orientations to build connections and the contextual knowledge those grounds and informs social change.

Dialogue and the Social Change Model

To develop a new conceptual framework of how dialogue can drive social change, this research study builds on the theoretical framework of the social change model (Dugan, 2017). The social change model, a framework for conceptualizing leadership for social change, has

three domains: (1) individual consciousness, alignment, and purpose; (2) relational, collaboration, group purpose; and (3) societal values and social change (Dugan, 2017). Dugan (2017) finds that the model offers a valuable framework for leadership development for social change. Therefore, as the study theorizes that personal actions to create change are an act of leadership, the study theorizes that participation in a dialogue process can ignite social change.

To build a new conceptual framework of dialogue as a driver of social change, this study adds “Dialogue” to the social change model to capture how a dialogue process impacts personal attitudes and relational dynamics. Next, this study adds “Awareness” to the social change model, as dialogue influences personal awareness and consciousness, which impacts attitudes, actions, and cultural beliefs. Finally, this study posits that beliefs which under gird cultural or group identity and existing collective consciousness can promote or hinder social change (Tint *et al.*, 2014). Therefore, this study adds “Belief” as a component to the social change model. These three additional elements—Dialogue, Awareness, and Belief—create conceptual framework for dialogue as a driver of social change, DABAS: Dialogue, Awareness, Belief, Action, Society.



In the DABAS model, belief encompasses culture as the greatest influence on personal actions, which includes experiences, attitudes, and how people identify, express themselves, and act individually and in the community. Together, belief and individual actions affect social change, collective experiences, and the reality of society. Yet, cultural beliefs are not the only driver. Individuals possess awareness and consciousness. This personal awareness, which underlies beliefs and individual actions, is the site for transformative dialogue. Dialogue can impact personal awareness, which influences beliefs, actions, and perceptions of oneself, others, and society. Therefore, dialogue is a tool, driver, and lever of social change that works through personal awareness, which in turn impacts beliefs that generate social change.

Dialogue unearths beliefs that are often unconscious, unquestioned, entrenched, and repeated through time, rituals, and culture (Tint et al., 2014). Dialogue stimulates awareness and enables participants to become conscious decision-makers about their own experiences, attitudes, and actions in society (Nagda & Roper, 2019; Hendricks, 2020). The DABAS framework provides a model to analyze how dialogue can impact personal transformation and social change.

Gender Reconciliation and Social Change

Gender reconciliation is a dialogue process of the “Gender Equity and Reconciliation International” project of the Satyana Institute. Gender reconciliation brings women and men together to examine their experiences around gender, “to speak the depths of your truth, experience the power of collective healing, and transmute dysfunctional gender conditioning into beloved communities” (Satyana Institute, 2021). The gender reconciliation process, with its own unique conceptualization, also mirrors elements of the social change model (Dugan, 2017): (1) personal change through dialogue impacts individual consciousness, (2) the process of collective dialogue of women and men mirrors the relational aspect of change, and (3) the examination of social norms, which posits change as personal, relational, and socially oriented.

Will Keepin and Cynthia Brix founded GERI, and with 175 trained facilitators, more than 27,000 participants in 18 countries have participated in gender reconciliation workshops (Satyana Institute, 2021). As gender is a fundamental construct of humanity across cultures, gender reconciliation is a valuable process to examine beliefs and constructs. The training includes all genders and sexualities and participants in any country, religion, or culture.

The GERI model draws from tenets of the Truth and Reconciliation Commission (TRC) in South Africa centers gender as the construct for examination. While the TRC was established

to allow collective testimony and healing in the context of brutality, atrocities, violence, and apartheid, the TRC provides a conceptual basis to consider gender as a site for reconciliation and social transformation, where women and men share a facilitated space to be heard and to hear each other. Gibson (2006) found that the TRC was effective in disrupting divisive social constructs and allowed people to empathize with the experiences of others, a core element in personal and social transformation. Driver (2005) assessed the nature of women's participation in the TRC and noted that women giving voice to their own experiences psychologically made real experiences that had been suppressed.

In a larger social context, Gibson (2009) noted that the South African leaders positioned and described the TRC as a process for broader societal change, rather than a process only for direct reconciliation between victims and perpetrators. Yet, du Toit (2017) found that while many South Africans believed that witnessing conflict resolution in the TRC was beneficial, they felt that the TRC did not mitigate poverty nor include lower-income people in the country's economic gains. This finding underlines the necessity to emphasize that dialogue cannot singly shape all of society. Instead, dialogue is a process that influences the consciousness of people, which drives change through multiple systems, including economic, legal, and educational.

Van Schalkwyk and Godobo-Madikizela (2017) used the gender reconciliation process with a group of female and male college students at a South African University. Through structured truth-telling dialogues, students shared personal experiences and interrogated deeply entrenched patriarchal constructs through a gendered lens. The researchers found that when students expressed internalized trauma, they forged empathetic connections with each other. These connections led to compassionate conversations, where they shared painful experiences, leading to a greater willingness to hear others.

Men Engage Alliance (2020) emphasized the significance of women and men working together as stakeholders and co-beneficiaries of shared progress, rather than only pursuing gender-specific programs and strategies. In 1995, South Africa established the Truth and Reconciliation Commission to bring healing to the nation. In 2020, as South African President Ramaphosa expressed the critical urgency of reducing gender-based violence, the parallel of using the gender reconciliation process for social change warrants serious examination.

Goals of the Study

The paper examines how dialogue can promote social change by examining the Gender Equity and Reconciliation International (GERI) dialogue process. The research questions are: (1) what elements of gender reconciliation create the possibility for personal transformation? (2) What do participants experience in gender reconciliation that leads to personal transformation? (3) How does the experience of personal transformation generate social change beyond the dialogue process? The first question aims to understand the methodology of the GERI process. The next two questions aim to understand the impact of gender reconciliation. The study has two research hypotheses: (1) the experience of heightened awareness of attitudes and beliefs leads to personal transformation through changes in attitude, beliefs, and mindset. (2) The experience of personal change in the dialogue process leads to new shifts in ongoing behaviors and personal actions, which can impact communal change.

The study proceeds in two phases. The research methodology is a participant observation qualitative inquiry (DeWalt & DeWalt, 2010) which positions the researcher as both a participant and a conductor of analysis. The paper first describes key components of gender reconciliation, what it addresses, and how the process works. With primary firsthand experience, the researcher

participated in a gender reconciliation workshop and took notes on the process, methodology, and personal experiences. Respecting the confidentiality of the process and participants, the researcher did not note any participants by their name or comments, only the experience of the researcher and observation of the process. The researcher also conducted a preliminary one-hour interview with the GERI co-founders to understand the basic tenets of gender reconciliation. In the second phase, the study conducts qualitative research to understand the impact of gender reconciliation and uses the DABAS model to analyze the results.

The Gender Equity and Reconciliation International (GERI) Dialogue Process

Gender reconciliation is a facilitated, structured, and experiential process that engages men and women in a dialogue about gender. The structure of gender reconciliation allows a reflective dialogue that generally would not happen in the normal course of life. The GERI process itself is disruptive, outside of typical ways of communicating with others and expressing oneself. The process emphasizes an egalitarian approach where all can enter, participate, contribute equally, and be heard. This dialogue allows men and women to interact as they may never have before, truly seeing and experiencing the humanity of each other.

Trained facilitators lead the process. GERI structures the process over three days and also engages participants in shorter workshops that introduce the GERI process. The structural elements that underlie the process are: (1) ground agreements for speaking and listening, (2) a structured process that facilitates dialogue, (3) the process is experiential, and (4) a closing ritual toward reconciliation.

Ground Agreements

The facilitators set clear ground agreements to set a framework and intention for the dialogue. These agreements guide how a participant contributes as speaker and listener. A core principle is privacy. In the dialogue, participants do not speak directly to another person's experience or address or evaluate another person's story. The facilitators ask participants to share as comfortable and to honor the space for the stories of others without directly validating or invalidating the words of another.

The facilitator creates the space for participants to share without offering advice, criticism, judgment, commentary, or even approval. In that way, participants listen fully to others and speak to their own experiences. The facilitators design the environment to create an openness of speaking and listening in a relational context. This creates the experience of authentic listening, not evaluating, interpreting, advising, or asking questions, but hearing a person from their vantage point (Covey, 1989). The process creates a shared group experience where an individual can be fully present in the depths of their emotions within a group. The process opens a participant to fully hear others and transcend their own beliefs, thoughts, and expectations of other people.

For some, sharing can be emotional. Yet, the process is not meant to be "therapy, yet can be therapeutic," according to a participant in this study. The ground agreements create receptivity to others, "attentiveness," and openness to "responding to their Being" (Cooper, Chak, Cornish, Gillespie, 2013, p. 73). This receptivity is a critical component in transformative dialogue (Cooper et al. 2013, Gower et al., 2020).

Structured Process

Gender reconciliation is a structured dialogue and facilitated experience to allow speaking, hearing, and the reflective space to reconcile, understand, appreciate, and hear one's own truth and others. The facilitators structure the dialogue to promote sharing experiences with gender and gender-based constructs. The dialogue is not a free-flowing conversation of back and forth, nor an exchange of ideas. Rather, the process is structured to allow speaking and listening to experiences of gender. This process allows participants to experience deep, active listening and truly hearing the perspective of others. Throughout the process, the facilitators create multiple groupings for dialogue: the whole group together of women and men, groups of men only, and groups of women only to share and reflect together. With a series of structured questions and prompts, the facilitator creates a space of reflection and sharing, allowing participants to respond to questions on their experiences around gender. Then, the facilitators create the space to allow participants to internally examine what may have never been realized, spoken, or acknowledged.

Experiential Process

The next key element of gender reconciliation is that the process is experiential. Peck (1987) in *The Different Drum: Community Making and Peace* emphasizes the significance of experiential learning. It requires more effort, personal involvement, and willingness, yet ultimately is more effective at personal change. Gender reconciliation is not a content process. There is no teaching, informing, or instilling knowledge about gender. Instead, the process draws from the lived experiences of the participants. Every sharing of information comes from the participants. They share their own truths from their experiences and reflections. The gender

reconciliation process does not teach about what is correct or incorrect. Women and men can choose to share honestly. The process immerses participants into an experience of sharing openly, to the extent one is willing or comfortable, and into the feelings and perspectives of others. In this space, participants can see their own experiences and reflect on gender.

Reconciliation

The gender reconciliation process aims to create an experience of reconciliation, to create understanding and healing. The process creates an experience of dissonance. In encountering new and different human experiences, a participant can reflect on their own feelings and thoughts in the context of these new viewpoints and their own beliefs, knowledge, and preconceived notions of another (Locklin, 2010). The process allows them, through dialogue, to experience the humanity of themselves and another. There, they can reconcile and integrate this experience within their own conscious awareness. Yet, the process does not mandate nor require reconciliation. Instead, the process is structured to allow, set the stage, and invite a personal willingness toward gender reconciliation. Therefore, the transformation emerges within the experience and consciousness of an individual.

Finally, the process closes with a ritual and the presentation of an offering. The facilitators ask the women and men to share what they would like to offer to each other in the space they collectively share. The gender reconciliation process ends with the energy of giving, offering affirmations to others, and sharing the actions they will take as they leave the dialogue space.

Qualitative Research

The second phase of the research assesses the impact of gender reconciliation and its connection to social change. The study conducts two in-depth, semi-structured interviews with two gender reconciliation workshop participants to analyze the impact of GERI on personal transformation and social change. Each interview was conducted individually via Zoom and lasted for one hour. The participants agreed to participate in the study after responding to a direct inquiry seeking participation. The interview questions followed this protocol and included follow-up questions to ascertain a greater depth of information:

- What drew you to GERI as a participant?
- What drew you to GERI as a facilitator?
- What did you experience as a participant?
- What have you experienced as a facilitator?
- How do you define the gender reconciliation process?
- What impact on others have you witnessed in your work as a facilitator?
- What is your vision for what gender reconciliation can achieve?

The Study Participants

The participants, one female and one male, are former participants in a gender reconciliation workshop, both South African, and both later became facilitators with Gender Equity and Reconciliation International. Participant 1 (female) is a single mother and community activist who led programs in gender work and youth development. Participant 2 (male) is a married father and Christian minister who led community dialogues and social and economic development programs.

Qualitative Analysis

The researcher conducted a thematic analysis of the interviews and coded the data to identify core themes that emerged about their participation in the gender reconciliation process. The study used the DABAS model to code and organise the data in five areas: Dialogue, Awareness, Belief, Action, and Social Change. This data coding provides the framework to examine their experiences to: (1) understand how personal transformation occurs and (2) how the social change occurs. Then, the study uses the findings to assess the DABAS framework as a practical conceptual framework for understanding how dialogue can generate social change. In analyzing the data, core themes emerged about their personal motivation that drew them to the gender reconciliation work, its necessity, and their reflections on culture and possibilities for personal change. Table 1 contains the data of representative phrases for each component of the DABAS framework for each participant.

Personal Motivation

Both participants were involved in social change work before entering the gender reconciliation workshop. Participant 1 worked with an organization that focused on gender awareness. Participant 2 worked in community development, where he recognized the need to create more “space for women” and opportunities for them to lead. In separate interviews, both noted the South African president’s naming of Gender-based violence as the “second pandemic” and the urgent need for social change (Adebayo, 2020). Participant 2 mentioned the disturbing, shocking, brutal murder of a South African 19-year-old woman and “femicide” as part of the urgency to confront GBV (Adebayo, 2019). Their references to the South African president demonstrated how they oriented their work in the context of broader social change. This finding

became the frame for the research paper: The work of gender reconciliation is part of a clear, missionary, and intentional focus on collective change in South Africa and beyond.

Personal Experience and Cultural Paradigms

Both study participants referenced cultural beliefs and attitudes that were social norms. They referenced their own experience of how participating in the gender reconciliation process allowed them to see cultural beliefs and their impacts on them more clearly. They both referenced personal histories and childhood experiences that surfaced in the gender reconciliation process. They noted that the process allowed them to share painful personal experiences and unearth suppressed feelings, leading to their own healing process beyond the workshop.

They noted the benefits of sharing on a personal emotional level. However, thematically, they emphasized different emotional aspects and core needs. Participant 1, the female participant, emphasized the need to feel and know “I matter” and the desire to be heard. While Participant 2, (male), repeatedly referenced “vulnerability” in sharing his emotions. Participant 1 shared feelings of needing to express her pain and voice and that the workshop allowed her to express her voice. She noted that social and cultural norms had suppressed her voice and her full expression. Likewise, Participant 2 spoke of sharing hurt and pain that he had never expressed. He noted the cultural norms that cause men to “suppress emotions.”

Interestingly, the gender reconciliation process enabled them to express what they both had suppressed in their own lived experiences. While Participant 1’s value and voice as a girl and woman had been suppressed in her life and culture, she expressed the “fullness” of her feelings, voice, and truth in the gender reconciliation dialogue process. While Participant 2’s

feelings and emotions were suppressed in being “aman” and needing to appear “strong,” he was able to express his feelings and pain in the dialogue process. For both participants, their personal experience in gender reconciliation differed from what was permissible or commonplace in their cultural experience.

Table 1. Analysis of Participant Interviews using the DABAS Model

DABAS Model	Table 2	
	Analysis of Participant Interviews	
	Participant 1 (female)	Participant 2 (male)
Dialogue	Reflection on the gender reconciliation process	
	“Witness men listening” “Bear witness to others” “I see your pain” “Hear women’s stories” “actually felt seen” “Listen without judgment or challenge” “Creates a space for opening” “Speaks to my humanity” “Seen as a human being that is worthy...deserving of being fully who I am” “Hear the challenges and suffering of others”	“Open up self,” “therapeutic” “Courage to share truth” “Share my truth without thinking” “Letting go of deep anger” “Not generalize,” “not judge” “Opens up emotions”
Awareness	Inner Shifts and Realizations through Dialogue	
	“Inner transformation of hearing the humanity and heart of another person”	“I was personally changed” “self-forgiveness”

	<p>“Feeling that I matter”</p> <p>“Release anger”</p> <p>“Need for being heard”</p> <p>“Not being heard and seen”</p>	<p>“acceptance”</p> <p>“Vulnerable”</p> <p>“Suppression of emotions”</p> <p>“Do not want to be seen as emotional”</p>
Belief	Cultural norms and examination of gender constructs	
	<p>“Patriarchy is taught”</p> <p>“Men are taught to not hear women”</p> <p>“Culture...what it demands of a man...reinforces patriarchy”</p>	<p>“Buying and owning women in lobola”*</p> <p>“Hostilities...as women are viewed as a piece furniture”</p> <p>“Women’s role is...to serve man”</p> <p>“Men being strong at all times” “man enough” “boys don’t cry”</p> <p>Names/labels of “sissy” “soft” “girl”</p>
Action	Personal shifts, changes, and actions around gender	
	<p>“Change story”</p> <p>“Shifts in perspective,” “a paradigm shift,” “fullness of who I am”</p> <p>“Not men versus women...but human beings”</p>	<p>“Vulnerability is a position of strength”</p> <p>“Change mindset”</p> <p>“Influenced perspective”</p> <p>“Vulnerability connects people at the heart level”</p>
Society	Visions for society and change	

	“Gender healed society” “Women safe from violence” “Do not have to fight to be who they authentically are”	“Achieve reconciliation between the genders” “Women safe,” “every woman is my sister” “Right to express self” “Dream for children to be treated as who they are”
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*Participant 2 noted that “lobola” has become a more individualized commercialized practice, as distinguished from family rooted practices that value and protect women

Personal and Social Change

Both participants expressed personal transformation and change. Participant 1, noted a “peeling away of layers” and a “softening” in herself as she witnessed and heard others in gender reconciliation. Here, the seed of personal transformation lies. Both participants experienced the contrast between their truths, feelings, and their lived experiences to the social norms and beliefs that had governed, shaped, limited, and influenced their life experiences. Experiencing, seeing, feeling, and expressing the disconnect between their personal experience and their culturally shaped experiences created a tangible shift in their awareness. Participant 2 noted that the gender reconciliation process exposed the “cultural demands on men and women” and the limiting gender constructs. The need for a societal paradigm change emerged as they both expressed appreciation of the full humanity of women and men and the values that support this reality.

Discussion

First, in examining the key elements of gender reconciliation that led to personal transformation and change, the structure of the process created the context for an in-depth,

revealing personal discussion that participants had never experienced. The structure allowed the participants the space to experience sharing their own truths and deeply listening to the truths of others. There, they could witness others and examine their own experiences of gender, belief, and culture. Similar to intergroup contact theory, the structure of gender reconciliation created “equal status” between women and men, where the ongoing interactions and shared purpose create the possibility of a change in attitude (Maoz, Steinberg, Bar-On & Fakhereldeen, 2002, p. 935; Allport, 1954).

The gender reconciliation elements of the structured process, experiential nature, and ground agreements created a cognitive and reflective space for the participants to experience inner shifts and changes. Being able to voice their own experiences in the space of others and discuss their conflicts with cultural norms allowed them to experience dissonance between their own reality and cultural reality. This dissonance enabled them to surface and express their truth and personal experience of gender norms, beliefs, and gender constructs. Similar to the experience in the TRC, the participants had the experience of personal dissonance, where giving voice to their own experiences, which had not been previously expressed, made the experiences real (Driver, 2005).

Personal Awareness

Next, several key themes emerged in examining the second research question: What do participants experience in gender reconciliation that leads to personal transformation? First, the dialogue process resulted in a change of their awareness that impacted their beliefs. Notably, each participant experienced a moment of becoming aware of, appreciating, and finding meaning in their own personal experiences that were differed and stood in contrast to cultural norms and

gender constructs. This awareness emerged as they gave voice to their own experience in the gender reconciliation dialogue and shared their experiences of how the culture had impacted them. This awareness allowed them to see cultural beliefs more clearly and distinctly and begin to challenge and question the impact of these beliefs.

The experience of sharing fully and being fully present in the experiences, emotions, and truths of others expanded and opened their awareness, leading to a change in attitudes and mindset as they experienced the realities of others. There, they experienced an inner, personal reconciliation of their own cultural attitudes with the lived experience of other participants speaking their truths. This enhanced personal awareness became a new perspective of self, attitudes, beliefs, culture, which led to a greater awareness of the need for social change—what is both possible and necessary.

Pathways for Social Change

Next, the data provides insight into the third research question: How does the experience of personal transformation generate social change beyond the dialogue process? The personal changes they experienced, a shift in attitudes and behaviors, impacted their social actions after the dialogue process (Flint, 2019). Because of participating in gender reconciliation, their desire to express their attitudes about gendered experiences and expectations became more pronounced in their personal and professional lives. Both participants became compelled to align their lives with their new attitudes and to take action upon their realizations. As they both were already active community leaders, their inner changes around gender, culture, and belief further compelled them to integrate this awareness into their community work. They both were inspired to become GERI facilitators and infuse gender reconciliation into their work and leadership.

As one person is affected and transformed by gender reconciliation, their personal transformation catalyzes social change through their sites, circles, and opportunities for direct action and influence. Through their existing community networks, the impact of their personal changes was magnified, extending far beyond the initial gender reconciliation dialogue.

On the continent of Africa, we need Africans to do this work.”

- Participant 1, gender reconciliation participant and facilitator

Both participants have trained and reached hundreds of people as gender reconciliation facilitators. Here, they both noted how their personal transformation impacted them and others. Participant 2 said that gender reconciliation influenced his ministry and now works with a network of ministers in South Africa to bring gender reconciliation to even more communities. He also witnessed personal changes in ministry leaders he worked with, as they had a new desire to engage the community and church members in gender reconciliation dialogues.

Participant 1 noted how her personal changes after gender reconciliation impacted her close relationships. Her change in mindset influenced her mothering, the raising of other family members, and how she views, relates, and encourages them in their personal growth. She expanded her work with gender issues by working with young people at universities. After participating in gender reconciliation, she noted that the youth, motivated by the change they experienced, organically moved together, “self-organizing,” desiring to engage more young people. She noted the significance of building the capacity of more people to lead the work in

universities, religious ministries, and local people leading the process to initiate dialogue in their communities.

Both participants demonstrated that pathways for social change expand through relational networks and expanding connections. Participant 1 facilitates training in South Africa and globally with virtual training. She emphasized that “Africans must lead this work” and is engaging women in collaborations in East Africa, international peace initiatives in Kenya, and throughout the continent. Participant 2 noted that personal awareness is critical for leaders in social change. To change social, collective mindsets, leaders must begin with their own awareness. Without awareness, he emphasized there is “bleeding on people.” Therefore, “until we heal, we cannot heal others” and are “causing more harm.” His personal experience as a minister, who experienced and now leads gender reconciliation workshops with an expanding network of ministers, reveals how awareness is a key driver in social change.

“Plant a small seed for a generation.”

Participant 2, gender reconciliation participant and facilitator

Both participants have broad social visions and actively work for widespread social impact. They experienced, witnessed, and are agents of social change that begins on the personal level. The outgrowth of personal change can influence all facets of life, including those who create policies and laws. Through dialogue, social change expands through the collective consciousness, a process of “organized diffusion” where social and organizational networks become the fertile ground where social change grows (Cislaghi et al., 2019, p.937).

The Value of a Framework

Through the lens of the DABAS framework (Dialogue, Awareness, Belief, Action, Social change), clear pathways emerge on how dialogue shifts personal awareness, beliefs on gender constructs, and generates action toward social change. Participants experienced a core personal shift in the gender reconciliation process. Their awareness influenced their beliefs and actions within a broader social context.

Dialogue in gender reconciliation impacts the conscious, personal awareness within a group process that makes personal transformation possible. The dialogue process allows space to fully experience oneself, assess gender constructs, embrace new personal awareness and beliefs, and take specific actions for social change. These findings correspond with the literature on the social change model that explains how shifts in individual consciousness within a group can impact the socially oriented leadership that generates social change (Dugan, 2017).

These findings demonstrate that the DABAS Model presents a clear framework to conceptualize how dialogue can generate social change and provides a tool that practitioners can use to facilitate, assess, and measure change. Yet, this study suggests that social change is incremental. Drawing from social change psychology theory, incremental social change occurs when events, “if profound enough, will gradually change the social and normative structures” (de la Sablonnière, 2017). Urgent societal rallying calls can catalyze change, such as the call to reduce GBV of President Ramaphosa. Dialogue offers a path toward change that engages people to become creators and shapers of their consciousness, beliefs, culture, and communities.

Limitations and Future Directions

While this study developed a conceptual framework of gender reconciliation as a tool for social change, it was a small study. Therefore, significant variations between participant experiences could not be determined. Another potential limitation is that the study participants were former gender reconciliation participants who became GERI trainers. As facilitators, they may be more reflective and conscious about their transformation than perhaps a person who participated in a single workshop. Yet, their rich qualitative insights drew on a wealth of experience, awareness, and action toward change and provided meaningful insights. A larger study with male and female participants could examine: How do men and women experience the same process of gender reconciliation? How do differences or similarities inform actions for social change?

Conclusion

As South African President Ramaphosa issued a stirring call to action to reduce gender-based violence and the study participants connected their work in facilitating gender reconciliation to this call, the gender reconciliation dialogue process can become a viable widespread strategy to reduce gender-based violence. The study showed a meaningful shift within the awareness of the participants, a change in their attitudes that led to actions for collective change to impact others. While both participants support gender equity, they both referenced problems in various approaches to gender equity in society. Participant 1 noted that while there is broad awareness of social problems around GBV and “dysfunctional” aspects of gender constructs, there is “very little strategy.” She discussed the emotional “charge” and “fighting” encountered around gender-based issues. In contexts where social power and social

norms seem threatened, she noted gender reconciliation as an approach that invites women and men in dialogue together (Butt, Kenny & Cislighi, 2020). Participant 2 referenced “resistance” to gender equity in society and “colonial interpretations” of gender that are more individual and not rooted in family or community. He noted, “there is no one truth.” Yet, the common obstacle to dialogue is a belief that if one holds “truth,” the other does not have “truth,” which is often rooted in identity-based conflicts (Ben David, Hameiri, Benheim, Leshem, Sarid, Sternberg, Nadler, & Sagy, 2017).

Gender reconciliation creates the structured space to hear multiple truths, appreciate a common humanity, and engage communities in difficult conversations around gender. Conversations around gender equity can be experienced as confrontational, especially if strongly held beliefs rooted in cultural connections are challenged or regarded as right or wrong. These conversations can seem threatening to cultures or historical values that provide a common social basis. As gender reconciliation can transform personal awareness and influence the beliefs that underlie GBV, the dialogue process can shift power dynamics between men and women by creating more just, respectful, and open conversations. The process allows women and men to co-create the relationships and cultural dynamics that improve social outcomes and promote the safety and welfare of everyone.

While dialogue can be transformative, the process depends on the willingness of people to engage. It is not a process to be dictated for people to participate. Instead, the precursor is the invitation or desire to engage, speak and listen. Yet, to be effective, the gender reconciliation process requires the intentional investment of time and attention of the participants (Peck, 1987).

As societal transformation is a collective process, it requires the agency and actions of individuals. This point to a societal question: Can any social change, sustainable over time and across the population, occur without the willing engagement of citizens? Social change depends, evolves, and flows from many factors. Yet, the dialogue process provides an invitation, process, and tool to engage the consciousness of people for change, which can create ripple effects in a community and society. The DABAS conceptual framework reveals how one gender reconciliation dialogue with a small group of people creates small changes and expands the influence socially and collectively.

Finally, as with the Truth and Reconciliation, bearing witness to what socially transformative dialogue can accomplish plants massive seeds for social change. Dialogue presents a strategy based on the shared human experience that does not impose a belief system onto a person, community, or culture. Rather, the transformation comes through the collective, personal examination of their own experiences. In gender reconciliation, women and men can transform prevailing power dynamics into the power of the entire humanity together, dialoguing in a beloved community.

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Management Styles and Performance of Workers in Public Service in Ibadan, Oyo State, Nigeria

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Abstract

The issue of management styles in the public sector has attracted different outcry in the recent time particularly in the area of leadership styles and the level of motivation. Studies focusing on management styles in the public sector in Nigeria have not been fully explored and needed further empirical enquiry. Hence, this study assessed the effect of management styles on the performance of workers in public establishment in Ibadan Oyo State, Nigeria using leadership styles and motivation as proxies of investigation. A survey research design was adopted and data generated through the use of questionnaires to elicit information from the respondents. The population of the study was 808 comprising all workers of BCOS and Water Corporation of Oyo State. Purposive sampling technique was used to select 347 workers. Descriptive statistics and multiple regression methods were used for data analysis through the application of Statistical Package for Social Sciences (SPSS). The regression results revealed that leadership styles and motivation exerts positive and significant effect on the performance of workforce in the public establishment of Oyo State at 5% level of significance. The study concluded that both variables (Leadership Styles and Motivation) have potential to increase performance of workforce in Oyo state public establishment. In view of this, Management should sustain the leadership styles in place and ensure constant motivation of staff for enhanced performance.

Word Count: 218

Keywords: Motivation, Leadership, Management styles, Performance, Public service.

Introduction

Management styles have a critical relationship with the employees growth and performance, which also affect the overall organisational performance (Chowdhury, 2014). Recently, empirical studies focused on the debate regarding management style and organisational outcomes maintain the difference that dynamics nature of the 'leader' and "the led" shapes the destiny of the organisation. This is because management is vital in creating an atmosphere and culture conducive for employee in the organisation to carry out their duties effectively (Alghazo & Al-Anazi, 2016). Similarly, Hurduzue (2015) laments that effective management style is capable of promoting excellence in developing employees in an organisation. In view of the critical role of management styles in promoting efficiency and performance of organisation workforce, regulators, academia and different corporate stakeholders renew search for effective leaders who can ensure the successes of the organisation. In the present day, organisations use various means of management styles to achieve their set objectives. In this regard an efficient leader is seen as the one who behaves according to existing situations and challenges.

Since Human Resource Management Practices (HRMP) has been brought to fore in modern business environment, there is high demand for effective styles to achieve vision and mission of firms. Management styles could be brought to bear as a result of radical changes in the modern business environment. Some of the major societal forces responsible for the changes include advancement in information technology, globalisation, consumer awareness, deregulation, competition and the new wave of COVID 19 pandemic which had deeply impacted and changed the systems of business world-wide (Celattia, 2011).

Review of extant literature has shown that an increasing number of studies have been conducted on management styles and performance over the years in Nigeria using hotels, banking industries, petroleum companies and other private sectors as a domain focus. The present study addressed the limitations in the "domain" of various researchers by extending the discourse of management styles to government agencies. It is on this strength that this

study was designed to examine the influence of management styles on the level of employee performance of workers in the public service establishment of Oyo State with special emphasis on the Broadcasting Corporation of Oyo State (BCOS), Ibadan and Water Corporation of Oyo State (WCOS).

Literature Review

Concept of Organisational Performance

The definition of performance continues to be a debatable issue among organisational researchers. However, conceptualising performance has not been an easy task. Researchers among themselves have different opinions of performance. Organisation's performance has been the most important issue for every organisation be it a profit or a non-profit making organisation. According to Beaver (2006), performance is equivalent to the famous 3Es (Economy, Efficiency, and Effectiveness) of a certain program or activity. However, Baum, Calabrese and Silverman (2000) view organisational performance as the organization's ability to attain its goals by using resources in an efficient and effective manner. Birley and West head (2013) on the other hand define organisational performance as the ability of the organisation to achieve its goals and objectives. The study further asserts that there is a difference between performance and productivity. To them, productivity is a ratio depicting the volume of work completed in a given amount of time. They succinctly opined that performance is a broader indicator that could include productivity as well as quality, consistency and other factors.

According to Muchinsky (2008), there was no single measure or best measure of organisational performance. Different objectives have been adopted by various organisations in measuring organisational performance. Some researchers however, argued that profitability was the most common measurement used for organisational performance in business organisations; profitability was the best indicator to identify whether an organisation met its objectives or not.

Management Styles

Management styles are managerial styles that managers use to attain and achieve their organisational goals and objectives. According to Eddy and Vander (2006), management styles represent characteristics used by leaders to influence subordinates to achieve organisational goals. However management style could manifest in form of leadership styles and motivation of workforce.

Leadership Styles

Leadership is vital in any organisation. It involves defining the direction of a team and communicating it to people, motivating, inspiring and empowering them to contribute to achieving organisational success Aeon & Aguinis (2017). Leadership requires being strategically focused and applying behavioural techniques to build commitment and attain the best work from your people. Ahmad, Yusuf, Shobri and Wahab (2012) assert that leadership is a wide spread process, which calls for authority, responsibility and delegation of power. Leaders help to direct, guide and persuade their followers (employees) towards achieving their personal and organisational goals and objectives. According to Allen (2015), leadership was defined as a process by which a person influences others to achieve an objective and directs the organisation in a way that makes it more cohesive and coherent

Thus, leadership styles cover all aspects of dealing within and outside of an organization, handling or dealing with conflicts, helping and guiding the workforce to achieve and accomplish their tasks and appearing as a role model for all. Carlos (2005) defines leadership style as a leader's style of providing direction, motivating people and implementing plans. Leadership styles are seen as approaches that leaders use when leading organisations, departments, or groups. Leaders who search for the most effective leadership style may find that a combination of styles is effective because no particular leadership style is best (Carmines & Zeller, 2009). Various leadership styles have been identified to include transformational, transactional, laissez-faire, servant, autocratic, democratic and pacesetter.

Concept of Motivation

Milman (2003), Suggests that motivation can be seen as those psychological characteristics of humans that contribute to an individual's level of commitment

towards a goal. It comprises several elements that causes, directs, and sustains an individual's behaviour in a specific way. Mitchel, Holtom, Sablynski and Erez (2001) define motivation as mental force that governs the direction of an individual's behavior in an organisation. Gay and Diehl (2012) also opine that motivation could be defined in relation to forces within employees that justify the levels, directions, and resolution as regards efforts they expend in the workplace. Hala (2009) describe motivation as the individual's readiness to expend energy so as to accomplish set goals. Kotelnikov (2000) also state that motivation is anything that moves an individual towards a specific goal. Motivation is a psychological force that determines the direction of a person's behaviour in an organisation, a person's level of effort and a person's level of persistence" (Festinger, 2006)

Mitchel *et al.* (2001) aver that motivation can either be intrinsic or extrinsic. In the workplace as well as other settings, motivation is often classified as being naturally extrinsic or intrinsic. Kunda, (2010) identifies several classes of motivation namely; extrinsic and intrinsic motivation. Intrinsic motivation: can be referred to as motivation derived from within the individual or from the activity itself, it can be said to have an affirmative outcome on the conduct, performance and well-being of an individual (Dhar & Werten, 2000). On the other, hand extrinsic motivated behaviours are those that are external to the activity or the work, such as compensation, conditions of work, welfares, safety, and elevation etc. these motivators are usually determined by the company the individual works for. Extrinsic behaviors require workers to work hard or put in extra hours so as to get the reward that comes with it.

Theoretical Review

Expectancy Theory

As put forward by Vroom (1964), this theory postulates that an individual does certain things in anticipation of reward. There are three variables at play under this theory. They are expectancy, instrumentality and valence. Expectancy explains that if you work hard, you will be able to meet your target that has been set. This could be achieved through skills, experience and confidence on ability. Instrumentality explains whether hitting the target lead to reward, while valence refers to the perceived value of the reward to the employee.

Frederick Herzberg Two-Factor Theory

The two-factor theory as postulated by Frederick Herzberg maintained that there are certain factors in the workplace that cause job satisfaction and job dissatisfaction. These factors are Motivators and Hygiene factors. Herzberg established that factors which appeared to ensure an employee's job satisfaction were connected to the job contents or the aspects of the job itself and he referred to them as motivators. This includes achievement, recognition, work itself, responsibility, advancement and growth. Factors which appeared to cause employees dissatisfaction were connected to the job context and this could be company policies, work condition, salary, and security and referred to them as hygiene factors (Porter & Steer, 2003).

This theory therefore admonishes that business managers should avoid being one-sided in making decisions concerning factors that ensure satisfaction and motivation for optimum performance. Based on his work, Blyth, Frisky and Rappaport (2006) posit that in order to ensure job satisfaction, the following conditions should be ensured in the organisation; provision of achievement and advancement opportunities, recognition for performance, ensuring fit between employees' competencies and tasks, ensuring learning and development opportunities.

Both theories are relevant to this work.

However, this work is premised on expectancy theory based on two major concerns. The first concern is that irrespective of various possible outcomes, workers are motivated to commit their efforts to an organisation only if they are certain that the end result or outcome will realise a specific level of performance (Newman, 2005). The other concern is that workers would only be encouraged to perform at a particular level, if their performance at this level would bring about preferred outcomes (Newman, 2005).

Empirical Review

Freeman (2003) examines the relationships among leadership style, motivation, and work discipline and employee performance. Partially only work discipline has a positive and significant effect on employee performance, while leadership and motivation styles do not significantly influence employee performance, but have a positive impact on employee performance.

Muhammad, Ghafoor and Naseer (2011) identify the impact of leadership style on employee performance using a sample size of 100 from one private organisation in Selangor, Malaysia using convenience sampling technique. The findings indicated that autocratic leadership style is poorly correlated with employee performance. Regression coefficient analysis shows that there is a significant and positive impact of democratic and laissez-faire leadership styles on employee performance. Autocratic leadership style beta coefficient value is -0.168 with a significant value of 0.025 which is higher than 0.01 , hence autocratic leadership is found to have a negative significant impact on employee performance.

Gap in Literature

Extensive review of extant literature showed that some authors did not conduct empirical enquiry while a few others did not measure the long-run effect of management styles on the performance of firms and thus make them limited in scope. Few studies did not consider Nigerian experience and hence inapplicable. Hence, this study attempts to fill this gap.

In view of the theoretical and empirical review, this study advanced a null hypothesis as follows;

H₀₁: Leadership style has no significant effect on the performance of workers in the Public Service Establishment of Oyo State.

H₀₂: Motivation has no significant effect on the performance of workers in the Public Service Establishment of Oyo State.

Methodology

The study adopts a survey research design through the use of questionnaire to elicit responses from the respondents. The questionnaire was designed on 5-point Likert – summated Scale with five extremes: Strongly Agree, Agree, and Undecided, Strongly Disagree and Disagree. The choice of this scale was based on the declaration of Asika (2010) who states that Likert scale is basically appropriate for non parametric test. Apart from this, it will further show the degree of participants' agreement to the statements. The study population comprised all 808 workers of the Broadcasting Corporation of Oyo State (BCOS) and Water Corporation of Oyo State (WCOS) Ibadan, Oyo state. Out of this population, 347 were purposively selected based on the need of this work.

Descriptive and multiple regression analysis were used for data analysis through the use of statistical package (SPSS). However, all variables were subjected to validity and reliability tests and were found satisfactory. The model estimated in this work has performance as dependent variable and established against the proxy of management styles (leadership styles and motivation). For simplicity, the model was estimated in form of linear equation as follows;

$$P_{it} = \beta + \beta_1 LS_{it} + \beta_2 MOT_{it} + e_{it}$$

PF = Performance

LS = Leadership Styles

MOT = Motivation

Data Analysis and Discussions

Descriptive Analysis

The descriptive statistics of the dependent and independent variables are reported below.

Table 1: Effect of Leadership styles on the Performance of Workers

S/N	ITEMS	SA	A	U	SD	D	Mean	Std. Dev
1	Feedback loop created by bosses with the aim of soliciting opinion from junior staff leads not only to higher productivity, but also higher morale.	166 (47.8)	136 (39.2)	25 (7.2)	12 (3.5)	8 (2.3)	4.27	0.909
2	Participative approach of leadership leads to a positive work environment where creativity will be encouraged.	150 (43.2)	165 (47.6)	18 (5.2)	6 (1.7)	8 (2.3)	4.28	0.828
3	Positive leadership style creates trust between bosses and their subordinates and this brings about job successes and also boosts performance.	209 (60.2)	54 (15.6)	31 (8.9)	30 (8.6)	23 (6.6)	4.14	1.272
4	Consultative approach by the leadership brings about problem-solving skills needed to make progress.	197 (56.8)	103 (29.7)	12 (3.5)	23 (6.6)	12 (3.5)	4.30	1.046
5	Empowered workers are more likely to take initiative on their own.	163 (47.0)	103 (29.7)	32 (9.2)	28 (8.1)	22 (6.3)	4.03	1.208
	TOTAL	177 (51.0)	112 (32.3)	24 (6.9)	20 (5.8)	14 (4.0)		
	N=347, Weighed Average Mean = 4.20, Grand Mean = 3.39						4.20	1.052

Source: Researcher's field-report, 2021.

Findings shows that 47.8%, 39.2%, respondents representing 87.0% agreed that feedback loop created by bosses with the aim of soliciting opinion from junior staff leads not only to higher productivity, but also to higher morale while 13.0% disagreed. The study also reveals that 43.2%, 47.6%, respondents representing 90.8% agreed that participative approach of leadership leads to a positive work environment where creativity will be encouraged while 9.2% of the respondent disagreed. In addition, it shows that 60.2%, 15.6%, respondents representing 75.8% agreed that positive leadership style creates trust between bosses and their subordinates and this brings about job successes and also boost performance while 24.2% of the respondent disagreed. Also, it shows that 56.8%, 29.7% respondents representing 86.5% agreed that consultative approach by the leadership brings about problem-solving skills needed to make progress while 13.5% of the respondent disagreed. Finally, it was revealed that 47.0%, 29.4%, respondents representing 76.4% agreed that empowered workers are more likely to take initiative on their own while 23.6% of the respondent disagreed.

Table 2: Effect of Motivation on the Performance of Workers

S/N	ITEMS	SA	A	U	SD	D	Mean	Std. Dev
1	Workers who are promoted as and when due tend to give more at work.	154 (44.4)	77 (22.2)	31 (8.9)	48 (13.8)	37 (10.7)	3.76	1.41 2
2	When staff efforts are recognised and appreciated by an organisation; it boosts their morale, loyalty and retention rate.	163 (47.0)	94 (27.1)	33 (9.5)	14 (4.0)	43 (12.4)	3.92	1.35 7
3	Constant payment raise motivates employees as it increases their speed and production level at work.	164 (47.3)	114 (32.9)	21 (6.1)	24 (6.9)	24 (6.9)	4.07	1.19 7
4	Compensation, when	161	104	38	26	18	4.05	1.15

	given under the right circumstances is a strong driver of the behaviour of employees.	(46.4)	(30.0)	(11.0)	(7.5)	(5.2)		8
5	Motivation augments the productivity of employees and the objectives can be accomplished in a proficient way.	162 (46.7)	140 (40.3)	17 (4.9)	26 (7.5)	2 (0.6)	4.25	.898
	TOTAL	161 (46.4)	106 (30.5)	28 (8.1)	27 (7.8)	25 (7.2)		
	N=347, Weighed Average Mean =4.01, Grand Mean=3.39						4.01	1.20 4

Source: Researcher's field-report, 2021.

Findings show that 44.4%, 22.2%, respondents representing 66.6% agreed that workers who are promoted at and when due tend to give more at work while 33.4% disagreed. The study also reveals that 47.0%, 27.1%, respondents representing 74.1% agreed that when staff efforts are recognised and appreciated by an organisation; it boosts their morale, loyalty and retention rate while 25.9% of the respondent disagreed. Also, it show, that 32.9%, 47.3%, respondents representing 79.2% agreed that constant payment raise motivates employees as it increases their speed and production level at work while 20.8% of the respondent disagreed. In addition, it shows, that 46.4%, 30.0%, respondents representing 76.4% agreed that compensation, when given under the right circumstances is a strong driver of the behaviour of employees while 23.6% of the respondent disagreed. Finally, it reveals that 46.7%, 40.3%, respondents representing 87.0% agreed that motivation augments the productivity of employees and the objectives can be accomplished in a proficient way while 13.0% of the respondent disagreed.

Regression Results

The regression analysis was carried out to determine the effect of the explanatory variables at 5% significance level.

Hypothesis One:

There is no relationship between the leadership styles and performance of workers.

Table 3

Model	R	R ²	Adjusted R ²	SE		N
	0.440	0.194	0.192	4.175		347
	Unstandardised Coefficient		Coefficient standardised Coefficients			
	B	Std. Error	Beta	T	Sig.	result
(constant)	7.391	1.398		5.286	.000	significant
Leadership style	.598	.066	0.440	9.110	.000	t(Reject Ho)

Sources: Researcher's field-report, 2021.

The overall R-square of 0.194 suggests that 19% in the performance of workforce in public service in Oyo state was explained by the leadership styles while other factors account for 81% variation in the performance. The (p-value =0.0000; Coeff. =0.440) indicates that the regression model fits to the data at more than 95% confidence level. This shows that leadership styles have significant and positive effect on the performance of workforce in the public service of Oyo State. The outcome of this finding aligned with the position of Muhammad, Ghafoor and Naseer (2011) that leadership styles have significant effect on the performance. However, the studies of Freeman (2003) expressed disagreement on this position and opined that leadership styles have an insignificant effect on the performance.

The hypothesis that says there is no significant effect between the leadership styles and the performance of workforce is hereby rejected.

Hypothesis Two:

There is no significant relationship between motivation and performance of workers.

Table 4. Regression results on Motivation

Model	R	R ²	Adjusted R ²	SE		N
	0.559	0.312	0.310	3.857		347
	Unstandardise d Coefficient		Coefficient standardised Coefficients			
	B	Std. Error	Beta	T	Sig.	result
(constant)	7.566	1.012		7.474	.000	significant
Motivatio n effect	.618	.049	0.559	12.509	.000	t(Reject Ho)

Source: Researcher's field-report, 2021.

Table 4.4 depicts (Coeff. = 0.559) and statistically significant at 0.05 level. This implies that, an increase in the motivation of workforce will lead to an increase in the performance of workforce in the Public Service Establishment of Oyo State. This outcome also disagreed with the position of Freeman (2003) that concluded that leadership styles have insignificant and positive effect on the performance.

In view of this, the hypothesis that says motivation does not have significant effect on the performance cannot be accepted.

Conclusion and Recommendations

The study was carried out to assess the effect of management styles on the performance of workforce in the public sector of Oyo State Nigeria. Descriptive analysis on leadership styles and motivation indicates that majority of the respondents' agreed that both variables have effect on the performance of workers in public service sector establishment in Oyo State. The regression results clearly shows that management styles as surrogated by leadership styles and motivation have positive and significant effect on the performance of workforce. The study therefore concluded that both variables (leadership styles and motivation) have potential to increase performance of workforce in Oyo State public establishment.

It is therefore recommended that Management should apply good leadership management styles to give a good direction to subordinates who will in turn create good leadership and motivation that could enhance better performance of workers.

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Class Size as Determinant of Junior Secondary School Students' Motivation towards Learning in Osun Central Senatorial District, Osun State

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Abstract

A driving force needed by any student to learn any school subject is motivation. This study investigated Class Size as the Determinant of Junior Secondary School Students' Motivation towards Learning in Osun Central Senatorial District, Osun State. Two research questions and one hypothesis guided the study. A descriptive survey research design was adopted in carrying out the study. Population of the study consisted of 12,072 JSS2 students in public secondary schools in the 10 Local Government Areas in Osun Central Senatorial District. A multi-stage sampling procedure was used to arrive at 2070 respondents for the study. Four-points Likert scale questionnaire was used for the research instrument. Frequency counts, simple percentages and mean were used to answer the research questions while multiple regression was used to test the formulated hypothesis at $p < 0.05$, ($B = 0.987$, $t = 347.142$) which indicated that Class Size contributed to students' motivation towards learning. The study recommended that teacher-students' ratio should be 1 to 20 in every class in Osun Central Senatorial District, Osun State.

Word Count: 165

Keywords: Class size, Junior Secondary School, Motivation, Students, Learning.

Introduction

Motivation is an impetus which serves as a driving force for students to learn any school subject. The best lessons, books, and materials in the world will not get students excited about learning or willingness to work hard if they are not motivated (Abdu-Raheem & Olayinka, 2015). Motivation towards learning, therefore, is both an internal and an external issue which is an inspiration that needs to grow from within the students or the learners (internal) as well as from other forces surrounding the students externally. The external motivation can stem from teachers or instructors, parents and guardians, home environment, school environment, class size and other motivators like extra-curricular activities and peer group influence in and around the school.

A study carried out by Nwagu (2018) submitted that low motivation towards learning contributes to low level of academic achievement in public secondary schools. The study also indicated that other related factors, such as, socio-economic situation, school related factors and government policies, do have influence on the academic performance of students. The internal motivation, which is inherent, and the external motivation are referred to as intrinsic and extrinsic motivation by scholars. In all cases, when the issue of students' motivation towards learning is discussed, these two types of motivation are quickly recognised. Intrinsic motivation is called self-motivation. It is seen as the inherent, inbuilt as well as the innate ability in a student to have strong affection for learning. In other sense, a student, without being forced (that is, on his or her own), will desire to learn, be informed, achieve a goal or perform a task simply because he or she takes pleasure in doing so and sees the value in it (Adimonyemma, Ruffina, Akachukwu & Igboabuchi, 2018). This is the reason for tagging intrinsic motivation as a motivation which when students are intrinsically motivated, they are less likely to be hindered by factors such as peer pressure, complacency or indecisiveness (Ahmad & Khan, 2018; Aikens & Barbarin, 2018). A person who is intrinsically motivated or possesses self-efficacy skills will have the belief in his or her ability to organise and execute a plan of action that will solve a problem (Ajayi, Audu & Ajayi, 2017).

Extrinsic motivation on the other hand is an external incentive, inspiration or drive. Unlike the intrinsic motivation which comes from within,

students can also be motivated by external (outside) driving forces. Research has shown that students who are extrinsically motivated do not necessarily take pleasure in the learning process. However, they may show commitment in school just because they want to graduate or because they do not want to disappoint their parents (Anderson, 2015). It goes to say therefore that, either type of motivation may produce positive results (Adimonyemma, Ruffina, Akachukwu & Igboabuchi, 2018). This means that, motivation, whether intrinsic or extrinsic, is a key factor in the success of students at all stages of their education. Regardless of the type of motivation a student possesses, researchers believe that a high level of motivation is the key to academic success. Not only has a high level of motivation been linked to better academic performance, it has also been linked to better conceptual understanding, higher self-esteem, increased satisfaction with school, increased graduation rates and better social adjustment (Adeyemo, 2021).

When students have self-efficiency skills, they will develop stronger sense of commitment towards their interests and activities and recover faster from setbacks. Motivated students do not give up easily and are resilient which means that they do not easily get overpowered. This is because of their belief that they can achieve their goals even if they fail initially. They also do not surrender as easily as unmotivated students. If students are unmotivated, it is extremely difficult to improve their academic performance in school (Cavas, 2020). Motivation affects how students relate with their teachers, how much time they devote to studying, and how they go about seeking help when they are having difficulties with assignments.

In a bid to encourage students' motivation to learn, the Osun State Ministry of Education and the State Universal Basic Education Board emphasised on the roles of schools and Local Governments Education Authorities in making sure that various activities that can motivate students to learn are put in place (Osun State Universal Basic Education Board, 2020). While teachers are expected to play pivotal role in providing and encouraging motivation in their students, school principal and head of schools across the State, are held accountable for how well they educate students and prepare them for the next level of performance. Together they use various methods to motivate students and to encourage them to live up to their true potential. Some of these methods include:

- i. Teachers giving students sense of control by allowing them to choose the type of assignments they do or which problems to work on. This move gives them sense of control that does motivate them to do more. At the beginning of the year, teachers and schools lay out clear objectives and define the objectives expected of students to attain at the end of a term so that there is no confusion; and students can have targeted goals. Defining clear objectives removes frustration that can hinder students from completing their assignments or makes them to exhibit wrong behaviour in class. The State educational sector believes that students need to know what is expected of them in order to stay motivated to work; and
- ii. Teachers create a safe, supportive environment for students to affirm their belief in their abilities. This threat-free environment motivates students to focus on 'I can' instead of 'I cannot'. To renew interest in learning, teachers give students a chance to get out of the classroom, take field trips, bring in speakers, or even just head to the library for some research. This method, known as 'change of scenery,' validates the belief that the brain loves novelty. Meaning that new settings are what some students need to stay motivated to learn (Altinok & Kingdom, 2019).

In 2018, Osun State Universal Basic Education Board took one thousand (1000) Junior Secondary School Students to Erin-Ijesa water fall, a tourist centre, about 50 kilometers from the State capital. These students were offered varied experiences which are also considered as a good method whereby students are assisted since all students will not respond to lessons the same way. For some, practical or applied experiences may be the best. Others may love to read books quietly or to work in groups. In order to keep all students motivated, the organisers mix up their lessons so that students with different preferences will have time to focus on the things they like best individually. This helped the students to stay engaged and pay attention (Osun State Universal Basic Education Board, 2018).

In modern times, ignorance of the transforming strength of education contributes to the neglect of some factors that can influence the educational development of children in terms of motivation. One of such factors is the class size, which is the number of students per teacher in a given class or the population of a class (Aturupane, Glewwe & Wisniewski, 2018). As the world population continues to increase, class sizes are also affected. It is often mentioned by experts in the educational literature as having influence on students' feelings and performance, quality of school budgets and on school administration (Behsat & Ramazan, 2015; Brewer, 2020). Class size is considered as one of the important determinants of academic performance over which teachers in schools have little or no control. In Nigeria, it is said to be becoming increasingly unmanageable, putting teachers in an impossible position of giving individual student required attention. In the country's public schools, teacher's eye contact with the students in class has become so reduced that some of the poorly motivated students can form number of committees at the back of the class, while teaching is going on, to engage in non-school discussion. Regular assignments and home works are dreaded by teachers considering the staggering number of books to mark and to record (Adeyemi, 2018; Balog & Pribeanu, 2019).

The need for this study was coined out from the facts that students' motivation cannot be treated in isolation, hence, taking into consideration the aspect of Class Size in relation to students' motivation towards learning.

Statement of the Problem

Many factors contribute to students' academic motivation to learning. Students who are inspired have the capability of attaining the desired academic heights. However, some education administrators and class teachers who are uninformed about these factors do allow such ignorance to play out in their duties; they do not put all the necessary things the students will need to be motivated in place. In other instances, the number of pupils in the class could either encourage learning or hinder one from learning. It is on this notes that this study is motivated to investigate Class Size as Determinant of Junior Secondary School Students' Motivation towards Learning in Osun Central Senatorial District, Osun State.

Purpose of the Study

The purpose of this study is to investigate Class Size as Determinants of Junior Secondary School Students' Motivation towards Learning in, Osun Central Senatorial District, Osun State.

Specifically, the study:

- i. examines the range of class Size in the selected secondary schools (teachers–students ratio) in Osun Central Senatorial District, Osun State;
- ii. determines the level of motivation to learning of the students in, Osun Central Senatorial District, Osun State; and
- iii. determines the influence of Class Size (small, medium or large) on Students' Motivation towards Learning in, Osun Central Senatorial District, Osun State.

Research Questions

The following Research Questions guided the study:

1. What is the range of class size (small, medium or large) at the Junior Secondary Schools in Osun Central Senatorial District, Osun State?
2. What is the level of students' motivation towards learning at the Public Junior Secondary Schools in Osun Central Senatorial District, Osun State?

Hypothesis

H₀₁: There is no significant influence of class size on students' motivation towards learning at the Junior Secondary Schools in Osun Central Senatorial District, Osun State.

Methodology

A descriptive survey research design was used in carrying out the study. Population of the study consisted of twelve thousand and seventy two (12,072) students in public Junior Secondary Schools in the 10 Local Government Areas in Osun Central Senatorial District in Osun State. A multi-stage sampling procedure was used to select two thousand and seventy (2,070) respondents from thirty four (34) schools who participated in the study as follows:

Table 1: *Distribution of Respondents from Osun Central Senatorial District*

S/N	Local Government Areas	Number of Schools	Number of Students
1	Osogbo	4	212
2	Olorunda	4	210
3	Orolu	3	214
4	Irepodun	4	210
5	Ifelodun	3	204
6	Boripe	3	208
7	Boluwaduro	4	208
8	Odo-otin	3	202
9	Ila	3	206
10	Ifedayo	3	196
	Total	34	2,070

The instrument for data collection was a researcher made Four-Points Likert scale questionnaire which was validated by four experts in related fields. The instrument was tested for reliability and a reliability value of 0.82 was obtained using Cronbach Alpha. The data collected were analysed using frequency counts, simple percentages and mean to answer the research questions while multiple regression was used to test the formulated hypothesis at 0.05 level of significance.

Results and Discussion

Research Question 1: What is the range of class size in selected Public Junior Secondary Schools in Osun Central Senatorial District, Osun State?

Table 2: Class Sizes in Selected Public Junior Secondary Schools in Osun Central Senatorial District, Osun State.

Class Size	Frequency	Percentage
10–20	171	5.7
20–30	388	13.0
30–40	323	10.8
40–50	2105	70.5
Total	2987	100

Source: Field survey, 2021

Threshold: 10–20 (Low Class Size), 20–40 (Moderate Class Size), 40–50 (Large Class Size).

Table 2 presents the existing Class Sizes in selected Public Junior Secondary Schools in Osun Central Senatorial District, Osun State in order of size from the largest to the smallest class. This showed that two thousand and one hundred and five (2105) were in a class size of 40 to 50 students which is 70.5% of the students; three hundred and eighty eight (388) were in a class size of 20 to 30 students which is 13.0% of the students; three hundred and twenty three (323) were in a class size of 30 to 40 students which indicated 10.8% of the students; and one hundred and seventy one (171) were in a class size of 10 to 20 students which is 5.7% of the students. This implied that class size in public secondary schools in Osun Central senatorial districts in large.

The result shown on class sizes in Public Junior secondary schools in Osun Central Senatorial District could be due to the effect of high enrolment of students in public schools which is a product of free education policy of Osun State Government. This finding is in line with the submission of a study carried out by Aturupane, Glewwe and Wisniewski (2018) where large class size was found significant among other factors responsible for poor academic achievement among public secondary school students in Nigeria. The finding is also in line with the submission of Balog and Pribeanu, (2019) who were of the view that, large class size and poor class control were reasons why teachers' job performances were low. A related study by Nwagu (2018) also corroborated the findings of this study where large classes found in public secondary schools

affected students' motivation to learn school subject and their outcome in examinations. However, this finding contradicted the submission of Behsat and Ramazan (2015) who discovered that other factors such as peer influence and student's personal disposition in the class were considered as stronger determinants of students' motivation towards learning. This implies that views on class sizes and student's motivations towards learning were inconclusive.

Research Question 2: What is the level of students' motivation towards learning at the Public Junior Secondary Schools in Osun Central Senatorial District, Osun State?

Table 3: Level of students' motivation towards learning on the Selected Public Junior Secondary Schools in Osun Central Senatorial District, Osun State.

S/N	Items	Always	Seldom	Rarely	Never	Mean	Std
1	I like to do all assignments given to me.	2028 (67.9%)	397 (13.3%)	391 (13.1%)	171 (5.7%)	3.43	0.923
2	I do not like to be distracted by anyone when my teacher when teaching.	2083 (69.7%)	323 (10.8%)	410 (13.7%)	171 (5.7%)	3.45	0.930
3	I like to ask questions on areas that are not clear to me.	2040 (68.3%)	367 (12.3%)	409 (13.7%)	171 (5.7%)	3.43	0.929
4	I prefer studying than playing in the school when I have assignment to submit.	2048 (68.9%)	373 (12.5%)	395 (13.2%)	171 (5.7%)	3.44	0.924
5	Gaining new knowledge in the class makes me happy.	2029 (67.9%)	379 (12.7%)	408 (13.7%)	171 (5.7%)	3.43	0.928
	Weighted Mean					3.44	0.93

Source: Field survey, 2021

Threshold: < 2.50 Low, 2.50–2.99 Moderate and \geq 3.00 High

Table 3 presents level of students' motivation towards learning on the secondary schools in Osun Central Senatorial District, Osun State. The result displayed weighted mean of 3.44 which indicated that the level of students'

motivation towards learning is high. This shows that, level of students' motivation towards learning was high with weighted mean value of 3.44. The result is in line with the submission of Nwagu (2018) which posited that, class size is a contributor to students' motivation to learning school subjects, due to the sensitivities of school related factors to students' achievement. A related study arrived at a contradictory conclusion where student's motivation was found low in public secondary schools in Nigeria (Ajayi, Audu & Ajayi, 2017). Also on the contrary, a study found moderate level of motivation among public secondary school students' in Nigeria but with no significant influence on their level of academic performance. This finding contradicts the submission of results (Brewer, 2020). The implication of this finding is that class size has a subtle ways of influencing students' motivation where there are large number of students with no effective class management on the part of the teacher as well as where the class is not large enough to accommodate the number of students therein thereby not conducive for learning.

Hypothesis: There is no significant influence of class size on students' motivation towards learning at the Junior Secondary Schools in Osun Central Senatorial District, Osun State.

Table 4: Summary of Regression Analysis Showing Influence of Class Size and Motivation towards Learning in Osun Central Senatorial District, Osun State

Coefficients						
Model		Unstandardised Coefficients		Standardised Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	0.473	0.067		7.042	.000
	Motivation	0.084	0.006	0.040	14.120	.000
	Class Size	4.923	0.014	0.987	347.142	.000
Dependent Variable: Motivation Towards Learning						

$P < 0.05$

Source: Fieldwork survey, 2021.

Table 4 presents the summary of regression analysis of influence of class size and motivation towards learning in Public Junior Secondary Schools in Osun Central Senatorial Districts, Osun State. The regression analysis result indicated that class size contributed to students' motivation towards learning, where $\beta = 0.987$, $t = 347.142$, $p < 0.05$.

The result of the test of hypothesis carried out to determine the influence of class size on students' motivation towards learning showed that there is a significant influence of class size which is an independent variable on students' motivation towards learning, the dependent variable. This finding is in line with the submission of result that posited that class size is highly significant factors when considering student's motivation towards learning (Cavas, 2020). A related study found a significant connection between numbers of students in the class and students' interest towards learning (Altinok & Kingdom, 2019). Brewer (2020) submission was on the contrary who arrived at a report that found no significant relationship between class size and students' academic achievement in public secondary schools. Other factors that are linked to class size such as indices like the school environment, teacher's class management skills, peer-influence and so on makes these findings to be opened to other studies which could be researched into subsequently.

Conclusion

Based on the findings emanating from this study, it is obvious that Class Size in Public Junior Secondary Schools in Osun Central Senatorial Districts is large and the level of students' motivation towards learning is also high indicating that, lots of effort is involved in getting students motivated at the junior secondary schools in Osun Central Senatorial District, Osun State. Hence, a need to have adequate classrooms and corresponding number of teachers to effectively manage the classes for better outputs at the Public Junior Secondary Schools in Osun State.

Recommendations

Based on the findings of the study, the following recommendations were made:

1. Teacher–students ratio should be maintained on ratio 1 to 20 at the Junior Secondary level in Osun Central Senatorial District, Osun State;
2. Teachers should use every class control skill appropriate to manage large classes that can motivate students in any size of class to learn; and
3. Government should provide adequate classrooms that correspond to the number of intakes into public schools in Osun State.

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