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The Journal of Educational Research and Technology (JERT) is a peer- reviewed journal engaged in the publication of professional educational research with emphasis on educational technology, management information technology, professional development, educational enrichment research, academic and administrative information systems, information sciences, management information consulting, advertisements, academic collegiate conferences, and community education development summits to show the advantages and the broad range of possibilities that education, research and technology can offer in the educational and the world community. The journal is equally engaged in organizing and advising on conferences, workshops and seminars on invitation for publishing and presentation of research papers and original manuscripts that promote further research and knowledge in the humanities and the sciences in the USA, Africa and the world at large. The JERT is scheduled to be published three times yearly: January, May and September.

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3. All manuscripts must be accompanied by well-synthesized Preamble or abstract of approximately 100-200 Words.

4. Manuscripts must not be less than ten (10) pages and not exceed twenty (20) pages in length, and must have outstanding and innovative educational, research, and technology features.

5. Manuscripts must be typed double-spaced in Microsoft Word version 2003 or 2007 and printed on 20 pound papers (8.5" x 11").

6. JERT will not consider politically goaded manuscripts for publication.

7. The author of the research manuscript must submit two original copies. Each copy should contain a cover page with the name of author, topic/title. The essay proper should not have any author's name or indication of origin, except for the topic/subject at the top of the paper. This is for blind reviewing

8. All research manuscripts must be submitted with 15-20 cited-references, and 5-10 noncited references, double-spaced, and arranged in alphabetical order.

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9. Footnotes are strongly discourages but when used should be typed double-spaced, and on a separate page.

10. The basic style of writing is the American Psychological Association (APA), though room will be given for the Modern Languages Association MLA where literature and languages are involved.

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Preface

When Shakespeare's King Duncan in Macbeth confessed that "there is no art to read a mind's construction on the face," he revealed a timeless truth about the mysteries of the human mind. We can only unlock some of these mysteries when we write about or speak them out. That is just what the Journal of Educational Research and Technology (JERT) was conceived to do- to reveal, to unearth the rich truths that have lain unrevealed in the brilliant minds of African, African Americans and international researchers. As a peer-reviewed journal, JERT has been able to and will continue to solicit articles from national and international scholars who are committed to scholarly research and critical writing with the aim of vocalizing their findings and promoting global knowledge in the areas of educational technology, professional development, management information technology, information sciences, community education management, and all other aspects of research and development. While this journal is tilted towards scientific research and information technology, it nevertheless wants to avail itself of the many rich and burgeoning fields of experience and expertise that do exist and have to exit into the world of scholarship. It is therefore a forum created to discuss issues that affect Africa and the world in these changing times of rapid globalization and the invasion of technology. JERT is proud to announce the maiden issue which has lived to its true creed of research diversity. As the saying goes, charity begins at home; hence the first two articles discuss intensively the issues of education and the technology. Professor Joseph Esin's article is a diagnosis of the Nigerian educational system and the recipe for resuscitation. Approached from an historical point of view, Professor Esin argues and bewails the constant decay of the Nigerian Educational System, one that had occupied the most revered and envied leading position in the early days of the University of Ibadan, University of Lagos, Ahmadu Bello University, University of Nigeria, Nsukka, and the University of Calabar. These universities stood for academic excellence, academic integrity, and the search for pure knowledge which produced topnotch, reputable, and indefatigable African political leaders, professors, artists and writers who have gained notoriety in their own rights. These universities thrived on the formation of a very solid foundation of knowledge and responsibilities. Unfortunately, these foundations have been eroded by corruption, ineptitude and political appointments that have undermined

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excellence and objectivity. His article argues for the restoration of some elements of the status quo or the renewal of those time-honored values that lent solidity, excellence, stability, and international respect and honor to these institutions of higher learning. Professor Esin does not however argue only for a renewal of those early universities but the creation of new universities built on those objective values that will enhance and again reclaim the lost glory of those days of Dr. Nnamdi Azikiwe, Sir Tafawa Balewa, General Aguiyi Ironsi, General Yakubu Gowon, General Murtala Mohammed, Chief Obafemi Owolowo, Sir Ahmadu Belo, and Brigadier Udoakaha Esuene. Consequently, Professor Esin proposes the creation of a national university governance to oversee the university programs, set and evaluate objective standards to be uniformly followed and adhered to by all the universities. Next, Professor Emmanuel Ngwang takes us back to the United States and examines the problems and issues of African American citizenship. His contention here is that these immigrations and citizenship have come with their relative costs. While they all began as a search for education and training, they mutated to the escape from political persecution, poverty, sanctuary for family safety and life, education, religion, settlement, and business. The settled Africans have not

only lost their old homes and identities, they have also engaged in new values that have undercut their Africanisms. Some families have undergone traumatic ruptures, the reversal of roles, and the destruction of those values that identity and set them apart as Africans. Professor Ngwang also attempts to balance the educational and familial gains that accrue from these immigrations with the cultural and emotional losses attendant on this new settlement. He also refers to the new wave of immigration- the reversed immigration- where the elder ones decide to return to the homeland after failing to make it in the USA or completing their mission of providing the children with the solid base of education and work. In the third article, Nathan Nwobi focuses on the introduction of technology into education. Though his research was carried out in Texas, USA, it nevertheless expresses a universal truism about the new trend in education. Since no country is an island in itself, it goes without saying that collaboration and cooperation will be the modus operandi for such education. His research reveals that the intrusive invasion of technology into human life is undeniable and irresistible, and that ultimately, all, spheres of human life will be consumed by this invasion. Unfortunately, there has been a lopsided response to this invasion where university and college professors have been extremely reluctant to go back to the bench to learn how to use these

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technological gadgets and know-how in universities and colleges. His argument is that if education is truly to retain its pristine and prestigious position as a primary route to leadership and effective manpower training and productive citizens for the 21st Century, it must embrace and nurture the fever of technology wholeheartedly. He proposes intensive and extensive technical training and incentive sharing which will go a long way to help the university and college professors, many of whom completed their education when computers were not introduced into schools, to catch up with technological training in order to use them with ease in teaching. He reverts to the basic truth that many colleges and universities are either offering course up to the doctoral level on line or organizing hybrid classes where educational technology has replaced the blackboard or traditional chalk board. His article is a wakeup call to African colleges and universities and their heads and political leaders to invest money in this educational technology business in order to enlist in and be counted among the leaders of education tomorrow. Drs. Sunday I. Efanga, Usen G. Ikpe, and Sunday Offiong take us back to the Nigerian scene again in the fourth article with their contribution entitled "Gender and Differential Opportunities for access to Quantity and Quality Education in the South-south zone of Nigeria." Their collaborative research and efforts reveal the devastating effect of denigrating women and preventing them from full access to quality education. Approached from an ethnocentric perspective, these scholars document the erstwhile shortfall of a system that considered education as an investment which was bound to yield dividends and when such as not the case, the attendant result was disenchantment and disillusionment. It was a system where few were willing to invest in women education for fear that the marrying off of the daughters to some other man would take away from the family the time and money that was invested in their education. Even with the discrimination against girls came disillusionment from the fact that the corruption of the educational system reduced the value of this education, making reasonable earnings through salaries non-existent. Parents found themselves taking off children from school, and schooling became the fad for girls. This change notwithstanding, girls were disproportionately represented in tertiary education; neither could they aspire to managerial positions that called for academic credentials. This atmosphere therefore calls for a shift in education paradigm.

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In the fifth article, Mr. Eno Henry Effiong takes a kaleidoscopic view of geo-economics when he analyzes the import-export balance sheets of African countries. His diagnosis of the fundamental causes of poverty in Africa reveals how poor economic choices have led to changes in export and import malaise and the need to revamp those economic choices. As an importer and exporter himself and a Real Estate businessman and a former university professor, Mr. Effiong writes with his heart and from his heart. He has lived these experiences and continues to find ways out of economic transactions which have always resulted in frustrations and loss of investments. His write up is full of optimism, as he suggests implicitly the way out of this quark mire and impasse. Finally, the newly minted doctor of philosophy but long-time seasoned Dr. Isaac Adeeko spirals us to the heights of academics in the era of financial tumult. His insightful study of financial instability and the negative impact on educational institution re-emphasizes the role alumni have to play in the financial survival and re-habilitation of tertiary institutions in the United States and the world at large. With many universities relying so much on private contributions from donors and, why not, from the alumni, Dr. Adeeko suggests from his findings that tertiary institutions have to fine-tune that fundraising strategies to see and encourage what attracts or draws alumni to sacrificial giving to uphold the survival and dignity of their alma maters. His article points poignantly to these escalating differences between why other universities receive more gifts and endowments from the alumni and others don't. This comes as a wake-up call for those African universities who are looking for ultimate ways of financial survival and funding. As we read these articles, we are called upon to evaluate the need to continue this discourse, this conversation into newer fields and areas of knowledge in order to make our voices heard. Thanks to the blind reviewers who did such a marvelous job. Please feel free to contact us at (469) 744-5290 or E-mail: jesin57@gmail.com Thank you for your patronage

Professor Emmanuel N. Ngwang Professor Joseph O. Esin JERT Chief Editor JERT Chief Publishing Editor

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CHIEF EDITOR'S BIOGRAPHICAL SKETCH

Dr. Emmanuel N. Ngwang, the Chief Editor of The Journal of Educational Research and Technology (JERT), is a 1986 graduate of Oklahoma State University with a Ph.D. in American Literature and presently a Professor of English and Foreign Languages at Jarvis Christian College. Before joining the faculty of Jarvis Christian College, he taught in several universities since 1982: a Graduate Associate at Oklahoma State University (1982-1987); University of Yaoundé, Cameroon (1987-1997); Kentucky State University (1997-2003); Mississippi Valley State University from (2003-2010); and at Claflin University (2010-2012). He has edited two books on criminal justice by Peter Nwankwo:

Criminological and Criminal Justice Systems of the World: A Comparative Perspective (2011) and Criminal Justice in the Pre-Colonial, Colonial, and Post-Colonial Eras: An Application of the Colonial Model to changes in the severity of punishment in the Nigerian Law (2010). In addition, Emmanuel N. Ngwang has published and presented research papers on postcolonial, African, and modern dramatic literature and Feminism. Some of his recent publications include "Education as Female (Dis) Empowerment in Anne Tanyi-Tang's Arrah" in *The Atlantic Review of Feminist Studies Quarterly* (2012). "Arrah's Existential Dilemma: A Study of Anne Tanyi-Tang's Arrah in Cameroon Literature in English: Critical Essays (2010), "Spaces, Gender, and Healing in Alice Walker's *The Color Purple* and Mariama Ba's *So Long a Letter*" in *New Urges in Postcolonial Literature: Widening Horizons* (2009), "Re-Configuration of Colonialism or the Negation of the Self in Postcolonial Cameroon in Bole Butake's Plays in *Reconceiving Postcolonialism: Visions and Revisions* (2009), Buchi Emecheta's *Destination Biafra: A Feminist (Re-)Writing of the Nigerian Civil War* in *Journal of African Literature: International Research on African literature and Culture (JAL:IRCALC)* (2008), "In Search of Cultural Identity or a Futile Search for Anchor: Africa in Selected African American Literary Works" *Identities and Voices. ALIZES (TRADE WINDS 2007)* "Literature as Politics: Revisiting Bole Butake's *Lake God* and Other Plays" in *The Literary Griot: International Journal of African-World Expressive Culture* (2002), and "Female Empowerment and Political Change: A Study of Bole Butake's *Lake God*, *The Survivors*, and *And Palm Wine Will Flow*" in *ALIZE (TRADE WINDS): A Journal of English Studies* (2004) (University of La Reunion, France).

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Dr. Emmanuel Ngwang has also been a recipient of prestigious awards in recognition of his academic and research endeavors: the 2004 Humanities Teacher of the Year Award from the Mississippi Humanities Council, Jackson Mississippi; 2002-2003 Excellence in Scholarship and Creative Activities, College of Arts and Sciences, Kentucky State University; and two-time nomination to the *Who's Who Among America's Teacher* (2001 and 2002 respectively), Educational Communications, Inc.; Lake Forest, Illinois.

CHIEF PUBLISHING EDITOR'S BRIEF BIOGRAPHICAL SKETCH

Professor Joseph O. Esin, the Chief Publishing Editor of The Journal of Educational Research and Technology (JERT), the Founder and Chairman of AFASIN FOUNDATION, INC., a charitable non-profit organization. He holds a Bachelor of Science in Biology from Saint Louis University, Saint Louis, Missouri; a Master of Arts in Religious Studies with emphasis on Moral Theology from the Society of Jesus College of Divinity, Saint Louis, Missouri; and a Doctorate in Computer Education from the United States International University, San Diego, California. The State of California awarded him a Life-time Collegiate Instructor's Credential in 1989, and he was named an Outstanding Professor of Research in 1997. He met the selection criteria for inclusion in the 1992-93, 1994-95, and 1996-97 editions of Who's Who in American Education for his outstanding academic leadership in management information technology. Furthermore, he met the selection criteria for inclusion in the 1993-94 edition of the Directory of International Biography, Cambridge, England, for his distinguished professional service in academic computing technology. A Professor of Computer

Information Technology from 1988-2000, and he was appointed a Deputy Provost at Paul Quinn College, Dallas, Texas, from 1997-2000. He is currently a professor of computer information systems at Jarvis Christian College, Hawkins, Texas and a visiting Professor of Research at the University at Calabar, Nigeria. Professor Esin has published several professional journal articles including High Level of Teachers' Apprehension (HLTA): About the use of Computers in the Educational Process (1991) Journal of Educational Media & Library Science (JEMLS); Computer Literacy for Teachers: The Role of Computer Technology in the Educational Process. (1992-JEMLS); Strategies for Developing and Implementing Academic Computing in Colleges and Universities (1994JEMLS); Faculty Development: Effective use of Applications Software in the Classroom for instruction (1993-JEMLS); Strategic Planning for Computer Integration in Higher Education through the Year 2000 (1994-JEMLS); The Challenge of Networking Technologies (1995JEMLS); The Design and Use of Instructional Technology in Schools, Colleges and Universities (1997-JEMLS); and Decay of the Nigerian Education System, Journal of Educational Research and Technology (JERT) (2013-JERT). Professor Esin served as member of Doctoral Dissertation Committee at Southern Methodist University, Dallas, Texas (1998-2000), and Jackson State University, Jackson,

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Mississippi (2010-2011). He is the author of The Power of Endurance (2008); Evolution of Instructional Technology (2011); Messianic View of the Kingdom of God (2011); Global Education Reform (2013); and his current research emphasis is on The Structural View of Computer Information Technology.

In order to achieve what is possible, you must attempt the impossible

GENDER AND DIFFERENTIAL OPPORTUNITIES FOR ACCESS, QUANTITY AND QUALITY EDUCATION IN SOUTH-SOUTH GEO-POLITICAL ZONE OF NIGERIA

BY

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Preamble This paper focuses on gender as a social connotation that has strong determinant influence on human social opportunities and life experience. The paper highlights that gender creates opportunities for the sex it favors and is directed to. It however emphasizes that women's education is critical for any meaningful sustainable development and maintains that it is the greatest thing that could be denied to anybody. The paper also analyses the consequences of educational deprivation of women in the south-south zone of Nigeria. It then makes recommendations on how to improve the opportunities for female to ensure equity in access to quantity and quality education and eliminate gender stereotyping. INTRODUCTION Gender represents a significant variable in the equation of the Nigerian educational system. It focuses on comparative analysis of the access to opportunity and performance as well as benefit accruable to men and in the society at large. Gender refers to psychological, social and cultural differences between males and females. It does not however only mean human sexuality, but it refers to the social construct separating the roles and psychological affinities of males from

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those of females (Nnachie, 2007). This distinction is quite relevant to this study, since many differences between males and females do not have sound biological background. Inyang (2008) argues that there are different expectations and encouragements for males and females in different societies of the world based on the assumptions made for sexes. The assumptions by and large manifest in a number of ideas and practices that have contiguous influence on identity, social opportunities and life experiences of human actors (Taylor, 1994). Equity in gender variables means a situation of providing equal opportunity and equal treatment to all the members of a social group irrespective of their sex. If the boy-child is given the same consideration as the girl-child, there is equity in the gender consideration. However, if more favorable consideration is geared towards one

sex, there is an unequal opportunity. THE PEOPLE OF SOUTH-SOUTH STATES Nigeria is a heterogeneous society, made up of people of varied cultures, languages, religions and philosophies. There are six geopolitical zones which include North-Central, NorthEast, North-West, South-East, South-West and South-South. The South-South is made up of six states, namely Cross River, Delta, Bayelsa, Edo, Rivers and Akwa Ibom State. These states share many things in common such as sex stereotypes, culture, religion, and socio-economic orientation. Most of them live in a male dominated patrilineal society. The philosophy of the people of this zone is to attain wealth, fame, and respect by dint of hard work.. However, formal education is the surest means to wealth and fame for people of the zone. Traditionally back in the days of early Westernized formal education, the boy-child was given the opportunity at the expense of their girl-child to benefit from the formal education. The idea underpinning this philosophy was that the girl would marry and leave the family that trained her, and the family could have wasted money in this education. Indeed, education was considered an investment where the parents waited for dividends after the child graduated and started making money through gainful employment. The trend continued until the 1980s when the population of boys in schools started dwindling, while that of girls accelerated exponentially. This scenario is very relevant to this work. CONCEPTUALIZATION OF ACCESS TO EDUCATION The conceptualization of access to education captured the universal declaration of Human Rights which asserts that “everyone has a right to education.” The communiqué Gender Budgeting Initiative (2003) highlights the importance of access to education as both a basic need

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(one which is an individual’s personhood) and also as a strategic need (that which will yield access to other opportunities such as health, employment and political awareness). Access to education provides a guarantee for everyone entitled to education to receive it. It also sees access to quality education by all regardless of class, gender or sex as a significant element of development, as education helps to nurture democracy and promote peace. Therefore, Nigerian education was undeniably formulated on the philosophical underpinning of the Human Rights declarations and the principles of democratic humanism. The Nigerian philosophy of education is anchored on the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels, both inside and outside the formal school system (FGN, 2004). This objective presupposes that every Nigerian child has a right to equal educational opportunity, irrespective of any real or imagined handicap. In the same vein, section 18 of the Constitution of the Federal Republic of Nigeria (1999) states that “Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels, while governments shall, and when practicable, provide free, compulsory and universal primary education, free secondary education, free university education and free adult literacy programs (FGN, 1999). In view of the above, there is no gainsaying the fact that access to education implies making education available to everyone that desires it or providing education to meet the demand or educational needs of the society. It also implies the removal of all obstacles (some cultural imperatives) that inhibit anyone from taking advantage of educational opportunities and opportunities to participate in the education sector, whether formal or non-formal (Ehiamatalor, 2005, Esugbohungbe, 2002).

THEORETICAL FRAMEWORK Two theoretical approaches can be adopted to explain the differential opportunities of women to access social privileges including education: the biological and the cultural theories of roles. BIOLOGICAL THEORIES OF ROLE Social theorists (such as Lionel Tiger, Robin Fox, Peter Mudock, Talcott Parsons and John Bowlby) cited in Taylor (1994) argued that women are biologically different from men, which accounts for sexual division of labor in the society.

Efanga and Nwaoku (2010) in their subsequent argument explained that human beings are genetically programmed to behave in certain ways because of the human biogrammer which determines the uniqueness of biological

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make up. According to these authors, culture has the capacity to influence or modify the biogrammer. Therefore, the exposure of men to hard and harsh weather in the course of hunting wild animals and gathering fruits suggests the modification of men's biogrammers as unique, giving rise to and imbuing the men with domineering human personalities especially in a patriarchal society. This is believed to account for the marked differences between men and women. This further explains and justifies why men are more aggressive and domineering in their social disposition. It is further believed that these aggressive traits are genetically inherited from the primate ancestors of men and adapted to enhance a hunting way of life as men needed to be aggressive to protect their hunting territory and to cooperate or fight over bands (Mode, 1994). Similarly, in the societies, these aggressive and domineering traits had persisted which gave men leverage over women in access to political powers, education, and other social privileges. To balance the equation, women's biogrammers positioned them for the unique position to reproduce and care for children for the continuity, persistence, and endurance of the society. Consequently, the woman's role was limited to the household, while the man's was political and external, and education was one of those external roles. Hence, the lopsided representation or absence of women in early education which has continued to have rippling effects in many African countries and specifically in parts of Nigeria.

CULTURAL THEORIES OF ROLE The argument that biological factors determine and dictate men's and women's roles has been greatly refuted by many sociologists and anthropologists. For the emergence social thinkers, norms, values and roles are culturally determined and socially transmitted. For instance, Oakley (1974) had argued that culture is the sole determinant of gender differential opportunities because sexual division of labor is not universal. The author argued emphatically that several researches have revealed that lumbering, land clearance, cooking, hunting, and childcare are carried out by both men and women. Similarly, in modern times, women form an important part of the armed forces in Cameroon, China, Nigeria, Russia, Cuba, Israel, Libya, etc. In India and Nigeria, about 12% of laborers on building sites are females and in Asia and some countries in Latin America a quarter of labor force in mines is female. In Nigeria women are found in small scale farming activities, two weeks after child birth; they have their infants in the care of their fathers, siblings or grandparents. And such children still grow up to be normally balanced and well rounded (Inyang 2008).

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There is a common ground in which both theories have forged a link between gender differential opportunities and social privileges as education and social position. The genetic programmer is supposedly responsible for differences in the ability of men and women to engage in different social tasks. This linkage, in essence, has made those tasks that are permitted by sexual division of labor to be handled by men to be highly regarded and prestigious. The tendency has been internalized and integrated into the main cultural traits and have conditioned the society or several cultural groups including Nigeria to believe that there are and should be marked differences in the access, quality and quantity of education between men and women in the same way that social tasks are divided

along sexual or gender lines of performance. The notion that an attempt to unify sex is an attempt to question nature is absurd, misleading, and detrimental to the meaningful contributions of women to societal development. Consequently, girl-child education should be regarded biologically and culturally as important as that of boy-child, especially from the perspective of the performance of social tasks for the good of the society. We can see from the foregoing that societal agreement with sexual and cultural division of labor is a major constraint to the advancement of human societies. EMERGING GENDER INEQUITY IN SOUTH-SOUTH GEOPOLITICAL ZONE OF NIGERIA

Culture and human social practices have made equity in human gender consideration difficult to come by. Traditionally among the South-South geopolitical zone of Nigeria, more favors are accorded to the boy-child. Specifically, access to education was considered as the bona fide right of the boy-child which suggests that males dominated in all levels of academic institutions (Opara, 2001). Consequently, the population of the males in the secondary schools in Nigeria since Independence (1960) to 1980 doubled that of females (UNESCO, 1996). The Unfortunately turn of events ushered in by the military dictatorship in the from 1980s to a significant part of the 1990s inevitably led to the loss of the prestigious position Nigerian education had attained, obligating parents within the area of the study to start withdrawing their sons from schools. Within the period under considerations, fraudulent acts referred to as 419, became the order of the day. This corruption undercut the excellence and global significance Nigerian education had acquired and inevitably signaled the decline of the elite. Worst still, workers received meager salaries and had to rely on the corrupt rich for loans to survive on.. Respect and recognition shifted from men of the gown to men of the town, from educated people

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to people of little or no education who got their money through most of the times through highly questionable and unscrupulous means questionable means. From the period under consideration, parents within the zone encouraged their daughters to go to school and their sons to instead look for one trading or business options (Nnachi & Ubah, 2003). From the standpoint of events, parents have not only extensively biased the intentions of their sons to go to schools but have ridiculed and referred to schooling as female business (Uchendu, 1997, Nnachi, 2007). Consequently, there has been a phenomenal increase among male children in school dropout, school stay-out and dropping. Others who cannot find any means of subsistence have resorted to armed robbery, which has risen exponentially at an alarming and unprecedented rate; the use of boys in political "thuggery" has become the order of the day. What is the balance which can be struck in this regard? This situation calls for some urgent consideration in respect of national development and the need for the people of South-South geopolitical zone of Nigeria to take their rightful position in the scheme of things within the Nigerian nation. The school system should vehemently discount the obnoxious idea that schooling is not for males but for females alone (Opara, 2001).

GENDER DYNAMICS AND HUMAN OPPORTUNITIES Nigeria is a country with cultural diversities in relation to children upbringing, marriage, and death. In some societies the male forks are disadvantaged. They are virtually stamped out, submerged and even slavishly treated (Opara, 2001). For instance, there are tribes where the man cannot fight his wife even if he is beaten, for fear that he risks being expelled out of his home without anything except his suitcase. However, the reverse transpires in some tribes where the woman is culturally restrained. In such places in Nigeria, the

death of a husband is linked to the wife and the “burden of proof of innocence for this death” lies on her. For instance, in Edo and Delta States, the widow is subjected to take an oath to deny involvement in the husband’s death. The oath would be administered with some concoction (drinks) and she would be subsequently compelled to bathe with water used in washing the husband’s corpse. The philosophy behind this practice is that the water or concoctions will kill the widow if at all she was responsible for the husband’s demise. Her continuous health is a vindication of her innocence. In addition, some traditions require a woman whose husband is dead to be exonerated by showing great concern through her continuous crying and lamentation, (especially early in the

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morning) to prove her innocence (Akanda, 1999). These inhumane and humiliating practices expose the widows to economic hardship, thereby narrowing their opportunities and achievements. Onyido (2007) is of the view that those women who do not have right to inheritance and have no access to anything in their parents’ family before or during marriage face serious crisis of survival. This is particularly hard on the women, who lost their husbands and the deceased relatives and her immediate in-laws take away every property of her husband without leaving her with any other material means of subsistence. Many of such women become helpless and vulnerable and some eventually turn to prostitution for survival. The United Nations Division for the Advancement of Women (UNDAW 2000) noted that widows suffer a lot of status degradation, thus making them vulnerable to social isolation and depression along with discrimination and even physical violence. Gidden (2000) opined that many Victorian men who in the face of things look as sober, well-behaved citizens, devoted to their wives, regularly visit prostitutes or keep mistresses. Such behavior is treated leniently, whereas “respectable” women who engage in extramarital affairs are regarded as scandalous and shunned in polite society if their behavior comes to light. The differing attitudes towards the sexual activities of men and women result in double-standards which have long existed and whose residues still linger on today. It is no longer strange to find women in leadership positions in our contemporary society, thanks to the influence of western education. For instance, Wexley and Hunt in Emetarom and Ogbonna (2006) report significant differences between males and females in management task skills and human relation. Oku (2006) scored female principals both in curriculum implementation and staff personnel functions higher than the male principal while no significance difference was found between male and female principals in general administration of their schools. However, female leaders are faced with common challenges from the men (Triandis, 1993). Some male chauvinists find it difficult being loyal to their female bosses possibly as a result of patriarchal influences that permeates male-dominance in gender relations. Considering the organizational needs of any institution, two basic factors should determine the quality of leadership: the ability to attain the structural and cultural needs for continuity and progress (Inyang, 2008). The structural needs involve the power of continuity and replacement of staff and other personnel as the need arises while cultural needs imply ensuring good working relations practices. And the cultural needs entail maintaining the tradition of

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excellence and gender equity within the system. Indeed UNESCO (2000) recognized the dynamic potential of educated women in third world countries and declared education for women a development priority with the following reasons: education enable women to improve their families

health and diet, education increases their productive ability, thus raising their families' standard of living, and education gives women access to appropriate technologies, management of co-operatives and the use of loan facilities. WOMEN EDUCATION AND ISSUES OF HUMAN OPPORTUNITIES Human opportunity is determined by a lot of variables, some of which relate to social capital, where social and cultural factors play their roles in the determination of human opportunities. Denzer's (1989) in Ebigbo (2010) study of female employment in government services showed that limited opportunities exist for educated women. The assertion was that the female employee would need time off work to attend to home responsibilities and in particular during pregnancy. Recent findings on educational achievement by Akpan (2005) in Efanga and Nzozi (2009) indicated that teaching and nursing were favorite employment choices of women in South-South zone Nigeria. At the global level, the campaign on women's education as the springboard for the attainment of justice, socio-economic, political and socio-cultural right, continues to receive attention. From August 29th to September 15th, 1995, the 4th World Conference on woman was held in Beijing China. The theme was "Action for Equity, Development, and Peace." Its major aim was to review the progress of women since the adoption of the 1985 Nairobi –"Forward Looking Strategies" and also to examine the obstacles which militate against the advancement of women and to fashion out a platform and some initiatives for action. The following objectives on critical areas were formulated: • Reducing the number of women living in extreme poverty by 50 percent by the year 2000. • Providing economic opportunities for women and equal access to basic education. Reducing female illiteracy and striving for universal access to basic education. • Expanding opportunities for women to take part in government service and policy including quota systems as an interim measure. • Eliminating gender stereotypes in the mass media. Vision 2010 Committee (1997) asserted that women constitute about half of Nigerian's human resources but due to some age long norms and values, their role as agents and

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beneficiaries of national development has been limited. Ani (2001) lends credence to this idea by stating that the gender disparity in our educational system is a reality because boys are given more opportunity of going to school than girls. World Health Organization (WHO) (1998) contended that this partly culminates in women having greater health problems because they are denied their rights to education, health care services, credit facilities and technology. In the same direction, Ajayi's (2005) studies reveal that on the political arena for instance, between 1999 and 2005, women represented less than 40 percent of the elected officials and were indeed clearly marginalized in decision making processes at all levels of governance. Studies on participation of female academics in the South-South University Trade Unionism reveals that the influence of women folk in public policies is limited (Etuk, 2004). As if to confirm the above findings, the Population Reference Bureau (PRB, 2002) reported a general lack of interest in socio-political affairs by women, which warranted the United Nations to issue the mandate that national governments should reserve a certain percentage of seats in their parliaments for women. The situation of female education in the South-South zone of Nigeria has gradually become a national concern. Education broadens the horizon of the beneficiary and creates the enabling circumstances under which such beneficiaries could take advantage of the numerous opportunities life offers. The lack of it invariably determines and limits the ability of the individual from taking full advantage of life's opportunities and hence reduces self-actualization and self-esteem. Fortunately enough, today women education in the South-South zone of Nigeria has been viewed as the mainspring of modern economic, political and social progress. It is now regarded as the most profitable investment society can make and the richest reward it can

confer. This makes women quality education essential and any society that neglects it does so at its peril (FRN, 2005). The International Federation of University Women (IFUW) believes that education is the key to implementing sustainable development not only in all its forms but also in every place in the world. It is also believed that sustainable development can only be globally and equitably achieved when both males and females have access to all levels of education. The education of girls and women in all its forms, from universal and free primary education to secondary school and access to higher education, is crucial to overcoming gender-based disparities that impede sustainable forms of development. A UNICEF Report (September 2008) states, “until equal

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numbers of girls and boys are in school, it will be impossible to build the knowledge necessary to eradicate poverty and hunger, combat disease and ensure environmental sustainability. And millions of children and women will continue to die needlessly, placing the rest of the development agenda at risk.” It is often stated that to educate a woman is to educate a nation but to educate a man it is only to educate an individual. In South-South zone of Nigeria where women are about fifty percent of the total population, the neglect or disregard of women education means denying half of the people of the zone the tool that would mold them. **CONCLUSION** The need for education cannot be overemphasized. An uneducated individual is in a social bondage. Given the peculiar nature of women and the challenges they face in scheme of things, there should be concerted efforts addressing gender stereotypes and discriminations, particularly in educational leadership. In this regard, government and other organizations should remove gender discriminatory norms and practices that made it difficult for and continue to inhibit women from aspiring to managerial leadership.

RECOMMENDATIONS From the foregoing, the following recommendations are made: • Government and non-governmental organizations should encourage strong grassroots enlightenment programs to sensitize people towards positive attitude in the area of women education. • The cultural impediments on girl-child education should be reviewed and expunged from the system. • Cultural institutions should be enlightened through campaigns on the importance of women education.

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