

HOME

Home / HOME

Ilorin Journal of Administration and Development (IJAD) (ISSN: 2536-7358) is a peer-reviewed journal, published biannually (June and December) by the Department of Public Administration, University of Ilorin. IJAD provides a platform for researchers, academicians, professionals and students to impart and share knowledge through high quality empirical, conceptual and theoretical papers, case studies and book reviews. IJAD welcomes original high quality manuscripts submissions from all over the world in the areas of knowledge related but not limited to Public Administration Public Policy and Management Political Theory International Relations Human Resource Management Community Development Local Government Administration Gender and Equity Related Matters Sustainable Development ICT in the Public Sector Public Financial Management Industrial Relations and Conflict Resolution Organizational Theory and Management Economic and Social Development Socio-Cultural Issues in Development

All Issues

» Vol. 7 No. 2 (DEC) 2023

» Vol. 7 No. 1 (JUNE) 2023



» Vol. 6 No. 1&2 (JUNE & Dec.) 2020

» Vol. 5 No.1 (June) 2019

Copyright © 2024 IJAD | Powered by [IJAD]





Vol. 7 No. 2 (DEC) 2023

Home / Vol. 7 No. 2 (DEC) 2023

Vol. 7 No. 2 (DEC) 2023

 Aug, Fri, 2024  IJAD  Current

[Table of Contents](#)

[Full Issue](#)

[Women and undue exclusion in paid employment in Ilorin Metropolis, Kwara State, Nigeria:
Implications for Social Work practice](#)

1-13

ABONYI Sunday Evaristus, ONU JaneFrances Chisolum & ARINDE-SIMEON Titilayo Olamide

[Impact of Nigeria Police Force Microfinance Bank on the Sustainable Growth of Small and
Medium Enterprise in Oshogbo Metropolis](#)

14 – 26

KOLADE Akinpelu Ayobami, OLATUNJI Olarenwaju Patrick, OLALEYE Olumide Olalekana, IYUN
Moses Oluremi & OCHEI Ngozi Fidelia

Assessment of the contribution of Footwear and Leather training programme towards Skills acquisition

27 – 37

Abdulrauf Abdullahi & Suleiman Dayyabu Muhammad

Conversion among Muslims and Christians in Jos North and its Effects on Peaceful Coexistence

38 – 50

Haruna Able AZABAGUN & Oseremen Felix IRENE

Public e-Service Delivery Challenges in Nigeria

51 – 64

Ishola Abdulrasaq Ajadi, Abdulkareem Abdulrazaq Kayode, Akintola Muslim Akinbola & Awotayo Olatunji Joseph

Flexible Work Arrangements and Employee Retention: Evidence from Nigerian Breweries Plc Workforce

65 – 87

Kolawole Sunday Ajibola, Babalola O. Oginni, Jamiu Idowu Yahaya, Shakirat O. Tewogbade, Omowumi A. Ilori, Comfort Adeyinka Kayode & John Adebayo

National Microfinance Policy and Poverty Alleviation in Southwestern Nigeria

85 – 104

Muslim Akinbola Akintola, Najmud-deen Akinjide Akintola, Olukayode Idris Lasisi, Jeleel Abolore Akintola & Mubarak Akinsegun Akintola

Local Government Sustainability in Nigeria: The Influence of Revenue Forecasting and Allocation

105 – 122

Kazeem Adebayo Oladimeji

Leave a Reply

Your email address will not be published. Required fields are marked *

Comment *

Name *

Email *

Website

☐

Save my name, email, and website in this browser for the next time I comment.

Post Comment

All Issues

» Vol. 7 No. 2 (DEC) 2023

» Vol. 7 No. 1 (JUNE) 2023

» Vol. 6 No. 1&2 (JUNE & Dec.) 2020

» Vol. 5 No.1 (June) 2019

Copyright © 2024 IJAD | Powered by [IJAD]

Women and Undue Exclusion in Paid Employment in Ilorin Metropolis, Kwara State, Nigeria: Implications for Social Work Practice

ABONYI Sunday Evaristus ^{a*} ONU Janefrances Chisolum^b &

ARINDE-SIMEON Titilayo Olamide ^a

Department of Social Work, University of Ilorin, Kwara State^a ; Social Science unit, School of General Studies, University of Nigeria, Nsukka^b

*Corresponding Author: abonyi.se@unilorin.edu.ng

Abstract

The study examined the broad issue of women exclusion in paid employment in Nigeria with Ilorin metropolis as a reference point. Despite several progressive actions undertaken by women movements and international bodies including the African Union to address women marginalization in employment opportunities, the males continue to predominate. The study relied on primary data (structured questionnaire with open and closed ended items) collected in three council areas of Ilorin metropolis, Kwara state. Findings of the study revealed that the cultural system of patriarchy and unsubstantiated religious beliefs have become highly embeded in almost every spheres of our lives that women are seen as secondary feathers. The study findings also revealed a significant association between educational level and women exclusion in paid employment ($\chi^2=17.82$, $df=4$, $p < 0.05$). Similarly, there was an evidence of significant association between marital status/quality and women exclusion in paid employment in Ilorin metropolis ($\chi^2=17.23$, $df=4$, $p < 0.05$). The study therefore concludes that there should be a comprehensive policy review and strict adherence to issues related to the elimination of women marginalization in employment and other areas of economic activities

Keywords: Exclusion, women exclusion, employment, Paid employment, social work.

Introduction

In the history of human development, women have faced intense discrimination ranging from lack of legal rights and very little independence from their husbands and other members of the society who also see them as possessing inferior brains. This imbalance which contravenes the principle of social justice is an obvious threat to the wellbeing of individual and equally an impediment to harnessing of full human potentials in many societies especially in Nigeria (Schlein, 2017) and other developing nations in Sub-Saharan Africa where women are still struggling to have equal opportunities with their male counterpart in social, political and economic activities particularly in paid employment. In many of these countries, there seems to be a kind of limitations or glass ceiling and discrimination imposed on women in paid jobs not considering the fact that women population is growing higher than that of men (Ojekunle, 2020).

As a multidimensional concept, social exclusion encompasses social, political, cultural and economic dimensions and operates at different social levels and as a dynamic concept, it has a changing and

interactive nature which centers on social relationships (Mathieson et al., 2008). In other words, it is a product of unequal power relations in social interactions which result in the lack of social participation, social protection, social integration and power. In many cultures for example, women are not allowed to own properties or inherit properties of their late husbands which makes it obvious that they have very little to offer in the economic spheres of the nation's Gross Domestic Product (GDP) (Kpanga & Umar, 2018).

Urhibo (2021) noted that in places where such exclusion occurs, there seems to be a kind of narrow-minded ideology on the nature of jobs that women could be considered for employment and this is rooted in the religious and cultural practices of the people. Women are also accused of having inferior brains, low education and some other traits necessary to cope in formal employment (Kpanja & Umar, 2018). According to the United Nation's Department for International Development (DFID, 1995) social exclusion is a process by which certain groups are systematically disadvantaged or discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, sex, age, disability, HIV status, migrant status or where they live amongst others.

Ukpong and Ime (2013) posit that one of the major issues raised during the Beijing Conference held in China in 1995 centered on how to address the imbalance by allocating thirty percent of appointments to women in every nation. However, the extent to which this policy had been implemented among various countries still remain unclear till date. The Nigerian constitution of 1999 in particular has not equally been able to address this policy in a clear term and in such a way that most decisions that affect women should be initiated by women and not men as obtained in most societies today (Onwuekwe, 2001, Ukpong & Ime, 2013). This implies that the patriarchal structure of most societies including Nigeria also maintain the gender discrimination of labour rights from household to the labour force as women are indirectly posed with certain conditions related to entry into certain jobs.

Research evidence has shown that undue exclusion of women in paid employment is not limited to Nigeria alone and other countries in Sub-Saharan Africa but have assumed a global phenomenon (Ukpong & Ime, 2013, UNDP, 2022, Bozonelos et al, 2023). According to the reports released by the International Labour Organization (ILO, 2022), women occupy only 47% in paid jobs compared to 72% for men, although that of 2021 seems to be fairer with 67.7% for women in employment and 78.5% for men. This is not oblivious of the fact that in many parts of the world more women than men graduate from universities and other educational institutions (European Commission, 2022). In Japan, there is still the perception among the people that women should be at home attending to household chores/ taking care of the children though the country have struggled to record appreciable improvement for gender equality in employment with about 70% of their adult women in work force in the recent time (Bozonelos et al, 2023). Similarly, in Pakistan, men are considered dominant in the area of employment and economic stream as women's opportunities for employment is among the least in the world hovering around 10% for many years now (Ali et al, 2022). In other words, most of the Pakistan women tend to be out of employment as they only see women as sexual object. Equally, in Libya, the participation of women in employment stood at 34.4% for females and 60.4% for males as at the year 2022 (UNDP, 2022).

However, in Burundi, Republic of Benin, and Gabon, the situation is a little bit different. According to the reports released by world Bank in 2022, Burundi made it as a law that both men and women should have equal position and remuneration for work of equal value while Gabon introduced a policy that gave women

the same right to choose the nature of job or where to work without obtaining permission from the husband. Similarly, the government of Benin Republic in no distant time lifted all forms of restrictions to allow women work in mining and construction industries (World Bank, 2022). In the same vein, in 2014, the Ghanaian authority realized that they have had a wrong perception and attitude towards women equality in all dimensions including participation in labour force and then came up with pragmatic policies that addressed the situation (Olonade et al, 2021). Rwanda and Senegal in 2011 introduced a policy that increased the number of women in the nation's legislative chambers to 58 and 43% respectively as a way of promoting the entry of women into male dominated jobs (Kanja & Umar, 2018). The essence of these positive steps taken by these countries was to restore stability and unity that were in existence in the history of the society and show that women are capable of making significant contributions in transforming the economy of any nation.

Ojekunle (2020) stated that while the undue exclusion or marginalization of women in paid employment is more glaring in the public sector, the Nigerian private sectors have also come to toe the same line. The author noted that the 2022 half year reports of three Banks (Zenith Bank, Guaranty Trust Bank and Access Bank) on male and female distributions in their various departments revealed that out of 74 top management staff, only 13 were females (for Zenith Bank), Guaranty Trust Bank has 25 females and 44 males in the top management while Access Bank has 5 females and 9 males as members of Board of Directors. The emphasis here shows that gender disparity has a universal application as it is not limited to the developing nations alone, the difference(s) only lies on the degree of relegation. That is to say that there is no place where men and women are equal. Women are always seen to be at the receiving end as they are oppressed and marginalized. They are regarded as subordinates to men. Egweni (2009) noted that female constitute over 50 percent of the world population and despite this number, women are always at the disadvantaged side and enjoy very little privileges and rights relative to men. These poor global records of women's status seem to be worst in the Africa continent. In Nigeria, the situation is not different, as the discrimination of women in favour of men can be traced down to the period of colonialism.

Patriarchy which underrepresents the social, economic and political interests of women seem to be one of the major causes of gender disparity and exclusion in Nigerian work organizations (Offiong et al, 2021). According to the authors, the nature of relationship between men and women in the society was substantiated and justified by men quoting some verses from the Holy Bible and the Quaran which tend to show that men are superior to woman right from creation. Although, the level of this patriarchy may differ in relative terms from one society to another, all modern public and private institutions in most societies appear to be infused with this patriarchal culture. This may have been the results of both the traditional system and colonial experiences of most countries. Olonade et al (2021) noted that after many decades of Nigerian independence, there seems to be little or no evidence to show that women are moving on equal platform in job opportunities and other aspects of socio-economic activities with their male counterpart. The authors emphasized that several efforts put in place by the Nigerian government through the establishments of "family support programme, 'the family economic advancement programme' and 'better life for rural women' by past military administrations of General Muhammadu Buhari and General Ibrahim Babangida in addition to the creation of the Federal Ministry of Women Affairs in 1995, no remarkable change has been witnessed. This is not oblivious of the fact that Nigeria in her commitment to gender equality enshrined the principle of non-discrimination in section 2 of the 1999 constitution. It is therefore no longer news to learn that women are deprived of equal opportunities to participate in all forms of

political and economic activities like their male counterpart as obtained in the western world. The attainment of gender equality is not only seen as an end in itself especially as it concerns human rights issue, but as a pre-requisite for achievement of sustainable development.

Olonade et al (2021) also reported that in 1975, the United Nations Organization convened an International Conference on women at Mexico, Copenhagen in 1980 and in 1986 adopted the declaration of rights of all countries which entitle each person an opportunity to participate and contribute to economic, social, cultural and political development of his or her country as a way of ensuring full realization of the individual's rights and fundamental freedoms. Similarly, the fourth World conference on women held at Beijing in 1995 was equally geared towards eliminating gender discrimination and ensure gender equity in all sectors of the society. There were also further commitments shown by many African nations and organizations as displayed in the African charter on Human and People's Rights (AHPR) of 1981, the women's right protocol of 2003, the ECOWAS protocol on Democracy and Good Governance; 2001, and new Partnership for African Development (NEPAD) adopted in July, 2001.

Socio-cultural and demographic factors such as education, religion, ethnicity, age, marital status/quality appears to promote gender disparity in various spheres of life. Educational opportunities of women in Nigeria and other developing countries for example tend to be circumscribed by patriarchal attitudes which result to some parents attaching greater importance to the education of the male child as against that of the female. A great number of parents have the erroneous belief that investing in education of the girl-child is just like investing for the benefit of the family she will eventually marry into. In other words, the consideration of female education as secondary to that of the male and other social pressures that promote early marriage of the girl child including some inhibitive religious practices are the major causes of the high illiteracy rate among women especially in Nigeria and other Sub-saharan Africa countries. Education gives women the opportunity to be less dependent on men for financial and economic resources and also to have a voice in decisions concerning their lives. However, in the school system, there may also be in existence some kinds of gender stereotyping in the curriculum and the academic streaming process, where certain subjects and courses such as the sciences, mathematics and other technical courses are tagged masculine, while secretarial studies and home economics are tagged feminine, thereby denying both sexes the opportunities to benefit from exposure to a wider choice of subjects or courses.

In the same vein, religion or the belief system of the people could be another propelling variable underlying the unequal participation of women in employment opportunities in Nigeria. An example is the belief of some Muslims in the puddah system which restricts women to household chores and exempt them from all forms of participations in socio-economic activities including formal employment, although many people no longer subscribe to this belief system. However, this belief system has an adverse impact in the life chances, particularly in the sphere of employment, access to information, political, social and economic influences. Beside the lack of formal education and religious belief, marital status and the need for childcare also deny most Nigerian women the opportunity to secure employment in the formal organizations. Many employers tend to give preference to single ladies during recruitment exercise for fear of inability to tolerate truancy and excuses from married women who in addition to the job have to carry out their domestic chores before coming to work. It also appears that participation in the labour force, by women increases as the woman advances in age before marriage.

Arising from the above, the study has as its general objective to examine the impact of undue exclusion of women in paid employment in Nigeria with special reference to Ilorin metropolis in Kwara state. Specifically, the study also tried to ascertain the impact of the socio-cultural system of patriarchy and religious beliefs on women exclusion in paid employment. Going further, the study attempted to ascertain the association or relationships between women exclusion in paid employment and education level of the individual, marital status/quality and other socio-demographic variables with special reference to Ilorin metropolis and then making appropriate recommendations. Many of the previous studies in this area dwelt more on the area of political participation and none situated in the study area, hence the need to fill this knowledge gap

Theoretical Framework

The study was anchored on the radical feminist theory pioneered by Kate Millet who was among the activists of the second wave of early feminism in 1960s and who advocated that women exclusion in all spheres of life is rooted in the patriarchal system (Payne, 2005). The patriarchal system grants the male the opportunity to hold the economic and political power and exercise control over the female group. In other words, both the economic, social, political and legal systems are oriented to the favour of males as females are assimilated and oppressed (Lewis, 2020). The relevance of this theory to the study lies in its commitments to address all forms of male domination and oppressive practices in female participation in economic activities and employment using effective legislative actions and programmes meant to strengthen freedom and rights of women and to enhance their wellbeing (Zastrow, 2017). In other words, the systemic nature of appropriating employment opportunities along the line of sex and to the favour of men are vehemently opposed by the radical feminist theorists, hence the need for radical change in Nigeria and other developing nations.

Materials and Methods

This study adopted a survey design that relied mainly on quantitative approach. Ilorin metropolis which is made up of three local government councils (Ilorin west, Ilorin East and Ilorin South) in Kwara State, North Central Nigeria was the study setting. It occupies an area of 105km² with an estimated population of 1,223,619 as at 2021 using the annual growth rate of 3% (NPC, 2022). The area is located between latitudes 8.000 to 8.020 north and longitudes 4.000 to 4.030 East of the equator. Being the capital city of the state, most of the residents are civil servants although commercial activities, agriculture and other allied activities forms the economic base of the state. The metropolis is dominated by the Yoruba ethnic group with Islam and Christianity being the major religion although with pocket of adherent of traditional religion.

Multi-stage sampling technique was used to select respondents for the study with questionnaire which was composed mostly of multi-choice closed and open-ended questions as the major instruments of data collection. Firstly, the three local council areas that makes up the metropolis was stratified and simple random sampling (balloting without replacement) used to select six areas, that is; two from each of the local government areas. The chosen areas include Taiwo and unity in Ilorin west, Tanke and Challenge in Ilorin south and Gambari and Maraba in Ilorin east. Purposive sampling was then employed to choose 150 respondents (ie 50 respondents from each council area or 25 from each district). Respondents were chosen on the basis of their ability to communicate effectively in English Language to ease the completion of the questionnaire. The administration of the questionnaire was done by the researcher and his research assistants who tried to maintain confidentiality and effective completion of the instrument. Data collected

were analyzed using descriptive statistics with SPSS version 21.0 and presented in percentages and frequency/ tables

Results

Table 1: The analysis was done based on the total valid questionnaires (ie 145 out of 150).

Variables	Frequency	Percentage %
Gender		
Male	66	45.5
Female	79	54.5
Age in years		
20-29	49	33.8
30-39	51	35.2
40-49	25	17.2
50+	20	13.8
Marital Status		
Single	54	37.2
Married	69	47.6
Ever married	22	15.2
Level of Education		
Primary	31	21.4
Secondary	50	34.5
Tertiary	64	44.1
Religion		
Islam	83	57.2
Christianity	56	38.6
Traditional	6	4.2
Occupation		
Civil servant	38	26.2
Trading/Business	22	15.2
Artisan	48	33.1
Student	37	25.5

Source: Researchers Field Survey, 2022

Information from the above table (Table 1) indicates that more than half (54.4%) of the respondents were females while 45.5% were males. Similarly, 33.8% of respondents were between the ages of 20-29years, 35.2% and 17.2% were between the ages of 30-39 and 40-49years respectively whereas 13.8% were between the ages of 50 and above. Respondents' marital status shows that 37.2% were single while 47.6% were married leaving a small proportion of 15.7% who were ever married. The educational status of respondents equally shows that 21.4% had primary education while 34.5% and 44.1% respectively had secondary and tertiary educational certificates. This indicates high level of literacy among the respondents which could be linked to the presence of University of Ilorin and other educational institutions within the study area and which affords the people the penchant for furthering education up to university level. The

religious affiliation of respondents also revealed that more than half of the total sample (57.2%) belong to the Islamic Religious faith while 38.6% were Christians and a small proportion (4.2%) representing traditional worshippers. Finally, the occupational status of respondents shows that 26.2% were civil servants, 15.2% were into trading/businesses, 33.1% were artisans while 25.5% were students.

Table 2: Respondents' awareness on the existence of women exclusion in paid employment in Ilorin metropolis (n=145)

Responses	Frequency	Percentage (%)
Yes	79	54.5
No	46	31.7
Don't know	20	13.8
Total	145	100%

Source: Field survey, 2022

Data from the above table (Table 2) revealed respondents' obvious awareness of the existence of women exclusion in paid employment in Ilorin metropolis as indicated by 54.5% of respondents. However, 31.7% of respondents had a contrary opinion while 13.8% indicated not having knowledge of the situation.

Table 3: Respondents view on the influence of Patriarchal and Religious system on women exclusion in paid employment in Ilorin metropolis (n=145)

Responses	Frequency	Percentage (%)
Yes	97	67
No	31	21.4
Don't know	17	11.6
Total	145	100%

Source: Researchers Field Survey, 2022

Information from the above table (Table 3) indicates that more than two-third of the total sample (67%) were of the opinion that patriarchal and religious system are at the forefront among factors that had influenced or promoted the exclusion of women in employment opportunities in most societies including Ilorin metropolitan city. Nevertheless, a small proportion of 21.4% had a contrary view while 11.6% were uncertain as it relates to the issue at stake. This finding aligns with the submission of Obiora and Onwuyi (2018) that the patriarchal system is deeply rooted under cultural and strict religious beliefs which makes the males to predominate or hold the power in both social, political and economic aspects of the society, hence, women are underrepresented.

Table 4: Respondents view on the association between educational status and women exclusion in paid employment (n=145)

Level of Education	Respondents view			Total
	Yes	No	Don't know	
Primary	23(29.2%)	6(13.0%)	2(10%)	31(21.4%)
Secondary	28(35.4%)	10(21.7%)	12(60%)	50(34.5%)
Tertiary	28(35.4%)	30(65.3%)	6(30%)	64(44.1%)
Total	79(100%)	46(100%)	20(100%)	145(100%)

$\chi^2=17.82$, $df=4$, $p < 0.05$, critical χ^2 value=9.49

Source: Researchers Field Survey, 2022

An examination of the above table (Table 4) and its chi-square results reveals that the χ^2 value (17.82) exceeds the critical value (9.49) at 0.05 significant level and 4 degree of freedom ($\chi^2=17.82$, $df=4$, $p < 0.05$). This shows that there is an association between level of education and women exclusion in paid employment. This conclusion was also confirmed by the patterns of frequency distributions in the contingency table which shows that majority of respondents (79) indicated “yes” on relevance of education at different levels while only 46 respondents indicated “No” and 26 respondents left without opinion. This finding is in tandem with the submission made by Akinyemi (2020) that acquisition of formal education especially higher education has earned many women in the southwest, Nigeria wage employment and economic power. The author further noted that through this, women have come to contribute substantially in footing some household bills and family upkeep.

Table 5: Respondents view on the association between marital status/quality and women exclusion in paid employment in Ilorin metropolis (n=145)

Marital status	Respondents view			Total
	Yes	No	Don't know	
Single	24(30.4%)	22(47.8%)	8(40%)	54(37.2%)
Married	45(57%)	20(43.5%)	4(20%)	69(47.6%)
Ever married	10(12.6%)	4(8.7%)	8(40%)	22(15.2%)
Total	79(100%)	46(100%)	20(100%)	145(100%)

$\chi^2=17.23$, $df=4$, $p < 0.05$, critical χ^2 value=9.49

Source: Researchers Field Survey, 2022

Data from Table 4 above and its chi-square results shows that the χ^2 value (17.23) is higher than the critical value (9.49) at 0.05 significant level and 4 degree of freedom ($\chi^2=17.23, df=4, p<0.05$). This implies that there is an association between the individual's marital status or quality and women exclusion in paid employment. The patterns of frequency distribution here also confirm the results of the findings as 79 respondents upheld the view as against 46 who disagreed with 20 respondents with undecided opinions. This finding aligns with the position of Nwaka et al (2016) that paid employment places more constraints than self-employment on time allocation which makes many married women with children to go into household activities with possible earning penalty compared to men.

Discussion

The current study reports the results of Womens' undue exclusion in paid employment in Ilorin metropolis, Kwara state. A greater percentage of the respondents were females and within the ages of 30-39 years. Similarly, all the respondents were literate with a greater percentage (47.6%) married.

Specifically, this study reveals that women exclusion in paid employment has become so glaring and endemic which was orchestrated by the cultural system of patriarchy and unsubstantiated religious beliefs that accord men undue advantage over women including labour force participation or accessing economically productive resources. This is consistent with the findings of related studies conducted in Nigeria and other parts of the world (Ukpong & Ime, 2013, Offiong et al, 2021, Olonade et al, 2021).

The study findings also revealed a significant association between educational attainment and women exclusion in paid employment. The implication is that women who are literate are better placed to participate in economically productive activities. This finding aligns with the submissions of Katarina (2003), Alabi et al (2013) and Kpanga and Umar (2018) that without education, people are impeded from gaining access to good employment and adequate income necessary for wellbeing in the period of old age. Ezeani (2000) also noted that the participation of educated women in paid employment goes a long way in family and societal improvements. This therefore tend to put those who do not possess any educational qualification in a disadvantaged state. In aligning to the findings, Alabi, Bahaland and Alabi (2012) also stated that the female's inadequate access to education has been a major source of discriminatory tendencies experienced in their lives especially in productive employment.

Equally, the findings of the study shows that there was an association between marital status or quality and women exclusion in paid employment. What this potend to is that early marriage and child bearing in most cases coupled with domestic chores could be an impediment to a woman's participation on paid job. Moreover, some employers have come to show preferences to engage single ladies to married women in certain job positions for fear of bringing in family responsibilities to bear on performance consequent to hiring married women. This finding is consistent with the results of a study conducted in Imo state which found out that in a household where there is no teamwork in discharging domestic chores, the wife can hardly go for formal employment (Nwanbani, 2000).

From respondents' responses, it very glaring that the major limitations and complexities in the studies related to women exclusion in wage employment in Kwara state and every other state in Nigeria including other developing countries centres on the systemic and deep rooted socio-cultural/religious beliefs and the

patriarchal gender system that see women as purely subordinate to men. These narrow-minded views have refused to be obliterated as duly expected even among the educated elites in Nigeria including Kwara state. The study in trying to address this issue argued that social work through partnership development, advocacy and practice techniques can promote government policies with greater sensitivity to issues targeted at stamping out all forms of discriminations and women exclusion in wage employment.

Implication of findings for Social Work practice

Social work is a profession that places emphasis on social change and in the development of the individuals, families and groups for enhanced social functioning (Okunola,2002). In other words, social workers are saddled with the responsibility of enhancing the social functioning of the individuals in the context of their society. Women exclusion in paid employment is one of the human situations that requires social work intervention in contemporary time. This distinctive role has also been the focus of the Radical Feminist theory employed as the theoretical linkage of the study which draws our attentions to the discriminatory factors that affect the life course of women in accessing employment opportunities. According to Higham (2006), social workers try to assert a collective professional voice for total emancipation against women marginalization in job opportunities and other forms of social injustices, restrictions and oppressions meted on women as enshrined in the nation's constitution and other international charter. In addition to this advocacy role, social workers also serve as social skill trainers by providing timely information and offer advice to women in search of employment using the multi-professional partnership for better service provisions. The essence is to promote empowerment which is related to human capital development and to ensure that women operate on equal platform with their male counterpart.

Urhibo (2021) noted that even in this 21st century, the literacy level for women is still very low compared to that of men in Nigeria. In view of this, social workers try to collaborate with authority of the ministry of education and other stakeholders at both federal, state and local government levels to counsel and motivate women through scholarship linkage and adult educational programmes for enhanced development and employability. This is necessary to improve life opportunities and human growth. Social workers in partnering with the political class and other stakeholders try to promote progressive policies related to ending women exclusion in paid jobs in Nigeria in line with what is happening in developed countries. Lymbery and Postle (2007) argued that the pursuit of social justice has been the primary focus of social work right from its inception. In other words, social work from its development has been internalized in the commitment to all forms of anti-oppressive practices- gender/sexuality, employment discrimination, ethnicity, disability and so on.

Conclusion

In the light of the foregoing, the outcome of the study revealed that the immutable place of the cultural system of patriarchy and strict adherence to certain religious beliefs have continued to promote the issue of women exclusion in paid employment in many societies in Nigeria especially in Ilorin metropolis. It was also captured from the study findings that certain demographic factors especially educational attainment of the individual and marital status/quality forms the multi-factorial correlates accountable to women exclusion on paid employment in Nigeria and Ilorin metropolis in particular. The study has brought to limelight the need for a comprehensive policy reform so as to give women the opportunities to secure employment in any sector of the economy in the same way as men.

Recommendations

In line with the findings of this study, the following recommendations were proffered;

1. There should be total review of all policies related to women employment in Nigeria with a view to eliminating all forms of discrimination related to gender in job recruitment process.
2. Nigerian women should be highly sensitized by professionals in the field of behavioral sciences including social workers against being brainwashed or allowing the issue of male superiority to dominate their psyche.
3. Employers of labour that may deny any female an opportunity for a position she is qualified for will be prosecuted or made to shut down outrightly.
4. Women should be given more access to education through scholarship in addition to incorporating courses related to women right from the basic primary and secondary educational system to tertiary.
5. There is the need to strengthen the collaborative and advocacy role of social workers to develop progressive policies that will project the image of Nigeria on issues related to women participation in paid jobs.

References

- Addeh, E. (2023, April 8). Agora policy: Nigeria incapacitates itself by excluding women, youth. *ThisDay*, 12
- Akinyemi, A.E.(2020). Power and negotiation techniques among married women in Ibadan metropolis. *Osun Sociological Review*, 6(1),67-79.
- Ali, T.S., Ali, S.S., Nadeem, S., Memon, Z., Soofi, S., Madhani, F., Karim, Y., Mohammed, S.& Bhutta, Z.A.(2022). Perpetuation of gender discrimination in Pakistani society: Results from scooping review and qualitative study conducted in the provinces of Pakistan. *BMC Women Health*, 22(540),1-27
- Bozonelos, D., Wendt, J., Lee, C., Scarff, J., Omae, M., Franco, J., Martin, B. & Veldhuis (2023). Comparative case study: Gender gaps in India and Japan. [Socialsci.text.org/Bookshelves/political-science-and-civics/introduction-to-comparative-government-and-politics](https://socialsci.text.org/Bookshelves/political-science-and-civics/introduction-to-comparative-government-and-politics)
- European Commission (2022). Womens' situation in the labour market.
- Ezeani, A.(2000). Rape, racism and the white women's movement. Maryield publishers
- Higham, P.(2006). Social work: Introducing professional practice. SAGE Publishers
- Kpanja, K.L. & Umar, U.S.(2018). Impact of gender balance in civil service productivity: Implications for counselling. *International Journal of Innovative Social Sciences and Humanities Research*, 6(2), 45-51.
- Lewis, J.J.(2020). What is radical feminism? Thoughtco.com/what-is-radical-feminism-3528997.

- Lymbery, M. & Postle, K.(eds) (2007). *Social work: A companion to learning*. Sage Publisgers.
- Nwaka, I.D., Guven-Lisaniler, F. Tuna, G.(2016).Gender-wage differences in Nigerian self and paid employment. Do marriage and children matter? *Economics and Labour Relations Review*, 27(4), 1-15.
- Obiora, C.A. & Onwuyi, U.M. (2018). ‘Contending and conceptual issues in politics of gender’. In Obi, E.(ed.) *Contemporary gender issues*. Abbot com ltd.
- Offiong, E.E., Eyo, E.I.& Offiong, A.E.(2021). Patriarchy, culture and social development of women in Nigeria. *Journal of Art, Humanity and Social studies*, 1(4), 79-86.
- Ojekunle, A.(2020). The unspoken gender bias in employment. *Dataphyte*, 10.
- Okunola, M.I.(2002). A handbook for Nigerian social workers. Daybis ltd.
- Olonade, O.Y., Oyibode, B.O., Idowu, B.O., George, T.O., Iwelumor, O.S., Ozoya, M.I., Eyarevba, M.E.& Adetunde, C.O.(2021). Understanding gender issues in Nigeria: The imperative for sustainable development. *Haliyon*, 7(7), e07622.
- Payne, M. (2005). *Modern social work theory (3rd ed.)*.Palgrave Macmillan.
- Ukpong, D.E. & Ime, N.G.(2013). Socio-cultural perception and gender disparity in civil service employment in Akwa Ibom state, Nigeria. *Research on Humanities and Social Sciences*, 3(7), 2222-2863.
- UNDP (2022). Women empowerment and gender equality.undp.org/Libya/women’s-empowerment-and-gender-equality
- Urhibo, B.O. (2021). Women, bureaucracy and development in Nigeria: A conceptual perspective. *Journal of Public Administration, Finance and Law*, 22, 93-104.
- World Bank (1997). World development reports 1997.World Bank.
- World Bank (2022). ‘Nearly 2.4 billion women globally don’t have same economic rights as men’. [Worldbank.org/en/news/press-release/2022/03/01/nearly-2.4-billion-women-globally-don't-have-same-economic-rights-as-men](https://www.worldbank.org/en/news/press-release/2022/03/01/nearly-2.4-billion-women-globally-don-t-have-same-economic-rights-as-men)
- Zastrow, C. (2017).Introduction to social work and social welfare: Empowering people (12th ed.). Cengage Learning publishers.