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GENDER PARITY IN A DEGRADING ECONOMY AND ITS IMPLICATIONS FOR GENDER EDUCATION AND MORAL COUNSELLING IN NIGERIA

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Abstract

Since the 1970s, gender issues have emerged on the international scene and they currently occupy the centre of women activism particularly in African and Asian countries where sexual discrimination is still a crucial factor in social integration and peaceful coexistence. Gender inequality is the fundamental cause of the generic problems in virtually all sectors of life: family, work place, cultural and religious settings to mention a few key areas. Evidently, a sustainable behavior change would no doubt require counselling and psychotherapy of both the prey and the predator. In this paper, the issues are immemorial; it has a physiological, cultural and religious undertone; it has its tentacles deeply entwined in all fabrics of human endeavours and finally it is the cause of most deaths in women and the reason for most criminal acts against women. Recommendations for a way forward are made. It will require programmed gender education by which all pupils and students are taught mutual respect, National constitution and its provision for the rights of the individual so that they may know that violating the rights of a woman is violating the rights of a nation as it's corollary has been widely accepted that when you educate a woman you educate a whole nation. Nevertheless, it is only a concerted effort and the goodwill of the populace that will engender a sustainable behavior change in gender relations.

Introduction

Gender issues are worldwide. Man's nature that determines behavior is universal while behavior is circumstantial, the difference in attitude may just be due to societal practices and environmental factors. The psychological concept of intuition cuts across races and cultures and

this enables us identify a similar strain in reactions of people everywhere to fear and life threatening situations, we all desire to preserve ourselves in self-defense or in flight. Gender discrimination seems much like an intuitive display of the human nature that he shares with animals in the jungle, where the law is the survival of the fittest. Anthropological studies cited by Simone de Beauvoir (1993) have revealed that in virtually most primitive cultures of the world, the female gender bore the identity of the weak, the inferior, the dunce, the inept or the evil one. (Aristotle, Saint Augustine, cited by Simone de Beauvoir). This male attitude towards women is wrapped up in the psyche, by which the male glorying in his superiority, defends his ego by asserting superiority over the female. Over time societies have evolved and patterns of human behavior have modified as observed by Billington (1991). Dimensions of conceptions about human relationships have also evolved with human developments, scientific discoveries, and technological advancements.

Hence, restricted male enterprises are now opened to women; biases about physiological and cognitive differences are now virtually obfuscated by new thoughts that women can do what men do and sometimes better. It is also interesting to note that men now do what was typically women's trade; they are considered the best cooks in the world. Kitchen was meant to be a woman's affair, the typical Kirche, Kinder and Kurche (Kitchen, Child and Church) policy of the 18th German society will have us imagine women confined to a drab life. The theory of psychological androgyny underscores the possibility of the combined presence of femininity and masculinity in every human. After all, some men are better at childcare than women.

Contemporary Challenges: Women's Empowerment He Case In Point of He Stay-At-Home Mum or the Career Woman

Nevertheless, the ever changing scenes of human life make it needful to view realistically contemporary purview about gender parity. In all spheres of life, women have relentlessly fought to be recognized and acknowledged for their contribution. In the yesteryears the stay-at-home wife and mother was considered irrelevant, despite the effort she puts into raising the children and giving the husband and her entire family comfort, she is still to some people a second rate individual to be used, sometime dumped, jilted, beaten, battered, raped, deprived and

underpaid. She has to bear the result of either her sexual pleasure with the man or the pain of rape and forced submission, since she must be saddled with caring for her offspring.

While all these issues have been indicators of gender disparity that well-meaning people have desperately revolted against, the gruesome details of gender strife that we read in newspapers leave no doubt in our minds that much is yet to be done to bring about behavioral modification. A case in point is that of Bukola Arowolo, as reported by Mercy Makinde in *The Guardian Newspaper* of 13 February 2016, who stabbed his wife seventy-six (76) times for reasons his insane mind could neither grasp nor articulate. Like smothering fire, some men stifle their aggression against women and recourse to psychological battering in the forms of voodoo control or witchcraft attack and mind and sexual manipulation under the pretext of making love to the soul of the woman. Aggression in practice is characterized by deliberate actions (physical or psychological) designed to show displeasure and persecute an individual by forcing him or her against his will. It is a form of slavery, which implies imposing on someone one's desire thereby ruling him/her by one's will. In essence, there is a variation of psychological slavery that is practised today, even in homes and at workplace.

Domestic violence extends to workplace, when a woman is sexually harassed, and put down; these are indicators of the male inferiority complex and fickle ego (Biehler). Economic implications are skewed for the victim, who is married and has children to care for; oppressed and forced to quit has sometime been the aftermath for victims of gender attacks. In *Women's Psychology*, Mary Crawford and Unger Rhoda (2000) narrate the story of a woman researcher in a Law of Faculty in the USA; whose tremendous achievement and contribution in a specified field she pioneered was overlooked and brushed aside, when a male colleague was appointed to take charge while she is still in the system. She had to resign her job; she was reported to have articulated her reasons thus:

What finally triggered her resignation, she said, was learning that the law school was planning to open a new program in her area of expertise – international business law- and hadn't consulted her. She said that oversight reflected pattern, in which her male

colleagues, failed to take her scholarship or her contributions to the law school seriously. She said she first learned of the new program "when I read a flyer inviting students to a meeting." She added: It was demoralizing and embarrassing to be excluded from the discussion. It was as if I were invisible." (101)

The stay-at-home mum has never been a fashionable African lifestyle. Majority of African women have always worked, sometimes harder than men. According to Molara Ogundipe-Leslie, in her book *Re-Creating Ourselves: African Women & Critical Transformation*, the option was introduced by colonial rule, where men were made to participate in the administration, and a moneyed-class of men who treated the women with disdain was created, drastically weakening the economy power of the latter. After all, money was introduced into Africa by colonization. Money became a separatist index for the family and society. This neo-colonial era has favoured men more than women, since women were not the first to start receiving and spending money – the major determinant of economy and relationships. The unemployed woman or the stay-at-home mum has to rely on the man in her life for every dime she spends. In essence, she is subjected to the emotional instability of the man, his generosity, his goodwill and his sexual escapades, which portend danger. According to Molara Ogundipe-Leslie, it was not only on the economic plane that the woman's interest was discarded with colonization, her social pertinence became minimized and restricted to the hearth. If hitherto as quoted by Modupe Kolawole (1997) in some African societies like Ghana, and some parts of Northern Nigeria (Ex. Queen Amina of Zaria) women rubbed shoulders with men in the local administration, the colonial administration charted a new course for her, stay-at-home and dependent.

History has it that in Europe before the 19th Century, life was not easy for women. Women and children worked drudgely in manufacturing industries with little remuneration. Though men had similar functions, they were sometimes fortunate to earn more than the women who constituted a larger number and who had no maternity leave or benefits but had to work till they dropped dead. Until recently, Nigerian women have had to face the challenges of less

pay than men with whom they share similar amount of work, French women have had to face similar challenges and they had to demand at a point to be remunerated for staying at home to care for babies. In our clime, she is also expected to submit to overtures from the boss in order to get promoted or have a fair salary placement. These prejudices have lingered long enough in the psyche of men, who define women in terms of procreation, tools, to satisfy their sexual desires and objects to discard at will. The rich and affluent will keep her at home sometimes against her will or with her consent as it may be better for the family. Frankly, in the prevailing circumstances, staying at home preserves her honor and dignity as she is not subjected to ignoble treatment by some ego-battered men at work, who treat women with unparalleled aggression for being competitors in a men's world. Perhaps we have come a long way in our struggle for gender parity and in preserving the dignity of the woman and her right, educated or not. It is noteworthy, however, that the aforementioned incongruous treatment of women often leaves a large number of them incapable of grappling with the issues of life. Devastating sentiments of low self-esteem and low self-concept are generated by the overbearing attitudes of men and the desire to comply with cultural exigencies that the man is the head and must be obeyed. The opinion that the woman must submit at all costs denounces her intelligence and her ability to contribute meaningfully to her home and society. A gross misrepresentation of the biblical teaching leaves out the mutual submission which is clearly enjoined in a marriage relationship.

Employment Parameters

Cultural practices differ from one ethnic group to the other. Nevertheless, most cultures have finally accepted the equal abilities of men and women at least for the economic benefits. Out of avarice and avidity parents particularly in the Eastern parts of Nigeria, who have educated their girls demand so much for bride price that their young men stay away from marriage or do it just before it gets too late. The northern states of Nigeria have favored the stay-at-home-purdah woman, until recently, when the Girl-Child initiative popularized education and made tremendous improvement in the well-being of northern girls. It must however be reiterated that the subjugation of

women as prescribed by customs, superstitions and taboos have featured prominently in all cultural groups in Nigeria.

With population increase, the high number of graduates churned out by universities and the incommensurable number of available jobs have compounded the issue of gender parity. Job adverts may specify male or female applicants. These conditions give the impression that gender discrimination is still rife and evidently on the increase, given the bold step of placing such an advert in the dailies. No doubt there are some jobs that women may do better than men like changing diapers, but then it is a question of goodwill, orientation and male self-esteem that will determine what the individual does.

Other questionable parameters deployed in employment are: influence, quota system, ethnic sentiments, favoritism on the basis of mutual interests, religious affiliations, sexual gratification, god fatherism. The factors have inhibited the growth of budding young women who though highly qualified and competent are faced with this pernicious way of barraging their career progress. Many young men fall prey to similar exigencies as they claim less qualified and incompetent women are employed. This prejudicial placement is the reason for disparity in assessment in schools and employment, which in turn exercises a domino effect of incessant drop in the standard of education and the quality of hands-on, produced for the workforce by our institutions of learning.

The Problem

Current statistics reveal that 45% of the active population is unemployed. With the teeming number of graduates numbering more women than men, can government create enough jobs to go round? The shortfall in the number of jobs against the unemployed has led to the myriads of compromises, criminal acts and gender discrimination that we witness today. On the one hand necessity has driven both genders to pull down the wall of difference as men become cooks, baby handlers (the sight of a stay-at-home unemployed dad is no longer strange or the new dad on paternity leave), nursery teachers and a lot more jobs that were typically assigned to women, who have also taken to men's traditional jobs, haulage of heavy items, farm hands commercial drivers and many more. On the other hand the unemployed who find it difficult to adjust and possibly redefine their

quest may take the easiest ways out: by prostitution, immigration, smuggling and other illegal, nefarious and quick fixes that foster deeper problems.

So much has been done by the immediate past administration of Goodluck Jonathan in integrating the Nigerian youth through various initiatives of empowerment like SURE-P, YOUWIN, to mention the most prominent ones of the lot that were jingled and praised to the nines but that suddenly collapsed is shocking. Their untimely demise is shocking. Where then are the billions or millions spent on youth empowerment? What is the status of those programmes now that their initiators have left office? They have suffered the same fate like the Better life for rural women, Poverty Alleviation and Capacity Building programmes. These programmes have only served the purpose of enriching a select few and the propagandists, who simply leave office without ensuring the continuity of their status-forging pet projects. It behooves us to conclude that the motive was questionable and that such projects have been political whims deployed to blindfold the Nigerian public to other atrocities committed by our erstwhile leaders, while we anticipate that the future will be better.

The popular belief is that any advertised job has already been given out; the advert is officious and a formal confirmation of decisions that have been made behind the doors. The internet adverts are also questionable and doubtful, for as many unemployed graduates have tried to no avail to get placed on a job. Many nameless advertisers, whose identities are camouflaged, portend more danger of being syndicates that might drag young and unsuspecting job seekers to their doom. Some are lured into sex trafficking, drug trafficking, robbery, kidnapping, hired assassins and other vices. Usually individuals from poor homes fall prey to these foul schemes.

Is Moral Counselling Valid In Our Degrading Economy?

In a society, where moral values have been questioned and seriously undermined and degraded by the incessant race for money, it becomes needful to ask if moral training is valid. This Researcher nurses the desire that moral standards should be revisited in order to save our society. The odds are that we have interacted so long with foreign cultures that our indigenous have given way to a hybrid culture that leaves us hanging on a tightrope. It is against this problematic situation

that this article has been prepared. Can we as educators in the process of carrying out our responsibilities inculcate moral values that will enable them resist pressures and develop internal resilience despite pressures, lack and penury? The reality is that women are the more vulnerable, because they have their special needs; so do men. Indeed the moral training to be passed on should include:

- Good conceptions about money. Should money just be accumulated or deemed a tool to be used for accomplishing a meaningful life for oneself and others? Money mongers would do anything obnoxious and inimical, including murder to have more than they need.
- Our young people should learn resilience and tenacity. This comes with experiences of life and from the young age of engaging in painstaking devotion to their studies and carrying through on little projects without recourse to bribery and cheating.
- Shifting blame is identified as a method for absolving and exonerating oneself from obvious responsibilities. They should learn to accept and rectify their faults without passing the buck.
- Teaching them to attenuate their tastes and desires, so that they do not live with unfulfilled desires of intensely craving and pursuing items that do not satisfy.
- Learning to live in a real world, with all its complexities where constant adaptation and adjustments are required in maintaining good physical and mental health.

Economic Degradation

This paper is not designed to give facts and figures of the present state of affairs in Nigeria. Perhaps the full weight of our economic downturn is not felt yet as no one has taken to the streets clamoring for food like the Parisians did in 1789, when the entire nation lost bearing under monarchical despotic rule. We still have a duly elected government in power, which we all believe should give adequate attention to its plethoric budding young adults who need direction and purpose in life. The ordinary man on the streets does not need special training or information to know that there is an economic twist, because the tell-tale signs are obvious. By the time the daily essentials sell for a little extra, an individual knows that his/her earnings cannot go far anymore.

The Punch of 26th February, 2016, reports that pure water sellers in Edo state took to the streets because a bag of water that sold at #120 has gone up to #180. Water, which should have been the freest item to consume! The words of the Ancient Mariner ring out "Water, water everywhere, but there is no water to drink." When we read of billions of naira misappropriated and one sees the opulence that a few Nigerians have concocted for themselves, the large majority cannot but gape and heave a sigh like the Ancient Mariner, surrounded by abundance, yet thin on supply.

February 25th, 2016 The Punch reports the case of a 72 year old pensioner who slumped and died during a verification exercise. The gory picture of starved, bony and emaciated man fills one with contrition, a man who had been a government employee left in a state of abject poverty, penury, deprivation and starvation? Is it then a crime to be Nigerian? How far will the policy of every man to himself and God for us all get us? A nation that claims goodness yet does not display traits of godliness, love, sympathy, selflessness, care, fairness, justice etc. the weary seeker and deep thinker would ask, where is God? Who is he? Perhaps there is no God. It may sound blasphemous and impious to the deeply hypocritical religious person. But to my mind it is a greater demonstration of blasphemy to claim to know God and yet misrepresent Him.

Women's Employment

The career woman has many odds to deal with; particularly when she is married and has young children to provide for. As she struggles to conform to the patriarchal exigencies, in which she is expected to procreate and care for the children, she also has to bear the burden of career progression, and relevance at work in an unsympathetic. As Ifeoma Obi, a lawyer puts it in an interview with Ramon Oladimeji, (Punch, March 17 2016) the main challenge is having to prove your capability in a "male-favoured" profession and dare add in a male-dominated world. So gender disparity is still rife. One would pointedly ask why certain conditions are attached to women's employment or promotion. Kindly permit me, as an eye witness and participating a career life truncating ordeal, to state the words of a Director of Training of a United Nations sponsored African Regional Project, who affirmed that a member of staff had been asked by her husband to stay at home

to have more baby girls even though she has had several girls. This incredible order puts the woman in a position of an object, a tool to serve the purpose of the man or of a community that places such unwholesome demands as multiple pregnancies and incessant procreation on women. It is even more stupefying that it took place within the UN organ, where human rights are supposed to be defended. Might it then be that the management of such a Centre was incapable of defending the rights of a member of staff, who wanted so much to keep her job? Or, on an empathic rethink, was it a design to give value to the girl-child? If an African man paradoxically wants baby girls, when male children are traditionally the most welcomed. It is a riddle and an enigma that is yet unresolved for about twenty-five years of my encounter with the situation. It is a horrendous violation of the right of the woman to insist on putting her in the family way against her wish even if it is within a legitimate marriage, her mental state in being able to carry the pregnancy through matters much more than the attendant satisfaction of having a child. It is sad to see hapless mad women made to suckle babies whom they cannot care for properly. However, it is heart warming and encouraging to see that since the 25 years, more women have been educated and long strides have been taken in the education of girls and the empowerment of women. There are uncountable unwritten codes and laws that limit and stunt the woman professionally. For instance, consequent on the scenario described above, the questions that might be raised are: Is it proper to impose on a woman? Does her health matter in the issue of childbirth? Does she have a right to a career or an employment? Should the home-front, workplace and society collaborate to incapacitate her career pursuits? Could a well-meaning Director and members of his management, who should be knowledgeable in human psychology, have been of help in salvaging the woman and her children from penury and consequent social and psychological problems? Should leadership not have a human face that treats issues based on facts and humanitarian principles rather than promote baseless and vindictive selfish interests? While we might not be able to provide ready and simplistic answers, it is a proof that gender discrimination is latent in our daily dealings. It is worse still if the man, who wants more babies, cannot provide adequately for the family and the woman is forced to

bear the burden of breadwinner. It was for meeting essential needs that the woman in point was at work in the first place.

For the African woman the peculiarities of her experiences, the antecedents of slavery and colonization that have complicated African patriarchy and gender discrimination, are fundamental and pertinent in her education and moral counselling. How would she ever get round having nonsexist marriage, where equality and assertiveness and mutual love and respect are of greater importance than societal expectations of promoting male hegemony and procreation as the indices for honor?

Research Questions

1. Is there any significant difference in the perception of male and female respondents about gender education?
2. Is there any significant difference in the perception of male and female respondents about female insubordination?
3. Is there any significant difference in the perception of male and female respondents about male and female respondents about female moral attitude in reaching the top of their career?
4. Is there any significant difference in the perception of male and female respondents about the role of women in marital relationship.

Methodology

Respondents were drawn from some students at the Nigeria French Language Village, who were willing to fill the questionnaire. There was a slight misunderstanding as some students who may never have been exposed to such a research exercise and who may never have been exposed to gender education did not cooperate. Besides, it has no direct bearing on the French studies and some asked if it was compulsory to participate. Nevertheless the data analysed was collected from seventeen (17) males and eighteen (18) females. A percentage for each score is derived based on the thirty-five (35) respondents, leaving 15 non-returnees.

The Instrument

Questionnaire on Gender Parity in A Degrading Economy: Implications for the Sustainability of Gender Education And Moral Counselling

The questionnaire was divided into five parts with each part corresponding to each of the research question raised. The items were based on the Likert type measuring scale. Each segment contains five items making a total of twenty-five items. Fifty (50) questionnaires were printed for distribution and only thirty-five were returned by seventeen (17) males and eighteen (18) females. Because of the unequal number of male and female respondents it was decided to do the percentage value of each score be based on the thirty-five respondents (35). The percentage values are recorded in brackets beside each new score.

DATA ANALYSIS

CATEGORY A

MALE RESPONDENTS						FEMALE RESPONDENTS				
	SA	A	DA	SD	NS	SA	A	DA	SD	NS
1	7 (20)	4(11.4)	5(14.2)	1(2.8)	Nil	5(14.2)	5(14.2)	2(5.7)	5(14.2)	1(2.8)
2	2(5.7)	4(11.4)	6(17.1)	5(14.2)	Nil	Nil	2(5.7)	8(22.8)	8(22.8)	nil
3	1(2.8)	3(8.5)	5(14.2)	8(22.8)	Nil	1(2.8)	Nil	7 (20)	10(28.5)	nil
4	4(11.4)	4(11.4)	4(11.4)	5(14.2)	Nil	5(14.2)	10(28.5)	nil	3(8.5)	nil
5	8(22.8)	8(22.8)	1(2.8)	1(2.8)	1(2.8)	9(25.7)	6(17.1)	1(2.8)	2(5.7)	nil

CATEGORY B

MALE RESPONDENTS						FEMALE RESPONDENTS				
	SA	A	DA	SD	NS	SA	A	DA	SD	NS
1	Nil	5 (14.)	4(11.4)	8(22.8)	Nil	Nil	2(5.7)	3(8.5)	13(37.1)	nil

2	1(2.8)	3(8.5)	7 (20)	6(17.1)	Nil	1(2.8)	1(2.8)	3(8.5)	13(37.1)	nil
3	3(8.5)	5(14.)	4(11.4)	5(14.2)	Nil	1(2.8)	2(5.7)	5(14.2)	10(28.5)	nil
4	6(17.1)	2(5.7)	6(17.1)	2 (5.7)	1(2.8)	1(2.8)	2(5.7)	4(11.4)	11(31)	nil
5	6(17.1)	3(8.5)	5(14.2)	2(5.7)	1(2.8)	1(2.8)	4(11.4)	5(14.2)	7(20)	1(2.8)

CATEGORY C

MALE RESPONDENTS						FEMALE RESPONDENTS				
	SA	A	DA	SD	NS	SA	A	DA	SD	NS
1	3(8.5)	Nil	11(11.4)	1(2.8)	2(5.7)	1(2.8)	2(5.7)	6(17.1)	8(22.8)	1(2.8)
2	5(14.2)	Nil	8(22.8)	3(3.8)	2(5.7)	Nil	1(2.8)	6(17.1)	11(31)	nil
3	1(2.8)	3(8.5)	9(25.7)	3(8.5)	2(5.7)	Nil	1(2.8)	5(14.2)	10(28.5)	2(5.7)
4	2(5.7)	2(5.7)	9(25.7)	3(3.8)	1(2.8)	Nil	1(2.8)	5(14.2)	10(28.5)	2(5.7)
5	1(2.8)	3(8.5)	7(20)	5(14.2)	1(2.8)	1(2.8)	2(5.7)	3(8.5)	12(34.2)	nil

CATEGORY D

MALE RESPONDENTS						FEMALE RESPONDENTS				
	SA	A	DA	SD	NS	SA	A	DA	SD	NS
1	3(8.5)	3(8.5)	5(14.2)	6(17.1)	Nil	1(2.8)	2(5.7)	6(17.1)	8(22.8)	1(2.8)
2	3(8.5)	6(17.1)	4(11.4)	3(8.5)	1(2.8)	Nil	2(5.7)	5(14.2)	11(31)	nil
3	1(2.8)	4(11.4)	8(22.8)	2(5.7)	2(5.7)	2(5.7)	6(17.1)	1(2.8)	7(20)	2(5.7)
4	1(2.8)	4(11.4)	7(20)	2(5.7)	2(5.7)	2(5.7)	6(17.1)	1(2.8)	7(20)	2(5.7)
5	3(8.5)	5(14.2)	4(11.4)	2(5.7)	3(8.5)	1(2.8)	4(11.4)	7(20)	3(8.5)	3(8.5)

CATEGORY E

MALE RESPONDENTS						FEMALE RESPONDENTS				
	SA	A	DA	SD	NS	SA	A	DA	SD	NS
1	4(11.4)	6(17.1)	4(11.4)	1(2.8)	2(5.7)	2(5.7)	6(17.1)	5(14.2)	4(11.4)	1(2.8)
2	2(5.7)	9(25.7)	5(14.2)	Nil	1(2.8)	3(8.5)	3(8.5)	4(11.4)	7(20)	1(2.8)
3	4(11.4)	4(11.4)	6(17.1)	1(2.8)	2(5.7)	3(8.5)	1(2.8)	5(14.2)	8(22.8)	1(2.8)
4	4(11.4)	3(8.5)	5(14.2)	3(8.5)	2(5.7)	1(2.8)	1(2.8)	4(11.4)	11(31)	1(2.8)
5	3(8.5)	4(11.4)	5(14.2)	5(14.2)	2(5.7)	1(2.8)	2(5.7)	3(8.5)	11(31)	1(2.8)

Analysis and Findings

The attitudes investigated are the traditional opinions about women. It is important to garner the views of the younger generation in order to determine to what extent modernization has modified the stereotyped sexist patterns that color our societies. They are the target for any structured gender education and behavior modification.

CATEGORY A: The items in this category were meant to elicit responses about students' view of a woman's role in male-female relationship. Male respondents rank highest as 20% strongly agree and 11.4% agree that the woman plays the second fiddle. She is only a subordinate. It is quite interesting that the female respondents believe the woman should serve the man with 14.2% strongly agree and 14.2% agree. The men are inconsistent in their position as the other items in the category weigh more on disagreement. They do not feel women should treat them as king. The ladies do not believe that their focus in life should be to live for the man and meet his sexual needs. Why then do they agree to her subordinate role? This position must be due to the fact some ladies believe that men should care for them.

CATEGORY B: The item that a woman's education should be minimal pulled high percentages on disagree and strongly disagree by both men and women. They do not accept sexist opinion that her education should center around her role as wife and mother, neither do they hold

out that she will be difficult to control with a high level of education and profession their views do not tally that she gets heady and difficult when she becomes a boss and should never aspire to get to the same level as men. There is an indication here that men feel threatened by a woman's advancement. This explains the violence against women at home and sexual harassment at work. They are designs to keep her down and make men feel they are in control.

CATEGORY C: is about a woman's moral status and compromise in getting to the top. There is a high correlation in the responses of both genders. The high scores for both genders are within disagree and strongly disagree. They agree that women can get to the top without recourse to dubious means and that she could earn as much as a man.

CATEGORY D: portrays a high polarity in the opinions of respondents as they agree and disagree that the woman should be subordinate and dependent on her husband or the male figure in her family. The male strongly agree and agree at 28.5% and disagree at 11.4%, while females agree at 17.1% and disagree at 25.6%. Indications are that a larger number still hold the traditional view that the man is the breadwinner. The more modern concept of a collaborative effort justifies female employment and equal remuneration. There is a majority opposition to the woman being treated like a child through cudgeling or verbal aggression by her husband. One wonders why the female respondents agree to the battery of women. Could they be unsure of their own abilities and feel they need to be put straight? Do they accept the masochism ha is supposed to define the virile man? Perhaps their response is an affirmation of the feeling of being the weaker sex. The same set of respondents claim that the woman should not be assertive and should never oppose a man. It is unsafe for a woman who runs the risk of being beaten to oppose her husband.

CATEGORY E: most of the male respondents hold women's spirituality and moral uprightness in doubt but disagree that she may be getting her wishes done through witchcraft. As one might expect, women disagree with all the propositions. The items were based on traditional beliefs about women, which may still be held today that women are more often prostitutes and hypocrites.

Recommendations

1. Educators should deemphasize gender discrimination in educational process.
2. More attention should be paid to achievement and merit.
3. Mutual respect and trust should be encouraged. Students should learn the legal implications of violence against anyone.
4. They should learn integrated sexual roles and androgyny for good mental health, family relationships and socioeconomic development.
5. Constant sensitization about human rights and National constitution should be part of the school curriculum.
6. Employers of skilled labor in government establishments should be more concerned about productivity while they eschew nepotism and favoritism.
7. Government should put in place a social-welfare programme that takes charge of every Nigerian, young and old so that they all feel they belong and would not need to cut corners or cheat to pave way for themselves.
8. Urgent intervention is required for job placement for the 45% unemployed Nigerian youths.
9. Encouraging free trade and local production of essential commodities may ease the present inflation.

Conclusion

There is no doubt that tremendous strides have been made in fostering equality between men and women. The collaborative efforts of government, schools, religious leaders and organizations should be acknowledged. It is however important to state that training in gender parity should be a continuous process because discrimination is engrafted in the subconscious and the human tendency to persecute and impose on others. Without doubt modernization has helped us build a peaceful society. Prejudices begin at home. Children learn by imitation, when we put down our neighbours, acquaintances and people from other tribes. Programmed teaching of gender equality should be incorporated in School curricula for all levels as the Researcher already made clear in Siwoku-Awi (2012). It is a whole range

of innovative teaching in citizenship, constitutional rights, human relations,

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