

Influence of Gender Factors on Workers' Attitude towards Training Programmes in Selected Organizations in Ibadan, Oyo State, Nigeria

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Abstract

Influence of gender factors on workers' attitude towards training programme shows training as an instrument that brings about change for everyone in employment including women in order to bring about positive attitude in organizations. However, there exists inequalities of training opportunities by gender in Nigeria. This is not because government deliberately put up any policy to deny women access to training but for the existence of some prejudice arising from socio-cultural set-up which put the women at a disadvantaged position in our organizations here in Nigeria. Descriptive research design was adopted for the study. The study target population consists of employees in three (3) selected organizations with a total population for the study which is estimated at 6,800. However, a five percent (5%) of the total population of each Organization were chosen as sample elements for the study which indicates that 325 respondents were used. The data was collected through a questionnaire titled "influence of gender factors on workers' attitude towards training programmes in selected organizations in Ibadan, Oyo state, Nigeria". Simple random sampling technique was to select 325 respondents used for the study. The data was collected through a questionnaire and analysis was done using Pearson r correlation to test 4 hypotheses at 5% level of significance. ($r = .432, p < .05$). The study established that there was significant relationship between gender factors and workers' attitude ($r = .943, p < .05$). The study also revealed that there was a significant relationship between workers' attitude and Age of last child ($r = .751, p < .05$). We also have significant relationship between Workers attitude and marital status ($r = .762, p < .05$). There is also no significant influence between workers' religious affiliation and workers attitude ($r = .312, p < .05$). There is no significant relationship observed between training on workers' Educational attainment and workers attitude ($r = .148, p < .05$).

The implication of the above is to work towards avoiding the erroneous beliefs that women do not like to be involved or attend training programmes. Instead, government and people in places of authority in organizations should put necessary machinery in motion to make women get more involved, interested and attracted to training programmes in order to derive increased and maximum productivity from women through continuous training to achieve Organizational goals and national development.

Keywords: Gender Factors, Workers' Attitude, Training Programmes and Organization

Introduction

In the dawn of the 21st Century, which is the era of globalization and world's high technological advancement, there is the need for workers training, education and development in every organization. Obviously, training has now become more critical and essential than ever before. Thus, Van Der Camp (1990) had noted that technological advancement and its impact on the labour market has made the permanent training and retraining of labour force very essential. In essence, any organization with complacent workers, who depend solely on their initial educational qualification for the long stretch of their career life, will surely forever remain in the doldrums. The influence of training on the individual worker is enormous because people in organizations are constantly in learning situations and job sometimes change due to introduction of new plants, machineries, systems, promotion, absence of staff on the posts, maternity, sick, examination or annual leave period Omole, (2003). Therefore, training becomes a very necessary tool which is important for the organization and the individual worker for sustainability and profitability purpose.

Technological developments are constantly introducing new skills and knowledge, making former ones redundant. In the past decade, the world of work has been in a constant state of flux and change (Eruku, 2003). Therefore, to constantly acquire the new skills as they emerge and keep abreast of the times, there is need for continuing education and training of Nigerians work force both in the public and the private sectors of the economy. Human element is very vital to the productivity and the growth of any organization. Even where the financial resources abound, people are still needed for the proper utilization of those

resources. Therefore, if workers, most especially women participate in training programme, it will influence efficiency and effectiveness in the organization (Fawole, 2002, Egunyomi, 2004; Orife- Ehinlaiye, 2005).

Women seem to have won the battle against chauvinism and patriarchy that was predominantly the practice in the olden day's world in Nigeria, Africa and the world generally. According to Akinjide (2017), Fawole, (2002) now women no longer need to agitate for recognition in whatever areas of endeavour they may find themselves. This recognition is already there beckoning to as many women as are able to exhibit enough and appropriate feats that require such attention and recognition. It is now obvious world over that women have two jobs. The first job is in the home while the other is outside the home which could be gainful employment in an organization or the woman is into private business. We observe that training had been focusing on male employee more than female workers in Industries, simply because the cultural environment of organizations in Nigeria had little recognition for women in wage employment as they see it that the homestead, the backyard is the place for women in the affairs of job organizations Udegbe, (1997); USAID (2002). This invariably has had a corresponding effect on female participation in training attitudinally and otherwise.

However, training is recognized as a method of enhancing organizational efficiency and performance as rightly observed by Yesufu (2005). Here training is defined as the acquisition of all necessary skills, knowledge, attitudes and behavior which is required specifically for better job performance. Scholars had postulated that women are highly productive and not much meaningful development could take place in a country without their active participation. These include Asogwa, (2001), Fawole, (2002), Egunyomi, (2004); Orife- Ehinlaiye, (2005); The popular saying 'develop a woman, then you have developed a nation is supported by Fawole, (2002); Orife- Ehinlaiye, (2005). As Nwizu (2004) had stated, there is need for greater emphasis on women's education, if an integrated approach to educational development is to be achieved nationally and globally. Other educationists have also stressed the importance of women education to self and national growth (Lisa, 1995; Nwafor and Ezegbe, 1998). In effect, the skills of female workers in the selected organizations

to produce efficiently can only be improved with adequate training. As Orife- Ehinlaiye (2005) had noted, people cannot give out of what they do not have. Acquiring the best training and education fortifies a woman to give her best to the nation.

However, in spite of the rapidly increased involvement of women in the modern sector labour market, so little is known about their condition of work, the problems they face and how to enhance or improve their quality of life and their general well being. The use of complicated and unfamiliar machinery also results in occupational accidents, jobs hazards and injuries, especially for women, since most of these tools and equipment were built without women in mind. Goldberg (1986) in Udegbe & Omare (1994), as confirmed in his book “the inevitability of patriarchy” believes that the few women who attained leadership positions are anomalies to the natural order of things. Despite the great inroads made so far by women into the labour market and their attitudes towards training, which had hitherto recorded little achievement in terms of women attaining management positions at work organization the world over due to gender discrimination and the way in which women had sometimes been sexually abused Iweriebor, (1990). Udegbe and Omare (1994) observed that women experience de-facto vertical and horizontal occupational segregation, unlike their male counterparts. The report of a study on ‘women at the top’ by Hansard society commission (1990) summarizes the barriers that hamper women’s progress in the organizational hierarchy as well as the strategies adopted by employers to perpetuate it, mainly the discriminatory attitudes of managers and employers based on assumptions. These were stated as status of gender equity in USAID (2017).

Perceptions of women involvement in training are important not simply as an index of actual participation, but also because they may affect their morale and career performance. It is at least reasonable to speculate that people who, rightly or wrongly, believe they are left out of attending training programmes in their respective organizations may as a result feel anger and resentment. They could also suffer discouragement as a result of their sex because women observe and know the implications and consequent adverse effect of their non-

participatory in training on their job performance. Hence, they put up attitude which may be negative towards themselves and the organization as an entity and these could be disastrous to their career progression and organizational development. Also, when we look at it globally, we discover that, the power relations that prevent women from leading fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving the goal of equal opportunity for women and men attending training programmes will provide a balance that more accurately reflect the composition of the society and is also needed in order to strengthen democracy and promote its proper functioning Rogers, (1990). Likewise, the under-representation of women in decision- making positions in the areas of arts, cultures, sports, the media, education, religion and the law have prevented women from having a significant impact on many institution Imani & Manna (1994). Taking a look within the family, between the man and his wife, we see inequality of power relations and this inequality is seen in the public arena which often starts with discriminatory attitudes and practices. Where division of labour is concerned, we witness inequality on responsibilities within and without the family system and households. These unequal power relations limits women's potentials and cannot find enough time to develop the skills required for training in organizations and workers' attitudes, reactions, and feelings towards the achievements of their potentials. Solanke, (1985); Udegbe, (1997); Yesufu (2005); Alebiosu (2005).

Statement of the Problem

The above facts may not be because the female worker is lazy, unintelligent or unserious. Akintayo (2004); Yesufu (2005); Alebiosu (2005) had noted that female workers encounter a lot of impediments on their road to a successful attendance to training programmes, but little efforts have been made to look critically and logically into the problem area which affect their persistence and success in the programmes. This situation poses lot of problems in having many of them highly literate and competent enough to be able to contribute more meaningfully to the organizations where they are employed and to the generality of the people and national developments. This therefore

raises the salient following questions: How should female workers' attendance to training programmes be encouraged so that they can persist and succeed? How should their involvement in training be made more attractive and interesting so that more female workers will be interested in participating in such programmes in organizations? What are those factors that could influence female attitude and success in training programmes and to what degree? How can the problems be addressed, so that female workers can participate in training programmes in organizations? This study is restricted to three organizations selected randomly in Oyo State, Nigeria. These are Cocoa Research Institute of Nigeria (CRIN), the Nigerian Institute of Social and Economic Research (NISER) and the Forestry Research Institute of Nigeria (FRIN). Furthermore, the choice of these three organizations is based on their recognition as one of the organizations that has reputation, as foremost research institutes in Ibadan, Oyo state, Nigeria. It is on this basis that this study sets out to investigate the influence of gender factors on workers' attitude towards training programmes in selected organizations in Ibadan, Oyo state, Nigeria.

Research Question

What are the identified factors of workers' attitude towards training programmes?

Hypotheses

1. There will be no significant relationship between the age of the last workers' child and attitude towards training
2. There will be no significant relationship between the workers' marital status and attitude towards training
3. There will be no significant relationship between the workers' religious affiliation and attitude towards training
4. There will be no significant relationship between the workers' educational attainment and attitude towards training

Methodology

In this study, the descriptive survey research design of *ex-post-facto* type was adopted. The target population for this study comprised of all

employees in the three (3) selected organizations. The total population for the study was estimated at 6,500. A total of 325 respondents were used for the study which employed the stratified and simple random sampling techniques. Five percent (5%) of the total population of each Organization were chosen randomly as sample elements for the study.

Table 1: Sample Element

Organization	Population	Sample Size Chosen (5%)
CRIN	1,640	82
NISER	2,220	111
FRIN	2,640	132
TOTAL	6,500	325

The major instrument used for this study is the questionnaire developed by the researcher tagged gender factor on Workers Attitude towards Training. However, our interview and available records were used to complement the questionnaires. The draft version of the questionnaire were given to the experts in Women Affairs (Ministry of Women Affairs) Labour Matters Experts, Psychology, and Workers' in Training Outfits like ITF, ASCON, LBS, among others for critical appraisal in order to confirm the context and face validity. To analyze the data collected through the questionnaire researcher employed simple percentage and frequency count. Pearson's Product Moment Correlation was used to test 4 hypotheses at 5% level of significance.

Results

Research question: What are the identified factors of workers' attitude towards training programmes?

Table 2: Demographic Factors in Relation to Workers Attitude towards Training Programmes

Variables	F-Ratio	Sig. of P	R	R ²	Adj. R ²	B	T	p
Age of last child						.579	27.872	.000
Marital Status						.610	26.357	.000
Religious Affiliation						-.003	-.113	.910
Educational Attainment	280.712	.000	.943	.889	.886	.016	.581	.562

$P < 0.05$

Table I above shows that there is significant joint effect of Age of last child, Marital status, Religious Affiliation, Educational Attainment. ($F(9.315) = 280.712$, $R = .943$, $R^2 = .889$, $\text{Adj.}R^2 = 0.886$; $P < .05$). About 88% of the variation was accounted for by the independent variables while the remaining 12% was not due to chance. The relative effects of each of each independent variable showed that Age of last child contributed ($\hat{\alpha} + .579$). $P < 0.05$), Marital Status ($\hat{\alpha} + .610$) $P < 0.05$), Religious Affiliation contributed ($\hat{\alpha} = -.003$) $P < 0.05$), and Educational Attainment contributed ($\hat{\alpha} = -.016$) $P > 0.05$). Thus, from the table, while Age of last child, marital status, and workers Educational Attainment were all relatively significant, Religious Affiliation was not.

In African culture, women are defined not only in relation to men but also dependent on and subordinate to men economically and socially USAID (2002); Nwizu, (2004) expressed their view that women psyche, her biological make-up are defined as closer to nature because they are concerned with child care and primary socialization especially to the children. By comparison, men have a wider range of contact and less personal and particular relationships. Thus, men are seen as superior to nature, women's psyche is devalued and once again, men come out on top. The rate of women participants in training programmes could therefore be attributed to traditional beliefs; whereby women are seen as having low capacity intelligence, thus socio-cultural practices place them in low position they are to be subservient so as to allow men have their ways (Raymond (2005). It is observed that in many cultures in Nigeria and some African countries, many families do not see women's education as worthwhile but they see women as man's asset forgetting that women education is the key to development as an educated woman is an asset to her family, community and nation at large.

The adage says "Train a Woman" "Train a Nation" because of those she will interact with along her life path. Okpoko (2002); Razavi, & Miller, (1995) also remarks that women education leads straight to that learning society, a society that offers many and varied opportunities of learning to women both at school and in economic, social and cultural. The Beijing declaration, (1995) corroborate the afore-mentioned findings, went further to proffer solutions which today stands as the major international instrument for curbing gender discrimination prevalent in almost all

cultures round the world. The declaration expects governments of all countries in the world to practically, and in clear terms, takes all necessary measures to eliminate all forms of discrimination against women and remove all obstacles to gender equality in the area of women education. Nigeria being a signatory to that pact has not done much in fighting “glass ceiling” and patriarchy on women, neither are they sincere with the 35% affirmative even in day to day running of the affairs of the Nation especially politically.

H₀₁: There will be no significant relationship between the age of the last workers’ child and attitude towards training.

Table 3: Age of Last Child in Relation with Workers Attitude

Variables	Mean	Std Dev	N	R	P	Remark
Workers’ Attitude	24.3938	4.3103	325	.751	.000	Sig.
Age of last child	15.4862	2.4465				

$P < 0.05$

It is shown in Table 3 above that there was significant relationship between Workers’ Attitude and Age of last child ($r = .751$, $N = 325$, $P < .05$). From the table, it could be observed that the Age of last Child had influenced the Workers’ Attitude in the study. In the African setting, the basic role assigned to women is a reproductive one, with associated duties of child rearing, cooking meals and taking care of the sick family members. Due to social norms, women are expected to take considerable domestic responsibilities which enables majority of them want to evade being involved in any trainine programme in the organization where they are employed. This is in line with a research conducted by Okide, (2005) which shows that family responsibilities like taking care of the children, coojing meals, taking care of the sick family members are the major responsibility of women in the society compare to attending western education programme. Umar, (2005) in support of the above, argued that women have not much spare time to attend education programmes because they are saddled with bearing and raising children, housework and caring for the husband. These enormous tasks may lead to the withdrawal of women from training programme. At the

same time, they would not be able to mix freely with opposite sex and they are therefore constrained from pursuing educational career except their homes. Definitely, women, especially the married ones, will have little time for education due to the fact that, the extent of the domestic demands of their time is too high. Some of them brought their newly born babies to the training centers.

According to Dagbulu (2003), this cultural belief has imprisoned woman's real self and values inside her by the societal norms because she is taught and directed on what to and how to behave despite this, the deemed completion of the programme is mainly a matter of choice, opportunity cost, which only the respondents can make. The discrimination women suffer in the home, due to belief and practices whereby husbands may disallow his wife from having formal or non-formal education because she is a female and her place is in the kitchen. These social conditions will eventually manifest itself in poverty, diseases, backwardness and economic dependence and so on. These social conditions according to Akande (1996) have bedeviled women in Nigeria. This also confirmed the UNESCO (2003) stand that negative social attitudes were also hindrances to women participation in training and education. UNESCO (2005) in line with the findings of the study stated that women make up seventy percent of the world's absolute poor inferior group. This is unconnected with the view that is held about the position of the female in the society which contributes to their subordination.

However, government policies are in favour of women education Article 10 of CEDAW which concerns women's right to education requires measures to ensure the same opportunities for women in access to programmes of continuing education programme especially those aimed at reducing the gap in education between men and women

H₀₂: There will be no significant relationship between the workers' marital status and attitude towards training

Table 4: Correlation Table on Marital status and Workers' Attitude Towards Training

Variables	Mean	Std Dev	N	R	P	Remark
Workers' Attitude	24.3938	4.310	325	.762	.000	Sig.
Marital Status	14.307	2.593				

$P < 0.05$

It is shown in Table 3 that there was significant relationship between workers' Attitude and Marital Status ($r = .72$, $N = 325$, $P < .05$). From the table, it could be observed that the Marital Status had influenced the Workers Attitude in the study. This finding is in accordance with (Nwosu, 1989, Nwabuko, 2005) who argued that it is not Nigerian men who kept oppressing to the extent that women's head is lowered than men, but it is the custom, social, religion and attitude set up by the communities which continued to play major role in determining who goes to school, how well they do, and how far they progress. Contrary to the culture of the society which made women to believe that they are only good enough to play a supportive role, but not expected to be in the mainstream of the activities in the society. Consequently, most this, Oyewole, (2006) sees the female psyche to have been re-orientated towards ostracization from the so-called macho-centric society, which women themselves have accepted women have developed a lack of interest in non-formal education because even in school, they have learnt to place more value on the goals of femininity, rather than make any realistic assessment of their likely future (Ukpong, 2002 and Nwizu, 2005). Buttrressing and is greatly affecting their educational pursuit. The social status of women in the society perpetuates gender inequality in education (World Bank, 2001 and Adepoju, 2004). This role ascribed to women may not allow them to stay long in school as her services would be required more at home. It is a universal social institution of society, present in every community. It is also an "ought", in the sense that at a given age approved by the community, a couple is expected to establish a household, and to live therein cooperatively on terms largely prescribed by the customs and laws of the community. According to Igbuzor (2002), child bearing is an important, if not the most important precondition for the existence of any society. It is the responsibility of the married couple

to produce children in order to maintain the continuity of society. From the moment of birth, child rearing begins; mothers in many traditional societies are fully devoted to the bringing up of their children, the wife did everything in the household taking care of the children personally or with the assistance of some elderly women in the larger family, keeping the house and the environment clean and washing clothes for the family, understand the children languages and reflexes. Women educational qualifications notwithstanding, she just has to adjust her life to the traditional belief that women should be seen and not to be heard. This is because the practice of leaving children under the care of paid workers is recent in this part of the world.

Women are therefore prevented from attending school with the flimsy excuse that marriage is a sacrifice especially on the part of a woman in the sense that her career should not disturb her household responsibilities and that the education of women may disturb the smooth relationship that exists among family members. Most husbands who might view women's education with suspicion that woman, may not be a good wife after completing the educational programme. This according to Ramachandran (2003) believes that educated women would not be a good mother because they tended to have less respect for the traditional beliefs, due to the sex role assigned to women. This is because to some culture, the major pre-occupation of a woman is considered to be running of the home and in providing assistance to man. From this view point, the husband may prevent them from completing their programme. Ike, (2005) also remarked that women are regarded as home maker- their roles being mothers and wives, they are to be kept in subordinate positions, women have to be over-looked in favour of their traditional roles of motherhood.

H₀₃: There will be no significant relationship between the workers' religious affiliation and attitude towards training

Table 5: Correlation Table on Religious Affiliation and Workers Attitude to Training

Variables	Mean	Std Dev	N	R	P	Remark
Workers' Attitude	24.3938	4.3103	325	.312	.000	Sig.
Religious Affiliation of Workers	8.5877	2.0733				

$P < 0.05$

Table 5 above show that there was significant relationship between Workers' Attitude and Religious Affiliation of Workers ($r = .312$, $N = 325$, $P < .05$). From the table, it could be observed that the Religious Affiliation of Workers had influenced the Workers' Attitude in the study. The finding here agrees with the belief that religion recognizes both male and female and reinforce sex inequality, due to the fact that in religion, both men and women have different functions to perform in favour of men. The practice of pudah as one of their religious practices forbids free association of men and women in the society (Aderinoye & Adepoju, 2006). This act may lead to withdrawal of a lot of Muslim from participating in sandwich programmes. However, Idabawa (1994) argues that Islam as a religion never preach gender bias in favour of males in the area of education. He stated further that, even the famous pudah practice is not permissible to a person who could not ensure the ability of meeting the basic need of the women with education being one fundamental component. Christianity too does not support gender inequality in the area of education. This is because Christian mission have been the known agents of initiating western education in Nigeria without gender bias. The above revealed that the two predominant religions in Nigeria (Christianity and Islam) does not reinforce sex inequality in education, one can therefore deduce from religion point of view that it is the society that dictate the ways of life to its inhabitants because it is interested in its own processes of self-regeneration and perpetuation.

The finding here agrees with Tahir (2002) when he observed that:

In several predominantly Muslim communities in the North, many parents still view modern education as un-Islamic.... education is erroneously perceived as an outright conversation to Christianity

Also in support of this view, NPC (2004) pointed out that:

The north-west, made up of Sokoto, Kebbi, Fatsina, Kano, Jigawa and Kaduna States and the North-East made up of Yobe, Borno, Bauchi, Gobe, Adamawa and Taraba States have the highest population of no education-seven in ten women due to withdrawal from school.

The above may not be connected with the fact that the Christian mission initiated western education in Nigeria. This explains the apprehension of some Muslim towards the total acceptance of the system. While reacting to gender gap on the basis of religious beliefs, Ike, (2005) remarks that certain religious beliefs forbid women to be seen publicly or to associate with men other than their husbands. Murzi, (2003) also admitted that gender gap still exists in many of the Predominantly Muslim states like Zamfara, Sokoto, where girls are traditionally prevented from access to formal education due to interpretation in religious injunctions. Adeniyi (2006), however stated that religion provides guidance for people on the tolerance, principle of morality like justice, honesty, righteousness, equality, brotherhood, tolerance and perseverance, religion opposes all sorts of discrimination based on either colour, race or class.

H₀₄: There will be no significant relationship between the workers' educational attainment and attitude towards training.

Table 6: Correlation Table on Workers Educational Attainment and Workers Attitude to Training

Variables	Mean	Std Dev	N	R	P	Remark
Workers' Attitude	24.3938	4.3103	325	.148	.000	Sig.
Workers Educational Attainment	11.4800	2.5197				

$P < 0.05$

Table 6 above show that there was significant relationship between Workers' Attitude and Training on Workers' Educational Attainment ($r = .148$, $N = 325$, $P < .05$). From the table, it could be observed that the training on Workers' Educational Attainment had influenced the

Workers' Attitude in the study. According to Ike, (2005), education of men at all levels was given greater priority than the education of women, because the colonial administration that introduced western education in Nigeria considered it "natural" for men to carry forth the economic roles. This implies that the gender disparity in access to primary, secondary and particularly tertiary education dates back to the pre-colonial era and is rooted not only in African traditional culture, Christianity and Islamic religion (National MDGs Report, 2004). This has led to educational deficiencies on the part of women till date. This is in line with Torres (2003) who observed that drop-out rates of women in non-formal education programme are about fifty percent.

According to Aqina-Ude (2002), Obilade and Mejiuni (2006) constitutionally, there is resistance to the women's development in the sense that the Nigerian constitution of 1999, presently in use does not actually address the women issues-equality, women's human rights, affirmative action clauses just to mention but a few despite the efforts of the National Democratic and Equality Vanguard (NADEV) led by Professor Jadesola Akande (an eminent woman professor of law) when the constitution was in the making. But instead, the constitution just provided for Federal character principle (section 14 (3)) and went further to establish Federal character commission (section 153 (1) ~~to~~) along the existing geographical lines instead of gender disparity or make provision through specific equality and affirmative action clause to address socio-cultural discrimination and injustices against women. Women all over the world are therefore the products of what the society has made of them (Nigerian women inclusive). This prevailing comparative inequality in the positioning and opportunities for women advancement in education is mainly traceable to the attitude of most parents. For example, most parents insist on the girl-child doing her house chores such as caring for the young siblings, cooking, washing, even trading before and after school hours. Girls are not even given the same opportunities as the boys at home, while the boys for instance are busy reading, these girls are busy helping their parents at the time they should be doing their school assignment (UNICEF, 2001; Udeani, 2004).

Conclusion

The study has been a modest effort at examining the influence of gender factors on workers' attitude towards training in selected organizations in Ibadan, Oyo State, Nigeria. The Nigerian woman is the epitome of womanhood; beautiful, feminine, elegant and dignified. She is full of deep unknown secrets like her mother continent; Africa, which makes her a mystery. Given the right opportunities, women would be more resilient and solid and can be compared with the best man anywhere in the world. Finally, it should be of note that women are equally very effective and efficient when it comes to being involved in training programmes and this is supported by the involvement of women who are well read and are in positions of authority due to the various trainings they have received along their career ladder up. They have acted in various capacities in government among whom we have as Ministers in Federal Republic of Nigeria e.g. Dr (Mrs.) Oby Ezekwesili, Dr (Mrs.) Ngozi Okonjo-Iweala, Prof. Dora Akunyili to mention but a few.

Recommendations

- i. Women should take their campaigns and efforts towards their emancipation and liberation more rigorously, more seriously and more aggressively.
- ii. Women should abhor and do away with all these feminine mentalities that make the society look down on them and regard them as "the other sex", "the weaker sex" among others.
- iii. Government should know that women liberation in all civilized society is whole and total to the extent that when women's protection is in conflict with men's, women's protection prevails. Let this also be in Nigeria.
- iv. Our government should respect the United Nations declaration of 1984 that women should participate as equal partners with men in all spheres of life and at all levels. Funds should be made available always for the campaigns against women's discrimination and subjugation.
- v. Men should not allow the man in them to take over but they must be ready to give women the opportunity to operate in the scheme of things, men should regard women as equal and worthy partners in developmental processes that will uplift the society.

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