

**Women's Education and Development in Nigeria:
A Content Analysis of Nussbaum's Capability Approach Applied to
Women's Empowerment (2010-2017)**

by
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Abstract

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Irrespective of the several platforms and advocacy groups that have promoted women's empowerment since the post-colonial days, Nigerian women have continued to be relegated to second-class roles. Various scholars like Sen and Nussbaum have constantly presented education as a tool for empowerment and augmentation of women's roles. However, this is not the case in Nigeria as educated women are unable to attain the height to which the concept of empowerment posits or seen at the forefront of development. This thesis examines the veracity of Martha Nussbaum's Capability Approach by putting to the test, by means of a case-study of Nigerian women, the role of educational capability in enhancing women's empowerment, based on a content analysis of focused in-depth interviews of 26 Nigerian women, who are considered leaders in their respective fields, the thesis argues that despite enhanced educational qualifications women are still subject to entrenched patriarchal resistance.

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Chapter One

Introduction

Background to the Study

Nigeria is a developing country located in West Africa with a population of 182 million (United Nations, 2015, p. 23). According to a World Bank estimate in 2015, Nigeria's Gross Domestic Product was \$481.1 billion (World Bank, 2016), which included \$80 billion from oil revenue alone (Oyefeso, 2015). However, 110 million Nigerians lived in poverty (Vanguard, 2015). The Market Mogul posits political corruption and high government expenditure as reasons for wealth inequality and poverty in Nigeria. A report by the Sahara Reporters in 2012 ascertained that it costs Nigerians \$8.3 billion to pay the salaries of those in politics. In 2012, the federal government of Nigeria designated \$7.4 billion to develop infrastructure, but only half of this was spent towards its development (Sahara Reporters cited in Oyefeso, 2015). Moreover, in 2012, Women made up half of the Nigerian population and 70 percent of the 100 million living in poverty (Fapohunda, 2012, p. 87).

Also, women made up over 50 percent of the illiterate population compared to 38 percent of men in Nigeria as of 2007 (Fapohunda, 2012, p. 21). In the absence of current estimates, it is difficult to capture the state of poverty women experience and the level of education of women in the subsequent years. In the different industries in Nigeria, women's representation lags behind that of men and are underrepresented in the main sectors of the economy. For instance, women accounted for 36.5 percent compared to men's 63.5 percent in both agriculture and forestry in 2008 (Oduwole & Fadeyi, 2013, p. 109). Women's underrepresentation is no different in politics as Nigeria ranks 178 out of

a list of 193 countries of women in parliament. This ranking is because women occupy twenty seats in the Lower House from a total of three hundred and sixty seats drawn from various constituencies in the 36 states of the federal republic. In the Upper House (Senate), women occupy seven seats out of a total of one hundred and eight seats (Inter-Parliamentary Union, 2016).

From the above, it becomes evident that women's representations in the Nigerian society linger behind that of men. The wider Nigerian society links women's affairs to their competence in the domestic sphere, and this serves as a glass ceiling in their involvement in the public sector (Imhanlahimi & Eloebhose, 2006; Oduaran & Okukpon, 1997; Tuwor & Sossou, 2008, p. 367). With the advent of education as freedom from various forms of discrimination, development scholars like Sen and Nussbaum have recognized education to be a primary source of empowerment for women (Dreze & Sen, 2013, p. 109; Nussbaum, 2003, p. 332). In 2000, the federal government of Nigeria promoted the education of girls in accordance with the UN's Millennium Development Goals as itemized in Goal 3, which aimed at promoting gender equality and empowering women through formal education and access to employment in the non-agricultural sector (Nigeria Millennium Development Goals, 2015, p. 5). Nigeria recorded success in the enrollment of girls in primary schools, where there was an increase in the ratio of girls to boys in basic education, with an end-point status of 94 percent in 2013. However, this increase was not evident in secondary and tertiary levels of formal education. Also, the end-point status of the proportion of women in wage employment was 7.7 percent. The percentage of seats held by women in the national parliament was at 5.11 percent in 2015 in contrast with Nigeria's MDGs expected target of 35 percent. As a result, the Nigerian

government stated that the goal to empower women was not met (*ibid.* p. 5). At this juncture, it is important to question if educating women is enough to lead to their empowerment in Nigeria given the glass ceiling created by patriarchy. We need to consider this in light of the fact that Sen and Nussbaum's Capability Approach, which is the theoretical framework of this thesis, as well as the UN's MDGs, both, value women's education and its corresponding link with employment, better health indicators, empowerment and the upward mobility of women (Dreze & Sen, 2013, p. 108-109; Nussbaum, 2003, p. 339-340; Nigeria Millennium Development Goals, 2015, p. 6). Drawing on these views, can women's education be powerful enough to dent patriarchy in Nigeria?

This study therefore; attempts to respond to this question by examining the link between women's education and development in Nigeria with respect to Nussbaum's Capability Approach and women's empowerment. Through an analysis of educated women, the study attempts to explore the influence of education on the upward mobility of women in the public domain and bring to light what obstacles they face on their journey to the top.

Posing the Problem

Women's roles in different spheres of life were given distinct recognition in pre-colonial Nigeria (Aina, 1993, p. 6). They were actively involved in agriculture, industry, politics, education and health, among others, but this was interrupted with the advent of colonialism (Van Allen, 1972, p. 165). Education in this era was in the form of apprenticeship which transmitted vocational skills such as basket weaving, mat making,

wood carving, and the like for both men and women to ensure self-subsistence. However, British colonialism stifled the pre-colonial social structures and relegated the roles of women and their education to knowledge about maintaining the domestic sphere, thus creating a second-class status for them (Dike, 2009, p. 133; Nzegwu cited in Nussbaum & Glover, 1995, p. 445). With the upsurge of poverty in post-colonial Nigeria, the Structural Adjustment Programme (SAP) was introduced in 1986, allegedly to improve public welfare through the implementation of macroeconomic solutions. These comprised the deregulation of key sectors of the economy, reduction in government spending, privatisation and commercialisation of public enterprises, devaluation of the naira, curtailment of deficit financing, cuts in the funds allocated to education, withdrawal of subsidies on petroleum products, health-care, education, public utilities, and so forth (Obasi, 1997). According to Aina (1993), SAP failed to meet this objective, as it placed emphasis on macroeconomic issues and disregarded “the reality of life at the microeconomic or village level where the rural producers are mostly women” (p. 7). SAP policies like the deregulation of key sectors of the economy and devaluation of the currency led to an increase in unemployment as a result of the closure and reduction of staff in many local industries. Access to education was limited to a privileged few due to hikes in the cost of education, which in turn, left women at a disadvantage because of the societal perception of women playing second fiddle to men (Obasi, 1997). For these reasons, SAP is regarded as being gender biased and did not lessen women’s marginalization, but resulted in the feminization of poverty (Aina, 1993, p. 7; Soetan, 1999, p. 117).

In the face of the above criticism, the World Bank and IMF rephrased the SAP as the allegedly more humane “Poverty Reduction Strategy,” by introducing the United Nations’ Millennium Development Goals in 2000 (MDGs) (Seshamani, 2005, p. 2; Cammack, 2009, p. 42). The MDGs had three of its eight goals aimed at the well-being of women, their reproductive roles and empowerment through education and employment in the non-agricultural sectors. Specifically, Goal 3, Goal 4, and Goal 5 (Nigeria Millennium Development Goals, 2015, p. 1; Ajuzie, Okoye & Mohammed, 2012, p. 347). Aside from the goals above, Nigeria’s 2015 MDGs endpoint report, revealed that goal 6, combat HIV/AIDS, Malaria, and other major diseases, was mostly targeted towards women. This argument is made because results of the study on the knowledge of HIV/AIDS were solely derived from women concerning mother-to-child endangerment and well-being (Nigeria Millennium Development Goals, 2015, p. 5). These goals that mostly focus on women’s reproductive health have to a large extent portrayed women as agents of development in Nigeria. Scholars such as Fehling, Nelson and Venkatapuram (2013) argue that a focus on maternal health fails to give a full picture of women’s reproductive health and health complication resulting from childbirth (p. 1114). As a result, the link between women’s reproductive health and development is dubious as it only focuses on what women can do for development in terms of population control and better health indicators, and not what development can do for women in terms of better wellbeing and empowerment for them. Be that as it may, the existing link between women’s reproductive health and development has led to the production of periodical government documents like the Nigeria Demographic and Health Surveys, which establishes further links between women’s education, employment and improvement in

their roles as reproductive agents (Nigeria Demographic and Health Survey, 2003, p. 53, 77, 80, 111, 118). However, this portrayal of women as agents of development has not changed the narrative of women as second-class citizens in Nigeria (Fapohunda, 2012, p. 20-23). To this end, Boserup (1970) argues that focusing on reproductive health cannot in itself allow education to thrive as a tool to augment women's status. Rather, it allows for the continuous use of women as vessels of development to achieve population control and poverty reduction (Boserup 1970, cited in Beneria & Sen, 1981, p. 298). This argument does not present the previously mentioned links as unsound but gives reasons why it cannot help in changing the perception of women as inferior citizens. Hence, this thesis tries to go beyond these arguments that restrict the role of education to promoting some other goals. On the other hand, this thesis tries to examine the impact it has in resisting overarching patriarchal structures that prevent women's empowerment and upward mobility in Nigeria.

Research Questions

This study poses two fundamental research questions. First: To what extent can Nussbaum's Capability Approach be conclusive of women's empowerment in Nigeria? Second: How can women's education contribute to development in Nigeria?

Significance of Study

This study is important as it serves as a stepping stone because it adds to, and deepens the scholarship of development and policy that portray educated women as agents of development only to further other goals, rather than women's empowerment. Through the analysis of stories of Nigerian women, who would be considered

‘influential’ in their respective fields as well as society, at large. I examine their own perception of empowerment for women. Also, the study aims to offer recommendations for a more beneficial approach to present educated women as agents of development, so as to engender a more collaborative effort between men and women in the development process of Nigeria.

Thesis Statement

Various development scholars have presented women as agents of development, given the positive co-relation between education and employment, reproductive health, and family prosperity, etc. (Fapohunda, 2012, p. 22; Ajuzie, Okoye & Mohammed, 2012, p. 346; Dreze & Sen, 2013, p. 109). However, this portrayal of women has not resulted in a reversal of their roles as second-class citizens because, in a patriarchal society such as Nigeria, gender practices that create a sexual division of roles to keep women in the private sphere and restricted to selected public roles are entrenched in law, cultural practices, colonial history and ideological beliefs. Therefore, any development program or project to redistribute resources and power between men and women runs into patriarchal resistance simply because it dethrones men from the dominant role they have occupied since colonialism (Longwe, 1998, p. 21). For this reason, this study intends to reveal the extent to which education helps women overcome the burden of patriarchy in Nigeria.

Research Methodology

This study employs a qualitative case study design in analyzing several cases from a list of women in Nigeria in order to capture their voices as they speak about their

lives, their successes and the influence of education in empowering them beyond the obstacles of patriarchy.

Research Design

Irrespective of the several platforms and advocacy groups that have promoted women's empowerment since the post-colonial days, Nigeria still runs a patriarchal system that shows men at the forefront of development. The context of this study is Nigeria because it is my birthplace, and as a future development agent of Nigeria, I undertake this study in an attempt to discover what education, currently, and in the future, begets for Nigerian women. Revealing this will help in understanding why women are not also at the forefront of development and will help devise a better means of addressing the obstacles faced by women in my country. To this end, I employ the first #YWomen100 list of the most influential women in Nigeria, which was compiled by Ynaija in partnership with Leading Ladies Africa project in 2015 (YNaija, 2015; Bella Naija, 2015; Ikeji, 2015). This list is most commonly accepted by various Nigerian websites and blogs without any contention.

Data Collection

This research examines prominent women in Nigeria. Smith (1992) argues that prominent people such as authors or political leaders, among others, usually cannot be tested and when they can, ethical considerations would make it difficult to disclose the result. If inaccessible, Smith believes that "people must be studied indirectly or at a distance if they are to be studied at all" (p. 110; Scott & Garner 2013, p. 183); hence I am using available online interviews. Smith (1992) again argues that every day verbal

materials can offer valuable ways to test perspectives of people, so I am using the Internet as a laboratory (p. 125). The primary source of data for this study was amassed from online interviews from online newspapers and magazine publications, websites, blogs, and videos, nationally and internationally. I will review a total of sixty-six interviews generated from nineteen websites, fifteen newspapers, six magazines, eighteen videos, and eight blogs. This data contains interviews of twenty-six women who I purposefully selected for this sample, and they are:

Names	Occupation
Abike Dabiri-Erewa	Politician
Adesuwa Onyenokwe	TV Presenter and Publisher
Amina Oyagbola	Head of Human Resources and Corporate Services
Betty Irabor	Columnist, Author, and Publisher
Biola Alabi	Media Expert
Bukky Karibi Whyte	Event and Public Relations Officer
Florence Ita Giwa	Politician
Folorunsho Alakija	Fashion designer, and Oil and Gas Explorer
Funke Felix Adejumo	Evangelist and Author
Hadiza Bala Usman	Activist and Politician
Ibukun Awosika	Business Expert, Motivational Speaker, and Author
Ifeoma Fafunwa	Creative Director
Ini Onuk	Lead Consultant
Itunu Hotonu	Rear Admiral

Josephine Okei- Odumakin	Activist and Lecturer
Kate Henshaw	Actress and Politician
Ndidi Nwuneli	Social Entrepreneur and International Development Specialist
Nike Ogunlesi	Clothing Designer and Businesswoman
Nkem Uwaje Begho	Information Technology Entrepreneur
Oby Ezekwesili	Ex-Politician, Charter Accountant, Senior Economic Advisor and Activist
Olajumoke Adenowo	Architect, Motivational Speaker, Radio Host, and Author
Olamide Orekunrin	Medical Doctor, Helicopter Pilot, and Health Entrepreneur
Omotola Jalade Ekeinde	Ex-Model, Actress, and Singer
Osayi Alile-Orunene	Social Entrepreneur
Tara Fela-Durotoye	Beauty and Makeup Entrepreneur
Yasmin Belo-Osagie	Business Analyst and Social Entrepreneur

These women are within the age range of 27 to 71 and the majority of the women selected are married and Christians. Their states of origin and birth places vary between the six geopolitical zones of Nigeria, North America, and Europe, but they all have Nigerian ancestors. Also, most of these women acquired their education within and outside Nigeria at various points of their lives.

Additionally, secondary sources of data such as scholarly journals and books are used in this study to examine key variables like women's education, development, and empowerment in Nigeria. They provide theoretical tools to analyze the data collected.

Criteria for the Selection of Interviews

A purposeful sampling was done from the #YWomen 100 list of most influential women in Nigeria. Interviews of One hundred women on that list were examined to select individuals from whom I can learn a great deal about the issues central to the purpose of this study. Thus, I chose twenty-six women whose interviews met more than five of Nussbaum's ten tenets of capabilities. The chosen women are Nigerians living in Nigeria, and have atleast a tertiary education.

Data Analysis

A content analysis will be used to analyze this data. This analysis is a firmly established technique for textual data analysis. It analyzes forms and substances of communication and underlying meanings and ideas through words and phrases (Holsti, 1969, p. 87-89). The content analysis is a systematic coding and categorizing approach that explores a large amount of textual information through the study of the frequency, relationship and structures of patterns and words used (Vaismoradi, Turunen & Bondas, 2013, p. 400). I identified 2010 and 2017 as the starting and ending dates of the analysis as all interviews available online for all women on the list were from the year 2010. The content analysis will provide tools for deconstructing the women's perspectives on education and empowerment, and assist in identifying their individual and collective views.

In the content analysis, coding can be done with the use of Computer Assisted Qualitative Data Analysis Software (CAQDAS) such as ATLAS.ti or NVivo, or by hand (Scott & Garner, 2013, p. 361). However, coding and analysis will be done by hand as Scott & Garner (2013) argue that using CAQDAS “will be no better or worse than your analytic abilities” (p. 359). I employed a discuss analysis to the studied data because it was better able to get at the fundamentals of women’s empowerment as opposed to a quantitative analysis. Owing to this, three stages of analysis were explored in this study as shown below. The stages show the interaction of both theories used in the study with the concept of empowerment, to determine if Nussbaum’s list of capabilities is conclusive of women’s empowerment in Nigeria.

Theory One	Theory Two	Concept
Nussbaum’s Ten List of Capabilities: Life, Bodily Health, Bodily Integrity, Senses, imaginations and thoughts, Emotions, Practical Reason, Affiliation, Other Species, Play, and Control over one’s environment.	Social Role Theory and its five forms of social power as posited by Diekman, Goodfriend, and Goodwin (2004): Occupational, Economic, Political, Relational, and Individual Power	The three dimensions of empowerment as posited by Rowlands (1997): Personal, Close relationship/Relational, and Collective

Scope and Limitations of the Study

All research has limitations, and the research conducted for this case study is no exception. The most significant limitation of this study is the small sample size and that

analyzing preexisting verbal materials entails a non-interactive relationship between the researcher and participants. Also, results derived from these data may be influenced by the marital status and religion of the participants. Another limitation is the fact that the interview evidence used in this study is limited to that found online and is not exhaustive of all the resources available. Despite these shortcomings, the content analysis with the existing resource materials has been done in a manner that was as thorough and exhaustive as possible, given the time and resource constraints.

Theoretical Framework

This study employs the Capability Approach (CA) and Social Role Theory (SRT) as the theoretical framework for the research. This combination serves the previously stated objectives of this study for the following reasons. The CA accommodates a social, economic and political analysis for thinking about the well-being of people across the world, through the lens of capabilities. Also, this approach emphasizes the benefits of education for women in relation to development and empowerment (Sen, 1999, p. 199-201; Dreze & Sen, 2013, p. 108-109). Finally, with the attention on women, the CA takes center stage in addressing inequalities that women suffer in society with respect to resources and opportunities (Deneulin & McGregor, 2009, p. 39). While Amartya Sen created no explicit list, Nussbaum provides a list of capabilities in order to hold governments accountable for the basic rights of people, especially women. Nussbaum (1997) contends that every capability on the list is important and should carry equal weight. She claims that they are interrelated and provides an example of the correlation between women's education and their ability to control their environment and participate

effectively in politics. Nussbaum believes that the list consists of essential items that should be protected by governments no matter what other goals they pursue (p. 288, 300).

On the other hand, the SRT is utilized to play a supplementary role to the CA. This is done because the theory gives attention to the numerous ways in which social behaviours that differ between men and women are embedded in gender roles pertaining to family and work (Eagly, 1987, p. 9). Thus, SRT helps give better insight into educated women's constructs of the glass ceiling and gender spillovers in the public sphere. The SRT is compatible with the CA in studying women's successes and explains the realities of women in the public domain.

Organization of Chapters

This study is divided into five chapters: Introduction to the Study, Literature Review and Theory, Context of Nigeria, Content Analysis of the Data, and Summary, Recommendations, and Conclusion.

Chapter One: Introduction to the Study

The main purpose of this chapter is to provide the necessary background to the study, discuss and analyze the procedures used to carry out the study, and present literature relevant to the study. This chapter comprises of the following sections: the introductory aspect of the work that discusses the context of the study, problem, research questions, significance of the study, thesis statement, the theoretical framework and approach to derive data needed to analyze the research.

Chapter Two: Literature Review

This chapter presents reviewed literature centered around the definition of education and its importance to women, discussions on barriers against women's education like culture. Realities of women's education are also discussed to give reasons why education should not be put forward as a panacea for all women's problems in the absence of an enabling environment in Nigeria. Then, the concept of empowerment is explored. Major terms such as glass ceiling, patriarchy, gender and so forth are briefly defined to aid a better understanding of their application in the study. Finally, the theoretical framework of the study is explored as the second segment of this chapter. Here the Capability Approach and Social Role Theory is explained at length.

Chapter Three: Concept of Women's Education and Development in Nigeria

The main purpose of this chapter is to explore the relationship between ample opportunity for education and empowerment for women. Next, I discussed the impact of colonialism on women's education and advancement in Nigeria. Then, barriers to women's education in Nigeria is discussed and women's roles with the rise of education are explored to give an account of the dynamics through the pre-colonial to the post-colonial era. Finally, educational policies that have been aimed at women during the study period will be discussed in light of their current position as second-class citizens in the Nigerian society.

Chapter Four: A Content Analysis of Nussbaum's Capabilities Applied to Women's Empowerment in Nigeria

This chapter covers the data presentation and the content analysis of the sixty-six interviews of the twenty-six women studied, to determine the influence of education on empowerment and the upward mobility of women.

Chapter Five: Summary, Conclusion, and Recommendations

This chapter summarizes lessons learnt, recommendations, and conclusion of the study based on the findings while an effort is also made towards identifying prospects for future research.

Chapter Two
Women's Development:
Empowerment Through Education.
(A Literature Review)

Introduction

This section of the thesis examines a variety of literature in an effort to identify and position the different debates on women's education and development, which helps frame the central argument of this thesis. Also, this section briefly defines key terms in the study such as gender, glass ceiling, patriarchy, culture, among others.

Education

Maclean (2008) defines education as a "master key" to economic and social development. He argues that high quality and relevant education and schooling can open the doors to poverty alleviation, sustainable development, and justice (as cited in Nnabuo & Asodike, 2012, p. 3). Maclean argues this because people can seek employment to raise their income levels and improve their standards of living, which in turn helps alleviate poverty. He believes that educated people become more aware of their environment and can consciously make efforts to sustain it for the future generation. Moreover, as people become more aware of their rights, it enables them to seek fairness in their society. This view situates education as a powerful tool for poverty alleviation and sustainable development. In a similar vein, Bhola (1993) argues that education transforms individuals into true citizens as they can take their rightful position in their

society. Thus contending that development is incomplete without education with the following expression: “without literacy, development only limps on one leg” (as cited in Adedokun, 2011, p. 67). The Federal Republic of Nigeria (FRN) (2004) defines education as “an instrument par excellence in achieving the developmental goals of the nation” (as cited in Ajuzie, Okoye & Mohammed, 2012, p. 345).

Additionally, Dike (2009) perceives education as a primary source of human capital development. He argues this because education adds knowledge and develops human potentials. Here, he perceives humans as valuable assets and resources that engender economic growth. The human capital theory proposes that education makes humans more valuable (p. 136). This is because education improves the productivity of individuals and enables them to meaningfully take part in activities in the labour market to bring about economic growth or development in terms of increase in Gross Net Product (GNP) and Gross Domestic Product (GDP). Kingdon (1997) argues that there is a positive correlation between a country’s educational effort and economic status. Considering this, Sen (1988) contends that increased participation in the labour market leads to economic growth. However, he argues that economic growth does not imply a better quality of life for humans and their overall well-being (p. 13-15). Dreze and Sen (2013) argue that education brings about freedom and this freedom ignites development (p. 107). Freedom in this context refers to the ability: to secure employment, gain a political voice, and safeguard one’s self from health problems due to increased awareness. Moreover, it is often a prime mover in changing public perception on various issues concerning human rights and contributes to the reduction of inequalities related to the divisions of caste and class, among others (Dreze & Sen, 2013, p. 107-108). He

illustrates this argument with a close examination of the educational achievements of Kerala State in India, especially among the most marginalized group, which were women. Sen discovered that as women's education increased they contributed positively to better human development of that state and for this reason ranked first among all states in India (Devi, 2007, p. 9). Kerala ranked highest in female literacy as of 2001 with 87.8 percent compared to other states in India. Kerala's female life expectancy was 75.9 percent (higher than that of India's 61.1 percent) as of 2003 (Tharamangalam, 2010, p. 368). These percentages mark a significant difference as George (1997) discovered in the 1990s that there were 1.2 million "missing girls" in India due to sex-specific abortions and female infanticide cases. He argues that these cases constituted less than 1% of all girls born (p. 125). Likewise, in Kerala more than 90 percent of girls aged 6-17 years attended school (Chacko, 2003, p. 53). Given this, Nithya (2013) presented statistical evidence on the correlation between an increase in education and better health in Kerala compared to India between 1951 and 2011 with various censuses. There was a decline in Kerala's fertility rate from 44 to 14.8, compared to India's 40 to 20.9. Also, education increased from 47.37 to 93.91, compared to India's 16.67 to 74.04. Infant mortality reduced from 128 to 13, compared to India's 146 to 48, and Sex ratio 1028 to 1084 compared to India's 946 to 940 (p. 7). Along these lines, a study by Devi (2007) revealed Kerala as having the highest mean age of marriage for women, which was no lower than the minimum of 19 years compared to other states. Consecutively, it led to more mature pregnant groups that meet the bodily requirements for successful childbirth. This is evident in the low rate of maternal mortality and lowest percentage of women with anemia in Kerala compared to the rest of India (p. 8).

Kerala State, since the 1990s, pursued education as a tool for development, and this has facilitated the achievement of better human development indicators compared to other states in India (Devi, 2007, p. 3). This pursuit stems from a statement made in a social reform movement campaign for the rights of the lower caste to acquire education: “We are the largest Hindu community in Kerala.... Without education no community has attained permanent civilized prosperity. In our community there must be no man or woman without primary education” (Ramachandran, 1998, cited in Tharamangalam, 2010, p. 382). This motive can serve as a support for Dreze and Sen’s perspective of education as a prime mover in gaining political voice and a reducer of inequalities related to the divisions of caste and class (Dreze & Sen, 2013, p. 108).

In light of the various arguments put forward to elucidate education as a tool that begets social, political, economic, and human development, Dreze and Sen (2013) argue that education is not a “magic bullet” against class barriers. However, it should be considered as a major contributor to the reduction of inequalities along class and caste lines (p. 108). This argument goes to show that education cannot act alone in stimulating development, but an enabling environment is needed for it to thrive. Kangiwa (2015) describes an enabling environment as one where education gives every individual the confidence and skills to participate in the entire development process, which in turn will lead to a long-term change in the power relationship between men and women. Here, Kangiwa recognizes the government as responsible for creating this environment through constitutional procedures and the implementation of such proceedings (p. 764). Subsequently, just as Dreze and Sen (2013) support their arguments by paying close attention to women’s education and its benefits to the society, this thesis examines

arguments put forward by various scholars in discussing the benefits women's education holds for any society.

Women's Education

Women have a strategic position in any society that can help create or destroy a nation due to their ability to ensure the continuity of every nation as regards childbearing. Kingdon (1997) argues that women's education leads to social outcomes such as the reduction in family size, fertility, population growth, child morbidity and mortality, and gender bias in child mortality. Similarly, Chizea and Njoku (2008) discuss women's position in any society with the following expression:

Women are our mothers, sisters, aunts, wives, daughters, friends and confidants, who are the building block upon which the foundations of happy homes and families are built. The family, no doubt, is the unit on which the communities are built, and the nation itself is built by communities. It follows, therefore, that if the building block, the mothers are poor, ignorant and unmotivated, the nation is likely to be poor, ignorant and unmotivated. For, how can any nation rise above the collective ignorance of its mothers? (Chizea & Njoku 2008, cited in Ajuzie, Okoye & Mohammed, 2012, p. 346).

Taking a cue from this, it is evident that educating women will help enhance the roles they play, which in turn can produce a rapid pace of development in any society. Therefore, educating women will enable them to serve as an asset to any family they belong to, as they can instill the right values in their children. Consequently, it can translate into children growing up to be active contributors to the development of their

nation. Considering this, educating women will be a beneficial investment in the future of any nation. In like manner, Adedokun (2011), establishes a link between women's education and empowerment, whose outcome engenders future development in any society, as well as a more educated generation of leaders. Adedokun articulates this best when she states, "Education for women's empowerment is of immense benefit to all societies because women bring up future leaders of any country being the first known teachers to children at home and the best for that matter" (p. 66). In discussing how important education is in empowering women, Nussbaum (2003) claims that "women's education is revolutionary; it is a key to many other sources of power and opportunity" (p. 339-340). Oduaran and Okukpon (1997) amplify the previous view through assessments drawn from works by several authors such as; Stromquist (1988); Bhasin (1992), and Ramdas (1990). They all agree on the multiple roles women play in the existence and continuity of any nation. From this stance, they argue that women, if given the capacity to understand the discrimination they face, are empowered to rectify this by helping in the formulation of policies and strategies (as cited in Oduaran & Okukpon, 1997). Consequentially, it will enable them to play major roles in nation building and give them opportunities to expand their choices and determine their future.

Additionally, in a bid to discuss women as major players in the development of any society, Dreze and Sen's argument is revisited here in light of the preceding statistical evidence that showed the link between women's education and better human development achievements in Kerala State. In this argument, they portray women as agents of development due to the pivotal role they play in the well-being of their children and family. To this end, educating them will not only emancipate them from

“unfreedom” relating to lack of access to health information, and the feeling of incapacitation over the control of their bodies in terms of childbearing and rearing. But it enables them to make informed decisions on the well-being of the family, which will prompt a better relationship between couples where the welfare of the family is concerned. Therefore, Dreze and Sen (2013) argue that educating women is a process or instrument to transform gender relations in a family context and this lies at the heart of the concept of empowerment (p. 109; Batliwala, 2007, p. 560). The reason for the link between women’s education and empowerment as stated by Ajuzie, Okoye, and Mohammed, (2012) is due to the multidimensional process education possesses in transforming the “economic, socio-psychological, political and legal circumstances of the powerless” (p. 345). Women’s empowerment through education makes them aware of themselves and their situation, and this gives them the knowledge (power) they need to change their status in any society. According to Sen (1999), women are active agents in development strategies rather than passive recipients of development schemes. Sen defines an “agent” as “someone who acts and brings about changes, and whose achievements can be judged in terms of her own values and objectives, whether or not we assess them in terms of some external criteria as well” (p. 19). He argues that women acting together as an agency and voice, are greatly influenced by their ability to procure education and employment. The direct outcome of this can enhance participation in public discussions on a variety of social subjects (such as women’s ownership rights among others) that could assist in improving their lives. He sees agency as a manifestation of an empowered group of women (p. 193). Therefore, the role of agency encompasses individuals as members of the “public” and as participants in “economic,

social and political actions” (p. 19). This point emphasizes the perception of women as agents of development, who are active members of any society, that have equal abilities to express their rights in every issue that affects their lives and interests as agents, and play major roles in the development of any nation.

Additionally, Sen (1999) claims that women’s education and employment add to the wealth of nations as they add to the labour force. He goes further to contend that education and employment broaden women’s horizon as it creates exposure to new knowledge and the environment. It also contributes to a transformation of gender roles in decision-making, in that their roles to make decisions increases due to their financial contribution to the household. This can consecutively lead to a decline in fertility rate because they can collectively make decisions on childbearing with their partners. As a result, women achieve freedom in various areas as poverty is reduced, as well as illness and relative deprivation (p. 194). Nussbaum (2003) adds to this argument by stressing on how times have changed and lack of education or illiteracy in the world today condemn women and men to a small number of low-skilled types of employment. With limited employment opportunities, women become restricted in their options and their well-being can be endangered in abusive marriages for lack of alternatives, or they may leave and have nothing to fall back on (p. 332). At this juncture, it is not enough to focus on the importance of women's education, but also to give attention to the barriers to women’s education and subsequently look at the reality of women even when educated. These I consider chronologically.

Barriers to Women's Education

Various authors such as Imhanlahimi and Eloebhose (2006), Oduaran and Okukpon (1997), and Tuwor and Sossou (2008) discuss how culture manifests in different ways, in the creation of social perceptions of education for men and women in the family and society. This, in turn, militates against women's access to education and retention in schools in developing countries like India, Nigeria and Africa in general (Imhanlahimi & Eloebhose, 2006; Oduaran & Okukpon, 1997; Tuwor & Sossou, 2008, p. 367). In the Indian context, researchers like Anandan and Anchayi (2010) argue that female infanticide and the dowry practice majorly limit women's access to education and retention in schools (p. 20). On the other hand, Nussbaum (2003) reiterates the effect of culture and its power in making education seem like a "western" idea, and an opportunity for only boys (p. 340-342). In Pakistan, a large group of "angry Pakistani economics academics" argue that educating women is "a western value" that has led to increased incidence of divorce, family breakdown and social problems in Western countries (Kingdon, 1997). Drawing on this line of thinking, I argue that it is unsound to generalize the outcomes of women's education without considering it contextually. In a nutshell, culture by various researchers like the ones mentioned above is described as "a sledgehammer of oppression to perpetuate inequality and gender injustice against women" (Tuwor & Sossou, 2008, p. 367), and education is not spared.

With the knowledge of the above, Davis, Ginorio, Hollenshead, Lazarus and Rayman (1996) argue that barriers militating against women's education can only be removed if those concerned want them removed (p. 51). This view sets the basis for Nussbaum's

argument on literacy being crucial for transition, but should not be pursued “in isolation” of other values such as political participation, which is the “greatest participation” that “drives the demand for literacy” (Nussbaum, 2003, p. 333-334). In relation to this argument, Mangvwat (1995) contends that “empowering women and promoting their active involvement in the development process requires political and economic goodwill to establish an enabling environment (which is literacy education) for their full participation” (p. 176). Finally, Oyitso and Olomukoro (2012) expand on this by arguing that enlightenment through quality education empowers women to overcome gender inequality, especially in the political arena and they can play an active role in nation building (p. 67-68). Even with the fact that so much has been explained on the importance of women’s education and barriers faced by women in accessing education and their retention in schools, there is a large gap between theory and practice.

Realities of Women’s Education

Over the years, though various scholars like Dreze and Sen (2013), and human capital development theorists, have made connections between education and employment, this link is not so in all cases. Various researchers like Geo-Jaja (1990) and Dike (2009) have argued that the type of education given can play a major role in determining employability. A study by Dike (2009) on Nigerian graduates reveals that most graduates of tertiary institutions struggle through the challenge of acquiring employment. This is because they mostly lack the ability to transform theoretical knowledge into practical knowledge, which is needed to compete in the labour market, and this makes them unemployable. He goes further to argue that the promotion of formal

education in Nigeria only impacts members of the nation with theoretical knowledge rather than the practical knowledge the country needs to develop. Thus, concluding that education should be well-rounded and equal attention given to formal and non-formal education (p. 139). Geo-Jaja (1990) elaborates on this by distinguishing between the goals of both types of education. He contends that the formal education meets the socio-economic needs of individuals in search of white collar employment in urban centers while the non-formal education impacts skills that are critical in expanding employment opportunities in terms of training individuals for possible future careers, self-employment and the fulfilment of individual aspirations (p. 23-25). This explanation paints a different picture of the link between education and employment. As a result, caution is needed in generalizing these claims in all cases due to the peculiarity of each context. Since Dike's research was on graduates in general regardless of gender, it becomes a significant source of concern if enrolment and retention of women in schools do little or nothing to save them from a life of unemployment. Especially when given an education that does not fit the needs of the labour market in their context. This begets the following question: To what extent does women's unemployment discourage girls from acquiring the highest level of education? This question cannot be answered by placing women in a homogeneous group, but it can be responded to from an individual perspective of the purpose of education. While Dike (2009) believes employability is dependent on the type of education received, Ucha (2010), maintains that being educated does not guarantee employment. In that corruption can play a major role in creating a shift from the level of qualification to "who you know" in power that could easily fast track employment (p. 51).

More so is the issue of patriarchy and its influence on educated women's upward mobility in many societies around the world. According to Sultana (2011), "patriarchy is the prime obstacle to women's advancement and development" (p. 1). Despite the level of education acquired, she argues that broad principles like "men are in control" remain the same, and the nature of control may differ. In this light, Sultana argues that the inferior or secondary status of women is a result of patriarchal institutions and social relations between men and women. Patriarchal ideology employs biological differences between men and women as a reason to keep men in dominant or masculine roles, while women have subordinate or feminine ones. This, in turn, assists in keeping women away from the power system as public and private realms for men and women are constructed respectively (p. 3, 9). This sexual division of roles as argued by Stromquist (1991) is a way to keep women in the private sphere and selected public roles (p. 123). Under this ideology, men have one set of qualities (strength, bravery, fearlessness, dominance, competitiveness, and so on) while women have 'feminine' qualities (caring, nurturing, love, timidity, obedience, so forth) (Sultana, 2011, p. 10). In a patriarchal society, these gender practices are entrenched in custom, law, and ideological beliefs, therefore any development attempt to redistribute resources and power between men and women run into patriarchal resistance (Longwe, 1998, p. 21). According to Stromquist (1991), a patriarchal state sharpens forms of masculinity and femininity through institutions such as prisons, the military, and the police apparatus. For instance, a discriminatory element of the Nigerian Police Act (1967) on women's role in the force, section 123, clearly states that the duties of policewomen are in connection to women and children, and their recruitment is solely to relieve male police officers from clerical, telephone and office

orderly duties. Thus, they cannot take part in drills under arms or any baton or riot exercise (p. 62). This goes to show evidence of cultural constructions of women as incapable of serving equally in the force like men, and to be protected by playing secondary roles in this sphere.

Against the backdrop of patriarchy, an account of women's education as empowerment is limited to individuals within the circle of women without any societal perspective of the problem. Here, education makes women advance within the present society rather than through structural transformation of society. Education within a patriarchal system fails to address the status of men with the same access to resources as the 'empowered' woman, to see if they occupy a more privileged position in terms of control over income, social status, and political position in society (Longwe, 1998, p. 22). Even when women are seen in positions of power as queens, prime ministers, governors, and the like, Sultana (2011) argues that "it does not change the fact that the system is male dominated and women are merely accommodated in it in a variety of ways" (p. 2). In a similar vein, Stromquist (1991) argues that the social background of women and not the level of their education is a greater force that gives women access to power (p. 117). Though it is a common belief that increased schooling for women will automatically bring about women's advancement and that lack of schooling holds women back, Longwe (1998) argues that such beliefs are based on the patriarchal explanation for women's subordinate positions. However, in a study of Zambia immediately after independence in 1964, the Zambian government invested enormously in education at all levels. There was an increase in female university graduates from five in 1964 to about five thousand in 1991. Yet, during this period the proportion of women in parliament did

not change and remained at about six percent (p. 23). Although internationally there may be a general correlation between women's education and their level of political participation, however, this relationship cannot be replicated in every country due to contextual differences.

From the preceding arguments on patriarchy, Longwe (1998) argues that the gatekeeping system in the political arena is designed by men to keep women out, and this is the major reason why women's education does not lead to an increase in political representation. Owing to this, women's lack of education is used as a reason to keep them out. Even when women attain high levels of education, other criteria for gatekeeping such as women having no time for politics due to domestic duties, or being under the control of their husbands, lack of the necessary aggression for political offices, and so forth become important excuses to keep them out (p. 24). From this viewpoint, is it imperative to question the extent to which women's education can help them rise above patriarchy. In response to this, Longwe (1998) argues that "schools are patriarchal establishments which are grounded in the values and rules of patriarchal society" (p. 24). Therefore, girls are schooled to accept and progress within the existing patriarchal system and not challenge it or change it. Any attempt to "divert the school from its present role (of intergenerational reproduction of patriarchy) will automatically attract firm and immediate opposition from the patriarchal establishment" (p. 25; Stromquist, 199, p. 116). On account of this, she claims that such reforms can only be initiated from the position of political power (p. 25). From her argument, politics is the key to social transformation, but Stromquist (1991) argues that even when countries have passed specific legislation that addresses women's education, evidence of practice reveal

weakness in commitment to change the social transformation between men and women. Rather, a common practice among democratic states in addressing gender issues is to treat it as isolated cases of individual dysfunctions such as paying attention to girls with little schooling, drops outs, unemployed women, and so forth, without reference to structural conditions that create such situations (p. 123).

From the above discussion of the realities of women's education, it is imperative to avoid romanticizing education as a magic bullet that solves all problems women face. Though education can lead to the elevation of women and their contribution to development, it is important to examine this causal relationship contextually, as other factors like race, migration or immigration can be robust enough to affect women's employability. Be that as it may, this thesis maintains its stance that education positively influences women's ability to be agents of development.

Finally, I will like to explore what empowerment is given its relevance to this study. It will assist in the analysis of the study as it provides the different processes of empowerment.

Empowerment

The concept of empowerment stems from several discourses on gender and development from the 1970s to 1990, which aimed to discuss the visibility of women in development. This gave birth to three approaches namely, Women in Development (hereafter WID), Women and Development (hereafter WAD), and Gender and Development (hereafter GAD). These approaches contributed to the birth of the concept. However, the GAD approach illuminates the power relations between men and women,

thus giving birth to the concept of empowerment (Rowlands, 1997, p. 6,7). Consequently, empowerment took its root from power, and in order to understand the process of empowerment, we need to understand power. Empowerment originated from Foucault's view of power, which was later reframed by feminists due to his inability to conceive the existence of any collective relation between individuals and the ability of individuals to infringe on another's right. Feminists discuss empowerment in relation to power as lying within agency, they argue that it goes beyond participation in decision making and it must include the process that leads people to perceive themselves as able and entitled to make decisions (Rowlands, 1997, p. 13-14).

With the knowledge of empowerment as power McWhirter (1999) defines empowerment as a process by which people, "organizations/groups who are powerless: become aware of the power dynamics at work in their life context, develop the skills and capacity to gain reasonable control over their lives, exercise this control without infringement upon the rights of others, support the empowerment of others in the community" (cited in Rowlands, 1997, p. 15). This definition emphasizes the three dimensions' empowerment takes which is "Personal," "Close relationship or Relational" and Collective" and therefore it stands out from other definitions which miss one or two of these dimensions. Rowlands (1997) argues that the interaction of these three dimensions leads to empowerment (p. 17).

Dimensions of Empowerment	Meanings
Personal	It entails a sense of self-confidence and capacity, and destroying the effect of internalized oppression.
Close Relationship/Relational	This encompasses the ability to negotiate and influence the nature of relationship and decision making from an individual context in relation to others.
Collective	This involves team efforts to achieve an extensive impact that cannot be achieved if it had been done individually.

Empowerment from a rights-based approach refers to “individuals acquiring power to think and act freely, exercise choice, and fulfill their potentials as full and equal members of society” (Smyth, 2007, p. 584). This approach focuses on the strengthening of women’s legal rights, including the reform of inheritance and land (Rathgeber, 1990, p. 494). Thus, women’s right is perceived as gender right which is the right to exist as a gender, participate in the economy, and influence decisions in relation to the other gender, which is crucial in bringing about transformation in gender relations (empowerment). This emphasizes the notion of human right as rights shared by all irrespective of class, gender, caste, race, and citizenship (Sen, 1999, p. 230). The right-based approach is embedded in the GAD framework which emerged in the 1980s and sought to bridge the gap between WID and WAD by linking the relations of production

to the relations of reproduction and taking into account all aspects of women's lives (Rathgeber, 1990, p. 493). Given the above, empowerment is reviewed from a Personal, Close relational/Relational, and Collective standpoint in the lives of the subjects studied in the analysis section of this study.

Concluding Remarks

From the plethora of literature presented above to discuss the importance of women's education, barriers to women's education and realities of women's education. I conclude by taking a cue from UNESCO's medium-term strategy 2008-2013, as paraphrased by Maclean (2008) "Development and economic prosperity depend on the ability of countries to educate all members of their societies and offer them lifelong learning. An innovative society prepares its people not only to embrace and adapt to change but also to manage and influence it (Maclean, 2008, p. 9, cited in Nnabuo & Asodike, 2012, p. 2). This is the kind of education advocated in this study. Though the formal education is what is implied here and has been employed over several decades, I believe that education be it formal or non-formal, should be redesigned by all parties (national leaders, IFIs, NGOs, etc.) to meet the needs of the context applied, and produce an environment for self-developed individuals that can create comfortable lives for themselves and collectively engender development in their spaces. When this is achieved, education will go beyond empowerment for women in that it will lead to a collective effort by all members of the society. In sequence, when both men and women work together, they can help sustain the lifespan of development in their society by investing in the next generation to maintain and improve the progress made competently.

Defining the Major Terms in the Study

This section briefly defines major terms such as glass ceiling, patriarchy, gender that are used in this study, to allow for a better understanding of their role in the study.

Capabilities

This thesis goes in line with Sen's capabilities definition as a set of alternative functionings (doings and beings), which anyone should be free to choose from and be able to give preference to the order it takes, as it relates to them or the context (Sen. 1988, p. 17).

Culture

Culture is a way of life, Tuwor and Sossou (2008) defines it as the total product of a people's "being" and "consciousness," "which emerges from their grappling with nature and living with other people in a collective group" (p. 367).

Development

For the sake of this thesis, when I refer to development I mean the access and utilization of resources that enhance peoples' choices to live a quality life that in turn amounts to improved conditions of living, and the wellbeing of individuals and their environments due to their contributions to the society.

Empowerment

In this study, empowerment refers to the equal access to resources and the ability to make decisions for one's self about one's life as a human being be it as an individual, collective or from a relational perspective.

Gender

This is a state of being male or female which is typically linked to social and cultural forces that mold behaviour (Fausto-Sterling, 2000, p. 4).

Gender Norms

Gender norm is a cultural belief that shapes the thinking of societies in distinguishing roles played by men and women in society (Oduaran & Okukpon, 1997).

Gender Roles or Roles

This is defined as shared expectations about appropriate behavior and qualities that apply to individuals on the basis of their socially identified gender (Eagly, 1987, p. 12). In this study, roles go beyond merely the structure of the system people belong to but the mental construct that people internalize.

Girl

The United Nations Convention on the Rights of the Child (1999) defines a girl as a female at the age of 0-12years (as cited in Mshebila, 2012, p. 34), while Kwabe and Nimron (2007) define a girl as a young female between the age of 0-16years of age (as cited in Mshebila, 2012, p. 34). Going by these definitions, it is unclear where ages 13-17 in the first definition or age 17 in the second will fall. As a result, this study employs

Mshebila's definition which describes a girl as a young female under the age of 18 years who is in the "formative years" and who solely depends on the guidance, nurturing and training by a "significant adult throughout the pre-school, primary school and secondary school periods before attaining adulthood" (Mshebila 2012, p. 34).

Glass Ceiling

Glass ceiling is a situation whereby women "otherwise identical to men can only advance so far up" the highest ladder in society (Arulampalam, Booth & Bryan, 2007, p. 2). Albrecht, Bjorklund & Vroman (2001) define glass ceiling as "the phenomenon whereby women do quite well in the labor market up to a point after which there is an effective limit on their prospects" (p. 1).

Patriarchy

Patriarchy refers to "the male domination both in public and private spheres" (Sultana, 2011, p. 1), while Walby (1990) defines patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women" (p. 20).

Women

A woman is a female who has attained puberty but put legally, as reached the age of 18 years (Mshebila, 2012, p. 34).

Theoretical Framework

This section employs the Capability Approach and the Social Role Theory as the theoretical framework for the study. Within this framework, the aim is to show how women's education directly contributes to development in Nigeria. I present debates by

the proponents of the Capability Approach and the Social Role Theory alongside opposing arguments by various scholars.

Capability Approach

The Capability Approach (hereafter CA), was propounded by Amartya Sen in the 1980s and expanded on by Martha Nussbaum in the 1990s, and has evolved through a series of expansions and criticisms by various scholars to date. Sen is an economist who received a Nobel prize in 1998 for the creation of the CA, which has helped various scholars and international agencies in discussing welfare (Nussbaum, 2009, p. 213). Given that development is concerned with the achievement of a better life, the CA focuses on the nature of life that people succeed in living (Sen, 1988, p. 15). This approach accommodates social, economic and political analysis in thinking about the well-being of people across the world, and he discusses it through the lens of capabilities. The three major interrelated concepts considered in this approach are functionings, capabilities, and agency. Given the modernization discourse on development as material prosperity, that in turn leads to the welfare of people (Deneulin & McGregor, 2009, p. 1-2), the CA came to question the “proposed” straightforward connection between material prosperity and welfare. In drawing a distinction between these, Sen (1988) argues that, if material prosperity/economic growth, is only concerned with GNP per head, it leaves out the question of the distribution of that GNP among the population. Furthermore, he contends that it is possible for a country to experience an expansion in Gross National Product (GNP) per capita while the distribution becomes more unequal (p. 13). In other words, GNP does not show what the people involved have successfully obtained from

these means. Insofar as development is concerned with the achievement of a better life, it should encompass the quality of life people have. Owing to this, he claims that “people value certain things, and to achieve certain types of beings” (such as being well nourished, being free from avoidable morbidity, being able to move about as desired, and so on). These “doings” and “beings” can be generically called “functionings” of a person.” Therefore, the well-being of an individual can be perceived as an evaluation of the functionings achieved by that person (Sen, 1988, p. 15). Here, the GNP discussion comes in because the material possession people have and use, is a means by which functionings are achieved (Sen discusses functionings as ends). The achievement of functionings depends not only on the material possessions owned by the person in question, but also on the availability of public goods, and the utilization of private goods freely provided by the state. Moreover, achievements like being healthy, being well-nourished, being literate, and so forth will depend on the public provisions of health services, medical facilities, and educational arrangements among others (*ibid.* p. 16). What Sen points out here is the fact that development should be judged by the functionings achieved, and seeing to the availability and use of the means in achieving it, rather than solely focusing on the expansion of Gross National Product.

The freedom to choose is one of the functionings that Sen claims to be particularly important in achieving the nature of development discussed above. Here, the focus is on restraints imposed by others that hinder the realization of actual freedom. It is the extent to which people can freely choose particular levels of functionings. In the CA, Sen discusses freedom, functionings, and capabilities as intertwined concepts, because capabilities are a set of alternative functionings, which anyone should be free to choose

from and be able to give preference to the order it takes, as it relates to them or the context. Putting it into perspective, he provides an instance of a person who chooses to fast, which in turn is starving, but the nature of this functioning includes a choice not to starve. Therefore, we cannot say the same for a person who is starving due to their level of poverty because it cannot be called fasting since the choice not to starve is absent (Sen, 1988, p. 17). Capabilities denote a person's opportunity and ability to generate valuable outcomes. Thus, capabilities encompass functionings and freedom to function. In a nutshell, freedom enables people to choose the type of life they want to live: be it freedom from hunger and escaping morbidity or the freedom to read, write and communicate, and the ability of the owner of the life to choose the quality of such a life. For this reason, freedom plays a major role in the concepts of functionings and capabilities.

One of the key examples that Sen cites as a success story for the CA is Kerala's achievement in important functionings like living long, being educated, and so forth, which surpasses other states in India. This, Sen uses to illustrate that the CA is operational. Given this, Sen (1988) proposes that development should be a means and not an end (p. 19).

Finally, Sen (1989) discusses agency in view of women's role in society and development. According to him, agents are "beneficiaries and adjudicators of progress, but they also happen to be-directly or indirectly-the primary means of all production" (p. 41). This implies that humans are not just means but ends as well. They are assets in the society who are not just means to achieve greater GNP but also ends. When humans are empowered to exercise their economic, political and social rights, they can bring about

change and evaluate their achievements of their goals and values. Given this, he argues that “the people have to be actively involved-given the opportunity-in shaping their own destiny, and not just as passive recipients of the fruits of cunning development programs.” Therefore, Sen (1999) reckons that the state and the society have huge roles to play in strengthening and safeguarding human capabilities (p. 53). He goes further to link this argument to the welfare of women, in that ample evidence exists to indicate that women often have a much worse deal than men do, and girls are often more deprived than boys in various societies. Various Scholars like Nussbaum have observed this difference in much subtle as well as crude ways the world over. These inequalities are visible in the matter of functionings, and in developing countries, the contrast may be sharp and related to life and death, and education. In general, the perspective of functionings and capabilities provides a plausible lens through which inter-gender inequalities are analyzed (Sen, 1989, p. 52-54).

Furthermore, Sen contends that evidence exists to show that women do just as well as men when making use of facilities that men have claimed to be their own over the centuries. He argues that more focus should be on the roles women play due to the opportunity at various levels of political activities and social initiatives. A reason that he gives for the underrepresentation of women in day-to-day economic affairs in many countries is due to a relative lack of access to economic resources (Sen, 1999, p. 199-200). He concludes this argument with the statement that, “the economic participation of women is, thus, both a reward on its own (with associated reduction of gender bias in the treatment of women in family decisions) and a major influence for social change in general” (p. 201). Thus, the recognition of political, economic and social participation

and leadership of women is indeed a crucial aspect of “development as freedom” (p. 203).

Also, Sen (1989) emphasizes the importance of education in capabilities expansion and gives four reasons for this. He argues that education can help contribute to productivity, and a wide sharing of educational advancement can aid better distribution of aggregate national income among the populace. Also, education can assist in the conversion of incomes and resources into various functionings and ways of living, and it can help in making intelligent choices between different types of lives that a person can lead. These, sequentially, can have a significant influence on the development of valuable capabilities and thus in the process of human development (p. 55).

Just as every good idea can face criticism that consecutively creates opportunities for revision and the creation of a firmer or more applicable argument, the CA faces a major criticism by various scholars like Ingrid Robeyns, which is the lack of a fixed list of capabilities. Sen argues in response to this that the problem is not with the creation of a central list of capabilities, but with insisting on one “pre-determined canonical list of capabilities, chosen by theorists without any general social discussion or public reasoning.” He opines that having such a fixed list, emanating entirely from pure theory, is to “deny the possibility of fruitful public participation on what should be included and why.” In furtherance of this argument, Sen holds the view that a given list can create a temptation, “not only to have one fixed list but also have the elements of the list ordered in a lexicographic way.” However, this can hardly work. In such a situation, he questions if the ability to be well nourished will be higher on the scale of preference than the ability to be well-sheltered (Sen, 2005, p. 158). In supporting this argument, Sens stresses on

the fact that human beings are not like each other and the “conversion of goods to capabilities varies from person to person substantially, and the equality of the former may still be far from the equality of the latter” (Sen, 1979, p. 219). Owing to this, coming up with a fixed list will be unrealistic, as humans differ and their needs differ within societies. From the above, it is evident that a fixed list will leave some/many people out, as it cannot encompass every human in the world. He claims that “the viability and universality of human rights and of an acceptable specification of capabilities, are dependent on their ability to survive open critical scrutiny in public reasoning” (Sen, 2005, p. 163). Therefore, insisting on a fixed list of capabilities “would deny the possibility of progress in social understanding, and also go against the productive role of public discussion, social agitation, and open debates” (Sen, 2005, p. 160).

Despite Sen’s reluctance to give a fixed list of capabilities, he argues that listing capabilities can be done purposively and based on the context, just as Martha Nussbaum did in providing a list of capabilities for some minimal rights against deprivation. Sen also helped create a minimal list of capabilities for the UNDP in 1990, which serves as the Human Development Index (HDI). The HDI particularly focuses on getting at a “minimally basic quality of life, calculable from available statistics, in a way that the GNP or GDP failed to capture.” This list centres around longevity, access to knowledge and material standard of living (Sen, 2005, p. 159; Kingsbury, McKay, Hunt, McGillivray & Clarke, 2012, p. 36). All in all, Sen (2004B) believes that the purpose of the CA is to give a rough estimate and ready measure of human development whether in the evaluation of poverty or certain basic human rights. Also, it can serve as a lens in studying social conditions and the priorities that they suggest which may vary given

social conditions, public discussion, and reasoning can lead to a better understanding of the role, reach, and significance of particular capabilities (p. 80).

Martha Nussbaum, who is a philosopher builds on Sen's CA by coming up with a list of capabilities that can feature in a constitution or perform a different role than what the constitution guarantees. Given this, she opines this list can serve as a guide to the government in bringing "all citizens up to a certain basic minimum level of capability" (Nussbaum, 1997, p. 277, 280). Nussbaum draws this list from her study of development projects in India and has revised it many times. In 2000, it consisted of the following: Life, Bodily health, Bodily integrity, Senses, Imagination and Thought, Emotions, Practical reason, Affiliation, Other species, Play, and Control over one's environment (Kingsbury et al., 2012, p. 37). Nussbaum (1997), outline this list of Capabilities and briefly discussed them, (p. 287-288).

List of Nussbaum's Capabilities	Definitions
Life	It refers to the ability to live a long and normal length of a human life, which is not cut short prematurely or lacking the willingness to live.
Bodily health	This connotes the able to have good health, which encompasses reproductive health, the ability to be adequately nourished and sheltered.

Bodily integrity

It refers to the control over one's body regarding:

reproductive choices or opportunities for sexual satisfactions and being protected from violent assaults in public and domestic spaces.

Senses, Imagination, and Thoughts

This is the ability to imagine, think and reason in a genuinely human way, which is cultivated by adequate education but is by no means limited to only certain types of education.

Emotions

This is the ability to show attachment to things and people aside ourselves, and express our feelings of care, gratitude, grieve and the like, without fear or anxiety.

Practical reason

It refers to the freedom to form a conception of the good and engage in critical reflection about the planning of one's life. This involves the protection of one's freedom of conscience and religious observance.

Affiliation	This entails two parts: Friendship and Respect. Friendship is the ability to make and maintain friendship freely and relate in both public and private spaces. Respect refers to self-respect and capacity to be equally treated with dignity just like others.
Other species	It is the ability to relate with animals, plants, and nature.
Play	This is the capacity to laugh and enjoy recreational activities.
Control over one's environment	This is political and material. It is political in the sense of the freedom of participation in politics, and the protection of the freedom of speech and association. Material involves being able to possess properties, the right to employment and protection from unwarranted searches and seizures

Just like Sen, Nussbaum (1997) contends that every capability on the list is important and should carry equal weight. She claims that they are interrelated and provides an example of the correlation between women's education and their ability to control their environment and participate effectively in politics. Nussbaum believes that the list consists of essential items that should be protected by governments no matter what other goals they pursue (p. 288, 300), and every nation within certain parameters,

should design a list based on their histories and peculiar circumstances (Nussbaum, 2003, p. 42). Furthermore, she reckons that despite providing this list, there may be difficulties in delivering all ten thresholds due to certain social conditions, but the objective of the government should be to move people closer to this threshold as fast as possible even if they cannot be gotten above it immediately. Nussbaum presents the CA as a partial theory of social justice and the elements on the list are necessary conditions of social justice not a panacea to all distributional problems. In setting thresholds, she suggests that the constitution-maker should select a level that is aspirational but not too low or unrealistic to achieve (Nussbaum, 2011, p. 36-42). Nussbaum's Capability analysis comprises three different types of capabilities, notably, basic capabilities, internal capabilities, and combined capabilities. The core (basic) capabilities refer to innate tools of individuals required for developing the most advanced capability. A close example of this is human rights, which are rights derived from being human, and an untrained desire for support from the world. Internal capabilities are personality characteristics that include personal traits, intelligence and emotional capacity, health and bodily fitness, and the like. They can be developed through education, resources to enhance physical and emotional health, among others. Combined capabilities entail a blend of personal abilities of the individual and an enabling environment (personal, social, political and economic) to be and do freely (Nussbaum, 1997, p. 290; Nussbaum, 2011, p. 21). In her approach, education is key and extensively spoken about with reference to women and this, I elaborate on later in this section.

In regards to a given list of capabilities, I must emphasize that the absence of a list by Sen is because he takes into account cultural differences and that is why he does not

give an exact list to be followed, therefore, lists have to be prepared contextually. Nussbaum, on the other hand, does give a list but it is because she wants to hold governments accountable for basic rights of people, especially women and one of those rights is education. Inasmuch as Nussbaum supports Sen's CA because of its relevance in discussing the inequalities women face publicly and in private spheres, she also highlights flaws in his approach. She opines that a major flaw of this approach is understating the importance of freedom, as a person's freedom can be detrimental to someone else's freedom. Nussbaum deliberates on this because some freedoms include injustice in their very definition (Nussbaum, 2003, p. 46). In light of this, Deneulin and McGregor (2009) opines that what some people have reason to value might be detrimental to the freedoms of others, and these values may not be for the good of the society (p. 5). Again, in discussing the connection between equality and justice, particularly where women were concerned; she argues that Sen never spoke about the extent to which the equality of capability ought to be a social goal, or how it has to be combined with other political values in the pursuit of social justice (p. 36). Finally, she contends that Sen's reluctance to provide a central list of capabilities give us no sense of what a minimum level of capability for a just society should be (p. 35), and this became the strongest motivation to the creation of her list of capabilities, which she did in an open-ended way. As a result, providing a list was her way of expanding Sen's CA. Despite these flaws, she is of the opinion that the CA takes center stage in addressing inequalities that women suffer inside the family, and the society as regards inequalities in resources and opportunities, and educational deprivation, among others. Nussbaum argues the previous point because the CA focuses on what people can do and be (p. 39).

Having discussed Nussbaum's CA, I contend that it is appropriate for this study, as it creates a lens through which we can view and analyze the inequalities women face in the family and the society. Also, she provides a list of capabilities that can help analyze the extent to which it is conclusive of women's empowerment in Nigeria. Here, it is noteworthy that when attempts are made to augment the status of women or empower them, it is mostly influenced by the dominant neo-liberal discourse that treats women as a means to an end and not ends in themselves. Nussbaum sums this up by claiming that "too often women are not treated as ends in their own right, persons with a dignity that deserve respect from laws and institutions. Instead, they are regarded as mere instruments of the ends of others - reproducers, caregivers, sexual outlets, agents of a family's general prosperity" (Nussbaum, 2000, p. 2). Therefore she took a stand on some values that she translated into a list that should be made central for political purposes, in order to treat everyone as an end. Similarly, Catherine Mackinnon claims that "being a woman is not yet a way of being a human being" (Mackinnon cited in Glover & Nussbaum, 1995, p. 61), and this is what Nussbaum strives to correct. Just like Nussbaum, this study intends to present women as agents of development given their personal successes in both public and private spheres in Nigeria.

Over the years, various scholars support and critique the CA, which has created a platform for further debates and expansion of this approach. Deneulin and McGregor (2009) question Sen's discourse on value as they contend that Sen did not shed light on where the values of the free individual come from (p. 9). In a similar vein, Dean (2009) argues that the CA is a liberal-individualist concept because it neglects three key realities: "the constitutive nature of human interdependency, the problematic nature of the public

realm, and the exploitative nature of capitalism” (p. 261). The reason for this argument is due to the extent to which Sen’s CA pushes for human interdependence and not solidarity. Dean (2009) argues that no human is an island unto his or herself, as no human is free from their dependency upon other human beings. Also, he argues that social relations in production and between individuals cannot be free “neither from hegemonic control over their participation in the public realm nor from the direct or indirect consequences of the exploitation of human labour” (p. 267). This argument brings to light the power of the market and social context of any society in determining the roles and ability of individuals in that context. Having said this, I will make a case against patriarchy and its relationship with educated women’s upward mobility. If the CA is proposed to give women an opportunity to be agents of development, how far can they go in the face of patriarchy and its control over the different social, economic and political systems they belong to? Given this, I draw on McReynolds (2002) who argues that “we must be aware of context and the ways in which cultural difference affects the conditions and outcomes of activity” (p. 145). Therefore, would it be unsound to argue that a difference in culture or cultural structures will create a better environment for the CA to thrive and that the CA is not a one-size-fits-all approach as various scholars and international institutions advance? In a bid to respond to this, I argue in line with Gasper that there is a need to give attention to the role of legal constitutions in contending social structures like patriarchy and restraining the power of the market in moulding the rest of the society. In view of this, he argues that “people can pursue a life of their choice only if certain constitutive features of human life are assured” (Gasper, 2009). In sum, I contend that if culture stands in the way of educated women’s advancement and their full

annexation of the potentials the CA holds, appropriate constitutional actions should be implemented to suppress it, if it cannot be changed.

Furthermore, Deneulin and Shahani (2009) link CA and MDGs due to the shared focus on the improvement of the wellbeing and quality of life of individuals (p. 67). Here, I will briefly discuss advantages and gaps in the MDGs in relation to women, education, empowerment and health due to the vital roles they play in this study. In 2001, the United Nations (UN) presented the MDGs as a list of common development goals for developing countries to achieve by 2015 (Fehling, Nelson & Venkatapuram, 2013, p. 1109). Above, I have highlighted seven goals of the MDGs except Goal 8: develop a global partnership for development. However in the present context, the focus is on Goals 2, 3, 4, and 5, and I need not enter into the large and important debates about the failure of the eight goals of the MDGs because the selected goals meet the needs of this discourse. According to Vandemoortele (2011), the MDGs present a deliberate shorthand version of human development (p. 12), which is at the heart of the CA. Goal 2 focuses on universal primary education which entails educating both girls and boys. Educating girls is paramount in the MDGs due to its corresponding relationship between health and welfare of the family. Research on women's education in Kenya revealed that women with at least four years of schooling understand and can administer oral rehydration salt to children with diarrhea, and women with at least secondary education could explain the environmental causes of diarrhea. In a study of Nigeria, women with less education are as likely as educated ones to have their children immunized, but the educated ones know more about family planning. However, only women with secondary school education have better knowledge about diseases and prevention (Kabeer, 2005, p. 16). Despite the

importance of continuous education as shown above in the knowledge gained in secondary schooling, Goal 2's sole focus on primary education ignores the importance of secondary and post-secondary education. Fehling, Nelson and Venkatapuram (2013) argue that a sole focus on primary school education in developing countries fails to ensure quality issues such as "availability of teachers, school infrastructure and maintenance as well as completion rates criticizes not targeting a high pupil-teacher ratio" with "25:1 globally and 43:1 in Sub-Saharan Africa." Also, data on school completion are difficult to obtain because enrolment data is collected at the beginning of the academic year, thus ignoring attendance and dropouts (p. 1115).

Also, in relation to women, Goal 3's aim to bring about gender equality and women's empowerment by bridging the gender gap in education, increasing the participation of women in wage employment in the non-agricultural sector, and increasing the proportion of women in national parliament. However, Kabeer (2005) argues that as important as these three indicators are in bringing about positive changes in the lives of women, it is the social relationships men and women have that govern the access to the resources in question, that will determine the extent to which this potential is realized (p. 13). For instance, she argues that there are institutional biases, cultural or ideological norms challenging the equality of power between men and women (p. 14). Just as patriarchy tends to favour men at the expense of women, pushing for gender equality without formulating and implementing laws that can create structural change defeats the purpose of even trying. Again, Kabeer argues that the pursuit of wage employment for women is far likely to be empowering "if work was taken up as a 'distress sale' of labour" or "simply to meet survival needs", rather than a "response to

new opportunity or in search of greater self-reliance” or “a sense of independence” (p. 15).

According to Wolff & De-Shalit (2007), education is a fertile functioning because it promotes health as a related capability. The corrosive disadvantage is the flip side of fertile functioning, as it refers to the disadvantages that have adverse effects on other functionings. They relate this to education as they argue that there are strong evidence in literature that show that lack of education is a corrosive disadvantage, particularly where it relates to people’s chances of securing employment (p. 121, 143; Nussbaum, 2011, p. 44). Education is a major capability considered across-the-board, as Deneulin and Shahani (2009) argue that “no new idea can emerge without educated minds. Education (which is not always the same as schooling) brings empowerment. Without education, people can be subject to abuses by the most powerful”. So “education is thus central to human flourishing. It not only opens the minds to further horizons, but it also opens the way to acquire other valuable capabilities” (p. 208). This is why Crocker (1992) argues that education plays two roles in relation to the development of capabilities: it enhances capacities and opportunities and develops judgement in relation to the appropriate exercise of capacities (p. 17). He reiterates that women’s education and autonomy are the factors that contribute to child survival, and this link is evident in the HDI’s life expectancy (p. 24). Altogether, I believe the CA is a lens through which we can explore the extent to which education has empowered women to be agents of development in Nigeria. As a supplement, I employ the Social Role Theory (hereafter SRT) to discuss gender constructs around roles, so as to understand the functionings of educated women in Nigeria.

Social Role Theory

As presented above, the use of the SRT is supplementary, and the aim is not to reinforce gender role constructs in any way but merely show what construct guides educated women in being and doing. The SRT emerged from researches on sex differences and social psychologists' works on sex differences carried out by Eagly. This theory gives attention to the numerous ways in which social behaviours that differ between men and women are embedded in social and gender roles pertaining to family and work (Eagly, 1987, p. 9). These roles can be summarized into two dimensions of gender-stereotypic beliefs, the communal and agentic, which underlie expectations about dominance and submissiveness or high and low status (p. 31). Eagly (1987) explains that women are said to exhibit communal traits which are concerned with the welfare of other people and manifested through caring and nurturant qualities. Whereas, men are perceived to manifest agentic traits such as the inclination to be independent, competent, assertive and the urge to be master (p. 17). The distinctive communal content of women's stereotype is assumed to be primarily derived from their work in the domestic sphere, while men's stereotype is assumed to be derived from their roles in the society and economy (p. 19). A consequence of this is the internalization and maintenance of these stereotypes in the division of labour among men and women through the socialization process in the family and society (p. 21). These stereotypes she claims affects women's roles as leaders and can give insight into why women are scarcer at higher levels in organizations and the society, and how men are more likely to be regarded as leaders and acquire leadership positions (p. 23). The task undertaken by Eagly (1987) is to analyze the consequences of such division of labour and not its origin and show how flexible

gender differences are because they are dependent on the immediate social roles of individuals and not the presumed gender roles. She goes further to argue that women and men in the same specific role behave quite similarly especially because there are relatively clear guidelines about the conduct of behaviour in attaining any role like a managerial one. According to Eagly, Karau & Makhijani (1995), women who serve as leaders and managers, in general, succeed as well as their male counterparts, and if women leaders behave somewhat differently than men, they appear to be equally effective (p. 137).

The SRT is relevant to this study, as it helps explain the barriers that educated women face on their journey to the top in Nigeria, and it works in line with the CA in understanding the functionings of women especially as leaders and agents of development. As I have stated the usefulness of this theory to this study, I will also examine arguments put forward to critique this theory by several scholars like Archer (1996) among others. Sczesny and Kuhnen (2004) argue that gender stereotypes influence the perception of leadership in a complex way. They argue that the competence to lead goes beyond gender roles and can be affected by physical appearance associated with masculinity or femininity, as it can influence the impression a person evokes in others. They also argue that there is further evidence that aspects of physical appearance like perfumes can affect people's judgement of leadership competence and can bring out gender stereotypes (p. 14, 20). Archer (1996) on the other hand, argues that the SRT turns attention away from the pivotal connection between evolution and culture, and accounts poorly for the pattern of sex differences identified by evolutionary psychologists (p. 915). This he elaborates on with emphasis to Smuts (1995) who contends that men's

domination over women stems from the “conflict of reproductive interests.” He goes further to claim that men can mate with a larger number of women and that gives them more advantage over women with regards to dominance (Smuts, 1995 cited in Archer 1996, p. 912). In a similar vein, Guimond (2008) argues that the SRT is misleading as it fails to discuss how gender difference stems from culture and can differ by context (p. 497).

In responding to these critiques, Doherty (1989) posits that the SRT is more focused on the consequences of the division of labour not on its origin (p. 344), and physical appearance can affect decisions on employability and leadership. However, assuming gender roles can cause far more damage and can primarily contribute to bias before physical appearance comes into play and can work in conjunction with it. Gender bias goes beyond the perception of women’s inability to lead but can significantly deny women the ability to function freely in society. Culture is also important and can help in understanding the dynamics of women’s roles in Nigeria from the precolonial period to date and the nature of patriarchy in the Nigerian society. However, if much focus is given to the cultural aspect devoid of focus on the consequences of constructs of superiority and inferiority between gender that perceive women as incompetent leaders, it thus reduces the chances of any intervention to change such narratives.

Aside from the critiques already presented, various scholars have supported the SRT and expanded on it. According to McLaughlin, Uggen and Blackstone (2012), the consequence of gender roles is evident in the underrepresentation of women in positions of authority. Even when women successfully get to higher positions and attain leadership positions, social gender beliefs about their presumed natural abilities continue to shape

perceptions of their job performance (p. 627). This begets the spillover concept, whereby gender roles contaminate organizational roles to a large extent and cause people to have different expectations for men and women; Eagly and Johnson (1990) studied this from a managerial level. They argue that a consequence of these expectations cause people to have a negative attitude towards women who occupy managerial roles (p. 235). In order for women to augment their status and attain a better image in any society, Diekman, Goodfriend and Goodwin (2004) argue that occupational, economic, political, relational and individual power is needed (p. 203-204).

Forms of Social Power	Meaning
Occupational	This refers to equal participation, earnings power, and career advancement.
Economic	It denotes access to financial resources
Political	This refers to parallel levels of domination and competence
Relational	It implies a similar level of independence on relationship partners.
Individual	This refers to the possession of qualities like independence, self-assertion, and competitiveness

Using the SRT, scholars like Diekman, Goodfriend and Goodwin (2004) have projected that despite the increase in women’s power, “women will not reach parity with men by 2050” without possessing power in these spheres. As a result, there is an urgent

need to examine the implications of gender beliefs for future social change (p. 201). They elaborate on the SRT by arguing that, the more powerful women become, the more the society perceives them as crossing gender boundaries with traits that are presumed to be masculine. A major reason why these authors stress on the genderless nature of roles and need women to be aware of this is because they opine that if more focus is on the fact that women are gaining in power; it might increase support from powerful women and it can influence women's views of their future possibilities. Additionally, this can show that women are dynamic in gaining power, and this may increase acceptance of powerful women and thus accelerate the pace of social change (p. 213). This point is the driving force behind this study, as it is pertinent to give women more to look up to in their futures by analyzing the success stories of women that have gone ahead of them.

Furthermore, Heilman and Okimoto (2008) expand on the SRT by considering the role motherhood plays in employment decisions. They argue that motherhood is an impediment for women who are seeking traditionally male positions in employment settings, as it affects their career progress. According to them, working mothers are viewed negatively and are seen as more self-oriented and as less dedicated to their children than are stay-at-home moms. This perception is intensified when they are believed to work for "personal interest or due to personal choice rather than economic necessity" (p. 189). In their study, mothers experienced much bias and were seen as less competent and less likely to be kept in the running for advancement opportunities than were other women and men, applying for the same high-level managerial position (p. 197). Finally, Rudman (1998) connects the presumed gender expectation of women to the ability to promote oneself. Self-promotion is the ability to point out with pride to "one's

accomplishments, speaking directly about one's strengths and talents, and making internal rather than external attributions for achievements." Despite its importance, she argues that self-promotion poses problems for women, as it may provide "women a mean counteracting gender stereotypes in the workplace." Consequentially, women become stuck in between avoiding self-promotion that can boost their competence due to social rejection and can still face social rejection if they do not promote themselves (p. 629). In sum, both the CA and the SRT make up the theoretical framework of this thesis, as I have shown above how they can complement each other in achieving the objective of this study.

Chapter Three

Concept of Women's Education and Development in Nigeria

Introduction

This chapter discusses in detail the factors that are hampering a healthy growth of education in Nigeria and the extent to which women in Nigeria have been adversely affected by colonialism with respect to education. The main issue explored in this chapter is the relationship between ample opportunity for education and empowerment for women.

Women's Education in Nigeria

Women's education in Nigeria has been immensely impacted by colonialism as it reinforced patriarchy through education and religion in Nigeria. Before the advent of British colonialism, education in Nigeria was in the form of apprenticeship which was a primary source of traditional vocational knowledge on pottery, weaving, mat making, wood carving, and traditional medicine, to name a few, and there were no clear gender lines drawn in the acquisition of knowledge till colonialism (Dike, 2009, p. 133). The British colonial administration created a centralized system of government through the amalgamation of the Northern and Southern Protectorates in 1914 (Onwuameze, 2013, p. 8). Under this system, Nigeria was divided into three regional entities namely, the Southern, Western, and Northern region, and the major ethnic groups being the Igbos,

Yorubas and Hausas/Fulanis. The Igbos were in the South-Eastern region, the Yorubas in the South-Western region and the Hausas in the Northern region.

During the British colonial rule in Nigeria, educating women was centered around motherhood, and imparting them with European domestic skills and religious knowledge that were consistent with Christianity and Islam (Van Allen 1972, p. 179-180). Consequently, women's roles remained in the confine of the home as wives and mothers and the colonial education fulfilled British gender roles and expectations in favour of men over women with the use of religion as a viable (Islam and Christianity) tool to enforce it.

Comparing the roles played by women in both pre-colonial and colonial eras in Nigeria, Van Allen (1972) argues that the colonial formal education on hygiene, nutrition, and so on, did not emancipate Nigerian women. Rather, she contends that it weakened and destroyed their traditional autonomy and power without the provision of any modern form of power or autonomy in exchange (p. 165). In a similar vein, Nzegwu (1995) argues that in Nigeria, colonialism "was an alienating historical condition that erased and silenced the voice of women" (cited in Nussbaum & Glover, 1995, p. 445). To further understand the basis for Van Allen and Nzegwu's arguments, I will elaborate on the roles of Nigerian women within the three eras shortly.

In post-colonial Nigeria, there has been more diversity in women's education, as women acquire education in fields that were formerly reserved for men such as architecture, engineering, aviation, and the like. Though women are visible in various types and levels of education, it has not corresponded in equal opportunities of

employment between women and men in Nigeria. For instance, various scholars like Oduaran and Okukpon claim that even when women study engineering and acquire jobs in this field, they are mostly restricted to office work (Oduaran & Okukpon, 1997). In 2008 the federal office of statistics reported that about 5 percent of women in the labour force worked in industry, 20 percent in services, 23 percent in sales, and only 6 percent in professional, technical, and administrative or managerial positions. These results show the underrepresentation of Nigerian women in the corporate sectors (Fapohunda, 2012, p. 20). However, she contends that even as women's representation in the judicial and parliamentary system, and in top ministerial and decision-making positions has increased: it does not translate into addressing the problem of discrimination which they face due to their low numbers. In turn, their numbers go a long way in hampering their effectiveness in initiating change or achieving real empowerment for women (p. 23).

Altogether, women's access to different types and levels of education in Nigeria has experienced changes over the years. However, they are still existing constraints like the dominant culture of patriarchy that militate against the access, retention, and advancement of women in schools and in their careers.

Barriers to Women's Education in Nigeria

In discussing the barrier to women's education in Nigeria, various scholars like Alabi and Alabi (2014), Kazeem, Jensen, and Stokes (2010), and Pittin (1990) have highlighted barriers that militate against women's access and retention in education, such as, Nigeria's strong culture of patriarchy, religion, political and administrative factors, socioeconomic status, geographical value of education, and security.

Nigeria's Strong Culture of Patriarchy

Social perceptions and early marriage are two sociocultural factors that militate against the access and retention of girls in schools in Nigeria. Alabi and Alabi (2014) argues that patriarchy governs the social relations and activities of Nigerian women and men, and favours the interests of men above women (p. 011). As a result, the social perception of parents in educating girls is that of an investment without return. This perception stems from the fact that culturally, education is “considered to be a solid investment in the future, as well, as an old age security program since educated children were to look after their aging parents” (Csapo, 1983, p. 92). Given that girls get married and change their paternal names to that of their husband's, parents believe that educating a girl will only generate return for her husband's family and not her paternal lineage. Also, women's education, as Aderinto (2001) proves is culturally perceived to not bring about return that goes beyond the domestic sphere. This, he discovered in a research geared towards unveiling the perception on educating women in Nigeria, and responses gathered were summed in the following expressions of two respondents:

‘No matter the level of a woman's education, she will end up in her husband's kitchen’
and ‘educated women do not respect their husbands’ (p. 181).

For the above reason, there is a son preference in Nigeria when education is concerned, and girls, if educated under such circumstance are educated to become good wives and mothers with home economics skills. Boys, on the other hand, are educated to position them to fulfil their roles as breadwinners (Tuwor & Sossou, 2008, p. 365, 366). Consequentially, this is a major cause of early marriages among girls, which can lead to

health risks such as: maternal and infant mortality, obstetric fistula, cervical cancer, HIV and other sexually transmitted diseases, among others. Also, it can endanger them in abusive marriages with no escape route (Nour, 2006). According to Abara (2012), the federal law does not stipulate a minimum age for marriage in accordance with the child right act of 2003, which set the age at 18. As a result, 33.2 percent of girls between 15 and 19 years of age were married, separated, divorced or widowed in northern Nigeria as of 2003. Also, nearly 22 percent of married northern Nigerian women were betrothed by 15 and 46 percent by 18 years old. Here, the persistent occurrence of early marriage among girls in northern Nigeria is not solely due to social perceptions of education and patriarchy but Islam as well (p. 10). The Gender in Nigeria Report in 2012 shows 70.8 percent of young women aged 20 to 29 in the North-West were unable to read and write and only three percent of girls completed secondary schools in the northern area. In the same report, 545 women died per every 100,000 deliveries due to the early age of marriage (cited in Abara, 2012, p. 5). This evidence shows that early marriages despite its disadvantages, lead to school drop-out or minimal education for girls in this region.

Another social perception of education is the fact that, traditionally, educating women challenges their submissiveness to their husbands and too much education can endanger them in marriage because husbands will respond with violence against them (Oduaran & Okukpon, 1997). Therefore, Abegunde (2014) argues that “through the patriarchal system, Nigerian women are socialized into a culture of female subordination” (p. 168); it is normalized and exists in different aspects of the society including education. Thus, non-compliance with the internationally recognized human right norms is, therefore, justified by culture in Nigeria. Consequentially, Abara (2012) claims that

Nigerian women are held back from realizing their full potentials, all in the name of culture (p. 4).

Finally, social perceptions of men and women spill over into the public sphere. Beyond the home, women face discrimination in the labour market as they are restricted access to employment or lower wages in contrast to men. Owing to this, parents favour educating sons over daughters because of the perceived financial rewards in doing so (Kazeem, Jensen & Stokes, 2010). Given the discrimination women face in acquiring education and employment, the poverty level in Nigeria has worsened, as Fapohunda (2012) argues that 70 percent of people in poverty are women, therefore giving poverty feminine face in Nigeria (p. 23). Apart from the negative impact of restricting women's access to education on national prosperity, the marginalization of women in employment has further reduced their access to "substantial regular income and social status in the society" (Kangiwa, 2015, p. 756). Altogether, social perspectives on educating girls and early marriages play major roles in limiting the access and retention of girls in schools at all levels of education in Nigeria.

Religion

In relation to the previous discourse on culture, northern Nigeria firmly holds some values like the "purdah" that they link to Islam. Purdah is an act of secluding women from the opposite sex, and this encourages early marriages of Muslim girls so as to seclude them within the marital compound. Onwuameze (2013) argues that Muslim mothers whose mobility is confined to their homes only get to relate with the outside world through their young children (p. 102). Given this, depriving girls education is done

for religious reasons such as the purdah. Akubuilu and Omeje (2012) contend that the restriction of girl's education is still present in northern Nigeria by religious sects like the Boko Haram who believe and teach that "women shall not acquire western education" (p. 2). These beliefs among other reasons led to the kidnap of 200 secondary school girls from Chibok in Borno state Nigeria in 2014 (Maiangwa & Agbiboa, 2014, p. 51). At this point, I argue that the lack of security for school children especially in northern Nigeria can discourage educating girls in that region. Since Islam and Christianity are foreign religions in Nigeria, Kangiwa (2015) argues that "the imported religions are much more discriminating than the native ones; the advent of Islam, Christianity and colonialism did not advance the interest of women (p. 756). I explore this argument further in my discourse on the roles of women in Nigeria shortly.

In the present context, I need not enter into the large and important debate about women and religion in Nigeria, but it is sufficient here to note that Nigeria is mainly a Christian and Muslim society, and the impact of patriarchy through religion plays out differently among Christian and Muslim women. Northern Nigeria being predominantly Muslim operates under the Sharia law which advocates the practice of purdah to maintain dominant masculinity in northern Nigeria (Dogo, 2014, p. 273; Asiyanbola, 2005, p. 6). In view of the purdah leading to the restriction of girls in school, Coles and Mack (1991) argue that advanced education of girls in Northern Nigeria are traditionally in the hands of the fathers, brothers, and husbands rather than in the higher Islamic institutions reserved for men. They go further to argue considering the northern women interviewed that women's education can be sought for traditionally, privately, publicly or combine in accordance with purdah (p. 37). In a similar vein, Zakaria (2001) argues that seclusion

rules coincide with class and educational distinction as women are more flexible to move around and access various levels of education depending of their locations and class in urban and rural parts of northern Nigeria (p. 111). For instance, poor urban women sharing compounds with unrelated families live in conditions where seclusion is difficult to maintain. Also in cases where mobility is necessary to achieve an income-earning subsistence, contact is made with non-Islamic cultures that in turn paves the way to non-adherence to seclusion rules (p. 112). In rural areas, studies by Cole and Mack (1991) found that only religious teachers, wealthy farmers and merchants can afford to and seclude their wives. Seclusion in the northern Nigerian context implies that “a man is sufficiently wealthy enough and able to meet his family and his wife’s needs without her going out” (p. 8).

Another impact of patriarchy in northern Nigeria is seen in relational power regarding family issues in a study by Duze and Mohammed (2006), where 78 percent of the spouses among Hausa and Kanuri interviewed, agreed that the wife has no say on family size compared to their southern counterparts that had only 6.7 percent of the Igbos, 10.5 percent of the Ijaws, and 11.5 percent of the Yoruba giving the same response (p. 56). Again, in northern Nigeria, the Penal Code condones domestic violence as beating of wives by a husband in a bid to correct her is encouraged as long as it does not amount to grievous harm (Makama, 2013, p. 126).

In sum, the impact of patriarchy can beget more severe cases of women’s victimization and deprivation in northern Nigeria compared to the southern areas of Nigeria that are not predominantly Islamic; there are more examples to illustrate this but perhaps the ones already mentioned will do.

Political and Administrative Factors

In a bid to close the gender and educational geographical gap between southern and northern Nigeria, foster unity, and development, and reduce poverty, the Nigerian government has employed various socioeconomic and educational measures such as the Structural Adjustment and Programmes (SAP), Universal Primary Education (UPE), Universal Basic Education (UBE), and so forth. However, Yinusa and Basil (2008) argue that these measures have not improved the socioeconomic and educational status of families. Rather, it has increased the sufferings and widened the socioeconomic gap between families. For instance, the SAP encourages the devaluation of the Naira and cuts in national spending by the government in Nigeria, which in turn, creates a significant need to export resources in order to generate foreign exchange to repay their loans. A direct consequence of this is the reduction in expenditure on education, and this gives rise to privatization that makes education more expensive. Parents bear the cost of books, exam fees, uniforms, travel costs and other fees even when the tuition is free (Aikman and Unterhalter, 2005, p. 39). In turn, as parents become poor and are unable to adequately provide food, shelter, clothing, and quality education to their children; they inevitably choose to send their sons to schools due to the existing social perception (p. 319; Onwuameze, 2013, p. 47).

The school is a primary institutional facilitator of education and can encourage or discourage girls' enrolment or retention. The United Nations International Children's Emergency Fund (UNICEF) (2007) identified inadequate school infrastructure, gender bias in content, teaching, and learning processes, and poorly qualified teachers as barriers to girl's education in developing countries like Nigeria (UNICEF cited in Alabi & Alabi,

2014, p. 011). In a study, Aikman and Unterhalter (2005) discovered that positive interaction between teachers and students was almost equally divided between boys and girls in the early years of schooling, but this changes when students get to grade six where teachers devote more attention to boys than girls in Nigerian schools. In turn, it perpetuates “the already low self-esteem of many young girls.” They argue that this partly discourages girls from remaining in schools. (p. 41). Kangiwa (2015) claims that the gender discrimination women face in their occupation that hinders their social mobility is a result of their socialization into lower statuses and more restricted self-images (p. 756). Other discouraging factors of the access and retention of girls in schools include parents’ reluctance to allow their children to be taught by a male teacher, and the expulsion of girls due to pregnancy (Aikman & Unterhalter, 2005, p. 48). The above shows the significant influence the administrative structures of schools have on the access and retention of girls.

Socioeconomic Status

In 2003, the Nigeria EdData Survey (NDES) revealed that parental income, educational background, and occupation contribute to the access and retention of girls in schools. In the study, parental education, and income increase the chances of educating girls and retaining them in school because educated parents are aware of the personal prestige, formal employment opportunities and social mobility that formal education begets, compared to those with little or no education. Moreover, educated mothers are aware of the bargaining power that education can confer within the household, and this increases the likelihood of educating their daughters, but a mother with little or no education may not see the need to educate her daughter alongside her sons. Also, parent’s

income and their residential areas revealed that families in urban centers earned higher incomes and had greater exposure to the mass media that show how children live around the world and the rewards of education, compared to rural families. Here, the class attained by employment and income levels, and education, intersect to encourage or discourage girls from going to school or remaining in school. Therefore, the wealthier the family, the higher the chances of educating girls, and the poorer the family, the less likely they are to educate girls (NDES, 2004 cited in Kazeem, Jensen & Stokes, 2010). According to O'Connell and Beckett (1975), children from privileged backgrounds in Nigeria are more likely than children from poorer backgrounds to be represented at higher educational institutions and are overly represented in top careers upon graduation (p. 317; 319). Given this, being a poor girl in Nigeria is a double disadvantage and reduces the chances of accessing education or being retained in schools.

Geographical Value of Education

Based on the National EdData Survey in 2004, schooling of rural children lags behind that of urban counterparts because rural parents do not see the applicability of their children's education to their local labour market. For instance, rural areas whose employment sector is predominantly agrarian, may not attract parents to seek education for their children because prevailing employments opportunities do not require it. Also, parents in rural areas may fear that educating their children will inevitably lead to their migration to urban centers. Lastly, in the circumstances where the roads and infrastructure leading to schools are mostly bad, it results in the unwillingness of parents to cover the cost of travelling and increases concerns about safety (cited in Kazeem,

Jensen & Stokes, 2010). Given this, the likelihood to invest in a girl by educating her is reduced since the social perception is that, girls' roles end in their husbands' home.

Security

There is the issue of cultism and sexual harassment in Nigerian public universities. Given the fact that students in cults can rape and harass female students, as well as female lecturers, it contributes to the reduction of girls in public universities, which is predominantly consumed by underprivileged Nigerians. Also, career opportunities in public universities can be avoided by female lecturers due to the security issues (Ajayi, Haastrup & Osalusi, 2010, p. 158). They go further to hint at parental wealth as an escape from such safety issues since parents can afford more secure accommodation for children off campuses to prevent them from being victims of cultists' rampage at university hostels. Again, parental wealth can provide security to children that can afford private universities in Nigeria, which are more secure or they can go abroad to study (p. 158). All in all, a less secure university environment will leave the underprivileged children with no escape route than avoiding the higher institution altogether. In such a situation, girls will inevitably be left out while boys proceed to universities and it will be a double disadvantage for girls that come from low-income families.

Considering all barriers mentioned above, O'Connell and Beckett (1975) argue that the father's education is very significant in Nigeria due to its ability to alleviate girls' disadvantages (p. 326). I maintain this stance in concluding that only the socioeconomic status of parents is capable of overcoming barriers to girl's education in Nigeria (p. 327).

Though the aforementioned barriers can be interrelated, the strongest force to break all obstacles militating against the access and retention of girls in schools is the intersection of parental income, education, and occupation, which make up the socioeconomic status of Nigerian families to date.

Women's Role with the Rise of Education

Women's roles in Nigeria have experienced changes over the three epochs, namely: the pre-colonial, colonial and post-colonial. Their roles have transcended the private to the public sphere. Women actively play roles as, reproducers and controllers of their reproductive functions, decision makers in the home, role models and mentors to their children, as well as employees and employers of labour in Nigeria (Kangiwa, 2015, p. 754). Despite the pivotal roles women play in the development of Nigeria, their roles over the mentioned eras have been given inadequate attention and undervalued by the government and society as a whole (Iyela, 1998, p. 222).

Pre-Colonial Education

Women in pre-colonial Nigeria were involved in the economic and political spheres of the economy. They participated in the economic sphere through trading, agriculture, and manufacturing. Their trading activities can be seen in an example of the Oyo kingdom, in the South-West region, where the king's wives traded for him like other women in the kingdom and carried large loads on their heads from town to town. Women played significant roles in the daily or "periodic" markets, had food stands, engaged in roadside trading, and moved from house to house selling goods. They had the *Iyaloja* or mother of the market who played a major role in the administration of the market (Iyela,

1998, p. 223). In the Igbo societies of the South-East region, the women traded in the market and jointly participated in village meetings with men but maintained sole control of their *mikiri* (meetings) (Van Allen, 1972, p. 165). These women groups existed in southern Nigeria, and as a collective in their regions, they possessed political power through their organizations and their representatives, such as the Yoruba *Iyalode* (Abdul, Adeleke, Babalola, Eyo, Ibrahim, Ighorodje & Onose, 2011, p. 7).

In the pre-colonial agricultural sector, men dominated it by their activities in land clearing, hand tilling, sowing, and so forth, while women harvested plants, weeded, threshed, stored crops, and were porters of produce. For instance, Igbo women fetched water, cultivated and harvested crops, and transported farm products. Also, the present North-Central and North-West regions had the *Gbagi*, Tiv, Idoma, Jukun, and southern Zaria women transporting farm products, weeding, harvesting crops, land clearing, seed sowing, and threshing (Iyela, 1998, p. 224). Aside from agriculture, women fished, hunted and were involved in livestock production. Women in the North-Central region reared goats, sheep, cows, and so forth, while women in the South-East in Ake-Eze predominately fished in the Ake-Eze river located in Afikpo (*ibid.* p. 224). Again, women in pre-colonial Nigeria played a significant role in the manufacturing sector. This was in areas such as beer brewing, pottery, processing of vegetable oils, pot making, dyeing, salt mining, soap making, wood carving, cotton spinning and so on (*ibid.* p. 225-226).

Generally, in pre-colonial Nigeria, women's roles in political areas differed based on ethnic roots. Olatunde (2010) claimed that women ruled in various kingdoms like Igala, Zauzzau, Benin, Ife, among others (p. 20). For instance, the present city of Zaria in northern Nigeria was founded in the first half of the 16th century by Queen Bakwa

Turuka, and she had a daughter named Amina who was her successor. Queen Amina was a great warrior who led and won many wars, built a high wall around Zaria to protect the city from invasion. She turned Zaria into a great city and a major commercial center. In southern Nigeria, princess Moremi of the South-West region served as a spy by allowing the enemies of the Ile-Ife kingdom capture her so as to get information to defeat them (*ibid.* p. 20; Abdul et al., 2011, p. 6). In the South-East region, the political power in the Igbo society was diffused in such a way that no specialized bodies or offices held power legitimately, and no person had control over another. Women, as a group, regularly attended the *mikiri*, as its sole importance was to promote and regulate the major activities of women in areas such as trading: setting prices, rules for market attendance, and fines for any violation of the rules or failure to contribute to market rituals. Through the *mikiri*, the Igbo women acted to force a resolution of their individual and collective grievances and promoted women affairs in the village; they employed strike, boycotts, and force to achieve their aims (Van Allen, 1972, p. 165, 169, 171).

All in all, these women with indigenous education on craft making, dying, among others, actively played major roles in the economic and political areas in Nigeria. However, these roles were stifled by colonialism (Van Allen, 1972, p. 166).

Colonial Education

With the advent of colonialism and formal education, women's roles became relegated to the private sphere. The British legislation concerning women centered around controlling their roles, sexuality and fertility, and in "many ways defined their subordination and the restrictions placed on them changed their positions in indigenous

societies.” Although structures of inequalities like land ownership which were mostly for men existed in pre-colonial Nigeria, the British colonizers institutionalized inequalities as a new legal structure under the colonial rule. Consequently, women were marginalized in various ways through the denial of access to loans, denial of franchise and participation in the political sphere, and educationally by predetermining the education they could acquire (Olatunde, 2010, p. 21). Be that as it may, women were not totally invisible in this era, as there were various riots carried out by women to resist the colonial rule, first in the South-East and then the South-West region of Nigeria. In 1929, there was the Aba women’s riot in which Igbo market women contested British taxation. Given their roles as mothers and providers of the family, they collectively defended their “complementary sphere of authority within the extended family and wider community” (Abdul et al., 2011, p. 7).

In 1948, the Abeokuta market women contested the colonial taxes and the failure of the traditional ruler to defend their interests. Mrs. Funmilayo Ransome-Kuti, who, at the time was a head teacher at the Abeokuta Grammar School discovered these women’s struggle and in turn formed the Abeokuta Women’s Union (AWU). Here, the elite women of Abeokuta joined the market women of Egba land to contest the excess taxes charged by the colonizers through their traditional ruler (Alake of Abeokuta). Through this activism, women were able to make their voices heard in questioning the actions of the British colonizers (Abdul et al., 2011, p. 8). By the 1950s, women of southern Nigeria were granted their franchise, while women from northern Nigeria were denied this right until 1978. Also in the 1950s, three women were awarded political appointments, they were Mrs. Funmilayo Ransome-Kuti (appointed into the Western House of Chiefs), Mrs.

Margaret Ekpo, and Janet Mokelu (both appointed into the Eastern House of Chiefs). Though few, they actively fought for women's rights and Nigeria's independence alongside Nigerian founding fathers like Chief Obafemi Awolowo, Al-Haji Sir Ahmadu Bello, Dr. Nnamdi Azikiwe, among others (Olatunde, 2010, p. 22; Abdul et al., 2011, p. 9). Altogether, it was through the women's anti-colonial resistance that different organizations for women's empowerment, emancipation, and equality emerged. The National Women's Union (NWU) was the first national women's organization to be founded in Nigeria in 1947. The NWU encompassed all ethnic, religious, and classes. Funmilayo Ransome-Kuti and Margaret Ekpo were prominent leaders in this organization and created opportunities for more Nigerian women in politics. Due to the active roles played by these women in the nationalist movement for Nigeria's independence, the National Council of Women's Societies (NCWS) became an umbrella for women's organizations across the country in 1959. However, Abdul et al. (2011) argue that the NCWS focused on charitable causes but failed to contest male dominance and anarchy in the society (p. 9).

In view of the above, education cannot be argued to be the force behind the anti-colonial resistance by women since these riots were mostly by market women. However, education played a role in unionizing these women with the leadership of educated women like the mentioned three. Through these women, the British colonizers and native administrative took such activism seriously as it bridged the class gap between the educated few and the uneducated women. Also, the above arguments depict how formal education disempowered women who played better roles with their indigenous education in pre-colonial Nigeria.

Post-Colonial Education

Obiora, (1995), argues that most African nationalist regimes impose the subordinate status of women as a customary given (p. 575). Also that the anti-colonial nationalism itself, which produced nation states in the newly independent Africa, did not restore Africa back to its heritage or history but led to an indirect protraction of European history in a postcolonial era (p. 580). To date, Nigeria has protracted colonial legacies like patriarchy that has continuously suppressed women's roles in the country. Patriarchy is a sociocultural principle that restricts women's access to male-dominated fields such as politics, where women's marital statuses are attached to their titles such as Chief (Mrs.) or Dr (Mrs.) to date (Olatunde, 2010, p. 23).

Nonetheless, women in Nigeria continue to organize to address issues and discriminations they face. Given the pace set by the women organizations in colonial Nigeria, various organizations and initiatives were developed by the wives of presidents, state governors, and human rights organizations to promote issues that women face in Nigeria. Issues around social justice, women's right, domestic violence, human trafficking, girl and adult education, and so on, were the focus of various women's organizations in post-colonial Nigeria to date. As women continue to organize they collectively addressed the mentioned issues under women's national and non-profit umbrellas. These organizations include: the National Council of Women's Societies (NCWS), Women in Nigeria (WIN), Women's Rights Advancement and Protection Alternative (WRAPA), Women Against Rape, Sexual Harassment and Sexual Exploitation (WARSHE) and Women Advocates Research and Documentation Centre (WARDC), among others. Abdul et al. (2011) argue that these women's organizations

contribute to the increasing role of women in Nigeria, as 33 percent of women with political appointments in 2011 was due to their continuous lobby and influence of government's political will in Nigeria (p. 17).

Given women's movements in pre-colonial Nigeria to date, Madunagu (2008) contends that such movements should be called interest groups. This is because, such movements do not have any clear objectives, mission, or vision, and "although useful, the groups have little or no organization and therefore are not able to sustain the test of time" (p. 666). Okeke-Ihejirika and Franceschet (2002) argue that women benefit as a group when movements can collectively organize and make political demands. They claim that women must be able to "connect their individual experiences of marginalization or deprivation to broader social or political processes and to formulate collective demands for change" (p. 454).

Finally, since this study discusses women's education in an attempt to discover the effect it has on women's roles in Nigeria, I conclude this section by briefly discussing the Women in Management, Business and Public Service (WIMBIZ). This organization is a non-profit organization founded in 2001 by thirteen women and one man, to promote educated women's roles in the public sphere, especially in leadership positions in Nigeria. Their vision is "*to be the catalyst that elevates the status and influence of women and their contribution to nation building*" (WIMBIZ, 2016). They actively hold conferences yearly to mentor women into acquiring the skills set and knowledge needed to attain predominate male-dominated roles and expand women's influence in Nigeria. I discuss this organization due to the representation of most women in the studied sample as attendees, board members and chairpersons of WIMBIZ and their conferences.

As shown above, the rise of women's education and knowledge about issues that oppress them has motivated the establishment of various organizations in Nigeria. Here, I argue that the same education that was instrumental in suppressing women's roles is here to stay and now employed by women to recover the visible positions held, similar to pre-colonial Nigeria. In sum, as women consolidate efforts through the three eras discussed, they still experience social, economic, political exclusion, and deprivation, and education is yet to free them from these. Hence, my reason for analyzing how strong the highest level of women's formal education is, in denting patriarchy in Nigeria.

Contributing Factors that Influence the Roles of Women in Nigeria

In Nigeria, various reasons have been put forward by scholars like Kangiwa (2015) to explain women's underrepresentation in different sectors of the public sphere to date. Women are underrepresented on boards in the banking industry, as women's representation for three years in Nigerian banks increased from 15 percent, 16 percent and 19 percent in 2012, 2013, and 2014 respectively (Madueke, Raimi & Okoye, 2016, p. 2). The previous scholars also claim that the media is a contributing factor to the underrepresentation of women in sectors that are predominately male-dominated. The Nigerian media especially the film industry plays a crucial role in portraying women as active participants or socializes the public to perceive women as playing second fiddle to men (*ibid.* p. 4). According to Madueke, Raimi and Okoye (2016), the Nigerian movie industry has "assisted in sustaining women's underrepresentation through misrepresentation and portrayal of women as weak and marginalized social groups" (p. 2).

Also, Kangiwa (2015) argues that in newspapers, women are portrayed as subordinate to men because most editorial discussions are made by men, leaving the fashion and kitchen cover stories to women. Also in broadcast shows, women appear on air as an “object of attraction while the man makes real money through editorial decisions behind the camera” (p. 757-758). An analysis of 1,031 reports on women’s success in the public sphere in six Nigerian newspapers, namely, Punch, Guardian, Sun, Nation, Daily Trust, and Vanguard, revealed that only 40 (approximately four percent) of these reports documented achievements of women (The Punch, 2016). This evidence supports the previous argument made by Iyela (1998) that women’s roles have been given inadequate attention and undervalued by the government and society at large (p. 222). Therefore, if the mass media cannot serve as a catalyst to elevate the status of women through the stories, movies, and discussions they have about women, they will continue to be socialized to play second fiddle to men and in their activities in Nigeria. As a result, Diekman, Goodfriend and Goodwin (2004) stress on the genderless nature of roles and the fact that women should be aware of this. They opine that if more focus is on the fact that women are gaining in power; it might increase support from powerful women and it can influence women’s views of their future possibilities. Additionally, this can show that women are dynamic in gaining power, and this may increase acceptance of powerful women and thus accelerate the pace of social change (p. 213). Here, I reiterate that this point is the driving force behind this study, as it is pertinent to give women more to look up to in their futures by analyzing the success stories of women that have gone ahead of them.

Furthermore, Kangiwa (2015) claims that politics, which is the highest domain of power creates an uncondusive environment for women to participate. In Nigeria, most political parties hold their meetings at night, which discourages many women, especially the married ones from actively participating in politics. As well, he argues that women and men believe that women lack the required economic power to indulge in “dirty political ideals”, which is characterized by violence, the show of money, assassinations and other vices (p. 758). Given the following, I argue that the inaccessibility of women to politics due to such constraints, makes it difficult for the few women in power to win over the majority of men, in reducing the discrimination women face and enhancing their roles in the society. Fapohunda (2012) emphasizes this point by arguing that the low number of women in the political sphere hamper their effectiveness in initiating change for women (p. 23).

Lastly, it is noteworthy that more contributing factors influencing women’s roles in Nigeria exist, but perhaps the ones already mentioned will do. Women being portrayed wrongly, socialized with stereotypic values, undervalued in their roles as development agents, and restricted from acquiring the most significant power, only maintains the status quo to their detriment.

Educational Policies for Women in Nigeria

In response to the barriers women face in education and their roles in the society, the Nigerian government has embarked on various policies and initiatives to promote equality. First, they began with the Universal Primary Education (UPE) scheme in 1976 in an attempt to close the regional gaps in education and the rural-urban division in

opportunities, as well as the preponderances of boys over girl's enrolment in schools (Csapo, 1983, p. 91). However, due to the teachers' shortage, lack of accommodation for teachers in rural areas, lack of inspection, lack of support services, and continued in-service training, the UPE was unable to achieve its aims (*ibid.* p, 96).

Second, the Nigerian government launched the Universal Basic Education (UBE) scheme during the democratic era, which began in 1999 under the leadership of President Olusegun Obasanjo. The UBE was a replacement and an extension of the UPE that aimed to reorganize the educational system so as to integrate the country and cater for future professional needs. But, it failed due to the lack of proper planning, inability to project the estimated population that will be in school, lack of knowledge of the number of teachers required, lack of estimation of the cost needed to provide the accurate numbers of buildings, learning facilities, and the financial implication of the entire programme (Aluede, 2006, p. 98; 100). Together, the UPE and the UBE did not revert the situation of gender inequality in Nigeria at all levels of education given the lack of appropriate planning by the government (Omorieg & Abraham, 2009, p. 450).

Third, the Millennium Development Goals (MDGs) of 2000 also emphasized gender equality. Two of its eight goals focused on girl's education, equality, employment, and empowerment. Goal 2 focuses on universal primary education for girls and boys. Goal 3 aims to bring about gender equality and women's empowerment by bridging the gender gap in education, increasing the participation of women in wage employment in the non-agricultural sector, and increasing the proportion of women in national parliament. Yet, both goals have been unable to elevate the status of women because the sole focus on primary education undermines the confidence building taking place across

secondary and tertiary levels of education respectively (Fehling, Nelson & Venkatapuram, 2013, p. 1115).

Moreso, policy makers, continue to perceive the benefits of educating girls to be centered around improving family health and welfare, “rather than preparing women for a more equal place in the economy and in society” (Kabeer, 2005, p. 18). Also, giving attention to closing the gender gap in education is not sufficient to augment the status of women, rather, focus should be on the overlapping effects of gender and household factors, such as urban-rural residence, socioeconomic status, ethnicity, and religion on children’s educational attainment (Kazem, Jensen & Stokes, 2010). Finally, as important as the three indicators in goal 3 are, pushing for gender equality without formulating and implementing laws that can create structural change defeats the purpose of even trying. Kabeer (2005) argues that there are institutional biases, cultural or ideological norms challenging the equality of power between men and women (p. 14).

Additionally, Nigeria is a signatory to various international treaties like the United Nations’ Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), and the Nigerian government continues to introduce measures to advance the status of women. Establishments that have been created include the National Women Development Centre, Ministry of Women Affairs and Social Development, the Better Life Programme, Family Support Programme and the Family Economic Advancement Programme, among others (Kangiwa, 2015, p. 759). Despite all these measures, women are still discriminated against in every sphere of the society because the anti-discriminatory laws and legislations have not been enforced in Nigeria. Kangiwa (2015) argues that the tripartite system of law (Statutory, Customary, and Sharia) in Nigeria

makes it difficult to fulfil gender equality, equal rights and opportunities as stipulated in Chapter II Section 17 Subsection 2 of the Nigerian Constitution (p. 757).

The above goes to show that it is not enough to have policies and establishments in place to elevate the status of women, but in a country like Nigeria, the government should subdue culture by enforcing existing laws rather than justifying the relegation of women to the private sphere by culture. Also, in the Nigerian scene, policies put in place by the government to overcome the barriers women face in their access and retention in schools, as well as the roles they play in the society have not met the definition of planning Cole (1993) provides. He describes planning as an activity which involves “decisions” about “ends,” “means,” “conduct” as well as “results” (p. 109). The failure of most government policies to bring forth the proposed results in Nigeria is, therefore, the lack of correspondence between decision, ends, means, conducts, and result.

Conclusion

As can be seen in this chapter, education has evolved through three epochs, which corresponded to changes in women’s roles in Nigeria. The failure of the country to achieve integration in the educational system cannot be solely blamed on the history of its educational system, but the absence of convergence between the educational structures and the requirements of national integration. Davis and Kalu-Nwivu (2001) argue that “education alone cannot create effective nationalism, but misdirected education can certainly thwart nationalism’s development” (p. 7). For instance, in societies like Nigeria, the correlation between women’s education and empowerment is unsuccessful due to patriarchal resistance. Though educating girls to be wives and reproducers is a legitimate

aspiration, given the realities of the society, it does little to equip girls and women in questioning their subordinate status (Kabeer, 2005, p. 17). Therefore, as women remain in the subordinate groups and face restrictions when accessing education and employment, developmental attempts to alleviate poverty are regressed due to their overrepresentation in the impoverished population of Nigeria.

Ultimately, formal education as a source of empowerment for women may not be attainable in certain contexts like that of Nigeria. I argue this given the history of women's roles in Nigeria, as the indigenous education empowered women more than the formal education introduced in the colonial era. As I previously argued, education is here to stay, and a means of examining the strengths it possesses is by studying how it challenges patriarchy as this study embodies.

Chapter Four

A Content Analysis of Nussbaum's Capabilities Applied to Women's Empowerment in Nigeria

Introduction

The purpose of this content analysis qualitative study was to capture the voices of women as they spoke about their lives and experiences as women, and explore how their education contributed to development in Nigeria. Also, a step further was to examine the extent to which Nussbaum's Capability Approach was conclusive of women's empowerment in Nigeria. To guide the data collection and analysis process, there were two research questions:

1. To what extent can Nussbaum's Capability Approach be conclusive of women's empowerment in Nigeria?
2. How can women's education contribute to development in Nigeria?

To address these questions, sixty-six online data from interviews on blogs, websites, magazines, newspapers and videos were reviewed for twenty-six women who were recognized on a list of 100 most influential women in Nigeria by YNaija in partnership with Leading Ladies Africa project in 2015. The setting was Nigeria and given the diversity of information spread across various online platforms (nationally and internationally), nineteen websites, fifteen newspapers, six magazines, eighteen videos, and eight blogs, were reviewed. All the interviews were conducted between 2010 to 2017. The results of the data analysis are presented in this chapter beginning with the demographics and a summary of the interviews.

Demographics

The studied women were twenty-six Nigerians who presently live and work in Nigeria. Most of the women were highly educated and were well informed about the barriers women face in advancing and their roles in Nigeria. Fourteen of them have Bachelor's degrees, nine have Masters degrees, while three have Doctorate degrees. These women belong to various sectors in Nigeria, most of these women are entrepreneurs, four are politicians, others are involved in business and financial services, mass media, religion, activism, human resource, public relation, military, clothing, acting, oil and gas, architecture, and creative directing. More so, their ages range from 27 to 71years. A summary of each participant's educational level, age, marital status, and religion are presented in Table 1.

Data Collection

Data were collected through online interviews, one page each from six national and two international blogs, fifteen national and four international websites, fifteen national newspapers, and four national and two international magazines. Online video interviews ranged from 3 minutes, 34 seconds to 1 hour in length of fourteen national and four international videos. All participants are Nigerians, however, five are from mixed families having mothers from Africa, Europe, and North America, but all speak English fluently. Immediately following the gathering of each interview, I listened to make sure that the videos retrieved from YouTube were audible. There were a few unusual circumstances encountered during data collection, where some pages experienced errors and were inaccessible after I had previously accessed them, thus making me find re-posts of the initial sources by other sources. Also, I saved some links that are inaccessible

online on my computer while they were still functional. So, some links in the bibliography are only accessible on my computer.

Table 1. Summary of Demographics (A)

Participants	Educational Level	Age	Marital Status	Religion
Abike Dabiri-Erewa	Masters in Mass Communication	54	Married	Muslim
Adesuwa Onyenokwe	Masters in Language Arts	53	Married	Christian
Amina Oyagbola	Masters in Law, and Masters of Business Administration	Unknown	Married	Muslim
Betty Irabor	Bachelors in English and Philosophy	60	Married	Christian
Biola Alabi	Bachelors in Public and Community Health	Unknown	Married	Unknown
Bukky Karibi Whyte	Bachelors in African American History	34	Married	Unknown
Florence Ita Giwa	Bachelors in Nursing	71	Divorced and Widow	Christian
Folorunsho Alakija	Doctorate in Business Administration	65	Married	Christian
Funke Felix Adejumo	Bachelors in English Language	54	Married	Christian

Hadiza Bala Usman	Masters in Development Studies	41	Married	Muslim
Ibukun Awosika	Masters of Business Administration	54	Married	Christian
Ifeoma Fafunwa	Bachelors in Interior Architecture	Unknown	Married	Christian
Ini Onuk	Masters in Management	Unknown	Married	Christian
Itunu Hotonu	Bachelors in Architecture	58	Married	Unknown
Josephine Okei- Odumakin	Doctorate in History and Policy of Education	50	Married	Christian
Kate Henshaw	Bachelors in Medical Microbiology	45	Divorced	Christian
Ndidi Nwuneli	Masters of Business Administration	42	Married	Christian
Nike Ogunlesi	Bachelor in Law	Unknown	Married	Unknown
Nkem Uwaje Begho	Bachelors in Bioinformatics	Unknown	Married	Unknown
Oby Ezekwesili	Doctor of Science degree	53	Married	Christian
Olajumoke Adenowo	Masters in Architecture	48	Married	Christian
Olamide Orekunrin	Bachelors in Medicine	31	Single	Unknown

Omotola Jalade Ekeinde	Bachelors in Estate Management	39	Married	Christian
Osayi Alile-Orunene	Masters in Public Administration	Unknown	Married	Christian
Tara Fela-Durotoye	Bachelors in Law	40	Married	Christian
Yasmin Belo-Osagie	Bachelors in History and Finance	27	Single	Unknown

Biography of the Studied Women

This section concisely discusses the educational and occupational background of the twenty-five women in this study. The aim of this section is not to justify why these women were recognized by YNaija but to show their backgrounds and their transition into their current roles.

Abike

Hon. Abike was born in 1962 into a traditional titleholder in Ikorodu Lagos State, Nigeria. She obtained a Master’s degree from the University of Lagos, Akoka and transitioned from broadcasting into being a parliamentarian. Abike served as Chair of the House of Committee on Media and Public Affairs (2003-2015), and Chair of the House Committee on Diaspora (2008-2015). She was the first female governor aspirant for Lagos State representing the All Progressive Congress (APC) (2014) before her current position as the Senior Special Assistant of Foreign Affairs and the Diaspora to the Nigerian President (Alfred, 2012; Politicoscope, 2016; Adeosun, 2016).

Adesuwa

Adesuwa was born in 1963 and obtained her Master's degree from the University of Ibadan, Nigeria. She began as a teacher and then a broadcaster having over 30 years of experience in journalism. Adesuwa is the publisher of Today's Woman (TW) magazine and the host of the Seriously Speaking show (MyBioHub, 2017).

Amina

Amina gained her Master's degrees from Cambridge University and Lancaster University, England. She has over 28 years' experience working in various sectors of the economy including, banking and finance, legal consulting, oil and gas, telecommunications and business administration. Amina was the former Human Resources Executive and Human Resources and Corporate Services Executive at MTN mobile telecommunication company and is the founder of Women in Successful Careers (WISCAR). She is a member of the Chartered Institute of Personnel Management, a member of Women Corporate Directors (WCD) and a member of the Institute of Directors (Nigeria Council, 2016).

Betty

Betty was born in 1957 and raised by a single mother. She acquired her Bachelors from the University of Lagos, and began her career as a journalist for Nigerian newspapers and wrote few columns for Black & Beauty magazine of the United Kingdom. Then, Betty ventured into telecommunications before becoming a media entrepreneur, author and Managing Director of Genevieve Magazine, and the founder of the Genevieve Pink ball Foundation (GPF) for cancer awareness in Nigeria (Odumade, 2016; Bello, 2012; Okpara, 2010).

Biola

Biola obtained her Bachelors from the Cincinnati University, USA and is an African media expert. She began her career with Sesame Street, Daewoo motors before becoming the Managing Director of M-Net Africa and transitioned into being the Managing Director of Biola Alabi Media (BAM) Consulting (Yale, 2014). BAM provides organizations with access to qualified professionals in the broadcast, telecommunications, and digital industries. Biola is a Board Independent Non-Executive Director of Unilever Nigeria PLC, and an attendee of WISCAR and WIMBIZ conferences and the founder of Grooming for Greatness Foundation (WIMBIZ, 2015; Xquisite, 2016).

Bukky

Bukky was born in 1982 and acquired her Bachelors from the University of Massachusetts, USA. She worked in the educational sector for about seven years before starting up her first company called Bobby Taylor Company (BTC) in Manitoba, Canada, which she relocated to Nigeria. Bukky created BTC as a lifestyle PR agency, then Invicta Africa for corporate communication, and co-founded Boom Box for the Nigerian entertainment industry (Dania, 2016; Bella Naija, 2016).

Florence

Florence was born in 1946 and obtained her Bachelors from Wilburn Polytechnic, England. She began her career life as a nurse in England before getting involved in politics where she was the Special Advisor on National Assembly matters to former President of Olusegun Obasanjo of Nigeria. Florence was also a Senator for Cross Rivers

South constituency from 1999-2003 and has been involved in politics for over 23years (Amagiya, 2015).

Folorunsho

Folorunsho was born into a billionaire Muslim polygamous home as the eighth child in a family of fifty-two children and eight wives in 1851, and her mother was the first wife. She attained a degree in fashion designing at the American college, London and the Central school of Fashion but has been granted five honorary doctorate degrees from Osun State University, Nigeria (Hyde, 2016; Nikki, 2016; Taire, 2016). Folorunsho began as a secretary, then a bank managing director before transitioning into fashion, printing and the oil industries. She is the group managing director of The Rose of Sharon Group, consisting of The Rose of Sharon Prints & Promotions Ltd, Digital Reality Prints Ltd, and executive vice-chairperson of Famfa oil, and the founder of Supreme Stitches, and the first female Chancellor of the Osun State University, Nigeria. Folorunsho serves as the Chief Matron of Africa's Young Entrepreneurs (Nikki, 2016; Taire, 2016).

Funke

Rev. Funke was born in 1963 and obtained her Bachelors from University of Nigeria, Nsukka. She is a marriage counselor, an author of over fifty Christian books like "Fifty Lessons Life Taught Me". Together with her husband, she presides over Agape Christian Ministries. Funke is the founder a foundation called Funke Felix Adejumo foundation and Grace Orphanage (Adejumo, 2015; Augoye, 2016).

Hadiza

Hadiza with a royal ancestry was born in 1976 and had a Historian professor of Ahmadu Bello University (ABU), Nigeria for a father. She obtained her Master's degree

from the University of Leeds, United Kingdom. Hadiza began as a research assistant and enterprise officer before venturing into politics. She served as the Special Assistant to the Minister of the Federal Capital Territory (FCT) on Project Implementation and as the Director of Strategy for the Good Governance Group, and the Chief of Staff to the Governor of Kaduna State. Currently, she is the Managing Director of Nigerian Ports Authority (NPA). Hadiza ventured into activism in 2014 upon the kidnap of the Nigerian schoolgirls at Chibok by Boko Haram and began the #BringBackOurGirls (BBOG) campaign (Nigerian Biography, 2016; Wallis, 2014).

Ibukun

Ibukun was born in 1962 into a Muslim family to a Nigerian father and Cameroonian mother. She obtained a Master's degree from Instituto de Estudios Superiores de la Empresa (IESE) Business School in Barcelona, Spain (Agbugah, 2015; Ugwu, 2016; Ogunsiji, 2015). Ibukun began her career as a showroom manager, then became the Managing Director of The Chair Centre Group in Lagos and is the first Chairwoman of the First Bank of Nigeria Holdings PLC. She was the past chairwoman and is a member of the Board of Trustee of Women in Management and Business (WIMBIZ), and a member of several other boards such as House of Tara International, Cadbury Nigeria PLC, and the Nigerian Sovereign Investment Authority, among others (Ugwu, 2016). Also, Ibukun is an active member of the National Job Creation Committee (NCJC), the Corporate Governance Committee for the Nigerian National Petroleum Corporation (NNPC) and so on (Ugwu, 2016). Lastly, she is a host of a television programme "Business His Way" and the author of two books and a pastor at the Fountain of Life church in Nigeria (Ogunsiji, 2015).

Ifeoma

Ifeoma is a Creative Director with over twenty years' experience in the UK, US, and Nigeria. She was born in early 1960's and acquired two Bachelors from the University of Massachusetts, USA. Ifeoma worked in architect's offices in the US before focusing more on creative directing. She wrote, produced and directed the play "Hear Word", which was geared towards Nigerians listening to the voices of women (Orukpe, 2013).

Ini

Ini obtained her Master's degree from The Open University, UK and has over fifteen years' experience in the international development field. She began her career as Executive Director, Defence for Children International, then an Executive Secretary of WIMBIZ before founding the Thistle Group. Ini is a member of the Council for the Development of Social Science Research in Africa (CODESRIA) and the Institute of Directors (IOD) and sits on the boards of various organizations including Serendipity Ltd, Speed Meals, Brain Cedar, among other. She is an author of three books and over twenty-five publications (chapters, articles), and has delivered more than one hundred presentations in over fifteen countries. Ini is also an international consultant on gender and development, peace-building, and governance (Nolita, 2010; World Entrepreneurship Forum, 2017; Omoqui, 2010; Onuk, 2017).

Itunu

Rear Admiral Itunu was born in 1959 and acquired her Bachelors from the University of Nigeria Nsukka, Nigeria. Her parents were professors at the University of Ibadan, Nigeria, and she began as an architect before attempting to join the Nigerian Army in which she was refused entry because she was a woman. Itunu then tried the

Nigeria Navy and she transitioned into the director of projects, Naval Headquarters Commander; Command Logistics Officer; before becoming the first female Rear Admiral in Nigeria. She is the Group Managing Director of Navy Holdings which comprises all navy commercial ventures such as the Post Service Housing Scheme, the Micro Credit Finance Scheme, and the marine services to name a few (Omidele, 2013; NBF, 2011).

Josephine

Josephine was born in 1960 and obtained her Doctorate degree from the University of Ilorin, Nigeria. With over 25years' experience in human rights work in Nigeria and being detained over seventeen times and shot under the Ibrahim Babangida military regime, she began her career as a part-time lecturer at a polytechnic, a secondary school certificate marker, a private lesson teacher and secretary of Women in Nigeria (WIN) organization before venturing into activism first against military dictatorship in Nigeria and then expanding it further. Josephine is also a part-time lecturer in Nigerian private universities and is the founder and President of Women Arise for Change Initiative, the Campaign for Democracy and Centre for Change in Community Development and Public Awareness, the Executive Director of Institute of Human Right and Democratic Studies, and the Chairperson Task Force of the Citizen Forum, among others (Akinrefon & Kumolu, 2013; Makinde, 2016).

Kate

Kate was born in 1971 and gained her Bachelors from the Lagos University Teaching Hospital (LUTH) Nigeria (T.I.N, 2015). She transitioned from being a Nollywood actress into politics. With over twenty years' experience in acting, she has featured in over eighty movie productions, ten small screen productions, and over ten

stage play. Kate doubles as an actress and politician. In 2015, the Cross River state governor appointed her as the Special Adviser, Liaison, Lagos. She is a brand ambassador for Promasidor Nigeria Ltd, Glo Communications, Samsung Mobile and Samsung Electronics (She Forum Africa, 2017; T.I.N, 2015).

Ndidi

Ndidi was born in 1975 into an academic family, with a Nigerian father as a professor of Pharmacology and American mother as a professor of History at the University of Nigeria in Enugu State. She acquired a Master's degree from Harvard University in the USA (National Mirror, 2012). Ndidi has over twenty-one years of experience in international development and business management, working with multinational firms, the public sector, and international organizations. She began her career as a business analyst and transitioned into a lead consultant, and now a co-founder of ACCE foods processing and distribution Ltd, and a director of Sahel Capital and Advisory Partners. Ndidi was the first Executive Director for the FATE foundation and serves on the board of Nestle Nigeria PLC, and she is on the USAID Advisory Committee on Voluntary Foreign Aid (ACVFA), to name a few (McKinsey & Company, 2015). Ndidi also authored a book titled "Reaching Millions with Impact" (Bella Naija, 2016).

Nike

Nike was born into a mixed family, having a Nigerian lawyer as a father and a Scottish Seamstress as a mother. She acquired her Bachelors from Ahmadu Bello University Zaria Nigeria. She began dressmaking from working with her mother at her Afrocentric clothing business, then transitioned into small-scale cloth selling before

establishing, Ruff 'n' Tumble children clothing store in Nigeria (African Success, 2007). Ruff 'n' Tumble operates a warehouse, factory, distribution and has more than 60 employees across West Africa, with about 15 branch locations across Nigeria. Nike also owns the brands “Trendsetters” and “NaijaBoysz, a clothing range for young boys aged 8 to 16 (Tolani, 2016). She is a member of the advisory board for Women in Successful Careers (WISCAR) (WISCAR, 2014).

Nkem

Nkem was born into the Uwaje family with a Nigerian father and German mother, she grew to love IT because her father was Nigeria’s foremost IT policy maker. She obtained her Bachelors from Ludwig Maximillian University (LMU) in Germany (Lionesses of Africa, 2014). She began her career in Germany where she worked on the development of software solutions for complex biological as well as chemical calculations and simulations, database design, administration and statistical analysis. Then Nkem returned to Nigeria in 2008 to re-brand her father’s company “Future Software.” She is the founder of Bake for Change (BFC) development foundation (Igbinovia, 2014).

Oby

Oby was born in 1963 and obtained her Master’s degree from Harvard University, US, and was awarded an honorary Doctorate degree from the University of Agriculture, Abeokuta Nigeria. She trained as a chartered accountant and worked with Jeffrey Sachs at the Centre for International Development at Harvard before working with the Nigerian government. Oby served as the Minister of Solid Minerals, then the Federal Minister of Education under the administration of President Olusegun Obasanjo. She co-founded

Transparency International, an anti-corruption body in Germany and was one of the pioneer directors, and she was once the Vice-President of the World Bank's Africa division (2007-2012). Oby was the pioneer head of the Budget Monitoring and Price Intelligence Unit in Nigeria. She was the Chairperson of the Nigeria Extractive Industries Transparency Initiative (NEITI), a Director on the board of Bharti Airtel, a Board member of the World Wildlife Fund (WWF), and so forth. Oby got into activism as she co-founded the #BringBackOurGirls (BBOG) campaign (Nigerian Biography, 2015).

Olajumoke

Olajumoke was born in 1968 into an academic family with her mother being a professor and the Vice President of the International Sociology Society (ISS) and her father a professor (Williams, 2015). She gained her Master's degree from the Obafemi Awolowo University, Nigeria (Adenowo, 2012). Olajumoke began her career as an architect and is currently the founder and Managing Director of her architectural company AD Consulting, and a radio host. Olajumoke is a speaker at various summits and conferences, including the London Business School (African Business Conference), WIMBIZ, and hosts a show titled Voice of Change on Leadership. She is also an author of several books such as Lifespring the Mothers' Prayer Manual, among others (Adenowo, 2012). She serves on the Board of Governors of the elite British School of Lomé in Togo, an associate member of the Chartered Institute of Arbitrators- 2015 ACI Arb (UK), Vice President of The Lagos Business School Chief Executive Programme in 2002. Olajumoke is the founder of Awesome Treasures Foundation (ATF) (Ogunsiji, 2015).

Olamide

Dr. Olamide was born in 1986 to Nigerian parents but was raised in a foster home in Lowestoft, England (Time, 2014). She obtained her Bachelors from the University of York, England. She began her medical career in Japan in the field of regenerative medicine before she founded the Flying Doctors Nigeria, which is West Africa's first Air Ambulance Service. Olamide is a medical doctor, helicopter pilot and a healthcare entrepreneur (Lionesses of Africa, 2014).

Omotola

Omotola was born in 1978 and gained her Bachelors at Yaba College of Technology, Nigeria. She began acting and modeling in the 90s' and has acted and featured in over three hundred Nollywood movies. Omotola began singing in the 2000s and is a philanthropist. She was UN's World Food Programme (WFP) Ambassador in 2005 and uses the Omotola Youth Empowerment Programme (OYEP) to bring hundreds of youths together for empowering walks and conventions. Also, Omotola was an Amnesty International campaigner in 2011 who campaigned about the environment degradation and poverty caused by Shell in the Niger-Delta (Adeyinka, 2015).

Osayi

Osayi was born as the third child of eight children to the Alile's family in Lagos State and holds a Master's degree from Rutgers University, USA. She started off as a bank teller, then a research assistant, the Executive Director of FATE Foundation, former Chairwoman of WIMBIZ, a consultant for Access Bank Nigeria and Executive Council Member of WIMBIZ (WIMBIZ, 2016; Pacheco, 2014).

Tara

Tara was born in 1977 into a polygamous family and grew up with her father and stepmother since her biological mother got separated from her father. Her stepmother inspired her love for fashion and makeup. She gained her Bachelors from the Lagos State University and began her makeup career during her university days, then she trained as a makeup artist of Charles Fox, and learning from this, she started House of Tara International, the first makeup school in West Africa (Lionesses of Africa, 2014; SEED, 2013). Tara created the *Orekelewa* Beauty range, *Inspired* perfume, the H.I.P Beauty range and operates Nigeria's foremost beauty academy since 2004, and is the author of a book called 100 Voices (Lionesses of Africa, 2014; Bello, 2013).

Yasmin

Yasmin was born in 1989 to a Nigerian father and Ghanaian mother. She obtained her Bachelors from Princeton University, USA (Women Lead Nepal, 2015). Yasmin began as a sous chef in Hong Kong, relocated to Nigeria to become a business analyst before co-founding and management consultant of She Leads Africa (SLA). SLA is a Nigeria-based social enterprise that aims to equip female entrepreneurs in Africa with the knowledge, network, and financing needed to build strong businesses (Women Lead Nepal, 2015).

Data Analysis

Here, to reduce wordiness and engender better understanding, the presentations of data from the interviews displays the studied women's first names and an abbreviation of capabilities, forms of social power, and dimensions of empowerment as shown below.

Also, a portion of a line and several lines from statements made by the participants was displayed to support their capabilities and forms of social power, while I drew from their responses to analyze their dimensions of empowerment. Hence, I present these data in a question-answer format, having responses that depict the studied tenet in the Appendices of this thesis and highlighted portions to show what exactly was said. The summary of the results from data analyzed in the Appendices is displayed next.

Table 2. Capabilities, Power and Empowerment

Nussbaum's List of Capabilities	Diekman, Goodfriend, and Godwin's Forms of Social Power	Rowlands' Dimensions of Empowerment
Life (C1)	Occupation Power (OP)	Personal
Bodily Health (C2)	Economic Power (EP)	Close relationship/Relational
Bodily Integrity (C3)	Political Power (PP)	Collective
Senses, imaginations, and thoughts (C4)	Relational Power (RP)	
Emotions (C5)	Individual Power (IP)	
Practical reason (C6)		
Affiliation (C7)		
Other species (C8)		
Play (C9)		
Control over one's environment (C10)		

Results

In the context of the present study, the following results represent educated women's competence as development agents in Nigeria and the extent to which their capabilities intercepts with culture. Each participant described themselves as capable leaders who were confident of their skills.

Research question one: To what extent can Nussbaum's Capability Approach be conclusive of women's empowerment in Nigeria?

Table 3. Summary of Capabilities, Power, and Empowerment

Participants	Capabilities	Power	Empowerment
Abike	9	2	2
Adesuwa	8	2	1
Amina	5	2	2
Betty	8	3	1
Biola	5	3	2
Bukky	8	2	1
Florence	9	3	2
Folorunsho	8	3	1
Funke	8	3	2
Hadiza	8	3	2
Ibukun	7	3	2
Ifeoma	8	2	2
Ini	6	2	2
Itunu	7	1	2

Josephine	8	3	2
Kate	6	3	2
Ndidi	6	2	2
Nike	6	2	2
Nkem	8	2	1
Oby	5	3	2
Olajumoke	7	3	2
Olamide	6	3	1
Omotola	7	2	2
Osayi	6	2	2
Tara	8	3	2
Yasmin	6	2	2

From Table 3, the results from the data presented show no correlation between the twenty-six women's capabilities, the forms of social power they possess and the empowerment they have. Thus, findings show that Nussbaum's list of capabilities can significantly empower women, however, it is not conclusive of women's empowerment in Nigeria. This is because, even as women can live and make decisions about their lives, it says little or nothing about equality in doing so. For instance, as shown in the appendices, most married women who perceived themselves as empowered still spoke about how they had the primary responsibility as parents even with supportive husbands and expressed the importance of submissiveness as wives as well as their husbands' approval on every issue. Only two women Betty and Funke (excluding the two single

women) discussed the extent to which raising their children and parenting was a joint responsibility between them and their husbands. At this juncture, I elaborate on their discourse thematically under the titles: submissiveness, spousal support, and good wives and mothers below by providing statements made during their interviews that I captured and did not capture in the appendices given the tenets in view.

Submissiveness

As discussed above, Betty and Funke stood out from the twenty-two married and divorced women in child-rearing responsibilities. However, Betty and Funke make up two of the seven women (Josephine, Folorunsho, Ibukun, Omotola, and Oby) who accepted the notion of women's submission to their husbands and spoke about it or implied it during their interviews. For instance, Betty said:

No woman should be anybody's fool. But, if you say should a woman stoop to conquer, then why not. It is one of the virtues we have in the bible ... The idea of making a man feel inadequate should be jettisoned. If a man doesn't want the wife to go on vacation then the woman should obey (Okpara, 2010).

On the other hand, Funke explained submissiveness as a reciprocal responsibility of husbands and wives but of course like Betty, used quotations of the bible as reference.

She said:

Biblically speaking, submission is neither subjugation nor slavery. Only insecure men oppress their wives!!! ... Ephesians 5:21 says: "Submitting yourselves one to another in the fear of God. People quote from verse 22 but the instruction actually starts from 21! In my opinion, submission is "strength put under control." God expects the woman to equally prosper and be blessed (Naija Gist, 2016).

While at the same time, she said “Anything that has more than one head is a monster. As a woman, you allow your husband to be the leader and you prayerfully and graciously assist him” (Naija Gist, 2016).

Given that this is an empirical research and considering other existing religions and atheists, I will document the mentioned verse 22 in the same version (King James) of the bible used above to engender a clearer understanding. In Ephesians 5:22, it says: “Wives, submit yourselves unto your own husbands as unto the Lord”.

Spousal Support

From the interviews, sixteen out of twenty-two married women affirmed that spousal support most importantly, and family support are prerequisites for women’s success in Nigeria. The sixteen women publicly acknowledged their husband’s support for them during their interviews. On the other hand, six married and two divorced women: Osayi, Amina, Kate, Bukky, Josephine, Itunu, Nkem, and Florence did not acknowledge their husbands/spouse’s support publicly like the other sixteen married ones. However, Osayi, Amina and Nkem spoke about the importance of spousal support without talking about their personal lives. Capturing the sixteen women’s idea on spousal support was done best by Amina, Ibukun, and Osayi who belong to two women organizations WIMBIZ and WISCAR that aim to augment the roles of women in Nigeria. Amina said:

I run a women’s NGO called WISCAR- Women in Successful Career. You hardly ever find a successful woman in a career who does not have a partner in her husband, doesn’t have a supportive husband. And when you say a supportive husband it means you have somebody who is sharing the burden of the family

with you, that's what it means, including bringing up the children together. It's a team effort, it's a partnership, for you to be able to do it successfully (Ezeamalu, 2016).

In a similar vein, Modele Sarafa-Yusuf (interviewer) asked Osayi this question: At the WIMBIZ conference, one of the speakers insinuated that a married woman can only rise as high as her husband will let her. Do you find that to be true or false? (2:28). Osayi responded with this:

I find out that based on all the women we've talked to, I mean, I talk to so many women every day. I find out that your spouse is important in your achievement in life (interjection) man or woman. More in terms of men than women because women tend to just let a man do what he wants to do ... So, I explain to women that are not married that make the right decision, do it well, make sure you find a gentleman that understands that you don't want to be a stay-at-home-mum, you want to accomplish some goals because God has created you for a purpose and you need to fulfil that purpose (Channels Television, 2015, Pt. 2, 2:38).

Slightly different from the above discourse on spousal support, Ibukun explained the importance of context and its values regarding women's respect for their husbands. She said:

I think half the battle that women fight here is because we tend to live out of context. You know we are all well-educated, quite exposed, we've been everywhere ... And a lot of girls then get up and really just want to declare the kind of liberty that they think that a Western woman has. The reality is it's an approach that is bound to fail from the onset (Talks at Google, 2016, 11:58).

From what Ibukun said about context, she is referring to culture and this shows that the list of capabilities can be met by these women but Nussbaum does not incorporate how culture can thwart its expected outcome, that is empowerment. According to Ibukun “Reality is, culture is on a transformational journey. Society doesn’t change overnight and even if it does, I don’t know, it will probably take a million years for many things in Nigeria to be totally outdone” (Talks at Google, 2016, 13:11). As a result, Ibukun expressed the way forward with the following words:

Now, what that should say to us as women is: this is my context, this is my environment, there are certain values that are important in my environment. I want to play to win, that’s my goal. How do I play to win in my environment? What does it cost me to seek my husband’s permission for something I want to do? Not because I don’t know what I want to do? But it’s wisdom because I’d rather run with his backing and if I fail I have someone whose shoulder I can lean on, than someone to say I told you so” (Talks at Google, 2016, 13:43).

She added that “A man has a natural big ego, what are you going to do about that? The bottom line is, how do you manage his ego, manage his respect and his authority as the head of the house in a way that you still achieve your goal? (Talks at Google, 2016, 15:36).

Lastly, Florence stood out in her discussion as she was aware of the role of husbands in women’s career success and gave that as a reason behind staying a single-divorced-widow since the 1980s. She said:

I did a lot of things that I was not sure that I could have found a man that will buy into that vision and again there is issue of men feeling intimidated by successful career women and there is no way I would have negotiated my career because I have children (This Day, 2016).

Good Wives and Mothers

From the interviews, twenty-two of the twenty-four married and divorced women openly acknowledged their roles as mothers and wives not as career women first or spoke about their roles as wives and mothers and how they balance their roles as mothers and wives graciously. Only Itunu and Ndidi identified themselves as career women without speaking about their wifely or motherly roles. In summarizing why these twenty-two married women laid more emphases on the roles of wives and mothers over their career, I employ short quotations from seven women: Amina, Osayi, Adesuwa, Ifeoma, Josephine, Nkem and Olajumoke's views on this.

First, in discussing child-rearing and how she balances the home and work, Amina said "you must recognize that the parenting responsibility is yours and you have primary responsibility and accountability as a parent for those children" (Ezeamalu, 2016). In like manner, Adesuwa discussed the importance of children's ages in balancing career and family roles. She said "In my opinion, they inter-switch. When kids are young, mum often have to sacrifice a lot more on the career end to keep the home front running, even with a supportive husband!" Here, Amina and Adesuwa evidently stated that the primary responsibility of raising children is with mothers. So, why is this role so important to these women? Ifeoma said "Traditionally Nigerian women are made to believe that their biggest goal is to marry and have children. They are deemed failures

because they haven't married and had kids. It's not the man himself; it's the position of being a married woman. It is a myth" (This Day, 2016).

Given that Ifeoma pointed out that roles as mothers and wives are traditionally perceived as the biggest goals for Nigerian women, it helps understand why women are the ones with the primary responsibilities of raising children and why Osayi, Nkem, Josephine and Olajumoke made the following statements. Osayi said "And one of the things we talk to young girls about is: the family values is so important. It's one of the most important things compared to (interjection) I take it far above achievements in business, achievements in everything else. If your family is working and your children are working, you are doing exceptionally well" (Channels Television, 2015, Pt. 2, 3:02).

Similarly, Nkem said "Love what you do and make sure your family understands that, but never forget that they are more important than any success, any money or any deadline you may have" (Adedeji, 2015). While Josephine in discussing family and career said "If one fails in one, one has failed in all" (Makinde, 2016).

Now going back to Ifeoma's response about the roles of mothers and wives being the biggest goal even when she referred to it as a myth, Olajumoke proved this to be so as she said:

Well, the truth is, look, I had done everything they said an African woman should do in quote ... They said go to school, I did. Marry, I did. Have a child, I did. I even had the African boy, you understand, and still there was this void within me because I knew I had a purpose and the purpose was to impact people (Get Tv, 2015, 24:31).

Given all that was said by these women, Nussbaum’s capabilities cannot be conclusive of women’s empowerment in Nigeria as it does not overcome cultural barriers that create unequal social relations in the home nor does it translate into all five forms of social power women can have in Nigeria. Though the three dimensions of empowerment, in theory, was not met by twenty-six women due to the acceptance of women’s traditional roles as wives, mothers and second fiddle to men. In reality, from all they said, women’s empowerment in the Nigerian context is the ability to be knowledgeable, possess self-confidence, organize and network as women, equally participate in employment and compete, while maintaining peace in the home by giving respect to your husband as culture demands.

Research question two: How can women’s education contribute to development in Nigeria? In responding to this question, I present a table below to show responses from fourteen women in the study that directly gave answers to this question. Also, I present the reason why women’s education has not led to significant development in Nigeria.

Table 4. Response to Question Two

Participants	How	Reason
Abike	“I think the environment, the enabling environment” (Channels Television, Pt.1, 2015, 4:28). “I won’t say the playing field is level enough” (<i>ibid.</i> 4:34).	“There was a particular guy who said to me ‘I like you so much but I can’t call you my leader because you are a woman’ ... A member of parliament” (<i>ibid.</i> 5:24).
Adesuwa	“Except you are lucky that it’s targets people are judged by in your work environment ... This, of course, is still rare” (Nicole, 2016).	“Also know that, because you may not be as readily available as your male colleagues who never go on maternity leave ... promotions may pass you by” (<i>ibid.</i>).

Amina	“So when you see a woman in a position, let it be that she has been given an equal opportunity to compete with her male counterpart” (Ezeamalu, 2016).	“I was in the oil industry ... And if you are looking for something like the female toilet, the male toilet will be a stone throw away, you have to go to some remote location ... just because women were an afterthought” (<i>ibid.</i>).
Biola	“Create enough of opportunities so that women are actually qualified for those opportunities. So that when a woman goes on maternity leave, she is not losing her job, she is not losing her position” (Daniel, 2016, 13:12).	“I as a female executive, I travel just as much as a man, I sacrifice just as much as a man and because I am a woman you are telling me that I shouldn’t get paid the same thing even though I put in the same work” (<i>ibid.</i> 3:25).
Bukky	“I always say that when people realize the importance of women in business, in our society and in our political landscape, the better it would be for everybody” (Muoka, 2016).	“The issue of being underrated as a woman in the work place is not only faced in Nigeria although our culture backs most of the mindset we currently face in our country” (<i>ibid.</i>).
Florence	“a woman will have to put in a hundred times more than her male counterpart to be able to succeed in politics and so it just for a woman to develop that inner strength” (This Day, 2016).	“It is very rough especially in the terrain of politics” (<i>ibid.</i>). “Politics is very very capital intensive and women do not have the opportunity to make money than men make” (Channels Television, 2016, 5:37).
Folorunsho	“because Africa is so blessed with material, and natural resources, so blessed with 50 percent of its population being women ... My vision for Africa is that we use what we have to get what we need” (Arimus Media, 2014, 29:39).	“Just because the world believes that the woman is supposed to be in the kitchen or just rearing children” (<i>ibid.</i> 16:37).

Funke	“Women want men they can look up to. We want affirmation, validation, someone who will speak highly of us in public” (Naija Gists, 2016).	“I remember the first time I mounted the pulpit to preach, somebody walked out of the church, questioning why a woman would be allowed to preach to the congregation” (Njoku, 2012).
Hadiza	“I think you need to have more family support; extended families need to be there to support you for you to succeed as a woman in a very demanding world” (Bakare, 2017).	“As chief of staff to the governor, I face challenges every day, people remind me that I am a woman and not fit to be here” (Olokede, 2016).
Ifeoma	“if the culture was supportive of women, if legislature was invested in women; what is the incredible possibility? (Nelson, 2015).	“the impetus was coming back to Nigeria and experiencing how oppressive the culture was towards women” (<i>ibid.</i>).
Ini	“We also have to deal with a patriarchal society that still sees women more as wives and mothers and small time business owners than as a strong economic and governance force” (Omoqui, 2010).	“despite the equal intake of women and men at the entry level of most organizations, very few women make it to the top. The glass ceiling is a reality” (<i>ibid.</i>).
Ndidi	“And the society needs to help in this wise. It will be better for everyone to give good support to as many women who are aspiring for top positions in politics and in other professions. It is wrong t see such women as proud or over-ambitious” (Adeniran, 2015).	“Education is clearly recognised as the silver bullet in development. However, in Southeastern Nigeria, while more women are enrolling in schools versus their male counterparts, this has not translated into better socio-economic outcomes primarily because society still expects these women to achieve less!” (All Africa, 2015).

Osayi	“So it’s a mindset first, once you change the mindset of the way people think and realize that the population of the world is held by both men and women. And everyone needs to have a voice in playing the game, you find out things begin to change” (Channels Television, 2015, Pt. 1, 2:20).	“What happens is that we’ve just lived in the status-quo. This is how it’s always been and it just continues to be” (<i>ibid.</i> 2:04).
Yasmin	“When men are brought into these discussions, there is a sense of accountability and it shows them that a lack of inclusivity of women in leadership roles is not a benefit, but truly a detriment” (Swift, 2016).	“Women entrepreneurs in Africa face four key barriers, Yasmin says: unequal access to education, limited access to financing, cultural stereotypes that discourage women from taking non-traditional roles, and limited opportunities to create business networks” (McKinsey & Company, 2015).

In view of Table 4, these women believe patriarchy is the main obstacle they face in advancing in Nigeria, and the society, government, and corporations must put in place substantial checks to create an enabling environment for women in Nigeria. They argue that women’s education can contribute to development in Nigeria if patriarchy is subdued, women have personal empowerment, increased access to education, and networking opportunities. Elaborately, they spoke about how patriarchy can be suppressed through sensitizing the society about gender roles, the benefits of women’s contribution to the society and the collaborative working of men and women in developing Nigeria. Also, from all that the women said, legislative bodies, corporations and religious institutions’ support for women was highlighted as major means to create

an enabling environment for women. A definition of an enabling environment from all they have said is one in which there are equal opportunities for men and women to compete, work together, get equal remuneration, have equal access to finance, be judged by their targets as opposed to availability, and is guided by codes and conducts that curtail stereotypical behavior.

In concluding the analysis section in this chapter, I discuss three recurring themes I discovered during this study, i.e. religion, sexism and resistance.

Religion

In this study, religion shaped women's knowledge on relational power, and engendered the acceptance of women's subordinate roles to men based on biblical instructions (Christian women) before culture. For example, five women: Betty, Funke, Folorunsho, Ibukun, and Omotola expressively discussed their relationship with God as born again Christians or supported the idea of women's submission to their husbands with reference to God's instruction or the Bible. Also, twenty-two women from the twenty-six studied, spoke about God in their conversation regarding their roles, dress sense, choice of spiritual lifestyle, and their religions, or expressed gratitude to God. Among the studied women as I previously noted were three Muslims, sixteen Christians and seven women whose religions were unknown. Only four women: Nike, Nkem, Olamide and Yasmin spoke without reference to God or any religion.

Sexism

During the interviews, I realized that there was an emphasis on women's looks in terms of beauty, physique, dress sense, behaviour and characteristics that in two cases translated into "masculine" or "non-feminine" or "odd descriptions". Out of the twenty-

six women, thirteen of them: Adesuwa, Betty, Funke, Hadiza, Biola, Bukky, Folorunsho, Florence, Ifeoma, Kate, Olajumoke, Omotola, and Tara, were either complimented about their looks or asked questions about it, while the remaining thirteen were not. From the interviewer's descriptions and compliments, two women's description stood out compared to another she interviewed. Adesuwa Onyenokwe who is one of the studied women interviewed three of the studied women on her show titled "Seriously Speaking". In describing Bukky she said, "She is like a man in a woman's body, because she is a goal getter, she is a doer" (Get Tv, 2015, 21:11). Adesuwa went further to say, "You come out very masculine because you're tough, you were called 'Voltron' as a child" (*ibid.* 22:33). Then Adesuwa said "That's interesting because people find that, they say women like you don't attract guys but you've got two guys under your belt already" (*ibid.* 25:12). Also, in describing Josephine, Adesuwa said "My first guest is somebody I met maybe about ten years ago, but I met her name and saw her on the papers before I met her physically, and when I met her physically I was quite fascinated by her mode of dressing: trousers, and a shirt and a pair of slippers" (Get Tv, 2015, 2:08).

In contrast, she introduced Olajumoke like this "It is my pleasure to bring my second leading light on the series ... I asked her to walk in because she's got a show stopping figure" (Get Tv, 2015, 20:06). Then she complimented her twice between Olajumoke's responses. Adesuwa said "But you've got a great figure, I am sure people have told you that" (*ibid.* 20:30) and "Because you are good looking" (21:04).

Resistance

As shown in research question two, patriarchy was highlighted as a major obstacle to women's advancement in Nigeria and seventeen of the twenty-six women

discussed various ways of sensitizing women to aspire for roles beyond being wives and mothers except nine women. The nine women, Bukky, Folorunsho, Florence, Hadiza, Nike, Oby, Olamide, Omotola, and Ibukun, did not discuss their modes or channels of teaching girls and women to go beyond those roles. The seventeen women employ mentorship, give inspirational and motivational speeches during women empowerment events, publish women's success stories on magazines or discuss them on television or produce stage plays. Among these women, Ifeoma, Olajumoke, Ndidi and Yasmin's techniques stand out as more effective in challenging existing patriarchal norms than other techniques as they focus on sensitizing men to improve and redefine their roles in the family, creating stage plays that challenge the traditional norms of women as wives and mothers, and engaging in discussions with both men and women about beneficial ways to collaborate in the economy. For instance, Ndidi incorporates feminist discourse in mentoring girls and women through her foundation called NIA. She challenges existing preference for male children and said in an interview:

No doubt, it is our responsibilities as women to raise good kids but that shouldn't stop us from contributing to the nation's development ... Some men in those days and few today prefer male children to the female ones because they believe male children preserve the family's name. Some will even reflect this in their wills, all at the expense of the female children. Women should be empowered to the level that they will do well for themselves enough to make them also write their wills and put the names of their daughters (Adeniran, 2015).

Finally, it is noteworthy to add that Oby and Hadiza advocate for the return of the missing Chibok girls, however, they did not discuss it with the aim of challenging

patriarchy or resisting it in ways that change the mindset of people towards female children in Nigeria.

Discussion of Findings

From the analysis made above, it can be deduced that women's education can contribute to development in Nigeria, as most women in the study own their businesses, employ others and have foundations they run to help other women and youths in Nigeria. However, their influences have not been felt significantly in Nigeria as they are held back by patriarchy. The findings show the intersection between women, religion and culture in reinforcing patriarchal norms on women's roles and relational power even among educated women in Nigeria. As a result, it goes in line with Sultana's argument about patriarchy being "the prime obstacle to women's advancement and development" and despite the level of education acquired, she argues that broad principles like "men are in control" remain the same, and the nature of control may differ (Sultana, 2011, p. 1).

Also, in revisiting arguments from the Social Role Theory, the intersection between women, religion and culture maintains dominant traditional social constructs of women as "communal" and men as "agentic", which underlie expectations about dominance and submissiveness and are embedded in social and gender roles pertaining to family and work (Eagly, 1987, p. 9; 31). Therefore, the notion of "men are in control" continue in Nigeria mainly in the domestic sphere as most women studied accept this idea as a norm and backed it up with religion (Islam or Christianity) and culture.

Furthermore, going back to Heilman and Okimoto (2008) they argue that women are believed to work for "personal interest or due to personal choice rather than economic necessity" (p. 189). This point was also revealed in this thesis as most women valued

their roles as mothers and wives over their careers and even Hadiza in her interview said “For me, having a career is more about my self-actualisation not about earning a salary” (Olokede, 2016). Thus, confirming that it is a personal choice and rather than economic necessity.

Additionally, Rudman (1998) discussed the importance of self-promotion in boosting women’s competence and defined it as the ability to point out with pride to “one’s accomplishments, speaking directly about one’s strengths and talents, and making internal rather than external attributions for achievements” (p. 629). In this study, I realized that most women were quick to give gratitude to God, their spouses, and family regarding their career success rather than speaking directly about their personal strengths and talents. It is possible to counter this argument by drawing from Sen (1999) who defines an “Agent” as someone who acts and brings about changes and whose achievements can be judged in terms of her own values and objectives, whether or not we assess them in terms of some external criteria as well (p. 19). However, I argue that seeing these women as agents and their empowerment in light of their values that are strongly entwined in religion and culture, reduces the possibility of women achieving relational power in Nigeria and further complicates or dilutes the essential dimensions of empowerment as discussed by Rowlands.

Finally, these findings confirm how Nussbaum’s list of capabilities can take women far but not beyond cultural barriers. Owing to this, I align this study with Diekman, Goodfriend and Goodwin’s argument that occupational, economic, political, relational, and individual power is what is needed to augment women’s status in Nigeria,

as their arguments is not solely based on possessing these forms of social power but equality in the possession of them (Diekman, Goodfriend & Goodwin, 2004, p. 203-204).

Evidence of Trustworthiness

To address credibility, several measures were taken to engender a credible and transferable interpretation. These measures included saving the interviews in folders on my computer and creating intervals between the collection of data and the review of data. Reviewing the data was done at least three times within months. After the data was transcribed, I forwarded it to my supervisor to review and clearly referenced the sources of my data. Finally, the thesis committee members continue to serve as peer reviewers.

In view of ethical principles concerning “harm of participants”, it is not an issue for this thesis since the conclusion of this thesis is based on the available data I could access and obtain online, which is not conclusive of all my tenets of analysis since the existing interviews were not designed to accurately cover my tenets of analysis. Also, consent is not an issue as the data used were available for the public and not exclusively based on membership, thus replication was easy. Furthermore, I attest to the fact that none of my actions in the course of the gathering of this data contravenes the rules of the ethics board of Saint Mary’s University.

Summary

Altogether, the relationship that exists between women’s education and development in Nigeria within years 2010-2017 continues to be discussed by the studied women and is seen in their activities. Amina Oyagbola who is one of the studied women argues with the following words:

“There’s a clear acknowledgement that no country is going to develop fully if it has two hands and it ties one hand behind its back. We have a population in Nigeria of 184 million or thereabout, it just makes sense to enable the 50 percent that constitutes the womenfolk, give them the opportunity to contribute meaningfully to the development of the country”. “Especially now that we are going through such difficult times in our country, we really must pool all the resources, all the men and the women and the youth and the children together and give them an opportunity to contribute and take us into prosperity” (Ezeamalu, 2016).

Owing to this, I contend based on the findings in this study that educating women is not enough to lead to development, neither is having all capabilities on Nussbaum’s list of capabilities, but creating an enabling environment that will be mutually beneficial to men and women is what will lead to development in Nigeria. Once there is an enabling environment, men and women can collectively work together in developing Nigeria.

Also, evidently, the studied women highlighted spousal support, submissiveness and their roles as wives and mothers as prerequisites for success in Nigeria. It then becomes problematic given that these three prerequisites are major areas that can engender relational empowerment since women were either meeting the individual or the collective empowerments. I believe that these areas are sources of relational power especially if these women can perceive their roles in the society and at home as equal to that of men not on biological terms but simply as human beings with equal rights.

Given that most notions on women’s roles and submissiveness is backed by religion in Nigeria, I do not propose dumping religion necessarily, but encourage more

yielding of women towards the values of education and empowerment that encourage critical thinking. For instance, Funke's attempt to use the bible to challenge patriarchal norms of submissiveness that is seen as slavery, I believe, will constantly face resistance as Ephesians 5 verse 22 that she highlighted as the frequently quoted portion will keep resisting whatever impact that is to come from her approach. This is because patriarchy has been institutionalized through both Christianity and Islam in Nigeria and have scriptural backings to maintain its norms.

According to Aina (1993), motherhood accords respect to women in Nigeria as women traditionally derived social status from her two major roles- that of a wife and a mother. "As a mother, she was the primary custodian of the cherished values of her society" (p. 4). This notion of women as mothers and custodians of the future of the society is a dubious one that can steer women into thinking playing good motherly roles is their contribution to development without realizing the level of self-development, social and economic development they can achieve if they wisely pursue their career goals as well.

Again, I argue in view of the interviews that sexism during interviews only reduces the effectiveness of the interviews or creates a distraction in presenting women as major players in the development process. It also prolongs it if a lot of attention is given to women's looks and beauty rather than the roles they play in the society.

On a concluding note, I draw from one of the women studied, named Ibukun Awosika, as she argues that "Once you don't have women at the table, you don't have a 360-degree view of anything" (Talks at Google, 2016, 23:45)". Ibukun's argument is clearly an indication that there is a need for both men and women's collaboration in

developing Nigeria. However, there is little evidence to show significant resistance of patriarchy by the studied women and their advocacy for certain goals for political emancipation and demands for social and economic in terms of equality in remuneration, employment, maternity and paternity leave and responsibility. Also, most women in the study spoke about more political representation of women with less emphasis on equal representation for women in parliament. Lastly, it is noteworthy that majority of the studied women lacked relational and political power, which I believe is essential to subdue patriarchy within their homes and in the Nigerian society. Consequently, their lack of relational and political power creates an atmosphere where culture, religion and critical thinking clashes in contradictory ways that can only help their mentees get to their current levels of empowerment but not surpass it.

Chapter Five

Summary, Recommendations, And Conclusion

Summary

This study examined women's education and development in Nigeria with respect to Nussbaum's list of capabilities and the extent to which it is conclusive of women's empowerment from 2010-2017. This time frame was chosen because all interviews available online for all twenty-six women studied were from the year 2010.

Education creates an opportunity for everyone to escape poverty, live healthier and productive lives, improve their standard of living as well as develop their environment among others. However, even with this knowledge, women who make up 50 percent of the population of Nigeria still face challenges accessing education, staying in schools and getting to the highest positions of leadership even when educated.

Given this backdrop, the study focused on the intensity of patriarchy in resisting various pathways for the actualisation of women's empowerment like Nussbaum's list of capabilities in Nigeria. Patriarchal resistance comes from religion, culture, spillover of gender stereotypes to the workplace and attainment of leadership positions. Women's contribution and participation in the Nigerian economy continues to be underrated by men and the society at large. They face unequal opportunities in advancing and attaining various forms of social power, be it economic, occupational, political, relational and individual power compared to their male counterpart. Therefore the study intended to give answers to two questions: how women's education can contribute to development in Nigeria, and the extent to which Nussbaum's Capability Approach is conclusive of women's empowerment in Nigeria.

These questions were posed in order to enable me to realize the objective of examining the relationship between women's education and development so as to offer recommendations for a more beneficial approach to present educated women as agents of development. Above all, the study aimed to promote a collaborative working of men and women in developing Nigeria. To achieve these, the study employed a qualitative content analysis of twenty-six Nigerian women who were considered 'influential' in their respective fields as well as society, at large by YNaija in partnership with Leading Ladies Africa project in 2015. The content analysis was conducted on a total of sixty-six online data and coded by hand.

Furthermore, this study was focused on the review of existing knowledge on the subject matter from documented materials such as books, journals, conference reports, periodicals including newspapers as well as internet sources. The views derived from the literature clearly established the conceptual basis of the study's key areas such as women's education, development and the link between women's education and development, and the barriers to women's education. After the detailed review of the literature related to the subject matter, the study adopted the Capability Approach and the Social Role Theory to show the link between women's education and development and present culture and gender role stereotypes as a barrier to women's empowerment.

In chapter three, the study delved into an in-depth background analysis of the concept of women's education and development in Nigeria. Regard was given to exposing the factors responsible for women's relegation to the domestic sphere in Nigeria through the pre-colonial, colonial and post-colonial era. In addition, government intervention through the creation and implementation of policies in Nigeria were

discussed both at the national and international level to explain the efforts made by the government to increase women's status in Nigeria.

In chapter four, the results of the content analysis were presented graphically using tables to show the result of the study. This information was summarized, interpreted and explained lucidly using quotations obtained from women in the studied group that gave responses to the questions in view.

In this chapter, comprehensive summary of the findings, conclusion drawing room to the findings, recommendation based on the conclusion and bibliography of the study is looked at.

Recommendations

Women need a Nigeria that allows every person irrespective of gender to reach his or her potential; an environment in which women are not looked upon as inferior in the domestic and public sphere. For this to happen, I recommend that the needed changes lie in the hands of the school, family, corporations, government, women networks, mass media, and religious institutions.

The school being a citadel of knowledge and a primary avenue for the socialization of the society should ensure that the administrative structures, teachers, and teaching materials are in sync to educate every child first as humans and together as people to whom knowledge and skills are imparted for the future existence and development of Nigeria. Also, disciplinary measures should be put in place for any teacher and staff that go against this goal in ways that promote gender stereotypes. Lastly,

there should be a corresponding ratio of male versus female teachers and staffs to promote the collaborative working of men and women as taught in schools.

Secondly, the family as the focal point of socialization should practice equality in the upbringing of their offspring be it, boy or girl. This is can be achieved by the mass media, governmental bodies and various stakeholders through the education of parents on the benefits of training boys and girls equally to prepare them for nation building.

Thirdly, the mass media being a transmitter of information should abolish contents that promote gender stereotypes and produce more programmes and movies geared towards a collective working of all Nigerians for a better Nigeria.

Additionally, religious institutions be it, Islam or Christianity or traditional worship should embrace teachings and scriptures that promote a united effort of men and women in developing Nigeria while abstaining from teachings that promote perceptions of superiority and inferiority between men and women.

Furthermore, corporations should adopt policies that drive growth through the equal participation of men and women, equal remuneration, and equal opportunities for everyone to grow and give their best to the company. Also, there should be disciplinary measures put in place for anyone that promotes or exhibits gender stereotypical behaviour of any kind towards a colleague within and outside the workplace.

Also, the government being the highest level of decision making that supersedes corporate and societal codes and conducts has the biggest role to play in augmenting women's roles in Nigeria. These roles include:

- 1) The improvement of its anti-discriminatory laws, instituting a merit-based affirmative action in employment, and enforcing legal protection for the fundamental human rights of girls in every area of religious, social and economic life.
- 2) The government through a careful worked out programme of awareness generation and legal sanctions should discourage the withdrawal of girls under 18 years of age from schools for marriage.
- 3) The government must encourage more women into politics by ensuring that they are adequately represented in government appointments with full participation, equal opportunities and the same level playing field. Also, there should be political freedom for women to contest for elective posts entitled to appointment irrespective of their place of origin or marital tribes.
- 4) The government and other stakeholders in women affairs should create conducive socio-political and economic conditions that will discourage societal preference for male children and carefully plan programmes to sensitize the public on the benefits of having women participate fully in the economy and not as the traditional kitchen dwellers.
- 5) The government and other stake holders should promote women's access to resources like land, maternal and paternal inheritance, credit, loans and finances in general.
- 6) The government should devise strategies to promote women's education in northern Nigeria within the context of seclusion practices and Islam.

Finally, women should continue to organize and create networks to teach and mentor girls into seeing themselves as leaders by virtue of their capabilities with less focus on the gender roles stereotypes. Even as they work together and support other women, they also have to include men in the discourse to show them the benefits of working with women to achieve a common goal.

Conclusion

The purpose of this thesis was to determine the extent to which educating women contributes to development so as to promote the full involvement of the citizenry of Nigeria in the development process of the country. This rationale is particularly important to Nigeria given the 110 million of the 182 million population of Nigeria that were enmeshed in poverty in 2015 with no significant improvement to date.

The thesis statement argued that women's roles as second-class citizens continue to remain the same due to gender practices that create a sexual division of roles to keep women in the private sphere and restricted to selected public roles through custom, law and ideological beliefs. Therefore, any development programme or project to redistribute resources and power between men and women run into patriarchal resistance simply because it dethrones men from the dominant role they have occupied since colonialism.

In view of this argument, this study reveals that education helps women attain higher status but does not help them overcome the burden of patriarchy in Nigeria. The reason why women's education has not significantly contributed to development in Nigeria can be linked to some of the arguments in the literature review which suggested that patriarchy is too strong a barrier to be dented or brought down by education alone.

Even as development plans like the Millennium Development Goals (MDGs) by international bodies and approaches by development scholars like Nussbaum exist, they face patriarchal resistance among other challenges in practice that render them less effective in empowering women and augmenting the status of women in Nigeria.

During the examination of women's education, lists of capabilities and empowerment, I observed that empowerment is contextual and the proposed requirement for empowerment on a relational level was mostly sought for by the studied women in ways that did not alter the hierarchy between them and their spouses who were the head of the home and had the final say.

Given that the studied women highlighted spousal support, submissiveness, and roles as mothers and wives as prerequisites for women's success in their careers, it becomes puzzling to imagine how far these women would have made it if they had rebelled or were homosexual, divorced, had no kids or no nuclear family. In responding to this, I believe the divorced cases of Kate, Florence, Abike and Bukky are small cases to beget answers to this question especially because Bukky and Abike remarried. In view of homosexuality, I believe women are discouraged to follow that route given that the Nigerian federal and state laws prohibit the copulation between people of the same sex. A violation of anti-homosexuality laws which prohibit these: acts of homosexuality, same-sex marriage, belonging to organizations supporting same-sex marriage or a display of same-sex affection in public, can lead to jail sentences as long as fourteen years, canning and stoning to death depending on the degree and Nigerian state the acts are perpetrated in (Ostien, 2007, p. 69-70; Same Sex Marriage (Prohibition) Act, 2013). However, women with no kids and no nuclear family remains the cases I believe may bring about

different results given the importance attached to roles as mothers and wives with supportive husbands. In light of supportive husband, most women in the interview emphasized the importance of supportive husbands to women's achievements in career and advised young girls to get married to understanding husbands. With so much importance on husbands' support, I would like to know if this translates into young girls remaining single so they can chase their dreams or wait till they find an understanding husband regardless of age (more late marriages), or increased divorce rates if their husbands cannot be understanding. It is more interesting to find out how the choice to remain single or delay their marriage conflicts with cultural pressures that set marriage and motherhood as ultimate goals for women in Nigeria, and the level of success they can achieve in their careers.

In sum, unless education gives women the confidence and skills to participate in the entire development process of Nigeria, the power relation between men and women will remain the same. One fact that resonates in this thesis is that patriarchy has always existed in Nigeria but was only reinforced by colonial legacies such as religion, and culture that maintained it to date. As a result, any attempt to fight patriarchy with patriarchal tools like religion and culture will inevitably fail to engender empowerment. Therefore, it is expected that an attempt to overcome patriarchy will be to desist from employing foreign initiatives that do not take into account the history or intensity of patriarchy in Nigeria and implement policies that are equally carved out by men and women in an attempt to reduce the effect of patriarchy if not abolish it. Also, having an equal number of men and women participating in politics with equal levels of power is a step closer to ending patriarchy in Nigeria, but this is unlikely to happen any time soon as

it will mean that men are dethroned from the dominant roles they have enjoyed for this long. In view of this, this thesis being aware of the history and intensity of patriarchy in Nigeria only suggests this as a way of making the best out of the present reality in Nigeria. Lastly, the recorded voices of these women show how important patriarchy is and this points to greater suggestions of how the feminist Gender and Development approach is important to reduce patriarchy in Nigeria. This I believe will be a stepping stone for future researches on how culture, religion and empowerment can positively work together to develop the human resource of Nigeria regardless of gender.

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APPENDICES

Appendix One

Transcribed Unedited Interviews Revealing Abike Dabiri-Erewa's List of Capabilities, Forms of Social Power and Empowerment

I derived Abike's (AE) capabilities and forms of social power from two national platforms: The Nation newspaper by Kayode Alfred (KA) and a Channels' Television video (Pt.1) by Maupe Ogun (MO), Chamberlain Usuh (CU) and Sulaiman Aledoh (SA).

Interview excerpt:

C1 and C2. KA: You recently turned 50, how does it feel to hit the golden jubilee?

AE. C1: "I thank God for growing in good health"

C2: "They say life begins at 50, and I absolutely agree, because with a great family, a great husband, lovely children, a wonderful job, good health ... what more can you ask for?" (Alfred, 2012).

C3. KA: You don't have a child for your second husband, is there a reason?

AE: "We did not get married because we wanted children" ... We are not interested in more babies, we already have four, and we are only waiting for grandchildren (Alfred, 2012).

C4. KA: The name Abike Dabiri is a household name and has been so for some years now. From NTA days of Frank Olize's Sunday Sunday Newslines. What has kept the brand, Abike Dabiri going strong?

AE: “The greatest love of all is the love you have yourself. If you love yourself, you will love those around you. If you love those around you, you wouldn’t be destroying people. Rather, you’ll strive to make things better. May be I have been lucky” (Alfred, 2012).

C5. KA: Do you miss your years at NTA?

AE: “I still miss television, it’s a part of me, and I intend to still do a few things on television as time goes on” (Alfred, 2012).

C6. KA: Being a Muslim, do you have a Muslim name?

AE: “I am a practising Muslim ... I love and practise my religion ... My husband is a Christian, but he is not bothered. He is very supportive of it (Alfred, 2012).

KA: Question from C4.

AE: “When I went into politics, I started out with the women. I was attending the ward meeting for five months before I took a decision” (Alfred, 2012).

C7. KA: What does friendship mean to you, and when and where did your friendship with Funmi Ajila and Enitan Allen start?

AE: “For Funmi Ajila and Enitan Allen, we have been friends for over 22 years; our friendship is based on understanding and love” (Alfred, 2012).

C8. KA: What was your childhood like?

AE: “I’m generally scared of any kind of animal” (Alfred, 2012).

C9. No retrievable data.

C10. KA: Question from C4.

AE: “I was also lucky that when I got to the House of Representatives, a new committee was created which was media committee. It was a place I was very comfortable in” (Alfred, 2012).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. CU: When we talk about women in politics, what is it with women in politics? (0:25).

AE: "It is getting tougher for women in politics in Nigeria really" ... "There are still cultural issues, financial issues and there is still this issue of you are a woman and there is a limit to which you can go in some cases" (Channels Television, Pt. 1, 2015, 0:42).

EP. MO: The national assembly which you represent has also been at the forefront of bashing as it were, a lot of people do not either have confidence in the national assembly. There are stories of corruption bedeviling the assembly, there are stories of oh! they take 25percent of the nations' resources and people are wondering what difference does it make when women are there, they are making the same money that the men are making but they are not making noise about the monies that they are getting? (8:13).

AE: "I am chairman house committee on diaspora, I don't get anything to run the committee ... We don't rely on any extra funding or anything, in fact we are spending more like I said than you ever think you are making" (Channels Television, Pt. 1, 2015, 9:37).

PP. CU: When you say it is getting tougher, could it be because we don't have more women coming into politics or less of them coming into politics? (4:16).

AE: I think the environment, the enabling environment ... I won't say the playing field is level enough (Channels Television, Pt.1, 2015, 4:28).

RP: “Our marriage is based on a solid relationship. I am a practising Muslim ... My husband is a Christian, but he is not bothered. He is very supportive of it” (Alfred, 2012).

IP. MO: Do you think that women have been able to show that there is any difference between electing them and electing their male counterpart? Has there been any difference? (6:06)

AE: “We have not fared too badly”. For instance, I took a personal decision not to contest again after twelve years and I was virtually moved to tears with some of the comments and people came to me “you’ve done very well I want you to go back” ... Because they could see the Impact you (I) have made (Channels Television, Pt. 1, 2015, 6:26).

From the information gathered, Abike showed individual and relational empowerment when she spoke about her competence and her freedom to make decisions concerning her religion and reproductive role but does not show collective empowerment as she has not been able to mobilize women to improve the roles and powers of women in politics.

Appendix Two

Transcribed Unedited Interviews Revealing Adesuwa Onyenokwe's List of Capabilities, Forms of Social Power and Empowerment

I derived Adesuwa's (AO) capabilities and forms of social power from two national platforms: The Fertile Chick website by Nicole (NC) and Encomium Magazine by Samuel Foluso (SF). Interview excerpt:

C1 and C2. SF: Let's talk about what you have achieved?

AO. C1: "I did my job creditably for a long time in the industry, got a couple of awards for doing my job well. For me, there's no end to achievement".

C2: "I have produced seven lovely children" (Foluso, 2014).

C3. NC: Why is the subject of infertility so dear to your heart, considering that you are the poster girl for super-fertility?

AO: "As far as fertility goes, what many don't realise is that, the number of kids I have is directly tied to my decision to be open to life. I threw away my contraception, because I was praying for a sister to have her baby" (Nicole, 2016).

C4. NC: What lessons has life taught you?

AO: You are a sum of your thoughts, because they guide your attitude which forms your character. So, guard the thoughts you let through. You have more control than you think (Nicole, 2016).

C5. NC: What do you think are the challenges of raising a child in this 21st century?
AO: "I don't envy mums today, and would advise that they begin with the end in mind" (Nicole, 2016).

C6. NC: Question from **C3**.

AO: “God is the ultimate designer. He often sees all through, we only have to accede to do His will always...”

NC: Did you face any challenges, especially in the early stage?

AO: I quit my paid job though, to start my own business, simply because I wanted more control of my time (Nicole, 2016).

C7. NC: What advice do you always give to these women, who are still waiting on God for their bundles of joy?

AO: “I believe that you can chose to love anyone, blood or not. Actually, some of the world’s closest ties are not blood connections” (Nicole, 2016).

SF: Are you grooming some people to be like you?

AO: “I recently teamed up with a group of women to start what we call Women in Journalism Conference every year. We get women together and we learn from one another” (Foluso, 2014).

C8 and C9. No retrievable data.

C10. NC: Did you face any challenges, especially in the early stage?

AO: “Truth is though, I managed my ‘wants’, when it came to material things, always hoping for the best” (Nicole, 2016).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. SF: Soon you’ll be 30 years on TV...

AO: “The thing about our job is, you can do it forever, for as long as you are alive and you have a voice” (Foluso, 2014).

EP. SF: Are you earning well compared to your counterparts abroad?

AO: “In terms of material achievement, I am well paid, but not enough as everybody will tell you” (Foluso, 2014).

PP: No retrievable data.

RP. NC: For a lot of years, you were able to effectively juggle your successful TV career with motherhood. What tips do you have for women, with respect to achieving a good work-life balance?

AO: “Even with a supportive husband! You remain the person with the primary responsibility, and so demands on you are higher. I survived because I always had two helps...” (Nicole, 2016).

IP. SF: Are you earning well compared to your counterparts abroad?

AO: “I would say I am one of the best in the industry” (Foluso, 2014).

From the data presented above, Adesuwa showed only individual empowerment as she spoke about her competence but no collective or relational empowerment as she did not speak about any attempt to organize and spoke about being the parent with the primary responsibility.

Appendix Three

Transcribed Unedited Interviews Revealing Amina Oyagbola's List of Capabilities, Forms of Social Power and Empowerment

I derived Amina's (AO) capabilities and forms of social power from a national newspaper called Premium Times by Ben Ezeamalu (BE). Interview excerpt:

C1. BE: What is your advice to women who are in abusive relationships and marriages?

AO: "I'm married myself, I've been happily married for 30 years" (Ezeamalu, 2016).

C2 and C3: No retrievable data.

C4. BE: Talking about gender equality, what's your view on gender equality in Nigeria?

AO: I'm in favour of gender equality for development and for future prosperity of the country. And I'm in favour of gender equality because it is a constitutional right (Ezeamalu, 2016).

C5. BE: You see women in top management positions in a lot of companies, how do you think young girls can be encouraged to attain such heights like yours?

AO: "I was so excited about the Hilary Clinton news because it's about role modelling" (Ezeamalu, 2016).

C6 and C10. BE: Now you've talked about that presence as an issue. Now how do you balance your profession with that presence, as a working mother?

AO: The important thing for me, as a professional, is that whatever the situation and the choices and decisions I make must be one that will sit well with me and my conscience at the end of the day (Ezeamalu, 2016).

C7, C8 and C9. No retrievable data.

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. BE: When you look back, over the years, will you say we have made progress as far as gender equality in Nigeria is concerned?

AO: "I think the percentage of women to men across the organization in MTN is probably now about 35 percent, which is very very high compared to many other organizations" (Ezeamalu, 2016).

EP and PP. No retrievable data.

RP. BE: Now you've talked about that presence as an issue. Now how do you balance your profession with that presence, as a working mother?

AO: "you must recognize that the parenting responsibility is yours and you have primary responsibility and accountability as a parent for those children" (Ezeamalu, 2016).

IP. BE: When you look back, over the years, will you say we have made progress as far as gender equality in Nigeria is concerned?

AO: "Whereas women are as capable as men, sometimes, in my own opinion, even more capable" (Ezeamalu, 2016).

From the foregoing, Amina showed Individual and Collective empowerment through her women's organization and competence but no relational empowerment as she spoke about being the parent with the primary responsibility.

Appendix Four

Transcribed Unedited Interviews Revealing Betty Irabor's List of Capabilities, Forms of Social Power and Empowerment

I derived Betty's (BI) capabilities and forms of social power from three national platforms: Prime Names Magazine by Ifeyinwa Okpara (IO), Encomium Magazine (EM), and OnoBello website by Ono Bello (OB). Interview excerpt:

C1. IO: What's your secret of looking young at your age?

BI: My secret comes from within ... But really what works for me is that I wake up, say my prayers and do some floor exercises (Okpara, 2010).

C2. OB: You have an amazing body, how do you keep fit?

BI: "I eat healthy, go swimming and drink a lot of water" (Bello, 2012).

C3: No retrievable data.

C4. IO: What can you do for love?

BI: "I won't say I would die for them because they don't want to be orphans and for killing, I wouldn't kill because I have gone as far as twenty-six years for love" (Okpara, 2010).

C5. OB: Tell us about your fashion & style?

BI: "am very youthful, I love flowers, and jeans" (Bello, 2012).

C6. IO: What can you say about women and infidelity?

BI: "I would ask either man or woman not to do it because God forbids it" (Okpara, 2010).

C7. OB: You’ve become one of the most successful woman in Nigerian publishing today. Can you talk a bit about your role as business woman?

BI: “Also, be mindful how you treat your staff, because if you treat them shabbily, they would not put their best” (Bello, 2012).

C8. No retrievable data.

C9. IO: Question from C1.

BI: “I’m very athletic and recently I took up badminton” (Okpara, 2010).

C10. IO: Would you advise a woman to give up her marriage for a career?

BI: Marriage was a sacrifice for Genevieve because I had to put my responsibilities to my family on hold. Genevieve got more attention than my family (Okpara, 2010).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. EM: Also this year, Genevieve magazine clocked 10. How does it feel to have run a publication for that period in a system that doesn’t support entrepreneurship?

BI: So, if you ask me how I feel, I will say fulfilled, knowing that we have been satisfying the same readership niche for years and outlasting most of our competitors while doing so (Encomium, 2014).

EP. OB: You recently were in Dubai for the Style Stakes, can u tell us why you were there?

BI: “The Genevieve team were in Dubai for the prestigious Millinery Exhibition and the Dubai World Cup (DWC) Horse Race and Style Stakes” (Bello, 2012).

PP. No retrievable data.

RP. IO: What’s your advice for young ladies?

BI: “Then when we were raising our children we did turns. He will wake-up at nights and it was tough on him because he used to go and read news at six” (Okpara, 2010).

IO: Should a woman play the role of a fool to make a marriage work?

BI: No woman should be anybody’s fool. But, if you say should a woman stoop to conquer, then why not. It is one of the virtues we have in the bible ... If a man doesn’t want the wife to go on vacation then the woman should obey (Okpara, 2010).

IP. IO: What is the most important lesson life has taught you?

BI: “I can be who I want to be and should not limit myself” (Okpara, 2010).

Given the above, Betty showed individual and relational empowerment as she spoke about her competence, and the joint responsibility of raising her children with her husband but clearly showed how unequal the overall relational power was with accordance to the bible. Also, Betty did not speak about organizing as women to achieve a common goal, therefore, overall, she only met the Individual empowerment.

Appendix Five

Transcribed Unedited Interviews Revealing Biola Alabi's List of Capabilities, Forms of Social Power and Empowerment

I derived Biola's (BA) capabilities and forms of social power from three national platforms: the Nigerian Broadcasters Merit Awards (NBMA) website, Tribune Newspaper by Xquisite and a Batta Box video by Labo Daniel (LD). Interview excerpt:

C1, C2, and C3. No retrievable data.

C4. Xquisite: On awards and recognitions

BA: "I always start out with this, it is not about the achievements, it is about the journey, passion and always hard work; I always give my best to everything I do" (Xquisite, 2016).

C5. NBMA: Do you have any particular moment you ever felt like quitting?

BA: "I love my job, love what I do, love the opportunity that people give us to entertain them and the personal relationship we have with people and our viewers" (NBMA, n.d.).

C6. Xquisite: On awards and recognitions

BA: "So, for me, my career has always been about how can my life be of use to other people?" (Xquisite, 2016).

C7. LD: What would you say are the key tenets of great leadership most especially in a continent like Africa where what we have is mainly rulership and not leadership? (17:11)

BA: “People want you to care about what you are doing ... Once people know that you care ... you believe in what we are here and you care about me as a human being. You make sure that I am treated fairly” (Daniel, 2016, 17:20).

C8 and C9. No retrievable data.

C10. Xquisite: Career background

BA: Now, I work for my own company, Biola Alabi Media, which is a consulting, production, television and film company in Nigeria but we have clients all over the world (Xquisite, 2016).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. Xquisite: Career background

BA: Now, I work for my own company, Biola Alabi Media, which is a consulting, production, television and film company in Nigeria but we have clients all over the world (Xquisite, 2016).

EP. LD: Can you define based on your own individual interpretation what feminism actually is? (1:55).

BA: “I as a female executive, I travel just as much as a man, I sacrifice just as much as a man and because I am a woman you are telling me that I shouldn’t get paid the same thing even though I put in the same work. This is where I have a problem” (Daniel, 2016, 3:25).

PP. No retrievable data.

RP. NBMA: You actually joined M-Net as a spinster, how are you combining your matrimonial home and the highly- tasking M-Net’s work, now that you are married?

BA: I have a very supportive and understanding husband (NBMA, n.d.).

IP. NBMA: Do you have any particular moment you ever felt like quitting?

BA: No. All I ever felt was that, we can do things better. Yes. We had some obstacles, but I'd never felt like quitting (NBMA, n.d.).

The information above showed that Biola has individual and collective empowerment, and she spoke about her competence and mobilizing youths (girls and boys) to prepare them for greatness in Nigeria in her interview with Xquisite, 2016. Although Biola spoke about her supportive husband, she said nothing about her level of decision-making in the family.

Appendix Six

Transcribed Unedited Interviews Revealing Bukky Karibi-Whyte's List of Capabilities, Forms of Social Power and Empowerment

I derived Bukky's (BW) capabilities and forms of social power from three national platforms: The Guardian newspaper by Chidera Muoka (CM), and two websites by Adaora Mbelu Dania (AD), and Natasha Edwards (NE). Interview excerpt:

C1. AD: Are you happy? What does Happiness mean to you?

BW: I am very happy. Happiness to me means fulfillment and I am fulfilled in where God has placed me today (Dania, 2016).

C2. AD: What's your typical day?

BW: I get up in the morning and I am with my kids, I try to get the work out thing done (I fail at this all the time), we say our prayers, and its school runs and the office. I forget to eat breakfast 90% of the time (Dania, 2016).

C3. No retrievable data.

C4. CM: To help grow and change the economy, she feels that the PR sector has a huge role to play in promoting local brands.

BW: "I think it is very important for our own people to appreciate our own brands first," she said. "Charity begins at home. International exposure is all well and good but there is still a lot of exposure needed on our homefront" (Muoka, 2016).

C5. NE: In the beginning what ignited the spark in you to create the brand Bobby Taylor and Invicta Africa?

BW: The love to communicate and the passion to work in the PR sector ignited the spark to start up the two brands (Edwards, 2016).

C6. AD: Have you had any ‘Turning point’ in your life?

BW: The Turning point in my life was when I decided to move to Nigeria. A personal decision that changed everything (Dania, 2016).

C7. AD: Did you have to convince your friends about your business working?

BW: When my friends and family heard about their business, I think they all knew that I was living my dream. Anyone that has known me knows that I was born to do what I do (Dania, 2016).

C8. No retrievable data.

C9. AD: What are some of the things you do to ‘de-stress’?

BW: I socialize or listen to music to de-stress. There is something very calming for me when I hear loud music and I see people in their element (Dania, 2016).

C10. CM: Being female and owning a business in Nigeria is tough. It is a tug and pull situation with women in business and influential positions. How do we resolve this current situation?

BW: “The one thing being female in business has done for me is that it has made me more consistent because I have to work twice as hard” (Muoka, 2016).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP and IP. CM: Being female and owning a business in Nigeria is tough. It is a tug and pull situation with women in business and influential positions. How do we resolve this current situation?

BW: “I always say that when people realize the importance of women in business, in our society and in our political landscape, the better it would be for everybody ... Being female in business is more difficult. I am sure if I was a man, I would have a lot more going for me” (Muoka, 2016).

EP. AD: What are some of the primary challenges you face running your business, and have you been able to overcome them if at all?

BW: Capital is always a challenge in running a business. I was able to use a lot of strategy to get my company running with little or no capital (Dania, 2016).

PP. No retrievable data.

RP. AD: We know youre a mommy Mogul. How do you balance business, speaking engagements, and Mommy Hood?

BW: “My family comes first in all that I do and so I make sure that I make time for them. I cook and clean and do school runs and do soccer events etc. If it means staying up late to get work done or getting up extra early, I do what I have to do to make it all work” (Dania, 2016).

From all Bukky said, she was spoke about her competence, which showed individual empowerment but did not show collective and relational empowerment in terms of organizing and in her level of decision-making in her family.

Appendix Seven

Transcribed Unedited Interviews Revealing Florence Ita-Giwa's List of Capabilities, Forms of Social Power and Empowerment

I derived Florence's (FG) capabilities and forms of social power from two national platforms: This Day (TD) newspaper and a Channels television video by Ogechukwu Osih (OO). Interview excerpt:

C1: TD: How do you feel at 70?

FG: I feel much fulfilled and I give glory to God that I am celebrating 70 and by the grace of God in good health, both physically and mentally; I feel very settled in my mind (This Day, 2016).

C2. TD: You hardly look 70; any secret?

FG: "I have battled with weight gain leading me always to watch what I eat and it has turned out well ... At the end of the day I enjoy a good dinner (This Day, 2016).

C3. TD: Why have you remained single since the demise of your husband?

FG: I remained single because I live by example ... However, I am a human being, there is need for me to have a relationship but I decided that at one point I have to be sure ... At this stage of my life, if ever there will be a partner, that partner would be my partner for life (This Day, 2016).

C4 and C7. TD: Do you sometimes feel intimidated by men?

FG: I look at myself as a human being and I don't allow myself to be intimidated and I don't go out of my way to intimidate people. I just know that all of us are in the business of nation building (This Day, 2016).

C5. TD: What would you say are your achievements so far?

FG: “I think my greatest achievement is bringing up the children of Bakassi and turning them to normal human beings and seeing the children grow ... seeing them develop confidence in themselves; and seeing them speak well and seeing them excel in school” (This Day, 2016).

C6. TD: Why did you venture into politics?

FG: I went into politics because I needed a platform to address the issue of Bakassi people and to also use that same platform to help the underprivileged; to speak for those who have been trampled upon ... and also take part in the development of my country (This Day, 2016).

C8. No retrievable data.

C9. TD: Question from **C2**.

FG: “I made it a routine at the end of every day to find at least one hour where I relax my mind and my body. At the end of the day I enjoy a good dinner, listen to news, watch TV, listen to music and then before I go to bed, I give myself some 30 minutes of pampering” (This Day, 2016).

C10. TD: What would you say are your achievements so far?

FG: In politics too, I have been successful, rising to the pinnacle of my career which in a country as big as Nigeria not many women can attain ... So I feel that I have done well in my chosen field. Even before I went into politics, I did well in my medical profession (This Day, 2016).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. TD: How do you feel at 70?

FG: I feel much fulfilled with my family, with my work, with my charity and the position I rose to in my career as a politician (This Day, 2016).

EP. OO: So, what is the secret of your graceful and youthful look? (2:35)

FG: “Politics is very very capital intensive and women do not have the opportunity to make money than men make” (Channels Television, 2016, 5:37)

PP. TD: Why do women find it hard to be successful in politics?

FG: “It is very rough especially in the terrain of politics and as long as a woman is in the terrain of politics, there is a lot of antagonism and so a woman will have to put in a hundred times more than her male counterpart to be able to succeed in politics” (This Day, 2016).

RP. TD: Why have you remained single since the demise of your husband?

FG: I have amazing friends; I am socially very busy as well but I have friends that respect me and will not take advantage of that friendship. I have very civilised male friends who do not want to take advantage (This Day, 2016).

IP. TD: What would you say are your achievements so far?

FG: “So I feel that I have done well in my chosen field. Even before I went into politics, I did well in my medical profession” (This Day, 2016).

From the above, given that Florence is divorced, a widow and single, she showed her competence and control over getting into romantic relationships but did not discuss organizing with women to improve their roles in Nigeria. So, she displayed individual and relational empowerment.

Appendix Eight

Transcribed Unedited Interviews Revealing Folorunsho Alakija's List of Capabilities, Forms of Social Power and Empowerment

I derived data on Folorunsho's (FA) capabilities and forms of social power from two national platforms: TVC News Nigeria videos Part A and B by Joke Lijadu (JL) and Bella Naija (BN) website, and an International Platform Arimus Media video by Julie Gichuru (JG). Interview excerpt:

C1. JL: I must say that you are looking very amazing at 65, so you must have to tell me the secret, what is the secret? (2:14)

FA: "There's no secret. I just believe that I enjoy grace ... I just find myself in this position looking the way I am" (TVC News Nigeria, Part A, 2016, 2:19).

C2. Attendee: You have a group of really strong friends, cause I know as women in business, sometimes it does get a little bit uncomfortable or we get a bit down as you said your shoulders were drooped and all those times you went back, I am just wondering apart from we know that the Lord is your strength but what other support networks did you have? (25:07)

FA: I had the support of my husband ... there were many times that I would go back home crying and he will say "Oh! Enough of that. After all we are not starving, after all we are comfortable, so why cry?" (Arimus Media, 2014, 25:29).

C3 and C5. JL: Talking about, you know, your granddaughter, it just comes to mind that you really do not have a daughter, they are all boys, But do you miss having a daughter? (9:34)

FA: “Initially, it was oh when am I going to have a girl? Alright! There are all boys, fine! ... she was a wonderful welcome, most welcome bundle of joy to come and be my partner in the family, my female partner in the family” (TVC News Nigeria, Part B, 2016, 9:47).

C4. JG: Robert Sharma the writer recently wrote that you don’t get lucky, you create lucky, so just going by the experiences you have in your life, how would you advice entrepreneurs on the African continent to create Lucky? (15:47)

FA: “Just because there are so many odds against women, just because the world believes that the woman is supposed to be in the kitchen or just to be rearing children, forgetting that in this world men and women are created equally ... Is it intelligence? Is not that he makes men more intelligent than women” (Arimus Media, 2014, 16:35).

C6. JL: So let’s talk about your success and how far you’ve come, if there was one person you will attribute it to, who will that person be? (8:32).

FA: God ... I gave my life to Christ I think was about 24years ago or so ... As I look back today, I sometimes wonder what took me so long to begin to look for him ... Finding God is crucial (TVC News Nigeria, Part A, 2016, 8:38).

C7 and C8. No retrievable data.

C9. JL: How do you relax? How do you get away? (7:22).

FA: “I do create time for family, our weekends are very special to us especially our Sundays. We travel” (TVC News Nigeria, Part A, 2016, 7:40).

C10. JG: So then fashion, so let’s talk about the transformation, and we talk about seasons in our lives and moments when we know it is time to take the next step, what was that moment for you? (6:41)

FA: “I knew that I had creative talents, I knew that I wanted to set up my own business because I was no longer enjoying working where I was working” (Arimus Media, 2014, 7:02).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. JG: So then fashion, so let’s talk about the transformation, and we talk about seasons in our lives and moments when we know it is time to take the next step, what was that moment for you? (6:41)

FA: “I knew that I had creative talents, I knew that I wanted to set up my own business because I was no longer enjoying working where I was working” (Arimus Media, 2014, 7:02).

EP. BN: So how do you feel now being known as the richest woman in Africa?

FA: I’ve never called myself that and I just live my life. I do whatever I need to do with all joy and pleasure” (Bella Naija, 2016).

PP. BN: Why haven’t you thought of going into politics?

FA: “I don’t have an affinity for politics; I’m a businesswoman, a philanthropist, a wife, a mother and a grandmother. All of those things keep me very busy” (Bella Naija, 2016).

RP. JL: Okay, so let me ask you, you know, how you’ve been able to manage, because 40 years and you have grown your career to this peak and your marriage is growing/waxing strong, how do you manage it? (2:24).

FA: “You have to as a woman, get the approval of your husband, I have a fantastic husband ... I talk to my husband, my husband talks to me, we talk about anything and everything ... You can’t isolate yourself from the other” (TVC New Nigeria, Part B, 2016, 2:40).

IP. JL: Lastly, let me ask you one thing that you know about yourself that you think people do not know? (11:24)

FA: “I don’t take no for an answer ... there is something you can do that will provide a solution” (TVC News Nigeria, Part B, 2016, 11:35).

Given the information above, Folorunsho expressed her competence and clearly stated that her husband has the upper hand on every issue in their relationship, and did not say anything about women organizing or her involvement in any movement to augment the roles of women in Nigeria. Therefore, she only showed individual empowerment.

Appendix Nine

Transcribed Unedited Interviews Revealing Funke Felix- Adejumo's List of Capabilities, Forms of Social Power and Empowerment

I derived Funke's (FA) capabilities and forms of social power from three national platforms: Naija Gists (NG) website, Vanguard newspaper by Benjamin Njoku (BN), and the Nation newspaper by Sunday Oguntola (SO), and an international video by Gift of the Alpha and Omega (GOA) Talent Network by Yetti Tabai (YT). Interview excerpt:

C1 and C3. No retrievable data.

C2. YT: Mommy you mentioned your age, that was a big one. It's one thing to have a face of your, it's another thing to have a face like mine. I call my face a puff puff face. How do you keep it all together? Cause its usually at the age of forty it all falls to bits "apparently". How do you keep it all together? (7:14)

FA: "Once in a while I eat junks, but it's not every time. I drink a lot of water but I like fruits a lot, particularly banana" (GOA Talent, 2016, 8:19).

C4. SO: To what extent do you think a woman should be submissive?

FA: A woman submits to the extent to what the Bible says. You honour your husband but you must know when the man is violating your human rights, your Bible rights (Oguntola, 2014).

C5. SO: If you were to change anything in you, what would that be?

FA: "I don't like disloyal and ungrateful people. Once I see those signals, I am off" (Oguntola, 2014).

C6. NG: You have been married to one man for over 30 years. What has kept you going?

FA: “The major and greatest force in our marriage is God ... Both of us are born again Christians so we don’t joke with our relationship with the Lord Jesus Christ” (Naija Gists, 2016).

C7. BN: What life has taught me.

FA: “don’t take people for granted. Whatever anybody is not today, that person can become tomorrow ... If you know how to manage people, they will be a blessing to you” (Njoku, 2012).

C8. SO: How have you kept your marriage fresh in all these years?

FA: There was a time we were in South Africa together in one bush. Where we were you couldn’t get to except they sent you to us (Oguntola, 2014).

C9. YT: Do you sleep? Cause you are so busy, and how do you get to pray, read the bible, meditate, and still get time to sleep? (8:35)

FA: “Every Monday my husband and I do not go to the office ... we take our time off ... I just relax, I relax a lot, I play ludo, I watch African movies, I relax” (GOA Talent, 2016, 8:59).

C10. SO: How do you juggle work with ministry, considering that you are always travelling?

FA: “I had to wait to consolidate our marriage before I started travelling ... I go for women conferences and you know women’s meetings are always louder” (Oguntola, 2014).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. SO: What's Mother's Summit all about?

FA: It's a five-hour non-stop prayer meeting for our children. It is simply a praying meeting ... It is the fifth edition (Oguntola, 2014).

EP. BN: Giving back to the society.

FA: As I speak to you today, I have a Christian orphanage called Grace Orphanage ... I also run an old people's home where elderly people between ages of 65 and above are being catered for ... At the moment, I have about twenty-two widows that are under my care and about twenty four children that I'm sponsoring in school (Njoku, 2012).

PP. No retrievable data.

RP. NG: Many working women complain family commitments slow them down in their career pursuit. What was your experience like and how did you cope?

FA: "When our marriage was young and we were raising our kids, my husband was involved committedly. We raised the kids together ... He helped with school runs and works" (Naija Gists, 2016).

NG: What is your concept of total submission as it relates to modern women?

FA: "Anything that has more than one head is a monster. As a woman, you allow your husband to be the leader and you prayerfully and graciously assist him" (Naija Gist, 2016).

IP. SO: You hold women's conference with many reporting a new level of submission they embrace after the meeting. What exactly do you do to them?

FA: As a woman, I believe I am raised to validate womanhood; to let the women know that they are not slaves and should not be subjugated (Oguntola, 2014).

From all Funke discussed above, she expressed her competence, the joint role she and her husband played in raising their children and her ability to organize women to teach them what submission is and how far it goes. However, Funke discussed an unequal relational power between she and her husband due to biblical principles. Therefore, showed Individual and collective dimensions of empowerment.

Appendix Ten

Transcribed Unedited Interviews Revealing Hadiza Bala Usman's List of Capabilities, Forms of Social Power and Empowerment

I derived Hadiza's (HU) capabilities and forms of social power from two national platforms: the Metronaija blog by Olawale Olokede (OO) and Punch newspaper by Bukola Bakare (BB). Interview excerpt:

C1. OO: Career Woman vs Wife

HU: "Being a working mother is hard because I have to work extra hours and so on. I need to wake up early and take care of the kids before leaving for the office and I come home to continue looking after my family but it can be done and it is worth it" (Olokede, 2016).

C2. OO: Why Politics?

HU: "By the time we were going to run for the primaries I had put to bed and so I disappeared for the 40 days ... When it was time for me to take my poster I took a picture with my baby on my back which earned me the name "**mai goyo**" and I got a lot of local women to accept me because they felt I was one of them" (Olokede, 2016).

C3. No retrievable data.

C4. Why Politics?

HU: "I believe we have to bring what we've learnt, our experience and our education to contribute and better the community, that was what kept me going" (Olokede, 2016).

C5 and C9. BB: What are some of the things that you did prior to your relocation?

HU: I love to read books and that is one of the things that I miss the most; not being able to read as much as I would have loved to. I unwind by reading and travelling (Bakare, 2017).

C6. OO: Why Politics?

HU: “I realized that I can join politics to represent people and ensure that I work for the change I wanted, instead of sitting and challenging the people in power. I decided to run for the House of Representatives in 2011” (Olokede, 2016).

BB: As a devout Muslim, what informs some of the clothes that you wear, how would you describe your fashion sense?

HU: I am not very fashionable but I wear decent clothing in line with the prescriptions of Islam and I encourage everyone else to do that (Bakare, 2017).

C7. BB: What sparked off the first protest march?

HU: I couldn't imagine my child being abducted and nobody goes in search of him or her. I am a mother and I just couldn't understand how if your child is kidnapped, you would sit and be quiet (Bakare, 2017).

C8. No retrievable data.

C10. OO: Why Politics?

HU: “I decided to run for the House of Representatives in 2011. At first my immediate family were not in support of my decision to run for office especially because I was pregnant then with my first child, but I was determined and eventually they understood where I was coming from” (Olokede, 2016).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. BB: How have you been able to tackle some, if not all of the challenges you have come face-to-face with since you assumed office five months ago?

HU: It's not challenging for me as a woman because I do not allow my gender define me. I define me. I define myself along my capacity. I think my team and I have the skills to drive the authority and position it to take on the responsibility it was set up for (Bakare, 2017).

EP. OO: Career Woman vs Wife

HU: "For me, having a career is more about my self-actualisation not about earning a salary. Being able to add value, to change lives, to contribute to humanity is my creed and that makes me feel good" (Olokede, 2016).

PP. OO: Chief of Staff

HU: "As chief of staff to the governor, I face challenges every day, people remind me that I am a woman and not fit to be here, some even complain that I am not approachable but this only makes me work harder" (Olokede, 2016).

RP. OO: Why Politics?

HU: "I have been very lucky to be blessed with such a supportive spouse who has been there for me from the beginning, he understood me and gave me advice constantly. He pushes me to be the best version of myself" (Olokede, 2016).

IP. OO: On Stereotypes

HU: "As for me I do not typically recognize stereotypes, I just do what I have to do because when we constantly remind ourselves of our limitations we limit ourselves and

confine ourselves ... I am mostly about doing my work as best as I can to add value as much as I can use my intellect” (Olokede, 2016).

Given all Hadiza’s said, she showed her competence and her ability to organize to achieve something greater than she would have achieved alone in ensuring that the release of the kidnapped Chibok girls was a priority to the government and the society at large. However, Hadiza expressed her role as the parent with the primary responsibility, therefore showed individual and collective empowerment.

Appendix Eleven

Transcribed Unedited Interviews Revealing Ibukun Awosika's List of Capabilities, Forms of Social Power and Empowerment

I derived Ibukun's (IA) capabilities and forms of social power from two national platforms: Smart Money Africa's website by Arese Ugwu (AU) and Punch newspaper by Ademola Olonilua (AO), and an international video by Talks at Google whose interviewer was Juliet Ehimuan-Chiazor (JC). Interview excerpt:

C1 and C3. No retrievable data.

C2. AU: There is a lot of excitement around your nomination as Chairperson of First bank Nigeria. It is one of the oldest banks and has never had a female chairperson and certainly no one as young as you. How did you react to the news?

IA: I was in England at the time, it was my son's 21st birthday and we were having a party in our country home in Canterbury (Ugwu, 2016).

C4. AU: Many people have great business ideas and are often great when it comes to marketing and sales but they often run away from understanding the financials of the business because they do not like numbers. What advice do you have for entrepreneurs with a non-finance background?

IA: "Just by virtue of how our university degrees are designed, you can be skilled in one area but there's still so much you don't know. So it's important to keep an open mind to receive knowledge" (Ugwu, 2016).

C5 and C9. AO: What do you do to relax?

IA: In my leisure time, I like to watch television, preferably investigative and legal series or I just do nothing (Olonilua, 2017).

C6. JC: What advice do you have for entrepreneurs going through challenges from the perspective of navigating through, standing for what you believe in, holding your grounds and actually being successful? (16:06).

IA: “As a young girl in my twenties, I became a Christian because I did start off as a Muslim ... And I made a decision that I wanted God to own my business ... So I built my own value system on biblical principles” (Talks at Google, 2016, 16:49).

C7. AU: What tips do you have for young entrepreneurs to achieve financial success?

IA: “Everybody in your life has a value they bring ... The way you manage those relationships is important because the things they do I cannot do for myself” (Ugwu, 2016).

C8. No retrievable data.

C10. AU: In order for a business to build capacity it needs to be able to develop a team. However, hiring in Nigeria is probably one of the top 3 problems cited by entrepreneurs. How have you been able to navigate that and what advice do you have for entrepreneurs on the issue of hiring?

IA: I have had some serious challenges with hiring in the past in fact I have even fired an entire factory before ... So I did! I fired them all and spent the next couple of days getting carpenters from wherever I could to get the work done (Ugwu, 2016).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. JC: What advice do you have for entrepreneurs going through challenges from the perspective of navigating through, standing for what you believe in, holding your grounds and actually being successful? (16:06).

IA: "I then decided what I would rather invest in is to invest time to build service, and build quality products and make my company indispensable to any customer that engages with us over time" (Talks at Google, 2016, 19:06).

EP. AU: You are a founding member of WIMBIZ (Women in Business Management and Public service) and a past chairperson of the organizations Board of Trustees. One of the major goals for WIMBIZ is to get more women on boards and in leadership positions. What advice do you have for young female entrepreneurs on how to position themselves for board nominations? When they do get nominated what skills do they need to acquire to stay relevant and make an impact?

IA: "When I was going back to school to get my MBA all my friends thought I was crazy because the money I spent was what people used to buy houses about 130,000 euros in 18 months" (Ugwu, 2016).

PP. No retrievable data.

RP. AU: It's evident that a support system is important to you. You have managed to build a successful business, sit on several boards while being a wife and mother to 3 boys. What advice do you have for young women who are inspired by your career but are finding it difficult to balance it all?

IA: My husband is my gift. He is my support system and takes absolute pride in everything I do. So the life partner you choose is extremely important (Ugwu, 2016).

IP. AU: What has been your biggest failure and how did you overcome it?

IA: “Failure is an attitude and it doesn’t exist in my world because failure shuts you down and makes you think you should give up and I don’t believe in giving up. I prefer to use the word challenges because challenges say I am at war and I’m not going to give up plus it doesn’t give room for any situation to crystalize” (Ugwe, 2016).

From the foregoing information, Ibukun discussed her competence and works with the WIMBIZ organization to train women to attain leadership positions that are traditionally male dominated. But, Ibukun did not discuss how far her husband’s support goes as it relates to decision-making and child raising responsibilities in their home, thus showing individual and collective empowerment.

Appendix Twelve

Transcribed Unedited Interviews Revealing Ifeoma Fafunwa's List of Capabilities, Forms of Social Power and Empowerment

I derived Ifeoma's (IF) capabilities and forms of social power from two national platforms: Top Celebrities Magazine by Orukpe Nelson (ON) and This Day (TD) newspaper. Interview excerpt:

C1 and C2: ON: What is your beauty routine?

IF: "Life gets hectic so I have to keep it simple and do the best I can ... I avoid foods that are packaged, processed or preserved, so most of the food I eat comes from local markets. I avoid juice and soft drinks" (Nelson, 2015).

C3. No retrievable data.

C4. ON: What about women's issues? When did that become an interest to you?

IF: It came from asking the question; 'If women build other women, if the culture was supportive of women, if legislature was invested in women; what is the incredible possibility? There are 80 million Nigerian women, what can they be doing to build up Nigeria instead of 'eyeing' one another (smiles)? (Nelson, 2015).

C5. ON: Tell us about your growing up?

IF: "I always had a love for theatre and film and I spent a lot of time watching or dreaming of being in theatre or film" (Nelson, 2015).

C6. TD: You are an artist who has worked with different media, what lead you to theatre?

IF: Initially I was interested in acting, by day I worked in an architectural firm in Los Angeles and at the weekends I would audition for film roles (This Day, 2016).

C7. ON: How do you feel when people sing your praises and congratulate you for a successful production?

IF: “I had amazing sponsors, writers, advisors, friends and audience members.... no be small thing” (Nelson, 2015).

C8. No retrievable data.

C9. TD: You are an artist who has worked with different media, what lead you to theatre?

IF: “In my free time I would go to plays and they were not well attended” (This Day, 2016).

C10. ON: Tell us about your growing up?

IF: “I graduated with a degree in Interior Architecture ... However, I always had a love for theatre ... I started taking acting classes in my mid-twenties ... I would go back and forth between architecture and acting; sometimes I would do the two at the same time” (Nelson, 2015).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. ON: What about women’s issues? When did that become an interest to you?

IF: When it comes to women’s issues, which is what this particular ‘Hear Word!’ show is all about, the impetus was coming back to Nigeria and experiencing how oppressive the culture was towards women (Nelson, 2015).

EP. TD: The creative industry has many challenges, particularly sustainability, how are you able to make your work sustainable? Do you have any new play planned?

IF: I don't think I am able to accomplish what I want. I spend time trying to raise money and coordinating the technical aspects ... I have another play I want to produce but it is about raising the funds (This Day, 2016).

PP. No retrievable data.

RP. ON: Tell us about your family?

IF: "My husband is an easy-going guy and is very supportive of my work and so he helps me a lot. We work very hard during the week so on the weekends we both hang out with our kids" (Nelson, 2015).

IP. ON: You are an Igbo woman married to a Yoruba man. Did you do that because you were afraid of the touted harsh cultural treatment Igbo daughters-in-law are subjected to when their husbands die?

IF: "I married in my late 30's; I had my criteria and I was not going to tolerate anything less" (Nelson, 2015).

From all Ifeoma said above, she showed individual empowerment by discussing her competence and control over decisions about her life, and uses her movie to mobilize women to speak out and stand up for a better Nigeria for women (collective empowerment). But she did not speak about her role in the decision-making process in her family.

Appendix Thirteen

Transcribed Unedited Interviews Revealing Ini Onuk's List of Capabilities, Forms of Social Power and Empowerment

I derived Ini's (IO) capabilities and forms of social power from two national newspapers: Vanguard by Moses Nosike (MN), and Independent by Anthonia Duru (AD). Interview excerpt:

C1. AD: How do you balance your life as a mother, wife and a successful entrepreneur?

IO: Cautiously, intentionally and deliberately, I understand and pay attention to what matters and prioritize accordingly. I'm married to my best friend and he is my chief cheerleader and that in itself makes it all doable (Duru, 2016).

C2 and C3: No retrievable data.

C4. MN: This year, what is your firm going to contribute to the economy of Nigeria through your newly launched innovations?

IO: We plan to promote awareness about sustainability issues because information drives action. We believe that change happens after thought, action and impact have occurred (Nosike, 2014).

C5. MN: How have you continually turned obstacles to stepping stones?

IO: "I have little or no expectations from people because I hold the belief that it is expectations that hurt not their actions. So when people disappoint me, I don't wait and cry over spilled milk, I move on very quickly" (Nosike, 2014).

C6. AD: What are some of the prices you paid to get to this enviable height considering the fact that you once said you were raised from a poor home?

IO: Long nights of study. Mind bending hard work, commitment to achieving my dreams and loads of emotional, physical, mental, spiritual and family sacrifices. Nothing good comes easy ... I'm not quite where I want to be, but I know I've come a long way from where I used to be (Duru, 2016).

C7. AD: What are your guiding principles in life?

IO: "I treat everyone with respect, because we are all human beings and everyone should be treated as such ... I am very intentional about my relationships both in business and in my personal life" (Duru, 2016).

C8 and C9. No retrievable data.

C10. MN: In your own view, how do you think we can develop our Nigerian women?

IO: "At ThistlePraxis, and personally; I try to do the best possible to work with women, support female vendors and provide an equal opportunity for employment at all times. Nevertheless, I am not willing to sacrifice any of these for merit" (Nosike, 2014).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP and IP. MN: Last year, your management consultancy firm launched new innovations aimed at helping management of all sizes; as a woman how did you achieve that?

IO: "I do not feel it was extra difficult to achieve these or the many successes ThistlePraxis has recorded because I am a woman. I have always advocated from

experience that when women want to get things done, nothing and/or nobody can stand in their way” (Nosike, 2014).

EP. MN: What are those challenges you confront on a daily basis managing ThistlePraxis?

IO: “Access to finance, steadily increasing running costs, traces of multiple taxation, finding quality talent to grow the business and de-marketing in the service sector make my work very interesting” (Nosike, 2014).

PP. No retrievable data.

RP. AD: How do you balance your life as a mother, wife and a successful entrepreneur?

IO: “I’m married to my best friend and he is my chief cheerleader and that in itself makes it all doable” (Duru, 2016).

Given the information above, Ini showed her individual and collective empowerment as she expressed her competence and her involvement with the WIMBIZ organization in training women to attain leadership positions that they were traditionally underrepresented in. However, she said nothing about the extent to which her husband’s support included shared roles in child- rearing and responsibilities at home.

Appendix Fourteen

Transcribed Unedited Interviews Revealing Itunu Hotonu's List of Capabilities, Forms of Social Power and Empowerment

I derived Itunu's (IH) capabilities and forms of social power from two national platforms: an international interview by Daily Sun's (DS) featured on a national website called The Nigerian Voice (TNV) and two national videos from Channels Television Part 1 (P1) and Part 2 (P2) by Maupe Ogun (MO), Chamberlain Usuh (CU) and Sulaiman Aledeh (SA). Interview excerpt:

C1 and C2. DS: Why I don't make my hair

IH: Well I exercise, I go to the gym, I watch what I eat because when you get to my age, you can't just afford to do a lot of things, otherwise you just spread all over the place (TNV, 2011).

C3. No retrievable data.

C4. SA: You know, there must be some form of benefits when we have women that have risen in their career, profession like yourself perhaps enables you to start looking at the benefits of having women in that position in work places or for an organization for military or any establishment. What are the benefits? (3:47).

IH: "And fortunately, when you talk about intellectual capabilities, (interjection) it does not discriminate between the genders. Therefore, women can bring whatever intellectual capabilities they have to the workplace to enhance, to improve, to help as partners in progress" (Channels Television, P2, 2014, 4:54).

C5. DS: Being the first female admiral

IH: Well, I am happy about my promotion to the rank of a rear admiral in the Nigerian Navy and the fact that it is during my life time that females are now been recruited into the Nigerian Defence Academy to train as Regular Combatant Officers. (TNV, 2011).

C6 and C7. MO: I am just wondering, what did you get from family, (interjection) yeah from family, from society? I am sure you definitely have friends who also thought “What! The military! You know and I am just wondering how that also plays out in the life of young women who want to go into the military as well. (8:48).

IH: “My parents were academicians in University of Ibadan and I remember when I wanted to join the navy, my mother wailed ... I said to her, ‘well there are different ways you can make a difference’...but then, the overwhelming response incidentally, has been that of encouragement” (Channels Television, P1, 2014, 9:15).

C8 and C9. No retrievable data.

C10. DS: I would not be here if I were a 'woman's woman'

IH: So my major challenges were with people who would, even to your face, let you know that as far as they are concerned, you are an intruder. But I made them realize that if I am an intruder, they too are intruders ... So if a man is sitting on my seat, I will shove him off, no apologies and that was how I survived (TNV, 2011).

DS: Intimidated? No way!

IH: Nooo, intimidated ke? ... But there are others who unfortunately feel threatened and if a person is threatened by you because you are doing your legitimate duty, I don't think you should be intimidated (TNV, 2011).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. DS: Advice to young female officers

IH: “I want to advise the young girls who want to join the military that it is not easy at all, mostly because we are still in a largely male-dominated society ... The military profession is not an easy place for women to be at all” (TNV, 2011).

EP and PP. No retrievable data.

RP. DS: Why I don't make my hair

IH: Then one of the times when I cut it, my husband to be then said ha, I like this hair and he never let me grow it back and I got use to it and apparently it's different and people tell me they like it so I kept it that way and it has automatically become my trademark.

IP. DS: I would not be here if I were a 'woman's woman'

IH: “I had a dream to get to the top of my career and nothing was going to let me go off that dream ... For me there is nothing in this constitution that says I am not a full fledged citizen of this country ... And it is very simple because the constitution of this country does not assign lesser rights to me as a woman” (TNV, 2011).

Given all Itunu said, she expressed her individual and collective empowerment by discussing her competence and her involvement with women organizations that strive to increase the roles of women in Nigeria, but did not discuss the extent to which her husband has control over decision-making in her home.

Appendix Fifteen

Transcribed Unedited Interviews Revealing Josephine Okei Odumakin's List of Capabilities, Forms of Social Power and Empowerment

I derived Josephine's (JO) capabilities and forms of social power from three national platforms: Vanguard newspaper by Dapo Akinrefon (DA) & Charles Kumolu (CK), iaspire blog by Mercy Makinde (MM) and a video with CoreTv News by Ebunlomo Adekunle (EA). Interview excerpt:

C1. MM: Despite several detentions and incarcerations, how come you didn't give up? What kept you going?

JO: "This is a lifestyle that is in born in me. I have that have grown up with me for several years, we have become inseparable. That is the only spirit that keeps me going without ever having reason to get derailed irrespective of the circumstances" (Makinde, 2016).

C2. DA &CK: Why?

JO: "I was to address a press conference in Pa Abraham Adesanya's office ... The doctor said it was labour sign ... by 9:10am, the baby came ... As they were cleaning the baby, I left for Apapa to address the press conference. Nobody knew that I had just delivered a baby ... Immediately after the press briefing, I returned to the hospital ... I told the doctor to discharge me because there was nothing wrong with me. That was how I left (Akinrefon & Kumolu, 2013).

C3. No retrievable data.

C5. DA & CK: To people, you are just an activist, but who exactly is Joe Odumakin?

JO: “I love defending people’s rights and it started during my kindergarten level” (Akinrefon & Kumolu, 2013).

C4 and C6. DA & CK: But what motivated you to become an activist?

JO: One quotation stuck me when I read Martin Luther King where he said ‘our lives begin to end when we keep silent about things that matter’. I felt my life was ending because I was silent about things that matter. What motivated me really were those books that I read and I wondered how people were giving their lives to the struggle. I wondered how Rose Parks refused to get up in the bus ... I situated that within the Nigerian context and I pondered on military dictatorship in Nigeria (Akinrefon & Kumolu, 2013).

C7. EA: Yoruba groups at the ongoing national conference have been craving for regionalization, they’ve been craving for resource control, they’ve been craving for Nigeria to go back to the way it used to be. How do you think that will pave a way forward for Nigeria if you also buy into that idea and won’t that fuel the disintegration of the nation because we already have these Biafran-zionist federation that was going to declare a secession of the Igbo nation which was failed. We have the Boko Haram insurgence in the northern part of the country, we have militancy in the South-South, we even have kidnapping even in the west and ritualists. How would that be effective in Nigeria and not disintegrate the country if we want to back regionalism? (17:04).

JO: “Different segments of the country they have their own rallying point ... So when you take everything together, one will see that, that thread, that livewire that needs to pull everyone together is justice, fairness and equity ... We cannot tell people to continue to

ask and advocate for peace when there is no justice, fairness and equity” (CoreTv News, 2014, 17:58).

C8. No retrievable data.

C9. DA & CK: Aside activism, what are your other hobbies?

JO: I read a lot and I love watching History Channel (Akinrefon & Kumolu, 2013).

C10. MM: Globally, Activism is a male dominated terrain. Do you sometimes get looked down upon and oppressed by the men folk?

JO: I have never felt oppressed at any time by the male folks in the course of activism. In fact, there has been numerous occasions that male counterparts have felt intimidated and accused me of dominating the space whenever we are together engaged in the field of activism or any struggle (Makinde, 2016).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. MM: Globally, Activism is a male dominated terrain. Do you sometimes get looked down upon and oppressed by the men folk?

JO: I have never felt oppressed at any time by the male folks in the course of activism. In fact, there has been numerous occasions that male counterparts have felt intimidated and accused me of dominating the space whenever we are together engaged in the field of activism or any struggle (Makinde, 2016).

EP. DA & CK: But there are some people who believe that activists take activism as full time jobs...

JO: Activism is no job ... I prefer teaching in private universities ... As I speak with you now, I am on contract with two private universities and I do a lot of local and international rapporteur and I am paid I know the amount that will come to me. When

that amount comes, I give 60 per cent to the struggle, while I keep the rest 40 per cent (Akinrefon & Kumolu, 2013).

PP. No retrievable data.

RP. DA & CK: With this robust story, how have you been able to marry activism with the home front?

JO: “If one fails in one, one has failed in all ... If I am going for the protest or anything, I make sure that I prepare about six different kinds of soup and keep them in the freezer” (Akinrefon & Kumolu, 2013).

MM: Does your fiery nature as an Activist tamper with your submissiveness as a wife and tenderness as a mother?

JO: Not in any way (Makinde, 2016).

IP. MM: We have watched you traversed courageously where even men fear to tread. Where and how do you find the courage?

JO: My courage is a product of my conviction in the path I have chosen to travel. Whenever you have self convinced about an endeavor, the courage to pursue, naturally sets in (Makinde, 2016).

From the foregoing, Josephine displayed individual and collective empowerment as she expressed her competence, and organizes and mobilizes women to improve their roles in Nigeria, but said nothing about the extent to which her husband helps with child-rearing and other responsibilities that are traditionally expected of women.

Appendix Sixteen

Transcribed Unedited Interviews Revealing Kate Henshaw's List of Capabilities, Forms of Social Power and Empowerment

I derived Kate's (KH) capabilities and forms of social power from an international magazine called Elle by Jabulile Sopete (JS), and national videos from Silverbird Television by Abdul Mohammed (AM) and Ndani Tv by Tolu Oniru (TO). Interview excerpt:

C1, C2, and C3. No retrievable data.

C4. JS: What does #BeingFemaleInNigeria mean to you?

KH: It means having principles and values, and speaking out against all forms of gender discrimination, domestic violence, and child abuse. It also means when women are given an opportunity to serve, to lead, they should stand out from the norm (Sopete, 2015).

C5. JS: How did the My Nigeria project come about?

KH: I was asked to be a part of the project and felt it would be interesting to do since I am very passionate about my country and its people (Sopete, 2015).

C6. JS: What sparked your passion and interest in politics?

KH: "I came to the realisation that those in government make decisions that affect our lives and I knew I could make a difference, and so I gave it a shot ... The policies and laws made affect us all be it positively or negatively" (Sopete, 2015).

C7. AM: Did you see the break up coming? How? Was it part of you being a very intelligent and methodic woman, because that's what you said you are? (5:18)

KH: “But I choose to make my daughter my friend, not that she will then insult me but so that she can tell me anything” (Silverbird Television, 2014, 6:02).

C8. No retrievable data.

C9. TO: I can’t believe you actually danced. I didn’t know you were going to do it (14:20)

KH: No, I love dancing o (Ndani Tv, 2014, 14:23).

C10. AM: Well, if you pass away, do you think you will want your works to be auctioned? (2:54).

KH: “I will leave that to my daughter ... She is going to be in custody of everything that I own” (Silverbird Television, 2014, 2:57).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. AM: Alright! You know, looking at your works now, I’m looking at do you really want to act forever? (6:54).

KH: For as long as I can yeah! (Silverbird Television, 2014, 7:00).

EP. AM: If you wake up someday and you lose that entire glam, the face, you’re all wrinkled and old. How would you feel? That you know that point, that strong point for you that sells on the silver screen. How would you cope with that? (7:59).

KH: “Acting yes is full time job but it will not give you that full time money because there will be dry seasons. There are dry seasons where you won’t find work for like one year, 3months ... Ask any actor, you cannot be in demand every season” (Silverbird Television, 2014, 8:26).

PP. JS: As a politician, what are some of the gender challenges that you’ve had to deal with?

KH: Once, while meeting some elders during consultations, I was viewed as too young to attempt politics, and one of the men wondered aloud if they would be able to sit with me in the evenings and *jaw-jaw* (like when men go to the pub and talk about different things) ... Sadly, we're still living in a patriarchal society (Sopete, 2015).

RP. AM: As a single parent right now, how have you been coping? (3:35).

KH: "It was a very sharp adjustment for me ... The thing about the human mind is (interjection) you have to be resilient ... It's only you that has got your life to live" (Silverbird Television, 2014, 4:02).

IP. AM: Cause I think you will be a great ambassador for this country when you become an actors guild you know personality, what do you think? Because you will do very well (10:23).

KH: "I won't take rubbish o, you do it my way or the highway ... I will want my books to be transparent" (Silverbird Television, 2014, 10:43).

Given all Kate said above, she displayed individual and relational empowerment as she expressed her competence and her control over decision-making as a divorcée and single mother, but said nothing about organizing to augment women's roles in Nigeria.

Appendix Seventeen

Transcribed Unedited Interviews Revealing Ndidi Nwuneli's List of Capabilities, Forms of Social Power and Empowerment

I derived Ndidi's (NN) capabilities and forms of social power from two national platforms: National Mirror newspaper by Yemisi Adeniran (YA), and This Day newspaper (TD) featured on All Africa's website. Interview excerpt:

C1. TD: Ultimately what is your life purpose?

NN: My life's purpose is about service to others ... To put it simply Ndidi Nwuneli believes she was put here on this earth to serve others and she has dedicated her life to this (All Africa, 2015).

C2 and C3. No retrievable data.

C4. YA: Many women believe in the power of their beauty. What do you have to say to this?

NN: There is power in a woman's beauty but we are not endowed with beauty to use it as a major weapon ... I believe in my brain and other positive measures and endowments. Women should also see life this way and allow their other gifts a chance ... We need to convince our men and the society in general that we are as good as men because we also have what it takes, if not more (Adeniran, 2015).

C5. TD: Question from C1.

NN: "by serving others I find joy, peace and fulfillment" (All Africa, 2015).

C6. TD: Question from C1.

NN: “To put it simply Ndidi Nwuneli believes she was put here on this earth to serve others and she has dedicated her life to this” (All Africa, 2015).

C7. YA: Will this not bring divisions in the home?

NN: No, it shouldn't. It is about catering for all the children as a whole. A man who does not want any division will like all his children equally. He should cater for all of them regardless of their gender ...Women should love themselves and fend for themselves at all times (Adeniran, 2015).

TD: In Lean In Sheryl Sandberg expressed the importance of mentorship in career development. How has your relationship with your mentors, Mrs. Stella Okoli and Mrs. Taiwo Taiwo, helped you? How and why did they become your mentors?

NN: “In general, women are my biggest advocates and supporters - from my mom, my three sisters - who are amazing - my best friend, and close circle of 'sisterfriends' - and the mentors that I described above. At every point, women have reached out to support me and challenge me to do more” (All Africa, 2015).

C8 and C9. No retrievable data.

C10. TD: Question from **C1**.

NN: “even as an entrepreneur in the agricultural sector she is now providing jobs and playing her part in growing the economy” (All Africa, 2015).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. TD: Ultimately what is your life purpose?

NN: “To put it simply Ndidi Nwuneli believes she was put here on this earth to serve others ... even as an entrepreneur in the agricultural sector she is now providing jobs and playing her part in growing the economy” (All Africa, 2015).

EP and PP. No retrievable data.

RP. YA: How supportive has your husband been in all of these?

NN: Like I said earlier, he is the executive chairman of AACE Foods and has been very supportive of all that I do ... We both have skills that complement each other, we trust each other and this has been working for us (Adeniran, 2015).

IP. YA: What would you want women to see apart from their beauty?

NN: A lot. Women are not just a beauty specimen, we are more than that ... The brain we have is as good as that of men, we are also strong enough to achieve more than what our male counterparts are achieving. All we need to do is to disabuse our minds from rating ourselves as a second class citizens (Adeniran, 2015).

From the information above, Ndidi showed individual and collective empowerment as she discussed her competence and the mobilization of girls and women to attain higher heights in Nigeria, but did not discuss her decision-making power within her household.

Appendix Eighteen

Transcribed Unedited Interviews Revealing Nike Ogunlesi's List of Capabilities, Forms of Social Power and Empowerment

I derived Nike's (NO) capabilities and forms of social power from a national video by Diamond Women (DW) and an international website called "How We Made it in Africa" by Kate Douglas (KD). Interview excerpt:

C1. DW: What makes you sparkle? (1:50).

NO: I think I am old enough or shall I say mature enough to believe that I have earned the right to allow quite a number of things to make me sparkle. But my number one thing will definitely be my family, my husband, my kids that will definitely be my number one thing that will make me sparkle (Diamond Woman, 2014, 1:55).

C2 and C3. No retrievable data.

C4. KD: In your opinion, where is the best place to learn for leadership: business school or on the job?

NO: "So for me it is more about translating the knowledge into action that makes a leader and the ability to impact on the lives of the people that you are working with, are interacting with" (Douglas, 2015).

C5 and C9. KD: How do you relax?

NO: "I just love to dance and as soon as I hear music I like. my feet start moving and my face breaks into a smile. So that's how I relax. But I also love watching movies and travelling" (Douglas, 2015).

C6. DW: What do you really enjoy about running your own business? (4:31).

NO: I think (interjection) the most important thing will be the gift of the opportunity to be able to do what I want to do. The fact that I can look at a situation, I can interpret it, I can bring it to live and can make it come alive. That's a fantastic opportunity right there you know (Diamond Woman, 2014, 4:34).

C7 and C8. No retrievable data.

C10. KD: What time do you like to be at your desk?

NO: Never later than 10am. I used to get to work no later than 8am, but my dance class now starts at 8am ... I am the boss, so I have the privilege to be able to go in two hours later and leave two hours later if I want to (Douglas, 2015).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. KD: And the top reasons you have been successful in business?

NO: I think resilience would be at the top, flexibility would be the next, and then I have also been lucky to have worked with a group of people who have seen what I am trying to achieve, who have bought into the vision of the organisation, and are willing to give it their heart and soul (Douglas, 2015).

EP. KD: What parts of our job keep you awake at night?

NO: The cost of finance and the running costs of a business as you grow – those are the things that primarily keep me up at night (Douglas, 2015).

PP. No retrievable data.

RP. KD: Who has had the biggest impact on your career, and why?

NO: "My husband has also been a great pillar of support and very encouraging. In our society men are not always supportive of their wives but I am truly blessed" (Douglas, 2015).

IP. DW: What advice do you have for the young mother sitting at home looking to unearth the entrepreneur within her? (3:57).

NO: I'm a great believer in "if you know what you want to do, start it. Everything else usually will fall into place by the time you start it" (Diamond Woman, 2014, 4:04).

From the information above, Nike showed her individual empowerment by speaking about her competence and has collective empowerment as she partners with WISCAR (see her biography in Chapter four) to coach women to become more confident and attain greater heights in Nigeria, but did not discuss the extent to which her husband's support translated into joint child-rearing and other responsibilities traditional expected of women.

Appendix Nineteen

Transcribed Unedited Interviews Revealing Nkem Uwaje Begho's List of Capabilities, Forms of Social Power and Empowerment

I derived Nkem's (NB) capabilities and forms of social power from an international magazine called Ladybrille (LB) and three national platforms: MrsCEONaija blog by Tolulope Adedeji (TA) and Chi Chi of Africa blog by Chizoba Imoka (CI), and Vanguard newspaper by Josephine Igbinovia (JI). Interview excerpt:

C1. No retrievable data.

C2. LB: Health is so important but often many brilliant women simply neglect self because they are always so busy serving others. How are you taking care of your health?

NB: I work out 5 days a week, eat healthy (Ladybrille, n.d.).

C3. No retrievable data.

C4. JI: Is it true that men excel in IT more than women?

NB: I don't agree to that because we both have two hands, legs and the same brain (Igbinovia, 2014).

Ji: Any proof to affirm your stand?

NB: "The notion is always that women should do art, be fashion designers, etcetera. I don't agree with all that. There are women who are astronauts! So, for me, you can do whatever you put your mind to" (Igbinovia, 2014).

C5. LB: As a successful woman executive and entrepreneur, do you think crying is a sign of weakness or strength? Why?

NB: “I cry when I am happy, I cry when I am sad, I cry when I am angry. I don’t think it is necessarily a sign of weakness. It is natural and it usually makes me feel better” (Ladybrille, n.d.).

C6. TA: What inspired you? to start so early especially?

NB: There was no real inspiration, more of a logical decision – I asked myself when else I would have the opportunity to put all my money, all my effort and all my time into 1 thing without having to be afraid to ruin my entire life – the answer was Never so I decided that the time is NOW! (Adedeji, 2015).

C7. LB: What is the positive talk you have with yourself on days you find thoughts and feelings of self-doubt trying to creep in?

NB: “I am lucky to have some great friends and family members who are honest and always tell me the truth and usually help me see the situation I am in from a more objective point of view” (Ladybrille, n.d.).

C8. LB: What makes you smile?

NB: “Nature ... Dogs especially mine” (Ladybrille, n.d.).

C9. LB: What is it you hope, when you look back on your life, you never regret not doing or being?

NB: LIVING and not just existing, eating amazing food, having children, travelling, loving unconditionally, laughing uncontrollably, standing up for what I believe at all times, giving and being kind (Ladybrille, n.d.).

C10. JI: You refocused the company in what way?

NB: It was formerly more of a stand-alone solution provider. So, what I did was to re-brand it into a web-based educational, enterprise and business solutions firm (Igbinovia, 2014). **JI:** And have you competed favourably in the industry since 2008?

NB: I think we've actually done quite well for ourselves. Our still being in the market means we're making progress (Igbinovia, 2014).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. CI: Compared to other industries, there are few young female CEOs of ICT companies in Nigeria, how has it been for you? What drew you into the industry? What are the opportunities and what are the challenges?

NB: In a mainly male dominated industry it hasn't been easy. I've been mistaken for my business partners Personal Assistant before, but I've realized that when you are underestimated it puts you in a position of power (Imoka, 2013).

EP. TA: Big issue/myth for most start ups is capital, how did you overcome this?/advise on it.

NB: When starting my business I decided not to borrow. I decided what I had needed to be enough, so I devised a very low budget plan to start up. I started very very small and just kept growing and we are still growing (Adedeji, 2015).

PP and RP. No retrievable data.

IP. JI: Did you have all these in mind when you opted for Bioinformatics?

NB: For me, I've never thought of any divide between men and women ... I've always competed against anybody that is in my class and that includes boys (Igbinovia, 2014).

Considering the information above, Nkem showed only individual empowerment as she discussed her competence but did not talk about organizing or mobilizing women

to increase their roles in Nigeria in any way, neither did she talk about the level of power she held in decision-making in her home.

Appendix Twenty

Transcribed Unedited Interviews Revealing Oby Ezekwesili's List of Capabilities, Forms of Social Power and Empowerment

I derived Oby's (OE) capabilities and forms of social power from an international video by Talks at Google whose interviewer was Juliet Ehimuan-Chiazor (JC) and a national website called The Interview (TI). Interview excerpt:

C1, C2, C3: No retrievable data.

C4. JC: What advice do you have for young people in Nigeria today, in terms of how they can apply themselves, not giving up on any dreams that they have, you can still be the best that you can be, you can still come out of all of these in triumph (54:18).

OE: "My five realities are these: Number one reality is my reality as a human being. It is in that reality as a human being that I have been given the talent (interjection) by the almighty, that talent is unique to me. It's my authentic personality and it is the gift that I have that education would have enhanced and so in that my reality as a unique individual, I can be anything that I choose to be ... and if there be any glass ceiling standing in between me and what I can be, I'm just going to walk through that glass" (Talks at Google, 2016, 1:00:19).

C5. TI: Talking about the 2017 budget, if N2.24trn is going to be spent on capital expenditure, N2.98trn on recurrent and N1.8trn on personnel (the last two amounting to more than 50% of the budget), does that look like a budget that could get the country out of recession?

OE: “My fear is that structurally, we haven’t changed anything, structurally, the humongous bureaucracy remains intact so what’s different?” (The Interview, 2017).

C6. TI: What is the source of your hope?

OE: I just believe that there’s something divine about those girls; that our Chibok girls are divine and that there’s an Almighty God in heaven and in all of this a great testimony will come; that they came back and get another chance at life (The Interview, 2017).

TI: There were speculations that you may be invited to serve in the Buhari government. Were you approached at any time?

OE: I had stated from the beginning that nothing was going to make me go back to serve in government ... I am not a job seeker, who does job for the sake of job, no. I am usually driven by a sense of assignment. I haven’t felt that sense that’s why asking me to go into government would be totally uncalled for (The Interview, 2017).

C7. TI: Orji Uzor Kalu recently said Igbos are their own worst enemies in Nigerian politics as many of them are more inclined to look after their selfish interests, do you agree with him?

OE: “This also means that we have a huge network of friendship that can help us get a lot of things done ... We should be working hard to ensure that this large country functions because we are very competitive in the things that we do” (The Interview, 2017).

TI: The struggle for the release of the girls appears to have consumed you. How do you cope? What does your family think of it?

OE: If Chibok girls had been the children of the elite like myself I doubt that I would have needed to stay on the streets pleading with the government ... So, for us as a family we thought that this wasn’t right and these were school girls (The Interview, 2017).

C8 and C9. No retrievable data.

C10. JC: From your own personal experience because you are quite accomplished and one can say you are a great example of someone who has been able to break many ceilings, potentially many ceiling along the way. Can you share an example of a situation in your life where you had to take decisions consciously to help you break you? (33:54).

OE: “I am trying so hard to say that this was the exact moment that I felt like somebody has tried to stop me on my path because I am a woman in my expression of my calling, in my expression of my talent ... It’s not the level where you know, in my profession, in my work anyone has sort of said to me you are a woman so there are limitations that we must place on you” (Talks at Google, 2016, 35:12).

Data on Diekmann, Goodfriend, and Godwin’s Forms of Social Power

OP and PP. TI: There were speculations that you may be invited to serve in the Buhari government. Were you approached at any time?

OE: “Since I left government in 2007, President Yar’Adua had wanted me to be in his cabinet, I said no. President Jonathan wanted me to be in his government and I said no. It has been no. I have been a minister; I don’t have any point to prove. I gave six and half years of my life to the government of Nigeria ... I am not a job seeker, who does job for the sake of job, no. I am usually driven by a sense of assignment. I haven’t felt that sense that’s why asking me to go into government would be totally uncalled for” (The Interview, 2017).

EP. No retrievable data.

RP. JC: From your own personal experience because you are quite accomplished and one can say you are a great example of someone who has been able to break many ceilings, potentially many ceiling along the way. Can you share an example of a situation in your life where you had to take decisions consciously to help you break you? (33:54).

IE: “You can have instances where people say you’re so strong, ‘Oh! I wonder who Oby Ezekwesili’s husband is?’ and I am thinking to myself, if only you knew that I have a husband who if he just gives me one eye like this, I will just find my seat quietly” (Talks at Google, 2016, 37:11).

IP. JC: What has been the greatest impact or cost of speaking your mind? (52:31).

OE: “Cause it’s okay to negotiate everything but my values no. I won’t negotiate my values. My voice on issues are a relations of the values that I hold strong and that I hold dear to” (Talks at Google, 2016, 53:42).

In view of all that was discussed above, Oby showed individual and collective empowerment as she discussed her competence and her involvement in advocating for the release of the kidnapped Chibok girls, but did not show relational power as she implied that she was obedient to her husband.

Appendix Twenty-One

Transcribed Unedited Interviews Revealing Olajumoke Adenowo's List of Capabilities, Forms of Social Power and Empowerment

I derived Olajumoke's (OA) capabilities and forms of social power from two national platforms: an interview by The Sun newspaper featured on News Fetchers website, and a Get Tv Video by Adesuwa Onyenokwe (AO). Interview excerpt:

C1 and C2. AO: But when you set out to start Awesome Treasure Foundation, you are an excellent architect, AD consulting is one of the top consulting firms, it is you know that, you know, and yet you had time to set up something called Awesome Treasures. What was driving you? (24:17)

OA: Well, the truth is, look, I had done everything they said an African woman should do in quote ... They said go to school, I did. Marry, I did. Have a child, I did. I even had the African boy, you understand, and still there was this void within me because I knew I had a purpose and the purpose was to impact people (Get Tv, 2015, 24:31).

C3. AO: I saw you talking to men a couple of years ago, looking for the real men, why that? (28:45).

OA: "Awesome Treasures is about raising transformational leaders but where does a man's leadership begin? from leading his own family and quite a few men sadly, because you've seen domestic abuse, the battered women and everything ... Strange things that never happened in my time and your time are happening ... So we need to ask where are the real men like Mr. Adenowo?" (Get Tv, 2015, 28:54).

C4. NF: How are the old hands in the profession impacting on the younger ones? Are the younger ones benefitting from their experience or do they see the upcoming ones as a threat?

OA: “We must remember that no one owns the ages, we only trend in our seasons. If the preceding generation will be remembered in the future, it’s only through their relevance to the next generation. We must be generational in our thinking, even at the level of governance” (News Fetchers, 2013).

C5. NF: How many awards have you received so far and which of them excite you most?

OA: For architecture, about fourteen. The IDEA Awards (Best Interior Architects) 2013 excites me most because it is really validating because we pioneered interior architecture in Nigeria (News Fetchers, 2013).

C6. AO: For somebody who was born again at age eleven, how old were you when you were born again, you remember? (20:37).

OA: Eleven, you’re so accurate ... it was the best way to go, it was easier, it made my life easier and smoother, it saved me a lot of trouble (Get Tv, 2015, 20:40).

AO: But when you set out to start Awesome Treasure Foundation, you are an excellent architect, AD consulting is one of the top consulting firms, it is you know that, you know, and yet you had time to set up something called Awesome Treasures. What was driving you? (24:17)

OA: “I knew I had a purpose and the purpose was to impact people. To help them find their own purpose so that we could impact others and make this nation a better place

...Therefore I just wasn't fulfilled ... The only way I feel fulfilled is making a difference" (Get Tv, 2015, 24:52).

C7, C8, and C9. No retrievable data.

C10. NF: The incidence of building collapse is on the increase. As a professional in the industry, what do you see as a panacea to stem the tide?

OA: "I have said this so many times, it's not an issue of not having enough laws; it's an issue of compliance ... We have had cause to leave a project because the client insisted on using a cheap (certified) engineer whose design was defective" (News Fetchers, 2013).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP and IP. NF: Architecture seems like a male dominated profession, what would be your advice to the younger/prospective female professionals that are into the profession?

OA: I hear it is a male dominated field, my parents forgot to warn me. My advice to females is the same as the advice to males and every young professional. Make sure architecture is what you really want to do (News Fetchers, 2013).

EP. AO: AO: But when you set out to start Awesome Treasure Foundation, you are an excellent architect, AD consulting is one of the top consulting firms, it is you know that, you know, and yet you had time to set up something called Awesome Treasures. What was driving you? (24:17)

OA: "Acquisitions don't do anything for me, it's very short-lived, you know ... Well, it has its place, there's a level of poverty you shouldn't go below you know. But you know, apart from that at the end of the day how much money can anyone have, how much money makes a difference?" (Get Tv, 2015, 25:12).

PP and RP. No retrievable data.

Considering everything discussed above, Olajumoke discussed her competence and her involvement in grooming girls and women for greatness but said nothing about the relational power in her home, thus showing individual and collective empowerment.

Appendix Twenty-Two

Transcribed Unedited Interviews Revealing Olamide Orekunrin's List of Capabilities, Forms of Social Power and Empowerment

I derived Olamide's (OO) capabilities and forms of social power from an international blog called TED by Karen Eng (KE) and two national platforms: MrsCEONaija blog by Tolulope Adedeji (TA), and a Diamond Woman (DW) video. Interview excerpt:

C1. DW: What Keeps Me Going... (1:04).

OO: (interjection) What sort of makes me get up in the morning for me is a sense of empathy. (Interjection) a sense of wanting to try and in my own little way, make my environment a better place and (interjection) also having positive role models around (Diamond Woman, 2015, 1:05).

C2 and C3. No retrievable data.

C4. DW: Message to Young Women (2:12).

OO: I think women can have it all if they want to have it all. I mean (interjection) I don't think anybody gives power or gives successes, there is nowhere you can get that (interjection) handed to you on a plate, you have to take it (Diamond Woman, 2012, 2:14).

C5. KE: How long have you been in Nigeria?

OO: "I loved Tokyo. And I love exploring new cultures and seeing new places, even though I really do miss home and I miss my friends who still live in York, where I went to medical school" (Eng, 2012).

C6. KE: Can you fly?

OO: Yes. I studied to become a pilot because I wanted to apply for a few air ambulance jobs — London Hems and a job in Norway as well ... I don't have a full commercial license yet, but I'm working on it ... Now I fly as a hobby — really small aircraft, a Robertson 22 and a Robertson 44 — and I really enjoy it (Eng, 2012).

C7. KE: How long have you been in Nigeria?

OO: “And I love exploring new cultures and seeing new places, even though I really do miss home and I miss my friends who still live in York, where I went to medical school. They still have quite a cohesive friendship group and see each other every day, and I miss that. All my friends in Nigeria are quite new: I haven't known anybody for more than two years. And then in Tokyo, all my friends were very new as well” (Eng, 2012).

C8 and C9. No retrievable data.

C10. KE: Now that you live in Nigeria and are managing this business, are you still practicing as a doctor?

OO: Yes. I work either one week in five or one week in six in air ambulance medicine, and the rest of the time I spend in management (Eng, 2012).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. KE: When did you start your company?

OO: We launched The Flying Doctors Nigeria two and a half years ago. We have a pool of 16 aircrafts — helicopters, jets, propeller-engined fixed-wing aircraft ... We employ about 40 doctors, all trained in aviation and medicine, and they work together to carry out the service (Eng, 2012).

EP. TA: You are the Founder of Flying doctors. How did you start? How were you able to raise funds? Many entrepreneurs face capital challenges!

OO: Many entrepreneurs that think they face capital challenges are actually facing lifestyle challenges or gratification challenges. If you have good cash flow and a stable reliable business, you should get people to support (Adedeji, 2016).

PP and RP. No retrievable data.

IP. DW: Message to Young Women (2:12).

OO: “I don’t think anybody gives power or gives successes, there is nowhere you can get that (interjection) handed to you on a plate, you have to take it” (Diamond Woman, 2012, 2:19).

In view of the above, Olamide only showed individual empowerment by voicing her competence but did not discuss being in a relationship or being involved in organizing or mobilizing women for increased participation in the Nigerian economy.

Appendix Twenty-Three

Transcribed Unedited Interviews Revealing Omotola Jalade Ekeinde's List of Capabilities, Forms of Social Power and Empowerment

I derived Omotola's (OE) capabilities and forms of social power from two national websites called Gist Mania by Adeola Adeyemo (AA), and Bella Naija (BN).

Interview excerpt:

C1. AA: You've been married for 16 years now. Tell me, how has your marriage been?

OE: I bless God, it's been wonderful. God has been very good and I give most of the glory to Him (Adeyemo, 2012).

C2. AA: How do you maintain your 'omosexy' figure?

OE: "But then also, I try to eat healthy, and I'm very active. I just started working out with a trainer but prior to that time, I just stay active (Adeyemo, 2012).

C3. AA: Did you ever feel like you missed out on your youth as a result of your teen marriage?

OE: At all, I haven't missed anything ... I don't think there is anything I want to do now that I am not doing. I've never said I want to go somewhere and he'd say you can't. I can do anything, go anywhere, and he is OK with it (Adeyemo, 2012).

C4. AA: You are still very relevant and have managed to stay on top of your game even after spending over 15 years in the movie industry. However, there is an influx of younger actresses and new faces. Do you feel intimidated by this?

OE: I'm not the most intelligent, I'm not the best actress, and I don't think I have the best attitude but I always ask God for his grace ... You have to always remember that there is nothing special about you, it's just grace ... What you think you have, somebody has probably even double ... I just try to be myself, work hard, and I rely on what can take me far (Adeyemo, 2012).

C5. AA: Tell me about your childhood?

OE: "My father was the manager of Lagos Country Club but I lost him when I was 12 ... I felt so much grief and it was a lot of strain on my mother because she had three kids to cater for and she didn't want our standard of living to drop" (Adeyemo, 2012).

C6. AA: As a very busy actress, you must be away from your children often. How do you train them to ensure they are well brought up?

OE: I am a very hands-on Mum ... I use most of the doctrines from the Bible, I'm always in their business (Adeyemo, 2012).

C7, C8, C9. No retrievable data.

C10. AA: Your latest movie, Last Flight to Abuja is doing very well in the cinemas. How does that make you feel and why did you decide to be a part of the project?

OE: I pick my projects very carefully, hopefully thinking that it might add something valuable to the time that we are in, movie-wise (Adeyemo, 2012).

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OP. AA: Your latest movie, Last Flight to Abuja is doing very well in the cinemas. How does that make you feel and why did you decide to be a part of the project?

OE: I pick my projects very carefully, hopefully thinking that it might add something valuable to the time that we are in, movie-wise (Adeyemo, 2012).

EP and PP. No retrievable data.

RP. AA: You've been married for 16 years now. Tell me, how has your marriage been?

OE: I bless God, it's been wonderful ... And secondly I'd give most of the credit to my husband. Because I think I'm the difficult one, because of the demands of my career and because I'm the woman. But he's been extremely supportive (Adeyemo, 2012).

IP. BN: On bad press.

OE: "I don't think about it because I have a lifestyle that corrects everything. Talk is cheap and I tell them to come out with proof if they have any. But if they don't have anything, they should shut up for life. I am not interested in those kinds of talks" (Bella Naija, 2014).

From the foregoing, Omotola showed individual and collective empowerment as she discussed her competence in her character and organizes to help the youth and women get access to better services in Nigeria (see her biography in Chapter four). However, she does not show relational empowerment even as she discussed her husband's support because in her interview with Punch newspaper that was displayed on Bella Naija's website, she stated her position was being an assistant to her husband who was the head of the home as she said "I don't believe in gender equality. I do not believe that God made man and woman to be equal in any way. I believe that in every organized institution, there is always a head and an assistant" (Bella Naija, 2014).

Appendix Twenty-Four

Transcribed Unedited Interviews Revealing Osayi Alile Oruene's List of Capabilities, Forms of Social Power and Empowerment

I derived Osayi's (OO) capabilities and forms of social power from two national platforms: Whoot Africa's website by Olushola Pacheco (OP) and a Channels Television video by Modele Sarafa-Yusuf (MY). Interview excerpt:

C1. OP: Outside of the press write-ups and news about your work with WIMBIZ organisation, can you tell us a little bit about Mrs Osayi Alile Oruene, the individual, the businessperson and the Woman in business and success advocate?

OO: I was born and bred in Lagos, I have lived all my life here, went out for a short while to do my Masters in the United States of America and came back immediately after I finished; my whole journey has been with community work and I am a community development specialist, I have worked in this field for almost 18years now (Pacheco, 2014).

C2 and C3. No retrievable data.

C4. OP: You have worked in the capacity of growth and economic support over the years with the various foundations you have headed, what are those things that have changed about your then and now perception of success and what the younger generation need to know about succeeding?

OO: Success is such an interesting word; ... I realize above all else that success is a journey and a very individual journey for that matter ... right now it means more than

positions; it is more of an individual race, on an individual lane and you cannot measure your success based on anyone else's success (Pacheco, 2014).

C5. OP: Outside of the press write-ups and news about your work with WIMBIZ organisation, can you tell us a little bit about Mrs Osayi Alile Oruene, the individual, the businessperson and the Woman in business and success advocate?

OO: "I am passionate about development and I also love teaching" (Pacheco, 2014).

C6. OP: The drive for community work isn't something one picks up randomly; can you share with us the inspiration behind this drive?

OO: "When I went to the United States of America, I planned to do an MBA, somewhere along the line I got involved in volunteering work with the Volunteers of America; the volunteering experience was a light bulb moment experience for me – I thought to myself, this is me, this is what I should be doing and I followed that path, I refused to do any other thing, In fact, I could have changed where I was, but I changed my mind and decided to stay the course all these years" (Pacheco, 2014).

C7. OP: What drives you?

OO: "I feel we are all brought into this world to create an effect on people, circumstances, situations and that whatever you do, there is a positive ripple effect and to continually find ways to get that done" (Pacheco, 2014).

C8 and C9. No retrievable data.

C10. OP: They say doing business in Nigeria is not for the faint hearted, with your interaction with these amazing business women, if you had to share based on their experiences and selling Nigeria to an investor in a few words what would they be?

OO: “I worked with starting businesses for 10years at FATE FOUNDATION and I understand the issues that come with it, and I know how many thousands we got started and how many of them failed; so it is still difficult, but we still have a very good opportunity in Nigeria, we are just starting” (Pacheco, 2014).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. OP: You are a woman in the business and development world with years of outstanding work and recognition (World Economic Forum, Fellow of the African Leadership Network, Director FATE Foundation for 8years), how do you feel when you sit back and ponder on the achievements so far, what words comes to mind, plus what is it like being on the board of both House of Tara and Zapphire Events?

OO: “I am Thankful” – for me, the journey is not what I planned, so I think I didn’t come up the way I thought I was going to, but I knew I wanted to succeed and there was just something inside of me that I knew that I had to do this and do it well too (Pacheco, 2014).

EP and PP. No retrievable data.

RP. MY: At the WIMBIZ conference, one of the speakers insinuated that a married woman can only rise as high as her husband will let her. Do you find that to be true or false? (2:28).

OO: “So you do need a spouse, you need your spouse to be able to encourage you, you need him to hold your hands especially if you are on the fast-track ... We all know how to explain these things and say this is what I want to do and find ways of getting round it one way or the other because a lot of women have done it so I don’t use that as an excuse

and I don't believe it is supposed to be an excuse (Channels Television, 2015, Pt. 2, 3:19).

IP. OP: What drives you?

OO: Change! I loathe things that are the same, I like to go into a place and think that I have made a difference. Change drives me, I want to see things done differently and properly; I want to see people connected to each other and doing meaningful things because they met me or our paths crossed (Pacheco, 2014).

Considering all Osayi said, she showed individual and collective empowerment as she discussed her competence, organizes and mobilizes women to fill the highest positions in leadership in Nigeria through her involvement with WIMBIZ. However, she did not discuss the relational power in the household.

Appendix Twenty-Five

Transcribed Unedited Interviews Revealing Tara Fela- Durotoye's List of Capabilities, Forms of Social Power and Empowerment

I derived Tara's (TD) capabilities and forms of social power from an international video by Beryl Ooro (BO) and a national website by Ono Bello (OB). Interview excerpt:

C1, C2, and C7. BO: I ask all women leaders who come on this show, is it possible for women to have it all? This is me asking you before we get into understanding what your all means (1:31).

TD: In my opinion, yes. And all being for me: being a mother, being a wife being fully fulfilling my purpose whatever that would be. Having a functional relationship with my friends, and having a full life intellectually, socially, spiritually, these are all part of who I am and I can have it all, I think so, I think so, I believe so strongly (Beryl Ooro, 2016, 1:42).

C3. No retrievable data.

C4. Even as you jumped out, did you find it difficult to balance the world of "the sensible" as a lawyer and the world of passion and flow as you want in the artistry? (3:41)

TD: I like the word accountability and I think that is one of the things that getting a proper, getting an education does for you ... We have nearly two hundred employees in the company and you see that those makeup artists who have gone into university are different from those who haven't ... Some of these careers are not for a lifetime, some of

them are too short ... But get yourself that education because you need that structure (Beryl Ooro, 2016, 3:53).

C5 and C9. OB: You and your husband are blessed with three lovely boys, how do you all unwind as a family?

TD: “I think some of the things we do in common that we all love is picnicking, going to the beach. My husband is afraid of the beach sometimes. But picnicking, going to the beach, swimming together, and traveling together” (Bello, 2013).

C6. BO: When you started off at your school what were you intending to bring forward especially on the African continent knowing very well that we have no respect for the art in terms of structuring it to a point where if you get a degree you can be look at at the same level as one who has got a degree like you in law? (5:17).

TD: Unfortunately, you know as a young person you don’t think about, I didn’t think that far ... but when I started to build the business, I got to a place where I wanted to build a business that was (interjection) long term ... I think that it’s my responsibility to make sure that anything that I decide to do, when I have made that decision, make it attractive enough for other people to join you (Beryl Ooro, 2016, 5:34).

C8. No retrievable data.

C10. BO: When you are dealing with the market though, when you are striking deals, when you are exploring new markets is that a challenge that you face? Introducing your product to a market that is already neo-colonized and flooded with the imports from the international fronts? (9:05)

TD: No ... I haven’t faced that. I think that the world generally is looking for an African brand (interjection) that can stand for itself, can be unique and, genuine and authentic.

And I think the African continent is ready for it, so House of Tara is ready to take it as well (Beryl Ooro, 2016, 9:18).

Data on Diekman, Goodfriend, and Godwin's Forms of Social Power

OP. BO: Have there been challenges that you've had to face specially because you are a woman even as you are running for the top? Based on the stereotype, misconceptions, attitude? (15:37).

TD: No, you know I wish I could say otherwise but no. I don't know whether it's because of the industry, whether because I created an industry so I was more or less like the mother of that industry and determined also I don't have the mindset that because I am a woman I am being limited (Beryl Ooro, 2016, 15:47).

EP. BO: I like the fact that you mentioned that right now, the challenges that you are facing do not include money. At this point, there is someone who is considering starting a business that they don't even, I don't even know how to start this business, I don't even know what avenues to look at for financing. How do they get themselves from that point as you were, starting out young, fresh, vibrant, vigorous not even thinking about failure to this point where money is not an issue the business sustains itself? (16:17).

TD: "I started the business with five thousand naira which is equivalent at that time to a hundred dollars (interjection) today the business is a multibillion naira business ... I said earlier that I took a year off last year and you know, I could take the year off because I built a business that without me can function" (Beryl Ooro, 2016, 17:27).

PP. BO: Do we still need to have conversations with our governments to be able to change the story from within even as the international front is handing us an opportunity for support? (26:23).

TD: “Like you can tell from my outlook on things, I am more focused on the things that I can change. I don’t have the power to change government, I don’t have the power to change anybody else but I have the power to make an impact” (Beryl Ooro, 2016, 26:33).

RP. OB: On a personal note, how does it feel to be married to Fela Durotoye for almost 15 years? Has his support made a difference to you as a person, your business and humanitarian projects?

TD: “I feel very blessed to have a husband who is very committed to me and my own purpose and destiny in life. I feel very lucky and privileged to have someone who is also committed to ensuring that I’m happy, and so is looking out for the things that make me happy constantly” (Bello, 2013).

IP. BO: When you are looking at the frontier, you are very passionate about passing on your legacy even as you are taking on the African continent. You can take a year off from your business because you in a sense have found a balance, you’ve found a peace. You’ve found a release by selecting the right workforce, selecting people who are also carrying forward their vision. What can people on the east African region and specifically women I beg your pardon specifically women who are intending on coming on board to power talks, what can they expect to receive from you? (21:01).

TD: “So I’m not going to change my value system because I want to become western, No. These are my value systems, we are people of, we are family oriented, so when I am running my business I run it like it’s a family community” (Beryl Ooro, 2016, 22:47).

Given all Tara spoke about, she showed individual and collective empowerment as she discussed her competence, and her involvement in organizing and mobilizing women for increased participation in Nigeria but said nothing about the relational power in her household as it relates to performing duties that are traditionally expected of women in Nigeria.

Appendix Twenty-Six

Transcribed Unedited Interviews Revealing Yasmin Belo Osagie's List of Capabilities, Forms of Social Power and Empowerment

I derived Yasmin's (YO) capabilities and forms of social power from three international platforms: Women Lead Nepal's blog by Megan Foo (MF), Okay Africa's website by Jaimee Swift (JS), McKinsey & Company's (MC) website, and a national blog by Ashiwaju Media (AM). Interview excerpt:

C1. MF: What is your background?

YO: "I grew up in Nigeria until I was ten and then went to boarding school in England for 8 years. After this I went to Princeton University" (Foo, 2015).

C2 and C3. No retrievable data.

C4. MF: Why does women's empowerment matter to you?

YO: "Women tend to be investment multipliers: investing the majority of their income back into their families and communities. This results in better educated, healthier children who go on to be more productive, more prosperous citizen" (Foo, 2015).

C5. MF: What advice do you have for current and future women entrepreneurs?

YO: "8 months ago I was working at McKinsey, I'd just broken up with my boyfriend of 4 years and frankly I was really depressed" (Foo, 2015).

C6. JS: Yasmin, tell us more about yourself and how you got started.

YO: "But then I decided it was time to get a little more serious, and I moved back to Nigeria to work for a management consulting firm for two years. After that, I started She

Leads Africa, and right now, I am still running SLA while doing JD/MBA programs at Harvard Law School and Stanford Business School” (Swift, 2016).

C7 and C8. No retrievable data.

C9. AM: How does he create time for his family?

YO: “One of the things he has taught me is that one needs to create time out of work for relaxation or to do something one enjoys ... We go on holidays as a family” (Ashiwaju, 2014).

C10. MF: You are a Co-Founder of She Leads Africa, a Nigeria-based social enterprise that equips female entrepreneurs in Africa with the knowledge, network, and financing needed to build and scale strong businesses. Can you tell us more about She Leads Africa and its impact?

YO: “After attending our pitch competition, Aliko Dangote, Africa’s richest man, was impressed by the quality of entrepreneurs trained in our 6-week mentorship and has earmarked \$1m in low-cost loans for us to give out ... My co-founder and I were recently selected as 2 of Forbes’ 20 youngest power women in Africa. That said we both acknowledge that we have much further to go” (Foo, 2015).

Data on Diekman, Goodfriend, and Godwin’s Forms of Social Power

OP. MF: You are a Co-Founder of She Leads Africa, a Nigeria-based social enterprise that equips female entrepreneurs in Africa with the knowledge, network, and financing needed to build and scale strong businesses. Can you tell us more about She Leads Africa and its impact?

YO: “To date, we have hosted the first even all female pan-Africa pitch contest, sponsored eight entrepreneurs attending an Investor Demo Day in Washington, D.C.,

established a partnership with Intel to conduct workshops for tech entrepreneurs, begun negotiations with Nigeria's largest bank to create a low-interest lending program for female entrepreneurs, and started work on an online education platform that will feature African case studies taught by business experts" (Foo, 2015).

EP. MC: Are there early entrepreneurship lessons or experiences that you still draw from daily?

YO: "we need to get more funding; we need to attract top talent. And through all of this, we've always got to be alert to opportunities and make sure that we chase them aggressively" (McKinsey & Company, 2015).

PP and RP. No retrievable data.

IP. MC: What do you enjoy most about leading She Leads Africa?

YO: I enjoy being able to drive the action. I can come up with an idea and start implementing it the next day (McKinsey & Company, 2015).

Considering all Yasmin said, she showed individual and collective empowerment as she discussed her competence and her involvement in organizing and mobilizing women to achieve more in Nigeria. However, she did not discuss being in any relationship nor the relational power she had in her past relationship that she mentioned during the interview Foo in 2015.