

UNIVERSITY OF ILORIN



**THE ONE HUNDRED AND SIXTY-FOURTH (164TH)
INAUGURAL LECTURE**

**“PATRIARCHAL ATTITUDES:
COUNSELLING AS AN EFFECTIVE
INTERVENTION”**

By

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My Lords Spiritual and Temporal,
Esteemed Invited Guests,
Great Unilorites,
Members of the University of Ilorin Alumni Association,
Gentlemen of the Print and Electronic Media,
Ladies and Gentlemen.

Preamble

It is my pleasure to start this inaugural lecture by acknowledging God Almighty, the Creator of the universe and Father of our Lord Jesus Christ. I give Him all the glory, honour and adoration for making it possible for me to stand before this distinguished audience to deliver this lecture in the exciting world of Guidance and Counselling

in this University of first choice and the nation's pride: the University of Ilorin.

Mr. Vice Chancellor sir, in the academic world, an inaugural lecture is a formal procedure that provides opportunity for accomplished academics to share their varied but sustained research experiences with colleagues and well-wishers. An inaugural lecture is therefore normally given to inaugurate a chair of a discipline in the university setting. This is the 164th inaugural lecture of this great University, the 6th from the Department of Counsellor Education and the first to be presented by a woman who happened to be one of the first set of students of the Department, the first female Head of the Department and by the Grace of God, the first female to become a professor in that Department that was established in 1976.

Vice Chancellor sir, it is indeed a great honour and special privilege for me to be given this opportunity by your administration. I appreciate and thank the University profoundly for the support given to ensure smooth delivery of this lecture today, the 17th day of November, 2016.

Sir, I chose to deliver this inaugural lecture titled "Patriarchal attitudes: Counselling as an effective intervention" because of a myriad of reasons. First, I am a professionally trained female counsellor (having all my degrees in Guidance and Counselling), a practising counsellor, and a counsellor educator. Gender Counselling is my area of specialisation and it is a field in which I can profess with confidence anywhere in the world. My academic pursuits and career have been guided by my personal life experience and belief. I have also come to conclude that many of the social ills afflicting the world and especially the Nigerian nation emanated from lack of

good counsel. Even the issue of gender inequality in the world can be eradicated through counselling. I have also chosen the topic with a view to x-raying the issue of patriarchy, male dominance, gender inequality and other related stereotypes using gender-sensitive counselling, such as cognitive restructuring and other counselling strategies of handling gender discrimination. I believe we have stayed too long on the debate on gender preference in favour of the male by the mere announcement of the birth of a “bouncing baby boy” as against the announcement of “just a baby” for a baby girl as if baby girls do not bounce.

Introduction

There is universality in innate ability as both male and female are equally endowed. There is no task that males can perform that females cannot perform but because of conventional, traditional, physiological and religious perceptions of women worldwide and particularly in the African continent, there has always been role stereotypes. Generally, people, including women themselves, perceive women to be the weaker sex who cannot, and should not, perform certain roles regardless of their ability to perform such roles (Alao-Durosaro, 1979).

The first signs of patriarchy were manifested by the ancient humans of the Neolithic Era or New Stone Age which is a period of development of human technology beginning about 10,200 BC in the Middle East and spreading to other parts of the world and ending between 4500 and 2000 BC. These groups of people came up with a system of living where men were the hunters and the women the harvesters/gatherers. It was during this time that the realisation occurred that it took a male and a female to

produce children. Historians and experts now theorised that with this realisation the Neolithic men first became aware of their roles in paternity. The same group of men also began to take private ownership over their individual herds. According to Lerner (1986), prior to this development, the people of the Paleolithic Era (the Old Stone Age) shared both land and its supplies. When the new concept of ownership came up, the desire to have individual private herds to be left for their descendants was conceived. As a result of this new development, it became necessary for their women to remain virgins before marriage and for them to abstain from adultery after marriage so that the men would know for sure that their children were truly theirs. The newly established control over women marked the beginning of the earliest patriarchal families.

Mr. Vice Chancellor sir, Lerner's (1986) further noted that towards the end of the Neolithic Era women began to be treated as commodities. This was seen in the arranged marriages between families or villages; women were also used to satisfy the sexual desires of visitors; as a deed of hospitality by heads of families. Women were treated as commodities, and from a young age they got accustomed to being subjugated. Women's values lay in their sexual and reproductive abilities and their capabilities to engage in farming at villages or settlements. Women were involved in farming because more people were needed to work on the farms in order to sustain the population; women were also expected to produce a large number of children in order to have more hands on the farms. Children became an economic asset, and if women were unable to produce biologically and economically, they were seen as worthless. The idea of women being only

good for their womb is still popular till today (Durosaro & Ogungbemi, 2014).

The male dominated society continued through the Elizabethan Era, where again men ignorantly oppressed women. It was during this time that the first struggle for the liberation of women started. This was in part due to the strong nature of Elizabeth Tudor, the 2nd daughter and 4th child of Henry the VIIth of England and Elizabeth of York who became the first Queen of England (1558-1603). Her reign marked the Golden Age in English history. She refused to share her power through marriage and even stated that she would “have here but one mistress and no master”. Her powerful position on women rights during that time generated resistance from men. Due to her stance, some of the oppressive traditions were questioned. Men did not let their dominance go without serious protest and many of them worked so hard to stop the empowerment of women (Women’s Resources Centre, 2010).

Concept of Patriarchy

Patriarchy refers to a system of social relations that describes the position of the father as the head of the household (Aina, 1998). This is so because it is the father who is masculine and strong, who goes out and provides for the family as against the mother who is feminine and “weak” and stays at home to cook (Durosaro, 1996a). The supremacy of men over women led to the running of homes and most societal institutions by men. This practice is common despite the fact that many researchers have indicated that women are as competent as men. For instance, female and male managers have been found not to

differ significantly in competencies (Isaac, 1981; Matthews, 1994 & Hite & Mc Donald, 1995)

Patriarchy could be viewed holistically in terms of social class distinction as propounded by Karl Marx (1818-1883), the German philosopher, economist, journalist and revolutionary socialist (Durosaro, 2009). His main focus on social class was that one's societal class dictates one's social life. According to Marx, those in the upper class enjoyed leisure and abundance while those in the lower class lived in hardship and poverty. The one social element that would determine where one fits in the social class hierarchy was that of who controlled the means of production; meaning who owned the resources necessary to produce what people needed to survive. The wealthy would be the individuals who owned the land and factories. The wealthy would thus control all elements of the society including the livelihood of the lower working class. The lower working class would work for poor wages and would forever remain poor. In order to sustain male dominance, women have been subjected to a life of bondage that emphasises the superiority of men which is rooted in the ethos of females' sexuality, with the intent of passing properties to male children alone. Men who were heroes of war were told to kill other men and were permitted to rape their women and keep them as slaves. They could also seize their land and treasure to exploit and own or otherwise dominate people that were conquered (Christ, 2013).

Walby (1997) viewed patriarchy as a system of social structure in which men dominate, oppress and exploit women, just like the capitalists or bourgeois oppress the proletariat that laboured to earn poor wages. Therefore,

one can safely conclude that gender oppression is closely related to class oppression and the relationship between men and women in the society is similar to the relationship between the proletariat and the bourgeois. Patriarchal culture is initiated and primarily maintained by men because of the benefits they derive from it. Patriarchal culture is institutionalised through a rigorous socialisation process in which members of the community become aware of what duties or responsibilities they are expected to perform and the roles are perceived as correct, orderly and crucial for family and communal harmony.

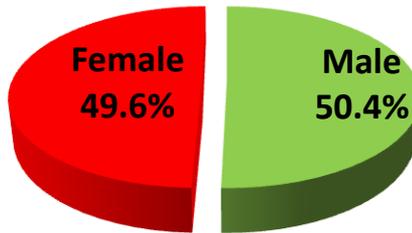
Mr. Vice Chancellor sir, historically, women the world over, have suffered oppression and domination wherever the patriarchal system is practised. Women were taught to accept their position through the socialisation process. They were taught to be obedient wives and to respect their elders, especially the males. Women were told that a man could marry more than one woman in the traditional African society but a woman is entitled to only one man at a time. The cultural practice was reinforced by a number of traditional practices such as polygamy, early marriage, superstitious beliefs and taboos (Manu, 1984). Many of these practices are still found in Nigeria (Durosaro, 2010). The Vice Chancellor sir, we have all witnessed patriarchy as a cultural practice and therefore there is no gain saying the fact that its structure only differs in forms. Intentionally or unintentionally, households and workplace institutions utilise different strategies to maintain gender inequality and subordination of women. The household strategy is exclusionary while the public structure strategy is segregationary. This may well represent the situation in Nigeria, given the severely

regimented division of labour in the domestic sphere and the discriminatory practices in public structures that encourage gender exclusion at various levels of private and public decision-making arena (Golombok & Fivush, 1995).

Manifestations of Patriarchal Practices in Nigeria

Indeed the common argument against the campaign for the 35 percent affirmative action in Nigeria is that there is neither a law nor any provision in the constitution of Nigeria that prevents women from aspiring to gain political power through vying for elective positions (Igbelina – Igbokwe, 2013). However, gender barriers operating in formal and informal structures, including unwritten and invisible family codes of behaviour and inadequate resources and power allocations, work in tandem to ensure that women’s participation in governance and decision making in Nigeria is sustained at minimum and inconsequential levels (Durosaro, 2004).

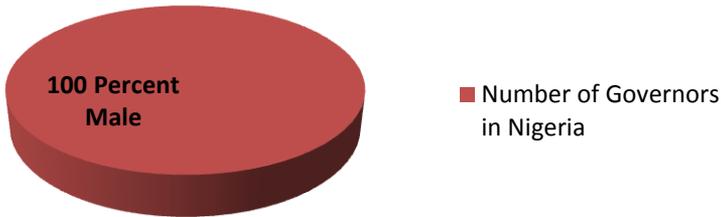
The following data provide information on the population of men and women especially in Nigeria and their representation in positions of authority.



Source: Countrymeters (2016)

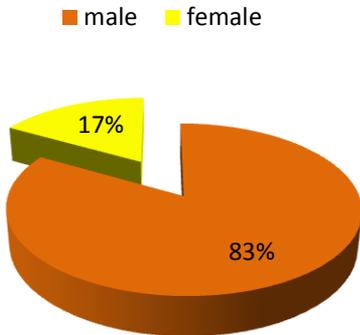
Fig. 1: World Population Based on Gender

Figure 1 Indicates the total number of people in the world as 7,397,835,935 as at 2015. The males are 3,731, 526,073 and females 3,666,309,862. This represents 50.4 percent and 49.6 percent respectively.



Source: Nigerian Infopedia (2015)

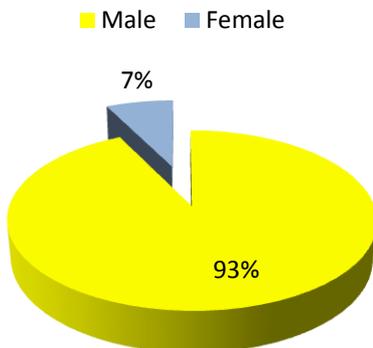
Fig. 2: State Governors in Nigeria Figure 2 shows the total number of state Governors in Nigeria as at 2015. All the 36 Governors are males representing 100 percent.



Source: The Summary (2015)

Fig. 3: Deputy State Governors in Nigeria

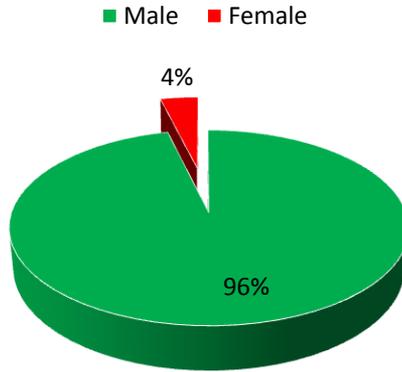
Figure 3 presents the total number of Deputy State Governors in Nigeria as at 2015. A total of 30 Deputy Governors are males while 6 are females, representing 83.3 percent and 16.7 percent respectively.



Source: Premium Times (2015)

Fig. 4: Members of the Nigerian Senate

Figure 4 indicates the number of members of the Nigerian Senate as at 2015. A total of 102 senate members are males while 7 are females, representing 93 percent and 7 percent respectively.



Source: News24 (2015)

Fig. 5: Members of House of Representatives in Nigeria

Figure 5 shows the number of members of House of Representatives in Nigeria as of 2015. A total of 346 are males while 14 are females representing 96.2 percent and 3.8 percent respectively.

Table 1: Academic staff of Selected Federal Universities in Nigeria in the Six Geo-political zones Based on Gender

S/No.	Name of Federal University	Location	Male	Female	Total
1	University of Ilorin	North Central	1,018	298	1,316
2	University of Nigeria, Nsuka	South East	1017	367	1,384
3	Usmanu Danfodiyo University Sokoto	North West	1155	97	1,252
4	Obafemi Awolowo University	South West	844	490	1,334
5	University of Port-Harcourt	South South	942	408	1350
6	University of Maiduguri	North East	996	414	1410

Source: Academic Planning Units: Unlorin, UNN, UDUS, OAU, Uniport, Unimaid (2014); Adebayo and Akanle (2015)

Table 1 shows the distribution of academic staff of selected federal universities in Nigeria in the six geo-political zones. The table shows gender disparity in number of academic staff in the universities

Table 2: Population of Nigeria Based on Gender

Gender	Number	Percentage (%)
Male	93,495,170	50.6
Female	91,140,109	49.4
Total	184,635,279	100

Source: Countrymeters (2015)

Table 1 presents the estimated population of Nigeria as of 2015 as 184,635,279, a total of 93,495,170 are males while 91,140,109 are females representing 50.6 percent and 49.4 percent respectively.

Women have been marginalised in various ways despite their large population. A curious observer will see evidence of a conscious or unconscious agreement among patriarchal forces in order to maintain the status quo and keep women out of the corridors of powers to ensure that male privileges accruing from the continued operation of patriarchy are maintained. This is inconsistent with the dynamism of a changing world and changing social relations, but consistent with the truth that patriarchy operates across the borders of private and public lives. Patriarchy is exerted collectively through institutions and structures to maintain gender strata in social relations between women and men. It is quite obvious that the power of patriarchy is asserted in symphony at both the private and the public levels to reinforce, maintain and sustain itself regardless of the prevailing economic and social advancement in the world (Golombok and Fivush,1995). Patriarchy usually leads to various forms of gender based violence. At the household level, for example, resistance to

patriarchal control especially within conjugal relationships leads to wife battery, marital rape, acid bath, harmful traditional practices such as Female Genital Cutting (FGC) widowhood rites, disinheritance and deprivation of material and economic resources all of which promote dependence on the male spouse for financial and material needs (Igbelina-Igbokwe, 2013).

Restriction of mobility and power deprivation are also some of the measures that men have utilised to keep women and girls in consistent subjugation (Durosaro, 2012). Some women have overcome these barriers but they still face gender-based violence in the society in the forms of political violence, denial of promotional opportunities in the formal work environment, psychological abuse through intimidation and negative media posturing and discrimination.

Socio-Cultural Foundations of Patriarchy in Nigeria

Mr Vice Chancellor sir, the practice of patriarchy in Nigeria is perpetuated by several factors that lower the status of women. Although, several efforts have been made to advance the rights of women in Nigeria, they continue to face discrimination and oppression from their male counterparts. In some parts of the world, women are able to free themselves from such abuse if they are of high status, wealthy or educated. However, in Nigeria, the subordination of women occurs in different dimensions to educated or uneducated, rich or poor and urban or rural women. There are no boundaries that protect the woman from such injustice. The incidence of gender-based violence breads essentially on the lower status of women. Subordination is the central weapon to exercise patriarchal

control over women and girls in Nigeria. It is successfully perpetuated through cultural and religious socialisation to the degree that most girls and women in Nigeria grow into adulthood believing that these occurrences are natural and divinely ordained. As a result, the society ensures that change is resisted by women themselves, as they are trained to perceive messages about gender equality as aberrance to cultural dictates of appropriateness of behaviour for women. (Igbelina-Igbokwe, 2013) Subordination is perpetuated by several factors that are often subtly ingrained in cultural practices, norms, unwritten family codes and discriminatory provisions of the tripartite legal system in Nigeria (statutory, customary and Shari'ah).

Mr. Vice- Chancellor sir, permit me to quickly highlight a few of the factors that reinforce the subordinate status of women in Nigeria.

a) Religion

Religion is an important aspect of human life. The constitution of the Federal Republic of Nigeria guarantees the right of every citizen to practise the religion of his or her choice without interference. While the intent of the constitution is not to inhibit freedom of worship and religion, the constitutional provision most of the time provides the very basis for the violation of the rights of women and girls. Religion is at the forefront of the factors that foster female domination. This is because most religious traditions of the world are patriarchal. All the founders and great names of major religions of the world such as Buddhism, Christianity, Islam, Hinduism, Judaism and African Traditional Religion, are males. Most of the other great names in these religions are mainly masculine.

Consequently, in a great majority of cases, the ideological tenets of Faith, and the imageries employed in worship are also mainly masculinist (Igbelina- Igbokwe, 2013).

In the Christian Faith, for instance, the Catholic Church would not allow women to become Deacons or Priests despite the fact that women constitute the majority of worshippers and they demonstrate great commitment to the tenets of the faith. The creation story in the Holy Bible also tells us of the fact that the man was created first which shows that the creation of the woman was an afterthought and the woman was created to service the man (Genesis 1: 27; Genesis 2: 21-22). Biblical accounts provide ample evidence that women were major actors in the fulfilment of the Ministry of Jesus Christ while He was on earth as shown by the episode of His resurrection and the work of women after his ascension, but in the Book of John, when Jesus fed the multitude with only two fishes and five loaves of bread, records indicate that they were all men and five thousand in number. Women were not mentioned nor the number indicated showing that they were rated with children (John 6:1-13).

The resistance to change can only be adduced to the desire by religious actors to maintain prevailing patriarchal religious traditions and practices that give men an advantage. As is the case with Christianity, the possibility of women attaining the position of an Imam in any Islamic group is farfetched. The idea of equating two women to one man when standing as witness as indicated in the Qur'an still goes to illustrate subordination. Also, that a woman cannot lead a mixed gender in prayer also indicates that women cannot hold general leadership (Q2:228 & Q4:34). In some instances, Muslim girls take half of what boys take

as inheritance. This has continued in spite of the various provisions in the instrument of the Islamic religion that guarantee the rights of women to education and the pursuit of viable employment avenues and sustainable livelihood.

Religion is a critical weapon that is being used to enforce subordination, given the high level of spirituality that Nigerians, especially Nigerian women, attach to it. The unequivocal reverence enjoyed by custodians of spiritual authority ensures an almost unquestionable adherence to the proclamations by such figures. Patriarchal interpretation of religious texts by proponents aggravates women's situation and the use of religious texts to enforce compliance in a way that privileges men and boys is a source of challenge. Women and girls are constrained to obey in order to prevent social sanctions or branding that may occur as a result of non-compliance with the supposedly divine ordained core tenets that regulate appropriate behaviour in accordance with expectations of such religions (Igbeline – Igbokwe, 2013).

The practice of disinheritance of women and girls in some cultures in Nigeria also contributes to the subordination of women. Cultural and religious systems of inheritance differ according to ethnicity and religious practices. Among the Muslims, the Hausa and the Yoruba certain percentages of inheritance are reserved from the fathers to their daughters but these are in no way equal to those of sons. Early marriage also aggravates women and girls' powerlessness to escape poverty and discrimination. It deprives them of the opportunity to fulfill their potentials as critical actors and beneficiaries of main stream development processes in the country.

(b) Cultural Norms and Practices

Mr. Vice Chancellor sir, up till today, in most states in Nigeria, the birth of a male child is more acceptable than the birth of a female child. Males are accorded more importance and a woman that gives birth to male children enjoys greater pride and security than a woman that gives birth to only female children. In some states in Nigeria more privileges are given to women that give birth to male children. According to Aina (1998), a son is expected to bear the family name while marriage (the string that ties the dove to captivity) terminates the limited rights of the girl child in her birth family.

Often times, men take second wives because of their first wife's inability to bear male children. Therefore, a woman with no male child is plagued with social insecurity, as she lives in constant fear of losing her marriage to another woman who may be brought in to correct her inadequacies. Male preference dictates that more resources will be invested into the education and upbringing of male children with high expectation on the future dividends of lineage survival, protection and promotion. Female children are perceived as expendable commodities that will eventually be married out to other families and give birth to male children that will ensure the survival of those families. The practice of female genital mutilation further deepens the perceived inferiority of women because of the explicit intention of privileging the men by preserving the chastity of the female child until marriage. While the virtue of virginity and abstinence from sex is commendable, it becomes discriminatory when the expectation and responsibility of chastity becomes the burden of women and daughters while rascality and high-risk sexual behaviour are tolerated and encouraged for men and boys by the society (Aina, 1998; Durosaro, 2002a).

(c) Gender – Role socialisation

As in most patriarchal societies of the world, boys are taught to be dominant and aggressive (masculine) while girls must be polite, gentle and engage in domestic chores (feminine). These roles are emphasised at different occasions through the process of socialisation including the use of the media. In addition, the presentation of women in the media especially through home video further portrays women as demonic, promiscuous and immodest. Movies that show women in great positive and strong roles are rare. The content of home videos shows that the producers are responding to the patriarchal values of the socialisation process ingrained in them from childhood to adulthood. These values are given expression in the movie scripts they write and produce. Incidentally, these kinds of movies also have great audience appeal because they do not challenge any traditional pre-conception of women and the traditional roles of women. The value of such products to transform gender relations is almost at zero level.

Furthermore, the gender role socialisation weapon has become a tradition and it is seen as an acceptable instrument to ensure that women's work in the household is undermined. Unfortunately women themselves do not attach any value to the great task that they perform both at home and on the farm. The cartoon below clearly depicts the fact that most women are still ignorant. The household is essentially the site for social reproduction, maintenance and sustenance of the future labour force. Despite its importance, little or no regard is given to it and the hierarchical value system locates it much more lower than the visible labour undertaken by men in the productive economy.

THE LIE OF THE LAND



Agroforestry Today, Vol. 1, Nº2. *The Oxfam Gender Training Manual*.
© Oxfam UK and Ireland. 1994.

(d) *Marriage Institution*

The institution of marriage in Nigeria is patrilineal by nature. For instance, in many cultures in Nigeria, when a woman marries a man, she marries his whole family. With the exception of conjugal obligations, the woman in question is expected to extend the same kind of courtesy she has for her spouse to other members of the man's family including his parents, brothers and sisters, their grandparents and even great grand parents' families. Failure to do this means, she will be regarded as undisciplined. On the other hand, the male spouse adopts the gendered ideology of the male provider and he is expected to offer protection to the family and relatives of his wife. The process of contracting a marriage in Nigeria reinforces the dominance and superiority of the male as the main actor. Courtship and eventual proposal are expected to be initiated by men while women are expected to hide their feelings. Women are less dominant and encouraged to be chaste to promote the cultural ideal of future good wives and mothers. Therefore, the sub-ordinary ideology that is entrenched from birth is reinforced through childhood and adolescence and extends to adulthood and marriage (Heer, 1963).

The payment of bride price signifies to most men and even women, the act of acquisition of property and subsequently, women's rights. This provides the basis for men to insist on certain privileges in the marriage which may violate the rights of their spouses. Often a woman's position in the society changes vastly once she gets married. She becomes a possession and may have little or no rights in her spouse's family. The symbolical expression in payment of bride price, an act of promoting ties between

families, is perceived as an outright act of transfer of woman's rights in source family to spouse's family. Moreover, parental pronouncements and advice during marriages nullify whatever chance could be available to women to be equal partners in marriage in terms of decision making. For example, pronouncements by parents during traditional rites of marriage encourage daughters to stay in the marriage at all costs and discourage her from entertaining the thoughts of seeking comfort in their house even in the event of life threatening occurrences of violence against her person (Igbelina-Igbokwe, 2013). These "pieces of advice" further complicate the situation for women in marriage. The act not only puts the burden of ensuring marital success on the shoulders of the woman but also exonerates the man in advance from responsibility of safeguarding the marriage covenant. This cultural practice has contributed to the intolerant attitude of many men towards women's behaviours that they may consider insulting (Durosaro, 2002b). Such attitudes may also result in the exhibition of violent behaviour (such as battering, psychological abuse and denial of economic support) toward the wife.

Mr. Vice Chancellor sir, efforts to modify patriarchal attitude and its impacts on the lives of women and girls in Nigeria have been undertaken chiefly at individual level with only minimal support from government. Gender sensitive counselling is urgently needed in our society. The challenge here is not for women to rise up to fight but to have a rethink about their situation and make the best out of their lives. Through gender sensitive counselling, men and women would see the need

for the entire population to contribute their quota to ensure human and national development.

Effects of Patriarchal Attitudes on Human Development

Women constitute about fifty percent of the world population and forty-nine percent of the Nigerian population. However, due to patriarchal attitudes, which are silent source of underdevelopment, women are poorly educated, poorly treated and denied political and economic opportunities. The effects of patriarchal attitudes on human development are hereby highlighted:

- a. ***High level of illiteracy among women:*** In any country or society where patriarchy is in vogue, enrolment of girls in schools is usually very low and thus, the girl-child is disadvantaged right from infancy. At adulthood, illiterate women are also disadvantaged because of their inability to participate actively in nation building.
- b. ***Political crisis:*** Since majority of the women who form about fifty percent of the world population are not educated, the ability to participate actively in politics has been deactivated. Consequently, most women only participate in voting and not in making political decisions or holding political offices. The implication of this is that the right people would not be voted to govern to take the right political decisions.
- c. ***Moral laxity:*** Women are the home builders who take care of their men, the children and other members of the family. With this role, women are closer to the children than the men. However, in a situation where women are denied educational

opportunities, raising of disciplined and educated children becomes difficult. The rampant cases of deviant behaviours among youths, especially in Nigeria, cannot be divorced from poor upbringing as a result of broken homes and poorly equipped parents, especially mothers. For instance, an illiterate mother may consider the son as doing serious academic work on the laptop while the boy is busy watching pornographic films.

- d. ***Corruption:*** Corruption begets corruption. Illiterate and poorly educated women are easily influenced through tokens to vote for corrupt politicians. Corrupt politicians would do whatever it takes to perpetuate corruption in order to remain relevant. Therefore, the rampant cases of corruption in our society can be attributed to patriarchal attitudes which deny women the right to education and power. Counselling intervention that would allow men and women to reason together is therefore urgently needed if patriarchal attitudes are to be changed and Nigeria is to assume a leadership position in Africa in particular and the world at large.
- e. ***Engaging in risky behaviours:*** As a result of the wrong mental orientation, many Nigerian women engage in risky acts to satisfy the desire of men. Examples of such acts are skin bleaching, inappropriate dressing, use of artificial eye lashes, artificial buttocks, artificial nails, artificial hair, high-heel shoes and piercing of nose.
- f. ***Low self-esteem:*** Many women, especially in the developing countries, manifest low self-esteem as a

result of stereotypes about male dominance. For instance, in many African societies, women are expected to be seen but not to be heard. Ulrich (2010) noted that on the average, women have lower self-esteem than did men throughout life.

- g. *Poor career aspiration:*** Some women have useful skills and relevant certificates but do not engage in any vocation in order to satisfy their husbands. They serve as full-time housewives taking care of their husbands, children and other members of the household. This situation renders women as mere house keepers and denies them of career opportunities.

Counselling as an Effective Intervention for Handling Patriarchal Attitudes

In view of the debilitating effects of patriarchal attitudes on the female gender, the need for counselling intervention cannot be overstressed. Counselling intervention can be employed using different approaches. My experience as a counsellor educator and researcher indicates that the adoption of Cognitive Restructuring and Assertiveness Training will be appropriate and relevant in handling the negative effects of patriarchy on women.

Cognitive Restructuring (CR) is a counselling technique that can be used to equip clients with skills on how to reduce negative emotional reactions with great success. It is designed to modify clients' distorted perception and assist them to think straight and act appropriately. The technique was developed by Albert Ellis in 1962. According to Ellis, irrational ideas or beliefs can be restructured using therapeutic approaches with the aim

of getting the client to modify the emotional self which induces negative reactions to life. The technique involves identification of irrational thinking such as the feeling of inferiority complex, the review of irrational assumption of clients and the assistance of the clients to modify negative internal verbalisation.

Assertiveness Training (AT) is another behaviour technique that can be used to modify human behaviour. It was developed by Wolpe and Lazarus in 1966. Patterson (1973) described Assertiveness Training as a therapeutic technique that is required for clients who in interpersonal contexts have un-adaptive anxiety responses that prevent them from saying or doing what is reasonable and right. AT is both an individual and group technique which can be used to encourage the expression of feelings and thoughts freely and openly. The following AT procedures can be used to modify clients' behaviours:

- a. The Counsellor presents unrealistic responses which tend to make a client unassertive so that the client involved can unlearn them.
- b. The client is motivated to make assertive statements and demand for his/her right(s).
- c. The Counsellor leads clients into a relaxation training during which they describe problematic interpersonal issues of concern and make contracts to be more assertive in their future interpersonal relationships.
- d. The client signs more contracts with the counsellor in order to engage more in assertive behaviour

- e. The Counsellor assists clients by engaging them in role-play in assertive situations in order to improve their interpersonal relationships
- f. The Counsellor encourages the client to rehearse several times until the assertiveness is part of him/her.

Counsellors can use Assertiveness Training to assist clients to develop necessary social skills to manage interpersonal situations effectively and feel better. AT equips clients with skills on how to refuse unreasonable requests from others, assert their rights in a non-aggressive manner and negotiate what they want in their relationship with others. AT focuses on changes in attitude and behaviour.

My Contributions to Knowledge on How to Provide Intervention against Patriarchal Attitudes

In the course of my academic pursuit as a practising counsellor and counsellor educator, I have been involved in several researches focused on school and non-school settings. This is to show the versatility of counselling as a discipline and the need to highlight the various challenges that different groups within the society face. I have examined issues pertaining to juvenile delinquencies, different forms of child and wife abuses, academic performance and discipline of in-school adolescents, changing roles of both men and women in the society, among others. Mr. Vice Chancellor sir, as a confessed liberal feminist, I have a deep rooted bias in working on how to improve the lot of women in order to enhance their physical and psychological health. In the year 1979, I examined the achievement dreams of selected top Nigerian

female executives (Alao-Durosaro, 1979) and found that majority (83%) indicated that they did not achieve their innate potentials maximally because of a psychological barrier which tended to inhibit them from striving for achievement. Many indicated that they had to leave their jobs or their research positions to join their husbands who had been transferred or decided to relocate. The reverse is not likely to happen for men. This is a plight that many women (including today's inaugural lecturer) have faced and some are still facing. Yet, Mr. Vice Chancellor sir, to fail to follow the husband or plan to remain single throughout life will bring a neurotic label for the woman. Many of these female executives stated that they were not afraid of success *per se* but for the ever negative consequences of success. These, according to them, include loss of one's sense of femininity and social rejection which may lead to loneliness.

In a similar study, Durosaro (1982) investigated the sources of anxiety among female National Youth Service Corps (NYSC) members in Bendel, now Delta and Edo states. Majority of the female corpsers rated finding suitable suitors and eventual husbands as major causes of anxiety. Other factors included difficulty in undergoing training at the camp and difficulty in coping with language differences. Women's academic success often deprives them of future husbands as most highly educated men look for less educated ladies to marry. The belief is that highly educated women are unruly and difficult to manage. The impact of this on women is the fear of success or success anxiety which may still affect many women even today. Society has placed women in a kind of double-bind, if a woman is unhappy with the traditional female role, she gets

a neurotic label; if she totally accepts, she may experience a reduced chance of happiness. Bethlehem (1989) found that as much as women want to be good scientists and engineers or doctors, they want first and foremost to be womanly companions and mothers.

In another study, Durosaro (1995) examined superstitious beliefs and attribution of success and failure among female executives in Nigeria. Majority of the executives indicated that due to cultural dictates, marriage has slowed down their progress, thus attributing failure externally. Mr. Vice Chancellor sir, permit me to quickly state here that many women are excelling and hence the need for a re-orientation of all and sundry through cognitive restructuring and gender-sensitive counselling.

Again, I highlighted some of the factors responsible for the imbalance in educational opportunities for males and females in Nigeria (Durosaro, 1996b). This study considered some of the difficulties facing women education in Nigeria as located in religion, culture/tradition, poverty and early marriage. In bridging the gap, the study proposed provision of adequate funds, involvement of parents and NGOs in school matters and the formulation of prohibition edicts to discourage early marriages and female withdrawal from schools as strategies for redressing the imbalance. Sometime in 1998, I also examined the attitude of Nigerian women towards the dimensions of death (Durosaro, 1998a). Findings revealed that women were more involved in the issues of death and dying than the men. At each stage during pregnancy and child birth women are exposed to infections, malnutrition, poor work environment and other hazards that can easily take their lives due to little or no education, poverty and, in most cases, neglect by husbands.

In yet another study on women, Esere, Idowu, Durosaro and Omotosho (2009) investigated causes and consequences of intimate partner rape and violence based on the experiences of victims in Lagos, Nigeria. Intimate Partner Rape (IPR) is a pervasive form of gender-based violence and a topical human rights issue. The study investigated the causes and consequences of intimate partner rape and violence as reported by selected married women in Nigeria. It explored the experiences of 22 purposively selected married women aged, 22 to 40 years from two Save-Our-Soul (SOS) Shelters for Abused Women who had been victims of Intimate Partner Rape/Violence.

The transcription of the recorded audio cassettes, together with the recorded field notes provided data for thematic analysis. The findings revealed that the principal causes of intimate partner rape/violence were unequal power relations, claim of superiority and jealousy. Self-reported consequences of intimate partner rape/violence by victims included, amongst others, physical injury (31.87%), constant headache (27.27%), sleep disturbances (18.18%), excessive fear and anxiety (9.09%), suicidal ideation (9.09%) and hatred for men (4.55%). The implication of this is that Intimate Partner Rape/Violence may be playing a significant but salient role in the poor state of health of Nigerian women. Accordingly, effective intervention strategies were recommended.

Mr. Vice Chancellor sir, even the prisoners were not left out. Durosaro (2002) conducted a study on the counselling needs of female prisoners in Nigeria. Two hundred female prisoners, both the convicted and those awaiting trial but who had spent a minimum of two years in

prison custody from across the country, participated in the study. Findings revealed that even the female prisoners were not left out of the discriminatory treatment meted out to prisoners generally. All forms of abuse were being experienced by the female prisoners. The counselling needs of the convicted and those awaiting trial did not show any significant difference. It was recommended that counselling services should be provided in Nigerian prisons in order to protect the integrity of these women so that they can serve their jail terms without violence and further abuse to their persons and to prevent recidivism.

Durosaro, Oniye and Ajiboye (2012) conducted a study on skin bleaching among female secondary school students in Ibadan metropolis. The study was motivated by the fact that despite the social, pathological, physiological and psychological effects that skin bleaching presents, it has become a popular practice, especially among young women in Nigeria. The sample comprised six hundred (600) female students across ten secondary schools in Ibadan metropolis. The study revealed that young girls engaged in skin bleaching as a method of receiving desired attention from the opposite sex and attract suitable marriage partners. Findings also revealed that religion had no significant influence on the perception of the respondents as regards skin bleaching. It was therefore recommended that counsellors should enlighten female students on best practices in body beautification and guide them on life-building skills such as assertiveness, decision making and healthy living so that their desire would not only be to attract the opposite sex but to ensure that they develop their own potentials and personality in order to contribute their quota to national development.

In another study, Durosaro, Mustapha and Okesina (2013) examined the need for Nigerian counsellors to engage in gender-sensitive counselling in order to promote national development. Gender-sensitive counselling is an enlightened process that emphasises awareness of the social order of gender. Gender-sensitive counselling refers to the counselling process that identifies and acknowledges gender structures and processes in the society, as well as how they affect men and women. Although, the contributions of women in the development of any nation cannot be over emphasised, there are many gender stereotypes that influence daily processing of information. These gender stereotypes affect people's thoughts negatively. Invariably, such biased thoughts limit individual choices in many daily situations especially the females. The study found that gender stereotypes have led to discrepancy in handling male and female issues such as participation in education, science and technology, key economic activities and labour market and other social activities. School guidance and counselling has the capacity to change cultural barriers and restrictions. However, the current situations in Nigeria indicate that counsellors need to be more gender-sensitive in the discharge of their professional responsibilities. This can be achieved through the development of gender-sensitive counselling skills and activities.

Mr. Vice Chancellor sir, again in working with my colleagues, Drs Akinnubi and Yahaya (2012), we investigated management of social change and challenges of single parenthood in Kwara State (Akinnubi, Durosaro & Yahaya, 2012). Purposive sampling was used to draw 200 single parents within Ilorin metropolis in Kwara State

as respondents. The findings showed that planning was ranked the topmost management strategy used by single parents in coping with the challenges of social change while economic challenge was ranked as the most occurring challenge the women faced as most of them relied greatly on their former husbands. Significant relationship was established between management of social challenges and the challenges of single parenting. It was recommended that single parents, especially women, should give adequate attention to entrepreneurship and ensure that the resources at their disposal are judiciously utilised towards the upbringing of their children.

Durosaro and Nuhu (2011) also examined gender as a factor in the career-choice readiness of senior secondary school students in Ilorin, Kwara State. The main findings revealed that male and female secondary school students differ greatly in their career-choice readiness. Another finding indicated that majority of the female respondents had not reached the degree of readiness required for commitment to a particular vocation or career. An interesting aspect of this specific finding is that all the girls indicated their willingness to further their education later in life.

In Nigeria, childbearing is considered to be an essential role that an individual should play in life. Consequently, childlessness is regarded as an abnormality, which is attributed to different influences. Durosaro and Yahaya (2009) investigated the influence of sociological variables on attribution of childlessness by married persons in Kwara state. The population of the study comprised all married persons in Kwara state, while the target population consisted of all married persons in the three randomly

selected Local Government Areas in the State. A total of 1000 married persons participated in the study. The study revealed that majority of the respondents attributed childlessness to curse, witches/wizards, punishment from god(s), predestination and ignorance. There was no significant difference in respondents' attribution of childlessness based on religion but, a significant difference was found based on gender and educational qualifications. Women were blamed for childlessness by the society and as such, childless women move from one man's house to another in the bid to have children. Based on the findings of the study, it was recommended that prospective couples should be enlightened on the probable causes of childlessness and the medical procedures of handling it. It was also recommended that pre-marital and marital counselling services should be provided in urban and rural areas of Kwara state.

I also provided an insight into the rising wave of sex abuse among Nigerian female athletes (Durosaro, 1996c). The study identified counselling approaches as well as other helping procedures for assisting female athletes resolve personal and social concerns without recourse to drug abuse or sexual immorality. The paper also highlighted causes of sex abuse and the effects of sex abuse on the individuals and the society at large. Gender based counselling was recommended to promote healthy sexual relationships. Durosaro (1998b) also investigated the personality profile of female principals and the views of teachers on their managerial effectiveness in Nigerian secondary schools. Two hundred and eighty (280) male and female teachers and fourteen (14) principals from six states of the federation participated in the study. No significant

difference was found in the personality characteristics of the female principals and both old and young female principals exhibited effective managerial capability in all aspects of communication, supervision and staff and students' welfare. More inclusion of women in management of national resources was recommended.

Also working with a colleague the late Dr. E. A. Adeoye, we carried out an exploratory study of job stress among female lecturers at the University of Ilorin, Nigeria (Adeoye & Durosaro, 2001). The main objective of the study was to find out correlates of stress among female academics at the University of Ilorin, Nigeria. There were 53 female academics at the University during the 1997/98 academic year when the study was carried out. Out of this number, 30 were purposively selected across the then 8 faculties of the university. Responses on the stress scale were compared across faculties and by rank. The results showed that the female academics, irrespective of faculties and rank, experienced stress from both the home and work-place. Thus, the counselling implications of the results were discussed and suggestions were made for the provision of counselling services to female academics in order to reduce stress.

Adeoye, Durosaro and Olugbemileke (2011) also examined the predisposing sources of stress and coping strategies among married career women as expressed by female civil servants in Ilorin metropolis. Five major predictive variables were considered, namely workload, interpersonal relationship at work, organisational issues, home/work interface and pressure from friends and relations. Also, two main coping strategies, that is, combative and anticipatory coping, were investigated. The

study also sought to find out the influence of variables such as age, highest educational qualification and working experience on the stress experienced by the respondents. The main findings revealed that “too much pressure from spouse” was a major source of stress while “seeking advice whenever pressure is heavy” was the main coping strategy employed by the women. Other findings indicated that there were no significant differences in sources of stress based on age, religion, highest educational qualification and working experience. Similarly, no significant differences were found in coping strategies on the basis of age, highest educational qualification and working experience. Early identification of sources of stress and effective management through counselling were recommended.

Durosaro and Atolagbe (2009) examined the prevalence of HIV/AIDS among women. The purpose of the study was to stress the urgent need for action so as to assist and save women, who are the major source of production and reproduction from further suffering from a pandemic which has no cure. We proposed the adoption of Gender Sensitive Approach (GSA), using practical guidance and counselling techniques, which aim at promoting awareness, skill acquisition and change in behaviour in relation to gender, using participatory and non-threatening approaches to upgrade the image of women so as to make them sensitive to their problems.

My Vice Chancellor sir, sometime in 2008, my interest shifted to the physically challenged in the society. This was motivated by my attendance of the Inaugural Conference of the European Society for Theology and Disability, held at the Centre for Disability school in the

Netherlands in August, 2007. I collaborated with my colleagues, Prof. Omotosho and late Dr. Adeoye to present a paper on “Community-based Vocational Rehabilitation of Persons with Disabilities: The Nigerian Experience”. We found most surprisingly, that disabled girls also suffer violence through rape or various forms of bullying by their caregivers and colleagues. In 2008, I also presented a paper titled “Comparative Study of Sources of Stress and Coping Mechanism among People Living With Disabilities (PLWD) in Nigerian institutions” at the 4th annual conference of the American society for disabilities studies, held in New York, USA.

Due to my abiding interest in women and girls, and my desire to contribute effectively and adequately to the education of special students, I carried out the first comprehensive research on violence and maltreatment of the visually impaired girls in Nigeria (Durosaro, 2009). To highlight the position that violence against women has no boundary, a total of 140-school going, blind girls were studied. My interest was on their counselling needs. I found that 66% of the respondents (with visual impairment from birth) had been raped, abused or assaulted. The respondents were not able to identify their perpetrators. I concluded that the nature of the disability itself makes it impossible for the blind girls to defend themselves or move away from perpetrators or to even report incidents of violence.

Conclusion

This presentation has focussed mainly on patriarchal attitudes as they affect the development of women. Although several programmes have been organised at national and international levels to address the challenges

of women and Nigerian women in particular, it seems that we are yet to get to the Promised Land. This may be the result of the disproportion between efforts and the challenges being faced by women. This presentation has therefore highlighted some of the gaps to be filled in order to promote the development of women.

Patriarchy is an attitudinal issue which needs to be addressed using appropriate psychological and counselling techniques. It should be realised that the desired social, political and economic developments cannot be achieved until men and women are given equal opportunities.

Counselling, a helping profession, is therefore needed as an effective intervention to change Patriarchal Attitudes and foster co-operation and cordial relationship between men and women all over the world. It is better to see with the two eyes than with one, and to walk with two legs than with one. Thus, men and women need to collaborate in order to achieve rapid development in the world.

Recommendations

Mr Vice Chancellor Sir, distinguished invited guests, ladies and gentlemen, in the light of my presentation I hereby recommend the following:

A. The Government

- 1) Federal, State and Local Governments should ensure the establishment of Guidance and Counselling Centres (GCC) at all levels of Education. Adequate attention should be given to gender-sensitive counselling in order to achieve positive attitudinal change and promote the development of men and women at an equal level.

- 2) Women, who now form about 50% of the world population, should be given adequate consideration in terms of political and administrative appointments.
- 3) The Ministries of women affairs should be proactive in assisting women to have equal rights with men. Advocacy should be made for the provision of laws that guarantee women rights.
- 4) Governments should provide scholarships and educational grants to female children while skill acquisition centres should be established for those not intellectually inclined.

B. Non-Governmental Organisations (NGO).

- 1) Non-Governmental organisations should assist in breaking the barriers associated with patriarchal attitudes and promote the rights of women through legalisation.
- 2) Awareness and sensitisation programmes should be regularly organised by NGOs to equip women with the skills needed to compete favourably with men.
- 3) Religious organisations should give women equal opportunities and avoid unnecessary discrimination.

C. Universities.

- 1) All universities in Nigeria should establish “Women Studies and Development Centre” to address the challenges confronting women as equality for women is progress for all.
- 2) Research Grant-awarding institutions should sponsor research on women development in order

to eradicate illiteracy, promote skills acquisition among women and cultivate accelerated growth.

D. *Women in Nigeria (WIN)*

- 1) Women should give proper training to their children especially the girl-child.
- 2) Women organisations should be proactive in checking risky behaviour among female youths in Nigeria.
- 3) Based on my experience as a lecturer for 34 years, I strongly recommend eleven Bills of Rights (B.O.R) to Women in Nigeria (WIN):
 - I. You have the right to judge your own behaviours, thoughts and emotions, and to take responsibility for their consequences.
 - II. You have the right to offer no reasons or excuses for justifying your behaviour.
 - III. You have the right to change your mind at any time.
 - IV. You have the right to say “no” when “yes” will affect your personality negatively.
 - V. You have the right to take your time before responding to any issue.
 - VI. You have the right to disagree with others regardless of their position or number.
 - VII. You have the right to feel all your emotions (including anger) and express them appropriately.
 - VIII. You have the right to ask questions, when in doubt.
 - IX. You have the right to be treated with respect.
 - X. You have the right to feel good about yourself, your actions and your life.

- XI. You have the right to work and aspire for positions of authority.

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