



Critical Assessment of Factors Negatively Impacting on Effective Participation of Women in Key Leadership Roles in Nigeria: A Study of Abia State

Philips J. U.¹, Okoronkwo, N. E.² and Benson-Eluwa V.³

¹Department of Fine and Applied Arts, Abia State University, Uturu, Nigeria.

²Department of Pure and Industrial Chemistry, Abia State University, Uturu, Nigeria.

³Department of Marketing, Abia State University, Uturu, Nigeria.

*ne.okoronkwo@abiastateuniversity.edu.ng

Abstract

Issues relating to gender and leadership, especially the female gender, in key leadership roles has remained a crucial subject matter in contemporary politics and leadership discourse. The study critically assessed the factors that tend to negatively impact on effective participation of women in key leadership roles in Nigeria, with particular reference to Abia State using Umuahia and Uturu as reference points. Relevant data were gathered from 384 respondents using structured questionnaire that was designed, validated and randomly administered in both towns respectively as purposefully selected. Quantitative and qualitative research methodologies were adopted in examining the perceptions of respondents. Data generated were carefully analyzed. Findings reveal that women are actually endowed with great potentials that positively predispose them to key leadership roles, which they are equally aware of. However, the snag in their effective participation is attributed to a number of factors which included culture, religion, occupation, marriage/family, gender disparity and social perception against them as weaker sex, among others. The conclusion reached is that with determined resolve by women and society at large, these factors that tend to impede on effective participation of women in key leadership roles and in fully realizing their potentials, can actually be overcome.

Keywords: Effective participation, women, key leadership roles

Introduction

The prevailing reality of gender disparity and the marginalization of women in key leadership roles in Nigeria generally, cannot be overemphasized. This unfortunate development, does not only pose great impediment to their effective participation in key leadership roles, but undoubtedly also fostered their inadequate representation, both in public and political affairs. The more deeply worrisome implication of this development also is its sheer instrumentality in impeding the generality of women from fully realizing their potentials, not only as separate individuals, but also as partners in nation building and progress/development. Akachi Ezeigbo (2005) succinctly asserts that, “The responsibilities and limitations of being female in a male-dominated society are realities that are constantly in the consciousness of every Nigerian woman” (p.xv). Ezeigbo’s foregoing assertion is undoubtedly premised on her conviction that the Nigerian woman, who is raised in a cultural milieu in which strict role differentiation was and is still strongly advocated is always being reminded of her so-called natural roles as a wife and a mother; and perhaps, not fit for any other key or major role in the society. This salient and crucial thought-provoking scenario painted by Ezeigbo above is what sets the thrust for this study. The big question, however, is: Apart from these ‘so-called natural roles as a wife and mother’, are there no other key roles, especially leadership roles that the Nigerian woman is capable of playing in contemporary Nigerian and global society in all their dynamism? Again, what are these rather ‘monstrous’ factors that tend to negatively impact on effective participation of women in key leadership roles. The study is, therefore, specifically aimed at

identifying possible factors impinging on effective participation of women in key leadership roles in Abia state, Nigeria as to provide viable recommendations that would serve as possible solution to this rather ugly development. Although the study focuses on Abia state, Nigeria, it has wider implication for women generally irrespective of location.

Conceptualizing and Contextualizing Leadership and Gender

The term leadership has been described as a highly complicated concept (Bass, 1990). It is perhaps this complexity associated with the concept, as Chukwu-Okoronkwo (2019) indicated, that predisposes it to the subjectivity of varying perceptions of definitions as there are leaders; as well as perspectives of fields of endeavour from which it could be considered. However, leadership can simply be defined as the process by which an individual mobilizes people and resources to achieve a goal. Chukwu-Okoronkwo identifies the capacity to influence others towards accomplishment of goals and betterment as what defines the hallmark of leadership. A leader, therefore, is one who is driven by the right motivation to make a positive impact on the people around him/her. Jacob Morgan (2020) sees a leader as someone who can see how things can be improved and who rallies people to move toward that better vision. Such leader works towards making his vision a reality while putting people first.

The term gender, which has also become very significant in the context of the study, because of some obvious reasons, is defined by the World Health Organization (WHO) as those socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. Duru (2014) sees gender as “the amount of masculinity or femininity in a person” (p.12). While masculinity emphasizes traits as physical features, boldness, aggressiveness, strength, fearlessness etc., femininity emphasizes those attributes that are deemed appropriate for females such as care, tenderness of heart, emotion, physical weakness and other body features by which a female could be identified. The simple explanation of these categorizations is that gender is a mere product of social creation that is defined, supported and reinforced by its (social) structures and institutions; and involves the process of sorting out individual members of society into sexes (males and females) as purposively enforced by patriarchy, to create a dichotomy (Chukwu-Okoronkwo, 2019). “That is why focusing on gender often means focusing on inequality, power differences and the generally disadvantaged positions women have as compared to men” (Chukwu-Okoronkwo & Okoronkwo, 2015, p.18).

From this patriarchal standpoint, it may not be far-fetched, therefore, in appraising the interrelationship between gender and leadership, to understand the reason why leadership has consistently been considered from a male-centric perspective, while relegating the women to the background. In reinforcing the above patriarchal standpoint, Okpeh (1998) notes that:

Contemporary Nigerian is a patriarchal society in which the male ideology of dominance is unmistakably prevalent. Women are seen as naturally and/or biologically inferior to men. It is this perception that determines the status of the man and the woman and what they should do and not do. (2)

Therefore, as Okpeh (2002) emphasized, within the culturally constructed power matrix of all communities in Nigeria, women are invariably seen rather than heard. Their roles are basically restricted to the domestic circles, as wives and servants to men and mothers to their children, to further reinforce their disadvantaged position in the configuration of gender relations.

However, the dynamics of contemporary society only demands that the crucial role of women as partners in nation building and progress should not be discountenanced, even in key leadership positions. This is why horizontal level parameters in qualification, experience, ideology, disposition, character traits, age and other leadership qualities in selecting who the leader should be rather than gender remains the best option. To the contrary rather, Lasebikan (2001) has noted that “there is an unprecedented discrimination against women seeking leadership posts all over the world” (17). The Functional Leadership Theory (Hackman & Walton, 1986; McGrath, 1962), which addresses specific leader behaviours in contributing to organizational or unit effectiveness does not only support horizontal level viewpoint above, but apparently debunks the male-centric ideology of leadership. The model emphasizes how leadership occurs, rather than who does the leading (Shead, 2019). Whether the leader is male or female does not necessarily matter; what really matters is what he or she does, and to what effect. What skill or talent is such a leader taking into leadership? How functional or effective is such a leader in guiding others to achieve organizational goals? Or even in making his/her vision come to reality.

The fact that women are steadily making their leadership presence felt in many areas of endeavour like academia, entrepreneurship, administration, politics, education, engineering, health, among other vital areas, as Okafor, Fagbemi and Hassan (2011) have noted, cannot be overemphasized. Going by this reality, it means that they have much more to offer. If therefore the noble quest for development and progress of contemporary society must be fully realized, whether at local, national or international level, it is absolutely imperative that the full potentials of women, even in key leadership roles, must be consciously and conscientiously harnessed through proper integration. This will stem from consciously identifying the ramifications of those factors that tend to limit them towards effective participation in all levels of the development process (including key leadership roles), as to be able to address them squarely; and as such provide them the enabling environment of fair participation.

Methodology

The survey adopted both qualitative and quantitative or mixed method research approaches; and critically assessed the factors that impinge on effective participation of women in key leadership roles, with particular reference to Abia State, Nigeria using Umuahia and Uturu as reference points. Relevant data were gathered from 384 respondents, who formed the population of the study, using structured questionnaire that was designed, validated and randomly administered in both towns respectively as purposefully selected.

Results and Discussion

Section A: Demographic Data Presentation

The demographic data of respondents from Umuahia and Uturu respectively are shown in Table 1 below:

Table 1: Demographic Data of Respondents from Umuahia and Uturu respectively

S/N	Demographic Data	Respondents	Number & Percentage	
			Umuahia	Uturu
1	Marital Status	<i>Married</i>	109 (56.2%)	58 (30.5%)
		<i>Single</i>	84 (43.3%)	10 (5.2%)
		<i>Unreturned</i>	6 (3.1%)	4 (2.1%)

		<i>Unspecified</i>	1 (0.5%)	
2	Age	<i><18</i> <i>19-24 years</i> <i>25-31 years</i> <i>32-38 years</i> <i>39-44 years</i> <i>>45</i>	15 (7.7%) 41 (21.1%) 68 (35.6%) 29 (15.0%) 29 (15.0%) 15 (7.7%)	23 (12.1%) 64 (33.7%) 32 (16.8%) 33 (17.3%) 16 (8.4%) 22 (11.6%)
3	Occupation	<i>Civil servant</i> <i>Student</i> <i>Trading/business</i> <i>Unemployed</i> <i>Others</i> <i>Unspecified</i>	58 (29.9%) 43 (22.2%) 67 (34.5%) 15 (7.7%) 0 (0%) 11 (5.7%)	41 (21.6%) 100 (52.6%) 32 (16.8%) 13 (6.8%) 0 (0%) 4 (2.1%)
4	Educational Qualification	<i>Primary</i> <i>Secondary</i> <i>Diplomacy/NCE</i> <i>BA/BSc/HND</i> <i>MSc/MA/PhD</i> <i>Non-formal</i> <i>Unspecified</i>	- 43 (23.2%) 49 (25.3%) 88 (45.4%) 11 (5.7%) 1 (0.5%) 2 (1.0%)	4 (2.1%) 66 (34.7%) 7 (3.7%) 85 (44.7%) 20 (10.3%) 4 (2.1%) 4 (2.1%)

Marital Status

Result for Umuahia on marital status shows that 109 respondents representing 56.2% are married; while 84 respondents representing 43.3% of the study population are single. 6 respondents representing 3.1% did not return copies of questionnaire issued to them; while 1 respondent representing 0.5% did not specify his/her marital status. For Uturu, 58 respondents representing 30.5% are married; while 128 respondents representing 67.4% of the population study are single. 10 respondents representing 5.2% did not return their copies of questionnaire; while 4 respondent representing 2.1% did not specify their marital status. A careful examination of the above data reveals that out of a total number of 384 respondents that make up the active population of the study, 167 respondents representing 43.5% are married, while 212 respondents representing 55.2% are single. 1 respondent representing 0.5% did not specify his/her marital status. From this result, it is obvious that majority of respondents of the population of the study are not yet married. This may also portend auspiciously for the fact that the vigour to invest in addressing some of the impeding factors identified in this study still resides within the single and youthful age.

Age Distribution

Result reveals that for Umuahia, 15 respondents representing 7.7% are less than 18 years; 41 respondents representing 21.1% are in the age range of 19-24; 68 respondents representing 35.6% are in the age range of 25-31; 29 respondents representing 15% are in the age range of 32-38; 29 respondents also representing 15% are in the range of 39-45; while 15 respondents representing 7.7% are above 45 years. For Uturu, 23 respondents representing 12.1% are less than 18 years; 64 respondents representing 33.7% are in the age range of 19-24; 32 respondents representing 16.8% are in the age range of 25-31; 33 respondents representing 17.3% are in the

age range of 32-38; 16 respondents representing 8.4% are in the range of 39-44; while 22 respondents representing 11.6% are above 45 years. From the above result, a greater total number of 105 respondents representing 27.3% fall within the age range of 19-24; this is followed by 98 respondents representing 24.7% that fall within the age range of 25-31; next in this order is 62 respondents representing 16.1% that fall within the age range of 32-38; and then 45 respondents representing 11.7% that fall within the age range of 39-44. While a total number of 38 respondents representing 9.9% fall below 18 years; 37 respondents representing 9.6% are above 45 years. Judging from greater number of the study population falling within the age range of 19-31 and accounting for 203 respondents representing approximately 52.0%, this result is a pointer to the fact that the younger generation are certainly gaining consciousness of issues that border on gender disparity and the marginalization of women in key leadership roles in Nigeria; which is actually good in conditioning their minds towards a better way forward..

Occupational Distribution

Result shows that for Umuahia, 58 respondents representing 29.9% are civil servants; 43 respondents representing 22.2% into trading/business; 15 respondents representing 7.7% are unemployed; while 11 respondents representing 5.7% did not specify their occupational status. For Uturu, 41 respondents representing 21.6% are civil servants; 100 respondents representing 52.6% into trading/business; 32 respondents representing 16.8% are unemployed; while 4 respondents representing 2.1% did not specify their occupational status.

From the above result, while a total study population of 143 respondents representing 37.2% are students; 99 respondents representing 25.8% are civil servants; 97 respondents representing 25.3% are in trading and business; while 28 respondents representing 7.3% are unemployed, apart from the 15 respondents representing 3.9% that did not specify their occupational status. This result implies that majority of the respondents that form the study population are students; and as such, it is heartwarming to aver that with this enlightenment, those that would lead future generation of crusaders against the dominant narrative of gender disparity and marginalization of women in key leadership roles would certainly emerge from the likes of these students.

Educational Qualification

Result shows that for Umuahia, no respondent has less than secondary education qualification with 43 respondents representing 23.2% captured; 49 respondents representing 25.3% had either Diploma or NCE; 88 respondents representing 45.4% possess BA, BSC or HND certificates; 11 respondents representing 5.7% possess MSc., MA or PhD certificates; 1 respondent representing 0.5% acquired non-formal education; while 2 respondents representing 1% did not indicate their educational qualification. no respondent has less than secondary education qualification with 43 respondents representing 23.2% captured; 49 respondents representing 25.3% had either Diploma or NCE; 88 respondents representing 45.4% possess BA, BSC or HND certificates; 11 respondents representing 5.7% possess MSc., MA or PhD certificates; 1 respondent representing 0.5% acquired non-formal education; while 2 respondents representing 1% did not indicate their educational qualification. A proper interpretation of the result clearly shows that while 173 respondents representing 45.0% of the study population possess a BA, BSc or HND qualification; 109 respondents representing 28.4% are in the secondary qualification category; and 56 respondents representing 14.8% are in the Diploma/NCE category; while 31 respondents representing 8.1% possess MSc, MA, or PhD qualification. Also, while 1 respondent

representing 0.5% had non-formal education, 2 respondents representing 1.0% did not specify their educational qualification.

Section B: Response to Research Questions

Responses to administered questions to respondents in Umuahia and Uturu respectively are shown in Table 2 below.

Table 2 shows that for Umuahia, 193 respondents representing 94.3% answered yes to research question 1; 4 respondents representing 2% answered no; while 7 respondents representing 3.6% answered not sure; and for Uturu, 173 respondents representing 91% answered yes to research question 1; 8 respondents representing 4.2% answered no; while 9 respondents representing 4.7% answered not sure. It could be observed from this result that a total overwhelming population of 356 respondents representing 92.7% affirmed their belief that women are actually endowed with great potentials that predispose them to key leadership roles in nation building and development. While a total population of 16 respondents representing 4.1% was undecided in siding for or against the above position; an insignificant population of 12 respondents representing 3.1% was outrightly in negation. Hence, considering the position of the overwhelming population of respondents here, the big question remains: why has gender disparity and the marginalization of women in key leadership roles in Nigeria, and Abia in particular, remained prevalent? However, in response to research question no.2, and with an affirmation population rate of 196 respondents representing 51.0%, and negation rate of 142 respondents representing 36.9%; with 22 respondents representing 8.0% undecided, it is only obvious and perhaps contradictory that majority of study population think that women participate effectively in key leadership roles in Nigeria.

In response to research question 2, result shows that for Umuahia, 110 respondents representing 56.7% answered yes; 60 respondents representing 30.9% answered no; whereas 19 respondents representing 9.8% answered not sure, 4 respondents representing 2% did not specify their answer. For Uturu, 86 respondents representing 45.3% answered yes; 82 respondents representing 43.2% answered no; while 22 respondents representing 11.6% answered not sure. For research question 3, result shows that 67 responses representing 34.5% were recorded for Culture in Umuahia; 49 responses representing 25% for Religion; 28 responses representing 14% for Occupation; 48 responses representing 24.7% for Marriage/Family; 50 responses representing 25.8% for Gender disparity; and 49 responses representing 25% for Social perception against women as weaker sex. There are 2 responses representing 1% recorded for other opinions not reflected above. For Uturu, 71 responses representing 37.4% were recorded for Culture; 35 responses representing 18.4% for Religion; 15 responses representing 7.9% for Occupation; 55 responses representing 28% for Marriage/Family; 75 responses representing 39.5% for Gender disparity; and 37 responses representing 26.8% for Social perception against women as weaker sex. 2 responses representing 1.0% were also recorded for other opinions not reflected above. However, despite the foregoing divergent positions and opinions held by respondents in response to research questions no.1 and no.2, there is a rather general consensus considering response to research question no.3 that there are certainly existing factors that impede on effective participation of women in key leadership roles as shown in table 2 below, with particular reference to culture, religion, occupation, marriage/family, gender disparity/male domination, social perception of women as weaker sex among others which were not captured in the table, including not readily coming out for leadership positions and low self-confidence exhibited by some of them as well as susceptibility to being easily manipulated. Picking on culture in particular, Chukwu-Okoronkwo (2015) categorically asserts in corroboration that in many cultures, prejudices against women are in fact deep-rooted; as

sometimes, this rather inhibits that bearing on the auspicious wellbeing and progressive development of the society and its people.

Table 2: Responses to administered questions to respondents in Umuahia and Uturu respectively

S/N	Questions	Responses	Number and Percentage	
			Umuahia	Uturu
1	Do you think that women are endowed with great potentials that predispose them to key leadership roles in nation building and development?	Yes No Not sure	186 (94.3%) 4 (2.0%) 7 (3.6%)	173 (91.0%) 8 (4.2%) 9 (4.7%)
2	Do you think that women participate effectively in key leadership roles in Nigeria?	Yes No Not sure Unspecified	110 (56.7%) 60 (30.9%) 19 (9.8%) 4 (2.0%)	86 (45.3%) 82 (43.2%) 22 (11.6%) -
3	If No, what do you think are the possible factors impeding on women's effective participation in key leadership roles in Nigeria, and Southeast in particular? Choose as many options as possible.	a) Culture b) Religion c) Occupation d) Marriage/Family e) Gender disparity f) Social perception against women as weaker sex h) Others, specify	67 (34.5%) 49 (25.0%) 28 (14.0%) 48 (24.7%) 50 (25.8%) 49 (25.0%) 2 (1.0%)	71 (37.4%) 35 (18.4%) 15 (7.9%) 55 (28.0%) 75 (39.5%) 37 (26.8%) 2 (1.0%)
4	Do you think that women in general are conscious of their great potentials as individuals and partners in nation building and development?	Yes No Not sure Unspecified	143 (73.7%) 22 (11.0%) 23 (11.9%) 6 (3.0%)	134 (70.2%) 22 (11.6%) 31 (16.3%) 1 (0.5%)
5	What do you think are the possible solution to the above limiting factors? Choose as many options as possible.	a) Determined resolve by women to change the dominant narrative that has hitherto held them down. b) Women should have confidence in themselves as key agents in attaining this desired change.	109 (52.0%) 115 (59.3%)	76 (38.4%) 130 (68.4%)

	c) Adoption of legislative approach in entrenching women integration for effective participation in key leadership roles.	93 (48.0%)	85 (44.7%)
	d) Applying advocacy initiatives in raising the consciousness of women on the necessity of their effective participation in key leadership roles and the prospects thereof.	95 (48.9%)	75 (39.5%)
	e) Sustainable mentorship schemes by women leaders in raising future generation of women leaders who would be well disposed to effectively participate in key leadership roles.	69 (36.6%)	71 (37.4%)
	f) Add opinion/s not covered above	2 (1.0%)	3 (1.0%)

For research question 4, result shows that for Umuahia, 143 respondents representing 73.7% answered yes; 22 respondents representing 11% answered no; whereas 23 respondents representing 11.9% answered not sure, 6 respondents representing 3% did not specify their answer. For Uturu, 134 respondents representing 70.2% answered yes; 22 respondents representing 11.6% answered no; while 31 respondents representing 16.3% answered not sure, 1 respondent did not specify his/her answer. Considering the above set of results, it is only obvious that irrespective of some of the identified impediments in answer to question no.3, an overwhelming majority of the study population (277 respondents representing 72.1%) in response to research question no.4 are still convinced that women in general are actually conscious of their great potentials as individuals and partners in nation building and development.

For research question 5, result shows that 109 responses representing 52% were recorded for option a) in Umuahia; 115 responses representing 59.3% for option b); 93 responses representing 48% for option c); 95 responses representing 48.9% for option d); and 69 responses representing 36.6% for option e). There are 2 responses representing 1% recorded for other opinions not covered in the list. For Uturu, 76 responses representing 38.4% were recorded for option a); 130 responses representing 68.4% for option b); 85 responses representing 44.7% for option c); 75 responses representing 39.5% for option e); and 71 responses representing 37.4% for option e). There are 3 responses representing 1.0% recorded for other opinions not covered in the list. Therefore, since the problem of gender disparity and the marginalization of women in key leadership roles in Nigeria, and Abia in particular has been firmly established by the study; especially with particular reference to the identified factors that tend to impede their effective participation in key leadership roles, conscious attempt has equally been made to proffer possible solution to the problem as corroborated by respondents in response to research question no.5. These possible solution(s) which could certainly pass for the study recommendation include:

- a) Determined resolve by women to change the dominant narrative that has hitherto held them down, with 185 response endorsement.

- b) Women should have confidence in themselves as key agents in attaining this desired change, with 245 response endorsement.
- c) Adoption of legislative approach in entrenching women integration for effective participation in key leadership roles, with 178 response endorsement.
- d) Applying advocacy initiatives in raising the consciousness of women on the necessity of their effective participation in key leadership roles and the prospects thereof, with 170 response endorsement, as well as
- e) Sustainable mentorship schemes by women leaders in raising future generation of women leaders who would be well disposed to effectively participate in key leadership roles, recording 140 response endorsement, among others which were not captured in the options provided; which include:
 - i. Addressing those aspects of culture and religion that kick against women participation in key leadership roles, and
 - ii. Giving women the opportunity to demonstrate their leadership potentials in various decision making processes for the development and progress of the nation. And society at large.

Conclusion

The study undertook a critical assessment of the factors that tend to negatively impact on effective participation of women in key leadership roles in Nigeria, with particular reference to Abia State, focusing on Umuahia and Uturu as reference points. Findings clearly reveal the reality of the problem of gender disparity and marginalization of women in key leadership roles; especially with particular reference to aspects of culture, religion, occupation, marriage/family, gender disparity/male domination and social perception of women as weaker sex among others including their not readily coming out for leadership positions and low self-confidence exhibited by some of them as well as the susceptibility of many to being easily manipulated. In the light of the above, the conclusion reached is that with determined resolve by women and society at large, these factors that tend to impede on effective participation of women in key leadership roles and in fully realizing their potentials, can actually be overcome for meaningful progress and development of our society; hence, there is need for us to “imbibe appropriate ... patterns of society that allow for better realization of human values for the good of the individual and society at large (Chukwu-Okoronkwo & Okoronkwo, 2017, p.21).

Acknowledgement

The authors express deep appreciation to Tertiary Education Trust Fund (TETFund) of the Federal Government of Nigeria through Abia State University, Uturu, Nigeria for funding this research.

References

- Bass, B. M. (1990). *Bass and Stogdill's Handbook of Leadership: Theory, Research, & managerial Applications*. New York: The Free Press.
- Chukwu-Okoronkwo, S. O. (2019). “Women in Leadership: Interrogating Associated Covert and Overt Paranoia”. *Ogirisi: A new Journal of African Studies*, Vol. 15s: 169 – 180.
- Chukwu-Okoronkwo, S. O. & Okoronkwo, N. E. (2017). “Child Abuse and Prostitution Phenomena: Critical Issues in Nigeria's Sustainable Development”. *American Journal of Environment and Sustainable Development*, Vol. 2, No. 3:16-22.

- Chukwu-Okoronkwo, S. O. & Okoronkwo, N. E. (2015). "Examining Culture and Lifestyle in Public Health". *Public Health Journal*, Vol. 1, No. 1: 17-23.
- Chukwu-Okoronkwo, S. O. (2015). "Culture of Widowhood Practices in Africa: De-institutionalizing the Plights of Women and Development Communication through Theatre". *American Journal of Social Science Research*, Vol. 1, No. 2, pp. 71-76.
- Duru, F. A. (2014). *Women and society*. Enugu: Rhyce Kerex Publishers.
- Ezeigbo, T. A. (1996). *Gender Issues in Nigeria: A Feminist Perspective*. Lagos: Vista Books Ltd.
- Hackman, J. R. & Walton, R. E. (1986). "Leading Groups in Organizations", in P. S. Goodman & Associates (Eds.), *Designing Effective Work Groups*. San Francisco, CA: Jossey-Bass: 72 – 119.
- Lasebikan, E. (2001). "African Culture and the Quest for Women's rights: A General Overview", in Docas O. Akintunde (ed.) *African Culture and the Quest for Women's Rights*. Ibadan: Sefer Books Ltd: 11 – 22.
- McGrath, J. E. (1962). *Leadership Behavior: Some Requirements for Leadership Training*. U. S. Civil Service Commission, Office of Career Development. Washington, DC.
- Morgan, Jacob (2020). "What is Leadership, and Who is a Leader?" <https://www.chieflearningofficer.com/2020/01/06/what-is-leadership-and-who-is-a-leader/>
- Okafor, E. E; Fagbemi, A. O. & Hassan, A. R. (2011). Barriers to women leadership and managerial aspirations in Lagos, Nigeria: An Empirical Analysis. *African Journal of Business Management*, 5(16): 6717 – 6726.
- Okpeh, O. O. (2002). "Society and Violence against Women: An Analysis of Neglected Critical Aspects of the Women Question in Nigeria". *Review of Gender Studies in Nigeria. Maiden Edition*, March: 20 – 29.
- Okpeh, O. O. (1998). "Culture, the Gender Question and National Development in Post-Colonial Nigeria". Paper presented at the First Annual National Conference on Language, Literature and Education for National Development organized by the School of Languages, College of Education, Katsina-Ala, Benue State, from May 25-29.
- Shead, M. (2019). The Functional Leadership Model. <http://www.leadership501.com/functional-leadershipmodel/20/>
- World Health Organisation (n/d). Gender, Women and Health: What Do We Mean by "Sex" and "Gender"? <http://apps.who.int/gender/whatisgender/en/>.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

