INFLUENCE OF GENDER AWARENESS COMMUNICATION CHANNELS ON GENDER KNOWLEDGE, ATTITUDE AND PRACTICE AMONG STAFF AND STUDENTS OF UNIVERSITY OF IBADAN, NIGERIA

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ABSTRACT

Gender awareness campaigns play significant roles in gender knowledge, attitude and practice. Globally, studies on gender awareness campaigns in higher education institutions have focused on gender equity and equality as determinants of successful gender awareness campaigns. However, little attention has been given to the influence of communication channels on gender sensitisation programmes in Nigerian universities. Therefore, the communication channels employed in gender campaigns targeted at staff and students of University of Ibadan (UI) were investigated with a view to establishing how these channels have impacted their knowledge of, attitude to and practice of gender issues.

Cognitive Dissonance and Standpoint theories were adopted as framework, while quantitative and qualitative methods were employed. Seven available communication materials from the UI Gender Mainstreaming Office were analysed. Respondents were selected through quota sampling technique from 14 faculties. A 62-item questionnaire was administered to 248 staff (133 males and 103 females) and a 70-item questionnaire was administered to 724 students (357 males and 362 females). Five female and four male staff among the university's gender focal persons were purposively selected for In-depth interviews. Six gender-based sessions of Focus Group Discussion were conducted with 46 purposively selected hall executive members. Quantitative data were analysed using descriptive statistics and Chi Square at 0.05 level of significance, while qualitative data were analysed using explanation building technique.

Contents of the gender messages focused on gender equality, gender discrimination and sexual harassment. Staff selected T-shirts and branded backpacks (59.3%), billboards (55.2%), workshops/seminars (51.6%) and UI Diamond Radio jingles (47.6%) as the major communication channels through which they received gender messages. Students received gender messages predominantly through the channels of social media (66.8%), orientation programmes for fresh students (56.2%), billboards (54.5%) and workshops/seminars (52.7%). Knowledge of gender messages communicated through the selected channels was better among female ($\overline{x}$=25.68; SD=3.91) than male ($\overline{x}$=25.34; SD=3.62) staff; it was better among female ($\overline{x}$=26.50; SD=2.66) than male ($\overline{x}$=25.00; SD=4.44) students. Attitude to the gender messages was better among female ($\overline{x}$=22.03; SD=5.38) than male ($\overline{x}$=20.66; SD=5.09) staff, and better among female ($\overline{x}$=30.61; SD=6.03) than male ($\overline{x}$=30.32; SD=5.99) students. While practice of gender-friendly messages was better among female ($\overline{x}$=29.99; SD=3.66) than male ($\overline{x}$=29.31; SD=4.06) staff, it was better among female ($\overline{x}$=32.50; SD=4.95) than male ($\overline{x}$=29.26; SD=4.12) students. Communication channels used in gender awareness programmes significantly influenced male and female staff's knowledge (χ^2=506.251), but not their attitude and practice. However, male and female students' knowledge, attitude and practice were not significantly influenced by communication channels. Male staff and students' negative attitude to gender awareness messages was explained by their dissatisfaction with the predominantly pro-female stance taken on gender issues during gender training workshops, and the perception that the University Management did not do enough in handling gender issue cases.
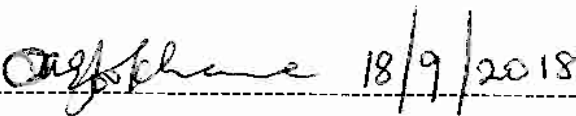
Exposure to the University's gender awareness communication channels produced higher gender knowledge, attitude and practice among female staff and students than their male counterparts. The University should expand her gender policy to address male gender deficits.

Keywords: Gender awareness messages, Communication channels, UI Gender Mainstreaming, Gender knowledge, attitude and practice

Word count: 489

CERTIFICATION

I certify that this work was carried out by Mr Israel Ayinla Fadipe in the Department of Communication and Language Arts, University of Ibadan, under my supervision.

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DEDICATION

I dedicate this project first to **Olodumare**, the source of everything, seen and unseen, known and unknown. Then, to my mother, Serifat Adunni Oseni Olugboso Fadipe whose sacrifice will never be in vain, *ọmọ ará Aké mà jó...* and my late father, Babatunde Albert Fadipe, whose painfully sweet memories still linger on, *Ọmọ Odo, ọmọ asàlè jẹ̀jẹ̀ bí ẹni tí ò róbìnri rí, ọmọ númésì málá nà, ó là nà tí tí ó fi dé jẹ̀bú òde...*, I salute you two for the gift of life and nurturing.

In the same vein, I salute my wife, Oluwayemisi Aderonke Lydia Adegbite Fadipe, and our trio of warriors: Jonathan Adeboye Aremu; Joshua Olanrewaju Alani and Joseph Olalekan Akanni for your love, perseverance, prayers and presence in our lives.

Particularly, I dedicate this project to Nigerian students for their quest for total education, no matter what it takes in this clime.

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CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

Communication is an essential process for all human activities (Adler and Elmhorst, 2002). It explains how both the sender and the receiver swap roles and relay messages at various levels of interaction be it intrapersonal, interpersonal, group and mass communication (Gamble and Gamble, 2002). The process of communication involves channels, approaches and contexts (Hasan, 2013). Moreover, mass media are a leading source of information about important issues and are copiously used by those who aim to influence perceptions and behaviours of heterogeneous audiences. While explaining the importance of the media, Odejide (1996) presents television, radio, newspaper and so on as powerful tools that possess reach and remembrance capacities that promote the dissemination of messages within a particular community. This is a description of power that mass media have on a mass audience. As Onochie and Nwankwo (2012) put it, the media in the era of globalisation are very relevant in most human activities, as they are employed in virtually all human endeavours.

Many organisations have employed diverse media and strategies in communication campaigns or awareness campaign programmes so as to influence the cultures of their publics. The adopted communication policies, strategies, and skills with which the media tools are used determine how effective communication campaigns are, (Nsereka and Adiele, 2013). This assertion is germane because effective communication occurs when participants in communication process exchange mutually agreed messages (Ojebode, 2008). Effective communication demands that there is equal sharing or transfer of meanings from one end of communication process to the other. Apparently, higher institutions of learning are not left out in the use of mass communication media for advocacy and creation of awareness. Particularly, campaigns on social issues by institutions of higher learning constitute a big responsibility by which the society is educated. According to Gultekin and Gultekin (2012:708),

> Universities have an important role in social education in many aspects. In terms of creating awareness and convincing (sic) public about social issues, universities take a leading position for public. The best way to provide public support for social education is to develop public communication campaigns.

In essence, universities play a major role in social education and one way that has been found useful for this assignment is public communication campaigns. For instance on the function of universities in the society, Odebode (2017) while explaining the challenges faced in mainstreaming gender in Nigeria's higher education affirms that the efforts that have been devoted to carrying out this role so far are still inadequate. This invariably refers to the indispensability of public campaigns for social education. Incidentally, gender awareness programmes in the University of Ibadan are coordinated by Gender Mainstreaming Office. As gender unit in the institution, its gender awareness campaigns are guided by the institution's gender policy document in which implementation cum communication strategies to achieve its goals are clearly stated. The slogan of this unit is "creating gender-friendly space for all". This means that the institution through GMO's gender campaign programmes wishes to ensure gender equity or fairness in accessing resources, opportunities, and ensuring equal rewards for equal work for both male and female. This is seen as a prerequisite for sustainable development, a benchmark for institutional advancement and key to problem solving. According to UI Gender Policy Document (2009), Gender Mainstreaming Office (GMO) was created by the Council through the recommendation of the university's senate, and its functions shall include:

a. Gender sensitisation: workshops, publications, research and consultancy;

b. Gender monitoring;

c. Periodic review of the University Gender Policy;

d. Monitoring the University curricula, programmes and projects to ensure that they are in compliance with the Gender Policy;

e. Receive and investigate complaints related to threats to or disregard to the observance of the University Gender Policy;

f. Monitoring, reviewing and implementing the UI Sexual Harassment Policy;

g. Appointment of suitable persons in all faculties, centres and units as Gender Focal Persons. It shall be the duty of such persons to monitor compliance with the UIGP in their units, conduct gender advocacy as may be decided by the GMO from time to time and provide counselling, information and other services as may be required.

Achieving gender mainstreaming, Odejide (2002) observes it requires institutional will of any higher institution, political opportunities, the existing mobilising structures of the institutions and strategic framing of the issues; she believes that these are some of the factors that aid adoption of gender mainstreaming. As a matter of fact, strategic framing of issues calls for deliberately planning and implementation of communication objectives that can only be achieved through communication campaigns. It is no wonder Kanjere and Rachidi (2014) explain the challenge faced with implementation of gender mainstreaming in Africa. They believe this raises the question of a strategy through which women emancipation and economic development can be achieved in developing economies on the continent. They also assert that shoddy implementation of strategies has been the major problem of policy makers and governments in Africa. Therefore, their submission only reinforces the problem which has been noted by Odebode with regard to gender mainstreaming in higher education institution. Furthermore, while explaining the importance of gender mainstreaming for gender education in Ekiti State University, Aina, Ogunlade, Ilesanmi and Afolabi (2015:334) submit that:

> Creating a gender sensitive/responsive academic environment is no doubt going to enhance not just institutional functioning, but the performance of staff and students, and more importantly, the females who traditionally were not only marginalised but almost excluded from the seats of power.

This calls for re-examination of strategies with which gender mainstreaming programmes are conducted in some of these institutions of learning for them to ensure conducive environments for staff and students' growth and development in the long run.

Initially, it has been asserted that communication campaign is an indispensable tool for creating this kind of ambience. It revolves around deliberate efforts at transmitting a particular message from the source to the receiver. According to Baran (2012), communication can be seen as sharing of meanings or messages between the source and the receiver, and in this case between gender awareness campaigners and target audience such

as staff and students of a university community. Communication campaign therefore, involves the creation of shared meaning through different communication channels between the campaigners and their audiences. Buttressing this, Ige (2005) explains that campaign is an integrated series of communication activities using multiple operations and channels that are aimed at targeted audiences usually for long duration and with a clear purpose.

However, much as communication campaign is about disseminating information or messages to mass audiences, it is also influenced by socio-cultural factors, because language and communication are influenced by social and cultural environment (Koech, Maithya and Muange, 2013). This is further shown by Oloko (1996) when she elucidates on the relationship or connection between communication and culture. To her, communication systems are based on the structures and values of the culture of a particular society. Thus, cultures and communication systems have reciprocal effect on each other. According to Soola (1996), culture is that complex entity which gives meaning and expression to the totality of mankind's varied experiences. He explains that culture is an indispensable element in man's understanding and interpretation of his environment as well as his networks of interpersonal relationships. Furthermore, Li and Patel (2011: 17) relate communication and culture thus:

> Communication is a dynamic and constantly changing process that is part of a larger context. One does not communicate anything to anyone without that communication being affected by a multitude of factors. Therefore, the interpretation of the messages sent and those received is not a simple and straightforward process.

Cultural context is an important factor that influences communication. In summary, it is evident that viewing communication from different perspectives shows the importance of the context in which it is used, or the factors that affect it.

Equally, Williams (2004:2) observes that "Communication is a process, carried out through different media, made meaningful by the cultural context in which it takes place". The cultural factor of communication usually features in any communication plan which becomes part of communication objectives. In the case of gender awareness campaign, communication channels should depend on contextual realities of campaign audience environment and the goals of the campaigns. This makes communication strategy to be pivotal in the success of campaigns. According to Varey (2002:292), "A communication

strategy is a design for enabling and facilitating appropriate forms of interaction, relationship, and so on". It shows that through appropriate communication strategy gender awareness campaigns can be employed to influence how people relate with one another. While it is believed that communication strategy is significant in all campaigns, effective communication strategy helps to provide appropriate media tools for campaigns.

Moreover, communication objectives of campaigns are drawn to achieve various objectives. In most instances, communication objectives are geared towards effecting behavioural change in the target audience. Thus, communication campaign researchers when determining behavioural change in subjects have often resorted to testing their subjects' knowledge, attitude and practice (KAP) in relation to campaign message or information to determine influence or impact. According to Advocacy, communication and social mobilization for TB control (2008:6), "A KAP survey is a representative study of a specific population to collect information on what is known, believed and done in relation to a particular topic". This means that KAP study attempts to determine how people have been affected by messages or ministrations they have been exposed to through some form of awareness campaigns.

With regards to the above, the following examples of studies (Noé *et al*, 2017; Wang *et al*, 2015; Lee *et al*, 2017; Vadera *et al*, 2007; Goharinezhad *et al*, 2012) where KAP survey has been employed commonly are found in the areas of health, gender, marketing and education. In the area of gender mainstreaming in a higher institution, scholars like (Schafer, 2010; Longe, 2013; Akinjobi, 2013; Bennett, Gouws, Kritzinger, Hames, and Tidimane, 2013) to some extent have questioned the effects of gender awareness campaign strategies on the people's knowledge of, attitude to and practice of gender programmes in institutions of higher learning. Recently, Aina *et al* have investigated the significance of knowledge and practice of gender education among staff and students in Ekiti State University. They affirmed that focusing on gender education has the capability to bring about gender equality, gender equity and women empowerment, which obviously are their strategies for evaluating gender awareness campaign success or failure.

Yang's (2016) study in Taiwan University investigated the application of gender mainstreaming as an implementation strategy to achieving gender equality. Her focus was on discovering practical knowledge and strategies emanated from interactive activities of

transforming concepts to practices using action research. She discovered the need for discourse development, empirical study, advocacy and model for promoting gender mainstreaming in higher educational institutions. Yet, holistically there is the need to consider how communication channels influence the level of audience's knowledge, attitude and practice in relation to gender awareness messages disseminated in institutions of higher learning, without using other parameters with which previous scholars have so far measured the influence of gender awareness messages in higher learning institutions.

1.2   Statement of the Problem

The importance of communication channels for awareness creation and behavioural change in the context of encouraging a participatory approach for mobilisation of women for health issues in Oyo state has already been emphasised by Adekunle (2004). In the same vein, Ojebode (2008) observes that strategic communication for social and behavioural change is hinged upon different communication models. In fact, Nsereka and Adiele (2013) state that defective communication strategy is one of the many factors that hinder the success of media campaigns in Nigeria, and this hindrance incidentally impedes economic development.

More so, the quest for gender mainstreaming in higher institutions is a search that aims at changing an institution's character (Morolong, 2007). Thus, suggests Ilo (2010) that one of the objectives of the National Gender Policy (2006) is promotion of equal opportunities for men and women. Studies into mainstreaming gender equality or gender equity in higher education institutions have investigated the effectiveness of gender awareness campaign programmes using gender analysis tools that take into cognizance strategies/variables such as parity, equality, transformation, welfare, poverty, equity, empowerment and integration to determine the success or otherwise of gender mainstreaming programmes, (Waal, 2006; Odejide, 2007; Endeley & Ngaling, 2007; Okey, Odok, & Ejue, 2009; Ilo, 2010, Yang, 2016; Aina *et al*, 2015). Many enquiries have been made into the effectiveness of communication channels of gender awareness campaign programmes in organisations or institutions by scholars like (Asemah, Edogoh & Olumuji, 2013; Hong, Johnson, Myers, Boris, Brewer, & Webber, 2008; Ige, 2005; Koech, Maithya & Muange, 2013). Still, few research studies have been found in the area of investigating the influence of communication channels in gender awareness campaigns in the Nigerian universities. Also, few of these studies have looked into how communication channels influence audience's knowledge of, attitude to and practice of gender awareness sensitisation messages in Nigerian universities.

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Knowing that gender mainstreaming in higher education institutions is tied to development, there is no undervaluing the role of effective communication in achieving this synergy. Various studies have established that gender equity or gender equality and development facilitate progress in any human society (Sofoluwe, 2007; Massaquoi, 2007; Ashong & Batta, 2011; Asaju & Adagba, 2013; Gunawardena *et al*, 2014). In essence, humans are the engine of growth and development in the twenty-first century (Mama & Banes, 2007).

There are various reasons why gender centres in Nigerian universities make use of gender awareness campaign programmes. The reasons are based on the gender issues or goals, the need for sensitisation on how to curb sexual harassment, ensure gender equity and gender equality. Achieving these goals and needs is the purpose for which any gender organization is created or instituted in the first place. Several studies (Aruna, 2008; Schafer, 2010; Bennett *et al*, 2013) have shown that though there are gender policies which have specified how gender justice/gender equity/gender equality can be achieved in the different higher education institutions, there are still numerous factors which hinder the realization of the ultimate goal. The picture painted by the scholars' works shows that there is a disconnection among the stakeholders (management, staff and students) which hinders the actualisation of gender mainstreaming in higher institutions. Gender awareness campaigns play significant roles in gender knowledge, attitude and practice. This is in spite of various gender awareness programmes or projects which have been carried out to sensitize people in higher learning institutions. One wonders how effective these programmes are.

As a result of this gap, this study raises some questions on the influence of gender awareness sensitisation messages on knowledge of, attitude to and practice of staff and students of the University of Ibadan, Nigeria. These are questions that form the study's research questions.

1.3   Research Questions
The following are the research questions for the study:

1. What are the contents of gender sensitisation messages disseminated to staff and students of the University of Ibadan?

2. What is the level of knowledge and understanding of the University of Ibadan staff and students on gender issues?

3. What is the attitude of staff and students in the University of Ibadan towards gender sensitisation messages?

4. What are the practices in the University of Ibadan among staff and students in relations to gender issues?

5. What are the communication channels employed in gender awareness campaigns in the University of Ibadan?

6. To what extent have communication channels employed in gender awareness campaigns influenced staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan?

7. How are staff and students' knowledge of, attitude to and practice of gender awareness messages influenced by demographic factors in the University of Ibadan?

1.4 Research Hypotheses

Two hypotheses are employed to test the relationship between the variables in this study. They are presented in null hypotheses. These hypotheses are based on the survey data of the study. The two hypotheses are:

H_01: **There is no significant relationship between communication channels and staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan.**

1. There is no significant relationship between communication channels and staff practice of gender sensitisation messages in the University of Ibadan.

2. There is no significant relationship between communication channels and students practice of gender sensitisation messages in the University of Ibadan.

3. There is no significant relationship between communication channels and students' knowledge of gender sensitisation messages in the University of Ibadan.

4. There is no significant relationship between communication channels and staff' knowledge of gender sensitisation messages in the University of Ibadan.

5. There is no significant relationship between communication channels and students' attitude to gender sensitisation messages in the University of Ibadan.

6. There is no significant relationship between communication channels and staff' attitude to gender sensitisation messages in the University of Ibadan.

H$_0$2: There is no significant relationship between socio-demographic factors and staff and students' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan.

1. There is no significant relationship between socio-demographic factors and staff' knowledge of gender awareness messages in the University of Ibadan.

2. There is no significant relationship between socio-demographic factors and staff' attitude to gender awareness messages in the University of Ibadan.

3. There is no significant relationship between socio-demographic factors and staff' practice of gender awareness messages in the University of Ibadan.

4. There is no significant relationship between socio-demographic factors and students' knowledge of gender awareness messages in the University of Ibadan.

5. There is no significant relationship between socio-demographic factors and students' attitude to gender awareness messages in the University of Ibadan.

6. There is no significant relationship between socio-demographic factors and students' practice of gender awareness messages in the University of Ibadan.

1.5   Purpose of the Study

The overall purpose of this study is to investigate the influence of gender awareness campaign messages on staff and students of the University of Ibadan.

First, the study examines the University of Ibadan Gender Mainstreaming Office's communication materials. This will be used to determine the contents of gender sensitisation messages that were disseminated to staff and students of the University of Ibadan.

The study examines the effectiveness of communication channels employed in gender awareness campaign programmes in the University of Ibadan. It will seek to know how staff and students perceive influence of communication channels in disseminating gender awareness messages. In addition, this study will seek to know the level of staff and students' knowledge and understanding of gender issues in the University of Ibadan. This research objective intends to test the level of staff and students' knowledge and awareness of gender issues.

Another objective of this study is to investigate the attitude of staff and students about gender awareness campaigns messages in the University of Ibadan. This research objective wants to establish their attitudes to gender awareness campaign messages by exploring their thoughts and feelings. The study is to determine extent to which gender awareness campaign messages lead to staff and students' practice of these messages in the University of Ibadan. This will seek to know the extent to which students identify with gender issues, practice gender awareness messages and extent to which gender messages change their attitudes to gender issues.

Lastly, this study also determines the influence of gender awareness communication channels on gender knowledge, attitude and practice of staff and students in the institution. Moreover, it examines the role of demographic factors on adoption of gender awareness campaigns in the University of Ibadan. It seeks to know how demographic variables such as age, religion, ethnicity, department, position/status and gender will affect staff and students' perception of gender awareness campaign messages.

1.6   Significance of the Study

Findings from this study would provide for gender studies scholars and theorists a new perspective on investigating how communication channels employed by gender centres influence gender in Nigerian university environment. Also, findings from the study would contribute to knowledge and literature on gender mainstreaming in Nigerian universities. Furthermore, findings from this study would provide practical information for campaign planners, gender centres and university management on how they can employ communication channels to influence their audience through various gender programmes. Therefore, the study would afford them the opportunity of adjusting to certain communication channels that best suit their gender programmes. Also, by being made

public, the findings of the study would be useful to stakeholders in development communication programmes as they would be able to determine the strengths and weaknesses of communication channels especially in relation to populations drawn from within the university. The role of communication channels employed in gender education in Nigerian university environment deserves more scholarly attention and research. This study would help to sensitise communication researchers to carry out further investigations in the specific media of communication such as indigenous, conventional and social media. The findings would also be significant for it would be used to determine how demographic and socio-cultural factors influence the gender awareness campaign programmes in various institutions.

1.7   Scope of the Study

The focus of this study is to examine the influence of gender awareness campaign messages on staff and students of the University of Ibadan. Therefore, it covers both the staff and students of the University of Ibadan. This includes undergraduate students and academic and non-academic staff of the selected university. Population for the study would be drawn from the University of Ibadan. The respondents would be selected from among students and staff.

1.8   Limitations of the Study

There are a few limitations to this study. The first is that literature search had to be extended to studies in which researchers have employed Knowledge, Attitude and Practice (KAP) survey to determine influence of public campaigns on subjects in areas such as health, gender, marketing and education because very few studies have evaluated gender mainstreaming programmes in institutions of higher learning using KAP survey. In the aspect of methodology, the researcher tried to balance the veracity of quantitative data with qualitative ones because scholars on gender studies heavily favoured qualitative approach to studying gender mainstreaming influence on subjects. Also, considering that seeking respondents' opinions about an issue through questionnaire may not be given sincere responses requires the study should complement this with other methods of inquiry.

Though the fact that the study's site was on a university campus should make getting some data easier, bureaucratic hurdle and disregard for record-keeping prevented the researcher from getting on time both students and staff populations, which were not properly delineated

into male and female gender. Consequently this affected taking samples from each faculty, department and unit based on equal proportion of male and female. This also forced the researcher to adopt convenience sampling technique in collecting data from the respondents, as simple random method would have ensured equal chance of being sampled for every member of the populations. In there is disproportionate in the representation of male and female in the data gathered. More women were sampled than the men.

The study also experienced some limitations during the gathering of data. Respondents from academic sample were highly reluctant with filling questionnaire copies. Few of them even chased away research assistants that approached them while others misplaced their copies almost immediately after being given. For Focus Group Discussion sessions, which were supposed to involve the executive members of the selected halls of residence, where a quorum could not be formed due to unavailability of members, non-executive members had to be called to join in the discussion. This happened in two of the FGD sessions.

1.9   Definition of Terms

The following are the operational definition terms employed in this study.

Attitude: This has to do with respondents' feelings/thinking/thoughts/reactions about gender issues and gender messages. Also, it is the degree to which a person is favourably or unfavourably disposed to an issue.

Communication Channels: These include radio jingles, workshop/seminar, orientation programmes for fresh students, social media platforms, publications, souvenirs, billboards, stickers and flyers, events and so on employed to promote gender campaign programmes in the University of Ibadan.

Gender Awareness Campaigns: These are coordinated activities geared towards enlightening target audiences about gender issues so as to sensitise and change their attitude towards those gender issues. These campaigns are intended for behavioural change.

Gender Discrimination: This is the systematic treatment of individuals on the basis of their gender, which denies them rights, opportunities or resources.

Gender Education: This refers to deliberate instructions about gender issues or matters in the society.

Gender Messages: These are pieces of information disseminated which are aimed at solving gender issues/problems on campus.

Gender Policy: This is a well thought-out document that is meant to correct gender imbalances or gender inequality in a system or organisation or an institution.

Gender: Gender means the societal descriptions of male and female roles. They are roles or functions which man and woman are expected to perform in their environment.

Knowledge: This refers to the understanding of gender issues and gender messages of respondents that will result in positive decision making.

Practice: This involves actions/deeds that respondents may embark upon learning and adopting gender messages.

Sex: This refers to biological differences between men and women. An individual is a male or female regardless of race, class or age. However, the social meaning attached to that person's sex may be different.

CHAPTER TWO

LITERATURE REVIEW

2.0 Conceptual Review

This chapter reviews relevant literature on the topic and it covers concepts, theories and empirical studies. The concepts under review include communication for development, communication campaign, channels and gender, cognitive dissonance theory and standpoint theory.

2.1 Gender

For the past few decades, diverse issues related to gender have dominated gender discourse in conferences, forums, workshops, lectures and so on. Since, gender scholars have been giving attention to gender issues in various studies on gender matters. ABC of Women Worker's Rights and Gender Equality (2000:47) says "Gender refers to the social differences and relations between men and women which are learned, vary widely among societies and cultures, and change over time". Eagle and Steffen cited in Yarhere and Soola (2007:234) define gender as "socially constructed based on the assumed power and position that a group of humans should possess". What this means is that it is society that confers on humans the roles they play in their different societies. Therefore, gender is sociological and not genetical. Sociology shapes the destiny of an individual. According to Uzochukwu (2007:259),

> Gender is a socio-economic variable for analysing roles, responsibilities, constraints and needs of men and women in a given context. Gender refers to the social and cultural constructs that each society assigns to behaviours, characteristics and values attributed to men and women.

As long as it is sociological, gender comes with roles for both men and women in wherever they find themselves. This only corroborates the above submission about the kind of power and position the society endows individuals with. Moreover, another gender scholar, Gupta cited in Idyorough (2005:1) says "It refers to the widely shared expectations and norms within a society about appropriate male and female behaviour, characteristics, and roles. It is a social and cultural construct that differentiates women from men and defines the ways in which women and men interact with each other". Here, Gupta reveals that gender is taken

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as an accepted phenomenon by the people in every society. It is culturally accepted everywhere, which only further states the influence gender has in any society. Arena and Lentisco (2011:3) also submit that "Gender has been defined as a concept that refers to the social differences, as opposed to the biological ones, between women and men, which have been learned, are changeable over time and have wide variations both within and between cultures".

2.1.1   Gender and Education

Any society that restricts its women from access to education and skills for productive employment has been described by Ijaiya and Balogun (2014) as endangered. Lack of education on gender issues brings about gender inequality. Now that it has been established that higher education institutions are places of human capital development, however Oloyede and Adebayo (2008:2) note that:

> The literature on gender, development and education rarely considers higher education. With the formulation and global acceptance of the MDGs, gender recently became a category of analysis mostly at the basic level of education in most developing countries. The main targets are poverty reduction and sustainable development as well as the creation of a population appropriately qualified for higher education. Investment in higher education was downgraded in Africa in favour of basic education in the period following structural adjustment programmes in the 1980s (Manuh, 2002).

However, King cited in Balatchandirane (2007:1) states that, "…societies that discriminate on the basis of gender pay a significant price…in terms of higher poverty, lower quality of life, slower economic growth, and weaker governance". Comparing the implied gender inequality to the importance of education in the society, Balatchandirane affirms that education increases the stock of skills and productive knowledge embodied in people. Education as a great transformer is believed to have a higher contribution in the developing countries than in the developed countries. He believes that education should be treated as an investment in human capital. USAID (2008:1) further elaborates on the importance of education for male and female gender:

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> Educating females and males produces similar increases in their subsequent earnings and expands future opportunities and choices for both boys and girls. However, educating girls produces many additional socio-economic gains that benefit entire societies. These benefits include increased economic productivity, higher family incomes, delayed marriages, reduced fertility rates, and improved health and survival rates for infants and children.

In addition, the organisation explains further that achieving gender equality in education means that boys and girls will have equal opportunities to realize their full human rights and contribute to and benefit from economic, social, cultural, and political development. However, Agu (2007:3) observes that "the access of women to education is very low and this is attributed to the concept of women especially, in developing countries as chattels to be owned by men, socio-cultural beliefs and practices". This goes to show that gender is socially and culturally constructed. Unfortunately, despite the recent drive in integrating education with gender, she notes that the greatest challenge to high-level women education is attitudinal re-orientation in which parents in certain parts of the country should be made to drop their prejudices against high level women education and participation in national development. Obviously, this tendency arises from the long ingrained beliefs and practices of some people. Rounding off her points, Agu (2007: 6) suggests that "If women must contribute to development in the needed areas and levels they must be encouraged to remain in school long enough to acquire the necessary skills for effective contribution". Specifically, Okey, Odok and Ejue (2009:251) hint on the importance of gender education in higher institutions of learning:

> Education is an important tool to everybody, which is why it has severally been regarded as a right. Today, gender education and related issues are generating a lot of concern globally. Pursuant to this concern, the educational administrator needs to partner with curriculum design experts, guidance counsellors and other stakeholders to mainstream gender education in tertiary institutions in Nigeria.

This observation regarding mainstreaming gender education in higher institutions of learning in Nigeria is significant for the purpose of this study. Unequivocally, gender education at this level of education in the country requires some of evaluation. Birdsall, Levine and Ibrahim (2005:23) shed more light that "Education is society's main instrument for reproducing itself and can be a key ingredient for social change". In addition, they explain that education is first and foremost the vehicles through which societies reproduce themselves. They reason that both the inputs and the outputs in an education system may

more rightly be thought of as a set of ideas about how a society is structured and should be structured in the future. For example, Guramatunhu-Mudiwa (2010) notes the gender gap in the presidency of the university system in the Southern African Development Community (SADC) region. She believes the alarming underrepresentation of women's participation in management role in higher education is due to the culture of male dominance. She reasons that meaningful growth could only be achieved through the appointment women to leadership positions in higher education who challenge these practices of gender inequality. Odejide, Akanji and Odekunle (2006) looked into gender equity issues in the areas of access, staff development and curriculum transformation within the faculties of agriculture and technology at the University of Ibadan. Upon discovering the serious gendered experience women faced in their study, they canvass the formulation and implementation of gender equity policies that address the gendered problems.

2.1.2 Gender, Culture and African Philosophy

One way by which the gender campaign programmes in higher education institutions in Africa can be evaluated is through an understanding of how gender as a concept is affected by African philosophy. There is no doubt that gender scholars in Africa are demanding the translation of the visions and missions of gender policies into practical gender equity especially in their academic institutions. This is evident in the words of Mama (2011:4):

> Major theoretical developments in the field of gender and women's studies globally as well as in Africa, make it incumbent on us to critically reflect on the state of gender and feminism, and the strategies that have been pursued to advance gender equity and other related aspects of social justice so far.

The African philosophy about gender is based on the fact that the issues surrounding gender are insignificant (Alkali, 2014). In spite of the fact that for the past two decades African social science has started relating with the feminism, evidence has shown that there has not been proper embrace of gender equality and gender equity as important to democracy and freedom. Tracing the history of this contact, Mama (2011:1) discloses that: "As a trans-disciplinary intellectual paradigm, feminism was pushed into the consciousness of Africa's mainstream scholarly community 20 years ago, well into the UN Decade for Women, Peace and Development". It has not been known that the disregard for efforts at gender mainstreaming imposes limitations on the basic understanding of almost all social, political and economic phenomena manifesting in the society.

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Agu (2007) citing Fafunwa (1974) says African philosophy believes that the traditional roles of women in Africa are mainly that of childbearing, housekeeping and the sustenance of agricultural activities. She explains that the evidence available showed that before the colonial administration in Nigeria, women were generally accorded inferior status in the scheme of things and that women's efforts were defined by and centred around her husbands and children. Moreover, she affirms that the traditional definition of women in relation to men has led to the gross underdevelopment of women. In addition, part of African philosophy about gender is to think that gender equates to women mainly. This thinking is confirmed by Development of Education in Africa (2006) when it states that gender is often misinterpreted as meaning what concerns women, but actually, gender concerns both men and women. Awe (1996) and Odejide (1996) describe African philosophy of gender as one which ascribes a subordinate status to women. Odejide explains that despite the fact that arguments favour the traditional view of the gender question based on the African preference for a harmonious balance between the sexes and equality in essence of all human beings before the supreme deity, practically, many instances of biased attitudes against women debunk the philosophy.

2.1.3   Gender Mainstreaming

Though gender equality is a complex idea that specifies the interconnected body of rights, opportunities, value, situation, and agency, gender mainstreaming is a way of actualising this idea in the society. Arenas and Lentisco (2011) trace the history of gender mainstreaming. They disclose that in 1997, the Economic and Social Council of the General Assembly (ECOSOC), adopted gender mainstreaming as the methodology by which the entire United Nations system would work towards the advancement of women and gender equality goals. They say that gender mainstreaming is not only a question of social justice but is necessary for ensuring equitable and sustainable human development (United Network of Young Peacebuilders, 2014). The long-term outcome of gender mainstreaming is expected to be the achievement of greater and more sustainable human development for all. Furthermore, Arenas and Lentisco (2011:9) explain that:

> Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality.

They note some key points which are related to gender mainstreaming, which are the following:

i. First, the interdependent or complementary roles of men and women are recognised, so that one cannot be changed without also affecting the other;

ii. Second, that gender issues are not confined to one sector but must be addressed across the board;

iii. Third, that gender issues are not confined to the population of programme "beneficiaries" but must be addressed also at macro (policy) and meso (institutional/delivery systems) levels;

iv. Fourth, that they must be addressed at every stage in the programme cycle, beginning with identification and formulation, and continuing through implementation, monitoring and evaluation phases.

The Promotion of the Status of Women and Gender Equality (2000:5-7) further clarifies the definition and submits that "Gender mainstreaming thus underscores the principle that there can be no sustainable development as long as discrimination of one of the two sexes/genders exists". The UN report equally states some gender mainstreaming principles which include the following:

i. forging and strengthening the political will to achieve gender equality and equity, at the local, national, regional and global levels;

ii. incorporating a gender perspective into the planning processes of all ministries and departments of government, particularly those concerned with macroeconomic and development planning, personnel policies and management, and legal affairs;

iii.   integrating a gender perspective into all phases of sectoral planning cycles, including the analysis development, appraisal, implementation, monitoring and evaluation policies, programmes and projects;

iv.   using sex-disaggregated data in statistical analysis to reveal how policies impact differently on women and men;

v.   increasing the numbers of women in decision-making positions in government and the private and public sectors;

vi.   providing tools and training in gender awareness, gender analysis and gender planning to decision-makers, senior managers and other key personnel;

vii.   forging linkages between governments, the private sector, civil society and other stakeholders to ensure a better use of resources.

Okey *et al* (2009:252) also trace the history of gender mainstreaming to the World Conferences on women beginning in Mexico City in 1975 and culminating in the fourth World Conference in Beijing 1995. They report the platform recommended that member nations should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes so that, before decisions are taken, an analysis is made of the effects on women and men, respectively. Idiyorough (2005:16) defines gender mainstreaming as the "process by which gender issues are integrated into the general developmental projects and programmes of a society without preference or segregation". However, Development of Education in Africa (2006: ii) in its preface gives this scorecard on gender mainstreaming in African higher education institutions:

> Over the past decade African higher education institutions, universities in particular, have been keen to mainstream gender into their core functions of teaching and research, as well as administration. As a result, many have introduced gender courses in various faculties and departments. It is not uncommon to find a university with half a dozen gender-related courses, scattered through faculties as disparate as Agriculture, Law, Medicine, Education, Sociology, Theology, etc., reflecting the commitment of individual lecturers, deans, and Vice Chancellors. Seldom has there been a concerted, synchronized policy and plan for integrating gender into university functions as a whole.

The fact that there has not been full integration of gender mainstreaming in most of the African higher education institutions calls for more concerted efforts. Once more, the report recognises that "gender-mainstreaming initiatives in higher education in Africa are far from adequate and there is very limited capacity within institutions, particularly with respect to mainstreaming gender in their human resource development policies and academic programs".

2.1.4   African Universities' Initiatives on Gender Mainstreaming

Association for Development Education in Africa (2006) has stated that there has not been a concerted, synchronized policy and plan for integrating gender into university functions as a whole. It explains that only very few African universities have been able to introduce gender-related courses in faculties of Agriculture, Law, Medicine, Education, Sociology and Theology. This effort was made in the hope that gender mainstreaming would be integrated into the core functions of African universities' administrations, teaching and research. In spite of lack of human resource development policies and academic programmes that incapacitated gender mainstreaming in many of African universities, Makerere University, Tanzania, and University of Cape Town, South Africa and University of Ibadan have been commended on their initiatives on gender mainstreaming in Africa.

The Gender Institute of Makerere University was founded in 1991. The institute was formerly known as Department of Women and Gender Studies. The three areas of responsibility of the department include teaching, research development, publication and dissemination; outreach, networking and advocacy, and gender mainstreaming. Its outreach programme consists of short gender training and awareness creation courses for university staff, students, NGOs and government officials. The university established the Gender Mainstreaming Division under the Academic Registrar's Office in 2002 in order to introduce gender mainstreaming programme to all faculties and departments. So far, the institute has recorded success in its leadership and self-management courses. Equally, it has been able to ensure the approval of curriculum change in Medical Faculty and sexual harassment policy in Law Faculty of the institution.

2.1.5   Gender and Development in Africa

When it comes to understanding the scope and concepts of development, various definitions have been propounded for this purpose. Evidently, development is a very wide topic.

Sofoluwe (2007) explains development as the integration of new goals and new values in line with old goals and values, or a certain kind of change observable at a certain time. He also views it as economic growth that can be measured, or human choices about goals for achieving the realisation of human potential. Narrowing down the scope of development a bit, Asaju and Adagba (2013:58) say:

> National development is the ability of a country or countries to improve the welfare of the people by providing social amenities, like quality education, potable water, transportation, infrastructure, medical care, creating conducive political atmosphere and participation of citizens etc.

They discuss about the participation of all citizens in national development. So development is not discriminatory but participatory. Even, development at higher education level, which incidentally gender and development scholars have maintained to be the hub of human labour production should be all-inclusive and participatory. In spite of this realisation, Gunawardena *et al* (2014:1) worked on gender equity in higher education in Uganda, Tanzania, South Africa, Sri Lanka and Nigeria, and noted the policy of silence:

> The intellectual beginnings of this study were the observation that gender, higher education, and development have rarely been intersected, leading to a silence in terms of policy, literature and research studies. Gender scholars across the globe are trying to account for the persistent inequalities in dominant organisations of knowledge production.

Policy silence in higher education institutions is opposed to gender equity. Its persistence in higher education institutions hinders real development. Asaju and Adagba (2013:57) confirm the important role of gender in national development and declare that:

> Women constitute an indispensable force in the quest for national development of any nation. In the developed nations, women have been able to play this important role. However, in Nigeria, women are still relegated to the background as they lack the educational, economic and political power necessary to actualize their innate potentials.

But they show that the role of women in national development in Nigeria has not been appreciated. Despite the fact that women's role in development has now been accorded due recognition all over the world, they believe that women empowerment through education has not been paid sufficient attention. This is after it has been realised what has been missed by not initially involving women positively in development processes. Therefore, they

further call for more pro-active efforts from government and stakeholders "to ensure gender parity in education through special child girl education, scholarships and effective implementation of policies and programmes geared towards this" (Asaju & Adagba, 2013:57). For Massaquoi (2007), to sustain the enviable strides women rights group have achieved in Liberia there is a need to adopt a rights-based approach to state building. He posits that the approach would accord women some control over their lives and would put constant pressure on the state to be accountable for such obligations. He believes that is the only way gender development could be realised in the country. This kind of development is based on the one that involves the process of social transformation that has influence on gender issues such as poverty reduction, governance, political participation, healthcare, education and economic advancement. As a matter of fact, Ashong and Batta (2011:13) indicate that "UNESCO (1981) through the International Commission for the Study of Communication Problems notes that equal rights for women, and full participation for women in all spheres of social life are necessary for the holistic development of a country, the welfare of the world, and the cause of peace".

2.2   Universities and National Development

Scholars who focus on gender in higher education institutions have already enunciated on the relationship and importance of gender studies in higher institutions (Mama, 2007; Odejide, 2007; Barnes, 2007) and have established that higher educational institutions, universities in particular, are shapers of identities of their communities' members. Some of the scholars explain that universities have the capacity for ensuring national development in their respective nations if men and women are provided equal rights, equal opportunities to partake in their nations' development. In Kenya, Riechi (2008) investigated the importance of national development economically in the light of poor funding of Kenya's public universities and a high demand in Kenya's higher education sub-sector. He discovered that the situation resulted in these institutions facing demand-related challenges, especially in terms of access, equity, relevance and quality. Riechi suggested that Kenyan government needs to develop a framework for manpower planning in such a way these institutions offer strategic programmes in line with the country's development needs. Baerz, Abbasnejad, Rostamy and Azar (2011) while looking at Iran's government policies in improving national innovation system disclose that the key point for national development is the existence of close and redoubtable relations among the university, industry and government.

In the same vein, Kongolo (2014) notes, that higher education and economic development are connected. He argues that an increase in the level of education makes people more conscious about their role in social development. He believes that the University of Swaziland can actually contribute the needed skills to meet the challenges of socio-economic development and globalisation in the country. He mentions social inclusion as one of the challenges that the university can help tackle to ensure sustainable development growth in the country. Porter (2007) equally has identified a connection between the prosperity of regional economies and the health of their colleges and universities in Pennsylvania. He canvasses that higher educational institutions should take a leadership role in their countries to ensure economic development.

2.2.1   Gender Studies and University Education in Nigeria

Alkali (2014) has hinted on the reasons for gender studies in Nigerian higher institutions, and also areas which are to be considered. Canvassing for African cultural practices which promote gender rights, she calls for the rejection of those attitudes detrimental to human progress such as favouritism for male over female child and so on. Morley (2006:5), describing the essence of education at the tertiary level in the developing nations, submits that:

> Higher education is repeatedly positioned by the international community as a central site for facilitating the skills, knowledge and expertise that are essential to economic and social development in low-income countries, (UNESCO, 1998; World Bank, 2002, 2005; Commission for Africa, 2005). Higher education institutions are pivotal in the globalised knowledge economy, the initial and continuing training of professionals, national wealth creation, international competitiveness and innovation in science and technology.

Obviously, the way the developed world views higher education in the developing countries is informed by its researching it over time. Meanwhile, university education in Nigeria is no doubt seen subjectively considering its history, vision and mission. In terms of the connection between gender and higher education, Morley further observes that gender structures relations of production and reproduction and is also linked to knowledge construction and dissemination. This assertion is illuminating when we consider the observed role played by higher education institutions. However, Mama and Barnes (2007:1) catalogue myriad challenges that beset African universities in the midst of struggling for identity:

> Where are the peoples of Africa in world development? What role can our cash-strapped universities play in Africa's fate and future? How do we make sense of global politics and power struggles? Are we at the dawn of a new age of oil-based imperialism, or trapped in a continuing saga of vicious exploitation? What are the implications of the global spread of militarism and religious fundamentalism for Africa, for the women of Africa? Do indigenous knowledges, and indigenous crops and seeds of Africa, hold promise for the future? How can we withstand the consequences of global economic doctrines? What must we do to take advantage of contemporary political democratisation processes, or the related opportunities for cultural change?

It is obvious that African universities have found suitable answers to some of the questions raised in the above submission even till now. Yet, equally important is to understand the role that gender plays in the struggle, or gender perception in African universities. Mama and Barnes further give an insight into this:

> As we struggle to produce new and relevant knowledge in the 21st century, African women continue to display their commitment to education, continuing to regard it as a route to personal and collective liberation and empowerment. We have embraced modern public universities with dedication and enthusiasm, attending them as learners, and serving them as scholars and researchers, teachers and administrators, not to mention the preponderance of women in the various welfare, catering, health, cleaning and other support services that are so crucial for the daily operation of Africa's universities as spaces where the production of knowledge is facilitated.

Some subtle questions are raised here which are also re-echoed by Barnes (2007:8) when she asks "Who has hewn the wood, drawn the water – and who is now being paid to think? Where are the lines of power and exclusion?" Throwing these questions she demands fairness and equity in gender relations in the socio-cultural realities in African universities. This shows that these questions have not been answered. Thus, they have become issues which she sees as research gaps about gender and institutional culture in African universities include, which include the following:

i. African men were admitted to, and became professional staff in African universities in far greater numbers and much earlier than African women, who are relatively recent arrivals on the scene (at least in terms of quantitative parity).

ii. Varied expressions of the importance of the gendered post-colonial project of regaining or re-imagining manhood in the former colonies.

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iii.   Resistance, if not hostility, to changing the norms of the university club-like atmosphere to accommodate the perspectives, experiences and needs of women as students and staff.

iv.   The ever-present possibility of institutional leadership forming an alliance with the state and its organs (in some countries the police; in others, the media – or both) to discipline "unruly" women students or staff at the university over issues which seemingly threaten patriarchal control or symbols of patriarchal control.

v.   The multiple burdens of women students and staff, who have both their teaching/learning/professional lives, and the logistics of their family lives to manage.

vi.   The constricting influence of the ideologies and policies of international institutions such as the World Bank on national freedoms such as the expansion of educational provision, salaries, benefits, employment flexibility, etc. These pressures are referred to as globalisation(al) in some of the literature.

vii.   Academic life is an area into which African women have moved enthusiastically.

viii.   Women in the African academy have been developing strategies such as international networking to identify and cope with changing national dynamics.

ix.   The relationship between professionalism and gender in the African setting remains under-theorised. (Barnes, 2007: 19-20)

Pereira (2010:84) states that "The scope for knowledge production in Nigerian universities is shaped by the broader social, political, economic and cultural context within which universities are located, as well as the conditions shaping the development of the university system itself". One of such organisations which have helped in championing the gender cause is the Network for Women's Studies in Nigeria (NWSN). According to Pereira, it is an independent, multi-ethnic and multi-religious nationwide network of scholars engaged in teaching and research on gender and women's studies. Also, its membership is constituted on an individual basis and most members are located in the academy and are women. She maintains that the formation of NWSN as an independent, national network of scholars marked the creation of a space for building capacity for teaching and research in gender and

women's studies, as well as for strengthening the institutionalisation of the field. The Network was inaugurated at a workshop held in Kaduna in January 1996, on the theme of 'Setting an Agenda for Gender and Women's Studies in Nigeria'. Furthermore, citing Mama (1996), she says the aim of the organisation was to "set up a process through which we will indeed be able to set our own agenda for the future development of gender and women's studies locally, but also with some awareness of the regional and international contexts" (Pereira, 2010: 89-90). Amina Mama was the founding Coordinator. Pereira took the reign of leadership when the coordinator left for South Africa in January 1999. The Network's objectives include the following:

i. Promoting theory and research in gender and women's studies

ii. Networking among scholars, researchers and teachers of gender and women's studies

iii. Facilitating the institutionalisation of gender and women's studies in Nigerian higher education

iv. Curriculum development in gender and women's studies at various educational levels

v. Promoting the inclusion of gender and women's studies in mainstream   teaching curricula at all levels of education. (Pereira, 2010: 89-90)

There is no doubt that the creation of the Network for Women Studies in Nigeria (NWSN) helps the course of gender studies in the Nigerian universities especially. For the fact that most of its members are academic and university scholars shows that the organisation is relevant to the growth of gender education within the Nigerian university's system. Pereira (2010:90) too submits that:

> The philosophy underlying these aims points to the institutionalisation of gender and women's studies in universities as an important pivot for the other goals – teaching, research, the development of theory and the facilitation of networking among African women scholars in this field.

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Evidently, it is this same philosophy that guides in the creation of gender centres or units in various Nigerian universities, where most gender campaign programmes which sensitise and conscientise members of the university community about gender issues take place.

2.3   Communication for Development

Successful media campaign of any awareness programmes is often meant to achieve some level of development. This approach is based on communication as a process which involves the interactional relationship among the media, the message and the society (audience). It concerns the perception, evaluation and use of media messages as well as the means of message production and transmission. But, Servaes (2008:15) submits that, "development programmes cannot produce change without an ongoing, culturally and socially relevant communication dialogue among development providers and clientele, and within the recipient group itself". He argues that the new paradigm about communication for development takes into consideration the importance of target people and their cultures in development planning and execution. He also explains the use of participatory communication as an approach that adopts indigenous communication models.

Furthermore, Servaes explains communication for social change as a process of public and private dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives. It is audience-centred. He also submits that "Communication for development is a social process, designed to seek a common understanding among all the participants of a development initiative, creating a basis for concerted action" (Servaes, 2008: 14). This shows that development is about changing people's living standards positively. Evidently, communication is a key factor to supporting inclusive and people-centred initiatives. Even FAO(2012:1), reporting on the challenges in agriculture and rural development, asserts that "Communication for Development is a people-centred communication approach integrating participatory processes and social media, ranging from rural radio to ICTs, and is different from information dissemination or institutional visibility". This shows that it not only embraces all the available media of communication for development, it also has been recognized as a driver of change and a key factor of development. In supporting this, Hungwe (2006:11) while doing the analysis of how Zimbabwe women negotiated meaning of HIV/AIDS prevention television advertisements says that:

> Communication for development involves using a variety of interpersonal and mass media communication channels to engage motivate and educate beneficiaries of development programmes. The aim is to promote change in people's attitudes and behaviour and to increase their participation in the development process.

When it comes to achieving social change, Kumar (2013) indicates that mass media are seen as the agent and index of modernisation in the world. He observes that this role of the media as an agent of change has given increased attention to communication campaign research. Therefore, the questions of how the mass media can contribute to development, how it can be used for mobilisation and how it can be used for educational purpose, have become the focus in communication campaign research. His observation is hinged on the fact that the mass media are used to communicate development that results in social change. Change through communication is one denominator sought in all human endeavours. This includes communication that involves creating gender awareness in higher education institutions. But, change sometimes demands looking into communication media strategies through which the change itself is to be brought. The same perspective about the importance of participatory form of communication for development is offered by Quarry and Schoemaker (2010:1)

> Communication for Development is intended to facilitate the integration of interpersonal communication methods with conventional and new media channels, including radio, video, print, and information and communication technologies (ICTs), with the focus on encouraging all stakeholders, including primary stakeholders, to participate in the process.

They believe that communication for development combines all forms of communication to ensure that change agents carry along everybody that should be involved in the process of social change. Not only is it used for participation of all and sundry in development initiatives, but it also uses all forms communication to build trust among the participants. Adedokun, Adeyemo and Olorunsola (2010:101) also mention the use of all communication channels to ensure participatory development for social change by stating that "Communication for development is defined as the planned and systematic use of communication through inter-personal channels, ICTs, audio-visuals and mass media". Again, in their paper they define communication for development as

> A social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different levels including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change. (Adedokun *et al,* 2010: 102)

In addition, Adedokun *et al* (2010) further explain that effective communication will help in the move from people to individual centred deficit model of learning, behaviour development and change to a collective and community-focused model of participation, appreciation and equity. Based on this submission, it is understood that effective communication aids people's education about development initiatives through their active participation.

2.3.1   Communication Campaign

Salama (2014) explains that communication campaigns impact ideas for a strategic purpose, and are attempts at shaping behaviour towards desirable social outcomes. Public communication campaigns use the media, messaging, and an organized set of communication activities to generate specific outcomes in a large number of individuals and in a specified period of time. This means that communication campaigns are usually directed to a large audience and are for certain duration. Wise & Research Evaluation (2008) states that most communication campaigns aim to change individual attitudes and behaviour or to mobilise public and decision-maker support for policy change, or a combination of both. Furthermore, GLAAD and MAP (2008) state there are four questions to consider when setting communication campaign objectives; these are:

(a) What is the goal of communication campaign?

(b) Do you want to change public opinion or communication messages that are important to you?

(c) Is the communication campaign short or long term?

(d) How can the communication campaign help build a stronger community?

Okunna cited in Mbazie and Ogbulu (2012:258) explains that "An information campaign is concerned with providing relevant information aimed at creating awareness and educating a target audience to make it knowledgeable about a development issue or programme". But,

Slater and Kelly (2002:367) consider the weakness of communication campaign and disclose that:

> Behavioural influenced campaigns that heavily utilize advertisements, posters, and other brief messages share a variety of constraints on their potential impact, irrespective of their local or national scope. Such messages are distributed into the communication environment to maximise the likelihood of exposure by the intended audience.

They observe the limited influence of campaigns on the mass media audiences. Slater and Kelly further note that exposure to campaign messages through media tools is incidental, and information is not actively sought after. This means that the campaigns sometimes may not have much influence on the target audience. It is in this light that, McLaughlin and Scott (2010:14) too disclose that "Communications advocates argue that the main contribution communications can make to governance reform is to influence the opinion, attitude and ultimately the behaviour of key stakeholders (including leadership, bureaucrats, and citizens)". Hansten (2009) works on successful marketing communication and states that one of the first stages of campaign planning is to have a clear understanding of these objectives. She gives an example of a typical campaign planning objectives as is represented in this table.

Table 2.1: Possible communication objectives

Area	Objectives
Cognitive	Clarify customer needs; Increase brand awareness; Increase product knowledge
Affective	Improve brand image; Improve company image; Increase brand awareness
Behaviour	Increase word-of-mouth recommendations; Increase re-purchase rate; Stimulate search behaviour
Corporate	Improved financial position; Increase flexibility of corporate image; Increase cooperation from the trade Enhance reputation with key publics

(Delozier, 1976: 279-280)

In the same vein, Hallahan (2011) affirms that communication campaign planning objectives too revolve round affecting the target audiences' awareness, attitudes and action. Same is echoed by Wise Research and Evaluation (2008:1) that, "Most communication campaigns aims to change individual attitudes and behaviour or to mobilise public and decision-maker support for policy change - or a combination of both". This is best explained in the following diagram where the communication campaign objectives process is outlined.

Figure 2.1: General Pathways to Communication Campaigns
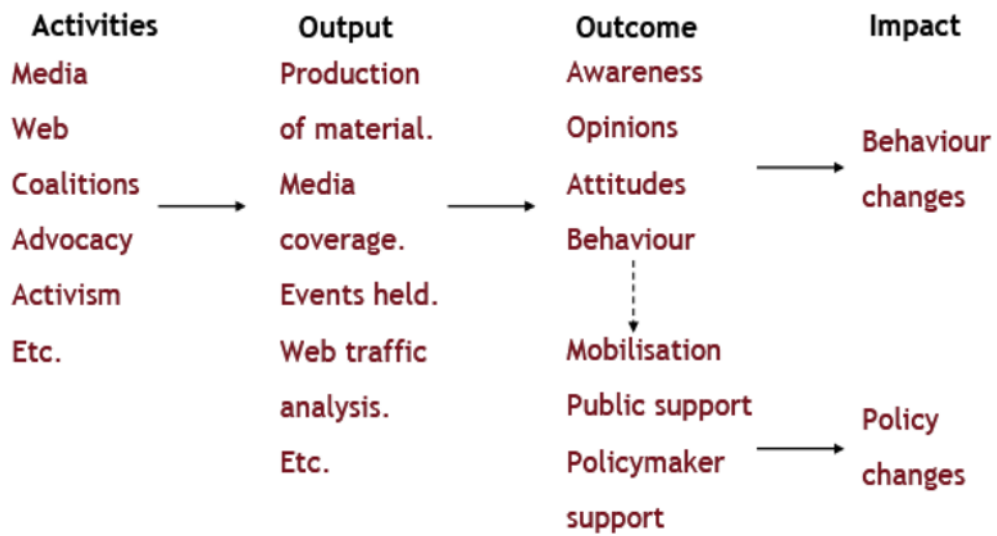
Figure 1: Generalised pathway for communications Campaign

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2.3.2 Communication Campaign Features

For communication campaign to be successful, it must possess the following features:

(a) Campaign objective or goal

Communication campaign objective or goal sets the focus for campaigns. It is about what the campaigner aspires to accomplish. It is a goal which has been agreed on by everybody, every sector in communication campaign plan. Hallahan (2012) explains that communication campaign objectives are measured in human versus organisational terms, for instance changes in awareness, attitudes and actions. It means the objectives should be in line with an organizational aspiration or goal. He then suggests that both goals and objectives should follow the SMART formula: Specific, Measurable, Attainable, Realistic and Time-framed. However, in the case of this study, the overall objective of the selected university is to determine the effectiveness gender awareness campaign messages, thereby creating gender-friendly environment for both male and female in the selected university.

(b) Target audience(s)

This focuses on the specific group of people communication campaign is targeted at. Ordinarily, communication audience are diverse in terms of tribe, race, ethnicity, occupation, education, age, gender, sex and so on. Also, Hallahan (2012) and Bittner (1989) refer to mass communication in terms of audience demographics and audience

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psychographics as factors that should be considered in communication campaigns. According to Hybel and Weaver II (2001), audience analysis is the process of finding out what the members of the audience already know about the subject, what they might be interested in, what their attitudes and beliefs are, and what kinds of people make up the audience. These are things that should be known about the target audience of communication campaign also possesses these features. For this study, the target audience include members of selected federal universities' communities, which especially comprise students and managements. Pride *et al* (2009) cited in Hansen (2009) say a primary target audience refers to those that play an important role in purchase decisions, while secondary target groups play a less important role.

(c) Messages and research

Hallahan (2012) explains that communication campaign messages are themes, the major take-away idea or key message audiences should remember and act upon. Most themes focus on benefits, newsworthiness or information utility (practical information people need to know or can use). He however notes that the difference between messaging that the communication campaigner likes and messaging that is effective can be huge. It generally takes research to know the difference. This means that it takes knowing the communication campaign audience through audience analysis.

(d) Media communication plan

It is believed that people generally need three exposures to a message before they hear it and the media plan should reach the same people multiple times. When it comes to media plan, Hallahan (2012) gives the specific tools or channels through which communication messages are passed to the target audience. He suggests five media groups that can be employed to effect behavioural change in the target audience. The five media groups and their uses include:

    i.   Public media (create broad public awareness)

    ii.   Controlled media (provide detailed information)

    iii.   Interactive media (engage users, facilitate feedback)

    iv.   Events (reinforce values, inspire involvement)

    v.   One-on-one communication (obtain commitments) (Hallahan, 2012:12)

(e) Messengers or spokespeople

These are people that convey the message of the communication campaigns. Using some notable figures in communication campaign programmes lends credibility and believability to the programmes. Communication campaign audience can easily identify with testimonial figures used in campaigns. The choice of spokespeople has to do with who the target audience would trust such as people of proven sterling character and quality.

(f) Budget

Budget in communication campaign is the detailed estimate of campaign programmes. It is important to evaluate and know the cost of communication campaign project. Hallahan (2012) suggests two key budget elements which are:

i.   labour costs (staff salaries, agency or consultants fee)
ii. direct or out-of-pocket expenditures.

Budget is also a tabular summary of proposed expenditures used to obtain client approval. The budget should then be used by campaigns staff to monitor spending by category and on an overall basis.

2.3.3 Communication Campaign Evaluation

The sole aim of any communication campaign projects is to make impact on, or affect the target audiences. Therefore, when conducting evaluation of communication campaign programmes, it means that there is intention on determining the effectiveness and efficiency of the campaign programmes on the target audiences. According to the Independence Evaluation Group (IEG) (2014), impact evaluation is an assessment of the impact of an intervention on final welfare outcomes. It is an intervention that is based on creating social change by improving the lives of the target audience. While noting the various meanings attached to impact evaluation over two decades, IEG presents impact evaluation as:

a.   An evaluation which looks at the impact of an intervention on final welfare outcomes, rather than only at project outputs, or a process evaluation which focuses on implementation;

b. An evaluation concerned with establishing the counterfactual, i.e. the difference the project made (how indicators behaved with the project compared to how they would have been without it);

c. An evaluation carried out some time (five to ten years) after the intervention has been completed so as to allow time for impact to appear; and

d. An evaluation considering all interventions within a given sector or geographical area.

Expounding on participatory evaluation, IEG discloses it is the one intervention that changes people's lives. It is the one that considers the effectiveness of intervention on the target audiences. Then it clarifies that the debates over impact evaluation reflect the more general debate over the relative roles of qualitative and quantitative methods in social research. This depends on what the researcher intends to test for in the use of impact evaluation: the effectiveness or efficiency of the intervention projects on the target audience? OECD (2009:23) states that evaluation should be considered as a means for assessing the extent to which the objectives of a campaign project are being met efficiently, effectively and economically. Explaining this further, it submits that:

> Evaluation can have both backward and forward looking purposes. It can be designed to tell us what outputs and outcomes were generated by a project/programme (what is called summative evaluation). But it can also explain how, why, and under what conditions a policy intervention worked, or failed to work (i.e. formative evaluation). Formative evaluations are important for determining the reasons for effective implementation and delivery of policies, programmes or projects. (OECD, 2009:23)

On the other hand, Hallahan (2012) says that evaluation addresses whether the stated goals and objectives were achieved at the conclusion of the effort. Like IEG, he looks at the impact of campaign project or intervention on the target audience. He believes that evaluation measures the effects of campaign project on the target audience perceptions, attitude, behaviour, exposure, awareness, and so on. Moreover, Wise Research and Evaluation (2008) states that most communication campaigns aim to change individual attitudes and behaviours or to mobilise public and decision-maker support for policy change - or a combination of both. It submits that evaluation is about assessing the impact and value of communication activities. In the same vein, GLAAD and MAP (2008) disclose that beside

making the donor happy, evaluation is important because it allows for future improvement of communication campaign project in the case of ineffectiveness in the first place. They suggest that campaign evaluations measure three things. These things are rephrased in a question format. They include:

i. What did the campaign do (activities, coverage)?
ii. How effective was the creative (recall, awareness)?
iii. And, what was the final outcome (changes in thinking or behaviour)?

Therefore, this shows that campaign evaluation needs to consider these three questions when looking at the effectiveness of campaign programmes. With respect to this study of gender, its objectives will explore the three questions. More so, Arena and Lentrico (2011) when looking at the impact of gender mainstreaming in project cycle management conclude that the purpose of applying gender-analysis tools during the project evaluation phase is to gauge the project's impact on gender dynamics and, essentially, its contribution to gender equality and the empowerment of women.

2.3.4 Communication Campaign and Gender Programmes

Recent trends in gender studies and development have shown that there is the need to investigate the influence of gender education in higher institutions. This is more important in Nigeria because of the increase in the number of higher institutions and the level of gender awareness on campuses. Corneilse (2009) observes that universities offer the intellectual space to theorize about women's position in society, to generate knowledge that brings about greater understanding of women's lives, and to develop strategies for change. She identifies that studies across Europe, Asia and Africa have shown that so many higher institutions are male-dominated and are riddled with staggering inequalities. Shedding more light on this, Kabeer (1991:194) observes that "empowering women must therefore begin with the individual consciousness and with the imaginative construction of alternative ways of being, living, and relating". While commenting on culture, Shackleton (2007:24) discloses that "Without individuals being overtly aware of it, institutional culture guides behaviour and beliefs and thus influences every aspect of the institution's functioning".

There is the need to know again if gender education in higher education institutions is such that will finally create an endangered society. Ijaiya and Balogun (2013) lament that there

is the possibility of gender inequality, especially against women, which results in poverty that would last generations. In another view, Latifee (2011) while writing about education, poverty and finance explains the connection that exists among these concepts. She discloses that education is a basic human right which makes an individual to realise his or her potential and strive for a better life. She further describes education as a gateway to unlimited opportunities. Education empowers one by providing knowledge, values and skills that form the foundation for lifelong learning and professional success. Moreover, it has been noted by United State Agency for International Development (2008:1) that "achieving gender equality in education means that boys and girls will have equal opportunities to realize their full human rights and contribute to and benefit from economic, social, cultural, and political development". The organisation further claims that education is universally acknowledged to benefit individuals and promote national development.

Looking at factors that affect higher education institutions, Cakata (2007: 122) reveals that "Higher education today has been greatly affected by major shifts due to economics, history, and politics, factors which reinforce current global- institutional reframing challenges". He explains the changing trends in higher education system in South Africa and the "debates within these institutions regarding identity, pedagogies, knowledge production, teaching and learning have not always been productive in moving institutions forward". Yet, it is in the midst of all these challenges that gender issues exist. This submission appears to call for the need for proper investigation of higher education system's space for gender equity. In the editorial of *Rethinking Universities 1*, Mama and Banes (2007:1) clearly emphasize this need:

> we want to revisit the public institutional sites of African knowledge production: as places, as spaces where cultural norms have developed which condition the kinds of questions that are asked and the kinds of answers that are then elicited. We are taking Africa's universities seriously, and rethinking them – going beyond the labels ("crumbling") and behind the static stereotypes ("supporting national development").

The authors believe that taking Africa's universities seriously in terms of gender education is important against the background that higher education in Africa has always had a gendered element. Shackleton (2007) observed in a South African university that deep-seated gender attitudes such as patriarchy, male hegemony can persist in the so-called liberal institutions. Also, this has been noticed since the beginning of higher education history in

Africa. Writing on gender and culture in African university context, Banes (2007:8) discloses that:

> The areas of convergence in the literature on gender, organisational culture, organisational management, post-colonial political history and educational theory have, largely, been neither described nor theorised. The subject of gender and institutional culture in African higher education remains largely unmapped – and a fruitful target of enquiry.

Therefore, universities as sites of public enlightenment should rely on communication campaign strategies whose objectives are well defined. Public enlightenment or education hardly occurs in awareness campaigns whose objectives are not clearly stated from the start.

In relation to African public universities, Banes (2007) again declares that they should serve as places where people achieve full democracy and social justice. She observes that any African university should provide the individual with the capacity to seek after the truth and to differentiate between truth and falsehood. The communication media are expected to help in this circumstance to engender an atmosphere of equality between the sexes that would lead to development, (Odejide, 1996). In addition, Awe (1996:3) referring to the world plan of action for the International Women's Year and Decade 1975-85, stresses that:

> The mass communication media have great potential as a vehicle for social change and could exercise a great significant influence in helping to remove prejudices and stereotypes, accelerating the acceptance of women's new and expanding roles and promoting their greater integration into the development process as equal partners.

The power of mass communication media to engender social change is significant. So communication campaigns in this context can help in discussing and resolving issues and creating an effectual collective will, (Mayhem, 2004). One of the recent issues that have been dominating Nigerian academic environments has been gender discourse. Specifically, there have been discussions on how academic environment can be liberated or made more gender-friendly through focus on gender mainstreaming programmes. Actually, the drive for gender mainstreaming in some African universities began from the initiatives of organisations such as African Gender Institute of University of Cape Town, South Africa; Gender Institute of Makerere University, Tanzania and Women's Research and Documentation centre (WORDOC), University of Ibadan, Nigeria (Pereira, 2009). These

organisations were assisted by Association of African Universities and Institute of Education, University of London in carrying out their gender agenda and programmes.

In Nigeria, these organisations' initiatives compelled the federal government to institute a National Gender Policy in 2006 and the Strategic Implementation Framework in 2008 to meet the goals of gender mainstreaming and equality in all strata of its society. In order to achieve the goals of gender policy, the government canvassed for the cooperation of the Nigerian universities having recognised them as important institutions in the society for socialisation and acculturation. Again, an assessment report of the achievements of UNESCO since the Fourth World Conference on Women (Beijing, 1995) elaborates on what gender mainstreaming really entails:

> it is a call to place human relations, as manifested in their "male" and "female" roles, at the centre of all programming, action, and evaluation, instead of treating these as marginal, or even "ghettoised" phenomena. Gender mainstreaming thus underscores the principle that there can be no sustainable development as long as discrimination of one of the two sexes/genders exists. The injustice created by inequalities based on gender/sex discrimination threatens in the long run not only the discriminated gender but the entire society. (Gender Equality and Equity, 2000:5)

Gender-based organisations have embarked upon several gender awareness campaigns to tackle the intractable gender inequalities in the society. Incidentally, this anomaly of gender inequality seems more glaring in African societies, (Awe, 1996; Odejide, 1996; Tseayo, 1996; Development of Education in Africa, 2006). On the implementation of sexual harassment policies in three South African higher institutions, Bennett, Gouws, Kritzinger, Hames, & Tidimane, 2013) discovered that there had been some continued ignorance among the stakeholders in their institutions on the potentials of sexual harassment policies. The scholars believed that this seems to have created challenges to the initial strides made on these policies. Specifically, the interviewees, the scholars noticed, identified general resistance against sexual policies on campus. Bennett *et al* (2013:99) further explain:

> Our research on sexual harassment policy implementation shows evidence of an on-going contest between core principles of feminist activism and ideas which erase gender from a general approach to questions of social justice, an erasure quintessentially rooted in intellectual and philosophical fear.

This further re-echoes what gender scholars have established about the resistance that gender mainstreaming efforts have been facing in higher institutions of learning. It is evident that it has become a very difficult endeavour to try to canvass for equal opportunities for both men and women in a condition that has been overwhelmed by patriarchal ideals and unyielding institutional cultures that discriminate against the other. In the same manner, Schafer (2010) conducted a research on gender justice using the science-based universities of Rhine-Westphalia in Germany. Her findings appear similar to Bennett *et al* (2013) in that she realized that, though there was dedication to gender mainstreaming by university leaders, there was not any conscious effort by the leaders to implement gender equality in all levels of the university. She concludes that this general attitude on the part of university leaders affects gender justice. Therefore, she recommends a more comprehensive conception of gender justice in higher education. Endeley and Ngaling (2007:66) while making a case for proper gender culture at the University of Beau, Cameroon, submit that:

> A more truly gender-responsive culture would be characterised by gender equity in access, redressing structural barriers that influence the access and participation of both sexes, and women's active role in decision-making in the management and administration of higher education (Commonwealth Secretariat, 1999:10). We must also find *strategies* (emphasis mine) to consolidate gains achieved by institutions in the promotion of gender-responsive practices on campus.

While looking into the effect of gender-based violence among the female students in some Northern Nigerian universities, Iliyasu, Abubakar, Aliyu, Galadanci and Salihu (2011) realised that the students experienced physical, sexual and emotional violence. Moreover, it was discovered that the students' experiences stemmed from their religious affiliation, indigeneship, ethnicity, marital status, campus residence and faculty affiliation. To redress the students' experience, the researchers suggest awareness programmes and legal protection. Therefore, it is indisputable that women's issues in relation to men's in African universities cannot be dissociated from women's position in the society at large. But, Akinjobi (2013) asserts that the fact that there are equal opportunities, policies and gender monitoring systems in place does not guarantee success for many women academics on campus. She says that women academics are still being hampered by profoundly entrenched structural and cultural barriers. Also, she includes stifling promotion system, which heavily depends on publication records before appointments and promotions. Yet, Endeley and Ngaling (2007:67) again maintain that in a situation such as this:

If universities, by virtue of the great role they play in the production of knowledge and research, still to a large extent perpetuate gender bias, then there is *a need to examine the systems, structures, norms and values of society that govern and define the universities and their ways of operation* (emphasis mine), which are significantly patriarchal.

Based on the above observation, it is clear that there is a need for gender awareness programmes in the African universities. Citing an example from a European country, Endeley and Ngaling quoting UNESCO (1998) state that Sweden is an advanced country where gender equality was supposed to have been well recognised, "yet in 1994, 93% of the professors in Swedish colleges and universities were men". Then, Azarbayani-Moghaddani (2007) while writing on gender awareness and development for trainers in Afghanistan declares that the ultimate purpose of gender training workshop is to determine gender effects on participants in relation to what cultural and societal expectations they anticipate from men and women in the society. She believes that this would reveal "how systems and institutions create and maintain gender roles and relationships, and how these factors affect the development process".

As a matter of fact, higher education institutions have been noted to be the hub of identity formation for both young men and women in every progressive society, (Odejide, 2007; Mama and Barnes, 2007; Tsikata, 2007). "Higher education has far-reaching consequences for the construction of our society", (Ropers-Huilman, 2003:1). It is believed that higher education is one of the primary institutions that shape culture. Buttressing these assertions, Odejide (2007) reveals different degrees of gender discrimination which were discovered among the male and female students in University of Ibadan. She acknowledged gender discrimination in gendered hierarchy, infantilisation and control of women, female sexuality and disorder, and limited women's agency. Indeed, Endeley and Ngaling (2007) citing FAWE (1998) affirm that the provision of a safe and inclusive environment is the responsibility of the university in order to allow all to achieve their potential. Also, Odejide (2007:53-54) while looking at the perceptions and lived experiences of the University of Ibadan female students, discloses that:

> The perception of a gendered hierarchy in the university's religious fellowships, and in the university student politics was pervasive. Such hierarchy runs contrary to the stated objective of the university to be an equitable space. A university setting which promotes itself as being progressive if not transformative appears to be a veritable haven for entrenched inequalities that work against women. The popular attribution of these attitudes to tradition, rather than to the "modernising" atmosphere of a university, suggests beliefs and practices that the female and male students have internalised and are unwilling to change.

This presupposes that there is some gap in the research studies related to gender discourse and higher education. What has been lacking is how issues such as-sexual harassment, gender inequality, gender mainstreaming, gender discrimination and so on, are being communicated about in institutions of higher learning. Meanwhile, not many scholars have investigated the role of the communication strategies (such as the use of media-conventional, traditional or social) employed in gender awareness programmes on university campuses taking into consideration the perceptions of male and female students, staff and management about the influence and use of these communication strategies.

The previous studies cited have not been able to determine how people view the use of communication strategies employed in gender awareness campaign programmes in Nigerian universities, and to determine the influence of the gender campaigns on the people. However, Awe (1996) notes that the relationship between gender issues and the media has always been a serious consideration in developing nations. The consensus among the scholars of the media and gender discourse is that the media have always helped in reinforcing the existing gender stereotypes in the society, (Awe, 1996; Odejide, 1996; Oloko, 1996; Soola, 1996). How true is this assertion in the light of efforts at gender mainstreaming by gender centres on the Nigerian universities' campuses? Awe (1996:3) discloses that "the media seem to reflect and endorse in many cases the attitudinal problems emanating primarily from the customs and traditions of a male-dominated society where the woman's positions is often regarded as inferior". One wonders if this is not the same in the higher institutions as it is in the society at large. Therefore, it is important to determine if this assertion still applies to the use of communication strategies employed in gender awareness campaigns programmes by gender centres in Nigerian universities.

2.3.5 Communication Campaign Channels in Gender Awareness Project

Mcloughlin and Scott (2010) submit that strategic communication is a stakeholder- or client-centred approach to promoting changes in people's attitudes, knowledge and behaviour to achieve development objectives. Kumar (2013) discloses that many studies already have been carried out on the linkages among the media, communication and society which have been based on scenario analysis, function analysis or effect study. There is no doubt that an important aspect of gender policy formulation and implementation is the communication media or channels. Communication strategy requires that all stakeholders in gender awareness programmes must be considered. Development of Education in Africa (2006:16-17) suggests some questions to be considered when drafting communication policy for campaigns:

i.   What is the message we want to communicate?

ii.   To whom do we want to communicate it?

iii.   What is the main message to be communicated to each audience?

iv.   How will the policy be communicated? What information will be given to whom? How?

v.   What measures will be taken to communicate the policy, program and legislation to those who participated in its development?

vi.   How can we ensure that we get feedback from the audience? What will we do with the feedback?

Also, it suggests points to be considered to ensure a gender perspective in communicating policy:

i.   That the message should address both women and men;

ii.   Designing communication strategies that reach both women and men;

iii.   How information will be communicated to women and men who are members of equity groups;

iv.   How to highlight gender implications of the policy;

v.   How the participation and contributions of both women and men in the policy development and analysis process will be acknowledged and communicated;

vi.   The ways that organizations that share similar equality-seeking goals could participate in the communications of policies;

vii. How to ensure that examples, language and symbols used in the communication are gender aware and diversity appropriate.

In a nutshell, the communication strategy must integrate gender policy ideas for gender awareness communication campaign programmes. Again, another important consideration in strategic planning is the choice of communication. Hansen (2009) identifies two types of communication channels: personal and non-personal channels. Personal communication channels involve the use of contact. It has the advantage of immediate feedback. Examples of personal channels include: letters, memos, meetings, presentations, telephone calls and so on. She explains that non-personal channels refer to those situations where no personal contact is involved and it is also more difficult to measure how messages have been received and decoded. It refers to channels such as print media (magazines, newspapers), television, audio (CD, video) and the Internet. These channels belong to mass media. However, Hansen (2009:38) explains that "Evidence suggests that both personal and non-personal communication channels have a role to play, and that non-personal communication is more effective in creating awareness and interest, while personal communication creates desire and action".

Moreover, Lazarsfeld cited in Hansen (2009) indicates that non-personal channels are often mediated in other to be effective by personal channels, and this is known as the two-step flow of communication. Communication campaign strategy in gender awareness programmes relies on personal and non-personal channels of communication. For instance, Morgan (2012) researched on the campaign methods that would ensure organ donation at worksites. She observes that internal media including campus papers and faculty/staff newsletters in addition to more traditional outlets such as billboards and radio are effective communication tools in disseminating campaign messages. There are other media of communication that are usually employed for public awareness programmes.

2.3.6   Campaign Channels for Gender Awareness Programmes

Campaign tools for gender awareness programmes consist of communication strategies that gender centres use to create awareness among the people about the gender issues/messages. These tools include training, conference, policy development, curriculum development, mass media, indigenous media and so on. These are channels through which gender messages are disseminated to the public. While expressing the power of communication, Kumar (2013:30) observes that "Communication is very much involved in the change process and he who has access to communication facilities is in a position to exert a strong influence on the direction the change will take place". So these tools are communication facilities that are used for social change.

Policy Development

Development of Education in Africa (DEA) (2006) defines policy development as a statement of the general principles that should underlie the plans, actions and practices in a particular area. Also, it is seen as a blueprint or guideline for implementing action. There is no doubt that policy and strategy developments require both political will as well as technical know-how and capacity. Relating it with gender, DEA explains that a gender policy provides an institutional framework within which actions on gender can be taken at all levels. It is believed that gender is value laden, and institutional reform requires an in-depth analysis and exploration of the values as a step towards the development of the institutions of an organization. Besides, a gender policy provides a framework that enables partner institutions to undertake initiatives that are mutually beneficial and lead to the promotion of gender justice and equity. Therefore, an effective gender policy is supported by detailed rules and regulations to guide the institution towards more effective equity and equality strategies. Again, a gender policy signals an institution's position on gender issues as part of its vision, mission and core business. A gender policy prepares the institution and provides guidelines for adjudicating and responding to gender issues as they arise in the institution, the community and society at large. Moreover, a gender responsive policy incorporates basic principles for addressing the imbalances and inequalities that have resulted from socially and culturally constructed differences between men and women in a given society.

Outdoor Media

One of the prominent types of outdoor advertisement is the billboard. It is an avenue through which awareness about a particular product, service or an idea can be enhanced or reinforced. Also, it can be used to pass across important messages in local languages. Due to its relative permanence, people can continue to access the message or image on the billboards located in different strategic points around them. Moreover, campaigners of gender programmes have been known to make use of billboard to aid awareness. For instance, in some institutions of learning, there are billboards about gender equality displayed in different locations.

Interpersonal/Face-to-Face Communication

In ensuring knowledge inculcation and influencing or reinforcing attitude and practice among people interpersonal/face-to-face communication is indispensable. It is another very vital campaign tool in creating gender awareness. According to Pearson, Nelson, Titsworth and Harter (2003:25), interpersonal communication "is the personal process of coordinating meaning between at least two people in a situation that allows mutual opportunities for both speaking and listening". It is easy for communication to be effective if it involves people who see each other face-to-face so that this will give them the opportunity reading each other's non-verbal communication. So this fosters some level believability and integrity in the communication process.

Workshop, Training and Conference

The combination of workshop, training and conference is another channel of communication campaign in gender awareness. Awareness on gender issues is often ensured through organising of workshops, conferences and trainings for target audience. Moreover, a training workshop can be described as a type of interactive training where participants carry out some training activities instead of passively listening to a lecture or presentation. This means that training workshop participants are engaged actively. Sometimes, an interactive session often takes a full day or more, wherein clients, researchers and/or other participants such as customers, students and staff work intensively on an issue or question. This process often combines elements of qualitative research, brainstorming and problem solving. Workshops may involve larger numbers of people than conventional group discussions, with a number of moderators or facilitators.

Radio

Radio is a medium that is appropriate when it comes to getting across to mass audience. Its feat in creating awareness especially in the rural places has been attested to by different scholars. It is a medium through which jingles, discussions or interviews on salient issues can be held so as to enlighten its audience. Other advantages of radio as a channel of communication include its portability and reach. Radio in this age has become a permanent component of mobile phones that people own which most of them do listen to. Technology convergence has afforded radio audience of accessing radio signals from their iPods and PDAs (Baran, 2012). This means that target audience have the opportunity of being aware of different programmes such as campaign programmes. Even car radio also plays an important function and is somewhat portable for some radio audience to listen to programmes. As far as radio audience can get signals of their favourite radio stations, this shows that there is a guarantee of widespread reach of radio programmes to its heterogeneous audience (Bittner, 1989). In relation to the study, staff and students of the University of Ibadan have the opportunity of getting radio signals of the school's only campus radio, Diamond FM to listen to programmes, but also radio signals from outside the domains of the school.

2.4   Review of Related Studies

In the course of reviewing literature for the study, it was discovered that not many works on gender awareness and communication campaigns on university campuses have been done by Nigerian researchers. Some of the studies found from the West, Asia and some part of Africa focused on assessment of influence of gender mainstreaming, gender inequality, institutional cultures, gender relations, gender parity, sexual harassment and women participation on men and women working in various universities under review. For instance, Schafer (2010) examined how leadership conditions influence gender equality in the universities in North Rhine-Westphalia, Germany. Her study employed gender mainstreaming as a top-down-strategy which involves the use of focal persons that can engender gender justice in these universities. Unfortunately, her findings revealed the administrations' mere commitment to gender mainstreaming without any plan to really implement gender equality at all levels of the universities. Here it is believed that the devotion of the leading persons ultimately will lead to gender equality in the whole organisation.

Similarly, Shackleton (2007) evaluated pervasiveness of a South African university's institutional culture as it influenced gender parity of leadership positions in the university. She discovered that there were ingrained institutional attitudes that militate against the realisation of gender equity in leadership in the so called liberal university. This is also supported by Barnes (2007:21) that institutional discriminatory practices continue to hinder women participation in the way African universities are run, in spite of the fact that "the African academy has recognised (if not always responded with alacrity to) the need to transform the composition of academic and management staff, students, and curricular content". In this case, Barnes (2007) describes the role of a university as the one that prepares students to differentiate between truth and falsehood and offers capacity to be critical in the face of life's trials. Moreover, Bennett *et al* (2013) examined the effectiveness of sexual harassment policies in the southern African universities: the University of the Western Cape, the University of Botswana and the University of Stellenbosch. Using gender analysis tool, the researchers' findings show that there is lack of deep commitment to integrating the policies into university life. Reasons that are adduced to this include difficulty in naming sexual harassment experience, hierarchical nature of universities, the power of discourses on culture and tradition, the role of explicit transactional sex, and suspicion of campus women sexuality.

Using the context of The Cheikh Anta Diop University of Dakar *(l´Université Cheikh Anta Diop* or UCAD), Diaw (2007) assessed how institutional culture influenced male and female staff and how they themselves in turn shaped this culture. She discovered that staff's identities, prejudices and power negotiation skills shaped the institutional and intellectual culture at UCAD, and that these factors helped reinforce the masculinisation of the institution which is apparent in the decision making and representational structures in the university. In the same vein, Enderly and Ngaling (2007) evaluated university staff's attitudes and perceptions in relation to mainstreaming gender in the University of Beau, Cameroon in the light of prevailing gender issues such as sexual harassment, violence against girls and female teachers, unhealthy relationships between teachers and students, inequality in the number of women vis-à-vis men in senior management positions and higher academic ranks. They established though that there is a positive perception of feminism and a strong support for a gender-inclusive culture at the University of Buea, they believe that this might not last if there is no explicit gender policy to guarantee its implementation and furtherance for posterity.

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Tsikata (2007) examined how male and female experience and contribute to shaping the university's gendered institutional and intellectual cultures, and how these interactions structure intellectual production and career trajectories in the University of Ghana. Consequently, she suggests that until the university recognises itself as not gender-neutral there cannot be gender equity but the perpetuation of deep-seated and hidden institutional cultures that will continue to have adverse effects on male and female experience on campus. Odejide (2007) examined the perceptions and the lived experiences of female students in the University of Ibadan. The study evaluated gender relations among students in fellowships and halls of residence, how gender relations were influenced by demographic variables such as age, ethnic, religious, class and cultural relations in each of these locations, and how gender and other power relations influence students' knowledge of this. Her findings reveal gendered hierarchy that favours men, infantilisation and control of women, female sexual and disorder, support through religious identities, and limited women agencies. Also, it was discovered that gender relations were influenced heavily by their religious beliefs, which informed the students understanding of femininity and masculinity.

Yang (2016:410) did a study of on the appropriate gender mainstreaming strategies needed for achieving gender equality concepts in T University in Taiwan using action research with the aid of Focus Group Discussion, semi-structure interview, observation and document analysis. She discovered "that realizing gender mainstreaming in higher education is based on how its concepts are transformed into specific and practical actions". Also, her suggested strategies for transforming gender mainstreaming concepts into practice revolve around "the need for discourse development, empirical study and advocacy". Zhou, Onojima, Kameguchi and Yi (2017) investigated family structures and the status of women in rural areas in Xining, the capital of Qinghai Province. They interviewed fifty-five married women and typical patriarchal families were prevalent in rural areas of Xining. Women, especially the young married young ones, were marginalized and were at the bottom of the family hierarchy.

Looking at the importance of gender in women academic careers, Britton (2017) conducted interviews for 102 women academic to understand the persistent gender inequalities in universities. She found out that women do experience gender at work, but the contexts in which they experience it have implications for how they understand gender's importance and whether to respond. Women were discovered to deliberately downplay or deny gender's

salience in human interactions. This means that women did not like to place emphasis on gender in their workplace experiences. Burke (2017) investigated gendered inequalities in relation to pedagogic participation, the politics of difference and the concept of 'shame' using two case studies. From, the first case study, data were gathered from semi-structured interviews with 64 undergraduate students, across six different disciplinary/subject areas (Creative Writing, Business/Computing, History/Classics, Philosophy, Dance and Sports Science) at one university in London. Students were asked to comment on their experiences and on their perceptions of their lecturers and fellow students. Also, data were collected from 12 Focus Group Discussion sessions with teaching staff. In the second case study, data were from interviews with 24 students and 12 lecturers at one university in NSW, Australia. The students were on first-year courses in the following subject areas: Nursing & Midwifery; Education; Design, Communication and IT; Environmental & Life Sciences; and Mathematical & Physical Sciences. In the end, she discovered that moving towards a "pedagogy of difference" requires an interrogation of and commitment to 'trust' which can facilitate parity of participation in contexts of 'high ambiguity and uncertainty.

Moreover, Joseph (2017) did a comparative study on sexual harassment in tertiary institutions in which she catalogued the attention has been given to it in research, the media and public awareness. However, she discovered that sexual harassment as a concept is not used uniformly across the globe. This means that in the higher institutions of learning in different parts of the world what constitutes sexual harassment differs from one place to another. Also, her paper focuses on the definition of sexual harassment, incidence of sexual harassment of students in tertiary institutions, effects of sexual harassment on victims; and victims' responses to sexual harassment. She avers that the only challenge for all tertiary institution is to prevent sexual harassment rather than manage it. Therefore, she suggests that tertiary institutions need to carefully define sexual harassment, provide explicit grievance policies, training for students, faculty and staff, create accessible mechanisms to report cases of sexual harassment, and effective respond to incidences of sexual harassment, and punish perpetrators who are guilty of sexual harassment.

Similarly, Abudu (2017) x-rays sexual harassment in Nigerian contexts- workplaces, universities, churches and even communities, and determines to know why it is prevalent. She believes that holding conversations about the issue as Nigerians is the catalyst to changing national attitudes and behaviour regarding this problem. Also, she suggests that

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adequate sanctions should be provided for sexual harassment cases in the Nigerian laws. In same vein, Uduma, Samuel and Agbaje (2015) investigated prevalence and forms of sexual harassment of girls by male students of secondary schools in Ohafia Local Government Area-LGA, Abia State. Employing two sets of questionnaire, their study revealed that sexual harassment is prevalent among schooling adolescent girls. It also discovered that male students sometimes perpetuated sexual hostility and occasionally perpetuated sexual coercion, unwanted sexual attention and sexist hostility on girls. They recommended that the school authority should establish an office for reporting cases of sexual harassment where confidentiality should be entrenched to encourage victims to lodge complaints and also, there is need to educate girls about sexuality and human rights. They also wanted commensurate punitive actions should be taken against sexual harassment offenders when convicted to serve as deterrence to other male students.

Moreover, only very few studies from these places investigated communication media used for gender awareness programmes in higher education institutions. However, there is a prevalence of works by Nigerians and some African scholars on communication campaigns in relation to health, development and education issues and so on. The fact that these issues too are germane to gender awareness discourse means, they would be part of literature in the study. It is this discovery or gap in the literature of evaluation of gender awareness campaigns and communication strategies at higher education institutions in Nigeria that leads to investigating the influence of gender awareness campaign messages on staff and students of the University of Ibadan.

To start with, Asemah *et al* (2013) in *An Assessment of the Mass Media as Tools for Promoting Girl-Child Education in Jos Metropolis* argued that the use of mass media of communication for gender education in Jos had minimal effects due to poverty, sexual violence, sexual abuse, culture and religion. They posit that education is a human right that should be given to all. But, they assert that the media have not been able to create gender awareness in Jos metropolis about girl-child education. Akinwumi's (2011) thesis *An Appraisal of the Communication Strategies for promoting women's participation in development programmes*, studied the extent to which communication strategies being used in promoting development facilitated women's participation in development programmes in Oyo State. It was revealed that the chances of women's participation in development programmes are facilitated by the use of communication strategies they understand and

identify with because of their level of education. In the same vein, Ige's (2005) thesis, *An Evaluation of Drug Abuse Prevention Campaign Strategies Targeted at Secondary School Students in Lagos State*, investigated how IEC materials were used to create awareness about the harmful effects of drugs and drug abuse on secondary school students. It was discovered that the campaign strategies used in creating awareness in students did not have much impact. The researcher established that the communication-enhancing factors were not applied in the campaign programmes and that the communication approaches adopted were not effective.

Koech, Maithya and Muange (2013) carried out a research on the influence of socio-cultural factors on communication and women participation in the campaigns against HIV and AIDS among the Nandi of Western Kenya. They discovered a low level of access to HIV preventive messages due to attitudes, beliefs and practices that inhibit effective communication between them and the providers of HIV/AIDS information. They suggested that the campaigners should design comprehensive gender responsive communication strategies and programmes that are culturally sensitive. Cambronero-Saiz (2013) did a research on the creation of gender awareness policies and actions that affected women's health by looking at gender awareness communication campaigns and educational actions in the Spanish Parliament. Her findings show that seventy-nine percent of institutional initiatives were aimed at promoting equality awareness and were in the form of educational actions. Then, she observed that the predominance of women as the target group of institutional gender awareness campaigns proved that the gender perspective still lacks the promotion of shared responsibilities between men and women.

In addition, Nsereka and Adiele (2013) investigated the comparative effectiveness of traditional and modern media in grassroots sensitization in the light of defective communication strategies employed in development campaigns in Nigeria. Using the National Orientation Agency mandate (NOA), they found out that a blend of traditional and modern communication media was important for grassroots campaigns, and the modern media were more effective. But, they realised that government did not involve people in its plan initially, which affected effective communication. They suggested that government should encourage feedback and allow the participation of the people in programme planning in future programmes.

Similarly, Edegoh, Asemah and Ude-Akpeh (2013) conducted a study to determine if media campaigns on HIV/AIDS have positive influence on commercial sex workers against the spread of the pandemic. Through questionnaire, they found revealed that sex workers still engage in high risk behaviour of the scourge. The implication is that the commercial sex workers' standpoint has not been positively influenced by the media campaign. The researchers however, advocated re-structuring of campaign strategies in order to make them more effective. Ismail and Ahmad (2014) conducted a study on public perception of 1Malaysia campaign promotion by Malaysia Information Department. Using interview and questionnaire, the researchers discovered that the promotion campaign has gained the support of the majority of the people. This support stems from people's favourable standpoints of major ethnic groups such as Malay, Chinese and Indian alike. The researchers solicit the continuation of the campaign with different approaches so that the rural people especially will be able to benefit from it. Moore, Onsomu and Abuya (2014) employed Black feminist theory, a variant of standpoint theory to analyse the film, *Life Support* to understand the everyday experiences of the main character, Ana, in relation to contracting the HIV disease, stigma, sexuality, support systems, and coping mechanisms among the African American women. They discovered that knowledge is an important tool for living and coping with the disease. In addition, they realised that the portrayal of Ana in the film is as a change agent, with the themes of Life Support conversations, and positive and negative relationships. Hine (2011) did a study on the impact of sexualised images on the mental health of ageing women. With the aid of focus group discussions, she found out that sexualised images in the media do have an impact on older women's self-image and mental health in numerous ways and also in different situations. Also, she discovered that the impact is based on a range of social, health and lifestyle factors affecting them at any given time.

In their study, *Audience Involvement in Malaysian Road Safety Campaigns among Young Adults*, Musthar, Muda, Adji and Karim (2013) investigated the audience involvement in Malaysian road safety campaign among young adult. They discovered that the audience noticed most of Malaysian road safety campaigns from billboards/posters and were concerned with safety in general after the audience read the campaign. Also, the authors believed the campaign should be improved regarding the audience approach. Though they fully supported the campaign they also stated the road safety campaign could encourage them to drive safely. Roth (2012) in her thesis: *Attitudinal Research and Satire: An Exploration of The Daily Show with Jon Stewart Using Social Judgment Theory* investigated

the people's perceptions of the contents of TDS and CBS News clips, though she believed that the show's audience consists of critical receivers. However, she found out that people's attitude change regarding the two instances was slight and both conditions increased their ego involvement especially with the tax issues. Also, she discovered that credibility of source was a significant factor in attitude change process. Reid (2012) conducted an experimental research on the hostile media effect and how it was influenced by self-categorisation and social judgment theory. He discovered that the out group membership of a source appears to be a necessary condition for partisans to charge media bias, though his findings are more consistent with self-categorisation theory.

Hong *et al* (2008) in their study, *Evaluation of an In-School Anti-Tobacco Media Campaign in Louisiana,* investigated new approaches that are needed to disseminate anti-tobacco messages to adolescents. They designed the campaign and evaluation to target the students as they progressed through high schools. Using survey, data were gathered from close to five thousand students for a-three-year campaign duration. Their findings suggest that in-school media programs are useful and should be considered as a viable approach to health education for adolescents. Baruah (2012) looks at effectiveness of social media as a tool for communication. He confirms that one of the most important advantages of the use of social media is the online sharing of knowledge and information among the different groups of people, and another advantage is that it promotes the increase in the communication skills among the people especially among the learners/students of educational institutions. He concludes that social media have the potential to fundamentally change the character of our social lives, both on an interpersonal and a community level.

2.5   Theoretical Framework

The importance of theories to research has been acknowledged by communication scholars (West and Turner, 2010; Reynolds, 2007). Also, Olorunnisola (2007) states that theories help researchers to carve out research questions by testing research variables or concepts in the assumptions of theories. Therefore, this study relies on cognitive dissonance theory and standpoint theory as drivers. Cognitive dissonance theory is employed to understand how respondents generally react to received gender awareness campaign messages in relation to their previous beliefs regarding such messages. Standpoint theory seeks to probe into their individual specific gender experiences with respect to their exposure to gender awareness campaign messages.

2.5.1 Cognitive Dissonance Theory

Cognitive dissonance theory is employed to determine the influence of gender awareness campaign messages on staff and students of the University of Ibadan. Griffin (2012) says that Leon Festinger describes cognitive dissonance as the psychological discomfort that people feel when they do things that do not conform to their belief, or have opinions that do not fit with other opinions they hold. In addition, he explains that the discomfort of dissonance motivates people to change either their behaviour or their belief in an effort to avoid that distressing feeling. The reason is that nobody likes to experience conflict in what he or she believes. It is also affirmed that the more important the issue that caused discomfort, and the greater the discrepancy between their behaviour and belief, the higher the magnitude of dissonance they will feel. As a result, it is evident that the theory focuses on the belief and attitude changes that take place because of psychological discomfort or cognitive dissonance.

Furthermore, Metin and Camgoz (2011) explain that, when people experience psychological discomfort (dissonance), they strive to reduce it through either changing behaviour and cognitions or adding new cognitive elements. This implies that dissonance influences people to adjust their feelings or thinking. According to West and Turner (2010:115), "Cognitive Dissonance Theory is an account of how beliefs and behaviour change attitudes. Its focus is on the effects of inconsistency among cognitions". Cognitions can be explained as people's beliefs as they are influenced by psychological discomforts. Meanwhile, both West and Turner suggest the following four propositions of cognitive dissonance theory:

a. Human beings desire consistency in their beliefs, attitudes, and behaviours.
b. Dissonance is created by psychological inconsistencies.
c. Dissonance is an aversive state that drives people to actions with measurable effects.
d. Dissonance motivates efforts to achieve consonance and efforts toward dissonance reduction.

The main aim of this study is to investigate the influence of gender awareness campaign messages on staff and students of the University of Ibadan. The first hypothesis (selective exposure) states that people intentionally identify with what information they want to hear or see in order to maintain consonance and reduce dissonance in their beliefs and behaviour. This hypothesis is relevant to this study because it will help to determine students'

perceptions or reactions to messages heard or read during gender awareness programmes. Also, post-decision dissonance hypothesis talks about people looking for reassurance after making decisions. The reason is that decisions that are hard to make usually generate internal dissonance. Moreover, the difficulty in decision making is premised on the importance of the issue at stake, the level of delay between two options and the difficulty in reversing the decision after being made. By applying this hypothesis, the study wants to explore how messages heard or read by students during gender awareness programmes influence their acceptance or rejection of gender messages. The third hypothesis states that the occurrence of minimal justification of people's decisions leads to a shift in their attitude. The implication of this hypothesis to the study is it intends to determine how the building of cognitive dissonance between gender messages heard or read and students' choices influence their behaviour.

Cognitive dissonance theory just like any other theory has been acknowledged to have weaknesses. West and Turner (2010) identify two weaknesses of this theory. The first is utility problem. Scholars believe that other theories can be used to explain attitude change much better than CDT (Griffin, 2012) and that CDT does not offer full explanation for how and when people will attempt to reduce dissonance. West and Turner give an example by Janis and Gilmore (1965) who assert that biased scanning does not allow for a real attitude change in people who are exposed to psychological discomforts as a result of favouring arguments they do not believe in. This means that for a real attitude change to occur in people exposed to psychological discomforts there must be a balance. Also, West and Turner cite Cooper and Fazio (1984) who argued that CDT is confounded in impression management which is about the activities people intentionally engage in so as to look good to themselves. This is supported as well by Buzzanell and Turner (2003) when they conducted a research on family communication and job loss. So far these scholars have contested the fact that it might be that it is dissonance, biased scanning or impression management is at work when it comes to how people modulate their psychological discomforts. In relation to the study, it is possible that students accept or reject gender messages due to psychological discomforts, biased scanning, impression management, or communication media's influence.

The possibility of any of these guesses leads to the second problem associated with CDT. The argument against the theory's testability stems from the fact that when psychological

discomfort does not motivate people to change their attitude, it means that the dissonance is not strong enough instead of saying the theory is wrong. Therefore, it means CDT can hardly be proven false because the proponent, Festinger "never specified a reliable way to detect the degree of dissonance a person experiences" (Griffin, 2012:227). Griffin is of the view that dissonance thermometer should be used to test the degree of dissonance a person experiences. West and Turner say that although CDT has some weaknesses it does give much explanation on the relationship among variables such as attitudes, cognitions, effect, and behaviour, and it does suggest routes to attitude change and persuasion. In addition, they maintain that many research studies in psychology, cognitive psychology, communication, and other related fields have been used to refine and lend credence to CDT.

2.5.2 Standpoint Theory

Standpoint theory is based on culture and communication. According to Miller (2001), standpoint theory takes its root from the works of German philosopher, Friedrich Hegel who wrote regarding the influence of social position on how people view the world and society. She further explains that in the area of communication theory and research, standpoint theory has been employed to enhance understanding of power relations of people's lived experiences in several areas. She cites some other scholars who employed the theory to catalogue a black woman's experiences in academia, socialisation experiences in an organisational context and so on. According to Griffin (2012), standpoint proponents, Sandra Harding and Julia Wood, claim that "the social groups within which we are located powerfully shape what we experience and know as well as how we understand and communicate with ourselves, others, and the world." Therefore, this means that standpoint theory acknowledges that individuals are active consumers of their own reality and that individuals' own perspectives are the most important sources of information about their experiences. The theory claims that people's experiences, knowledge, and communication behaviour are shaped in large part by the social groups to which they belong. Moreover, West and Turner (2010) disclose that the theory has become popular with communication researchers because it advances a reciprocal relationship with communication behaviour and standpoints. Then, they state the five basic assumptions of standpoint theory as the following:

a. Material life (or class position) structures and limits understandings of social relations.

b. When material life is structured in two opposing ways for two different groups, the understanding of each will be an inversion of the other. When there is a dominant and a subordinate group, the understanding of the dominant group will be both partial and harmful.

c. The vision of the ruling group structures the material relations in which all groups are forced to participate.

d. The vision available to an oppressed group represents struggle and an achievement.

e. The potential understanding of the oppressed (the standpoint) makes visible the inhumanity of the existing relations among groups and moves us toward a better and more just world.

Griffin (2012:451) quoted Harding saying that "the social group that gets the chance to define the important problematics, concepts, assumptions, and hypotheses in a field will end up leaving its social fingerprints on the picture of the world that emerges from the results of that field's research process". This further confirms the importance of power in human interactions. To this study, standpoint theory identifies with people on the universities' campuses by investigating the standpoints and communication behaviour of the social groups such as students, or male and female in relation to the gender awareness messages/issues and communication media. While cognitive dissonance theory explains how people's attitudes may change or not after being exposed to gender messages, it fails to probe people's specific gender experiences or knowledge and communication behaviour. As a complementary theory to cognitive dissonance theory, standpoint theory is deemed relevant to this study because of its advantage in bringing about qualitative data.

One notable critique against standpoint theory is essentialism. According to West and Turner (2010), essentialism is the practice of generalising all women as if they are the same. This idea does not take into cognisance the diversity among the women in terms of experiences or gender itself. Though standpoint theory has been able to help in gender studies there is a problematic emphasis on the universality of women's experiences without acknowledging their differences. For instance, Bell, Orbe, Drummond and Camara (2000) cited in West and Turner (2010) conducted a study on African American women's communication practices. They discovered that the respondents shared a multiple consciousness of oppression as a

result of racism, sexism, classism, and heterosexism, and also voiced various diverse opinions about interactions with others. Critics of standpoint theory have also complained about the notion of dualism or dualist thinking. Cirksena & Cuklanz (1992) cited in West and Turner (2010:514) observed that "Western thought is organized around a set of oppositions, or dualisms. Reason and emotion, public and private, and nature and culture" are some of the examples of this dualist thinking. Furthermore, they explain that feminist scholars have become concerned about dualisms because of "a hierarchical relationship between the terms, elevating one and devaluing the other" and because "dualisms force false dichotomies onto women and men". The various critiques against standpoint theory only provide an avenue by which the theory can be sharpened through studies as focus should be directed to relative positions, experiences, and communication of various social groups. In the case of this study, equal opportunities would be given to students-male and female- in sample size so that the data that would be generated would not be skewed against any of the gender's opinions.

Conclusion

In this chapter, the study has been able to preview various themes that are germane to conceptual framework such as communication development, communication campaign and its tools, meaning of gender, gender and education and gender mainstreaming in Nigerian universities. Also, the study discusses theoretical framework which comprises cognitive dissonance theory and standpoint theory. The last part which is the empirical review of the study examines studies that have been conducted which relate to gender, women and communication campaign planning in areas such as education, politics and health.

CHAPTER THREE

METHODOLOGY

3.0   Introduction

This chapter presents the study design, study population, sampling techniques, sample size, research instruments, methods of data collection and analysis, and validity of instrument.

3.1   Research Design

"Research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure" (Kothari, 2004:31). It is on this basis that the study investigated the influence of gender awareness communication channels on staff and students' gender knowledge, attitude and practice in the University of Ibadan, Nigeria. Therefore, the study adopted a mixed method approach combining quantitative and qualitative means of data gathering. It employed research instruments such as questionnaire, interview guide and Focus Group Discussion guide to gather data from respondents about gender mainstreaming programmes, gender issues, communication channels of the programmes and influence of these communication channels on their knowledge of, attitude to and practice of gender messages on campus. Employing these research instruments, the study attempted to provide answers to the following research:

Research Questions

Five (7) research questions were developed to address various issues in the study. The research questions are as follows:

1. What are the contents of gender sensitisation messages disseminated to staff and students of the University of Ibadan?

2. What is the level of knowledge and understanding of the University of Ibadan staff and students on gender issues?

3. What is the attitude of staff and students in the University of Ibadan towards gender sensitisation messages?

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4. What are the practices in the University of Ibadan among staff and students in relations to gender issues?

5. What are the communication channels employed in gender awareness campaigns in the University of Ibadan?

6. To what extent have communication channels employed in gender awareness campaigns influenced staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan?

7. How are staff and students' knowledge of, attitude to and practice of gender awareness messages influenced by demographic factors in the University of Ibadan?

H₀1: **There is no significant relationship between communication channels and staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan.**

1. There is no significant relationship between communication channels and staff practice of gender sensitisation messages in the University of Ibadan.

2. There is no significant relationship between communication channels and students practice of gender sensitisation messages in the University of Ibadan.

3. There is no significant relationship between communication channels and students' knowledge of gender sensitisation messages in the University of Ibadan.

4. There is no significant relationship between communication channels and staff' knowledge of gender sensitisation messages in the University of Ibadan.

5. There is no significant relationship between communication channels and students' attitude to gender sensitisation messages in the University of Ibadan.

6. There is no significant relationship between communication channels and staff' attitude to gender sensitisation messages in the University of Ibadan.

H₀2: **There is no significant relationship between socio-demographic factors and staff and students' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan.**

1. There is no significant relationship between socio-demographic factors and staff' knowledge of gender awareness messages in the University of Ibadan.

2. There is no significant relationship between socio-demographic factors and staff' attitude to gender awareness messages in the University of Ibadan.

3. There is no significant relationship between socio-demographic factors and staff' practice of gender awareness messages in the University of Ibadan.

4. There is no significant relationship between socio-demographic factors and students' knowledge of gender awareness messages in the University of Ibadan.

5. There is no significant relationship between socio-demographic factors and students' attitude to gender awareness messages in the University of Ibadan.

6. There is no significant relationship between socio-demographic factors and students' practice of gender awareness messages in the University of Ibadan.

The table 3.1 shows research questions and items in the instruments that answered them. See Appendix 6 (p. 207).

3.2   Study Population

Population, according to Wimmer and Dominick (2011) means a group or class of subjects, variables, concepts or phenomena. The population for this study consisted of students and staff of the University of Ibadan, South West, Nigeria. The reason for concentrating on university students is that they are the future leaders in whom gender education should be inculcated to effect ideal changes in their respective careers and society. The undergraduate student population of the University of Ibadan is 10,372 (See Table 3.2 for details). This includes full time undergraduate students in all the 14 faculties excluding all 100 level and D.E. students. Besides, one of the focuses of gender mainstreaming on campuses has been to sensitise students through workshops, seminars, lectures and conferences about gender issues. The communication channels such as flyers, posters, stickers, billboards, conference

publications etc., Gender Mainstreaming Office communication materials employed also constituted the population for this study. Also, the various populations of the respondents are presented below in the tables.

Table 3.2: Selection of Students from each Faculty

S/N	Faculty	Number of Students per Faculty	10% of Students Selected for the study
1	Arts	1362	136
2	Education	1453	145
3	Science	1435	144
4	Law	566	57
5	Pharmacy	345	35
6	Social Science	1033	103
7	Technology	1073	107
8	Veterinary Medicine	367	37
9	Agriculture and Forestry	1029	103
10	Basic Medical Sciences	383	38
11	Clinical Sciences	980	98
12	Public Health	129	13
13	Dentistry	169	17
14	Renewable and Natural Resources	48	5
	Total	**10,372**	**791**

Source: M.I.S. 2017, University of Ibadan

The population of staff for this study was 5,847, with 1,596 academic staff and 4,251 non-teaching staff. Also, the reason for choosing staff as well is because they are exposed to gendered cultures that exist on campus and some have also been sensitised through gender awareness campaign programmes. The staff population constitutes both academic and non-teaching staff. (See Tables 3.3 and 3.4 for details on population of academic and non-teaching staff)

Table 3.3: Selection of Academic Staff from each Faculty/Institute/Centre

SN	Faculty/Institute/Centre	Number of Academic Staff per Faculty/Institute/Centre	5 % of Academic Staff
1	Arts	165	8
2	Education	141	7
3	Science	231	12
4	Law	32	2
5	Pharmacy	51	3
6	Social Science	109	6
7	Technology	97	5
8	Veterinary Medicine	88	4
9	Agriculture and Forestry	148	7
10	Basic Medical Sciences	112	6
11	Clinical Sciences	221	11
12	Public Health	73	4
13	Dentistry	35	2
14	Institute of Child Health	14	1
15	Institute of African Studies/ Institute of Education	38	2
16	African Regional Centre for Information Sciences/ Centre for Peace and Conflict Studies	11	1
17	University Library	30	2
	Total	**1596**	**83**

Source: Establishment Unit, 2017, University of Ibadan

Table 3.4: Selection of Non-Teaching Staff from each Faculty/Institute/Centre/Unit

S/N	Faculty/Institute/Centre	Number of Non-Teaching Staff per Faculty/Institute/Centre	5% of Non-Teaching Staff per Faculty/Institute/Centre for the study
1	Arts	90	5
2	Education	182	9
3	Science	231	12
4	Law	27	1
5	Pharmacy	62	3
6	Social Science	106	5
7	Technology	124	6
8	Veterinary Medicine	154	8
9	Agriculture and Forestry	211	11
10	Basic Medical Sciences	117	6
11	Clinical Sciences	112	6
12	Public Health	49	3
13	Dentistry	31	2
14	Institute of Child Health/ Institute for Advanced Medical Research and Training	14	1
15	Institute of African Studies/ Institute of Education	5	1
16	Centre for Peace and Conflict Studies /African Regional Centre for Information Sciences	95	5
17	Non-Faculty Based Non-Teaching Staff	2196	110
18	College-Based Non-Teaching Staff	250	13
	Total	**4,251**	**207**

Source: Establishment, 2017, University of Ibadan

3.3   Sampling Techniques

Sampling technique is a definite plan employed in taking a sample from a certain population, which requires the researcher to consider population type, sampling unit, source list, sample size, parameters of interest, budgetary constraints and sampling type (Kothari, 2004). The University of Ibadan was purposively selected for this study. Although many other universities have existing gender policy documents and separate gender units that cater for gender sensitisation of students and staff, the University of Ibadan is chosen because when it comes to gender mainstreaming in Nigerian universities she is a pioneer and has a pedigree. Besides, she has been consistent with mainstreaming gender through her campaigns.

Undergraduate students from their sophomore year up till final year were purposively chosen for two reasons also. By their second year, some of the undergraduate students would have been sensitised and exposed to gender mainstreaming programmes and messages. Secondly, it is assumed that undergraduate students were better fit as respondents than postgraduate students because some of the later may come from other schools where they may or may not have been sensitised to gender issues already.

Convenience sampling technique was used to select respondents for questionnaire administration from fourteen faculties in the University of Ibadan. Also, purposive sampling technique was used to select halls of residence and for Focus Group Discussions sessions. In addition, hall executives of six (6) halls of residence were purposively selected because they often represent their mates in conferences and workshops where gender issues are discussed and gender messages are shared.

Convenience sampling technique was also used to select questionnaire respondents from among academic and non-teaching staff of the university. Purposive sampling technique was employed to select nine respondents (4 male and 5 female) from among the university's gender focal persons, and other teaching and non-teaching staff for interviews, so as to provide diverse opinions regarding gender awareness messages' influence on campus.

For communication channels employed by GMO, the convenience sampling technique was used to select seven by the researcher for textual analysis.

3.4 Sample Size

The study took 10% and 5% of students and staff populations respectively because they are representative of the populations considering Wimmer and Dominick's (2011) principles regarding sampling size. Also, they confirm that taking 500 and 1000 sample sizes for multivariate study are very good and excellent respectively. Therefore, the sample size of staff population was 290 while that of student was 791; altogether making 1081 respondents. However, the sample size of Focus Group Discussion for student population was 46 respondents selected from each of six undergraduate halls of residence. For the in-depth interview, 5 male and 5 female respondents from among academic and non-teaching staff population were chosen.

3.5 Research Instruments

Questionnaire, interview guide and Focus Group Discussion guide were the research instruments used in this study. Each of the instruments is described thus:

3.5.1 Questionnaire

Survey questionnaire consists of a number of questions printed or typed in a definite order on a form or set of forms that is used to sample subjects' opinions, attitudes or views about an issue (Kothari, 2004). In this study, there are two sets of questionnaire for staff and student respondents: the first consists of 62 closed-ended items interspersed with 13 open-ended items, while the second comprises 70 close-ended items with 8 open-ended items. Also, each questionnaire consists of 6 sections. Section A asks questions on knowledge and understanding of gender issues while Section B explores the attitude regarding gender awareness campaign messages. Section C considers the practice of these gender messages. Moreover, Section D determines the sources/channel awareness messages while Section E examines the effectiveness of communication strategies on gender awareness campaign messages. Lastly, Section F is based on socio-demographic data.

3.5.2 Focus Group Discussion Guide

Focus Group Discussion according to Wimmer and Dominick (2011) is a group interview which is used as a research strategy for understanding people's attitudes and behaviour regarding a certain societal issue. It is also a discussion that involves from 6 to 12 participants who are interviewed at the same time with a moderator guiding them about the topic under study. For this study, the FGD guide contains thirteen items drawn from the six

research questions. It was administered to hall executives of the following halls of residence in the table below.

Table 3.5: Halls of Residence and number of participants for FGD

No	Hall	No of Respondent
1	Obafemi Awolowo Hall	8
2	Sultan Ahmadu Bello Hall	8
3	Queen Idia Hall	7
4	Independence Hall	8
5	Queen Elizabeth II Hall	8
6	Nnamdi Azikwe Hall	7
	Total	**46**

3.5.3 Interview Guide

Interview involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses, which can be done through personal or telephone interview (Kothari, 2004). The interview guide for this study consists of thirteen items. These items were administered to the nine (4 male and 5 female) selected members of academic and non-academic staff of the University of Ibadan.

3.5.4 Content Categories

The researcher developed the following content categories from the communication materials used by Gender Mainstreaming Office for disseminating gender information to both staff and students in the University of Ibadan: gender discrimination, gender policy, gender equality, sexual harassment and sexual harassment policy. These communication materials were analysed using the messages or texts embedded in them to determine their central focus, target audience, sub-themes and slogans. Also, some of the texts were quoted from the communication materials.

3.6 Method of Data Collection

The data for the study was collected by the researcher and eight trained research assistants-4 male and 4 female research assistants. The research assistants were trained on how to gather data through questionnaire, Focus Group Discussion (FGD) guide and interview guide from staff and student respondents in the University of Ibadan.

For staff respondents, the researcher and five research assistants administered the copies of staff questionnaire to them in their various units and departments. Most times, the copies of questionnaire were dropped, which were later retrieved from the respondents. It was only very few times that some respondents immediately filled their copies and returned them. As much as possible, the respondents were made to realise that they needed to fill in spaces for the open-ended questions as well. In all, 290 copies of questionnaire were distributed to staff respondents; it was 248 copies that were eventually collected from the sample. This constitutes 85.5% return rate.

The original intention was to solely administer student questionnaire to the respondents in their fourteen faculties. However, it was discovered that some of them could be assessed in their halls of residence. Therefore, the eight research assistants were retrained to take this realisation into consideration when they were approaching the student respondents. Also, in sections A and C, there were specific questions for both male and female, male only and female only. The research assistants were properly trained to remind student respondents of these when filling the questionnaire. Eventually, 791 copies of questionnaire were distributed to student respondents; 724 copies were retrieved from them, making it 91.5% return rate.

Moreover, female research assistants conducted the Focus Group Discussion sessions in Queen Idia Hall, Obafemi Awolowo Hall and Queen Elizabeth II Hall. These sessions were held either in their reading or TV room of the various halls. Also, these female research assistants at the time were postgraduate students. They were asked to conduct these FGD sessions so that the participants would feel more at home discussing female sensitive gender issues with a female moderators of such sessions. For Sultan Ahmadu Bello Hall, Nnamdi Azikwe Hall and Independence Hall, the researcher and two research assistants conducted the Focus Group Discussion sessions in these male hostels. Except in one hall, pictures were taken of participants in other halls during these sessions after permission had been sought from them.

The researcher conducted all the ten interviews himself. These interviews were conducted in the interviewees' offices on the University of Ibadan main campus, while one was held at UI Distance Learning Centre at Moroundiya. Also, one interview was conducted at the

permanent site of KolaDaisi University where the respondent was having a leave then. In all interviews were conducted for five male and five female respondents.

3.7   Reliability and Validity of Instruments

To ensure validity, the instruments have been given critical evaluation by gender mainstreaming advocates and data analyst for validity. For reliability, a pilot study was carried among 400 level students in Faculty of Arts to test the questionnaire instrument. The attitude scale was validated using the Cronbach's Alpha method and alpha score was 0.967. This indicates that the instrument is valid.

3.8   Methods of Data Analysis

The descriptive data were analysed using frequency counts and percentages, mean and standard deviation. Also, inferential statistical tools of data analysis were used for selected aspects of the study. Specifically, Pearson Chi Square analytic tool was used to correlate communication channels and knowledge, attitude and practice staff and students, and means scores of staff and students to show the significance difference of the data that were gathered.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION OF FINDINGS

4.0   Introduction

This chapter provides answers to the six research questions put forward to study influence of gender awareness messages on the knowledge, attitude and practice of staff and students in the University of Ibadan. The data gathered through the two sets of questionnaire, one for staff respondents and the other for student respondents were quantitatively analysed, while the data collected through interview guide and Focus Group Discussion guide from groups of respondents were qualitatively analysed.

4.1   Socio-Demographic Analysis

This part presents analysis on the socio-demographic variables for the two sets of respondents drawn from the University of Ibadan. These variables include respondents' age, gender, level of study, educational qualification, religion and ethnicity. For avoidance of duplication, some variables are combined and presented as bar graphs.
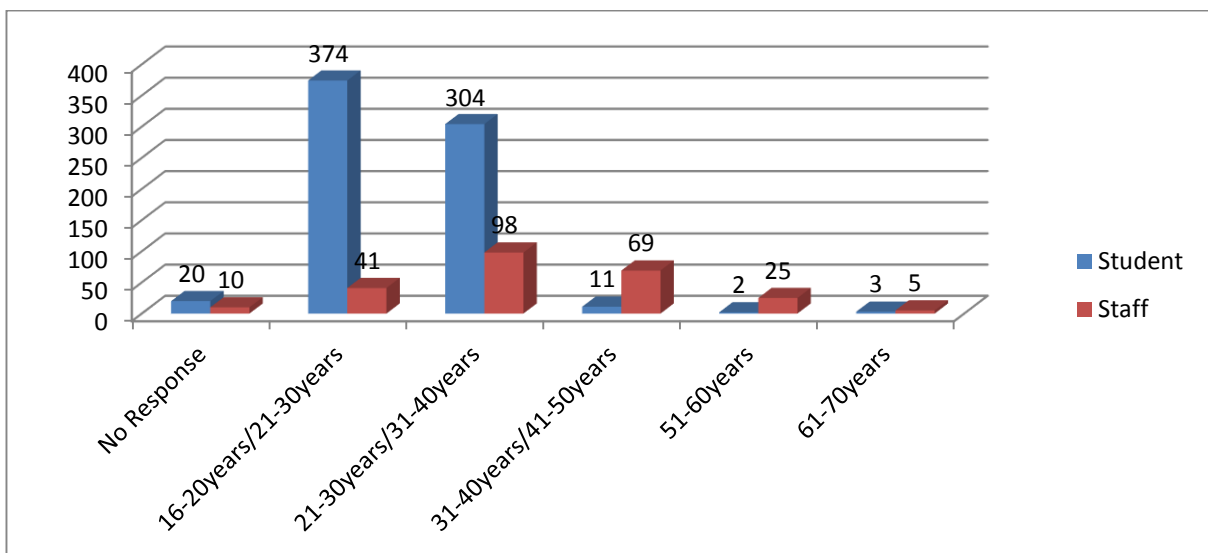
Figure 4.1.1: Staff and Student Respondents' Age Range (*Source: Fieldwork, 2018*)

In Figure 4.1.1, with the 248 staff respondents, those with age range 31-40 years were the most active 98 (39.5%) respondents in the filling of the questionnaire. They were followed by 69 (27.8%) respondents with 41-50 years age range. Also, 41 (16.5%) staff respondents with age range 41-50 years were the third highest set that filled the questionnaire. The least

age range of 25 (10.1%) staff respondents was 51-60 years. For 714 student respondents, 374 (52.3%) of them that were between age range 16-20 years were the most responsive in filling the questionnaire. It was followed by 304 (43.0%) respondents that fell within the age range 21-30 years. It should be noted that 10 (4.0%) staff and 20 (2.8%) student respondents did not indicate their age groups.
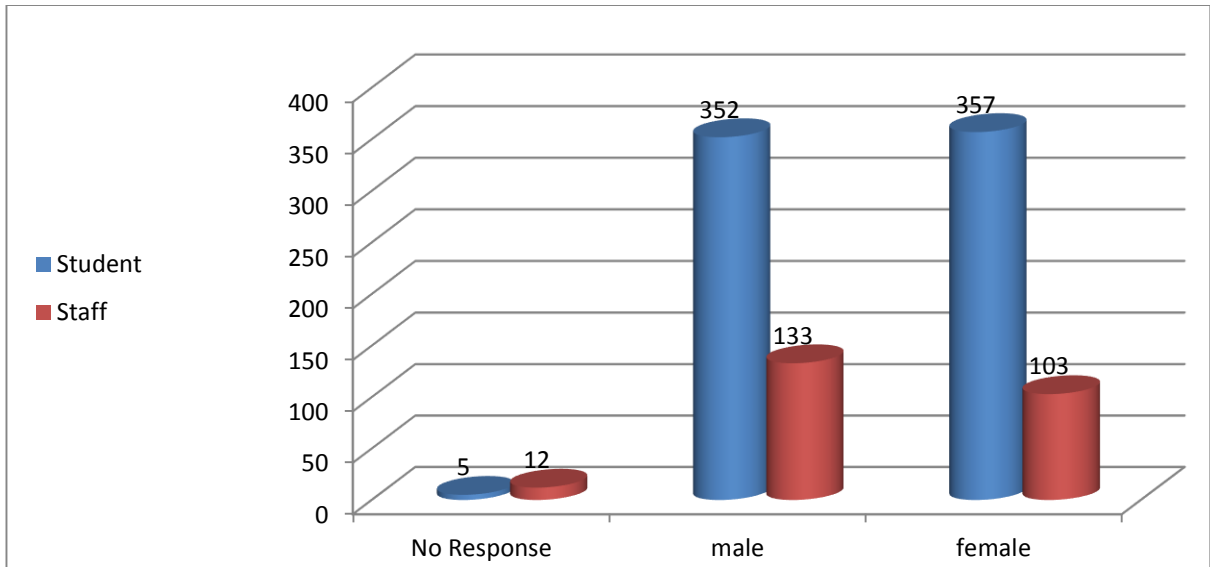
Figure 4.1.2: Staff and Student Respondents' Sex Category (*Source: Fieldwork, 2018*)

In Figure 4.1.2, out of the 962 respondents, there were slightly more male respondents 485 (50.4%) than female respondents 460 (47.8%), who participated in the filling of questionnaire. But out of 714 student respondents, there were slightly more female respondents 357 (77.6%) than male respondents 352 (72.6%). For staff, there were more male respondents 133(27.4%) than female 103(22.4%). It should be noted that 17 (1.8%) respondents comprising 5 students and 12 staff did not indicate their gender.
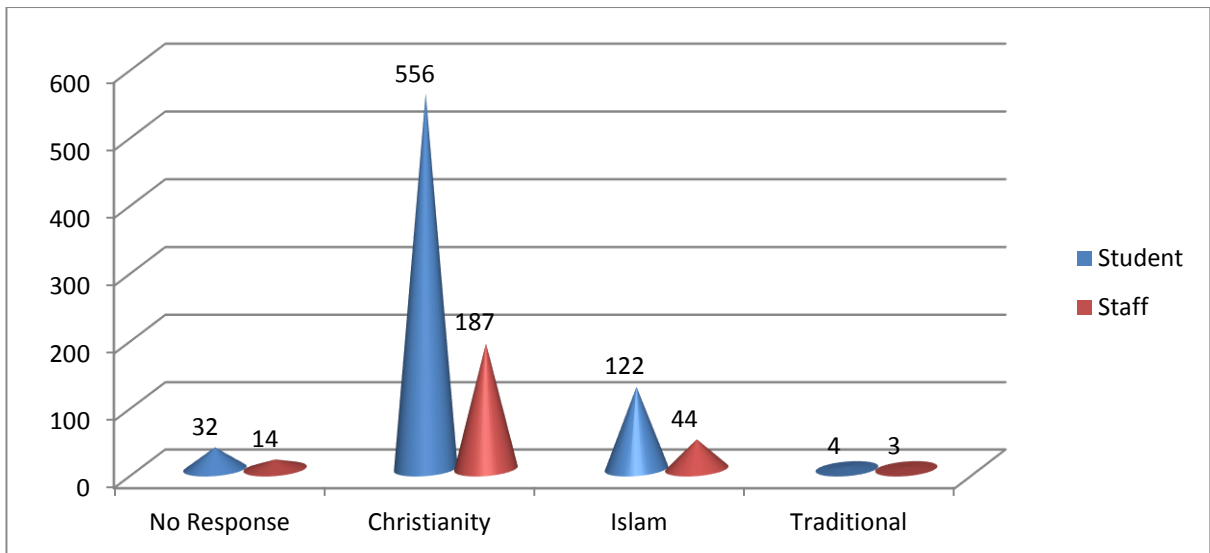
Figure 4.1.3: Staff and Student Respondents' Religion Category (*Source: Fieldwork, 2018*)

In Figure 4.1.3, there were far more staff 187(25.2%) and student 556(74.8%) respondents who claimed they were Christians that filled the two sets of questionnaire, out of the 962 respondents. The total number of Moslem respondents was 166 (17.3%), comprising 122 student and 44 staff. While only 7 (0.7%) respondents indicated that they practised African traditional religion, 46 (4.8%) respondents comprising 32 student and 14 staff respondents did not indicate their religion.
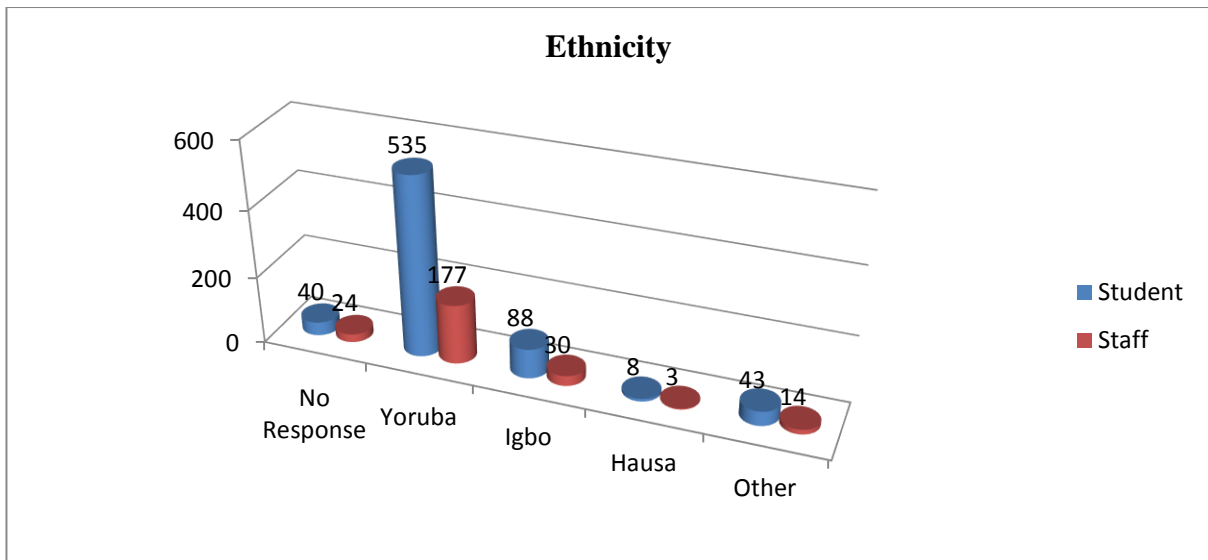
Figure 4.1.4: Staff and Student Respondents' Ethnicity Category (*Source: Fieldwork, 2018*)

Out of the 962 respondents in Figure 4.1.4, 712 (74.0%) respondents who are Yoruba comprising (535 students and 177 staff) took part in the survey; followed by respondents who are Igbo 118 (12.3%), comprising (88 students and 30 staff). From other tribes such as Idoma, Ebira, Esan, Igala, Efik, Urhobo and Edo, there were 57 (5.9%) respondents comprising (43 students and 14 staff). Only 11 (1.1%) respondents were Hausa comprising (8 students and 3 staff). It should be noted that 64 (6.7%) respondents comprising (40 students and 11 staff) did not indicate their ethnic groups. There is the possibility that since the study area is located in the south-west of Nigeria, there would be more people of Yoruba ethnicity, even though University of Ibadan is a federal institution.
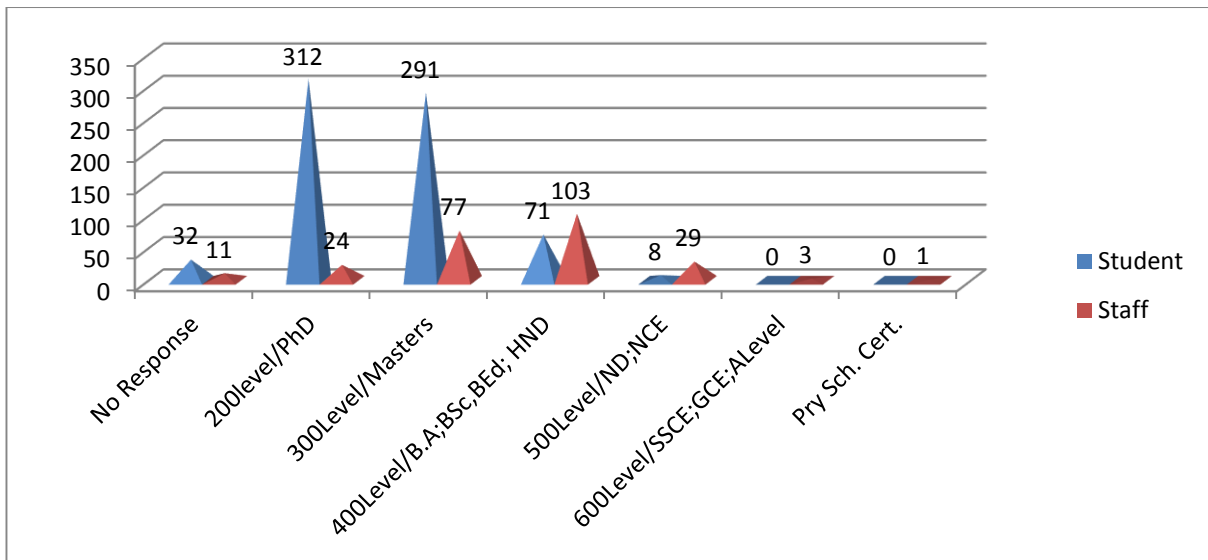
Figure 4.1.5: Staff and Student Respondents' Qualification and Level of Education
(*Source: Fieldwork, 2018*)

In Figure 4.1.5, while 11(4.4%) staff respondents and 32(4.5%) student respondents from the samples of 248 and 714 respectively did not offer any information regarding their qualification and level of education, most staff respondents 103(41.5%) and 77(31.0%) who participated in the filling of the questionnaire had B.A., B.Sc., B.Ed. or HND and Master's Degree respectively. Most student respondents 312(43.7%) and 291(40.8%) that participated in the filling of the questionnaire were 200 level and 300 level respectively.

In summary, staff and student respondents (139 and 678) who were youths (16-20/21-30 and 21-30/31-40) participated more during collection of data for this study. While there were slightly more female student respondents 357 than male student respondents 352, there were more male staff respondents 133 than the female staff respondents 103. For staff sample, this can be ascribed to gender imbalance in the male and female staff population while student sample depends on respondents' availability during data gathering and their population distribution. Another is that respondents (187 and 556), identified as Christians, dominated the samples of staff and students. Also, staff and student respondents (177 and 535) who identified themselves as Yoruba were more than in any other ethnic groups that participated in the filling of the questionnaire. Staff respondents who had first degree 103 and second degree 77, and also 200 level and 300 level student respondents (312 and 291) were recorded more in the data gathering.

4.2 Research Question One: What are the contents of gender sensitisation messages disseminated to staff and students of the University of Ibadan?

This research question examined the contents of gender sensitisation messages contained in communication channels employed by the University of Ibadan Gender Mainstreaming Office. Data are derived from flyers, stickers, billboards, posters, backpacks, branded T-shirts etc. Results are presented using content categories where texts constitute the units of analysis. A summary of the result of gender communication materials is presented in the table below.

Table 4.2.1: **Contents of GMO's Communication Materials Targeted at Staff and Students**

No	Gender Communication Materials	Message/Focus	Target Audience	Content Categories	Slogan
1	Sticker A	Say 'No' To Sexual Harassment: Respect the Dignity of both Sexes.	Student (Male and Female)	Sexual Harassment	Creating a gender-friendly space for work and learning
2	Sticker B	Stop Gender Discrimination: Put on a Gender Lens	Student (Male and Female)	Gender Discrimination	Creating a gender-friendly space for all
3	Flyer A	Gender Policy: Statement; Vision; Mission; Scope; Objectives; Functions of GMO; Responsibilities of Staff and Students; Breach of the Policy, and Complaints	Staff and Student	Gender Policy	UI, Creating a gender-friendly space for all
4	Flyer B	Sexual Harassment Policy: Statement; Vision; Mission; Scope; Objectives; Definition of Sexual Harassment; Forms of SH; Complaint Procedure, and Penalties	Staff and Students	Sexual Harassment Policy	UI, Creating a gender-friendly space for all
5	Poster	Stop Gender Discrimination: Put on a Gender Lens	Staff and Students	Gender Discrimination	UI, Creating a gender-friendly space for all
6	Billboard	An equal opportunity institution Promoting: Dignity and Respect for both Sexes; Competence, Experience and Equity; Zero Tolerance for Sexual harassment	Students (Male and Female)	Gender Equality	UI, Creating a gender-friendly space for all
7	Branded T-Shirt	Gender Mainstreaming Office	Staff and Students	Gender Equality	UI, Creating a gender-friendly space for all

Source: Fieldwork, 2018
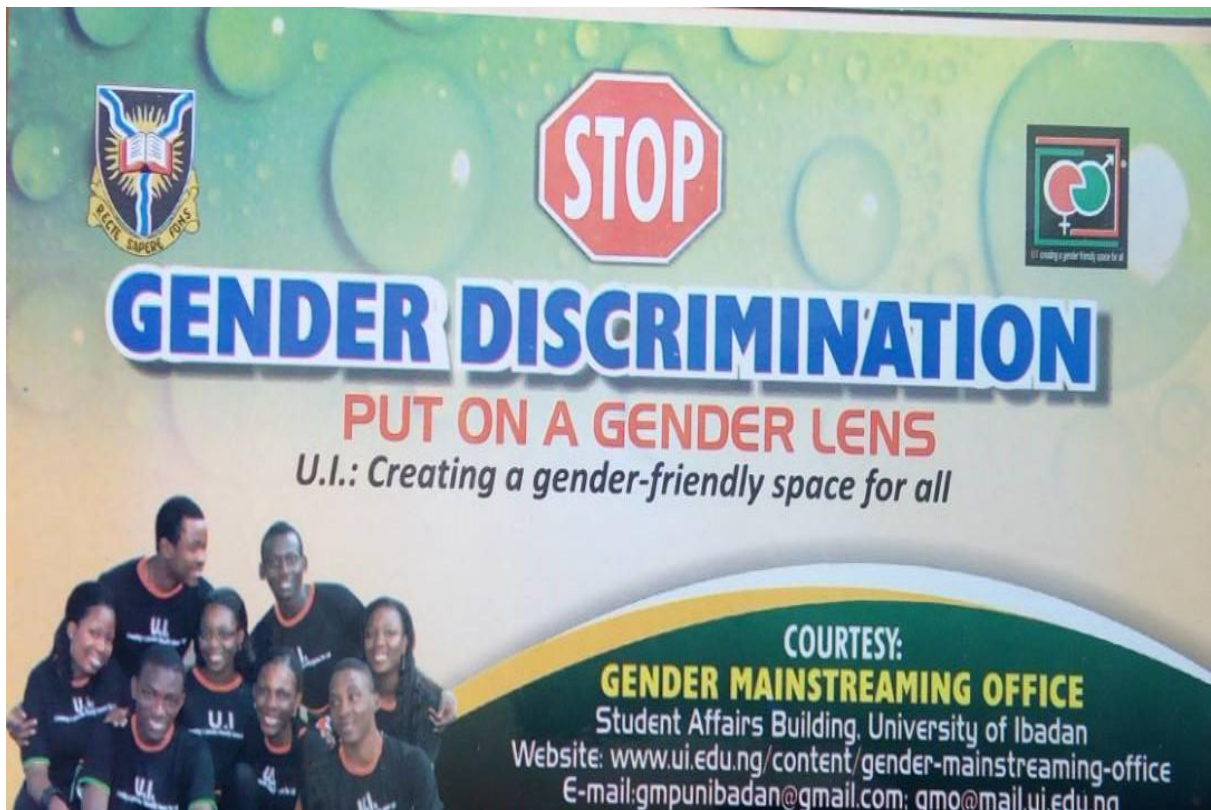
Plate 4.2.1: **Gender Discrimination Sticker,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

Plate 4.2.1 is one of the stickers used as communication material by Gender Mainstreaming Office, University of Ibadan. Its central theme is: stop gender discrimination. The message is targeted at male and female students on campus. Also, it admonishes the target audience to stop discriminating based on gender and to put on a gender lens. This message is further reinforced by its slogan: creating a gender-friendly space for all. The significance of Plate 4.2.1 was established by a gender focal person thus:

> People have not even understood that there are sexist ways of talking. They do not understand them; they don't just know that. They don't even know what it means. Sometimes, they just take it as a joke. So people have really got that refinedness of gender yet. The distance we have gone is they are aware of the fact that there must be women in everything. We need to talk about things like paternity leave; we need to about scholarship for other gender in areas where they are endangered, in engineering scholarship for females, Medicine scholarship for males.

His explanation on the people's practices that are synonymous to gender discrimination is informative and supports the reason for the message in Plate 4.2.1. Evidently, to stop gender discrimination, there is the need to stop people's sexist ways of talking, to ensure paternity leave, scholarship for females in Faculty of Engineering and for males in Medicine. There is no doubt that gender discrimination encompasses all the gender issues he mentioned above.
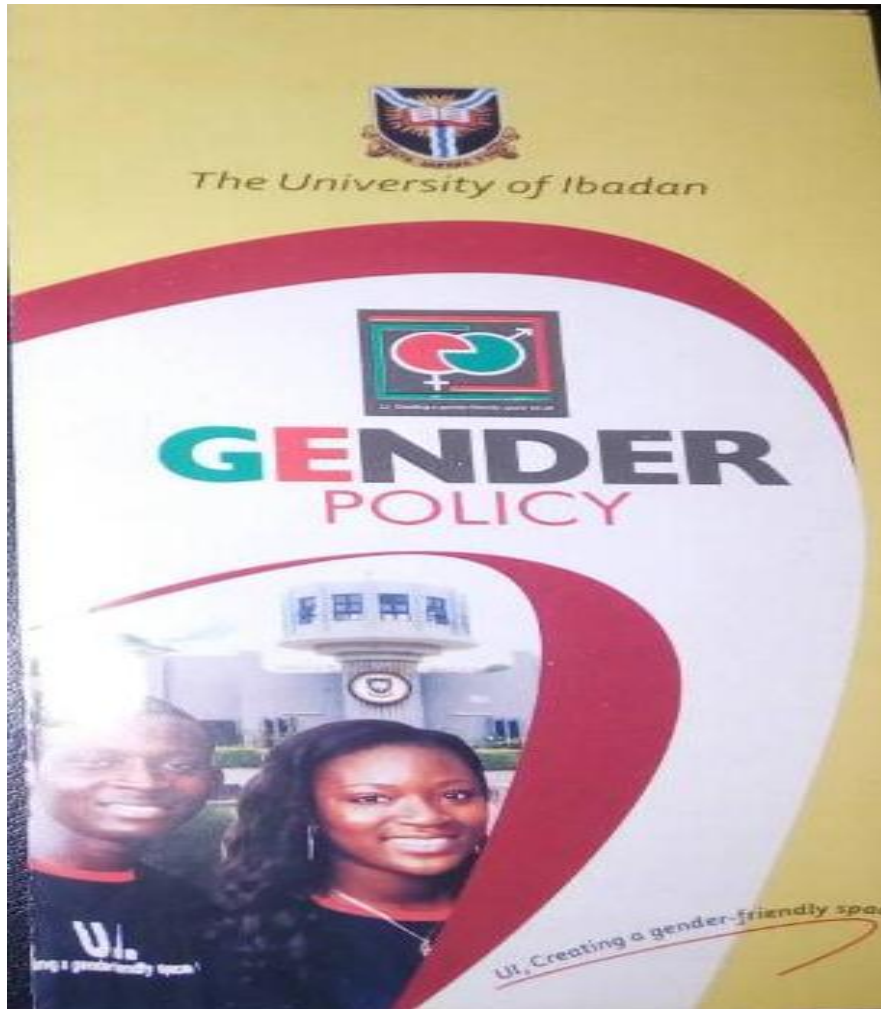
Plate 4.2.2: **Gender Policy Flyer,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

The above flyer is also an abridged form of gender policy document. It specifies the Statement; Vision; Mission; Scope; Objectives; Functions of GMO; Responsibilities of Staff and Students; Breach of the Policy, and Complaints. The flyer is targeted at both staff and students in the University of Ibadan. Gendered situations necessitate that there should be some guidelines to be adhered to by people in their gender relationships so that future occurrence of these situations can be prevented. A good instance was offered by a senior staff from the non-academic thus:

> Considering my position, we have young ladies. When they approach me especially nursing mothers, we let the management know that this is the situation as a woman. This is what the regulations say. The management will say, I wonder because these regulations are not put in black and white and are not written anywhere. It is just that there is a circular and one could not base it on that. But we always let them know we want maximum performance on this member of staff or this lady should please be allowed to go home at two o'clock. Concerning indecent form of dressing, we always let them (ladies) know that they should dress decently, and no director or HOD will now say come Madam I will like to…So by the time you dress corporately and dress well without exposing any part of your body, I think the issue of sexual harassment will be addressed to some extent. When a case of sexual harassment is reported to me, I ask if the person has any evidence and we look into it. Some could easily make that up in order to indict any HOD that is giving them problems. They may be perpetual late comers and will use the excuse that he wants to sleep with me. We need to balance this. I always address such issues objectively, and so far so good.

The function of gender policy flyer is essentially to afford people the opportunity of knowing and understanding their gender rights at a glance. She raised germane issues which have been captured in both the University of Ibadan gender policy and sexual harassment policy. Gender issues such as the plight of staff nursing mothers, giving both male and female staff equal opportunities, indecent dressing among female staff, sexual harassment cases and their prosecution, and gender justice were addressed above. However, the illustration employed in the communication material could cause confusion because it only reflected on students when the messages were meant both staff and students.

Plate: 4.2.3: **Training/Workshop Poster,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

This poster is for gender sensitisation workshop training. Although the illustration depicts only the students, the target audience consisted of both staff and students. Its central message is: stop gender discrimination. Moreover, people are encouraged to put on gender lens so as to stop gender discrimination on campus. In reference to Plate 4.2.3, a gender focal person confirmed that, "Sensitisation workshops largely have been had, quite a number of them… There is orientation workshop for new intakes. By and large, it has been print and electronic media as well as sensitisation workshops". He alludes to different types of gender workshop training which Gender Mainstreaming Office organised to capture different segments of the university community.
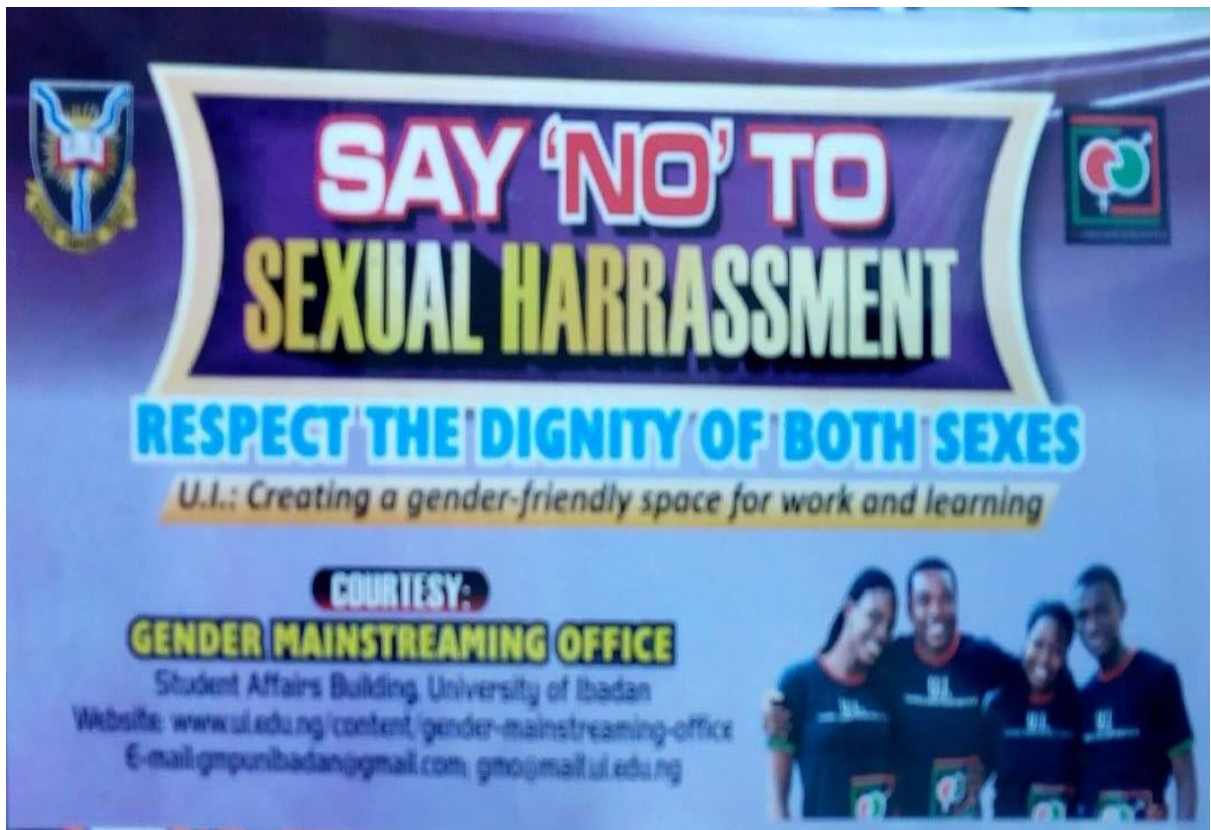
Plate: 4.2.4: **Sexual Harassment Sticker,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

The central message in Plate 4.2.4 is: "say 'no' to sexual harassment". Also, this sticker canvasses its target audience who constitute male and female students to respect the dignity of both sexes. Moreover, the illustration in the above plate is used as well to reinforce the central message. The two pairs of male and female students are displayed as embracing one another. This perhaps is done to corroborate the sub-message on respect of both sexes. However, the sticker's slogan may be confused as to whom the exact target audience are when it says: creating a gender-friendly space for and working. Does it include only students who are working and learning, or both staff and students when the illustration only features the students? Nevertheless, the sole gender theme is still sexual harassment. A female focal person further buttresses the significance of this central message in the sticker thus:

> We have seen cases of sexual harassment that the victims were brought to the office. There, they were counselled. We made them to know that it is not the end of the world and that they should not be victimised by anybody. It was not their fault that they were raped, and that stigmatisation should stop. That is the most essential thing we are doing that they should stop the stigmatisation of raped victims, or sexually harassed persons. I am a living witness, and we have seen cases though we do not disclose identities.

Obviously, by saying no to sexual harassment and respecting the dignity of both sexes especially female gender on campus, issues of victimisation, stigmatisation and non-disclosure of identities of harassed persons would not have come up in the first place. The sticker serves as a preventive mechanism so that sexual harassment will not prevail on campus.
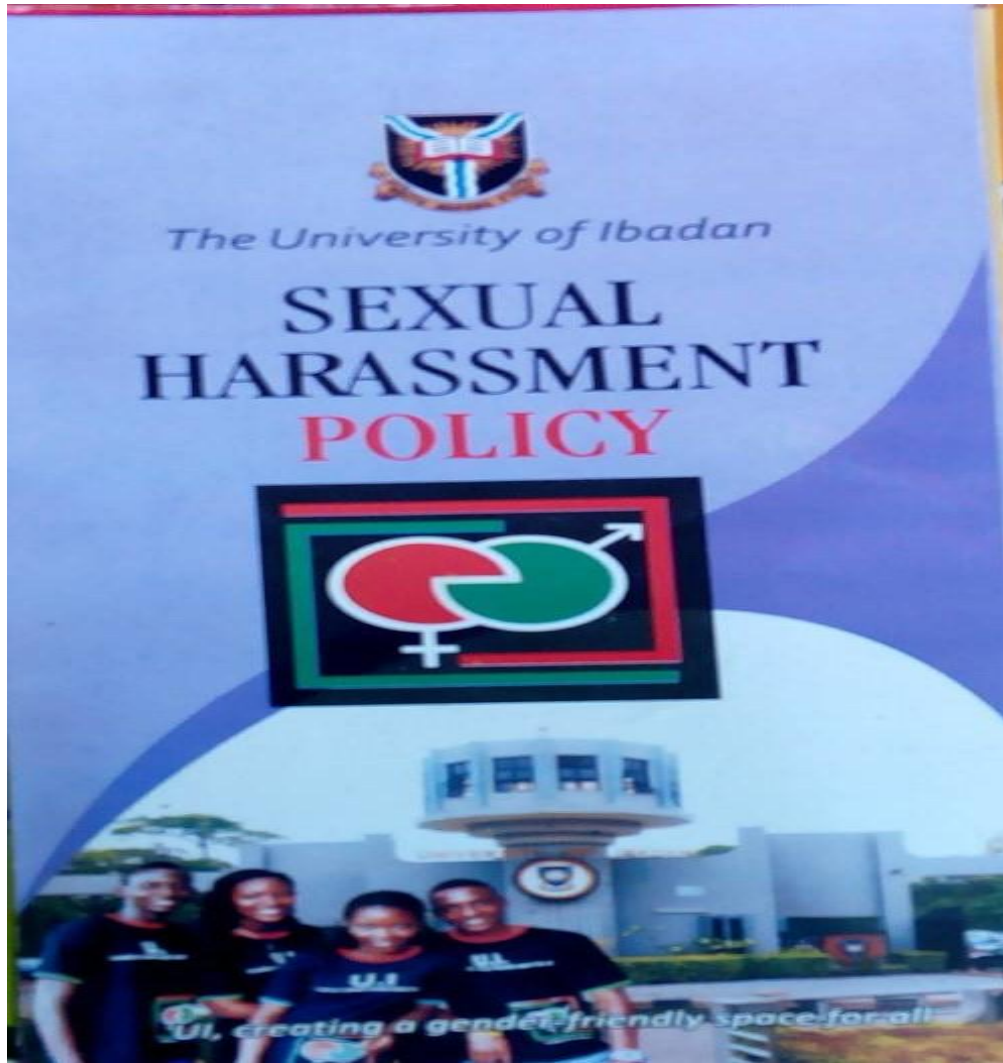
Plate 4.2.5: **Sexual Harassment Policy Flyer,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

Plate 4.2.5 is a flyer and an abridged gender policy document. Its central focus is on sexual harassment. Unlike the previous communication materials which target mainly students, this flyer is targeted at both staff and students though illustration used therein shows only students. It contains Statement; Vision; Mission; Scope; Objectives; Definition of Sexual Harassment; Forms of Sexual Harassment; Complaint Procedure, and Penalties for violators of sexual harassment. It affords audience to glance through what sexual harassment means in the University of Ibadan.

Among all the gender issues in institutions of higher learning, sexual harassment usually catches attention. It is a phenomenon that really draws people's concerns and that can impinge most deeply on someone's fundamental human rights if it is not properly addressed. It is no wonder that gender awareness campaigns are more devoted to this issue. Also, it is so significant that it warrants its own policy. Sexual harassment also comes in different forms (Joseph, 2015; Uduma *et al.,* 2015). Sometimes, it can be displayed in gender-based violence, especially against female gender (Illiyasu *et al.,* 2011). However, as much as there are many reported cases of sexual harassment, how many of them have been prosecuted and how many offenders have been duly punished? It is believed that its continued prevalence in educational institutions can answer these questions. Therefore, sexual harassment ought to be tackled squarely to prevent its recurrence to an extent.

Plate: 4.2.6: **Billboard,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

Billboard is another communication material employed by Gender Mainstreaming Office to disseminate information to university community members. This particular billboard, the only one on campus for this purpose, is placed behind Faculty of Arts main building, beside a pathway to Kenneth Dike Library. Its central message is equal opportunity by promoting dignity and respect for both sexes; competence, experience and equity, and zero tolerance for sexual harassment. This is even further reinforced by the slogan: creating a gender-friendly space for all. Like most of the communication materials, the billboard's illustration though peeled away from the billboard features only students though it is apparently targeted at the public generally.

Plate: 4.2.7: **Front-view Branded T-Shirt,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

This is a branded T-Shirt front view. It carries the slogan: creating a gender-friendly space for all, in the material's front view. Also, it shows the logo of Gender Mainstreaming Office. The communication material's front-view actually encapsulates the ultimate goal of the organisation in the institution.

Plate: 4.2.8: **Back-view Branded T-Shirt,** *Source: Gender Mainstreaming Office, University of Ibadan, 2018*

The central message in Plate 4.2.8 is Gender Mainstreaming Office. It is a form of advertisement for the organisation, which is expected to be worn by gender sensitive individuals. It is a mobile advertisement. In the University of Ibadan, GMO has been given mandate through its principal investigator to handle all gender issues or problems on campus. Attesting further to its functions and challenges, a focal person made this submission.

> We (GMO) want to have programmes we have to run through bureaucracy. You know what obtains in Nigeria now. Some of the times finance is always our problem, but that does not stop us from having our goals being achieved, especially with type of person we have as the principal investigator, Professor Stella Odebode. She has been trying to make sure things go as we schedule. From the beginning of the year, we have scheduled programmes, for each academic session. We always make sure we carry out those programmes.

It is obvious that making GMO popular on campus has been hampered by both bureaucracy and finance. Getting visibility will be an advantage for the organisation. This finding confirms the perennial problem associated with mainstreaming gender in higher institutions. Supporting this claim is Britton (2017:5) who posits that "Universities are gendered organizations nested within a gendered hierarchy". The problem of bureaucracy and the attitude towards financing gender programmes, and gender activists' strife at ensuring the achievement of gender goals have become a cycle which has been documented by Shackleton (2007), Schafer (2010) and Bennett *et al* (2013). However, Yang (2016:410) appears to have hinted at the reality of gender mainstreaming in universities that "Generating and disseminating knowledge is a political process, while gender mainstreaming is an ideological and organizational strategy". She maintains further that there is a need to re-examine how gender is mainstreamed in school culture, system and resources and to redevelop new values, beliefs, and norms for educational institutions. Her observations may be applied to how gender is being mainstreamed in the University of Ibadan as well. In the end, this will make GMO to be more visible to virtually all the university community members.

In summary, the contents of communication materials for gender sensitisations focus on gender discrimination, gender policy, gender equality, sexual harassment and sexual harassment policy as central messages. For instance, the contents encourage the target audience to stop gender discrimination by putting on gender lens or by being gender

sensitive. Some promote gender equality in form of dignity, respect, competence, experience and equity for both sexes, but zero tolerance for sexual harassment. On sexual harassment, the contents want the target audience to respect the dignity of both sexes by saying no to this scourge. Ultimately, the contents also canvass for the audience's gender education so that they can know their gender rights and forestall gender problems on campus.

4.3 **Research Question Two: What is the level of knowledge and understanding of the University of Ibadan staff and students on gender issues?**

This research question tests both the level of knowledge of staff and students on gender issues and their understanding of gender messages that are disseminated on campus. Findings are drawn from section A in the two sets of questionnaire (staff and students) to give quantitative answer to this research question. In addition, items 4 and 11 of staff's interview guide and items 2, 3, 4 and 8 of students' Focus Group Discussion guide were used to give complementary qualitative data to answer the same research question. Results are presented in tables, using frequency counts, percentages, mean and standard deviation.

Table: 4.3.1: **Staff's Level of Knowledge and Understanding of Gender Issues**

Variable	S A	A	S D	D	Invalid	Total	Mean	Standard Deviation
Being gender sensitive	93 (39.2%)	127 (53.6%)	15 (6.3%)	2 (0.8%)	11 (4.4%)	248	3.17	0.92
Female staff do not make good leaders	13 (5.3%)	26 (10.6%)	123 (49.6%)	84 (34.1%)	2 (0.8%)	248	1.85	0.82
Female staff have the same mental ability	80 (32.7%)	93 (38.0%)	29 (11.8%)	43 (17.6%)	3 (1.2%)	248	2.82	1.10
Making rude remarks or cat-calls	53 (21.4%)	117 (47.2%)	32 (13.1%)	43 (17.6%)	3 (1.2%)	248	2.70	1.03
It is okay to beat one's wife	9 (3.6%)	6 (2.4%)	198 (78.1%)	39 (15.8%)	1 (0.4%)	248	1.93	0.58
Gender means the same thing as sex.	51 (20.9%)	118 (47.6%)	37 (15.2%)	38 (15.6%)	4 (1.6%)	248	2.70	1.01
Gender is about empowering women.	26 (10.6%)	103 (41.2%)	35 (14.2%)	82 (33.3%)	2 (0.8%)	248	2.28	1.06
Gender is about men being empowered.	23 (9.4%)	102 (41.1%)	45 (18.1%)	74 (30.3%)	4 (1.6%)	248	2.27	1.04
Male staffs are superior to female staffs	12 (4.8%)	26 (10.7%)	128 (52.5%)	78 (32.0%)	4 (1.6%)	248	1.85	0.81
Creating a gender-friendly space is beneficial	130 (54.2%)	94 (37.9%)	10 (4.2%)	6 (2.5%)	8 (3.2%)	248	3.34	0.92
Average	**490 (19.7%)**	**812 (32.7%)**	**652 (26.2%)**	**489 (19.7%)**	**42 (1.7%)**	**2485 (200%)**	**2.49**	**0.93**

Source: Fieldwork, 2018

Staff members' level of knowledge and understanding of gender issues in the University of Ibadan was average. Also, this is further confirmed by the respondents' average level of agreement scores 1302 (53.3%, $\bar{x}$ =2.49 and SD=0.93). Specifically, 224(92.1%; $\bar{x}$ =3.34; SD=0.92) staff respondents agreed with the statement that creating a gender-friendly space in UI would benefit both female and male staff. Again, almost all staff respondents 220(92.8%; $\bar{x}$ =3.17; SD=0.92) agreed with the statement that being gender sensitive does not mean being anti-men. On the statement that female staff have the same mental ability as male staff, most staff respondents 173(70.7%; $\bar{x}$ =2.82; 1.10) agreed with this.

However, the statement that gender issues are always about empowering women, about half of the staff respondents 129(51.8%; $\bar{x}$ =2.28; SD=1.06) also agreed with this, while 125(50.5%; $\bar{x}$ =2.27; SD=1.04) staff respondents agreed with the statement that gender is also about men and how they can be empowered. Based on the respondents' average consensus on gender empowerment of men and women and high level of agreement with gender sensitivity and belief in men and women's possession of equal mental ability, this shows that they desire to be consistent with their belief in gender sensitivity issue on campus. As a result, this realisation reinforces the Cognitive Dissonance Theory proposition about humans trying to reduce dissonance in their belief system (West & Turner, 2010) when exposed to contrary information.

Moreover, most staff respondents 169(68.5%; $\bar{x}$ =2.70; SD=1.01) believed the statement that gender means the same thing as sex. Further data explains this gap in their knowledge and understanding of the difference between gender and sex on campus. For example, when asked if they were aware of gender policy and sexual harassment policy on campus, 167 (67.3%) most staff respondents indicated that they were aware of UI gender policy and 156 (62.9%) of them also confirmed they were aware of UI sexual harassment policy. On the other hand, when asked subsequently if they had read the documents, only 46(18.5%) of the staff respondents indicated they had read gender policy while 36(14.5%) of them confirmed that they had read sexual harassment policy. It is possible that this may partly account for the average level of gender knowledge among staff. However, further findings revealed the difference in male and female staff's gender knowledge and understanding.

Table 4.3.2: Difference in Male and Female Staff's Gender Knowledge

Knowledge	Sex	N	Mean	Std. Deviation	Std. Error Mean
	Female	89	25.6854	3.90976	.41443
	Male	117	25.3419	3.62501	.33513

Source: Fieldwork, 2018

The table shows that gender knowledge is higher among female staff $\bar{x}$ =(25.68) than among male staff $\bar{x}$ =(25.34).

Furthermore, when asked to explain what staff understood about gender sensitivity and indecent dressing as defined in these policies, majority of the respondents did not offer any right response. The few that did were not coherent enough, except in one or two cases. Some of their qualitative responses to what gender sensitivity means include: "Everybody should be treated equally without being gender biased", "Raising awareness on issues that concern gender equality", "Equal rights for all", "To be gender balanced, no sex is superior to the other", "Stop gender discrimination", "To prevent unwanted pregnancy and sexual harassment", "It says that male and female have equal rights to life", "is a way to caution people from sexual harassment" and so on. Gender sensitivity, according to UI Gender Policy (2009:14), "is the translation of gender awareness into practices, which results in changes in perceptions, plans and activities of institutions and organisations"

When they were asked to explain the meaning of indecent dressing, they generally offered explanations such as "That it does not enhance your beauty rather it brings your moral to a low esteem", "way to caution female students about indecent dressing to avoid sexual harassment situation", "Respect the dignity of both sexes", "indecent dressing attracts punishment through SSDC for due process", "There will be punishment for such person", "Dress wise", "That women should dress appropriately and not seductively so as to prevent harassment from opposite sex", "Dress code was introduced one time" and so on.

There are also responses from in-depth interview conducted for staff respondents regarding their level of knowledge and understanding of gender issues on the University of Ibadan campus. These responses are presented in the following excerpts. For instance, a female academic says:

> I think I will take it from the general perspective. We all know that traditionally, people believe that males are better at doing some things than females and you will see it cutting across every sector of the African society, especially the reservations when it comes to women being in particular positions. Sometimes, some people are even amazed when they hear that a woman is a professor. The way they look at it is different from the way they look at a male professor. A male professor seems normal; a female professor to some people looks abnormal.

Traditional prejudices and institutions as origin of gender issues are mentioned in the above interviewee's submission, especially as it concerns female academic staff who have attained professorship. In spite of the fact that it was generally agreed that gender awareness campaign issues on campus were meant to empower both male staff 125(50.5%; $\bar{x}$ =2.27; SD=1.04) and female staff 129(51.8%; $\bar{x}$ =2.28; SD=1.06), it is shown in the excerpt that there still exists 'reservations when it comes to women being in particular positions' in the University of Ibadan. The interviewee also raised the burden institutional cultures place on female academic staff's mental ability when she submits that "in fact, some people even believe that males are more intelligent than some females. So people having this kind of beliefs may find it difficult to be able to achieve some particular positions that males also occupy".

Although majority of the findings from questionnaire show that 173(70.7%) respondents agreed that female staff members had the same mental ability as their male counterparts, and that 129(51.8%) respondents agreed gender issues were about male and 125(50.5%) that respondents agreed that gender issues were about female staff empowerment, the interviewee's submission above contradicts these findings. Evidently, scholars like Endeley and Ngaling (2007), Schafer, (2010), Ukpokolo (2010), Akinjobi (2013), Bennett *et al.*, (2013) and Britton (2017) have identified peculiar gender issues that affect female staff members in their respective higher institutions of learning. Therefore, they affirmed the role of various institutions' cultures in perpetuation of these gender issues. Ukpokolo's (2010) position on the effects of patriarchal ideologies on career advancement of some women that are part of dual career couples in the University of Ibadan supports this on campus. Britton's (2017) study further explains that women faculty minimised gender importance in their experiences. This conclusion, drawn from a different culture, represents the general view or ideology of these people. This shows the effects of institutional cultures on their academic careers.

Furthermore, a non-teaching female interviewee shared her knowledge and understanding of gender issues on campus thus:

> Many heads of departments will prefer working with men (gender discrimination). They believe that men are more efficient and effective in performing their duties. Some will say they just don't want women, that they want a male secretary. Other than that, there are so many provisions that we always discuss with them that a nursing mother should close at 2 o'clock, at least for the first six months after resumption from maternity leave. Some will say there is this call for exclusive breast-feeding, that a nursing mother must breastfeed their babies for six months. So, with that, they will like to bring their children to work place and HOD will frown at that.

She confirmed the issue of gender discrimination in terms of preference for male staff to female staff by some bosses due to their perceived incompetence of female staff. She explained that their male counterparts discriminated against the opposite sex because female staff performed their biological role of breastfeeding when they were supposed to be working. Her submission questions the truthfulness of the findings from questionnaire 224(92.1%) that creating a gender-friendly space in the University of Ibadan would benefit both female and male staff. This shows the inconsistence in these two findings about the level of staff's gender knowledge and understanding. Akinjobi (2013:21) affirms the numerous roles that female staff need to undertake such as "family responsibilities towards her husband and children, socio-cultural responsibilities towards her relations, her husband's relations, her society and her personal recreation needs". She suggested that women need to balance these roles for optimal productivity. Perhaps, this scholar proffers this solution to gender discrimination experienced by female staff members so as to mitigate their gendered experiences and help them to plan and prepare to scale the hurdles placed on their career path by beliefs in the cultural environment. On the other hand, a male academic staff, when asked about his knowledge and understanding of gender issues campus, stated thus:

> The first I would say is subjective(ity) because it has to do with a little of politics. I know sometimes people making appointment give consideration for gender balancing. There was a time maybe you want to appoint the DVC for example, you realise that in recent times now in the last administration we had one of our DVCs a female and now we have one. It may not be very explicit, but based on deductions, effort is being made to make sure that both sexes are represented at high level of administration at UI. I also know that there is a gender policy, affirmative actions.

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Studies (Endeley & Ngaling, 2007; Schafer, 2010; Ukpokolo, 2010; Bennett *et al.,* 2013) on the nature of gender issues in institutions of higher learning have acknowledged the continuous presence of masculine influence on policy formulation and activities which both male and female staff experience on campuses. Implicitly, this male respondent protested the act of gender balancing or affirmative actions in the appointment of female Deputy Vice-Chancellor. Even though 220 (92.8%) of the respondents agreed that being gender sensitive does not mean being anti-men and another half of the respondents 129 (51.8%) do not think gender issues are always about empowering women, this interviewee upholds the need to avoid tokenism and subjectivity. Women should not be appointed into positions only because there must be a female representative. Aside the above gender issue, he also raised other gender issues as indicated below:

> Sometimes, my friend will tell me that if you hug a student outside (my friend will say) gender people will frown at it. Some will claim that if the hugging is not beyond one minute, I think there is some level of consciousness about how one sex relates to the other one, particularly among the lecturers, especially lecturers to students. Among the students, I don't think anyone of them is too gender conscious in their day-to-day relationships. To the best of my knowledge among the lecturers, I don't think it is too vivid a consciousness. Sometimes in some meetings, some women who are gender conscious and you are making decisions, they will say this thing is not gender friendly, no woman is represented you know. So, sometimes people try to consciously include both sexes in committees.

The discussant mentioned some gender issues in the excerpt. He identified the general consciousness about gender people and what they frown at, such as sexual harassment and gender equality or what he referred to previously as affirmative actions. Regarding gender equality, he observed that women raised awareness about this at meetings by demanding equal representation. However, he assumed that students might not be too gender conscious in their relationship, especially with lecturers.

Apart from the fact that there is a higher level of agreement with most of the gender messages testing staff respondents' level of knowledge and understanding of gender issues on campus, findings from the staff that were interviewed support two propositions of Standpoint Theory (LittleJohn & Foss, 2008; Griffin, 2012). For example, the proposition about the importance of individual's agency in interpreting and understanding of the social world explains how the interviewees understood gender messages and what constitutes their

gender knowledge in the University of Ibadan. Also, the findings from the interview excerpts support the notion of layered understanding proposition which is said to be constructed through people's identities such as race, class, gender and sexuality. Thus, the staff respondents' gender and status (teaching or non-teaching) influence their interpretation of gender messages and the knowledge of gender issues.

Table: 4.3.3: **Students' Level of Knowledge and Understanding of Gender Issues**

Variable	SA	A	SD	D	Invalid	Total	Mean	Standard Deviation
Being gender sensitive	295 (41.6%)	370 (52.2%)	20 (2.8%)	24 (3.4%)	15 (2.1%)	724	3.25	0.84
Female students do not make good leaders in politics	44 (6.1%)	83 (11.5%)	365 (50.9%)	225 (31.4%)	7 (1.0%)	724	1.90	0.83
Female students have same mental ability	278 (38.4%)	245 (33.8%)	79 (11.1%)	108 (15.2%)	14 (1.9%)	724	2.91	1.13
Males are superior to females	51 (7.0%)	57 (8.0%)	433 (60.6%)	174 (24.3%)	9 (1.2%)	724	1.95	0.80
Class reps are preferably male	51 (7.1%)	107 (14.9%)	356 (49.7%)	202 (28.2%)	8 (1.1%)	724	1.98	0.86
Gender means the same thing as sex.	137 (19.5%)	366 (52.0%)	94 (13.4%)	107 (15.2%)	20 (2.8%)	724	2.68	1.03
Gender is about empowering women.	97 (13.7%)	320 (44.2%)	95 (13.4%)	198 (27.9%)	14 (1.9%)	724	2.39	1.08
Gender is about men and being empowered.	104 (14.6%)	356 (50.0%)	92 (12.9%)	160 (22.5%)	12 (1.7%)	724	2.52	1.04
Making rude remarks or cat-calls is sexual harassment.	118 (32.7%)	165 (45.7%)	41 (11.4%)	37 (10.2%)	363 (50.1%)	724	1.48	1.63
It is okay to beat one's girlfriend	21 (5.8%)	31 (8.6%)	240 (33.1%)	68 (18.9%)	364 (50.3%)	724	0.98	1.12
Male students have greater mental ability	17 (5.0%)	16 (4.7%)	223 (65.6%)	84 (24.7%)	384 (53.0%)	724	0.90	1.06
Provocative dressing can harass men	96 (28.4%)	167 (49.4%)	38 (11.2%)	37 (10.9%)	386 (53.3%)	724	1.39	1.60
Average	**1309 (15.1%)**	**2283 (26.3%)**	**2076 (23.9%)**	**1424 (16.4%)**	**1576 (18.2%)**	**8668 (100%)**	**2.03**	**1.09**

Source: Fieldwork, 2018

This shows that students' level of knowledge and understanding of gender issues on campus was average, which is further confirmed by the respondents average scores 3592(50.6%, $\bar{x}$

=2.03 and SD=1.09). Like the case was with staff, students' reactions were sought in some statements to ascertain their knowledge of gender issues. For instance, the confusion about the technicality in the distinction between gender and sex came up again with 503 (71.0%) of the respondents saying gender means the same thing as sex. It is however notable that they have a clearer perspective on the notion that being gender sensitive is not being anti-men. This is the view expressed by 665 (93.8%) respondents. It is also refreshing to note that majority of the respondents 523 (72.2%) are aware that female students have the same mental ability as male students.

Furthermore, both male and female student respondents 417(57.9%; $\bar{x}$=2.39; SD=1.08) and 460(64.4%; $\bar{x}$=2.52; SD=1.04) also agreed with the statements that gender issues are always about empowering women and gender is about men and how they can be empowered respectively. However, majority of the female student respondents 263(77.8%; $\bar{x}$=1.39; SD=1.60) agreed with the statement that when a female student dresses provocatively it can sexually harass the men. In the same vein, majority of male student respondents 283(78.4%; $\bar{x}$=1.48; SD=1.63) agreed with the statement that making rude remarks or cat-calls when a lady is passing is a form of sexual harassment. While Cognitive Dissonance Theory (West &Turner, 2010) is able to explain the student respondents' high level of agreement with gender messages through the proposition that humans seek consistency with their beliefs, it cannot explain why they generally agreed that gender means the same thing as sex. In addition, findings revealed the difference in male and female students' levels of gender knowledge thus.

Table 4.3.4: **Difference in Male and Female Students' Gender Knowledge**

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Knowledge	Female	4	26.5000	2.64575	1.32288
	Male	321	25.0093	4.43881	.24775

Source: Fieldwork, 2018

The table shows that gender knowledge is higher among female students $\bar{x}$=(26.50) than among male students $\bar{x}$=(25.00).

In a bid to get more insight into students' level of knowledge and understanding of gender issues on campus, respondents were asked about the peculiar challenges which male and female students faced in the University of Ibadan. This enquiry was done through open

ended items in the questionnaire. Female student discussants' major challenges were sexual harassment from male students in Nnamdi Azikwe Hall and Independence Hall; rude remarks, cat-calls, sexism and "Aroism"(This means making fun of girls by singing and drumming) on one hand. On the other hand, they listed inadequate basic amenities such as accommodation, light, water and security as their challenges. Their lesser challenges include playing second fiddle in campus politics, leadership, religion, peer pressure/low self-esteem, underestimation of females' abilities, infantilisation, being seen as a weaker sex and so on.

For male student respondents, they highlighted provocative/indecent female dressing, sexual harassment, gender inequality, lack of adequate social amenities, management seeing male students as radical ones to withstand hardship as some of the major challenges. Also, they mentioned victimisation of male students/preferential treatment against them, financial problems/high cost of living and peer pressure as other major challenges on campus. Other challenges male students mentioned include low self-esteem and not being favoured by lecturers unlike female students.

Student respondents in Focus Group Discussion sessions were also asked about their specific gender experiences on campus in order to further determine their level of knowledge and understanding of gender issues. Their answers are presented in excerpts from the recordings. For example, a discussant shared this experience:

> I think I know about two. One happened recently between a girl in Idia Hall and a guy in Zik Hall, where the girl was passing through. Apparently, the girl happened to be somebody on the bigger side when it comes to her backside(buttock). This caused an attention from the guys, and one issue led to another. One person accused the other of slapping the other, and the other accused the person of yabbing (jeering) her because of her ass (buttock). The girl was in Zik Hall when it happened, and the boy claimed that she had slapped him, of which she didn't. Then the male hall residents formed an angry mob on her and the next thing they told her to kneel down to the boy to apologise, okay for her to leave the hostel she had to do it.

This discussant from Queen Idia Hall narrated the case of sexual harassment that involved both students of Nnamdi Azikwe Hall and Queen Idia Hall. It eventually led to an SDC case when it was reported at Gender Mainstreaming Office and the male students were accused of sexual harassment. Also, this led to the sanctions of one or two male students. In a way, this raised the question of what constitutes sexual harassment actually to both the male and

female students. This finding supports Joseph's (2015) observation in her study on the different meanings people attached to sexual harassment in various institutions of learning. It reveals the meanings male and female students ascribe to sexual harassment on campus.

However, a larger percentage of male respondents 283(78.4%) from the quantitative data agreed with the statement that making rude remarks or cat-calls when a lady is passing is a form of sexual harassment. This means that for a female student passing through any male hostel to experience such an incident described in the excerpt constitutes sexual harassment. Perhaps, this is a case that could have easily resulted in gender-based violence if not that it was reported to the appropriate authority. It is also commendable that the female student had the knowledge and courage to seek redress. It is very likely that many of such cases go unreported.

An FGD discussant in Nnamdi Azikwe Hall also explained what constitutes his specific gender experience on campus.

> More attention is being paid to girls when it comes to issues like that (favouritism, gender inequality etc.). They don't want to know how much they are guilty. They don't ascribe any guilt to them at all in as much as they are females, they feel that they are the weaker ones and they should be right. I think they enjoy that privilege over boys. What they call harassment I will say for instance in Zik Hall we are known to do "Aros" which I don't really see as sexual harassment. It is something that has been since for years (sic). It is something like a tradition. I will not say they should take that as sexual harassment because guys don't even move close to them. There have not been physical contacts or physical harassments so far. So it has always been exchange of words and stuff like that. That is the only things I see girls trying to claim as something against them from boys.

The discussant believes that there is gender discrimination against the male students in the manner the system favours female students even when they (female students) are the guilty party in a conflict. However, his complaint about favouritism reveals the cultural perceptions of the male about the females in his society. It means that there are instances that female students may be favoured more than the male students. For example, Alkali (2014) while calling for the preservation of African cultural practices that promote equal gender rights, advises that people should condemn those attitudes that impede human development such as favouritism for male over female child. So is this applicable to the system that favours female students over male students in this circumstance. Female

students should not be treated as infants or allowed to get away with wrong doing just because they are female. This constitutes gender inequality. The rules for decorum should be the same for all students male or female. The punishments or consequences may be gender sensitive but both male and female students should be made to face them.

The second gender experience mentioned in the excerpt above is the issue of sexual harassment. The student's understanding of what sexual harassment entails has already been foregrounded in the way most student respondents perceive what constitutes sexual harassment in the question about name calling etc. Their inadequate knowledge shows that the male students never knew that sexual harassment may not involve physical contacts and that the psychological effects that their "Aroism" may cause mental harm on the female victim. Joseph (2015) already offers the reason for the prevalence of sexual harassment issues in educational institutions across cultures. She discloses that what constitutes sexual harassment differs from one context to the other, and that unless the meaning of sexual harassment is codified contextually and backed up with appropriate sanctions for violators, people will continue to feign ignorance of what it really means.

The debate on gender discrimination when it comes to sexual harassment cases between male and female students on campus also featured in a discussant's submission from Independence Hall:

> Based on the judgement of students by the SDC, I have observed that the judgements given to guys are quite different from the females. With a few years I have spent in this school, so many cases I have heard about it's all about guys, guys and the thing there is… I don't really... is it that the females are always innocent of cases? It is rare for me to hear cases about girls being expelled. So the point there is... I don't know how the equality in giving judgement to guys and girls if it is quite on the same.

From the foregoing, it is clear that students' interpretation of gender awareness messages and their perception of elements of power in their respective gendered experiences (West & Turner, 2010; Griffin, 2012) determine the students' level of knowledge and understanding of gender issues on campus. This is exemplified in the male student's understanding of gender justice above. He believed that whenever there is a gender case, such as sexual harassments, sexual violence or rape which involves erring male and female students, even

if both are glaringly guilty or culpable, it is likely that it is the male offender that will be sanctioned. Its female counterpart will be acquitted and let free.

Furthermore, an FGD discussant from Queen Elizabeth II Hall shared an experience that left her devastated.

> Personally, I have no experience about that. Well I have something to say actually. I can't really disclose identities and all. I had an accident a few months ago and I was in the Jaja hospital. So, there was this particular case of a girl that was raped. She is a student. I don't know the details of where she was raped. Rumour had it that she went to a guy's place. It was a gang rape actually according to the people that were there. They just said it was a BQ; they didn't say whether it was on campus or off campus. The lady came to the hospital and they treated her. She had to see the surgeon. They had to flush her womb so she wouldn't get pregnant. Somehow, I wasn't kind of happy the way the case was going because I could see that the girl was really sad; she was down. She wasn't having the right attention. Her mother kept on coming. Her mother would just bring her food; she wasn't talking to her. The girl was on the sickbed for quite a while. We used to see each other; we would talk in the morning. She wasn't really talking. When the security people(Abefele) came around to see things they were just questioning and questioning her. In my own opinion, that kind of lady I believe when she gets to the security, they should be able to take up things like that, because that kind of person will be traumatised. At that point in time, all what they were just doing is questioning her; they are questions that will make her feel like she was stupid. They were not helping her. She should have instead got a perfect encouragement from a counsellor at that point in time. I am sure that issue right now is dead. Those guys have not been arrested. Another thing about Nigerians is that we like to bury things so that people will not get to hear about them. It kills a lot of people inside, especially ladies.

The gender issues that were raised by this discussant relate to what the previous discussant has hinted about the perceptions surrounding sexual harassment cases on campus. However, this respondent narrated the possible physical and psychological effects of gang rape on the victim in particular and herself as a female. She emphasised the importance of informed professional counselling of rape victims. This incident raises some germane issues in the gender responsibilities of the Gender Mainstreaming Office. Also, she mentioned adequate security provision and gender justice in resolving cases related to sexual violence. The duty of making UI a gender friendly space for all involves all staff-security, medical staff. The people who handled the case of the raped student needed to be gender sensitive and knowledgeable about the peculiar effects of GBV to be able to respond appropriately.

Supporting this finding, Schafer (2010) confirmed the significance of gender justice in the implementation of gender mainstreaming in institutions of higher learning. In her study of North Rhine Westphalia universities, she discovered that there existed superficial commitment to ensuring gender justice for social transformation in administration on these campuses. But she realised that the universities' leaders merely exhibited dedication to gender mainstreaming. Therefore, the commitment to gender justice was not guaranteed in those higher institutions. This means that the discussant's understanding of these gender issues raised in the above excerpt will be coloured by the denial of gender justice. Her perception was influenced by the failure of the appropriate authorities on campus-health, security and GMO-to properly help the traumatised rape victim to benefit from gender justice.

Concerning gender-based violence in institutions of higher learning in Nigeria, Iliyas's *et al.,* (2011) study corroborates this possibility. They discovered that activities happening in campus residence are one of the factors that cause gender-based violence against female students in educational institutions in Northern Nigeria. Therefore, what looks like a "yabbing" match between the erring male and female students in the narrative above could have turned violent. Another discussant from Obafemi Awolowo Hall described her gendered experience thus:

> From my own point of view from Hall experience, I think they tend to listen to the guys more. Like now we have a lot of issues with light, and I learnt in time past Zik Hall or Indy Hall do have. But once there is a problem in their halls, those guys will gather up and storm their (sic) offices protesting, but they know we won't do that as females. Then for weeks we would not have light, sometimes months they would be so passive about it. It's so not good. They feel that you are females there is nothing you can do; we can cheat you; we can ride you anyhow we want. There is nothing you can do about it. They seem to attend to the guys more because they know they could vandalise (sic) or foment trouble if they are not attended to. Just for them to avert the troubles the guys will cause, they would rather listen to them. They know we will not cause trouble. We would only call repeatedly and if they don't do anything about it, we would let go. They would be telling us on phones: you guys are tough, that is why you are females.

In the excerpt above, a female student from Obafemi Awolowo Hall shared her experiences of gender discrimination and gender inequality. This is in relation with inadequate provision of basic social amenities specifically electricity supply. Findings from the questionnaire list security, water and accommodation as basic amenities that female students are deprived of

in the University of Ibadan. This discussant's gendered experience could go a long way to guide her beliefs in and attitudes towards gender issues. Affirming this, Shackleton (2007:24) observes that "Without individuals being overtly aware of it, institutional culture guides behaviour and beliefs and thus influences every aspect of the institution's functioning". In essence, the boys will foment trouble so that their complaints are attended to, while the girls should continue to bear the burden. In line with this as well, Morolong (2007) discloses that the whole essence of mainstreaming gender in any institution of higher learning is for it to have a character in such a way that the institution will be gender sensitive to everybody. Thus, the people who are responsible for providing these basic amenities themselves need to be gender sensitive. Not having electricity supply in a female hostel poses a security risk. Therefore, even though the girls will not stage a match or destroy properties, their need for light is as important as that of the male students.

This no doubt should constitute a reason for creating gender friendliness so as to benefit both male and female students equally that pass through such as an institution. As a matter fact, findings from the quantitative data on the need to empower male and female students on campus largely agreed with building the character of both male and female students by allowing them to access equal opportunities.

The gender experiences shared by the male students were somewhat different from that of the females, an FGD discussant in Ahmadu Bello Hall had this to say:

> Particularly for me, especially running as class rep (sic), there is this ideology that the lady has to be the assistant. Once a lady comes up to be a class rep there is no room for them at all, it will just be she should hold the position of assistant. It really goes beyond the position of class rep. Sometimes, you see president male and the vice is female (sic). Then for male, I have a particular lecturer whose name I don't want to mention. It is better for a female to go and meet him for certain issues concerning our studies than for me, even the class rep, a male to go and meet him. There is this aggressive nature he will give. So I will prefer a lady to go and meet him. For student union, I don't think we have ever had a female president. They don't even contest. Their mindset is that they have to be the second.

According to Ilo (2010), the gender imbalance against women in senior leadership positions in the University of Abuja was a matter of perceptions of people in the system. He believed that the university had a supportive culture of women despite the sharp difference in

numerical disadvantage to women. It means that women do not need to strive for leadership positions in order to attain them. His finding is similar to what this respondent recounted above about an institutional culture that has created a certain perception of females' competence. As a matter of fact, the perception that female students do not make good leaders in politics because they are weak has already been rejected by most male and female respondents 590(82.3%) in this study. Most respondents 523(72.2%) further supported the statement that female students have the same mental ability as male students. It means that there is no basis for discriminating against female in leadership position.

Regarding the second gender issue of favouritism raised in the excerpt above, some male student respondents also established this occurrence. To a degree, this revelation agrees with Odejide's (2007) description of how some authorities and lecturers treat female students as infants. On the other hand, it could be a case of transactional sex which Odejide's finding supports equally. It may be that the anonymous lecturer had the intention of perpetrating this offense by first giving favours to female students.

Table 4.3.5: **Staff and Students' Level of Knowledge of Gender Issues**

Gender Statement	N	Minimum	Maximum	Mean	Std. Deviation
Being gender sensitive does not mean being anti-men.	962	0	4	3.23	0.86
Female staff/students do not make good leaders in campus politics because they are weak.	962	0	4	1.89	0.83
Female staffs have the same mental ability as male staff.	962	0	4	2.89	1.12
Male staffs are superior to female staffs and when they are speaking women should keep quiet.	962	0	4	1.93	0.80
Class reps are preferably male because women are too weak to perform the duties.	962	0	4	1.47	1.14
Gender means the same thing as sex.	962	0	4	2.68	1.03
Gender issues are always about empowering women.	962	0	4	2.36	1.07
Gender is also about men and how they can be empowered.	962	0	4	2.46	1.05
Making rude remarks or cat-calls when a female staff is passing is a form of sexual harassment.	962	0	4	1.79	1.59
It is okay to beat one's wife or any woman who misbehaves.	962	0	4	1.23	1.09
Creating a gender-friendly space in UI will benefit both female and male staff.	962	0	4	.86	1.53
Male students have greater mental ability than female.	962	0	4	.67	1.00
When a female student dresses provocatively it can sexually harass the men.	962	0	4	1.04	1.51
Average	**962**	**0**	**4**	**1.88**	**1.13**

Source: Fieldwork, 2018

Table 4.3.5 describes the data on staff and student respondents' level of knowledge and understanding of gender issues in the University of Ibadan. Generally, an average Mean of 1.88 ≈2 and Standard Deviation of 1.13 reveals that the level of knowledge and understanding of gender issues among University of Ibadan staff and student was average. This is because most respondents agreed that: being gender sensitive does not mean being anti-men ($\bar{x}$ =3.23; SD=0.86) and female staff members have the same mental ability as male staff counterparts ($\bar{x}$ =2.89; SD=1.12). They also agreed that gender issues are always about empowering women ($\bar{x}$ =2.36; SD=1.07) and gender is also about men and how they can be empowered ($\bar{x}$ =2.46; SD=1.05).

However, one reason that it was also average might be because respondents generally disagreed with the statements that female staff/students do not make good leaders in campus politics because they are weak ($\bar{x}$ =1.89; SD=0.83). Most respondents equally disagreed that male students have greater mental ability than female ($\bar{x}$ =0.67; SD=1.00) among other statements. A female staff member who is a member of Gender Mainstreaming Programme on campus gave an overview about the level of knowledge and understanding of gender issues thus:

> Yes, equal opportunities in the offices, distribution of space. Distribution of space over time, before now, it has been so very scanty that where you have 90% men you will have 10% women, or some of the time 1%. Look at this department, for more than 60 years of existence of the department, I am the only female lecturer, and I just joined the department five years ago. You can imagine the patriarchy in the system, but things are changing now based on the fact that now the university is aware. In fact, the administrators know that this office will challenge any authority that wants to say no to the participation of women. So it is yielding results seriously. Any case brought to this office, maybe about marginalisation in the distribution of spaces, if it is known to this office, then we will take it up and fight for it. We have done that in a number of cases and we have won.

This interviewee's narrative above explains her own consciousness when it comes to demanding for equal opportunities in the distribution of space for both male and female staff. This is as a result of gender awareness campaigns which have sensitised people enough to understand gender issues on campus in order to be aware of their gender rights. Her observations of gender inequality in staffing and patriarchy system and the need to change it through education have been lent credence by Okey, Odok and Ejue (2009) who advocated gender education in higher institutions of learning generally.

The findings are also supported by Odejide *et al.,* (2006) who highlighted equity issues in the areas of access, staff development and curriculum transformation within the faculties of agriculture and technology at the University of Ibadan. The fact that most respondents generally agreed that female staff have the same mental ability as male staff ($\overline{x}$ =2.89; SD=1.12) shows that there is no basis for not allowing equity in the distribution of spaces on campus. However, another interviewee explained some obstacles to the level of knowledge and understanding of gender issues on campus to show average gender knowledge among respondents thus:

> But you know the nature of students in the university, students come and students go in the actual sense. So, the people that we probably trained at the time between 2007 – 2011, they have graduated, they have left and there may not be that continuity in terms of passing on the knowledge and the skills that they had learnt. I know that the Gender Mainstreaming Office also continued to have sensitization meetings and so on and so forth but I doubt if they had the resources to do it with the same intensity as we did it in those four years. So that may account for the lack of knowledge of the Gender Mainstreaming Office. One good thing that happened at the time was that we did not stop at the university campus here. We took the message also to the College of Medicine. I know that they were very keen because they had what they thought were peculiar gender issues that needed to be looked at.

Already the quantitative findings indicate that staff and student respondents' level of knowledge and understanding of gender issues was average. This evidence from qualitative data shows that, there is a gap in their level of knowledge and understanding. This may be explained by the problem of discontinuity of gender awareness programmes due to lack of funds for further campaigns as indicated by the interviewee in excerpt 16. Supporting this finding however, Cakata (2007) and Yang (2016) noted the effects of economical, historical and political challenges on the administration of higher institutions of learning in Africa which have in turn impacted the questions of identity, pedagogies, knowledge production, teaching and learning. Therefore, the need for gender sensitisation cannot be overemphasised. It is expected to be an on-going campaign. There must be no break. New staff, new students have to be sensitised. If funding of special programmes is a challenge, then maybe gender awareness needs to be mainstreamed into the gender studies courses and some other compulsory course across disciplines.

In conclusion, in answering research question two on the staff and students' level of knowledge and understanding of gender issues in the University of Ibadan in this study,

some findings were discovered. The staff's level of knowledge and understanding of gender issues was average 53.3%, though gender knowledge of female staff $\bar{x}$ =(25.68) was higher than male staff $\bar{x}$ =(25.34). Moreover, the staff's knowledge of gender issues such as women equality, gender roles, affirmative actions and sexual harassment were heavily influenced by their traditional and cultural perceptions of female roles, their understanding of gender discrimination and perceptions of gender equality. In the same vein, students' level of knowledge and understanding of gender issues on campus was also average 50.6%, though gender knowledge of female students $\bar{x}$ =(26.50) was higher than male students $\bar{x}$ =(25.00). This resonates in their perceptions of non-provision of social amenities such as light, water, security and accommodation; institutional cultures; identity difference based on halls of residence, female leadership roles, and power relations as they affect their knowledge of gender issues like sexual harassment, gender discrimination, sexual violence, rape, gender justice, victimization and gender inequality.

4.4 Research Question Three: What is the attitude of staff and students in the University of Ibadan towards gender sensitisation messages?

Research Question three examines the feelings and attitudes of both staff and students of the University of Ibadan towards gender sensitisation messages. The two sets of questions in Sections B were used to provide quantitative answer, while items 3 and 5 from interview guide and items 9, 10 and 11 from Focus Group Discussion guide were used to provide qualitative answers to complement the quantitative data. Results are presented in tables, using frequency counts, percentages, mean and standard deviation.

Table 4.4.1: **Level of Staff's Attitude towards Gender Issues**

Variable	SA	A	SD	D	Invalid	Total	Mean	Standard Deviation
Female staff should get fairer treatment.	21 (8.6%)	68 (28.0%)	58 (23.9%)	96 (39.5%)	5 (2.0%)	248	2.02	1.04
Male staff should be given same attention as female staff.	14 (5.8%)	35 (14.4%)	86 (35.4%)	108 (44.4%)	5 (2.0%)	248	1.78	0.92
I am intolerant of gender based violence.	26 (11.8%)	100 (45.2%)	40 (18.1%)	55 (24.9%)	27 (10.9%)	248	2.17	1.21
Female staff should promotion advantage	8 (3.3%)	25 (10.3%)	109 (44.9%)	101 (41.6%)	5 (2.0%)	248	1.72	0.80
Male staff should make campus gender-friendly.	41 (16.9%)	145 (59.7%)	17 (7.0%)	40 (16.5%)	5 (2.0%)	248	2.71	0.99
Faculty of Engineering should encourage female staff recruitment.	60 (24.8%)	144 (59.5%)	15 (6.2%)	23 (9.5%)	6 (2.4%)	248	2.92	0.94
Female staff are more hard-working than their male counterparts.	13 (5.3%)	38 (15.6%)	84 (34.6%)	108 (44.4%)	5 (2.0%)	248	1.78	0.91
Male staff make better lecturers than female staff.	14 (5.8%)	42 (17.4%)	79 (32.8%)	106 (44.0%)	7(2.8%)	248	1.80	0.95
Female staff make better leaders than male staff.	17 (7.1%)	34 (14.2%)	89 (37.1%)	100 (41.7%)	8 (3.2%)	248	1.81	0.95
Male staff have better treatment than female staff.	12 (5.1%)	52 (22.0%)	64 (27.1%)	108 (45.8%)	12 (4.8%)	248	1.77	0.99
Average	**226 (9.1%)**	**683 (27.5%)**	**641 (25.8%)**	**845 (34.1%)**	**85 (3.4%)**	**2480 (100%)**	**2.05**	**0.97**

Source: Fieldwork, 2018

Staff's attitude to gender issues in the University of Ibadan was negative. This is further confirmed with the respondents' negative scores 909 (37.9%, $\overline{x}$ =2.05 and SD=0.97). Particularly, majority of staff respondents strongly agreed that male staff should do more to make the campus more gender-friendly for female staff 186(76.6%; $\overline{x}$ =2.71; SD=0.99). They also agreed that Faculties like Engineering should encourage more female staff recruitment 204(84.3%; $\overline{x}$ =2.92; SD=0.94). But, they strongly disagreed with the statement that female staff should be given fairer treatment than male staff 154(63.4%; $\overline{x}$= 2.02; SD=1.04). Also, they did not agree to the statement that male staff should not receive the same attention as that of female staff 194(79.8%; $\overline{x}$= 1.78; SD=0.92) and female staff should be put at a better advantage in promotion more than their male counterpart 210(86.5%; $\overline{x}$ =1.72; SD=0.80). Based on this, it shows the staff respondents though want a gender friendly environment for all they do not want anybody to be discriminated against. So, they want gender equity. Moreover, the table below shows the difference in male and female staff levels of gender attitude to gender issues.

Table 4.4.2: **Difference in Male and Female Staff's Gender Attitude**

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Attitude	Female	86	22.0349	5.37630	.57974
	Male	109	20.6606	5.09942	.48844

Source: Fieldwork, 2018

The table shows that gender attitude is higher among female staff $\overline{x}$ =(22.03) than among male staff $\overline{x}$ =(20.66).

However, the staff respondents' attitudes to the statements above reinforce the Cognitive Dissonance Theory's proposition that dissonance is an aversive state that drives people to actions with measurable effects (Griffin, 2012). For instance, staff respondents' submissions showed that statements on female staff receiving more attention, being given fairer treatment and being given more advantages in promotion constituted dissonance which produced resultant effects when confronted with the statements. This further shows that most staff respondents do not want preference for female staff, which means that when it comes to balancing opportunities for female staff most respondents do not agree with this idea. The issue raised here has to do with equity, tokenism and affirmative action. It has a lot to do with perception. Many of these attitudes will be difficult if females are perceived to be deserving of a different kind of treatment from that which is general.

Further enquiries were made into the staff respondents' attitudes to gender issues using five open-ended questions. When staff members were asked in what ways men and women were treated unfairly on campus, majority of them indicated that no staff member was treated unfairly in the University of Ibadan. But some male staff respondents said they were treated unfairly in the areas of non-institutionalisation of paternity leave for male staff, favouring of female staff by male bosses and victimisation of male staff through sexual harassment cases. Female staff respondents complained about non-allocation to key positions, lack of promotion for female staff, lack of involvement in administration and lack of female participation in politics.

While further confirming the perceived unfair treatment, some among staff respondents mentioned vice chancellorship, chief security officer, bursar, dean of faculties and so on as administrative roles that female staff should not occupy on campus. However, majority of the respondents said there was no administrative position that female staff could not occupy on campus. Also, majority of the staff respondents indicated that the University of Ibadan was friendlier to male staff than to female staff. The implication of these findings is that they further reinforce the low level of staff's attitudes to gender issues on campus which has been explained with the above quantitative data. Moreover, regarding the attitude of staff respondents to gender issues on campus, an interviewee from among gender focal persons stated that:

> On the surface, it has been received very well. In reality you realise that it takes a bit of time for you to break down walls of world-views, whereas everybody sees that this is ideal; sometimes some people contest the ideal status of the things that we see/say. By and large, we have managed to achieve modest success in certain areas. Of course, anything that is attitudinal is difficult to change and you need to continue constantly to remind them. We invest in people in order to achieve a re-order of their priorities and their world views.

His argument about the difficulty in changing staff respondents' attitude towards gender issues on campus no doubt shows the reality of policy development and policy implementation in mainstreaming gender in an organisation (Kanjere & Rachidi, 2014). This helps to understand the challenges that behaviour change communicators encounter in positively influencing people's attitude to an issue. The worldviews that the interviewee mentioned are challenges that made the staff respondents' attitude not to change without

constant reminder. This gives allowance for the general attitudes of most staff respondents to gender messages they responded to earlier.

Moreover, this finding really reaffirms the findings of Bennett *et al.,* (2013) about the difficulty involved in changing people's attitudes towards gender issues in institutions of higher learning. They discovered that in some South African universities that they studied, people continued to resist sexual harassment policies in spite of the initial strides made to change their attitude. On the other hand, the staff respondents' attitudes can be attributed to the identities or standpoints that have been formed from their gender experiences on campus. Perhaps, it is through these experiences they understand their social world and react to it accordingly (LittleJohn & Foss, 2008). Furthermore, a female interviewee from among members of Gender Mainstreaming Programme raised the same concern as his thus:

> Yes, at least the first line of the war has been won in terms of the people even mentioning gender. Selections were made in the last faculty board floor, and the last election to be gender sensitive, where they picked a competent lady or they picked a competent man as the case maybe. In terms of awareness, people are aware, but whether those ideals have penetrated is a different ball game. Like I said it is a modest success.

Enderly and Ngaling (2007) too observed a similar level of uncertainty as hinted by the interviewee with regards to sustaining staff's attitudes to and perceptions of gender mainstreaming in the University of Beau, Cameroon. They felt that the staff's favourable disposition to gender-inclusive culture in the university might not last long if there was no adequate gender policy implementation to sustain the atmosphere. So, this means that, at the level of changing people's perceptions and attitudes, they felt that a lot still needs to be done in creating more awareness. Britton (2017) equally raises this concern that, women do experience gender at work, but the contexts in which they experience it have implications for how they understand gender's importance and whether to respond to it. This means that women's attitude to gender issues in this situation can be indifferent.

Similarly, Burke (2017:12), investigating gendered experiences in higher education pedagogical practices in relations to emotion and shame, canvasses for some level of interrogation of and commitment to trust. She believes that this "can facilitate parity of participation in contexts of 'high ambiguity and uncertainty". This submission probes into

the reason why people's poor attitude to gender issues persists. Another female interviewee made this observation:

> I am in total support of whatever decisions they take. I am a woman and that should be expected. We always say that when you want to appoint if there are four vacant positions; two for men, two for women. When you constitute a committee to look into something, there must be gender balance. Unfortunately, I would not know the population of the staff when it comes to gender, the number of male and female staff that we have. I know that definitely at the upper level we have more men than female (sic). We have more male members of staff female members of staff.

This interviewee's feelings about equal opportunities for female gender are strong and assertive. It shows her attitude towards championing female staff's cause for equality in the distribution of spaces on campus. This attitude is similar to the one observed by Burke which led to her call for parity of participation in gender matters for everybody no matter their differences. Yet, in the contexts of high ambiguity and uncertainty that may arise from the manner of gender education in an institution of higher learning, the quest for parity of participation can lead to distrust because of pedagogical practices. When this happens, people may exhibit different attitudes that are not in favour of mainstreaming gender satisfactorily in an institution. In addition, another interviewee's attitude to gender awareness messages on campus also explains the reason why people's gender attitudes may sometimes be low.

> Personally, when I am involved in sessions I like to put gender issues in proper perspective. I like to separate gender from feminism, which most of the time is what people that are involved in gender do. People that are involved in gender most of the time talk about feminism, right of the women, women this, women that. I don't believe in the equality of sex but I believe in equal opportunity for each gender. So, I believe that every human being, male or female should be given equal opportunity. In situations of culture or tradition that discriminate against a particular sex without any serious foundation, I am against that. I like everybody to be treated according to merit, according to capacity. I don't think everybody should be discriminated against in a job place. I don't also think that a particular sex or gender should be given favours just because he is a male or she is a female.

Obviously, this interviewee's attitude to gender awareness messages or issues on campus is balanced. This also aligns with what Burke (2017:13) suggests in terms of properly interrogating pedagogical practices that make participants "become aware of their own distrust, fears and needs in ways that lead them to change themselves". Evidently, the lack

of distinguishing between the concepts of gender and feminism constitutes some dissonance to the respondent's belief system still which this interviewee said it needed to be clarified during gender mainstreaming programmes. However, so long as this ambiguity between gender and feminism remains in the gender awareness messages being disseminated to such a staff member, his level of acceptance will determine his attitude to gender issues on campus. Generally, these interviewees' submissions can be used to understand the ambivalent attitude of the University of Ibadan male and female staff to gender issues considering the average perception of gender issues through gender awareness by majority of staff respondents initially.

Table 4.4.3: **Level of Students' Attitude towards Gender Issues**

Variable	SA	A	SD	D	Invalid	Total	Mean	Standard Deviation
Female students should be given more fair treatment	94 (13.3%)	195 (27.7%)	143 (20.3%)	273 (38.7%)	19 (2.6%)	724	2.08	1.12
Male students should not get same attention as female students.	27 (3.8%)	118 (16.7%)	234 (33.2%)	326 (46.2%)	19 (2.6%)	724	1.73	0.89
When I hear stories of gender-based violence, I feel very disturbed.	250 (35.4%)	390 (55.2%)	36 (5.1%)	31 (4.4%)	17 (2.3%)	724	3.13	0.87
Stiff penalties for perpetrators of sexual harassment and gender-based violence.	423 (59.6%)	253 (35.6%)	21 (3.0%)	13 (1.8%)	14 (1.9%)	724	3.46	0.81
Make the campus safe for female students.	354 (49.8%)	323 (45.4%)	18 (2.5%)	16 (2.3%)	13 (1.8%)	724	3.37	0.79
Faculties like Engineering encourage more female admission.	111 (15.5%)	127 (17.8%)	244 (34.2%)	232 (32.5%)	10 (1.4%)	724	2.12	1.07
Female students are more hard-working than male students.	72 (10.2%)	216 (30.5%)	158 (22.3%)	263 (37.1%)	15 (2.1%)	724	2.09	1.07
Male lecturers are better than female lecturers.	62 (9.0%)	103 (14.9%)	231 (33.4%)	295 (42.7%)	33 (4.6%)	724	1.81	1.01
Female lecturers are better than male lecturers.	36 (5.1%)	104 (14.8%)	220 (31.3%)	343 (48.8%)	21 (2.9%)	724	1.70	0.92
Your gender has nothing to do being brilliant.	500 (69.7%)	160 (22.3%)	30 (4.2%)	27 (3.8%)	7 (1.0%)	724	3.54	0.82
Female students are more motivated to read than male students.	118 (16.7%)	245 (34.7%)	125 (17.7%)	218 (30.9%)	18 (2.5%)	724	2.30	1.13
Female students are sexually harassed	167 (23.5%)	336 (47.3%)	84 (11.8%)	123 (17.3%)	14 (1.9%)	724	2.71	1.06
Average	**2214 (30.4%)**	**2570 (35.3%)**	**1544 (21.2%)**	**761 (10.4%)**	**200 (2.7%)**	**7289 (100%)**	**2.50**	**0.96**

Source: Fieldwork, 2018

More student respondents 4784(67.5%) agreed with the gender awareness messages than those student respondents 2305(31.6%) who disagreed with them. This is further confirmed by the average score of $\bar{x}$ =2.50 and SD=0.96. This shows that students' attitude to gender issues in the University of Ibadan was moderately positive. Particularly, gender attitudes of male students (51.1%) and female students (48.8%) to gender issues through gender awareness messages were average. For example, most student respondents 416(59.0%; $\bar{x}$ =2.08; SD=1.12) disagreed with the statement that female students should be given fairer treatment than male students. They also disagreed with the notion that male students should not receive the same attention as female students 560(79.4%; $\bar{x}$ =1.73; SD=0.89) and do not share the view that Faculties like Engineering should reduce cut-off marks so as to encourage more female students gain admission 476(66.7%; $\bar{x}$ =2.12; SD=1.07).

However, an overwhelming majority of student respondents 640(90.6%; $\bar{x}$ =3.13; SD=0.81) agreed that when they heard stories of gender-based violence, they felt very disturbed. Almost all respondents 676(95.2%; $\bar{x}$ =3.46; SD=0.81) agreed that the university should have very stiff penalties for perpetrators of sexual harassment and gender-based violence. Also, more than two-third of student respondents 503(70.8%; $\bar{x}$ =2.71; SD=1.06) agreed that female students were sexually harassed because they dressed provocatively. Lastly, majority of the student respondents 677(95.2%; $\bar{x}$ =3.37; SD=0.79) agreed that more should be done to make the campus safe for female students. Further findings revealed the difference between gender attitude of male and female students.

Table 4.4.4: **Difference in Male and Female Students' Gender Attitude**

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Attitude	Female	312	30.6122	6.02729	.34123
	Male	327	30.3242	5.98916	.33120

Source: Fieldwork, 2018

The table shows that gender attitude is higher among female students $\bar{x}$ =(30.61) than among male students $\bar{x}$ =(30.32).

In addition, student respondents were asked how the University of Ibadan could be made conducive for male and female students. To make the campus conducive for female students, majority of the respondents recommended the provision of social amenities like security, street lights and so on. Some suggested that males should be called to order from

sexual harassment through rules and regulations and that there should be sensitisation of female students regarding their civil rights and empowerment. For making the campus conducive for male students, most respondents also chose provision of social amenities like security. They also suggested giving equal treatment to male and female students and kicking against indecent dressing among female students. This finding at this point in the study in a way is in line with the proposition of Standpoint Theory that material life (or class position) structures and limits understandings of social relations (West & Turner, 2010).

The students' access to social amenities on campus ultimately affects their attitudes or social relations with other groups or the university management. So, in a situation this is lacking students will believe that the school authority has not done enough to alleviate their suffering. For instance, one FGD discussant further elaborated the effects of insecurity thus:

> It's not really safe anymore; it has not been this porous. I think for the last one year we have been having too many cases of theft, and maybe sexual harassment. These are very sensitive issues. But I know of a girl that stays in Benue Road that got stabbed by assailants on the neck. Yet, everywhere you hear they raped a person here or there. In Amina Way, somebody beat somebody; it is too much. This speaks a lot.

Her feelings above about the deplorable state of security are further supported by other discussants' observations. One actually buttressed this that "To an extent, when I was a fresher I still believe that UI is one of the safest campuses. That is my opinion. When I was in 100 Level, it is different; now I am in 300 Level, my opinion has changed, because I have seen theft and burgling everywhere". But, another suggested a solution to the safety problem that "Concerning the security of female hostels, I think they should improve on their light. Their environmental lighting is so poor…We executives are trying to put in place just the security lights". Also, a discussant who wanted the university management to look into security personnel in female hostels, says, "Another issue is that they have a very old security man. They should get young security men instead".

Largely, female student respondents attached the level of sexual harassment cases on campus to inadequate provision of security. To some degree, this negatively could affect their attitudes to gender awareness messages. Their concern for the need for security on campus is in line with the findings from questionnaire where respondents overwhelmingly agreed that university campus should be made safe for female students. However, student

discussants explained their perceptions of Gender Mainstreaming Office. For instance, an FGD discussant from Queen Idia Hall made this observation.

> That is only when you know about it that it can influence your opinions or your ideas on it. Most times I stay in my room, if I am not in my room I am probably in my faculty or in my fellowship. I really don't hear about all these types of things. I feel like…it is even today I am finding out that we have Gender Mainstreaming Office. I think that they should be more vocal about what they do. If I have seen it countless times on WhatsApp I am on I will know it. This is the first time I am hearing about these issues really. Social media is very important in influencing youths of nowadays.

This discussant felt that Gender Mainstreaming Office was not doing enough to reach them, and did not even understand the true platform to get to the students. There is an apparent feeling of disconnect between the students and the gender awareness campaigners which easily breeds a form of distrust. As a matter of fact, other FGD participants also complained about the GMO's attitude and strategies through which they contacted students. A discussant said "I am sure there are many other rape cases that people don't talk about or report, because they were feeling that they would know my name. I think they (GMO) need to create more awareness so that people will know". Yet, another discussant from Queen Elizabeth Hall also observes that "so many people will not want to discuss what have actually happened to them because of stigmatisation. I think it will make impact on some people. Even though the director of GMO has canvassed that students should come forward when they have issues related gender". Concerning a particular rape case, another discussant explained her feelings thus "GMO just thought that…they never heard from both sides, just one side and took up the issue. This is a negative influence on us. I believe that GMO is supposed to show equality between the male and the female".

But a discussant from Queen Elizabeth Hall countered this that "there have been awareness programmes on campus concerning gender inequality, sexual harassment and all of that. There is also a body on campus that deals with something like that; that is Gender Mainstreaming Office… I can rate the success of gender awareness campaigns on issues of sexual harassments, gender inequality on campus 80%".

These students' attitudes to gender issues obviously have been influenced by adjudicating activities of Gender Mainstreaming Office which is an authority on campus that attends to gender cases that involve male and female students. First, these findings may corroborate

another Standpoint Theory proposition that whenever there is a dominant and a subordinate group, the understanding of the dominant group will be both partial and harmful (West & Turner, 2010). In this case, some student respondents, the subordinate group saw GMO as the dominant group which was partial to them or did not do enough in resolving crises between male and female students on campus or handling gender issue cases.

Apart from the above, other FGD discussants from the hall expressed their attitudes about some other gender issues they had experienced personally or impersonally. One made reference to "Aro" thus: "So if I perceive that the "Aro" is a threat to me I will avoid going there or will take it personal when it is done to me. But if I perceive it that these boys it is their tradition and they are playing, I would not mind at all". This shows that the victims of "Aro" have choices to make when confronted with the situation. They can make their displeasure known to perpetrators or appropriate authority, or they stop passing the places where "Aro" is usually carried out.

Another FGD discussant expressed this feeling about a gender issue she had experienced through her own sister's experience from her husband, "When this kind of domestic violence has started, it is like for me I don't want to get married. I just want to have my education, have my PhD, my Masters, just let me go. But I can have a kid, just let me take care of my baby and let me go". Her attitude to gender violence was triggered by the unresolved cases of sexual harassment which female students experience. This is often further triggered by "Aro", which occurs to female students when passing through Nnamdi Azikwe Hall and Independence Hall. This, in addition to the discussant's sister's experience, puts a dent in her confidence and institutions like GMO which she perceived should be helping females more on campus. However, one discussant felt so strongly about women's rights that she said, "For example, Nigerian cultures see women as second fiddle, less powerful. So, we shouldn't have that in mind. What a man can do a woman can. So, if you talk well, I can talk well; if you say anything, I can also say anything. We are all born equally, the same womb and everything". This discussant's assertion may be a way of coping with the situation in which females may have been put on campus.

Moreover, similar to the respondents' complaint in Queen Idia Hall, FGD discussants in Ahmadu Bello Hall expressed their perceptions about Gender Mainstreaming Office' campaign messages and activities. A discussant noted thus:

> Just to be sincere, maybe we may be thinking of SDC. We can't be thinking of GMO. The only message I have seen is the one on abstinence, maybe if you are talking to a girl in front of that hall, you have the billboard she may be looking up…and say no. Maybe for the first 30 minutes when I see it, maybe I will just feel like ahaha! It affects me and after that nothing. For me, it is not working really. Maybe they should make us see it more often.

Besides, this discussant does not believe that GMO's messages such as the one on abstinence had much influence on him. Similarly, an FGD discussant's feelings about gender equality in Nnamdi Azikwe Hall are shown thus "I think for most of these programmes, their initial plan was like bringing about equality. But in the process they tried to make or bring girls higher than even the boys themselves, by making boys feel inferior through certain actions they depict". As regards the findings on students' attitudes to gender issues on campus, scholars such as Bennett *et al.,* (2013); Aina *et al.,* (2015), and Kanjere and Rachidi (2014) have raised questions on gender mainstreaming campaigns' influence on people in their various institutions of higher learning.

Particularly, Aina *et al* (2015) examined knowledge production and practices in relations to student enrolment in Ekiti State University without deeply investigating the impact of the knowledge on students or staff. However, they discovered gender education is vital for social transformation and building gender responsive university. Bennett *et al* (2013) focused on the effects of sexual harassment policies on three Southern African universities-The University of the Western Cape, The University of Bostwana and the University of Stellenbosch. They discovered that all case studies merely professed optimism about the potential for the universities' policies on sexual harassment to carry more transformational power. In spite of these studies, it is apparent that a salient gender issue as gender discrimination as observed by the above male students still persists.

Still on the attempt to gain insight into students' attitudes about gender issues, the researcher made enquiries about discussants' perceptions of UI's sexual harassment policy. Sexual harassment policy implementation issue though is one of the problems which students commented about, student discussants' reactions to sexual harassment cases still give an insight to their attitudes about other gender issues generally.

On the other hand, discussants from Obafemi Awolowo Hall dwelled on the issues of women's elections to offices and security. For instance, a discussant said

> Generally, I think it's wonderful. Women are competent to hold leadership positions, but I think they should check their track records. A lot of females allow things to get into their heads, because you think you have the power, the authority you won't tell yourself it is only for a limited time. Women could be put into administrative posts; they are good; they are okay. They tend to give it the best they have.

Her own focus about women in leadership positions is on physical and mental competence to withstand the pressure of administrative posts. Supporting this assertion, another discussant in the FGD conducted in the hall suggested that in apportioning leadership positions, there should be equality and equity, "For me, I will ask a question first: can a woman run a marathon? Yes. Can a man run a marathon? Yes". Another respondent believed that the fact that women could multitask besides having passions qualify them for any leadership positions. But a discussant cautioned that "Women need to balance power with simplicity and humility". This further explains what a discussant has initially commented about women having physical and mental competence for administrative roles. There appears to be this perception of questioning women's competence in politics that has been expressed differently by people on campus. Particularly, one discussant from Queen Elizabeth II Hall commented on a male lecturer's display of gender discrimination thus:

> I have a particular lecturer; he believes that females should not come to school. When he comes to class and sees so many females in class, he will say we should stand up and count us one by one. He will say: why will there be 30 girls in this class? How many boys are in this class? They are five. He will say: why? You are men; females should not dominate, although we don't feel inferior because this is a joke. I feel something must have triggered what he is saying.

This discussant shows she understands the source of her lecturer's attitude to the gender issue, which she did not take seriously so as not to dampen her morale. She only wondered why he would display that kind of attitude in the twenty-first century. Her display of maturity in this circumstance while experiencing gender discrimination in a class underscores her knowledge and attitude to this prevalent gender issue on campus. Still, this experience raised some issues which should be considered. This discussant's experience could have happened in any departments in Faculties of Science, Arts, the Social Sciences and Education where recently statistics have shown that there are more female students than male students. Although this trend should have been a cause for concern for the misinformed lecturer, it is never the fault of the female students. His concern should have been geared

towards discovering the reasons why male students' population is decreasing in these faculties.

But, another FGD discussant disclosed her displeasure at how some students posted nude pictures of their fellow students just because they had had a quarrel. She believed that private issues should not be aired in the public through whatever means.

Table 4.4.5: **Staff and Students' Attitude towards Gender Issues**

Attitude Statement	N	Minimum	Maximum	Mean	Std. Deviation
Female students / staff should be given fairer treatment than male staff/students.	962	0	4	2.07	1.10
Male students should not receive the same attention as that of female students. / Male staff should not receive the same attention as that of female staff.	962	0	4	1.74	0.90
When I hear stories of gender-based violence, I feel very disturbed.	962	0	4	2.89	1.06
The university should have very stiff penalties for perpetrators of sexual harassment and gender-based violence.	962	0	4	2.57	1.67
Female staff should be put at an advantage in promotion more than their male counterpart.	962	0	4	.44	0.85
I believe more should be done to make the campus safe for female students. / Male staff should do more to make the campus more gender-friendly for female staff.	962	0	4	3.20	0.89
Faculties like Engineering should reduce the mark to encourage more female students gain admission. / Faculties like Engineering should encourage more female staff recruitment.	962	0	4	2.33	1.09
Female students are more hard-working than male students. / Female staff are more hard-working than their male counterparts.	962	0	4	2.01	1.04
Male lecturers are better than female lecturers. / Male staffs make better lecturers than female staff.	962	0	4	1.80	1.00
Female lecturers are better than male lecturers. /Female staff makes better leaders than male staff.	962	0	4	1.73	0.93
Your gender has nothing to do with your brains both males and females can be quite brilliant. / Male staff have better treatment than female staff.	962	0	4	3.09	1.16
Female students are more motivated to read than male students.	962	0	4	1.71	1.40
Female students are sexually harassed because they dress provocatively.	962	0	4	2.01	1.50
Average	**962**	**0**	**4**	**2.12**	**1.12**

Source: Fieldwork, 2018

Generally, an average Mean of 2.12 and Standard Deviation of 1.12 revealed that the staff and student respondents' attitude level towards gender issues in the University of Ibadan was average. Especially, their gender attitude level was average towards females' enrolment, appointment, competence, sexual harassment of male and promotion but high towards condemnation of gender-based violence, stiff penalties sexual harassment violators, gender friendly campus and gender equality.

Most respondents agreed that they felt very disturbed about gender-based violence cases and that they were intolerant of stories of gender based violence ($\overline{x}$ =2.89 ≈*3*; SD=1.06). They also agreed that the university should have very stiff penalties for perpetrators of sexual harassment and gender-based violence ($\overline{x}$ =2.57; SD=1.67), and more should be done to make the campus safe for female students or male staff should do more to make the campus more gender-friendly for female staff. ($\overline{x}$ =3.20; SD=0.89). However, they disagreed that female staff should be put at an advantage in promotion more than their male counterpart ($\overline{x}$ =0.44; SD=0.85). They also disagreed that Faculties like Engineering should reduce cut-off marks to encourage more female students gain admission or should encourage more female staff recruitment ($\overline{x}$ =2.33; SD=1.09), and so on.

Previously, a member of Gender Mainstreaming Programme already hinted that people's attitudes to gender issues on campus can be difficult to change. This view is also supported by scholars such as Bennett *et al*., (2013) that people tend to relapse into their former ways of doing things in spite of initial success in attempts at changing their perception about gender issues. Another interviewee from members of GMP described the general attitudes to gender issues on campus thus:

> In fact, though we have come a long way, we still have a long way to go, because the awareness is still on. People are still not aware of what is going on around them. But few of them who are aware of what is going on have benefited a lot, because in that office we are doing many things; marital problems, empowerment programmes, sexual harassment issues. Those who have benefited will not say they are not aware of what is going on. We have settled many cases of marital discord. We have been able to rehabilitate some sexual harassment victims. We have been able to do many things but for those who are aware of it they can't say they have not benefited. But for those who have not benefited, maybe I will say they are not aware or they display I don't care attitude to what is going on around them.

This reveals that she tied the people's improved attitudes to gender issues on campus to the continuous gender awareness campaigns. Obviously, though many strides have been recorded in some areas, more are needed to be done. This is especially true so as to improve staff and students' attitudes in the areas of females' enrolment, appointment, competence, sexual harassment of male and promotion.

Finally, this section has tried to answer research question three which examines the attitudes of staff and students in the University of Ibadan towards gender issues. Findings reveal that staff and student respondents' attitudes to gender issues on campus were average $\bar{x}$ =2.12; SD=1.12). Moreover, the staff respondents' attitude among staff to gender issues on campus was negative though gender attitude of female staff $\bar{x}$ =(22.03) was higher than male staff $\bar{x}$ =(20.66). This may be because of the difficulty in really changing their worldviews, lack of adequate gender awareness campaigns and contention in clarifying the difference between gender and feminism, which is shown in pro-female stance taken in gender awareness campaigns. However, student respondents' level of gender attitude was positive, though gender attitude of female students $\bar{x}$ =(30.61) was higher than male students $\bar{x}$ =(30.32). Yet, the students' attitude was affected by their gendered worldviews of Gender Mainstreaming Office and university management. Their attitude was also influenced by their access to gender justice for male students on one hand, and inadequate social amenities such as security for female students on the other hand. Therefore, their attitude was shaped by the understanding that being the subordinate group, the dominant group, Gender Mainstreaming Office or University Management, is partial and unfavourable to them.

4.5 Research Question Four: What is the level of gender practices among staff and students in the University of Ibadan?

For this research question, the researcher examined how staff and student respondents in the University of Ibadan practise the gender awareness messages they have received through gender mainstreaming campaigns. In answering the research question then, each Section C of the two sets of questionnaire was used. Also, items 2,6,12 and 13 of interview guide and items 7 and 13 of Focus Group Discussion guide were used to complement the quantitative data from the questionnaire. Results are presented in tables, using frequency counts, percentages, mean and standard deviation for analysis.

Table 4.5.1: **Staff's Level of Gender Practices**

Variable	SA	A	SD	D	Invalid	Total	Mean	Standard Deviation
I always respect both female and male staff.	140 (56.9%)	102 (41.5%)	3 (1.2%)	1 (0.4%)	2 (0.8%)	248	3.52	0.63
I always respect everyone I come in contact with.	140 (56.9%)	101 (41.1%)	4 (1.6%)	1 (0.4%)	2 (0.8%)	248	3.52	0.64
I vote always for the male because men are better as leaders.	18 (7.4%)	43 (17.6%)	92 (37.7%)	91 (37.3%)	4 (1.6%)	248	1.92	0.94
I speak against discrimination against any staff.	77 (31.0%)	127 (51.2%)	19 (8.0%)	14 (5.9%)	11 (4.4%)	248	2.99	1.01
I reject every story/action that puts female staff at the advantage of randy male staff.	51 (21.7%)	115 (48.9%)	34 (14.5%)	35 (14.9%)	13 (5.2%)	248	2.63	1.12
I will report any case of sexual harassment if I know.	95 (39.6%)	122 (50.8%)	11 (4.6%)	12 (5.0%)	8 (3.2%)	248	3.15	0.95
I will keep quiet and joke about any case of sexual harassment if I know.	9 (3.8%)	17 (7.1%)	138 (57.7%)	75 (31.4%)	9 (3.6%)	248	1.77	0.78
I will support efforts of G M O in creating a gender-friendly space on campus.	107 (44.0%)	121 (49.8%)	9 (3.7%)	6 (2.5%)	5 (2.0%)	248	3.29	0.82
I will support my female colleagues to advance.	132 (54.8%)	92 (38.2%)	9 (3.7%)	8 (3.3%)	7 (2.8%)	248	3.35	0.91
Female staff dress cause male staff to sexually harass them.	71 (29.5%)	96 (39.8%)	34 (14.1%)	40 (16.6%)	7 (2.8%)	248	2.74	1.12
Average	**840 (33.1%)**	**936 (36.8%)**	**415 (16.3%)**	**283 (11.1%)**	**68 (2.7%)**	**2542 (100%)**	**2.89**	**0.89**

Source: Fieldwork, 2018

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In this section, the overall staff respondents' level of practice of gender sensitive behaviour in relation to the messages promoted in the Gender Mainstreaming Office's campaigns was appreciably high 1776 (71.8%). Specifically, most staff respondents 204(82.2%; $\bar{x}$ =2.99; SD=1.01) agreed that they spoke up when they saw any act of discrimination against any staff either male or female. Also, majority of them 217(91.4%; $\bar{x}$ =3.15; SD=0.95) agreed that they would most likely report any case of sexual harassment if they knew.

Moreover, most staff respondents 166(70.6%; $\bar{x}$ =2.63; SD=1.12) expressed the view that they would reject every story/action that put female staff at the advantage of randy male staff. Nearly all the staff respondents 242(98.4%; $\bar{x}$ =3.52; SD=0.63) agreed that they respected both female and male staff that they encountered on campus. Also, almost all of them 241(98.0%; $\bar{x}$ =3.52; SD=0.64) indicated that they respected everyone they came in contact with on campus, whether female or male. But, majority of the staff respondents 166(70.6%; $\bar{x}$=2.63; SD=1.12) disagreed that when they had to vote and it was a choice between a male and a female, they always voted for the male because men are better as leaders. However, the different levels of gender practice of male and female staff are shown in the table below.

Table 4.5.2: **Difference in Male and Female Staff Gender Practice**

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Practice	Female	91	29.3187	3.66023	.38370
	Male	117	29.9915	4.05670	.37504

Source: Fieldwork, 2018

The table shows that gender practice is higher among female staff $\bar{x}$ =(29.99) than among male staff $\bar{x}$ =(29.31).

To probe further, the findings show that, though most staff respondents 182(73.4%) believed that it is possible for the University of Ibadan to have a female vice-chancellor, less than half of the respondents 111(44.8%) indicated that they preferred working under male bosses compared to those 86(34.7%) that wanted to work under female bosses. For preferring to work under male bosses, most staff respondents believe male bosses were more considerate, mature, lenient and understanding. They also believe that male bosses were easier to work with, were accommodating, had no bias and could be free with them. Lastly, the staff respondents also said that male bosses had power, charisma, were very active, had

leadership and administrative skills. However, the reasons given by staff respondents for their preference for working under female bosses include female bosses acted like mothers to people and were considerate. They also said female bosses were caring, sensible and responsible and were easier to work with.

On the other hand, majority of the staff respondents believed that if females are ready, capable, and qualified, they had equal rights and are humans too and so the University of Ibadan could have a female vice-chancellor. They also believe in the adage that what men can do women would do it better and women are goal getters. Moreover, they reasoned that if the University of Ibadan's environment was gender friendly and there was no gender discrimination, there is possibility of having female vice-chancellor. There is a high level of agreement 1776(71.8%) to the enquiries about gender sensitive practices on campus. This implies that the staff respondents' gender practice is commendable. In turn, it means that they made efforts to reduce dissonance they encountered in the gender messages (West & Turner, 2010).

This effort at reducing dissonance in actions taken in ensuring gender sensitive practices is corroborated by male staff who was interviewed. He had this to say:

> As far as our unit is concerned we can say that we don't discriminate. Like my unit, in the laboratory unit we don't discriminate; we base everything on merit. If we want to employ anybody, we follow the due process and whoever that (sic) performs excellently well is the person that we will employ regardless of the sex, because I believe in performance.

The issue of discrimination based on sex is one of the prominent gender issues on campus. It has been used as an excuse to deprive people of their human rights in spite of their skills and competence. Just as Yang (2016) has observed that gender mainstreaming should be geared towards specific practical actions which can lead to social change, this respondent explains how equal opportunities are given individuals no matter the sex so far these actions are based on performance and competence of people irrespective of their gender. In addition, this submission reinforces the previous finding about the high level of the staff respondents' agreement with respect to both male and female, without discriminating against anybody. In another instance, a gender focal person describes how staff have been trying to practise gender messages on campus:

Concerning indecent form of dressing, we always let them know
that they should dress decently, and no director or HOD will now
say come Madam I will like to…So by the time you dress
corporately and dress well without exposing any part of your body
I think the issue of sexual harassment will be addressed to some
extent. When a case of sexual harassment is reported to me, I ask if
the person has any evidence and we look into it. Some could easily
make that up in order to indict any HOD that is giving them
problems. They may be perpetual late comers and will use the
excuse because he wants to sleep with me. We need to balance this.
I always address such issues objectively, and so far so good.

Joseph (2015), and Imonikhe *et al.,* (2012) traced the incidence of sexual harassment cases, policies, perceptions, practices, laws and punishments, identifying different contextual meanings which have been ascribed to sexual harassment in different higher institutions of learning. Particularly, Joseph (2015:138) concludes that "The challenge for all tertiary institution is to prevent sexual harassment rather than manage it". She believes that adopting this method of prevention is important in reducing the incidence. Moreover, despite the fact that sexual harassment cases are being given media attention, they are still being underreported and under-researched.

Apparently, this can be used to explain the actions taken by the interviewee in excerpt 28, where she described how they prevented sexual harassment by avoiding indecent dressing, and prosecuting any reported cases and perpetrators. Supporting this method further, Abudu (2017:2) observes that, "Talking about the issue as Nigerians is the catalyst to changing national attitudes and behaviour regarding this problem". She does not believe just like this respondent that sexual harassment should be covertly or overtly tolerated by the concerned people in the society. The implication is that making sexual harassment a public concern can help prevention.

However, the view about women avoiding indecent dressing is highly controversial. While one would recommend decorum in the work place and in this case promote avoidance of provocative dressing, many cases of sexual harassments are not instigated by indecent dressing. For instance, how can indecent dressing be an excuse for the rape of minors? And why would an adult male not exhibit self-control even in a case of provocative dressing. The more important point raised by this gender focal person is that when cases of gender based violence (GBV) or sexual harassment (SH) are reported, they are prosecuted and perpetrators are brought to book.

Moreover, a male staff interviewee made this observation about parents imbibing and inculcating appropriate gender practices that:

> Considering the history of deprivation, the battle for anybody who is downtrodden is for that person, not for somebody else. So, we have to take the bull by the horn, starting from the home. The way you bring up the girl-child and the way you bring up the boy-child. The men must understand the gender issues, but the real psychological preparation has to be done on the women, because as things stand, even in the number of regular conversations women speak to their male children different from the way they speak to their female children. In many families, they will say the girls have to be in by 7, the boys can stay till 9 pm. So, all of that orientation has to come, and of course the men have to be taken along.

There is no doubt that the home is a veritable agent of socialisation where children first learn who they are and their roles in the society as human beings. It is on this basis that Aina *et al*., (2015:314) state that "gender education as a major pillar in the process of achieving gender equality and women empowerment through transformative development process", is a good solution when mainstreaming gender in higher institutions of learning. This is because, besides the fact that men and women experience tertiary institutions differently (Odejide, 2007; Mama & Banes, 2007), putting into practice gender education from home will certainly equip children well before they go into the world. These submissions are in support of the idea of gender education starting from homes. Therefore, they reinforce this respondent's belief that staff members, some of whom are parents themselves, need to begin the reorientation of their children so as to give them standard education that will not in future make them victims.

However, another interviewee expressed her reservations about how well some of the gender messages have been put into practice. When asked her opinion, she responded thus:

> I wouldn't say so, because today we still have relatively fewer numbers of lecturers. We still probably have more female students in the humanities than in the sciences. I have not taken the polls, but that is the picture in my head. We still have some courses that…I mean go to Faculty of Technology you will see that majority of the students there will be more males than females. So I don't know what we have been doing. For instance, even in terms of admissions, if you really want to make things easier, may be you need to get the males, and then you can have a different quota for the females. But then from my own perspective too I will have reservations because if we are talking about balance, and if balancing why are we going to be giving females lower cut-off marks than males? Or how are we going to encourage females?

> Even to be able to bring more females into the university system to read some courses that are peculiarly masculine, we may need to even go to secondary school to start. We go from there to mentor them, to encourage, to let them know that there is no course that a woman cannot do.

Some of the concerns of this interviewee have been echoed by other staff respondents. With the level of staff respondents' collective agreement with these messages, it shows that their gender practices are high. Yet, concerns such as gender imbalance in employment and enrolment, glass ceiling in courses of study on campus are genuine gender issues that still persist.

Indeed, scholars like Mama (2011) and Alkali (2014) understand the challenges inherent in changing people's age-long, archaic beliefs and traditions. They commented that some of these beliefs can suppress efforts at gender education in higher institutions of learning. This can result in the difficulty in influencing people's attitude to change and practise these gender messages. According to Griffin (2012), one of the two major weaknesses of Cognitive Dissonance Theory is that it does not offer full explanation for how and when people will attempt to reduce dissonance. It cannot explain how to reach a balance when a respondent is confronted with psychological dissonance. This shows in the interviewee's inability to determine how gender parity can be achieved in admissions in Faculties of Arts, Social Sciences and even Technology, and whether to give a different quota or cut-off marks so as to achieve gender balance. He fails to recognise the need for affirmative action even though he agrees that there is a problem.

Having examined the staff respondents' gender sensitive practices through the previous table and excerpts from interviews, the researcher used the following table to examine student respondents' gender sensitive practices.

Table 4.5.3: **Students' Level of Gender Practices**

Variable	SA	A	SD	D	Invalid	Total	Mean	Standard Deviation
When I vote, I look at ability not sex.	402 (56.5%)	266 (37.4%)	16 (2.3%)	27 (3.8%)	13 (1.8%)	724	3.40	0.86
I always respect everyone I come in contact with	395 (55.3%)	304 (42.6%)	9 (1.3%)	6 (0.8%)	10 (1.4%)	724	3.48	0.70
I vote for the male because men are better as leaders.	74 (10.5%)	128 (18.2%)	265 (37.6%)	238 (33.8%)	19 (2.6%)	724	1.99	1.01
I will report any case of sexual harassment if I know.	277 (39.9%)	305 (43.9%)	49 (7.1%)	64 (9.2%)	29 (4.0%)	724	3.02	1.09
Female students at the advantage of randy lecturers.	199 (53.8%)	142 (38.4%)	26 (7.0%)	3 (0.4%)	354 (48.9%)	724	1.75	1.79
I speak against any discrimination against females.	135 (37.7%)	180 (50.3%)	20 (5.6%)	23 (6.4%)	366 (50.6%)	724	1.56	1.69
I will be silent about any case of sexual harassment if I know.	31 (8.6%)	37 (10.2%)	183 (50.7%)	110 (30.5%)	363 (50.1%)	724	0.96	1.14
I join my friends to jeer at girls that pass through our hostel.	43 (11.9%)	64 (17.7%)	150 (41.4%)	105 (29.0%)	362 (50.0%)	724	1.04	1.25
I won't abuse students passing through my hall.	134 (37.5%)	130 (36.4%)	55 (15.4%)	38 (10.6%)	367 (50.7%)	724	1.47	1.65
I will not take undue advantage of a female student.	182 (50.6%)	127 (35.3%)	35 (9.7%)	16 (4.4%)	364 (50.3%)	724	1.63	1.76
I will not join others to abuse boys.	143 (42.1%)	149 (43.8%)	22 (6.5%)	26 (7.6%)	340 (47.0%)	724	1.52	1.71
I don't dress provocatively to attract unnecessary attention.	216 (63.7%)	104 (30.7%)	12 (3.5%)	7 (2.1%)	385 (53.2%)	724	1.69	1.84
Average	**2231 (25.8%)**	**1936 (22.4%)**	**842 (9.7%)**	**663 (7.7%)**	**2972 (34.4%)**	**8644**	1.96	1.37

Source: Fieldwork, 2018

Student respondents' average scores 4167 (73.5%) shows that the level of gender practices among them was also appreciably high ($\bar{x}$ =1.96 and SD=1.37). Collectively, both male and

female student respondents 668(93.9%; $\overline{x}$ =3.40; 0.86) agreed that they looked at the contestants' ability, not sex when they voted. Nearly all the student respondents also 699(97.9%; $\overline{x}$ =3.48; SD=0.70) agreed that they respected everyone, whether male or female on campus. However, most of the student respondents 503(71.4%; $\overline{x}$ =1.99; SD=1.01) disagreed with statement that they always voted for the male because men were better as leaders.

Surprisingly, most male student respondents 255(70.4%; $\overline{x}$ =1.04; SD=1.25) disagreed that they joined their friends to jeer at girls that passed through their hostels. Most of them 293(81.2%; $\overline{x}$ =0.96; SD=1.14) also disagreed with the notion that they would keep quiet and joke about any case of sexual harassment if they knew. On the other hand, most female student respondents 320(94.4%; $\overline{x}$ =1.69; SD=1.84) agreed that they do not dress provocatively to attract unnecessary attention. Also, most of them 292(85.9%; $\overline{x}$ =1.52; SD=1.71) agreed that they would not join others to abuse boys who 'toasted' them. Considering the above average level of student respondents' agreement and the honest admission of male students about jeering at females or what they call "Aroism" and the suggestion that they do not see it as an offence, it is suffice to say that this disparity confirms one of the weaknesses of Cognitive Dissonance Theory (Cooper & Fazio, 1984) cited in West & Turner, 2010). The weakness says that CDT is confounded in impression management which is about the activities people intentionally engage in so as to look good to themselves. The implication of this is that the favourable level of student respondents' agreement with the statements may not be true picture of the level of their gender practice. Moreover, further findings revealed the difference in gender practice of male and female students in the table below.

Table 4.5.4: **Difference in Male and Female Students Gender Practice**

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Practice	Female	2	32.5000	4.94975	3.50000
	Male	328	29.2683	4.11694	.22732

Source: Fieldwork, 2018

The table shows that gender practice is higher among female students $\overline{x}$ =(32.50) than among male students $\overline{x}$ =(29.26).

When student respondents were further asked from open-ended questions to mention ways that they showed sensitivity to female students, they indicated that they cared for them by talking to and with, listening to and helping them. They also indicated that they respected them and their opinion or dignity; and that they dressed nice, smelt nice and encouraged them to dress nice as well. Showing sensitivity to male students, the respondents said they chatted meaningfully with them, helped and listened to them. They also claimed that they respected male students, and they dressed nicely and behaved themselves.

Moreover, to further reveal the student respondent's contrary opinions about their gender practice and confirm the average level of gender practices generally, a female FGD discussant from Obafemi Awolowo Hall made this submission:

> You can't just work into someone's office, and be told blatantly if we ladies had sexual harassment issues they should be informed. It means that anybody can just occupy that office. It's not that they have plans or anything they want to achieve to implement. If they are really working there, trust me, a month plus there was no light in Awo hall and nobody had done anything about it. I kept calling the dean of students, calling the DVC, and they would just tell me that you guys are tough, you guys are this, just lock your doors! And burglars would come, break through the doors, steal my things and molest someone. And you will still be telling me that you guys are supposed to have guts/guns. That was what DVC said. So where is the GMO? Don't they know that they came to burgle. Even if they don't know, don't they have people in our hall? They are just like figureheads! Don't they have tentacles everywhere that get them informed? Why can't they work with hall chairs?

This discussant's barrage of complaints reveals the dissatisfaction with the kind of attention and assistance GMO is providing. The crux of her complaints is based on the fact that GMO's intervention in female students' plights is insufficient and its style of approaching female students in the case of sexual harassment is not encouraging. Also, this finding questions the veracity of some of the female respondents' claims regarding their gender sensitive practices. In a way, Griffin (2012) observes that this kind of experience creates some dissonance in the respondent' belief. Therefore, it can hardly be resolved when she already has this perception or identity (LittleJohn & Foss, 2008) that positions the students in the hall as subordinate group against the university management and GMO as the dominant groups. Moreover, it is evident that the discussant premised her gender responsiveness to the school management's sensitivity to their plights. Many of these plights arose from the inadequacy in social amenities' provision through which students'

standpoints about gender education are shaped, and stood opposed to any gender awareness campaign messages on campus.

There is no doubt that sexual harassment is the underlying and prominent issue among the various ones raised in the excerpt above. All other issues such as insecurity and social amenities foreground the major concern of this discussant. Already, Joseph (2015), and Uduma, Samuel and Agbaje (2015) have submitted that sexual harassment takes many interpretations in different institutions or organisations. Most of these interpretations are still not coded and perpetrators of sexual harassment cases most times escape sanctions. Equally, Okeke (2011) investigated the impact of sexual harassment on women undergraduates' educational experience using some private and public higher institutions of learning in Anambra state. One of her major findings supports the fact that women undergraduates in male and female dominated environment usually experienced one form of sexual harassment or the other that affects their academic performance.

There is no doubt these gender experiences can constitute hindrances to practice of gender messages. The reality contradicts the message that all staff especially university administrators must be gender sensitive in their dealings. The handling of the one month power outage in Obafemi Awolowo Hall and the answer given to the hall executives as reported in the excerpt is not appropriate.

On the other hand, a discussant in Queen Idia Hall narrated an experience which shows how she put into practice some of the gender sensitive education she received thus:

> I will talk about my own personal experience. At home my mother believes that women are supposed to be doing all the cooking, they are supposed to be the ones sweeping, washing plates and things like that. So, there was one time she told me to go and… I think my brother was not supposed to come home that day, but he came and there was no food for him. So, she now said I should go and cook for him. I was so tired that day. I felt that why can't he cook? He said that 'are you not the girl?' You are supposed to be the one cooking. And I told her that both of us are human beings. You gave birth to both of us. How can I cook and he can't cook? Why should I sweep and then he shouldn't sweep? Why should I wash plates and he shouldn't wash plates? Then, my mother said, see, go and cook your food by yourself; nobody wants to cook.

Interestingly, this discussant's exposure to gender awareness campaign messages afforded her the opportunity of negotiating herself from this experience at home. Her mother did not

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have any choice but to agree to her reason that she should not be her brother's cook perpetually. The effect of allowing gender inequality in access to education and skill acquisition on development has been noted by Ijaiya and Balogun (2014). They explain that gender education is significant to understand the dynamics of gender inequality already entrenched in various societies. This realisation appropriately describes the dynamics of gender inequality that the discussant rejected in the narrative above. Though Odejide (2007), and Mama and Banes (2007) establish the fact that male and female students have different university experiences, actually their gendered experiences begin from home and are orchestrated by parents in most cases. This kind of explanation has been given by a staff interviewee that though "The men must understand gender issues, but the real psychological preparation has to be done on the women because as things stand, even in the number of regular conversations, women speak to their male children different from the way they speak to their female children". This submission is further supported by another FGD discussant in the hall that:

> In the past, we have had this issue like a baby boy and a baby girl will go outside, and someone will beat the girl and she comes home to tell her mommy. Her mother will say sorry 'omo mi' (my child). If someone beats the boy the mother will say, go back and beat your own, because they feel okay the guy is the strongest one. I think environment, family and everything go a long way in bringing up an individual.

Parents' culpability in the kind of gender education they inculcate in their children at home is another factor that determines how such children, some of whom may now have become students will react to gender education in tertiary institutions. This will ultimately influence how they receive and practise gender education on campus. However, an FDG discussant from Ahmadu Bello Hall presented another dimension that it is not just gender education but moral instructions from home that guides his behaviour that influence his practice of gender messages on campus.

> I will say that most of the things that we're doing is not because of what they told us about abstinence, it is about what we bring from home. If they want to work, they should make like one-on-one, come to the hall and talk to us. It is self-morality that tells me that I should tell a lady to go back to her hall by 9pm that it is getting late. It is this morality of mine that tells me that if I see a girl who is a friend of mine and her skirt is too short that I should tell her to wear something better, because we know that if you are going through some places at night it is dangerous. This serves a reminder for those who have morality. For those who don't have morality, they will just think it is normal.

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Students whose parents have already instilled some training in them might be favourably disposed to practising the instructions given in gender messages on campus. In the case of this discussant, he claimed home and self-morality as the influencers of his practice of gender sensitivity. This means that gender awareness campaigns may not be the only avenue of sensitising students to best practise gender issues on campus. Janis and Gilmore (1965) cited in West and Turner (2010) assert that, biased scanning does not allow for a real attitude change in people who are exposed to psychological discomforts. This happens when people favour arguments which they do not believe in. This means that the student discussant' reference to home training and parents as agents that influenced them to practise gender sensitivity and the student respondents' high level of agreement with gender messages' practice nevertheless confirm the Cognitive Dissonance Theory's claim that people may favour arguments that they do not believe in.

Table 4.5.5: **Staff and Students' Level of Gender Practices**

Practice Statement	N	Minimum	Maximum	Mean	Std. Deviation
When I vote, I look at the contestants' ability not sex. / I always respect both female and male staff that I encounter on campus.	962	0	4	3.43	.80
I always respect everyone I come in contact with on campus whether female or male.	962	0	4	3.49	.69
When I have to vote and it is a choice between a male and a female, I always vote for the male because men are better as leaders.	962	0	4	1.97	.99
I will most likely report any case of sexual harassment if I know. / I speak up when I see any act of discrimination against any staff either male or female.	962	0	4	3.01	1.07
I do not encourage any action that puts female students at the advantage of randy lecturers. / I reject every story/action that puts female staff at the advantage of randy male staff.	962	0	4	1.97	1.69
I speak up when I see any act of discrimination against female students. / I will most likely report any case of sexual harassment if I know.	962	0	4	1.97	1.68
I will keep quiet and joke about any case of sexual harassment if I know. / I will keep quiet and joke about any case of sexual harassment if I know.	962	0	4	1.17	1.12
During orientation or hall week, or other events, I join my friends to jeer at girls that pass through our hostel. / I will support efforts of Gender Mainstreaming Office in creating a gender-friendly space on campus.	962	0	4	1.62	1.52
I will not join others to abuse female or male students passing through my hall.	962	0	4	1.09	1.56
I will support my female colleagues to advance their career pursuits.	962	0	4	.86	1.54
Whether a girl dresses provocatively or not, I will not take undue advantage of a female student. / The way some female staff dress can cause male staff to sexually harass them.	962	0	4	1.92	1.69
I will not join others to abuse boys or who 'toast' me.	962	0	4	1.13	1.62
I do not dress provocatively to attract unnecessary attention.	962	0	4	1.25	1.75
Average	**962**	**0**	**4**	**1.91**	**1.36**

Source: Fieldwork, 2018

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With an average Mean of 1.91 and Standard Deviation of 1.36, Table 4.4.3 revealed that the level of gender practices among University of Ibadan staff and students was generally low. Truly, some respondents agreed that they always respected everyone whether female or male ($\bar{x}$ =3.49; SD=0.69). Also, most agreed that they always respected both female and male staff ($\bar{x}$ =3.43; SD=0.80). Moreover, they agreed that they spoke up when they saw any act of discrimination against any staff either male or female ($\bar{x}$ =3.01; SD=1.07) and so on. However, they disagreed that they would support their female colleagues to advance their career pursuits ($\bar{x}$ =0.86; SD=1.54).

Furthermore, regarding the statements that indicated whether staff and student respondents encouraged any action that put female students at the advantage of randy lecturers and whether they rejected every story/action that put female staff at the advantage of randy male staff ($\bar{x}$ =1.97; SD=1.69), their response was generally poor. It was also low in the statements in which they spoke up when they saw any act of discrimination against female students and in which they would most likely report any case of sexual harassment if they knew ($\bar{x}$ =1.97; SD=1.68) and so on. As a matter of fact, a staff interviewee summed up the level of gender practices in the University of Ibadan thus:

> Frankly, we are still at the cosmetic level of gender awareness where people are just looking at numbers; how many women are in this, how many girls are in this. Who are those that are topping the classes? We have achieved awareness at the first rung. The next stage is for us to be used to getting a lot more reports, a lot more feedbacks from people in terms of reports on gender issues, gender matters, queries, because there is a lot of sexual harassments that have not been reported. People have not even understood that there are sexist ways of talking. They do not understand them; they don't just know that. They don't even know what it means. Sometimes, they just take it as a joke. So people have not really got that refinedness of gender yet. The distance we have gone is they are aware of the fact that there must be women in everything. We need to talk about things like paternity leave; we need to talk about scholarship for other gender in areas where they are endangered, in engineering scholarship for females, Medicine scholarship for males.

As a result of the above factors, gender practice among staff and students on campus is still understandably low. This level of practice is said to be attributed to "the cosmetic level of gender awareness" that has been experienced so far on campus. This submission offers an insight into why staff and student respondents in this study generally appeared to say all the

right answers when asked about general information on gender whereas their actions did not really support the high level of knowledge.

In conclusion, in answering research question four, which seeks to know the level of gender practices of staff and students of the University of Ibadan, the findings revealed that the level of gender practices among staff and students of the University of Ibadan was negatively low ($\bar{x}$ =1.91; SD=1.36). Specifically, the level of gender practices of staff respondents was high 1776(71.8%), though gender practice of female staff $\bar{x}$ =(29.99) was higher than male staff $\bar{x}$ =(29.31). This is reflected in their efforts at reducing gender discrimination, prevention of sexual harassment cases or prosecution of violators. It also shows in the way some staff respondents encourage parents to inculcate gender orientation in their children at home and management to increase efforts towards ensuring gender balance in appointment, enrolment and promotion of staff and students. In the same vein, student respondents' level of gender practice 4167 (73.5%) was also high, though gender practice of female students $\bar{x}$ =(32.50) was higher than male students $\bar{x}$ =(29.26). Yet, students' gender practice is affected by their gendered experiences arising from inadequate access to social amenities. They also feel dissatisfied with insufficient level of interventions they received from Gender Mainstreaming Office and university management during gender experience. Lastly, they feel that home/parents can act as agents of gender inequality.

4.6 Research Question Five: What are the communication channels employed in gender awareness campaigns in the University of Ibadan?

Research question five investigated the communication channels through which staff and students were exposed to gender awareness campaigns in the University of Ibadan. Thus, Section D of the two sets of the questionnaire was employed to provide quantitative answer to this research question. Moreover, item 5 of interview guide and item 7 of Focus Group Discussion guide were used to give complementary qualitative answer to the research question as well. Results are presented in tables, frequency counts, percentages and rank.

Table 4.6.1: **Communication Channels through which Staff Received Gender Sensitisation Messages**

Communication Channel	N	%	Rank
Workshops/Seminars	248	128 (51.6%)	3
Gender Policy and Sexual Harassment Policy	248	82 (33.1%)	7
Billboard	248	137 (55.2%)	2
Souvenir (Flyers/tracts, T shirts, branded backpacks, pens)	248	147 (59.3%)	1
GMO Conferences	248	68 (27.4%)	10
Rallies	248	69 (27.8%)	9
Social Media/Internet	248	105 (42.3%)	6
Peer Clubs	248	53 (21.3%)	12
Phones calls, text messaging)	248	42 (16.9%)	13
Word of Mouth Communication	248	79 (31.9%)	8
Interviews, questionnaires	248	107 (43.1%)	5
Focus group discussions	248	54 (27.8%)	11
The University Radio jingles, discussions, personality interviews	248	118 (47.6%)	4

Source: Fieldwork, 2018

Staff respondents ranked Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 147 (59.3%) as the most frequently used communication channels for gender awareness campaign in the University of Ibadan. Billboards 137 (55.2%) and Workshops/Seminars 128 (51.6%) claimed the second spot as the next most frequently employed communication channels for disseminating gender awareness message. UI Diamond' radio jingles 118 (47.6%) was the fourth frequently used communication channel. Interviews/Questionnaires 107 (43.1%) and Social Media/Internets 105 (42.3%) followed them as the next set of communication channels there were employed for gender awareness message dissemination. The least used communication channel according to staff respondents was phone calling/text messaging. The choice of communication channels that the respondents perceived was employed for dissemination of gender awareness messages favours

interpersonal communication. This involves the use of face-to-face interactions between the senders (campaigners) and the receivers (target audience) for effective communication.

Based on this, the staff respondents showed that dissemination of gender awareness messages is likely going to be effective if interactive communication channels are used. While highlighting the strength of this form of communication, Harter (2003:25) discloses that "mutual opportunities for both speaking and listening" will be allowed and immediate feedback will be guaranteed in a situation where communication channels allow people's participation (Hansen, 2009). A member of Gender Mainstreaming Programme interviewed supports the choice of staff respondents' communication channels that were used in gender awareness messages by saying that

> Sensitisation workshops largely have been had, quite a number of them. Of course, we have tried to use multi-media in terms of largely the university, radio station as well as some other media. Sometimes there have been publications that have come from GMO. We have bulletins, and also have hotlines. There are also leaflets for activities largely we distribute as the students come in during their matriculations. There is orientation workshop for new intakes. By and large, it has been print and electronic media as well as sensitisation workshops. In fact, we have the committee that works on harvesting the feedbacks from the activities we have had, evaluating the first five years of the approval and existence of the gender policy and the sexual harassment policy in the university.

He mentioned some of the communication channels which the questionnaire respondents favoured already. While the findings from questionnaire about preferred communication channels are more of interactive channels of communication, this interviewee explained that gender awareness messages on campus were being disseminated through less of personal and more of non-personal modes of communication. More so, Asemah *et al*., (2013) believe that mass mediated channels of communication are less effective for gender education. This may be because they are no substitute for interaction modes of communication that often guarantee immediate feedback. Another male interviewee made the following submission about communication channels employed in disseminating gender awareness messages on campus. According to him,

but of course again if you want things to reach people you will find a way to ensure that almost everybody in the society has access to that thing, because the only document I know that I have access to is the gender document for the University of Ibadan, and there was a time it was disseminated to everybody. But in terms of going round to the university and seeing flyers or going to the UI website and seeing flyers on website promoting gender matters, I don't know maybe I am the one not in the right place. I don't think I have been seeing much of these things. I have not been seeing many of these things rather.

It can be deduced that this interviewee acknowledges the fact he was aware of gender policy document which was virtually given to everybody, he expected there should have been a follow-up with the use fliers and websites. There is no doubt that in addition to the gender policy document the use of flyers and UI websites as communication channels will allow for participatory approach to communicating gender awareness messages on campus. This is in line with what Akinwumi (2011) discovered about the use of interactive channels of communication when she did a study on promoting women's participation in development programmes in Oyo State. Koech *et al.,* (2013) even suggest that campaigners should design comprehensive gender responsive communication channels and programmes that are culturally sensitive. The implication of this is that people respond favourably to friendly communication channels, and ones that they can easily identify with. Another issue raised by the interviewee regarding deployment of communication channels for disseminating gender messages is the lack of other communication channels for gender awareness. What she is suggesting requires funds. Moreover, a female staff interviewee shared this view:

> But I think that the communication can be improved. Some of these we are talking about, they can use a combination of media, particularly electronic radio and television and the contemporary social media to disseminate information about appropriate gender sensitivity. I told you that gender protagonists must first of all strike a balance between feminism and gender mainstreaming. Sometimes there is a conflict many of the times when I heard people talk, there is a conflict between what they are talking about. Also, they should identify gender issues that are peculiar to specific areas. For example, the one we talked about girl-child marriage, it is not very common here. There are other issues. There could be an issue about young boys that are exposed early to business, or young boys that got married when they had reached social maturity. First of all, they need to get a proper perspective of gender issues and then employ media that can relate well with the people. So they need to be more alive in the communication packaging.

Messages are very consequential to the success of communication channels. For instance, Development of Education in Africa (2006) affirms that proper messages are pivotal to drafting communication policy, and different messages should be addressed to different types of audience. This is what the interviewee recommends in the use of communication channels. The implication of this finding about ensuring appropriate communication channels and messages to the appropriate audience corroborates one of the Standpoint Theory propositions. This says that individuals interpret and implement a particular understanding of their social world (LittleJohn & Foss, 2008). This means that individuals have their ways of sharing experiences, information and thoughts with the world to which they belong. In this case, there is no doubt that mainstreaming gender in an institution of higher learning such as this should rely on behavioural change communication channels.

Table 4.6.2: **Communication Channels through which Students Received Gender Sensitisation Messages**

Communication Channel	N	%	Rank
Workshops/Seminars	714	376 (52.7%)	4
Gender Policy/Sexual harassment Policy	714	322 (45.9%)	8
Billboards	714	389 (54.5%)	3
Souvenir (Flyers/tracts, T shirts, branded backpacks, pens)	714	353 (49.4%)	6
GMO Organised Conferences	714	250 (35.0%)	10
Rallies	714	223 (31.2%)	11
Social Media/Internet	714	477 (66.8%)	1
Peer Clubs	714	214 (29.9%)	12
Phones calls, text messaging	714	192 (26.9%)	13
Word of Mouth Communication	714	327 (45.8%)	7
Interviews, questionnaires	714	365 (51.1%)	5
Focus group discussions	714	134 (18.7%)	14
The University Radio jingles, discussions, personality interviews	714	274 (38.4%)	9
Fresher's Orientation Programme	714	401 (56.2%)	2

Source: Fieldwork, 2018

Student respondents were asked to identify channels of communication in which they had heard or seen gender awareness messages in the University of Ibadan. They ranked social media/internet 477 (66.8%) highest of all the communication channels through which they accessed gender messages. Fresher's Orientation Programmes 401 (56.2%) was ranked second, while Billboards 389 (54.5%) and Workshops/Seminars 376 (52.7%) were ranked third and fourth respectively. Also, they ranked interviews/questionnaire 365 (51.1%) and Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 353 (49.4%) fifth and sixth as

well. But the least ranked communication channels are phone call/text messages 192 (26.9%) and Focus Group Discussion 134 (18.7%).

Evidently though student respondents indicated they received gender messages through interactive channels of communication, they chose social media platforms which are virtual interactive mode over the real personal face-to-face mode of communication. To further understand how these communication channels have been deployed or from which communication channels they have received gender awareness messages or the ones they would prefer for sharing of information, an FGD discussant from Queen Idia Hall submitted that:

> Like I said in my 100 Level, that was the last time I heard about it. They didn't even call departments, even the departments they called they even selected I think in 100 level. We were about seventy; by 200 level we were about fifty, and they only called four students. When it comes to trying to make people know that they are actually existing, their publicity is very poor. Most people don't know that there is anything that is called Gender Mainstreaming Office.

This discussant observed that it had a poor publicity. In a way, this finding questions GMO's use of gender awareness communication channels for sensitising students on campus. Onochie and Nwankwo (2012) already affirm the significance of traditional and new media of communication to campaign programmes. In addition to the conventional media of communication, social media platforms can be used to reach out to students who have already shown favourability to these. Another FGD discussant from Obafemi Awolowo Hall echoed similar feelings about Gender Mainstreaming Office's communication channels:

> Since virtually everyone does not know they exist, why just give me a holistic approach because the British High Commissioner is coming? They kept calling my phone, kept calling my phone. It was as if she was coming to pack everybody to heaven or what! There should be pre-awareness. They should have been organising events or programmes that will involve female, that will get us acquainted with what they are actually into. So, when the British High Commissioner was coming they didn't need to call incessantly; we would mobilise our people and come.

Apart from critiquing GMO's communication channels that were used to sensitise female students when the British High Commissioner was coming, she suggested that they should have been well informed before the arrival of the visitor. It is obvious that she does not have

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any problem with GMO using phone to communicate with them. She only had problem with the manner of using it. However, a discussant from Ahmadu Bello Hall offered a support for the use of social media thus:

> If I want to talk about how far the gender awareness can go, I will talk about the social media. I think they should use the social media. But if they want to base it on how effective the gender messages should be I think it is the interactive way. If I see it on social media, I will think it is a joke. They should talk to us, which they did during our orientation programmes. It was just that it was once that they did it. If they can just organise talk twice in a month...

Social media, interactive media and orientation programmes are all favoured by this discussant. This finding further buttresses the finding on the student respondents' choice of social media as the most frequently used communication channel. Yet, he however reasoned that it might not be taken as seriously as face-to-face media of communication would be. Onochie and Nwankwo (2012:147) again have hinted that "interpersonal and interactional forum like workshops, seminars and discussion groups should play supportive roles to media campaigns". Another discussant from the hall of residence made this suggestion:

> Actually, I wanted to say that although the kind of impression that I had was that they just chipped it in through GES 107. But why can't they make it a course of its own? They should include it into the curriculum of this university, that this textbook is for gender so that they will be teaching it year in year out, talking about 100 level, 200 level, 300 level until you get out from this university so that it keeps revolving round your head, so that you will know how to handle your sisters and other people around you.

One of the FGD discussants countered the suggestion that offering gender as a course of study might not be effective for all. He believed that some students would just take it for the mere sake of passing it. Yet, making it a course of study is practical as it will guarantee some form of continuity of gender awareness programme on campus. In addition, it may afford both the tutors and students the opportunity of real interaction and participation which most student respondents have canvassed for. This may make gender awareness messages more influential to the extent that students may begin to put them into practice. Afterall, the whole essence of gender awareness campaigns is to effect a change of attitudes and behaviours. Adedokun *et al.,* (2010:13) already point out the implication of this kind of finding when they disclose that achieving social change involves

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A social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different levels including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change.

The picture painted above by the scholars vividly describes a classroom situation, workshop or seminars where only interaction and participation can occur.

Table 4.6.3: **Communication Channels through which Staff and Students Received Gender Sensitisation Messages**

Communication Channel	N	Minimum	Maximum	Mean	Std. Deviation	Rank
Workshops/Seminars	962	0	1	.52	.50	3
Book publication	962	0	1	.41	.49	7
Billboard	962	0	1	.54	.50	2
Flyers/tracts, T shirts, branded backpacks, pens	962	0	1	.51	.50	4
Conferences	962	0	1	.33	.47	10
Rallies/Demonstrations	962	0	1	.30	.46	11
Social Media/Internet	962	0	1	.60	.49	1
Clubs/Associations	962	0	1	.27	.45	12
Phones calls, text messages)	962	0	1	.24	.43	13
Word of Mouth Communication	962	0	1	.42	.49	6
Interviews, questionnaires	962	0	1	.49	.50	5
Focus group discussions	962	0	1	.19	.39	14
The University Radio jingles, discussions, personality interviews	962	0	1	.40	.49	9
Fresher's Orientation Programme	962	0	1	.41	.49	7

Source: Fieldwork, 2018

Both staff and student respondents identified social media/internet ($\overline{x}$ =0.60≈1; SD=0.49) as most employed communication channel for gender awareness campaign. Billboard ($\overline{x}$ =0.5; SD=0.50) was ranked next, which was followed by workshop/seminar ($\overline{x}$ =0.52; SD=0.50). The fourth ranked communication channel was flyers/tracts, T shirts, branded backpacks, pens ($\overline{x}$ =0.51; SD=0.50). Focus group discussions ($\overline{x}$ =0.19; SD=0.39) as a communication channel was ranked the fifth. Moreover, one of the gender focal persons interviewed sheds more light on some of the approaches they take.

> We use tracts; we use radio. We use awareness campaign programmes; we use sensitisations. We go to primary schools; we go to secondary schools. We organise programmes often. In fact, we had one just two days ago at the Senate Chambers, wherein we invited all the clubs within and beyond the university. It involved students, academia, non-academic, and everybody we rubbed minds together on these problems we envisaged. For now, the strategies, the style we adopt is still okay I think, given the situations we have found ourselves because some of the time we are constrained based on finances.

The use of flyers/tracts, T shirts, branded backpacks, pen for gender awareness programmes is supported in her submission but radio was chosen by a few respondents as one of the least used communication channels. Also, she commented about the use of workshop/seminar for sensitisation programmes. This as well is one of the communication channels that most staff and student respondents favoured. Moreover, an FGD discussant from Nnamdi Azikwe Hall also confirmed the extensive use of social media, especially the use of photoshoots, and instagram in disseminating gender issues by the students. Buttressing the use of social media further, a discussant from Independence Hall explained thus:

> But I believe looking at the way the world is going now, the world is going globally in terms of digital, we are in digital era and information age so I believe a form of suggestion that I have for the gender mainstream unit is for them to also create a platform, online platform through which they will be able to pass across their messages to the students of the university.

Specifically, this discussant wanted a different social media platform to be created which Gender Mainstreaming Office would use regularly for information dissemination to students so long virtually all students are on social media using one platform or the other. This in a way supports Li and Patel's (2011) and Williams' (2004) assertion that communication should be made meaningful by the cultural context in which it takes place. Therefore, as social media platforms are interactive modes of communication (Valery, 2002) and their use has become the norm among the youth generally, it shows that majority of them can only be reached through these online platforms. Furthermore, the finding also corroborates one proposition of Standpoint Theory that indicates that individuals interpret and implement a particular understanding of the social world (LittleJohn & Foss, 2008) which shapes their experiences, knowledge, and communication behaviour (Griffin, 2012). In this case, social media platforms constitute these tools for the students.

In summary, research question five sought to determine which communication channels were employed in gender awareness campaigns in the University of Ibadan. Based on this, staff and student respondents were asked through which of the communication channels they received gender messages on campus. Most staff respondents chose Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 147 (59.3%), Billboards 137 (55.2%), Workshops/Seminars 128 (51.6%), UI Diamond' radio jingles 118 (47.6%) Interviews/Questionnaires 107 (43.1%) and Social Media/Internets 105 (42.3%). Majority of student respondents favoured social media/internet 477 (66.8%), Fresher's Orientation Programmes 401 (56.2%), Billboards 389 (54.5%) and Workshops/Seminars 376 (52.7%), interviews/questionnaire 365 (51.1%) and Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 353 (49.4%). However, both staff and student respondents suggested that communication channels employed in gender awareness programmes should be more of interactive, participatory and virtual of modes of communication.

4.7 Research Question Six: To what extent have communication channels employed in gender awareness campaigns influenced staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan?

This research question investigated the influence of communication channels on staff and students' knowledge of, attitude to and practice of gender messages in the University of Ibadan by testing the relationship between these two variables (KAP and communication channels). To determine which of the communication channels had more influence first, each Section E of the two sets of the questionnaire was used to provide the quantitative answer while items 8, 9 and 10 from the interview guide and items 6 and 12 from the Focus Group Discussion guide were used to provide qualitative answer. Also, to determine the significance of communication channels on the dependent variables (staff and student respondents' KAP), hypotheses were tested on gender knowledge, attitude and practice. Results are presented in tables using frequency counts, percentages and Pearson Chi-Square.

Table 4.7.1: **Effectiveness of Communication Channels from which Staff Received Gender Sensitisation Messages**

Communication Channels	Great Extent	Some Extent	Little Extent	No Extent
Workshops/Seminars	80(49.4%)	49(30.2)	24(14.8%)	9(5.6%)
Book publication	42(30.7%)	50(36.5%)	31(22.6%)	14(10.2%)
Billboard/Posters	48(31.0%)	73(47.1%)	27(17.4%)	7(4.5%)
Flyers/tracts, T shirts, branded backpacks, pens	51(30.7%)	76(45.8%)	29(17.5%)	10(6.0%)
Conferences	43(32.3%)	49(36.8%)	29(21.8%)	12(9.0%)
Rallies/Demonstrations	31(24.8%)	45(36.8%)	33(26.4%)	16(12.8%)
Social Media/Internet	56(38.6%)	55(37.9%)	22(15.2%)	12(8.3%)
Clubs/Associations	18(15.9%)	35(31.0%)	38(33.6%)	22(19.5%)
Phones calls, text messages)	16(14.7%)	39(35.8%)	27(24.8%)	27(24.8%)
Word of Mouth Communication	37(27.8%)	45(33.8%)	36(27.1%)	15(11.3%)
Interviews, questionnaires	37(25.8%)	62(42.5%)	33(22.6%)	14(9.6%)
Focus group discussions	31(27.0%)	38(33.0%)	24(20.9%)	22(19.1%)
The University Radio jingles, discussions, personality interviews	57(36.8%)	60(38.7%)	27(17.4%)	11(7.1%)

Source: Fieldwork, 2018

Staff respondents ranked Workshop/Seminar 129(79.6%) highest as the communication channel that influenced their knowledge of, attitude to and practice of gender awareness campaign messages most. This is followed by Billboards/Posters 121(78.1%). Social Media/Internet 111(76.5%) and Flyers/tracts, T shirts, branded backpacks, pens 127(76.5%) were ranked next as communication channels that influenced them on campus. They also

ranked The University Radio jingles, discussions, personality interviews 117(75.5%) as communication channel that influenced them.

Moreover, from the data gathered through open ended items of the questionnaire, majority of the staff also rated seminars/conferences/workshops, social media/internet and radio jingles/radio talk/Diamond Radio as the most effective communication channels that influenced their KAP of gender messages on campus. As a matter of fact, the importance of workshop is corroborated by an interviewed gender focal person thus

> To the staff, it has been largely workshops as far as I know, if you consider workshops as channels of communications, it has been workshops. There was a time that the gender documents were made available to every member of staff. I don't know that they have read it. There is no feedback on that. First, it was a consensus workshop in order to develop the policies. When the policies were developed, there were also familiarisation workshops to get people attuned. We had specialised workshops for different units. For instance, we had specialised workshops for the security, the drivers, for the people in Abadina. From our sensitisations and consensus workshops, we discovered that there were many serious issues warranting some more understanding of gender equity.

The interviewee listed three types of workshop which have been used for different targets and purposes for gender sensitisation of staff on campus. The advantages of workshops rest on the interactive opportunities they offer to both the communicator/campaigner and the target audience to share information and understanding (Gamble & Gamble, 2002). In the process, they are allowed to influence each other's perceptions and behaviours. The importance of this finding is further elaborated by Koech *et al.,* (2013: 65) who submit that "The communication channel employed and context in which the messages are conveyed can act as a barrier to the desired behaviour change". In this context, it is apparent that workshop strategy was more effective than giving copies of the gender policy document to staff especially since there was no direct path of eliciting feedback. Perhaps, after giving out the gender policy document, it should have been followed almost immediately by sufficient workshops. Another gender focal person also confirms two of the most effective communication channels that were used for staff respondents that:

> I know that within the campus the gender mainstreaming unit is where they handle such things. I know they have gone on radio for awareness within the campus that this unit exists, making women know that if they have any cause to report any issue that they should reach out to them. I know that they always they have their annual awareness campaigns, their annual week within the campus. I know to some extent that 70% of female members of staff know about the existence of this particular unit that takes care of women within the campus.

The importance of rural radio for integrating participatory processes in a community has been ascertained by FAO (2012). Also, Morgan (2012) discloses that radio is one of the effective communication tools in disseminating campaign messages. As a matter of fact, convergence in technology has simplified how people receive radio signals in the twenty-first century. It ensures accessibility and portability of the radio set for users as a medium of receiving messages. In the context of the University of Ibadan, Diamond radio's signals can be received via people's cell phones, car radios and transistor radios. All these advantages can afford the listeners the opportunity of listening to jingles, discussions, and personality interviews on gender matters. They can also participate in some of these gender sensitisation programmes aired on the radio by calling in and sharing their experiences or asking questions. Regarding the effectiveness of tracts/flyers, one interviewee complained that

> in terms of going round to the university and seeing flyers or going to the UI website and seeing flyers on website promoting gender matters, I don't know maybe I am the one not in the right place. I don't think I have been seeing much of these things. I have not been seeing many of these things rather.

This shows that more still needs to be done in spite of the fact that most staff respondents believed that flyer is one of the few communications channels that were effective in influencing gender messages. However, supporting the use of flyers/tracts as communication channel, another interviewee said that

> I think the write up, the flyers are more effective. The reason being that if you have the flyer even after reading it you can also pass it across to other people. When you talk about this one on one discussion and interaction, you can have it with a person at a time and it also depends on if the person has the time to listen. But when you have it on paper, there is every possibility that even the person is given the paper and does not have the time to go through or read it. Later, he or she may have the time sometimes to go through it and also pass the message across to others.

The permanence value of paper as a medium of communication gives flyers/tracts an edge as one of the most effective communication channels for the dissemination of gender sensitisation messages. This quality has also been attested to by the interviewee. In all, the findings in this study regarding the most effective communication channels for disseminating gender awareness campaign messages are opposed to Kanjere and Rachidi's (2014) study. Their findings only favour interrogative approach to implementing gender mainstreaming in Africa whereby women are allowed to challenge and implement gender mainstreaming policies. But their study does not really elaborate on what communication channels that were employed and how effective they were.

Equally, Aina *et al.,* (2015), using Ekiti State University as a case study, identified capacity building workshops, collaboration, research, academic programmes as strategies for institutionalising gender mainstreaming in the institution. Yang's (2016) study lists discourse development, empirical study, a reference model and advocacy as strategies for mainstreaming gender in Taiwan University. All these studies treated gender mainstreaming as a strategy on its own; none specifically mentioned communication channels as strategies. Whereas Gultekin and Gultekin (2012) already disclose that public communication campaigns have an important role to play in social education. This means that the success or otherwise of gender mainstreaming as a form of social education in any institution of higher learning rests on effective communication channels. However, in order to properly ascertain the effectiveness of these communication channels on Knowledge Attitude and Practice, significance tests were carried out below.

H₀1: **There is no significant relationship between communication channels and staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan.**

Table 4.7.2: **Chi Square Test on Influence of Communication Channels on Staff's Knowledge of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	506.566[a]	448	.029
Likelihood Ratio	248.865	448	1.000
Linear-by-Linear Association	.616	1	.433
N of Valid Cases	72		

Source: Fieldwork, 2018

This shows that communication channels employed for the dissemination of gender sensitisation messages to staff in the University of Ibadan significantly influenced their knowledge (Pearson chi-square =506.251, df =448, p<0.03).

Table 4.7.3: **Chi Square Test on Influence of Communication Channels on Staff's Attitude to Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	566.251[a]	630	.967
Likelihood Ratio	261.359	630	1.000
Linear-by-Linear Association	2.084	1	.149
N of Valid Cases	65		

Source: Fieldwork, 2018

The table reveals that communication channels used in gender sensitisation campaigns did not significantly influence staff's attitude (Pearson chi-square =566.251, df =630, p>0.97) to gender messages in the University of Ibadan.

Table 4.7.4: **Chi Square Test on Influence of Communication Channels on Staff's Practice of Gender Messages**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	498.910[a]	448	.048
Likelihood Ratio	254.819	448	1.000
Linear-by-Linear Association	.011	1	.915
N of Valid Cases	72		

Source: Fieldwork, 2018

The table shows that communication channels employed in gender awareness campaigns did not significantly influence staff's practice (Pearson chi-square =498.910, df =446, p>0.48) of gender messages in the University of Ibadan.

Thus, the null research hypothesis of communication channels' effectiveness and knowledge of, and practice of gender sensitisation messages in the University of Ibadan, at disaggregate level, is rejected while the alternate research hypothesis is accepted. The alternate hypotheses for the communication channels influence on attitude and practice are accepted while the null hypothesis is accepted. Therefore, communication channels enhanced staff' knowledge and practice of gender sensitisation messages in the University of Ibadan, but did not enhance their attitude and practice.

Table 4.7.5: **Effectiveness of Communication Channels from which Students Received Gender Sensitisation Messages**

Communication Channels	Great Extent	Some Extent	Little Extent	No Extent
Workshops/Seminars	178(35.5%)	198(39.5%)	68(13.6%)	57(11.4%)
Book publication	132(27.8%)	207(43.7%)	86(18.1%)	49(10.3%)
Billboard	125(25.3%)	201(40.7%)	134(27.1%)	34(6.9%)
Flyers/tracts, T shirts, branded backpacks, pens	110(23.7%)	192(41.4%)	116(25.0%)	46(9.9%)
Conferences	136(31.6%)	172(40.0%)	72(16.7%)	49(11.4%)
Rallies/Demonstrations	100(24.4%)	149(36.3%)	92(22.4%)	69(16.8%)
Social Media/Internet	254(46.3%)	201(36.6%)	61(11.1%)	33(6.0%)
Clubs/Associations	90(23.1%)	153(39.3%)	76(19.5%)	70(18.0%)
Phones calls, text messages)	89(23.3%)	115(30.1%)	90(23.6%)	88(23.0%)
Word of Mouth Communication	155(33.4%)	164(35.3%)	94(20.3%)	51(11.0%)
Interviews, questionnaires	98(20.6%)	196(41.3%)	119(25.1%)	62(13.1%)
Focus group discussions	79(23.4%)	87(25.7%)	87(25.7%)	85(25.1%)
The University Radio jingles, discussions, personality interviews	97(22.8%)	170(40.0%)	79(18.6%)	79(18.6%)
Fresher's Orientation Programme	178(34.8%)	175(34.2%)	99(19.4%)	59(11.5%)

Source: Fieldwork, 2018

According to student respondents, Social Media/Internet 455(82.9%) was the most effective communication channel used for the dissemination of gender awareness messages on campus. Workshop/Seminar 376(75.0%) and Conference 308(71.6%) were chosen next as the effective communication channels. Also, the student respondents selected Book Publication 339(71.5%) as the next effective communication channel while Fresher's Orientation Programme 353(69.0%), Word of Mouth Communication 319(68.7%) and Flyers/tracts, T shirts, branded backpacks, pens 302(65.1%) followed in that order as effective communication channels for gender messages.

Further data collected through open ended items of the students' questionnaire revealed that student respondents also favoured social media/internet through whatsapp group, facebook, text message and UI websites as the most effective communication channels. Other effective communication channels include Seminars/workshops/conferences/clubs/lectures; billboards, posters, flyers, handbills; rallies, demonstrations, departmental or faculty or hall weeks or end of session dinner. Lastly, they suggested inclusion of gender discourse in course curricular as GES course, students' code of conduct and handbook. Respondents also suggested that and Diamond Radio by creating radio jingles on gender sensitisation messages. However, an FGD student discussant in Queen Idia Hall made this submission thus

> I just think that they are basically selective when it comes to awareness. When I was in 100 Level too, they had a programme that they called like fifteen people from my class alone and I think they did for other faculties too. Also, the one they did recently they just called student executives, particularly female hall leaders. I think when you talk about gender mainstreaming it should be balanced, not that it should be one-sided.

This discussant's observation about GMO's process of selecting participants calls attention to the need for the opportunity for gender sensitisation to go round. Based on the perception of the discussant, selective awareness supports the proposition of Standpoint Theory (West & Turner, 2010), that the vision of the ruling group structures the material relations in which all groups are forced to participate. Indeed, Kanjere and Rachidi (2014) describe this kind of approach to gender mainstreaming as cultural approach which is entrenched in patriarchal system. It describes how women are treated as infants (Odejide, 2007) and organizations decide on behalf of women as to what the women's needs are. That is what the discussant described as being done to female students. Generally, FGD discussants in Obafemi

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Awolowo Hall submitted that they were not aware of any communication channel used by GMO. Like a discussant expressed:

> The point is I don't think they have strategies, because if they have strategies, we would have known them. We don't know anything about them, how can they have strategies? If they have plans then, their strategies will be implemented in their plans. But they don't have plans for us, so how will they implement strategies? Even when we went for the meeting with British High Commissioner, and we wrote down our names and contacts, I thought they were going to contact us so that we could work together. Well, two months, three months now, we haven't seen anything.

The case alluded to was the visit of the British High Commissioner. This discussant felt that after the meeting, the students should have been contacted and there should have been more done to follow up on the meeting. Also, the students' perception affected any gender awareness programmes in which they were involved. To make GMO's communication channels effective, a discussant from Queen Elizabeth II Hall suggested that "Number one is changing their mentality. They should do their job. You don't just employ anyone to work in this office. You employ someone maybe from, psychology, sociology, someone that actually understands". Then a male discussant from Independence Hall also made a submission on the most effective communication channel on campus thus:

> ...a programme that will have more people, more Uites in attendance probably organised a massive programme to sensitise the student of University but also to make use of the good advantages the internet possesses. They should make use of that, we have the student Union page, we have so many halls of residence, having their on line platforms on different social media applications or platforms through which this avenue they will be able to pass across the message to the students.

Talking about the significance of social media in students' education, Baruah (2012:1) explains that "Social media have the potential to fundamentally change the character of our social lives, both on an interpersonal and a community level". Most student respondents themselves have already rated social media/internet as the most effective communication channel. They suggested that if social media platforms were used for disseminating gender awareness messages to students they could be more positively affected by gender messages. However, in order to properly ascertain the effectiveness of these communication channels on KAP, significance tests were carried out below.

Table 4.7.6: **Chi Square Test on Influence of Communication Channels on Female Students' Knowledge of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	105.000[a]	88	.104
Likelihood Ratio	58.014	88	.994
Linear-by-Linear Association	.012	1	.913
N of Valid Cases	15		

Source: Fieldwork, 2018

It shows that communication channels used in gender awareness campaigns did not significantly influence female students' knowledge (Pearson chi-square =105.000, df =88, p>0.10) of gender issues in the University of Ibadan.

Table 4.7.7: **Chi Square Test on Influence of Communication Channels on Male Students' Knowledge of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	41.111[a]	36	.257
Likelihood Ratio	27.323	36	.850
Linear-by-Linear Association	1.049	1	.306
N of Valid Cases	10		

Source: Fieldwork, 2018

The table shows that communication channels employed in gender awareness campaigns did not significantly influence male students' knowledge (Pearson chi-square =1.049, df =1, p>0.31) of gender issues in the University of Ibadan.

Table 4.7.8: **Chi Square Test on Influence of Communication Channels on Students'**
Attitude to Gender Issues

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	139.333[a]	140	.500
Likelihood Ratio	79.820	140	1.000
Linear-by-Linear Association	.021	1	.885
N of Valid Cases	22		

Source: Fieldwork, 2018

The table reveals that communication channels used in gender awareness campaigns did not significantly influence students' attitude (Pearson chi-square =139.333, df =140, p>0.50) to gender sensitisation campaigns in the University of Ibadan.

Table 4.7.9: **Chi Square Test on Influence of Communication Channels on Female**
Students' Practice of Gender Issues

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	45.500[a]	45	.451
Likelihood Ratio	36.870	45	.800
Linear-by-Linear Association	.160	1	.690
N of Valid Cases	13		

Source: Fieldwork, 2018

This shows that communication channels employed in gender awareness campaigns did not significantly influence female students' practice (Pearson chi-square =45.500, df =45, p>0.45) of gender messages in the University of Ibadan.

Table 4.7.10: **Chi Square Test on Influence of Communication Channels on Male Students' Practice of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	37.333[a]	30	.168
Likelihood Ratio	31.545	30	.389
Linear-by-Linear Association	.126	1	.722
N of Valid Cases	12		

Source: Fieldwork, 2018

The table shows that communication channels used in gender sensitisation programmes did not significantly influence male students' practice (Pearson chi-square =37.333, df =30, p>0.17) of gender messages in the University of Ibadan.

Thus, the null hypothesis is accepted while the alternate hypothesis is rejected. This suggests that communication channels employed for dissemination of gender sensitisation messages to the students are ineffective on the students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan.

Table 4.7.11: **Effectiveness of Communication Channels from which Staff and Students Received Gender Sensitisation Messages**

Description		Frequency	Percent
	No Response	151	15.7
	No Extent	271	28.2
	Little Extent	293	30.5
Valid	Some Extent	207	21.5
	Great Extent	40	4.2
	Total	962	100.0

Source: Fieldwork, 2018

Out of the 962 respondents, 247 (25.7%) of the respondents indicated that the gender awareness campaign communication channels employed by the GMO influenced their

knowledge, attitude and practice to a certain extent. However, 564 (58.7%) of staff and student respondents believed that the communication channels to a little or no extent influenced their knowledge, attitude and practice of gender messages on campus. Therefore, it can be concluded that the a little more than half of the respondents believed that communication channels employed in gender awareness campaigns did not have much influence on their knowledge, attitude and practice of gender messages on campus. A gender focal person was of the view that some people are not even interested in what the GMO office is doing. Also, she agreed that the project still had a lot of ground to cover.

> Though I have mentioned several times that we have come a long way, we still have a long way to go. Some people don't care, they don't even want to know what you are doing there. What are they doing? What is my concern? I have enough problem, so I can't join that with my problem. In fact, many people are not even interested in what we are doing, including women.

Obviously, gender mainstreaming in higher institutions of learning can be a challenging endeavour. This is especially true in this study when findings have initially indicated that there is a general low level of attitude to and practice of gender sensitisation messages on the University of Ibadan campus. As a matter fact, this realisation only confirms what gender scholars such Mama and Banes (2007), Shackleton, (2007), Schafer (2010) and Bennett *et al.,* (2013) have discovered that, in spite of gender awareness campaigns in some higher institutions of learning, perceptions have not changed much. This means that gender mainstreaming programmes may have not really recorded desired effects in most institutions. However, Yang (2016: 410) believes that promotion of gender mainstreaming should involve everybody, "students, teachers, planners, and particularly the directors and administrative staff of various organizational units of the school system, all parties and stakeholders". She further explains that gender mainstreaming is an ideological and organizational strategy that involves constant reaching out to everybody. This feeling is supported by another interviewee that says, "I believe maybe female academic staff members are really aware. There is still much to do concerning female non-academic staff members within the campus that don't know about the existence of GMO and what they do. They should be involved. So I can say that they are effective to some extent but not to a large extent".

Table 4.7.12: **Chi Square Test on Influence of Communication Channels on Staff and Students' Knowledge of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	182.083[a]	180	.443
Likelihood Ratio	84.842	180	1.000
Linear-by-Linear Association	.692	1	.405
N of Valid Cases	19		

Source: Fieldwork, 2018

The table shows that communication channels employed in gender awareness campaigns did not significantly influence staff and students' knowledge (Pearson chi-square =182.083, df =180, p>0.44) of gender issues in the University of Ibadan.

Table 4.7.13: **Chi Square Test on Influence of Communication Channels on Staff and Students' Attitude to Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	487.500[a]	480	.397
Likelihood Ratio	159.710	480	1.000
Linear-by-Linear Association	5.611	1	.018
N of Valid Cases	30		

Source: Fieldwork, 2018

The table shows that communication channels employed in gender sensitisation programmes did significantly influence staff and students' attitude (Pearson chi-square =487.500, df =480, p>0.40) to gender messages in the University of Ibadan.

Table 4.7.14: **Chi Square Test on Influence of Communication Channels on Staff and Students' Practice of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	231.000[a]	221	.308
Likelihood Ratio	102.735	221	1.000
Linear-by-Linear Association	.997	1	.318
N of Valid Cases	22		

Source: Fieldwork, 2018

The table reveals that communication channels employed in gender awareness campaigns did not significantly influence staff and students' practice (Pearson chi-square =231.000, df =221, p>0.31) of gender messages in the University of Ibadan.

Thus, the alternate hypothesis is rejected while the null hypothesis is accepted. This suggests that communication channels employed for dissemination of gender sensitisation messages are ineffective on staff and students' knowledge of, attitude to and practice of gender sensitisation messages in the University of Ibadan.

In summary, research question six sought to determine to what extent communication channels influenced knowledge, attitude and practice of staff and students of the University of Ibadan in relation to gender awareness campaign messages. Generally, staff and student respondents 564(58.7%) believed that communication channels employed in gender awareness campaigns did not have influence on them. This finding is supported by the chi square results which show that communication channels had no significant influence on staff and students' Knowledge (Pearson chi-square =182.083, df =180, p>0.44) of, attitude (Pearson chi-square =487.500, df =480, p>0.40) to and practice (Pearson chi-square =231.000, df =221, p>0.31) of gender awareness messages in the University of Ibadan.

On the other hand, most staff respondents indicated that Workshop/Seminar 129(79.6%), Billboard/Poster 121(78.1%), Social Media/Internet 111(76.5%), Flyers/Tracts 127(76.5%) and Diamond Radio Jingles 117(75.5%) were the most effective communication channels through which they received gender awareness messages. However, chi square test indicates that communication channels used in gender awareness programmes had significant

influence staff knowledge (Pearson chi-square =506.251, df =448, p<0.03), but did not have significant influence on practice (Pearson chi-square =498.910, df =446, p>0.48) and on their attitude (Pearson chi-square =566.251, df =630, p>0.97) of gender sensitisation messages in the University of Ibadan.

Although student respondents indicated that Social Media/Internet 455(82.9%), Workshop/Seminar 376(75.0%), Conference 308(71.6%), Book Publication 339(71.5%) and Fresher's Orientation Programmes 353(69.0%) were the communication channels from which they received gender awareness messages, chi square test results reveal that they did not significantly influence female students' knowledge (Pearson chi-square =105.000, df =88, p>0.10) and male students' knowledge (Pearson chi-square =1.049, df =1, p>0.31), students' attitude (Pearson chi-square =139.333, df =140, p>0.50), and female students (Pearson chi-square =45.500, df =45, p>0.45) and male students' practice (Pearson chi-square =37.333, df =30, p>0.17) of gender awareness messages and issues.

4.8   Research Question Seven: How are staff and students' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan influenced by demographic factors?

This research question investigated the influence of staff and student respondents' knowledge, attitude and practice of gender awareness messages on socio-demographic factors in the University of Ibadan. Section F of the two sets of the questionnaire was used to provide the quantitative answer, while item 1 from both the interview guide and the Focus Group Discussion guide were used to provide qualitative answer. Also, to determine the significance difference between staff and student respondents' knowledge, attitude and practice of gender messages, hypotheses were drawn. Results are presented in table using Pearson Chi Square.

H₀2:   There is no significant relationship between socio-demographic factors and staff and students' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan.

Table 4.8.1: Influence of Staff's Age Group on their Knowledge of Gender Issues

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	75.718[a]	76	.488
Likelihood Ratio	71.455	76	.626
Linear-by-Linear Association	2.372	1	.123
N of Valid Cases	208		

Source: Fieldwork, 2018

The table shows that Staff's age group did not significantly influence their knowledge (Pearson chi-square =75.718, df =76, p>0.49) of gender issues in the University of Ibadan.

Table 4.8.2: Influence of Staff's Gender on their Knowledge of Gender Issues

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.940[a]	19	.661
Likelihood Ratio	19.023	19	.455
Linear-by-Linear Association	.425	1	.514
N of Valid Cases	206		

Source: Fieldwork, 2018

The table reveals that staff's gender did not significantly influence their knowledge (Pearson chi-square =15.940, df =19, p>0.66) of gender issues.

Table 4.8.3: **Influence of Staff's Religion on their Knowledge of Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	42.142[a]	38	.296
Likelihood Ratio	36.712	38	.529
Linear-by-Linear Association	.095	1	.758
N of Valid Cases	204		

Source: Fieldwork, 2018

This table reveals that staff's religion did not significantly influence their knowledge (Pearson chi-square =42.142, df =38, p>0.30) of gender issues.

Table 4.8.4: **Influence of Staff's Educational Qualification on Knowledge of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	83.845[a]	76	.252
Likelihood Ratio	80.565	76	.338
Linear-by-Linear Association	1.433	1	.231
N of Valid Cases	208		

Source: Fieldwork, 2018

This table reveals that staff's educational qualification did not significantly influence their knowledge (Pearson chi-square =83.845, df =76, p>0.25) of gender issues.

Table 4.8.5: **Influence of Staff's Age Group on their Attitude to Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	91.410[a]	100	.718
Likelihood Ratio	86.537	100	.829
Linear-by-Linear Association	4.900	1	.027
N of Valid Cases	197		

Source: Fieldwork, 2018

The table shows that staff's age group did not significantly influence their attitude (Pearson chi-square =91.410, df =100, P>0.72) to gender issues.

Table 4.8.6: **Influence of Staff's Gender on their Attitude to Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	32.137[a]	26	.189
Likelihood Ratio	38.209	26	.058
Linear-by-Linear Association	3.289	1	.070
N of Valid Cases	195		

Source: Fieldwork, 2018

The table shows that staff's gender did not significantly influence their attitude (Pearson chi-square =32.137, df =26, p>0.19) to gender awareness messages.

Table 4.8.7: **Influence of Staff's Religion on their Attitude to Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	34.742[a]	50	.950
Likelihood Ratio	36.106	50	.930
Linear-by-Linear Association	.155	1	.693
N of Valid Cases	193		

Source: Fieldwork, 2018

The table reveals that staff's religion did not significantly influence their attitude (Pearson chi-square =34.742, df =50, p>0.95) to gender issues.

Table 4.8.8: **Influence of Staff's Educational Level on their Attitude to Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	155.554[a]	130	.063
Likelihood Ratio	95.641	130	.990
Linear-by-Linear Association	.001	1	.972
N of Valid Cases	196		

Source: Fieldwork

The table shows that staff's educational level did not significantly influence their attitude (Pearson chi-square =155.554, df =130, p>0.06) to gender issues.

Table 4.8.9: **Influence of Staff's Age Group on their Practice of Gender Issues**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	82.075[a]	76	.297
Likelihood Ratio	87.724	76	.169
Linear-by-Linear Association	.000	1	.989
N of Valid Cases	210		

Source: Fieldwork, 2018

This table reveals that staff's age group did not significantly influence their practice (Pearson chi-square =82.075, df =76, p>0.30) of gender issues.

Table 4.8.10: **Influence of Staff's Gender on their Practice of Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	24.690[a]	19	.171
Likelihood Ratio	28.484	19	.075
Linear-by-Linear Association	1.528	1	.216
N of Valid Cases	208		

Source: Fieldwork, 2018

The table shows that staff's gender did not significantly influence their practice (Pearson chi-square =24.690, df =19, p>0.17) of gender issues.

Table 4.8.11: **Influence of Staff's Religion on their Practice of Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	43.946[a]	38	.234
Likelihood Ratio	41.593	38	.317
Linear-by-Linear Association	6.420	1	.011
N of Valid Cases	207		

Source: Fieldwork, 2018

This table reveals that staff's religion did not significantly influence their practice (Pearson chi-square =43.946, df =38, p>0.23) of gender issues.

Table 4.8.12: **Influence of Staff's Educational Level on their Practice of Gender Issues**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	93.773[a]	76	.081
Likelihood Ratio	79.479	76	.370
Linear-by-Linear Association	.842	1	.359
N of Valid Cases	209		

Source: Fieldwork, 2018

The table reveals that staff's educational level did not significantly influence their practice (Pearson chi-square =93.773, df =76, p>0.08) of gender issues.

Thus, the alternate hypothesis is rejected while the null hypothesis is accepted. Therefore, there was no significant relationship between socio-demographic factors and staff' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan.

Moreover, other tables revealed that female students' Age group (Pearson chi-square =40.647, df =63, p>0.99), sex (Pearson chi-square =6.717, df =21, p>0.99), religion (Pearson chi-square =33.175, df =42, p>0.83) and undergraduate level (Pearson chi-square

=58.236, df =63, p>0.65) did not significantly influence their knowledge of gender awareness messages in the University of Ibadan. Also, male students' Age group (Pearson chi-square =75.809, df =100, p>0.97), sex (Pearson chi-square =9.706, df =26, p>0.99) and undergraduate level (Pearson chi-square =64.606, df =75, p>0.79) did not significantly influence their knowledge of gender awareness messages in the University of Ibadan. However, male students' religion (Pearson chi-square =73.683, df =50, p>0.02) significantly influenced their knowledge of gender awareness messages in the university.

Students' Age group (Pearson chi-square =89.598, df =112, p>0.94), sex (Pearson chi-square =41.029, df =56, p>0.93), religion (Pearson chi-square =45.936, df =56, p>0.83) and undergraduate level (Pearson chi-square =101.243, df =84, p>0.09) did not significantly influence their attitude to gender awareness messages in the University of Ibadan. Furthermore, female students' Age group (Pearson chi-square =25.161, df =42, p>0.98), sex (Pearson chi-square =5.537, df =14, p>0.98), religion (Pearson chi-square =26.065, df =42, p>0.97) and undergraduate level (Pearson chi-square =41.144, df =42, p>0.51) did not significantly influence their practice of gender awareness messages in the University of Ibadan. Similarly, male students' Age group (Pearson chi-square =57.969, df =84, p>0.99), sex (Pearson chi-square =19.367, df =21, p>0.56), religion (Pearson chi-square =37.597, df =42, p>0.67) and undergraduate level (Pearson chi-square =54.963, df =63, p>0.76) did not significantly influence their practice of gender awareness messages in the University of Ibadan. (For further pictorial explanation, see Appendix VII)

Thus, the alternate hypothesis is rejected while the null hypothesis is accepted, except in male students' religion which influenced their knowledge of gender awareness messages in the university. Apart from this, there was no significant relationship between socio-demographic factors and students' knowledge of, attitude to and practice of gender awareness messages in the University of Ibadan.

When some respondents during interviews and Focus Group Discussion sessions were asked about how socio-demographic factors of age, sex, ethnicity and education influenced their adoption or otherwise of the gender sensitisation messages on campus, they gave different responses. A staff interviewee made this submission that:

> With students, they constitute the younger generation. We see a lot of things that reflect that they are getting influenced. I don't know where the influence is coming from. The idea of gender consciousness is more glaring with the younger generation than the older generation. Even majority of the people working on gender, doing stuff around gender they are just academics. Majority of them are actually doing it for academic purposes, not in terms of practice. When you talk about practice itself you will see it more with younger generation.

This interviewee's assumption that students are more gender conscious, getting more influenced and practising gender more than the older (staff) generation is hardly supported by the findings on the influence of socio-demographic variables on the general respondents' knowledge of, attitude to and practice of gender sensitisation messages. Equally, while findings on their level of knowledge and understanding of gender issues partly corroborate the findings in this section, the ones on attitude and gender practices that are poor fully support the fact that age variable does not have any influence on the respondents.

This is even further established by this interviewee that he said he did not know where the influence was from. Based on the foregoing findings, age factor does not influence the practice of gender message on campus. But an FGD discussant from Ahmadu Bello Hall observed that "If you instil gender messages into a small child, it is easier for these to be a part of him than when he is older". This may be the origin of the influence of source of gender consciousness that was alluded above. It shows the importance of home training when talking about gender influence. Another interviewee gave the following submission about the influence of religion and education that:

> Whichever religion you adopt, whatever your social status, whichever way of life you want to choose, the basic thing is the right education. If you don't have the right education, the right orientations, then your views of life will be different. UI is a community on its own, and a larger community at that. There will always be bad apples and good apples. Within the good apples we operate; then the bad apples we are trying to manage them. They are not as many as the good apples.

Though the quantitative findings reveal that neither religion nor education had any influence on respondents' knowledge, attitude and practice of gender messages on campus, this interviewee explains that the right education holds the key to gender sensitivity or consciousness. Yang (2016:410) supports the need for right orientations when she concludes that "If gender mainstreaming becomes a quiet revolution for on-campus gender equality,

its success would lie in the outcomes of continual dialectical debate and interaction between policies and practices and between concepts and actions". There is no doubt that the interaction between policies and practices will help in fostering the right orientation. Getting the right orientations in religion and education is a function of the groups to which people belong, and these can shape their worldviews (Griffin, 2012). On the other hand, another student discussant complained about the role of culture on female gender thus:

> I have a family, they will tell you even if you are not in a university now, if you are eighteen, girls should get married. I feel that it is not right at that moment because they believe it is their culture. So they need to consider, before the lady will be forced into a marriage; they should just allow the lady to have a little university education. Though with secondary education, you can actually make it. But there is this social aspect of it, if I did not come to the University of Ibadan I might not actually meet some people I am meeting now. What I know they might not know; what they know I might not know it. So this kind of things (sic) should be allowed for both male and female.

Although ethnicity, which is an embodiment of cultural practices, like other socio-demographic variables in this study, did not have any influence on student respondents' knowledge, attitude and practice of gender messages on campus, this discussant's submission explains how some cultural practices cam limit education of and opportunities for a girl child. It is even possible that any female student born into this kind of culture will find it difficult to eschew these practices without proper orientations to help her curb the effects. To buttress the impact of cultures on the individuals living in them, Shackleton (2007) observes that culture guides people's behaviours and beliefs and influences all the areas of an institution's functioning. In some cultures, it is believed that the sharing of food (meat or chicken) should be based on age or gender. For instance, as a rule, the gizzard of a fowl is reserved for man of the house. However, the kind of culture which a male discussant narrated about his experience below actually favours gender equality.

> Even looking at our age and family, when it comes to sharing meat for instance as the guy I will feel that I should have the larger share. But my mother will always insist that my sister and I will get the same share, and when I question that she will scold me for that. With those things my mum has taught me that me and my sister are the same, and that idea of common meat goes a long way to sharing other things in life. I don't feel like I am the guy okay I should collect more meat and deprive a lady.

According to Zhou, Onojima, Kameguchi and Yi (2017:89), "The Family is the smallest unit of society. Its structure and organization reflect the fundamental ethics and values of the society". As an agent of socialisation, the family is one avenue through which cultural practices are passed down to the children. This means that the family is an agent of culture and traditions. Lastly, a staff respondent summed up how socio-demographic factors can influence respondents' knowledge, of attitude to and practice of gender sensitisation messages that:

> Some of these factors will affect the way individuals, male or female, decode, perceive the message. Religion, culture, upbringing, background all of them have a lot of impact in the way we look at things. Islamic religion for example, the perception about female child, how she should be brought up, how she should dress, how she should talk will have effects on such a person who has been brought up under that umbrella how a female would relate to men.

Still, various interviewees and FGD discussants have shown that socio-demographic variables: age, gender, religion, education and ethnicity do and can influence their knowledge of, attitude to and practice of gender awareness messages on campus. This difference in the findings of quantitative and qualitative data can be understood based on the possibility of respondents' display of dissonance, biased scanning or impression management when asked their opinions regarding their knowledge of gender issues, attitude to and practice of gender messages on campus. These factors may explain the reason how people modulate their psychological discomforts (Griffin, 2012). Moreover, people's experiences, knowledge, and communication behaviour are shaped in large part by the social groups to which they belong (West & Turner, 2010). It is possible that the combination of these factors affected how the study' respondents reacted to the enquiry about the influence gender sensitisation messages had on their knowledge of, attitude to and practice of the messages.

In conclusion, research question seven, through an hypothesis, examined how socio-demographic variables such as age, gender, religion, educational qualification/level of study and ethnicity influenced staff and student respondents' knowledge of, attitude to and practice of gender awareness messages on campus. It was discovered that staff's age group, gender, religion and educational level did not significantly influence their knowledge of gender issues, attitude to and practice of gender awareness messages in the University of

Ibadan. Apart from male students' religion (Pearson chi-square =73.683, df =50, p>0.02) which significantly influenced their knowledge of, attitude to and practice of gender issues, students' age group, gender, religion and level of education generally did not significantly influence their knowledge of gender issues, attitude to and practice of gender awareness messages.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0   Introduction

This chapter presents the summary, conclusion and recommendations of the study which are so arranged in this order. The summary captures the abridged version of the previous four sections of the entire thesis, while conclusion states what the study contributes to the field of knowledge. The recommendations focus on suggestions for further studies in this field of knowledge, policies and practice that can be derived from the findings of the study by the concerned policy makers.

5.1   Summary

There have been some concerted efforts in recent times at mainstreaming gender in institutions of higher learning. This is especially true in some universities in Africa and these gender mainstreaming programmes have brought about the development of gender and sexual harassment policies, periodic gender awareness campaign programmes, curriculum redevelopment to mention a few. Also, these efforts are geared primarily towards positive influence of behaviour of the different members of the university communities which comprise staff and students. Different researchers have examined the effects of gender awareness campaign programmes on the universities' staff and students. Many strategies such as equality, equity, parity have been deployed to determine the programmes' success or otherwise. However, there has not been any specific focus on the role communication channels might have played in the entrenchment of gender mainstreaming with regards to gender knowledge, attitude and practice in these African institutions of higher learning. Moreover, recently, a few studies in journals devoted efforts at evaluating gender mainstreaming influence on staff or students' behaviour in some universities. The studies investigated the influence of gender awareness campaign messages on knowledge, attitude and practice of both staff and students of any university,

It is against this background that this study investigated the influence of gender awareness communication channels on the knowledge, attitude and practice of staff and students of the University of Ibadan. The study examined the level of knowledge and understanding of staff and students on gender issues and gender awareness messages. Then, it determined the level

of attitude of staff and students to gender issues and gender awareness messages; investigated the gender practices of staff and students in relation to gender awareness messages. Moreover, it examined the communication channels employed in the dissemination of gender awareness messages, and the extent to which communication channels influenced knowledge, attitude and practice of staff and students. Lastly, it examined the influence of socio-demographic factors on staff and students' knowledge of, attitude to and practice of gender awareness messages.

Furthermore, this study was premised on cognitive dissonance theory and standpoint theory. Cognitive dissonance theory (CDT), a theory of communication influence focuses on the influence of audience cognition. It explains the psychological discomfort that staff and students feel when they are exposed to gender sensitisation messages that do not conform to their belief, or when they have opinions that do not fit with other opinions they hold. When this dissonance happens it could lead to respondents' acceptance or rejection of gender awareness messages depending on the importance of the messages and their beliefs. The Standpoint theory probes into staff and students' individual and group perceptions about the world in which they live. These perceptions also shape their gender experiences, gender knowledge, and gender communication behaviour. This therefore, means that the theory acknowledges that individuals are active consumers of their own reality and that an individual's perspectives are the most important sources of information about their experiences. The conceptual framework for the study comprises review on gender, gender mainstreaming, African philosophy and education, institutions of higher learning, communication for development, communication campaigns and communication strategies.

The study adopted both quantitative and qualitative methods of gathering data using survey questionnaire, interview guide and Focus Group Discussion guide. Two sets of questionnaire which asked questions on knowledge, attitude and practice, and communication strategies were employed to gather quantitative data from 248 staff respondents and 724 student respondents. Also, qualitative data were collected from 9 staff respondents that were interviewed while 46 student respondents who were members of hall executives participated in six Focus Group Discussion (FGD) sessions in the following Halls of Residence: Queen Idia, Obafemi Awolowo, Queen Elizabeth II, Nnamdi Azikwe, Independence and Ahmadu Bello. Also, seven communication materials from Gender Mainstreaming Office were textually analysed. The quantitative data were analysed using

mean, standard deviation, frequency counts and percentage Pearson Chi Square, while qualitative data were analysed using emerging themes technique.

The contents of communication materials for gender sensitisations focus on gender discrimination, gender policy, gender equality, sexual harassment and sexual harassment policy as central messages. For instance, the contents encourage the target audience to stop gender discrimination by putting on gender lens. Some promote gender equality in form of dignity, respect, competence, experience and equity for both sexes, but zero tolerance for sexual harassment. On sexual harassment, the contents want the target audience to respect the dignity of both sexes by saying no to this scourge. Ultimately, the contents also canvassed for the audience's gender education so that they can know their gender rights and forestall gender problems on campus.

The staff's level of knowledge and understanding of gender issues was average 53.3%, though gender knowledge of female staff $\bar{x}$ =(25.68) was higher than male staff $\bar{x}$ =(25.34). Moreover, the staff's knowledge of gender issues such as women equality, gender roles, affirmative actions and sexual harassment were heavily influenced by their traditional and cultural perceptions of female roles, their understanding of gender discrimination and perceptions of gender equality. In the same vein, students' level of knowledge and understanding of gender issues on campus was also average 50.6%, though gender knowledge of female students $\bar{x}$ =(26.50) was higher than male students $\bar{x}$ =(25.00). This resonates in their perceptions of non-provision of social amenities such as light, water, security and accommodation; institutional cultures; identity difference based on halls of residence, female leadership roles, and power relations as they affect their knowledge of gender issues like sexual harassment, gender discrimination, sexual violence, rape, gender justice, victimization and gender inequality.

Findings reveal that staff and student respondents' attitudes to gender issues on campus were average ($\bar{x}$ =2.12; SD=1.12). Moreover, the staff respondents' attitude to gender issues on campus was negative though gender attitude of female staff $\bar{x}$ =(22.03) was higher than male staff $\bar{x}$ =(20.66). This may be because of the difficulty in really changing their worldviews, lack of adequate gender awareness campaigns and contention in clarifying the difference between gender and feminism, which is shown in pro-female stance taken in gender awareness campaigns. However, student respondents' level of gender attitude was

positive, though gender attitude of female students $\bar{x}$ =(30.61) was higher than male students $\bar{x}$ =(30.32). Yet, the students' attitude was affected by their gendered worldviews of Gender Mainstreaming Office and university management. Their attitude was also influenced by their access to gender justice for male students on one hand, and inadequate social amenities such as security for female students on the other hand. Therefore, their attitude was shaped by the understanding that being the subordinate group, the dominant group, Gender Mainstreaming Office or University Management, is partial and unfavourable to them.

Also, findings revealed that the level of gender practices among staff and students of the University of Ibadan was negatively low ($\bar{x}$ =1.91; SD=1.36). Specifically, the level of gender practices of staff respondents was high 1776(71.8%), though gender practice of female staff $\bar{x}$ =(29.99) was higher than male staff $\bar{x}$ =(29.31). This is reflected in their efforts at reducing gender discrimination, prevention of sexual harassment cases or prosecution of violators. It also shows in the way some staff respondents encourage parents to inculcate gender orientation in their children at home and management to increase efforts towards ensuring gender balance in appointment, enrolment and promotion of staff and students. In the same vein, student respondents' level of gender practice 4167 (73.5%) was also high, though gender practice of female students $\bar{x}$ =(32.50) was higher than male students $\bar{x}$ =(29.26). Yet, students' gender practice is affected by their gendered experiences arising from inadequate access to social amenities. They also feel dissatisfied with insufficient level of interventions they received from Gender Mainstreaming Office and university management during gender experience. Lastly, they feel that home/parents can act as agents of gender inequality.

Most staff respondents chose Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 147 (59.3%), Billboards 137 (55.2%), Workshops/Seminars 128 (51.6%), UI Diamond' radio jingles 118 (47.6%), Interviews/Questionnaires 107 (43.1%) and Social Media/Internets 105 (42.3%). Majority of student respondents favoured social media/internet 477 (66.8%), Fresher's Orientation Programmes 401 (56.2%), Billboards 389 (54.5%) and Workshops/Seminars 376 (52.7%), interviews/questionnaire 365 (51.1%) and Souvenir (Flyers/tracts, T shirts, branded backpacks, pens) 353 (49.4%). However, both staff and student respondents suggested that communication channels employed in gender awareness programmes should be more of interactive, participatory and virtual of modes of communication.

Generally, staff and student respondents 564(58.7%) believed that communication channels employed in gender awareness campaigns did not have influence on them. This finding is supported by the chi square results which show that communication channels had no significant influence on staff and students' Knowledge (Pearson chi-square =182.083, df =180, p>0.44) of, attitude (Pearson chi-square =487.500, df =480, p>0.40) to and practice (Pearson chi-square =231.000, df =221, p>0.31) of gender awareness messages in the University of Ibadan.

On the other hand, most staff respondents indicated that Workshop/Seminar 129(79.6%), Billboard/Poster 121(78.1%), Social Media/Internet 111(76.5%), Flyers/Tracts 127(76.5%) and Diamond Radio Jingles 117(75.5%) were the most effective communication channels through which they received gender awareness messages. However, chi square test indicates that communication channels used in gender awareness programmes had significant influence staff knowledge (Pearson chi-square =506.251, df =448, p<0.03), but did not have significant influence on practice (Pearson chi-square =498.910, df =446, p>0.48) and on their attitude (Pearson chi-square =566.251, df =630, p>0.97) of gender sensitisation messages in the University of Ibadan.

Although student respondents indicated that Social Media/Internet 455(82.9%), Workshop/Seminar 376(75.0%), Conference 308(71.6%), Book Publication 339(71.5%) and Fresher's Orientation Programmes 353(69.0%) were the communication channels from which they received gender awareness messages, chi square test results reveal that they did significantly influence female students' knowledge (Pearson chi-square =105.000, df =88, p>0.10) and male students' knowledge (Pearson chi-square =1.049, df =1, p>0.31), students' attitude (Pearson chi-square =139.333, df =140, p>0.50), and female students (Pearson chi-square =45.500, df =45, p>0.45) and male students' practice (Pearson chi-square =37.333, df =30, p>0.17) of gender awareness messages and issues.

Lastly, it was discovered that staff's age group, gender, religion and educational level did not significantly influence their knowledge of gender issues, attitude to and practice of gender awareness messages in the University of Ibadan. Apart from male students' religion (Pearson chi-square =73.683, df =50, P>0.02) which significantly influenced their knowledge of, attitude to and practice of gender issues, students' age group, gender, religion

and level of education generally did not significantly influence their knowledge of gender issues, attitude to and practice of gender awareness messages.

5.2 Conclusion

First, the study has established that the level of gender knowledge and understanding among staff and students of the University of Ibadan was average, though gender knowledge of female staff and students is higher than their male colleagues. This means that people are conscious of gender awareness programmes to some extent on campus. It also means that more gender awareness programmes still need to be done, especially with a view to sensitising males. However, the study also revealed that staff and students' knowledge of gender issues were negatively affected by patriarchal views, existing institutional cultures, sexist standpoints and access to social amenities. Based on this, more efforts should be concentrated by Gender Mainstreaming Office on campaigns that can change these existing worldviews and University Management should review existing gender policies critically to ensure that they tackle these prejudices. Also, it should try to improve upon students' access to basic facilities such as accommodation, light, water and security so that they do not continue to understand gender awareness messages in the light of accessibility to these needs.

Secondly, this study also found out that staff and students' attitude to gender issues was average, and that gender attitude of female staff and students was higher than their male counterparts. These were attributed to changing worldviews, lack of adequate gender awareness campaigns, contention in clarifying the deference between gender and feminism, absence of gender justice, inadequate provision of basic amenities and students' negative perceptions of Gender Mainstreaming Office and University Management when it comes to gender cases' adjudication. As a result, gender awareness campaigners need to clarify gender issues during campaigns and at the same time must ensure fairness in the treatment of gender issues cases, especially the ones that involve male and female students on campus. Also, there is a need to either employ counsellors that can communicate properly with students who come to them for help, or they retrain the workers in GMO on importance of human relations.

Ordinarily, the low level of gender practices among staff and students of the University of Ibadan can be attributed to their low attitude to gender issues. But the staff whose gender

practices' level was high need to be encouraged the more through constant awareness campaigns and encouragement in participating in these programmes. Female students' gender practices were high though they expressed reservations about some gender programmes. Few were selectively sensitised why majority usually complained that they were neglected. For instance, some female students accused workers in the Gender Mainstreaming Office of displaying self-morality when they had come to report gender cases especially sexual harassment, rape and so on. Male students also accused GMO and University Management of selective justices in the handling gender issues cases involving female students and them on campus.

Also, the study showed that staff and student on campus wanted Gender Mainstreaming Office to employ more of social media/internet, billboards, workshops/seminars, flyers/tracts/T-shirts/branded backpacks/pen and Focus Group Discussion to sensitise them. This means that they want communication channels that involve interaction and participations whereby face-to-face communication can be allowed. The fact that further analysis indicated that generally communication channels that were employed in gender campaigns did not have any significant influence on knowledge, attitude and practice of both staff and students, except male and female staff's gender knowledge shows that there is a need to focus on the campaign communication channels in which interpersonal communication can be heavily utilised.

5.3   Recommendations

It is generally agreed that implementation of gender mainstreaming programmes in higher institutions of learning is aimed at changing the targets' behaviours with the aim of making them more gender sensitive and friendly. Consequently, the following recommendations are given:

- Gender Mainstreaming Programme coordinators in the higher institutions of learning need to do periodic reviews of the both Gender Policy and Sexual Harassment Policy. There is the need to incorporate diverse views from different sections or professionals in the institution into these reviews. The reviews should also take into cognizance emerging gender issues arising from experiences of both male and female relations, and staff and student relations, staff and staff relations, and student and student relations.

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- There is the need to integrate gender into the general course of study in Higher Education Institutions from year one till the end of programmes of students.

- Higher Education Institutions managements need to improve and make basic amenities such as accommodation, security, light and water, management accessible to both male and female students adequately. Evidence shows that no amount of gender awareness campaigns can influence students' perceptions when their experiences with living on campus run contrary to what these messages practise.

- The university managements need to allocate adequate funds to mainstreaming gender in every nook and cranny of their institutions. Especially, it should focus on male gender on campus who felt excluded from efforts at gender mainstreaming. Evidence from research also shows people's complaint of selective awareness. Gender awareness campaign programmes ought to be taken to every department, unit, faculty and hall on campus, and equally ought to be focused on everybody. This requires their commitment to funding these programmes.

- Higher Education Institutions through Gender Mainstreaming Programmes need to take sexual harassment cases much more serious than before by instituting meaningful sanctions or punishments to perpetrators, staff or students so as to serve as deterrent to future offenders.

- Gender Mainstreaming Office should employ competent and experienced ad-hoc staff who are psychologists or guidance counsellors that understand the dictates of human relations and practise them accordingly.

- Gender Mainstreaming Office should discourage workers who display self-morality when gender cases are brought to them so that they do not sound judgemental, and encourage those who show empathy to victims of sexual harassment cases.

- Gender Mainstreaming Office should adjudicate cases between male and female students without fear or favour to avoid perception of partiality by any of the gender. Evidence from research shows that students perceived some gender injustice when they were involved in gender cases brought to GMO.

- Gender Mainstreaming Office need to be proactive in carrying out its duties. Liaising with other departments, units and faculties will go a long way to actualise some its objectives. This can be done by integrating their programmes into others units',

departments' or faculties' programmes especially when they involve training or retraining of their staff.

- Gender Mainstreaming Office should adopt more modern interactive and participatory communication channels such as social media platforms of Whatsapp, Facebook, Instagram, Snapchat; text-messaging, fora/ workshops/ seminars/ conferences and so on in dissemination of gender sensitisation messages. This will encourage feedbacks.

- Gender Mainstreaming Office should distinguish the target audience for which gender messages are meant, especially in the illustration of the print communication materials, as their target audience includes both staff and students.

- The University of Ibadan through Gender Mainstreaming Office should outlaw "Aroism" in all the halls of residence on campus in order to stem the tide of sexual harassment on campus.

- Gender Mainstreaming Office should properly manage cases of gender based violence (GBV), especially rape.

5.4   Suggestions for Further Studies

Gender issues cut across all walks of life. Especially in institutions of higher learning, gender mainstreaming programmes have been known to have been carried out to improve gender based relations and sensitivities. For further studies,

- There is a need for research that focuses on the influence of communication strategies on gender mainstreaming implementation to be carried out in other Higher Education Institutions for comparative assessments.

- There is a need for comparative studies assessing other Nigeria's institutions of higher learning's gender mainstreaming programmes and their influence on staff and students in their respective institutions. It is believed that this kind of study needs to be replicated in tertiary institutions in all the six geo-political zones in Nigeria, if possible so as to understand the impact of gender mainstreaming programmes generally in these institutions.

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APPENDIX I

Dear Respondent,

I am a doctoral student from the Department of Communication and Language Arts. This study examines the influence of gender awareness campaign messages on the knowledge, attitude and practice of staff and students in the University of Ibadan. This survey questionnaire is designed to gather data for the study. Your response will be treated with utmost confidentiality. Kindly, tick your responses. Thanks for your cooperation.

Israel Fadipe

SECTION A
KNOWLEDGE AND UNDERSTANDING OF GENDER MESSAGES

To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Message	Strongly Agree	Agree	Strongly Disagree	Disagree
1	Being gender sensitive does not mean being anti-men.				
2	Female staff do not make good leaders in campus politics because they are weak.				
3	Female staff have the same mental ability as male staff.				
4	Making rude remarks or cat-calls when a female staff is passing is a form of sexual harassment.				
5	It is okay to beat one's wife or any woman who misbehaves.				
6	Gender means the same thing as sex.				
7	Gender issues are always about empowering women.				
8	Gender is also about men and how they can be empowered.				
9	Male staffs are superior to female staffs and when they are speaking women should keep quiet.				
10	Creating a gender-friendly space in UI will benefit both female and male staff.				

a. Do you know U.I. has a Gender Policy?   Yes[   ], No[   ]

b. If Yes, have you read it?   Yes[   ], No[   ]

c. If Yes, can you mention what it says about **gender sensitivity**? _____
    _____
    _____

d. Do you know U.I. has a Sexual Harassment policy?   Yes[   ], No[   ]

e. If Yes, have you read it?   Yes[   ], No[   ]

f. If Yes, can you mention what it says about **indecent dressing**? _____
    _____
    _____

SECTION B
ATTITUDE ABOUT GENDER AWARENESS CAMPAIGN MESSAGES

Instruction: To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Message	Strongly Agree	Agree	Strongly Disagree	Disagree
11	Female staff should be given fairer treatment than male staff.				
12	Male staff should not receive the same attention as that of female staff.				
13	I am intolerant of stories of gender based violence.				
14	Female staff should be put at an advantage in promotion more than their male counterpart.				
15	Male staff should do more to make the campus more gender-friendly for female staff.				
16	Faculties like Engineering should encourage more female staff recruitment.				
17	Female staff are more hard-working than their male counterparts.				
18	Male staffs make better lecturers than female staff.				
19	Female staff make better leaders than male staff.				
20	Male staff have better treatment than female staff.				

a. In what ways are women treated unfairly in the University of Ibadan? _____

_____

_____

b. In what ways are men treated unfairly in the University of Ibadan? _____

_____

_____

c. Can you mention some administrative roles on campus that women should not occupy?

_____

_____

_____

d. Would you say the working environment in the University of Ibadan is friendly to men?

_____

_____

e. Would you say the working environment in the University of Ibadan is friendly to women? _____

_____

_____

_____

PRACTICE OF GENDER AWARENESS CAMPAIGN MESSAGES

Instruction: To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Messages	Strongly Agree	Agree	Strongly Disagree	Disagree
21	I always respect both female and male staff that I encounter on campus.				
22	I always respect everyone I come in contact with on campus whether female or male.				
23	When I have to vote and it is a choice between a male and a female I always vote for the male because men are better as leaders.				
24	I speak up when I see any act of discrimination against any staff either male or female.				
25	I reject every story/action that puts female staff at the advantage of randy male staff.				
26	I will most likely report any case of sexual harassment if I know.				
27	I will keep quiet and joke about any case of sexual harassment if I know.				
28	I will support efforts of Gender Mainstreaming Office in creating a gender-friendly space on campus.				
29	I will support my female colleagues to advance their career pursuits.				
30	The way some female staff dress can cause male staff to sexually harass them.				

a. Can U.I. have a female V.C.? Yes [   ], No [   ]

b. If Yes, Why? _____

_____

_____

c. If No, Why not? _____

_____

_____

d. Who do you prefer to work under, Male [   ], Female [   ]?

e. If Male, why? _____

_____

_____

f. If Female, why? _____

_____

_____

SECTION D
COMMUNICATION CHANNELS FOR GENDER AWARENESS CAMPAIGN MESSAGES

Through which of these channels have you heard about gender sensitisation messages in the University of Ibadan? You can tick more than one.

S/N	Communication Media	
31	Workshops/Seminars	
32	Book publication	
33	Billboard	
34	Flyers/tracts, T shirts, branded backpacks, pens	
35	Conferences	
36	Rallies/Demonstrations	
37	Social Media/Internet	
38	Clubs/Associations	
39	Phones calls, text messages)	
40	Word of Mouth Communication	
41	Interviews, questionnaires	
42	Focus group discussions	
43	The University Radio jingles, discussions, personality interviews	

Others, please specify: _____

SECTION E

To what extent have these communication channels influenced your knowledge, attitude and practice of gender messages in the University of Ibadan? Tick the appropriate box.

S/N	Communication Channels	Great Extent	Some Extent	Little Extent	No Extent
44	Workshops/Seminars				
45	Book publication				
46	Billboard/Posters				
47	Flyers/tracts, T shirts, branded backpacks, pens				
48	Conferences				
49	Rallies/Demonstrations				
50	Social Media/Internet				
51	Clubs/Associations				
52	Phones calls, text messages)				
53	Word of Mouth Communication				
54	Interviews, questionnaires				
55	Focus group discussions				
56	The University Radio jingles, discussions, personality interviews				

How do you think messages on gender can be disseminated or shared among the University of Ibadan's staff? _____

_____

_____

SECTION F
PERSONAL INFORMATION

This section requires you to give responses to the personal information by ticking the appropriate box in front of the variables below.

1. Age Group: 21-30 years [ ]; 31-40 years [ ]; 41-50 years [ ]; 51-60 years [ ]; 61-70 years [ ]

2. Sex: Male [ ]; Female [ ]

3. Religion: Christianity [ ]; Islam [ ]; Traditional [ ]; Others, please specify _____

4. Educational level: PhD [ ]; Masters [ ]; B.A./B.Sc./B.Ed./HND [ ]; ND/NCE [ ]; SSCE/GCE/A'Level [ ], Primary Sch. Cert. [ ]

5. Ethnicity: Yoruba [ ]; Igbo [ ]; Hausa [ ]; Others, please specify _____

6. Faculty/College/Unit/Department: _____

APPENDIX II

Dear Respondent,

I am a doctoral student from the Department of Communication and Language Arts. This study examines the influence of gender awareness campaign messages on the knowledge, attitude and practice of staff and students in the University of Ibadan. This survey questionnaire is designed to gather data for the study. Your response will be treated with utmost confidentiality. Kindly, tick your responses. Thanks for your cooperation.

Israel Fadipe

SECTION A
KNOWLEDGE AND UNDERSTANDING OF GENDER MESSAGES

To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Message	Strongly Agree	Agree	Strongly Disagree	Disagree
QUESTIONS MEANT FOR BOTH MALE AND FEMALE STUDENTS					
1	Being gender sensitive does not mean being anti-men.				
2	Female students do not make good leaders in politics because they are weak.				
3	Female students have the same mental ability as male students.				
4	Males are superior to females and when they are speaking women should keep quiet.				
5	Class reps are preferably male because women are too weak to perform the duties.				
6	Gender means the same thing as sex.				
7	Gender issues are always about empowering women.				
8	Gender is also about men and how they can be empowered.				
QUESTIONS MEANT FOR MALE STUDENTS ONLY					
9	Making rude remarks or cat-calls when a lady is passing is a form of sexual harassment.				
10	It is okay to beat one's girlfriend or any girl who misbehaves.				
QUESTIONS MEANT FOR FEMALE STUDENTS ONLY					
11	Male students have greater mental ability than female.				
12	When a female student dresses provocatively it can sexually harass the men.				

a. What are the challenges peculiar to female students in the University of Ibadan? _____
    _____

b. What are the challenges peculiar to male students in the University of Ibadan? _____
    _____

ATTITUDE ABOUT GENDER AWARENESS CAMPAIGN MESSAGES

Instruction: To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Message	Strongly Agree	Agree	Strongly Disagree	Disagree
13	Female students should be given more fair treatment than male students.				
14	Male students should not receive the same attention as that of female students.				
15	When I hear stories of gender-based violence, I feel very disturbed.				
16	The university should have very stiff penalties for perpetrators of sexual harassment and gender-based violence.				
17	I believe more should be done to make the campus safe for female students.				
18	Faculties like Engineering should reduce the mark to encourage more female students gain admission.				
19	Female students are more hard-working than male students.				
20	Male lecturers are better than female lecturers.				
21	Female lecturers are better than male lecturers.				
22	Your gender has nothing to do with your brains both males and females can be quite brilliant.				
23	Female students are more motivated to read than male students.				
24	Female students are sexually harassed because they dress provocatively.				

a. What is your view about the need to make the university environment conducive for male students? _____

_____

_____

b. What is your view about the need to make the university environment conducive for female students? _____

_____

_____

SECTION C
PRACTICE OF GENDER AWARENESS CAMPAIGN MESSAGES

Instruction: To what level do you agree with the following statements? Tick the appropriate box.

No	Gender Messages	Strongly Agree	Agree	Strongly Disagree	Disagree
QUESTIONS MEANT FOR BOTH MALE AND FEMALE STUDENTS					
25	When I vote, I look at the contestants' ability not sex.				
26	I always respect everyone I come in contact with on campus whether female or male.				
27	When I have to vote and it is a choice between a male and a female, I always vote for the male because men are better as leaders.				
28	I will most likely report any case of sexual harassment if I know.				
QUESTIONS MEANT FOR MALE STUDENTS ONLY					
29	I do not encourage any action that puts female students at the advantage of randy lecturers.				
30	I speak up when I see any act of discrimination against female students.				
31	I will keep quiet and joke about any case of sexual harassment if I know.				
32	During orientation or hall week, or other events, I join my friends to jeer at girls that pass through our hostel.				
33	I will not join others to abuse female or male students passing through my hall.				
34	Whether a girl dresses provocatively or not, I will not take undue advantage of a female student.				
QUESTIONS MEANT FOR FEMALE STUDENTS ONLY					
35	I will not join others to abuse boys or who 'toast' me.				
36	I do not dress provocatively to attract unnecessary attention.				

a. Mention ways in which you as an individual show sensitivity to your colleagues who are male _____

_____

_____

b. Mention ways in which you as an individual show sensitivity to your colleagues who are female _____

_____

_____

COMMUNICATION CHANNELS FOR GENDER AWARENESS CAMPAIGN MESSAGES

Through which of these channels have you heard about gender sensitisation messages in the University of Ibadan? You can tick more than one.

S/N	Communication Media	
37	Workshops/Seminars	
38	Book publication	
39	Billboard	
40	Flyers/tracts, T shirts, branded backpacks, pens	
41	Conferences	
42	Rallies/Demonstrations	
43	Social Media/Internet	
44	Clubs/Associations	
45	Phones calls, text messages)	
46	Word of Mouth Communication	
47	Interviews, questionnaires	
48	Focus group discussions	
49	The University Radio jingles, discussions, personality interviews	
50	Fresher's Orientation Programme	

Others, please specify _____

SECTION E

To what extent have these communication channels influenced your knowledge, attitude and practice of gender messages in the University of Ibadan? Tick the appropriate box.

S/N	Communication Channels	Great Extent	Some Extent	Little Extent	No Extent
51	Workshops/Seminars				
52	Book publication				
53	Billboard				
54	Flyers/tracts, T shirts, branded backpacks, pens				
55	Conferences				
56	Rallies/Demonstrations				
57	Social Media/Internet				
58	Clubs/Associations				
59	Phones calls, text messages)				
60	Word of Mouth Communication				
61	Interviews, questionnaires				
62	Focus group discussions				
63	The University Radio jingles, discussions, personality interviews				
64	Fresher's Orientation Programme				

How do you think messages on gender can be disseminated or shared among the University of Ibadan's students? _____

_____

SECTION F
PERSONAL INFORMATION

This section requires you to give responses to the personal information by ticking the appropriate box in front of the variables below.

7. Age Group: 16-20 years [ ]; 21-30 years [ ]; 31-40 years [ ]; 41-50 years [ ]; 51-60 years [ ]

8. Sex: Male [ ]; Female [ ]

9. Religion: Christianity [ ]; Islam [ ]; Traditional [ ]; Others, please specify _____

10. Undergraduate level: 200 [ ]; 300 [ ]; 400 [ ]; 500 [ ]; 600 [ ]

11. Ethnicity: Yoruba [ ]; Igbo [ ]; Hausa [ ]; Others, please specify _____

12. Faculty/College/Department: _____

APPENDIX III
FGD GUIDE

The primary goal of this FGD is to get the opinions of university students on how gender awareness campaign messages influence their knowledge of, attitude to and practice gender messages on campus.

1. May we know you better please?

2. Can you tell us what you know about gender awareness campaigns on campus?

3. What are your specific gender experiences and knowledge of campus such as discrimination, sexual harassment?

4. How have you been able to communicate your gender experiences and knowledge on campus with fellow students? Through what channels or media?

5. How would you describe the communication channels employed by the gender awareness campaigns on campus?

6. Which of these communication channel employed would you consider as most effective? Why?

7. Would you say these communication channels have influenced your practice of gender messages on campus? In what specific ways?

8. Can you identify issues that relate to gender discrimination in U.I.?

9. How safe is the campus for both male and female students in U.I.?

10. Are female students of U.I. more disadvantaged than males in terms of security? How? Why?

11. Would you say gender awareness campaign messages have been able to influence your attitude to gender issues on campus? How?

12. How do you think the University of Ibadan in general and Gender Mainstreaming Office in particular can improve on the use of these communication media to positively influence you?

13. Would you consider yourself as more gender sensitive or friendly after being exposed to gender messages through the gender awareness campaign programmes on campus? How?

APPENDIX IV
INTERVIEW GUIDE

This interview is meant to get responses from academic and non-academic staff of the University of Ibadan about effectiveness of communication channels employed in gender awareness campaigns on campus.

1. May we know you better please?

2. As a staff, what specific roles do you play in the gender awareness campaigns in the University of Ibadan?

3. How well have the staff reacted to the campaign?

4. What are the major gender issues you deal with in U.I.?

5. The gender policy and sexual harassment have been long approved by council, are they being implemented?

6. What are the achievements of Gender Mainstreaming Office in U.I.?

7. What communication channels are employed in gender awareness campaigns in U.I.?

8. How effective do you think these communication channels are?

9. Which of the gender awareness campaign strategies/methods adopted do you consider most effective for the gender awareness programmes?

10. How do you measure effectiveness of your communication channels?

11. Can you tell us what you know about gender awareness campaigns on campus?

12. To what extent do you think these gender awareness campaign messages have influenced you to practice these messages on campus? Can you give examples?

13. How do you think socio-demographic variable such as age, sex, religion, ethnicity, education influence your adoption of gender awareness campaign messages on campus?

APPENDIX V
PILOT STUDY RESULT

INFLUENCE OF GENDER AWARENESS PROGRAMMES' COMMUNICATION STRATEGIES ON STUDENTS' BEHAVIOUR AND ATTITUDES TO GENDER ISSUES IN SELECTED NIGERIAN UNIVERSITIES

Reliability Test on Instrument

The questionnaire was titled 'Influence of Gender Awareness Programmes' Communication Strategies on Students' Behaviour and Attitudes to Gender Issues in Selected Nigerian Universities' and comprised of 5 sections namely Sections A, B, C, D, and E. Section A was titled Effectiveness of Communication Strategies in Persuading Students to Change Attitude to Gender Issues while Sections B, C, D, and E were respectively titled Student Awareness and Understanding of Gender Issues, Students' Perceptions of Gender Mainstreaming Programmes in their Universities, Extent to which Gender Mainstreaming Programmes have Influenced Students Attitude to Gender Issues, and Personal Information. The instrument comprised of a total of 149 items with scales that included yes (1) or no (2); Not effective (1), Fairly effective (2), Effective (3), and Very effective (4); No extent (1), Little extent (2), Some extent (3), and Great extent (4); Strongly disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly agree (5); Strongly disagree (1), Disagree (2), Agree (3), and Strongly agree (4); No extent (1), Fair extent (2), Great extent (3), and Very great extent (4); and Not at all (1), Rarely (2), Occasionally (3), and Always (4). Sections A – D where used in the reliability test as they contained 143 items relevant to the variables being measured.

Eight copies of the instrument were administered to randomly selected respondents in the University of Ibadan. The Cronbach Alpha reliability test was used to analyse the data collected. The reliability coefficient of the test was 0.967 which implied that the instrument was reliable and valid. This is illustrated in Table 1.

Table 1: Reliability Statistics

Cronbach's Alpha	N of Items
.967	143

APPENDIX VI

Table 3.1

S/N	Research Question	Questionnaire	FGD	IDI	Content Category
1	What are the contents of gender sensitisation messages disseminated to staff and students of the University of Ibadan?			Items 4,6 and 12	Gender Discrimination; Gender Policy; Gender Equality; Sexual Harassment; Sexual Harassment Policy
2	What is the level of knowledge and understanding of the University of Ibadan staff and students on gender issues?	SECTION A (I&II)	Items 2,3,4 and 8	Items 4 and 11	
3	What is the attitude of staff and students in the University of Ibadan towards gender issues?	SECTION B (I&II)	Items 9,10 and 11	Items 3 and 5	
4	What are the practices in the University of Ibadan among staff and students in relations to gender issues?	SECTION C (I&II)	Items 7 and 13	Items 2,6,12 and 13	
5	What are the communication strategies employed in gender awareness campaigns in the University of Ibadan?	SECTION D (I&II)	Item 5	Item 7	
6	To what extent have communication strategies employed in gender awareness campaigns influenced staff and students' knowledge, attitude and practice of gender messages in the University of Ibadan?	SECTION E (I&II)	Items 6 and 12	Items 8,9 and 10	
7	How do demographic factors influence staff and students' knowledge, attitude and practice of gender awareness messages in the University of Ibadan?	SECTION F (I&II)	Item 1	Item 1	

APPENDIX VII

Students

Age Group and Female Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	40.647[a]	63	.987
Likelihood Ratio	35.234	63	.998
Linear-by-Linear Association	.040	1	.842
N of Valid Cases	310		

a. 68 cells (77.3%) have expected count less than 5. The minimum expected count is .00.

Sex and Female Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.717[a]	21	.999
Likelihood Ratio	5.821	21	1.000
Linear-by-Linear Association	.548	1	.459
N of Valid Cases	315		

a. 32 cells (72.7%) have expected count less than 5. The minimum expected count is .01.

Religion and Female Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.175[a]	42	.833
Likelihood Ratio	29.374	42	.929
Linear-by-Linear Association	2.352	1	.125
N of Valid Cases	306		

a. 54 cells (81.8%) have expected count less than 5. The minimum expected count is .01.

Undergraduate level and Female Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	58.236[a]	63	.646
Likelihood Ratio	58.555	63	.635
Linear-by-Linear Association	3.064	1	.080
N of Valid Cases	303		

a. 66 cells (75.0%) have expected count less than 5. The minimum expected count is .01.

Age Group and Male Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	75.809[a]	100	.966
Likelihood Ratio	54.208	100	1.000
Linear-by-Linear Association	1.264	1	.261
N of Valid Cases	315		

a. 110 cells (84.6%) have expected count less than 5. The minimum expected count is .00.

Sex and Male Knowledge Age Group and Male Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.706[a]	26	.998
Likelihood Ratio	9.554	26	.999
Linear-by-Linear Association	.449	1	.503
N of Valid Cases	325		

a. 38 cells (70.4%) have expected count less than 5. The minimum expected count is .01.

Religion and Male Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	73.683[a]	50	.016
Likelihood Ratio	42.082	50	.779
Linear-by-Linear Association	3.878	1	.049
N of Valid Cases	308		

a. 60 cells (76.9%) have expected count less than 5. The minimum expected count is .01.

Undergraduate Level and Male Knowledge

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	64.606[a]	75	.798
Likelihood Ratio	54.246	75	.966
Linear-by-Linear Association	.274	1	.601
N of Valid Cases	311		

a. 83 cells (79.8%) have expected count less than 5. The minimum expected count is .02.

Age Group and Attitude

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	89.598[a]	112	.941
Likelihood Ratio	62.999	112	1.000
Linear-by-Linear Association	.325	1	.568
N of Valid Cases	620		

a. 108 cells (74.5%) have expected count less than 5. The minimum expected count is .00.

Sex and Attitude

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	41.029[a]	56	.933
Likelihood Ratio	36.002	56	.983
Linear-by-Linear Association	.181	1	.670
N of Valid Cases	635		

a. 49 cells (56.3%) have expected count less than 5. The minimum expected count is .00.

Religion and Attitude

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	45.936[a]	56	.829
Likelihood Ratio	38.068	56	.968
Linear-by-Linear Association	.529	1	.467
N of Valid Cases	610		

a. 56 cells (64.4%) have expected count less than 5. The minimum expected count is .01.

Undergraduate Level and Attitude

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	101.243[a]	84	.097
Likelihood Ratio	77.556	84	.677
Linear-by-Linear Association	1.607	1	.205
N of Valid Cases	607		

a. 78 cells (67.2%) have expected count less than 5. The minimum expected count is .01.

Age Group and Female Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.161[a]	42	.982
Likelihood Ratio	21.600	42	.996
Linear-by-Linear Association	3.269	1	.071
N of Valid Cases	322		

a. 45 cells (75.0%) have expected count less than 5. The minimum expected count is .00.

Sex and Female Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.537[a]	14	.977
Likelihood Ratio	3.767	14	.997
Linear-by-Linear Association	.612	1	.434
N of Valid Cases	326		

a. 21 cells (70.0%) have expected count less than 5. The minimum expected count is .00.

Religion and Female Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	26.065[a]	42	.974
Likelihood Ratio	22.484	42	.994
Linear-by-Linear Association	.174	1	.677
N of Valid Cases	319		

a. 45 cells (75.0%) have expected count less than 5. The minimum expected count is .00.

Undergraduate Level and Female Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	41.144[a]	42	.508
Likelihood Ratio	41.847	42	.478
Linear-by-Linear Association	.418	1	.518
N of Valid Cases	314		

a. 41 cells (68.3%) have expected count less than 5. The minimum expected count is .01.

Age Group and Male Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	57.969[a]	84	.986
Likelihood Ratio	51.589	84	.998
Linear-by-Linear Association	.041	1	.839
N of Valid Cases	319		

a. 86 cells (78.2%) have expected count less than 5. The minimum expected count is .01.

Sex and Male Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.367[a]	21	.562
Likelihood Ratio	9.392	21	.986
Linear-by-Linear Association	1.222	1	.269
N of Valid Cases	330		

a. 28 cells (63.6%) have expected count less than 5. The minimum expected count is .01.

Religion and Male Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	37.597[a]	42	.665
Likelihood Ratio	29.970	42	.918
Linear-by-Linear Association	1.807	1	.179
N of Valid Cases	312		

a. 46 cells (69.7%) have expected count less than 5. The minimum expected count is .00.

Undergraduate Level and Male Practice

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	54.963[a]	63	.755
Likelihood Ratio	59.594	63	.598
Linear-by-Linear Association	2.124	1	.145
N of Valid Cases	315		

a. 64 cells (72.7%) have expected count less than 5. The minimum expected count is .02.

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Knowledge	Equal variances assumed	.018	.892	.651	204	.516	.34351	.52752	-.69657	1.38359
	Equal variances not assumed			.645	181.758	.520	.34351	.53298	-.70811	1.39514

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Knowledge	Equal variances assumed	.976	.324	.670	323	.504	1.49065	2.22649	-2.88961	5.87092
	Equal variances not assumed			1.108	3.214	.344	1.49065	1.34588	-2.63555	5.61686

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Attitude	Equal variances assumed	.004	.949	1.824	193	.070	1.37433	.75334	-.11150	2.86016
	Equal variances not assumed			1.813	177.936	.072	1.37433	.75807	-.12163	2.87030

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Attitude	Equal variances assumed	.159	.690	.606	637	.545	.28802	.47546	-.64564	1.22168
	Equal variances not assumed			.606	635.190	.545	.28802	.47553	-.64578	1.22183

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
							Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)			Lower	Upper
Practice	Equal variances assumed	1.489	.224	-1.238	206	.217	-.67277	.54350	-1.74430	.39876
	Equal variances not assumed			-1.254	201.454	.211	-.67277	.53654	-1.73073	.38519

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
							Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)			Lower	Upper
Practice	Equal variances assumed	.006	.940	1.106	328	.270	3.23171	2.92196	-2.51644	8.97986
	Equal variances not assumed			.921	1.008	.525	3.23171	3.50737	-40.46044	46.92386

APPENDIX VIII
FGD SESSION OF AWO HALL EXCOS

Interviewer: **What do you know about gender awareness campaigns on campus?**

Respondent 1: I don't know about gender awareness campaigns.

Respondent 2: For gender awareness campaigns, I don't know about it not until this British woman came, Deputy High Commissioner before I got know we even had a Gender Mainstreaming Office. Aside that, I don't know anything about them.

Respondent 3: As earlier said by one of us here, I knew there was any GMO, but I saw one of their clothes on a guy on campus and I knew about it again when the British Deputy High Commissioner came.

Respondent 4: I caught a glimpse of it on the school's website one time, and they have been passive long time until they had a meeting with the deputy admission officer.

Respondent 5: I have never heard about them before.

Interviewer: **What are your specific gender experiences and knowledge on campus such as discrimination, sexual harassment?**

Respondent 1: Let's talk about the issue of class rep in class. I don't know why is that stereotype that the class rep has to be male and the assistant has to be female? I feel that is a very big injustice on their part. I feel they are both equal. Anybody can be class rep or the assistant. It is the same with the faculty president and vice president issue and so on. That is the major one. On sexual harassments, I have heard through gossips. I am not sure.

Respondent 2: Like during SUG campaigns and elections, I think when I was in 100 level then, a female actually contested and we didn't vote for her because she was a female. They wanted to know what she would do there when we had guys for the post of President. I think that is a really big issue of gender discrimination.

Respondent 3: It is the same; that is what I will say in terms of politics in UI and other stuff like she said class rep issue. Appointment problem generally is the order of the day.

Respondent 4: Concerning female participation in unions, you find out that some people do not believe in the female representation. How much the opposite sex

Respondent 5: From my own point of view from Hall experience I think they tend to listen to the guys more. Like now we have a lot of issues with light, and I learnt in time past Zik Hall or Indy Hall do have. But once there was a problem in their halls those guys will gather up and storm their offices protesting, but they know we won't do that as females, then weeks we would not have light, sometimes months they would be so passive about it. It's so not good. They feel that you are females there is nothing you can do; we can cheat you; we can ride you anyhow we want. There is nothing you can do about it. They seem to attend to the guys more because they know could vandalise or foment trouble if they are not attended to. Just for them to avert the troubles the guys will cause they would rather listen to them. They know we will not cause trouble. We would only call repeatedly and if they don't do anything about it, we would let go. They would be telling us on phones: you guys are tough, that is how you are females.

Respondent 6: From my observations definitely, it is the same thing with them about appointments and discrimination. But I observed in meetings and programmes that when they talked about gender equality in UI they make females to feel that you are equal with the guys. In implementing it you won't see it. They just talk about it, no implementation.

Interviewer: How have you been able to communicate your gender experiences and knowledge on campus with fellow students? Through what channels or media?

Respondent 1: For me, first of all for the appointment part I do not dig it. So, when I noticed that was the trends 200 level we were electing the senators. We have the legislative arm of VVNS. I ran as a senator. We had 7 guys and I was the only female. I made a statement. I clinched the votes. I led by almost two thirds of the class. I made a statement. Though guys think they are there, the females still have the power. The females voted and I got in. The guys didn't vote; they were non-challant. That made a statement. A woman can be there; a woman can handle. For two years I was in the senate. I left there because of Awo appointment. Pretty much I think the females need to stand up more to challenge status quo.

Respondent 2: As earlier said, I discussed the light and water issues with some of my friends. Assuming it was to be a male hall they would have something about it. Maybe because we are females they just feel like-*e fi won le kan ma saye won*.

Respondent 3: There is no one to discuss it with.

Respondent: No I haven't. I think the only issue I have discussed is not even about the appointment. It is about the transportation to Awo. It is really annoying. If it were to be a male hall…As if you put yourself there, when you get to gate and you say you are going there, they will say they are not going there, even at night and they know we are females. They know we are ladies; we even need more protection the males. If this were to be guys' hostel will they tell me they won't go to Awo?

Respondent 4: I don't think I have really discussed it with someone. But from the angle that she talked about that they should elect a female as a class rep or something, I think I have discussed it with someone. Like, a lady going for something and we all know that she is an embarrassment. In that sense you don't expect me to come out and vote for such a person. That is kind of discussion I think I had. What I did? I discussed with the people not to vote for the person, because she would just be an embarrassment. If I know you are competent enough and I know your qualities, then I don't have issues with you I will go all the way for you. But when I know you have nothing to offer so to say and you will be just a bad face out there, why vote for you? I don't say people shouldn't support females when they are going for something, but they should have sense when they are doing it.

Respondent 5: I was only concerned with this Awo issue. If it were a male hostel they would respond fast enough.

Interviewer: What is your general perception about electing women into leadership/administrative positions on campus?

Respondent 1: Generally, I think it's wonderful. Women are competent to hold leadership positions, but I think they should check their track records. A lot females allow things to get into their heads, because you think you have the power, they authority you won't tell yourself it is only for a limited time. Women could be put into administrative posts; they are good; they are okay. They tend to give it the best they have.

Respondent 2: Basically, I think a woman can handle a leadership position if you are the best to handle it. Like she rightly said when a woman has a lot of power, some women tend to be bossy and guys don't like it. So, I think if they can contain that power a bit they can make it in leadership positions.

Respondent 3: Someone like me I like it when women hold a very sensitive position. It gives them chance of doing more. I think women too have their own strength in whatever areas they are put. I feel when they appoint women in different posts, if it's good it's good.

Respondent 4: For me, I will ask a question first: can a woman run a marathon? Yes. Can a man run a marathon? Yes. People are different; some men can't hold some leadership positions. It is the same with some women who can't hold leadership positions. I think we shouldn't stereotype the competence to our gender. Women are more consumed with passion; it is not power.

Respondent 5: To me I guess electing women into leadership positions is okay. Women actually multitask. We have passions to do things. It's just that we have stereotypes that say women are actually weak, that we are not strong. I guess it's a good thing.

Respondent 6: To me it's not about the gender, but about the competence. Women need to balance power with simplicity and humility. I think if a woman can balance that I think guys will support her.

Interviewer: How would you describe the communication strategies employed in gender awareness campaigns on campus?

Respondent 1: Like I said earlier they are passive. You could see it when the British Deputy High Commissioner. It was just all eye-service in the air, I am sorry. They should work on their strategies.

Respondent 2: Yes, they should work on their communication strategies because they are effective.

Respondent 3: Since virtually everyone does not know they exist why just give me a holistic approach because the British High Commissioner is coming? They kept calling my phone, kept calling my phone. It was as if she was coming to pack everybody to heaven or what!. There should be pre-awareness. They should have been organising events or programmes that will involve female, that will get us acquainted with what they are actually into. So, when the British High Commissioner was coming they didn't need to call incessantly; we would mobilise our people and come.

Respondent 3: I guess there is group. They meet maybe once in a week. I don't know much about the group, but I know someone in Awo that attends the group.

Interviewer: Which of their communication strategies can you consider most effective?

Respondent 1: The point is I don't think they have strategies, because if they have strategies we would have known them. We don't know anything about them, how can they have strategies. If they have plans then their strategies will be implemented in their plans. But they don't have plans for us, so how will they implement strategies. Even when we went for the meeting with British High Commissioner, and we wrote down our names and contacts, I thought they were going to contact us so that we could work together. Well, two months, three months now, we haven't seen anything

Respondent 2: If they have any plans for us we will know. It is just offices, and people appointed to those offices.

Interviewer: Would you say these communication strategies have influenced your practice of gender messages/issues on campus?

Respondent 1: There is no message, nothing, no communication, just like the two previous questions you asked. So, how will I get their messages if they don't communication? I only saw during the event that day the message: making UI gender-friendly. I just crammed it. When have we seen a female gender occupy the post of VC before?

Respondent 2: It starts from student union, you know. The VC seat is just like politics as well. Even in legal profession, before you can see SANs that are women they are very few. Female that practise law they are few. So, it starts from school here undergraduates. They should do more about their messages.

Respondent 3: I think they should re-strategise, because the day they called me to their office I was very furious. I was at the lab, and then I received a call asking me to come over to GMO immediately in spite of the fact that I was busy at the lab. You just called me and you think you can boss around. I don't know anything about you. It wasn't until 4pm before I could go there. When I got they just asked if I was the president. They said when you have rape/molestation issues, you should come and tell us. Then I was told that the British High Commissioner was coming and I needed to mobilise the ladies. Then I asked if there would any form of transportation to convey them down. They said no, that they should trek down to Queen Elizabeth Hall. One thing about female students is that they always have their beefs. You can't want to set up such a meeting for AWO ladies and use another female hall; ladies would not turn up. Its better you use a neutral hall. So, they asked why? They said Queens Hall has this and that, and I said Awo ladies would not come. Later on, they heeded to this advice which made them to use the Senate Chamber. I don't think their strategies are working. You can't just work into someone's office, and be told blatantly if we ladies had sexual harassment issues they should be informed. It means that anybody can just occupy that office. It's not that they have plans or anything they want to achieve to implement. If they are really working there, trust me, a month plus there was no light in Awo hall and nobody had done anything about it. I kept calling the dean of students, calling the DVC, and they would just tell me that you guys are tough, you guys are this, just lock your doors! And burglars would come, break through the doors, steal my things and molest someone.

And you will still be telling me that you guys are supposed to have guts/guns. That was what DVC said. So where is the GMO? Don't they know that they came to burgle? Even if they don't know, don't they have people in our hall? They are just like figureheads! Don't they have tentacles everywhere that get them informed? Why can't they work with hall chairs? They are not doing anything. I can bet 95% of Awoites are not aware of their communication strategies.

Interviewer: **Can you identify issues that are related to gender discrimination in UI?**

Respondent 1: To me occupying the public offices, like electing women to public offices is an issue.

Respondent 2: I said it already, appointment to offices generally, and the way they attend to welfare of female hostels, to mention but a few.

Respondent 3: Like now the issues of light I kept saying I think there a time in the past we did not have light for a week. Ever since guys had stormed the maintenance to complain, they have never had issues with their light. Throughout January till February 19th, there was not light in Awo Hall when we were writing exams, and they did nothing about it. They wanted to bring another transformer. I won't mention names; someone said how could they go and carry their spare transformer and bring it for Awo hall? Then they repainted our former transformer, and that is how we have been using it. That one kept sparkling and it would cut, and that was for January and February. I think around May/June we had another power outage for almost two weeks. I would go to different offices; they would tell me if I get a mobile generator. I am just a student. Don't GMO people have any plans to help out female halls when in this kind of situations?

Interviewer: **How safe is the UI campus for both and female?**

Respondent 1: It's not really safe anymore; it has not been this porous. I think for the last one year we have been having too many cases of theft, and maybe sexual harassment. These are very sensitive issues. But I know of a girl that stays in Benue Road that got stabbed by assailants on the neck. Yet, everywhere you hear they rape a person here or there. In Amina Way, somebody beat somebody; it is too much. This speaks a lot.

Respondent 2: I think sometimes last year and early this year the issues of people being raped and theft were actually rampant.

Respondent 3: To an extent, when I was a fresher I still believe that UI is one of the safest campuses. That is my opinion. When I was in 100 level it is different, now I am in 300level, my opinion has changed, because I have seen theft and burgling everywhere. In side this school, they will beat a girl blueblack.

Respondent 4: I can't talk for males, but for females. The last time they cut through the wall in a female hostel, I mean. Another issue is that they have a very old security man. They should get young security men instead.

Respondent 5: Concerning the security of female hostels, I think they should improve on their light. Their environmental lighting is so poor. Like she was saying that maybe UI was the safest campus, throughout my undergraduate days I never heard one issue of theft, even in University of Ilorin. You dare not even try it. Someone stole a Nokia charger and was expelled from school. In UI here

you can't walk through the Tech Road at night, because there was not light, but you can do that at Unilorin as if you are in broadaylight. They should work on their lighting and stop giving excuses of lack of money. They should be getting premium for being the first and the best so to say. How can you be coming to a girls' hostel at night from Abubakar Hall, I can't cite Awo there is no single streetlight. Even adults are fearful of passing through that place night. And you want to tell me a lady will pass there and they won't rape her, especially the ones they have been having eye on? For males, I might not have much to say, but most of them have livers so to say because they come down here during. Yet girls can't rape guys like that. They tend to have this sense of security for themselves alone. For the ladies they need to be secured. In fact, when I was small we always knew that ladies were to be much more pampered than. As I said before, this hall should be converted to a male hall, and let the females move to somewhere within the school, not somewhere far away from the school itself. It is only our hall that does not have barbed wire, that does not have security light. We executives are trying to put in place just the security lights.

Respondent 6: How can a lady return from outside school at 8pm and you get to the gate, you have to be begging those bike men to drop you in your hall? Some of them are so heartless! They will take a hundred naira. How much money are you collecting as pocket money and you will be taking a bike for that amount? It's really not fair.

Respondent 7: Security has been very bad. Even in my room we are not safe.

Interviewer: Would you say gender awareness messages have been to influence your knowledge, attitude and practice of gender issues on campus?

All Respondents: NO messages

Interviewer: How do you think UI and GMO to positively influence you?

Respondent 1: They should start afresh. There is nothing to improve on. They should go back and re-strategise to push the ideas to us. They should start as if they are just opening. Previously, nobody had any idea of what they are doing or they are up to. So, let them just start anew.

Respondent 2: They should start afresh.

Respondent 3: I think there is no foundation, so you can't build on anything.

Interviewer: Would you now consider yourself as more gender friendly or gender sensitive?

Respondent 1: I think if you listen to it you will know how to frame the question. When you have a consensus of the fact that they have made no impact at all, we don't even hear their voice. There have been no messages at all, not to talk of influence of the messages.

QUEEN ELIZABETH II HALL EXCOS FGD SESSION

Interviewer: **Can you tell us about what you know about gender awareness campaigns on campus?**

Respondent 1: I think there have been awareness programmes on campus concerning gender inequality, sexual harassment and all of that. There is also a body on campus that deals with something like that; that is Gender Mainstreaming Office. So many cases have been taken to their office. Student Affairs also intervenes in such issues. I can rate the success of gender awareness campaigns on issues of sexual harassments, gender inequality on campus 80%. GMO is known for programmes that have to do with these gender issues. I think we have had like 3 programmes like that this year (2017). There was even a British High Commissioner from Lagos who came to UI to do something like that, and they collaborated with female halls generally. I think so many people were actually impacted by the programme. Even adults were in the programme like Professor Janice Oyawoye from Agric. People came from outside the country. I think the awareness about gender issues on campus can be rated high. There have been tags and posters; in fact, if you get to some doors you will see posters of GMO about different gender issues on campus. There is billboard outside Queens Hall. You can take a picture of it.

Respondent 2: The gender awareness campaign is really strong like she has said. We have the GMO. We have so many billboards, posters telling us about abstinence and all of that. There is not really much for me to say; she has covered everything. But if I will rate the level of gender awareness campaign I will give it 70% anyway.

Respondent 3: Well, I share a different opinion. Yes, there have been campaigns, there have been posters; but then there is no one on one contact. I know we have GMO in UI, but I don't really know what they have done. There is no one on one contact with students. There should be more awareness, though they have been signing MOU. But how many students really attend? They just assume that it will be one boring lecture, and no one wants to sit down and listen to a boring lecture. I think they should come down and interact with students one on one. It is not just about putting up posters and billboards. Again, if they actually do things they should tell us what they do. We know we have GMO and people have been going to there. But then I have not been hearing anything. Okay, they should tell us this is what GMO has done. Left to me I cannot rate them 70%; I will give them 10%. I want to know this is how they have helped me, not pasting posters on the wall.

Respondent 4: I share the same opinion with her. Personally, I think preventive measures have been taken against gender inequality, and every student did a course, GES 107 in his or her first year where gender inequality and sex education are taught. I think it is a means of educating students. I was taught that what a man can do a woman can do it better. Men should not look down on women. Couples should work together. There should not be segregation that this job if for a man, this job is for a woman. I think it was actually helpful personally to me. About the one to one way of creating awareness I think that has not been strong. On a scale of ten, I will give them 5. In fact, GES 107 classes, most

students don't go. They just ask their friends to write the attendance for them. So there is need for one to one interaction

Respondent 5: I will like to add one more thing. I understand the fact that my colleagues said one on one awareness campaign is needed, but I want us to understand that so many people will not want to discuss what have actually happened to them because of stigmatisation. I think it will make impact on some people. Even the director of GMO has canvassed that students should come forward when they have issues related gender. Because of stigma that goes with it, I feel if I should discuss something with someone that person might discuss it with another person. So, I want to keep it secret, and I feel I can handle it. Some people feel that once I am in a university I am an adult; I can handle things. In fact, some people don't discuss issues with their parents at home. Some parents at home are the causes at home of things like this. Let's say a single mother that got married to another man. That man is trying to harass your own daughter. You believe your husband over your daughter. So, when such a thing happens to me I don't want to discuss it with anybody. Even my own mother didn't believe me when I told her something like that. So many people don't discuss issues like that because of stigmatisation

Respondent 6: I don't mind chipping in on what she said. There is this general problem in Nigeria. There are many rape cases, and many people don't go to the police station. Why? When you go to police station; they ask you: ki lo wo? What were you wearing? Why were you walking at night? If you look at the law, the law does not give any damn about that. All the law cares about is the penetration. The law doesn't know that you were half-naked or naked. The law does not care, once penetration was there without your consent. **Most people that are part of these agencies bring in their own self-morality. They are not helping. I don't mind if the GMO people can make themselves approachable.** They shouldn't be judgmental.

Interviewer: **What are your specific gender experiences on campus?**

Respondent 1: Personally, I have no experience about that. Well I have something to say actually. I can't really disclose identities and all. I had an accident a few months ago and I was in the Jaja hospital. So, there was this particular case of a girl that was raped. She is a student. I don't know the details of where she was raped. Rumour had it that she went to a guy's place. It was a gang rape actually according to the people that were there. They just said it was a BQ; they didn't say whether it was on campus or off campus. The lady came to the hospital and they treated her. She had to see the surgeon. They had to flush her womb so she wouldn't get pregnant. Somehow, I wasn't kind of happy the way the case was going because I could see that the girl was really sad; she was down. She wasn't having the right attention. Her mother kept on coming. Her mother would just bring her food; she wasn't talking to her. The girl was on the sickbed for quite a while. We used to see each other; we would talk in the morning. She wasn't really talking. When the security people (Abefele) came around to see things they were just questioning and questioning her. In my own opinion that kind of lady I believe when she gets to the security, they should be able to take up things like that, because that kind of person will be traumatised. At that point in time, all what they were just doing is questioning her; they are questions that will make her feel like she was stupid. They were

not helping her. She should have instead got a perfect encouragement from a counsellor at that point in time. I am sure that issue right now is dead. Those guys have not been arrested. Another thing about Nigerians is that we like to bury things so that people will not get to hear about them. It kills a lot of people inside, especially ladies.

Respondent 2: I don't want to agree entirely with what she said, maybe because I actually attend meetings that have to do with things like that. Whenever issues like this happen the authorities are aware, and they take right measures, only that the victims might not give you the appropriate information that will make the school to take the right steps. In Queens Hall and hall chairperson we have not heard any like that. But we have heard too many cases from different halls from meeting with the school authorities. Many atimes the student union gets information before we do. In fact, there was a case of a girl that was harassed in Awo Hall. Let me talk about lecturers first. Like she said the other time that we are in a country that we want to cover up so many things, for me if there is any harassment from a lecturer, I want to handle my case better. I don't want to tell anybody because I feel this person is a lecturer if he should tell another lecturer, another colleague. If that lecturer tells someone like him too, their aim is to make you not to pass their courses. Something happened in my department; a lecturer actually harassed a girl. She probably told another lecturer that she is befriending maybe that person can push her case through. The case was buried because that particular lecturer had the support of other lecturers. The girl cannot come out to defend herself because there is no evidence. So, that case was buried. There are some cases that people bury cases because of the power that they possess. When they brought that case to us as student leaders that we should plead with the school authorities, we were informed. The school actually expelled the students that were involved in that case. One particular girl among the students came to the student union to appeal to school on her behalf. I think she is a law student. She had a friend and her roommate. It was her birthday. The girl that came had a boyfriend; she had an issue with him. Meanwhile, prior to that time the boy had met her roommate before. The girl actually snubbed the boyfriend, and he told his friends that he was going to deal with girl, treat her fuck up. He also told her girlfriend that he was going to treat the fuck up of that girl. On his girlfriend's birthday exactly she went with her roommate to get cake. Then this girl suddenly came to the room and told her friend that she had an issue with her boyfriend that that she should go and plead with her boyfriend. Meanwhile, the boy had started chatting with the girl with another number and another phone. It was until I got some information from the security people that I heard the full information. All I am trying to say is that the school actually take full measure. Because we don't give full information they don't know what to do. The victims usually try to hide some things which make the cases not to be solved. The girl that came to us didn't tell us all these things; she only lied that she didn't know about the case. It was until the school told us not to judge that we should call all of them to come and say what they know about it. So, she was raped by her friend's boyfriend and some other guys. Another guy that claimed that he watching movies and didn't hear the girl's screaming, that one too was expelled. Who would believe that for you to have been in the same room? They meant that the girl actually consented to the thing. All I am saying

is that the school actually takes measures. There are some cases that won't get to GMO. The information does not reach the right people.

Interviewer: How have you been able to communicate your gender experiences with your fellow students?

Respondent 1: To me I have wondered why females have not become SUG president on this campus. Females contest but we don't believe in females; that is our problem in this country.

Respondent 2: I have a particular lecturer; he believes that females should not come to school. When he comes to class and sees so many females in class, he will say we should stand up and count us one by one. He will say: why will there be 30 girls in this class? How many boys are in this class? They are five. He will say: why? You are men; females should not dominate, although we don't feel inferior because this is a joke. I feel something must have triggered what he is saying.

Respondent 3: A number of times it is like a gist in quote, we will say it with other female friends. Did you hear what happened? So and so happened to this girl, this babe in law something like that. Like now there was this particular issue on campus, a particular lady in Awo Hall. A female friend of hers leaked her nude pictures out. My roommate knows the girl. She didn't put it herself. She sold a phone to that her friend. She took a nude pictures with the phone but she didn't delete them. They had a fight that one just uploaded the pictures to one group chat, and it became viral. Something like that we will meet and gist about it. To me I think when things are now more personal we don't talk about them.

Respondent 3: The fact is that bloggers will actually blog it. They are making money from these. I actually dropped with this guy. I told him I was actually disappointed in him that if I was your girlfriend I would disown you immediately. You don't respect that lady. I feel okay you might say it is wrong or it is right that a girl is masturbating I don't want to be judgmental here. But then these people have their own lives to live, and if this is the way I want to live my life, hello, accept me it. If something like this happens I don't think it should be my own joy to start broadcasting it about. It is actually very sad that most students don't think this way. They are very excited when they see things like that. I was on this AFAS page and one day one guy was just saying nonsense. I didn't comment on that day because there were so many chats, but the way he was just saying the stuff.

Respondent 4: Uites make use of Instagram, Snapchat, WhatsApp, Imo to gist a lot about these things for fun. Somebody leaks the message and it goes viral.

Interviewer: How will describe the communication strategies employed in the gender awareness campaigns on campus?

Respondent 1: Left to me there is no strategy. I have already said all they do is put posters on the walls. We students just gist about it now. The situation is just pathetic. You said it is because the school management did not get enough information. I have a contrary view. Even if they get information, do they use it well? Yes, we are talking about awareness and are you talking about how the ladies feel? Do you know about ladies that have been raped? If you are raped let's say in the US now, they won't be asking you stupid questions. After you have been

there for hours they will continue to ask you questions. They will say where were you, what were you wearing? They are not giving information because they feel they will be judged.

Interviewer: **Are we saying we can't trust in the messages and the owner?**

All: We can't trust them, we can't confide in them. You know the saddest thing is that even religion is there to blame.

Interviewer: **What effective strategy will you suggest they use in communicating gender messages?**

Respondent 1: Number one is changing their mentality. They should do their job. You don't just employ anyone to work in this office. You employ someone maybe, psychology, sociology, someone that actually understands.

Respondent 2: Rape is not all about gender messages, though that is the major thing on campus. We are students; that is what we go through, sexual harassment (During the strike there was a security who actually came, he said when he was doing his round he said he saw Queen's girl bathing outside, and all his things just rise).

Respondent 3: You talked about effective communication, but it is the way you communicate. You said, don't wear this and that, and that if you are raped you go jails for 21 years, when the rapists know there is a serious sentence attached to this, they will desist from this.

Interviewer: **What gender issues are being publicised from the gender awareness campaigns, and how are they publicising them?**

Respondent 1: It's only abstinence, dressing. That is not proper communication, because nobody tells the guy that if you rape the girl the sentence is 21 years. There should be balanced information, and warnings should come with dire consequences. Their message should be broadened, because it has just been on sex and female dressing. They should tell the guys too to know how to control themselves. This Yoruba belief that when guys are aroused they just have to release should be discarded.

Respondent 2: To tell the truth I have not attended any of GMO thing; I do hear about them, but I have attended anyone.

Respondent 3: We also need to work on our attitude towards these things, because I feel like they are boring. Have I attended it once for me to know it is boring for us? I just assume I know something already, so what do they want to say. The last one we attended. Toyosi was there. The women who came to address us were saying these things we are saying. They were actually angry with the fact what people wanted to know concerning rape is what is the victim wearing. They are the things they were communicating to us, how many of us were there to listen? The last conference was from a different point of view. They didn't come for information about the girls only, that they should beware of what they wear. It was a different one. Some of the things that they said were actually directed to guys as well

Respondent 4: Now that they have communicated these, what has changed at that point, what is the effect of that communication? Do you how many seminars I have also attended? We have been talking since, there has been no solution. Yes,

conferences are good to tell guys they shouldn't fuck a girl o. But then when you put offenders among them in prison, and sleep there for 21 years, you don't have to beg them.

Interviewer: **Can we identify issues that relate to gender discrimination in UI?**

Respondent 1: See, the major thing is sexual assault. In fact, I'm so pained, I have not been raped before by the grace of God. I have been sexually assaulted before in UI. I want you to understand sexual assault, when they talk to you in improper way, that is sexual assault. If one touches you inappropriately, that is sexual assault. They are students and lecturers, not in my faculty. That is the bitter truth. If someone just touches your breast, it is sorry. I don't think we take male rape seriously in this country, a man cannot be raped in the law. You know I said lecturers they sexually assaulted female students, and nothing is done about it, do you know why? It is because they make it public. The identity of the girl is known. If you are raped in the US now even in courts there are cases that when the girl does not want to come out, she won't come. They will put her in a room upstairs. Only the judge will be able to see her face. Even the victim/rapist will not see her because if he sees her it can make cry. It will be like oh you are not even happy I rape you. In this country, if you report somebody has been raped; at the end of the day that person might feel bad

Respondent 2: In the social gathering, I have experienced it before. I reported the case and guess what nothing happens.

Respondent 3: I misplaced my phone some weeks ago, so I got a new one. One guy started chatting me up and I was replying. Later, he just said is that your flat ass? I felt so bad. He was a student. I could not believe my eyes that day.

Interviewer: **Are there anything in gender these messages that make you feel that your identity is protected?**

Respondent 1: Nothing is protected, nothing. The agency cannot be trusted. The lecturers in the staff club will be talking about it laughing. It is that girl; she is in this department.

Respondent 2: As far as it gets to the authority, be sure that 100% of the people in UI have already known that this girl has been raped.

Interviewer: **How safe do you think this campus is for both male and female?**

Respondent 1: For male it is safe, but for female it is not safe.

Respondent 2: For guys it is not even safe. The campus is not safe. All the security men are useless; some of them are even perpetrators in this crime. Some of them are thieves. Once they are not on duty nothing will happen. When we went on strike the other times, all the rooms in A block were burgled. In short, a carton of foodstuff they stole from me. Image oh, something that we left under 'lock and key', even inside the hostel your room whose key you have and the remaining keys are supposed to be with them. This university is not safe. Also, female students are more disadvantaged than male students. We just have like two security men in Queens and there are over 1000 girls here. We should have more guys securing us, trustworthy guys, not just any guys.

Respondent 1: Some are even unfortunately pushed outside to stay at Agbowo, and it is not safe either.

APPENDIX X
AHMADU BELLO HALL EXCOS FGD SESSION

Interviewer: **Are you aware of the gender messages on campus? Gender issues on campus?**

Respondent 1: The only I have seen is a billboard where they write abstinence from sex till marriage. I don't I have anything like rape or something like that.

Respondent 2: The one that baffles me is all these sexual harassments whereby when the class is crowded the guys will like to rub girls somehow, that may be due to congestion in the class. They just use that advantage to touch girls anyhow.

Respondent 3: Talking about the issue of gender, from the feminist side, that the ladies, all the girls, it is like there is a kind of deprivement on their part. The things they are supposed to be using they are not making use of those things. A lot of them are so much angry, things like hotplate now. Even their efforts are being crippled to the particular extent whereby they a pumping machine in a particular hostel and they served them an SDC letter. So far we have heard such a situation in the male hostel.

Interviewer: **Can we talk about our specific gender experiences on campus?**

Respondent 1: Particularly for me, especially running as class rep, there is this ideology that the lady has to be the assistant. Once a lady comes up to be a class rep there was no room for them at all, it will just be she should hold the position of assistant. It really goes beyond the position of class rep. Sometimes, you see president male and the vice is female. Then for male, I have a particular lecturer whose name I don't want to mention. It is better for a female to go and meet him for certain issues concerning our studies than for me, even the class rep, a male to go and meet him. There is this aggressive nature he will give. So I will prefer a lady to go and meet him.

Respondent 2: For student union, I don't think we have never had a female president. They don't even contest. Their mindset is that they have to be the second.

Interviewer: **Are there any avenues for you to communicate your grievances when you experience some of these gender issues?**

Respondent 1: Is there any?

All respondents: Not all, maybe the youth friendly centre. The only time I went there is when we play table tennis there.

All respondents: For Gender Mainstreaming Office, we only wear their shirts, see their billboards. That is all.

Interviewer: **What is the influence of these channels of communication on knowledge about gender issues on campus?**

Respondent 1: Obviously, they have, even though we are not informed we have to read them; we are mature people, we have to relate with it and put it into practice.

Respondent 2: From my own end, I will say I have not been making use of them, just like other people because I will say like he said it is as a result of gender discrimination and all that. A girl becomes palatable in the face of a lecturer. A girl might look at it as a very difficult thing to go GMO given the fact that this guy they just want to hear my side of the story to even discriminate me

the more. That is why at times when it happens they take their problems to SUG, which serves as a speaker for them. The SUG will forward their problems to the school management. At times, things don't just change for the better. They just tend to keep quite despite the fact that you see billboards here and there talking about gender mainstreaming and all that. It will just be like there is nothing that these people do for us. Students just want to work with facts. They want to see that lady that will come on radio to say, okay gender mainstreaming is good, they have helped me. I was suffering from so so and so. There a lot male and female students that might be suffering the same. When they see proof they tend to open up

Respondent 3: Actually, the channels they pass the information are not attractive enough. At least, they should say attractive that makes sense to even read it.

Respondent 4: Basically, for me I think it goes beyond just putting a signboard/billboard there. They should at least have one-on-one encounter with us. In UI they like to do public lectures. But how many of these public lectures are about us and are interactive enough. A lot of us that don't involve in gender mainstreaming things, it is not because we are wayward, it is just the morality we have got from homes. That is what is keeping us safe, not really the billboards.

Respondent 5: Even the gender knowledge they added to GES 107 course, it shouldn't be. They should make more interactive so that it will go beyond scripts, giving us a paper that students should just 'jack' or read, and throw away.

Interviewer: After seeing these gender messages, how did feel about them, your attitude towards them?

Respondent 1: Just to be sincere, maybe we may be thinking of SDC. We can't be thinking of GMO. The message only I have seen is the one on abstinence, maybe if you are talking to a girl in front of that hall you have the billboard she maybe looking up…and said no. Maybe for the first 30 minutes when I see it, maybe I will just feel like ahaha! It affects me and after that nothing. For me, it is not working really. Maybe they should make us see it more often.

Interviewer: How have you been able to put these gender messages into practice on campus?

Respondent 1: I will say that most of things that we doing is not because of what they told us about abstinence, it is about what we bring from home. If they want to work they should make like one-on-one, come to the hall and talk to us. It is self-morality that tells me that I should tell a lady to go back to her hall by 9pm that it is getting late. It is this morality of mine that tells me that if I see a girl who is a friend of mine and her skirt is too short that I should tell her to wear something better, because we know that if you are going through some place at night it is dangerous. This serves a reminder for those who have morality. For those who don't have morality, they will just think it is normal.

Respondent 2: Although the channels of communication such as billboards will fire you up when you see them they catch your attention that truly you need to abstain. **At some point in time it just serves a reminder. I think what we Africans can learn is not the books but experience of life, because if these gender campaigners can stop posting pictures of happy people, maybe post the**

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picture of a guy who has broken this law and he is in jail for 7 years, I am sure it will catch my attention any time you are telling me no to do this. There should be an example, a life example so that people can learn from. If you are telling as an African to go to a book of fifteen pages on gender issues, when it doesn't promote money about my life, no. At SUB side, they can just erect small video machine which people passing by can just watch for five minutes and learn from. Sometimes, it doesn't have to be a real experience, it can just be a drama play. They have to be convinced. For example when you see the billboard of: say no to cultism, you will want to imbibe lesson therein, you will not want to carry guns. But when you see a lady smiling and you are talking about abstinence, what do you think? Are you saying that we just have sex and telling me to abstain and I will just be smiling like you? Or the billboards of SU people smiling together, you will think they given them money to campaign?

Respondent 3: I think the first time I heard gender messages was Professor Odebode came to our orientation programme to deliver a public lecture. That was the only time I heard something like that. After that there is nothing else.

Interviewer: Which channels of communication do you think they can use to best disseminate these gender messages?

Respondent 1: If I want to talk about how far can the gender awareness go, I will talk about the social media. I think they should use the social media. But if they want to base it on how effective the gender messages should be I think it is the interactive way. If I see it on social media I will think it is a joke. They should talk to us, which they did during our orientation programmes. It was just that once that they did it. If they can just organise talk twice in a month.

Respondent 2: Even the issue of hate speech that is happening in Nigeria, the government has not come up with jailing someone for let's say 5 years for this. So if there is medium that show examples perpetrators that have been punished seriously for that, it is okay. For example in UI, we know that there is jungle justice for someone who has stolen something, they will beat the person, and he will not want to steal again. Show me somebody like that; show me something that will scare me from such a thing for you to make me understand.

Interviewer: To make gender messages effective on campus, some people have suggested that they should make it as course of study like GES courses, what do you think?

Respondent 1: Actually, I wanted to say that although the kind of impression that I had was that they just chipped it in through GES 107. But why can they make a course of its own? They should include it into the curriculum of this university, that this textbook is for gender so that they will be teaching it year in year out, talking about 100 level, 200 level, 300 level until you get out from this university so that it keeps revolving round your head, so that you will know how to handle your sisters and other people around you.

Respondent 2: I think implementing the gender messages into a course of study will only be effective for some and not all. Someone that has a self-morality already will be more knowledgeable, but someone that is a bad guy already will just take the course and pass. It will not have any effect on him.

Respondent 3: Even a guy that is not bad will take it as a course to pass. For me, it will even create hatred for that course because a lot people will think what sort of things is this. Look at GES courses, the whole idea is very annoying. If you want to change people's lives, it should not be used as an example, just interactive.

Respondent 4: It may just be like an oral, it shouldn't be like an exam that people can come and write. They shouldn't make it like a compulsory because people will just think it like other GES courses. When they talk about HIV/AIDS we just laugh about the name, what disease they are calling it we just laugh about it. That is all.

Interviewer: What is the influence of socio-demographic factors (sex, age, religion, ethnicity, education) when it comes to students' adoption of gender messages on campus?

Respondent 1: Let me talk about age. If you instil gender messages into a small child it is easier for it to be a part of him than when he is older. In some religions, they don't place a female gender as equal compared to some other religions. If you come from a home that your father beat your mother, you can't teach that gender equality in the university he will just treat it as bullshit. It will not have any effect. But some that comes from where respect is shown to everybody, and is taught in the university he is going to be better.

Respondent 2: Even looking at our age and family, when it comes to sharing meat for instance as the guy I will feel that I should have the larger share. But mother will always insist that my sister and I will get the same share, and when I question that she will scold me for that. With those things my mum has taught me that me and my sister are the same, and that idea of common meat goes a long way to sharing other things in life. I don't feel like I am the guy okay I should collect more meat and deprive a lady. When you come down to a religion I think it plays a great role in this, especially fellowships. You see every lady as your sister. They will ask you after church to try and escort your sister back to her hall, just to make sure that she is safe. Even though there are people that carry devil, even in that church they will still misbehave, yet larger proportion of us will want to think positively about these messages. In terms of ethnicity from the Igbo side, I know that they have not helped in that area because a typical Igbo man will want to marry six wives just to have one boy because he feels having the child is the only way that his name can continue. With that ideology the son already feels that he is more important than ten sisters. I don't know how that can be corrected.

Respondent 3: I can say that education has tried to balance things because everybody has the right, both male and female to be educated

Respondent 4: In terms of my education I will talk about reading about successful people, knowing that there are women who are more brilliant than I am. I actually accord her more respect, and then I discover that are ladies there that are distinct, people like Hilary Clinton, Opray Winfery and so on.

APPENDIX XI
NNAMDI AZIKWE HALL EXCOS FGD SESSION

Interviewer: **Are you aware of gender awareness programmes on this campus?**

Respondent 1: I am actually aware of a body that represents gender mainstreaming office in the university and I have attended some of their programmes where they talked about the kind of ideology they uphold.

Interviewer: **Are you aware of the gender issues on campus?**

Respondent 1: We usually hear some gender issues like victimisation of female gender. That is what they always claim, but in the process of the law when they are trying to execute the law then they get the male victimised, and everything he says is always taken against him because he is the male and is the criminal; that is the way they view them.

Respondent 2: Do you remember the Flames' saga? He was given some punishment. I think he was made to have extra year, and the female that was involved the chairperson from Idia Hall got graduated.

Respondent 3: More attention is being paid towards girls when it comes to issues like that. They don't want to how much they are guilty. They don't ascribe any guilt to them at all in as much as they are females, they feel that they are the weaker ones and they should be right. I think they enjoy that privilege over boys. What they call harassment I will say for instance in Zik Hall we are known to do Aros which I don't really see as sexual harassment. It is something that has been since for years. It is something like a tradition. I will not say they should take that as sexual harassment because guys don't even move close to them. There have not been physical contacts or physical harassments so far. So it has always been exchange of words and stuff like that. That is the only things I see girls trying to claim as something against them from boys.

Respondent 4: There was this issue, one where Otue fell and said one girl slapped him. Me, I didn't see the slapping but people that were around said the actually slapped Otue. Meanwhile, Otue just dey run and fell, then the girl claimed that Otue wanted to slap her ass Me, I have known him since 2007. Otue cannot do that kind of thing. So why will she now come and say he wants to slap her ass? How many girls have passed with big ass like that? He has not done anything. The worst thing is that he will say the girl gets big yansh. It ends there. Nobody will say I want to run and slap your ass or whatever. Other boys were supporting the girl asking why the boy did that.

Respondent 5: I think it was around that the excos went to Idiah Hall to apologise when one of our excos was slapped. They were locked in, and nothing was done to correct that incident. More so, we are males; we are not the criminals. We see them as weaker vessels. They view them as the angels and we are the demons. I think it was inequality geared towards males in actual fact, but on paper it is the females who are being victimised.

Respondent 6: Even in the class where we receive lectures, some lecturers do take or favour females over guys. Sometimes they would ask the guy to stand up for girls to seat when there is no sufficient seat in class whereas we are paying the same school fees to attend these lectures.

Interviewer: Why do you think females see Aroism as sexual harassment when you don't see it one?

Respondent 1: Can they define sexual harassment? That is just it. They didn't understand what sexual harassment is for them to be claiming aroism is.

Respondent 2: I think what even makes certain people that do aro in that basement for a particular girl depends on the kind of dress she is putting on. Sometimes when some girls dress indecently, guys just lambast, or criticise the way they dress. Even some alhajas that pass we even praise them. If you dress well you will be complimented on your good looking. If they are dressing well they should be expecting indecent aro. Maybe that is what they refer to as sexual harassment.

Respondent 3: The thing is that there are some particular girls when they now talk back, they are yabbing the boys, we will now follow her if she says she can talk. Some of them actually acknowledge aroism. There is no touching. I have a lot of female friends that really appreciate the Zikites. Even my mum appreciates aroism because my dad was UIite. Everything is just like we are having social fun; not like we are harassing you. Even they come from Awo Hall in OAU for aroism in Zik Hall.

Respondent 4: An issue also came up on facebook about aroism. A girl posted something like that guys should cautioned especially in Zik. I felt that if you can end the traditions in your own family you should not be thinking ending aroism in Zik Hall. I have a lot of girls backing it up that aroism is something fun.

Respondent 5: There is particular girl that likes aro. She feels like when I am passing they should do aro me. It makes her feel important that she is passing and she is being paid attention to.

Interviewer: How do you communicate your gender experiences on campus?

Respondent 1: As Zikites we are being as different males on campus, like our own attitude is devilish. As a male if I am being discriminated against I won't report to anybody. I don't think anyone will listen. If not that there is platform like this I won't share anything out because I don't see it necessary. I have not heard about GMO.

Respondent 2: I went for one programme some months ago at the senate chambers. I went there and they were talking about gender mainstreaming. The speakers at the high table they were all females. They were supposed to be talking about gender not feminism. Also, they said it would be an interactive session. They were putting their own imputs, and they called interactive session. I was passionate and I was raising my hands they would not call me because I was looking like one hard guy. Later, they called three girls and one guy that looked relatively gentle, that was looking like a nerd that would not attack them. They didn't call me; they didn't want someone to challenge their ideology. So this gender mainstreaming office, they should call it the port of feminism in UI. They are not concerned about the males. The males are always wrong, and females are right. As I said earlier angels and demons.

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Interviewer: **What are your feelings about their gender programmes in workshops, conferences and seminars?**

Respondent 1: I think they are just sentimental. The main reason for calling the meeting was dealt with. They are talking about gender mainstreaming but it is fixed mainly on female. I have even see several photoshoots on the social media these days that shows able bodies males lying down on the ground and females who wear high heels were stepping on them! They were saying we want equality. That is their own definition of equality. If we should have a picture like that the people that shoot that kind of picture are going to be in trouble. But their pictures were celebrated that they even went viral

Respondent 2: I think most of these programmes their initial plan was like bring about equality. But in the process they tried to make or bring girls higher than even the boys themselves, by making them feel inferior through certain actions they depict. Let's relate this stuff to Nigerian culture. In Nigeria culture, male is supposed to be the head of the family but in the settings like we are seeing now it is not that way.

Interviewer: **What are the channels of communication of their gender awareness messages on campus?**

Respondent 1: I think social media networks too are used to pass across these messages. Yes. Examples are the photoshoots, instagram. The photoshoots emanated from the ideology that they spit out to the public. Those who tapped into the ideology went on to do those stuff. So it might not be from their office officially but unofficially it is one of their fruits.

Interviewer: **How do you think the socio-demographic factors (age, sex, religion, ethnicity and education) have influenced you adoption or rejection of gender awareness messages on campus?**

Respondent 1: I think the major religions, Christianity and Islam both of them show respect for females. They teach us to respect females to treat them like eggs to care for them. Also, it teaches those females to respect their males. Maybe that is the reason why those that are feminists or anti-men are not always in support of these religions. They view these religions as the first source of the problem from the start, that these are religions that say females must be submissive. Most feminists don't believe in that. Why should I be the one to cook for the family? Most of them are not these religious people and that is why most girls that are religious always believe in the aspect that they have to be submissive to the males. Males also view females that they have to be respectful.

Respondent 2: I think in the two religions women are being given certain level of respect. I won't say it is at per with what male counterparts enjoy. It is a tradition and our traditions are getting refined in a way due to secularisation. I think other influence is causing females to see themselves unequal to men.

APPENDIX XII

Interviewer: **May we know you better.**

Respondent: I work at the **Department of Linguistics and African Languages**. I am a **member of Gender Mainstreaming Programme** in the University of Ibadan.

Interviewer: **Can you state any specific role you play in the committee/programme?**

Respondent: I have been involved in the policy development, so we have gender policy and sexual harassment, which has been approved for five years now. There is a review going on, and I am also a member of the review committee for those two policies. Aside from that, we have organised a massive campaign across the units and departments of the university and different communities including Abadina, as well as we have been invited to other institutions, Crain, outside the university to give talks. In many of these activities, I have played the role of facilitator and give a talk or to give counsel. We have also been involved in a few gender related cases reported to the gender office to tackled, and of course those cases are confidential, and not subject for discussion right now.

Interviewer: **Specifically, what would you say are the gender issues in the University of Ibadan that concern both staff and students?**

Respondent: They cut across all the activities in the University of Ibadan, from the enrolment to the employment through the condition of service and welfare of staff and students, open to promotion, in fact how well they function in the programmes.

Interviewer: **Would you say that the staff, academic and non-teaching, have received these gender campaign very well? What do you think is their attitude to these messages?**

Respondent: On the surface, it has been received very well. In reality you realise that it takes a bit of time for you to break down walls of world-views, whereas everybody sees that this is ideal; sometimes some people contest the ideals status of the things that we see/say. By and large, we have managed to achieve modest success in certain areas. Of course, anything that is attitudinal is difficult to change and you need to continue constantly to remind. We invest people in order to achieve a re-order of their priorities and their worldviews.

Interviewer: **Are you aware of any noticeable change among UI staff after these campaigns?**

Respondent: Yes, at least the first line of the war has been won in terms of the people even mentioning gender. Selections were made in the last faculty board floor, and the last election to be gender sensitive, where they picked a competent lady or they picked a competent man as the case maybe. In terms of awareness, people are aware, but whether those ideals have penetrated is a different ball game. Like I said it is a modest success.

Interviewer: **What are the communication strategies GMO uses in its gender campaigns?**

Respondent: Sensitisation workshops largely have been had, quite a number of them. Of course, we have tried to use multi-media in terms of largely the university, the radio station as well as some other media. Sometimes there have been

publications that have come from GMO. We have bulletins, and also have hotlines. There are also leaflets for activities largely we distribute as the students come in during their matriculations. There is orientation workshop for new intakes. By and large, it has been print and electronic media as well as sensitisation workshops. In fact, we have the committee that works on harvesting the feedbacks from the activities we have had evaluating the first five years of the approval and existence of the gender policy and the sexual harassment policy in the university.

Interviewer: **Would you say these communication strategies have been effective in letting GMO achieve its aim and objectives?**

Respondent: They have been effective in so far as they have been tapped. We could do more in terms of new media platforms and the social media.

Interviewer: **Which of these strategies do you think so far has been effective when it comes to getting these messages out to the staff?**

Respondent: To the staff, it has been largely **workshops** as far as I know if you consider workshops as channels of communications, it has been workshops. There was a time that the gender documents were made available to every member of staff. I don't know that they have read it. There is no feedback on that. First, it was a consensus workshop in order to develop the policies. When the policies were developed there were also familiarisation workshops to get people attuned. We had specialised workshops for different units. For instance, we had specialised workshops for the security, the drivers, for the people in Abadina. From our sensitisations and consensus workshops, we discovered that there were many serious issues warranting some more understanding of gender equity.

Interviewer: **How do you think that socio-demographic factors such as age, sex, ethnicity have influenced the adoption of these messages?**

Respondent: Focusing on the workshops, we had workshops for staff, students, for youth, of different faculties. We also had for adults, two separate workshops for children and youths in Abadina, conveying the message with a lot of singing and story-telling to reflect the message of gender message we were trying to pass on, bringing down to the nitty gritty details of roles expected of them and they should consider other gender. Yes I think that we could do more in adapting to different audiences we deal with given the limited resources. So, we tried to disaggregate the audience so that we could deal with specific audience and talk with the language of the people reflecting the realities that they face.

Interviewer: What would you say are the achievement of GMO since the gender policy has come out?

Respondent: In terms of representation, we have largely dealt with the issue of representation. For instance, there is a policy that has been approved by Senate. There must be a person of the other gender among the top three personnel in the university. At that time we had two DVCs and one VC. Now we have three DVCs and a VC. I guess the new review is going to capture that. At that time among the top three personnel there should be the other gender.

Interviewer: **How would evaluate the influence of these messages on staff and students?**

Respondent: Frankly, we are still at the cosmetic level of gender awareness where people are just looking at numbers; how many women are in this, how many girls are in this. Who are those that are topping the classes? We have achieved awareness at the first rung. The next rung is for us to be used to get a lot more reports, a lot more feedbacks from people in terms of reports on gender issues, gender matters, queries, because there is a lot of sexual harassments that have not been reported. People have not even understood that there are sexist ways of talking. They do not understand them; they don't just know that. They don't even know what it means. Sometimes, they just it as a joke. So people have really got that refinedness of gender yet. The distance we have gone is they are aware of the fact that there must be women in everything. We need to talk about things like paternity leave; we need to about scholarship for other gender in areas where they are endangered, in engineering scholarship for females, Medicine scholarship for males. With these kinds of things we are not there yet, but with the review we are coming up with there are certain innovations along these categories. First thing you have to do is the need to make people there is gender, there is a need for equity. The mentality is changing also I must say in the area of looking at gender from the female perspectives.

Interviewer: **What role do you think male staff can play in the actualisation of these gender objectives in UI?**

Respondent: Considering the history of deprivation, the battle for anybody who is downtrodden is for that person, not for somebody else, so we have to take the bull by the horn, starting from the home, the way you bring up the girl-child and the way you bring up the boy-child. The men must understand the gender issues, but the real psychological preparation has to be done on the women because as things stand, even in the number of regular conversation women speak to their male children different from the way they speak to their female children. In many families they will say the girls have to be in by 7, the boys can stay till 9 pm. So all of that orientation has to come, and of course the men have to be taken along. The aspect of seeing gender as female issue is also changing gradually. People are being sensitised to see that gender is about harvesting all the talents, be it male or female. No society does work if it doesn't harvest all the talents in its place. I look forward to a time GMO will be looking at for example underachievement of our male students. That is a gender issue. For example in UI you write the male names different from the way you write female names, and the issue like why should tell by a list who is male and who is female. That kind of device for writing names can be used for good or bad thing. It can be used to support a gender policy and can also be used to enhance the position of certain gender. Time was when you go to Jaja you could register as a female and have dependants, and your husband would be one of the dependants. You as female could not pick up allowances that go to child bearing, child training. But now it is different. I guess that people are learning and things are developing gradually.

APPENDIX XIII

Interviewer: **Are you aware of gender awareness campaigns on campus?**

Respondent: Yes, because I know that University of Ibadan has GMO and there is policy towards that effect. I know that Professor Odebode used to be the chairperson of that programme. So, I know that UI has gender consciousness inputed into its programmes

Interviewer: **As a member of UI academic staff, do you play any specific role in these gender awareness campaigns on campus?**

Respondent: As a warden (of ZIK Hall), few times we have been asked to direct our students to come for gender related meetings, but personally I have not been involved, except to pass across information to students.

Interviewer: **What are your feelings about these gender awareness campaigns on campus?**

Respondent: Personally when I am involved in sessions I like to put gender issues in proper perspective. I like to separate gender from feminism, which is most of the time people that are involved in gender do. People that are involved in gender most of the time talk about feminism, right of the women, women this, women that. I don't believe in the equality of sex but I believe in equal opportunity for each gender. So, I believe that every human being, male or female should be given equal opportunity. In situations of culture or tradition that discriminates without any serious foundation against a particular sex I am against that. I like everybody to be treated according to merit, according to capacity. I don't think everybody should be discriminated against in a job place. I don't also think that a particular sex or gender should be given favours just because he is a male or she is a female.

Interviewer: **Based your experience so far as an Associate Professor, what are those gender issues that you have noticed on this campus?**

Respondent: The first I would say is subjective(ity) because it has to do with a little of politics. I know sometimes people making appointment give consideration for gender balancing. There was a time maybe you want to appoint the DVC for example, you realise that in recent times now in the last administration we had one of our DVCs a female and now we have one. It may not be very explicit, but based on deductions effort is being made to make sure that both sexes are represented at high level of administration at UI. I also know that there is a gender policy, affirmative actions. Sometimes my friend will tell me that if you hug a student outside, my friend will say gender people will frown at it. Some will claim that if the hugging is not beyond one minute, I think there is some level of consciousness how one sex relates to the other one, particularly among the lecturer, especially lecturers to students. Among the students I don't think anyone of them it too gender conscious in their day-to-day relationships. To the best of my knowledge among the lecturers I don't think it is too vivid a consciousness. Sometimes in some meetings some women who are gender conscious and you are making decisions, they will say this thing is not gender friendly, no woman is represented you know. So sometimes people try to consciously include both sexes in committees.

Interviewer: **Is there anyone of the gender messages that you think is okay with and you can put into practice?**

Respondent: For me as an educated Yoruba man, most of the things talked do not directly affect me. One that I support most is the issue of female genital mutilation. I have heard some movements against genital mutilations and I support that. I will support any movement against genital mutilation because I have also read and heard that it has a lot of effects, even the biology of the woman. That is general. Some other ones have a little bit of religion and cultural aspect is the issue of getting small girls married early which I also know that many people in gender issues are against and I support that too. I don't think we should marry out girl child who cannot take decisions. When you look at the angle religion and culture you will understand what I mean. As a Yoruba man and educated fellow some of these issues might not direct affect me but I still support some of the ones that I think make sense.

Interviewer: **What do you about the communication strategies used in propagating these gender awareness messages?**

Respondent: Well like I told you before I have really been too involved in gender issues. You know I also told that in UI there is a unit, GMO for gender consciousness on campus, gender policy is done and that they invite students. But I think that the communication can be improved. Some of these we are talking about, they can use of combination of media, particularly electronic radio and television and the contemporary social media to disseminate information about appropriate gender sensitivity. I told you that gender protagonists must first of all strike a balance between feminism and gender mainstreaming. Sometimes there is a conflict many of the times when I heard people talk there is a conflict between what they are talking about. I think they should make use of electronic media, radio, television in the language that people can understand. Also, they should identify gender issues that are peculiar to specific areas. For example, the one we talked about girl-child marriage, it is not very common here. There are other issues. There could be an issue about young boys that are exposed early to business, or young boys that got married when they had reached social maturity. First of all, they need to get a proper perspective of gender issues and then employ media that can relate well with the people. So they need to more alive in the communication packaging.

Interviewer: How do we improve male students' academic performances in light of gender awareness campaigns on campus?

Respondent: I think proponents of gender mainstreaming should just include some level of advocacy, counselling, and of course for us who have relationship with young people should also encourage them. Sometimes I wonder I think it is distraction from the young boys or men. Even you will realise that the proportion of female coming to the university is increasing. Mine field, Forestry, used to be a male thing. In the last few years in our classes, we have more females than males. It is a combination of so many factors. It also shows that females are doing better generally, even in their O'level education. They are doing well, that is why they are able to come to university to compete well. That is a very good example. Now that the females are even taking over from males, should we still be giving special space for women in terms of job placement? Do you understand? So, we

must be dynamic with time. We must see how things are going. But for the case of the boys that appear to be lagging behind I think there is a need to identify what are the sources of the problem or distraction. Then both sexes should be encouraged, we should not promote one at expense of the other one.

Interviewer: **How do the socio-demographic factors of age, sex, education, religion and ethnicity influence people's adoption some of the gender messages on campus?**

Respondent: Some of these factors will affect the way individuals, male or female, decode, perceive the message. Religion, culture, upbringing, background all of them have a lot of impact in the way we look at things. Islamic religion for example, the perception about female child, how she should be brought up, how she should dress, how she should talk will have effects on such a person who has been brought up under that umbrella would relate to men. Let me give one funny example, some years ago, a daughter of a professor refused to shake the VC at convocation ground during the general shaking of graduants. Incidentally, the VC is not an unknown person to this daughter. Sometimes, those are some of the issues we are talking about. Definitely, religion, family background in terms of whether the family is monogamy or polygamy, whether the parents are educated or whether they are well into religion, all those will affect individual perception and reception of gender messages.

Respondent: I am a Research Administrator with the Research Management Office but I am seconded to DLC as a Research Administrator and I double as a Communication Officer in Distance Learning Centre.

Interviewer: **As a member of staff in the University of Ibadan and a staff of the Distance Learning Centre, what are the specific roles you play when it comes to gender awareness issues in your unit or department?**

Respondent: Basically, let me start from the cultural perspectives that you should care for the female gender. You should give them some kind of soft…ehn… I wouldn't say preferential treatment but soft treatment whereby you don't put through same rigour you put the male gender through. And also from my religious upbringing I believe that the bible says that they are refer to as the weaker vessels so as a man, you don't enact your strength on them, you treat them as a weaker vessel indeed. That's talking from a personal perspective. So, in my work schedule when a woman for example walks up to my office, I try to be milder to them than the male. Like yesterday I was walking out from the main entrance of the DLC and a lady was walking… obviously younger than I and she was walking towards the door. So, I step aside for her to walk through. So, she was like no… and I said no ladies first. Even to her she felt it was undeserving to give her that preferential treatment. But I think it boils down to one's cultural upbringing, your faith, your religious perspectives. It makes me not to treat male and female alike in my schedule.

Interviewer: **Now, if you look at some of these messages coming out from the GMO – Gender Mainstreaming Office, how do you think some of your colleagues reacted to some of these messages?**

Respondent: Well I wouldn't say… there was a time GMO – Gender Mainstreaming came to conduct a workshop in DLC that should be about a year plus if not two years ago. We had a workshop and we even got a certificate for that. We were given stickers and all that. After that workshop the frenzy was there. Everybody was like ah...oh don't treat females anyhow, don't touch anyhow, don't harass because we were taught that gender harassment is not just rape. When you talk to a lady anyhow… so, that was there for a while but later it fizzled out. I think the follow was not… I wouldn't say was not strong. I think there was not follow up to that. If there was a follow up to that maybe in form of regular distribution of probably flyers or leaflets or probably a follow up seminar however short, maybe during management meeting or maybe during one of DLC staff town hall meeting even if it is just 5 – 10 minutes. At least it will be a follow up. So, people actually responded well after that workshop but if you ask anybody now some of them have even forgotten that they had that workshop and also I think the awareness in the university of Ibadan is quite too weak I would say. I remember during this year's matriculation exercise, this centre, Centre for Social Orientation was duly represented. They brought flyers. I think Gender Mainstreaming Office should also have been represented there. Like we have a town hall meeting with our learners next week… well, I wouldn't know administratively if the centre should inform them or they should look for opportunities in departments and units on how they could come in. But I think, I think if the GMO makes their presence in the university known… or let me not say felt

yet I know academics in the administration domain are making decisions they could come…GMO could come to their mind. Oh let's carry GMO along. Because I believe it's one of the things that can help us to further uphold this gender sensitive attitude in work place.

Interviewer: **What are the gender issues that are specific to Distance Learning Centre, University of Ibadan?**

Respondent: No, I wouldn't say they are peculiar to Distance Learning Centre. It's a societal issue and for me personally it boils down to how you treat the female gender. It's a two-way thing. The way the male gender treat women not just at the work place but also in the society. You know, you touch… a woman could be touched anyhow. My wife was sharing an experience with me yesterday that a colleague just held her neck and she was like what was that? And that it wasn't okay for her to be touched anyhow. I think it's a societal thing and all of the points GMO could focus on in is about women having self-respect and men reciprocating respect to women. You can imagine in a work place, someone just tickles a woman and the woman wouldn't even resist and just get playful and all that. So it's just anyway you know the way… even in our conversation. How you talk to a lady could be promiscuous and could send wrong signals. But some women don't see it as anything but the society has so much allowed all those permissive behaviour to sink into the framework of our work place experience. So, it's that you can't detach the work place from our society but I think the work place should be formal you should treat people with respect especially the female gender. So, it's not just a DLC thing. It's a societal anomaly.

Interviewer: **I want you to comment on all of these communication strategies GMO uses in passing across these gender awareness messages. Are they effective? Or which of them do you've observed so far is effective?**

Respondent: Well, that's quite a tough one. But I'll say the stickers were given during the workshop. When I go to some offices in UI, I see the stickers. But I don't think it's as pronounced as it should be if indeed GMO means business their presence should be felt more. Also, DLC runs a programme on Diamond FM and that makes me listen to Diamond FM a lot but I think there are few hypes and promo of GMO. I think GMO could take up a few slots of adverts from Diamond FM. I'm not advertising for Diamond FM but it's part of Publicity. On the social media terrain, I don't think that the presence of GMO is felt. I believe that's another angle to it maybe Twitter… they could do … and photo cards post on DLC websites, UI website, BBC website and their Facebook. Like I visited the University of Ibadan yesterday and I couldn't see anything related to GMO. Well, by and large, I believe the office should do more. Those stickers could be effective maybe at the door of every office at the university at least there should be a sticker of GMO. Probably, there should leaflets or maybe billboards in strategic areas in the university maybe one strategically at the entrance. They could even do a statue in a strategic place in the university to commemorate okay this is the Gender Mainstreaming Office, this is the message and everybody can it. So, I believe they can still do more. In fact, some people don't even know where their office is. If not that I visit student Affairs office a couple of times, I wouldn't have known that that is where the Gender Mainstreaming office was.

Interviewer: **If you are to recommend a communication channel or a combination of them for making the awareness programmes effective, which one of them would you have recommended especially at it relates to sensitizing staff?**

Respondent: Well, I wouldn't say all the staff of University of Ibadan are social media compliant but I believe that to a large extent social media would work especially with some of us that have relatively all the social media platforms that you can think of. That is on one hand. On another hand I think there should be daily, weekly, monthly, quarterly, biannually or annually there should be a major programme GMO does that would carry the whole university along. It could be once in a year. It could be twice in a year. You make the programme centred on that. Bring people that … a capable hand to come and deal with issues of gender discrimination. Have discussion sessions. Through or while creating publicity for such event like that GMO is also work in making its presence felt. I think that can also work. Another platform of awareness I've shared that … GMO should at least maybe pay courtesy visit. I wouldn't know if it would be faculty level or departmental level at least all those unit that have like at least 10 to 15 workforce. They should visit those units and then just courtesy visit. For example at Distance Learning Centre, if GMO pays us a courtesy visit today we are going to capture it in our quarterly newsletter. That's a form of publicity. I think GMO should be more proactive in that aspect.

Interviewer: **I don't know if you are aware of the Gender Harassment Policy of the University of Ibadan.**

Respondent: No, I am not aware. I have not seen the policy before.

Interviewer: **What is the influence socio-demographic factors on people's acceptance of some of these messages in University of Ibadan?**

Respondent: Well, based on the outlook of some religious beliefs, there is a religion that believes that once you see a lady all covered up, you should respect such lady and ehmm…when you see a lady dressed in such… I wouldn't say promiscuous... but you know that this one when you see this one you know that that would be a go area unlike the no go areas. That's part of the factors that determine. But that's like the society when you talk about sexuality, sex and all that people tend to shy away from it. They believe it's a private matter but that's part of the conspiracy of silence that I think is eating up our society because when we don't talk about these things they eat up the very fabric that holds us and that is self-respect and mutual respect. So, I think we shouldn't even consider factors … inhibiting factors, let us just do what we have to do. Just pass the message across, make your presence felt. And, then you don't expect everybody to accept your stance as an office immediately. But, when you are consistent with what you do even amongst youths. Like first of all, I'm a Counselling Psychologist and it's not the first day you counselled maybe someone that has been indulging in sexual immoralities and then makes something… it's not the first day that he would leave that he would do it again. But it could be reduced and maybe with consistency and due follow up that person could actually break free from that addiction. I think the Gender Mainstreaming Office should just do their job and it is while you do your job that you can say okay these are knotty areas that we think

we can give concerted efforts to break through and pass our message across. So, you'll always have inhibiting factors in any socio-demographic set up.

Interviewer: **Mr Olajide I'm really grateful. For giving me this this. I really like your contributions. I have done a couple of interviews but some of the enlightenment you've thrown…**

Respondent: You are welcome.

APPENDIX XV

Interviewer: **What are the specific roles you've played in the gender mainstreaming department of the university since it has been created?**

Respondent: Let me put it this way, my role in working with gender issues in higher education especially in the University of Ibadan didn't start with the Gender Mainstreaming Office. Since the 1990s, I've been an active member of the Women research and Documentation Centre which is based in the Institute of African Studies and whose focus is women's issues…ehnn… anything not just about education. It's research, it's advocacy with women and men, the community and even outside the university community and also archiving materials that documents the history of women's efforts in Nigeria. Ibadan in which this university is situated is very germane to the history of women's movements in Nigeria because that's where for example Nigeria had the first woman senator in the person of Chief Wuraola Esan and you also know that Iyalode Umani Alaga was also a community leader, an activist who actually started the first Muslim Girls School in the then Western region. And close by, Mrs Funmilayo Ransome Kuti had even earlier than that and madam Tinubu and so on. So, Ibadan and western region of Nigeria has always had what you can say history of women's activism. So, I worked with ehn… or let me say I was an active member of women's research and documentation centre helping them with editorial work and later I was coordinator of the place for like 10 years. In that respect, I had the opportunity to work with other people who were working on women's issues all over Nigeria and also internationally. So, for example I had close ties with WIN (women in Nigeria and also in the University of Ife now Obafemi Awolowo University and other universities, Ahmadu Bello University and then University of Nigeria Nsukka. All the groups that we have working academic women working in the area of women studies. So that's how I got into … for example, the ACU - African Commonwealth University's project, workshops and seminars on women in management in higher education. Then later Africa's University's programme in institutionalizing… in research in the institutional cultures of universities in African universities.. I was the lead country researcher for that in Nigeria. It was a 5 country African research and before that I had taken part in the Gender Equity and Commonwealth Higher Education research which was spear headed by the Institute of Education, University of London. So, that is the background I come from. So, how did that relate to Gender mainstreaming? Now, after several involvements with these organisations that I had talked about, in 2006, I was asked with a colleague of mine Professor Abanighe to try out the Association of Universities toolkit on Gender Mainstreaming. The African University's Organisation (AAU) based in Ghana had prepared a toolkit on Gender in Higher Education and they wanted to trail it. And then they chose they university of Ibadan and I led the group. So, we had like uh… first they chose Nigeria and then chose Ibadan to trial it. So, with my colleagues we were able to put together people - staff - academic and administrative from 18 universities in Nigeria for a … I think it was a 4 Day workshop trailing this toolkit, going through the different modules you know. The different modules for example, what is gender? How does gender impact on higher education? Resource management, Research, Gender based violence and so on and so forth. All those were

issues that were explored in this toolkit. And even the NUC, National Universities Commission was a part of this. So, after this was finished, it was agreed that each university would have like an action plan following on from that. And, we who had spear headed it in the university of Ibadan would go down to these different universities to see what they had done with respect to that. We did it in different universities. We did that in at least three universities. We did it in Minna, We did it in Obafemi Awolowo University and also in FUTA and also UNAAB in Abeokuta. And of course we had to downstream it here. Meaning that what we have learnt and so on and so forth we had to downstream it in our own university too. So, after we did that, I think the impact began to be felt a little but not on a major scale. It was at the same time that the university of Ibadan was accessing funds from the MacArthur Foundation and one of the projects that was listed was gender mainstreaming…was the issue of gender and so the university got funding for Gender Mainstreaming in the University of Ibadan. Prof Agbaje had taken over from me as Deputy Vice Chancellor Academic but he was very enthusiastic also about the project. So, that's how we wrote a proposal, the proposal was approved and we then started the project for gender mainstreaming in the University of Ibadan. Stage one was situation analysis of gender issues on campus. And for that, we did research. We had interviews, we had focus group discussion with students, administrative staff…ehn…staff unions…you know different groups and security people, people in the health sector and principal officers too. We also looked through the existing regulations in the university for gender sensitivity. So, we had a sub-committee working on that, we had another committee that was doing the audit analysis working with the academic office to look at the profile, the breakdown by gender of staff and student…ehn… not just among staff and students, issues like accommodation, health facilities all the… you know. Just using the gender lens to look at the existing situation. After we did that we decided that 'it was important to let the university community know our findings. And so, we had a series of dissemination or meetings with different groups…ehn…academic staff, students, the same groups that we had worked with initially when we were collecting the data to give them what we have found out so that they could see and after we… Stage two was now talking to them – what next? In what ways can we improve the gender relations on campus among staff? Even issues like decision making how staff are represented in terms of gender in the critical decision making bodies. Like the university's Senate, like…ehn…Committee of Provosts and Deans, like Committee on Student Union and so on. The Security Unit, the Health Unit and so on and so forth. So, that was the next stage and then the next stage was when we now said "okay from what we have found so far, let us now begin to draw up our own gender policy for the university" and also the Sexual Harassment Policy because we found that that's one issue that kept reoccurring in the interview and in the situation analysis and so on. So we thought that we would have a Gender Policy and we would have a Sexual Harassment Policy separate. We could have done the two together but the tendency would be that the Sexual Harassment Policy would be subsumed – it would just be lost in the general Gender Policy. So we decided that we would have two policies and then we had a group made up of people in Law and related areas and all those who had taken part in the preliminary research

to draw up the policies. After doing that , doing the policies, we now had what we could a meeting to … a set of meetings again to … what we can say consensus building meetings with the different groups that these are the findings, these are the policy issues that we are going to bring out. It was very important that we had those different meetings with the different groups because we had … we got inputs things that we overlooked. You know the group that was drawing it up… the things that we overlooked. People drew our attention to all these things and then we then finalised the gender policy and sexual harassment. Altogether this was the work of four years from 2007 – 2011. We then presented it officially to the management – that is the university management. And the university management having gone through it and found it acceptable then presented it to the university senate and then from the university senate to council and council ratified it. So, that's the procedure that we followed. And of course one of the things is that we now set up a Gender Mainstreaming Office which is the office that oversees issues relating to gender on campus. And it doesn't only apply to students and staff alone but also all those connected with the university, all those who do business with us. Alright, even people… off campus housing, we also said that we must also look at all those things from then gender lens because we are interested in the safety of our students. So, that's … at the point I retired in 2011, that was where we had taken it. And then Prof Odebode who had worked closely with me took over as Principal Investigator. I believe she is now called the Gender Focal Person. I think that is not the right name for her for what she is doing. But, the university has been very supportive. Let me put it that way.

Interviewer: **I've collected some amount of data, the interviews and the questionnaire some of them I have got back and it's as if one of the questions raised there regarding whether they are aware of gender mainstreaming office and so on. It's as if most of them indicated that they weren't aware. When I did FGD with Idia Hall Excos, that issue also came up that they were not aware. Ever since the Gender Mainstreaming Office has been created, how would you access their performance?**

Respondent: Okay, let me put it this way that I said the … that all these intensive awareness and advocacy campaigns, we can call it that because we even had peer group educators… we had peer educators trained at the time. But you know the nature of students in other words of the university, student come and students go in the actual sense. So, the people that we probably trained at the time between 2007 – 2011, they have graduated, they have left and there may not be that continuity in terms of passing on the knowledge and the skills that they had learnt. I know that the Gender Mainstreaming Office also continued to have sensitization meetings and so on and so forth but I doubt if they had the resources to do it with the same intensity as we it in those four years. So that may account for the lack of knowledge of the Gender Mainstreaming Office. One good thing that happened at the time was that we did not stop at the university campus here. We took the message also to the College of Medicine. I know that they were very keen because they had what they thought were peculiar gender issues that needed to be looked at. So, if you got the feedback that they don't know about it, it would the result of the slowing down of the pace of sensitization and advocacy about

Gender Mainstreaming mainly because of resources and so on and so forth. Because once the grant that we were using ended, that was it. And one would have thought that the university would have made provision… because it is even one of the things that were in the policy that the university would make provision in its budgeting because when you talk about gender mainstreaming, it affects every part of the university and that they would have made provision for that in the annual budget. So, from what I understand now, the gender mainstreaming office is having to source for funds with outside bodies and so on and so forth. Because I remember that after I left too they had problems with funding and I still had some money in my research grant, my personal research grant with the university. So, I had to write officially to the university to ask them to pass this on to the Gender Mainstreaming Office so that they could use it for the sensitization. But those were limited funds. So, that would be the explanation that I can give. I've not really been on ground since I left.

Interviewer: **Let us look at their communication strategies, how would you assess them? Are they effective in disseminating gender awareness messages to the target audience or not? And if they are not effective, what communication strategies do you think they can employ to make them more effective?**

Respondent: Let me tell you about the period when I was there. I knew that we used a multiplicity of channels. First of all, there were the face to face interactions with the different groups and we had to use different strategies with different groups. For example, when the way to reach the academic staff is different – the content, what we were talking about was different. We would be talking about research we would be talking about the pedagogical skills because that also has a gender component. We would also be talking about the curriculum. To what extent is the curriculum gender sensitive and also issues of the power relations, gender power relations which has to do with sexual harassment issues and so on. Now, the same thing with the administrators, we also used the face to face with the security people, with the health people, so the content - different. Mainly it was interactive – the strategy, it was mainly interactive, t face to face. But we also had jingles that we had prepared and for which the university … Diamond FM was used over a period of time and of course, you have to pay. That has to do with funding. I'm not sure whether that has continued. If they could lean on the goodwill of the university, it could have been possible to continue with the jingles because Diamond FM can look at it as a social responsibility issue and continue to do that. We also made t-shirts, backpacks, pens, notebooks and so on and so forth which were distributed to make people aware and then flyers were distributed. And of course, these gender…the two policies were placed in strategic places for example in the office of international programmes, in the Faculty of Physics, Departmental offices and so on. You know, those were the places where they were placed. And then, the part of the strategies too was to appoint gender focal persons in each faculty who could be the point person whom people could go to if they have gender issues. So, the communication strategies were diverse but they were coherent. So, you can say that they are cohesive. Now, since I left, I can say that we get occasional report – a formal report about what is happening, the

strategies… I think to a large extent, they have continued using the strategies. I know that resources have been the major issue. So that and even in terms of commitment like we used to have like ehn…when we had… every year when we had the orientation programme for first year students. The gender mainstreaming office would get a time allocated to it. To talk to fresh students about … you know…just as they are talking to students about living on campus, curriculum issues and so on and so forth, health issues an so on. We used to get a slot also to talk about gender mainstreaming. Distribute the materials, sensitise them and so on and so forth. What I understand is that even that has been cut down so that the fresh students don't know about it. But I heard that they are working with halls of residence now that they are having some programmes and so on there. But the intensity I think has reduced.

Interviewer: **Under the communication strategies, I asked some staff to suggest some of the ways of making these things better. Some of them suggested that why can't the school authority make it as part of the general studies programme. That it should be studied just like GES 101, 102 and other GES courses? So, what do you think?**

Respondent: I think that … that in fact steps have been taken in that direction. The current Gender Focal person or Director, Professor Odebode has worked closely with the General Studies programme. I think they've really written programmes in the materials. They've written the materials. The issue was where to incorporate it…in which of the … I think that but I'm not sure. I think it was incorporated into GES 102 but I am not sure.

Interviewer: **GES 107…HIV…**

Respondent: Yes

Interviewer: **What they suggested is that it should be separate…**

Respondent: You know, that's a curriculum issues as well. It's just something that the GMO can suggest it but then you know the way the university system works with its bureaucracy you have to pass through the General studies programme unit, it would go to the Senate curriculum committee where it would be approved and then it would become a subject. But… I agree with you that that would be a very effective way. No student would pass through this university and say that he/she doesn't know about gender issues.

Interviewer: **One of the interviewees actually mentioned the issue of funding and you know we are also on campus and we know how it is that the intensity with which you took it by that time is quite different now. Other issues have cropped up and they also need attention. So, think when some of them suggested the issue of making it GES… I think it's a very good thing because there is no way every set of student that …every session will have access to it. I mean they would have done…they will be given that material on gender stuff and some of it would have stuck into their memory.**

Respondent: I agree with you. That would be a very effective way to ensure that all students who pass through the University of Ibadan know what we are talking about. When we talk about gender issues and how it impacts their lives and their career and even their personality and everything. So that

would be an effective way to do it. The issue now is working it through the bureaucracy of the university and getting the university because of course it's not only the university. We are also battling with the national university commission which outlines which courses go into general studies.

Interviewer: **But Ma, you mentioned at the beginning for example Women in Academics… some of these bodies can't they pay NUC a visit to ensure that these… that they take cognizance of this so that it would be easier when this is taken off from the university level.**

Respondent: Well, it goes beyond just paying them a visit. It is pressuring them…pressuring them not… when we had that Tralin Workshop in 2006. We had two representatives from the NUC and the agreement was that when they got they would push it. You know, this issue of intruding into the university curriculum especially through the General Studies curriculum and so on. And, I know that… the lady then who came communicated with me a couple of times but it seemed as if there was much enthusiasm in the National universities commission for that. And I think part of it was that… she has gone to even have a big nationwide conference. Only 18 universities came to that conference. It would have been much bigger than that with larger representatives and so on but she didn't get the approval to do that. So, it's an ongoing battle but we need allies in NUC who will be pushing it. And a critical ally would be the executive secretary of the NUC. So, depending on his own… I think it's a man all along… his own orientation. If he is a man that thinks "what is all these gender whatever whatever? You women have come again. What do you want?" so, that will be the end of it. So, that's why. The reason why we could make this headway in the University of Ibadan was because we had critical allies in management and in faculties – in decision making bodies of the university. That's why we could make a headway.

Interviewer: **I've attended some of the workshops and conferences that GMO has organized and I know that they are working but the impact is not enough. And, these are the things that students whose views have sample talked about. At Idia FGD, a few of the participants were saying "I remember when I was in 100 level, they came took two male and two female that we should come…" and I was wondering…**

Respondent: What should have happened is that those two kids were supposed to downstream but if nobody follows up with them, they wouldn't. So, it's important to go with people that we can call opinion leaders at all levels whether it's at student level or at staff level and so on. So that they can carry it on… without the sources they cannot. Even if they want to call let's say it's just a meeting - a town hall meeting in Idia Hall on Gender issues you know, there would be cost implications.

Interviewer: **Even at Awo, there are issues relating to amenities or facilities on campus. how for example if there is power cut or something how they couldn't go to maintenance like the male students and after lodging complaints several times that these people won't attend to them the way they attend to male students and they couldn't go and protest because they are ladies.**

Respondent: What about their… what do they have hall wardens for?

Interviewer: Because the hall chair specifically said that there was a time like that the just went for a few weeks and the … I know she must have sought the advice of the hall warden but what she was saying was that the way they were being treated because they were ladies is quite different from the way they treat the male students.

Respondent: (interrupts) because they know that the male student would protest and destroy things which is unfair. The issue is how do we ensure equity? In their location of… because that is part of the gender policy. Equity in the allocation of resources whether it is light, water or money or whatever whatever you know. That is why I said it is important to build alliances. The Hall Wardens are critical to these issues and if they are not keen on it. They think it's just a distraction then they will not have the passion that we in the gender mainstreaming office have. So, that's part of it. So, maybe one of the things that the Gender Mainstreaming Office needs to do is to get feedback on some of these issues. Because that was critical when we were doing the preparatory something we got feedback. For example, we were talking people in the library and then things that we overlooked and ehn…I think one of the workers said I think the library closes at 10pm but wise girls leave at 8p.m. because they have to walk back to their halls of residence and security issues. And they were talking about this notorious street - the Tech street and so on. So, that has security implication and so we were able to take that to the security people that look there is this issue it's true that you said that there is equity. Everybody has access to the library services till 10 pm and yet some people have to leave earlier so that they can feel safe walking back and they can't even walk alone they have to go in groups and those who are stragglers who can't who can't walk as fast as others may be victims and so on. So, that why it's so important to make sure that everybody who has a position, who can wield influence in policy and so on would be in a position…would be an ally. We'll build up alliances with them so that they can… Part of the feedback I got is that right now even staff you know they say once you are staff it's affects you. Their family life is also coming to the GMO where a wife would come and report the husband for lack of maintenance and so on and so forth. And, the Gender Mainstreaming Office calls in the person and says look…the gender policy is there and it's quite clear. Once you are a member of staff or student you have subscribed to the gender policy. These are some of the … what you can say…some of the influence. At least people know now. I heard someone was about to be employed. I think a security. I think a woman and her letter was delayed because she was expecting a baby and so on and she took the issue to the Gender Mainstreaming Office. And, Gender Mainstreaming Office was able to intervene with the Human Resources Unit so that they could treat her at par with others.

APPENDIX XVI

Respondent: I am a Principal Assistant Registrar in Registry unit of UI. I have worked in various sections, mostly in the establishment division of the department. Eight years of my career were spent in both academic and non-teaching section of establishment section. I have the opportunity of being the sectional heads of these two units while at Estab. Division. So, presently, I am at the DLC and at the same on the sabbatical leave at KolaDaisi University.

Interviewer: Are you aware of gender campaigns on UI campus?

Respondent: Yes, I can say that there is a particular unit that was created to attend to gender issues, and whenever issues arise on appointment that you now find people say let there be gender balance or in constitution of the committee there should be gender balance. Often there have been some cases that were reported to gender mainstreaming unit or committee. That is what I can say about the awareness.

Interviewer: How do you think non-teaching staff have responded to gender awareness campaigns on campus?

Respondent: Talking from experience especially from female non-academic staff in the university when I was privileged to be in establishment division we received cases maybe relating to sexual harassment, not really that, and that some heads of units or HODs who sometimes prefer working with men than women, especially they will be thinking a young lady will go on maternity leave, being a nursing mother, they will not be pleased with her job attendance, and the HOD at the end may be forced to issue queries to that person. So, some female members would come to say I will like to be redeployed to other units. My HOD is giving problems; my head of units is giving me problems. Why? There was a particular case that we had to weigh in that the lady was departmental secretary, and she came and requested for redeployment to another unit. We had to go into finding the reason. The reason she gave was like sexual harassment. But I could not say it was sexual harassment as such. On probing her further, Initially she acceded to the request of the HOD to be having an affair. Coincidentally, she is a pastor's wife and her conscience when she could not handle the matter again, and it was affecting her matrimonial home, she came and opened up that she would like to be redeployed. But the HOD put up resistance that she should not that we should not allow her to go. In the process, we had to call one or two female professors that we know that they would handle gender issues. With their intervention we were able to redeploy the lady and she was able to work with a female professor even successfully, even her boss was an assignment she had to accompany her to another part of the world. So we receive cases like that on gender issues.

Interviewer: Are there any other gender issues on campus?

Respondent: As I have said earlier on that many heads of departments will prefer working with men. They believe that men are more efficient and effective in performing their duties. Some will say they just don't want women, that they want a male secretary. Other than that, there are so many provisions that we always discuss with them that a nursing mother should close 2 o'clock, at least for the first six months after resumption from maternity leave. Some

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will say there is this call for exclusive breast-feeding, that a nursing mother must breastfeed their babies for six months. So with that they will like to bring their children to work place and HOD will frown at that. We always say that we have a crèche in the university. University has made a provision for that, go and put your baby there. Don't bring your children to the office. So there have been complaints; there was even a particular time that the university management had to issue a special bulletin to provide information to the university community that children should not be brought to the office during office hours. So women will have this problem, especially our young members of staff, combining the job of being a public servant and being a mother and a wife, juggling between these duties. This always has effects on them and affects their productivity when it comes to their performance in the office.

Interviewer: **What are your feelings regarding gender messages from GMO?**

Respondent: I am in total support whatever decisions they take. I am a woman and that should be expected. We always say that when you want to appoint if there are four vacant positions; two for men, two for women. When you constitute a committee to look into something there must be gender balance. Unfortunately, I would not know the population of the staff when it comes to gender, the number of male and female staff that we have. I know that definitely at the upper level we have more men than female. We have more male members of staff female members of staff. So in most cases we are not always satisfied with the number female representatives on the board or committee. But GMO has brought a kind of awareness concerning that that this thing should be balanced. And every point in time, you find that people are saying there must be gender balance. This has always influenced the decision of any board or committee.

Interviewer: **How have you put into practice some of these gender messages as female staff?**

Respondent: Considering my position, we have young ladies when they approach me especially nursing mothers we let the management know that this is the situation as a woman, this is what the regulations say. They say o I wonder because these regulations are not put in black and white and are not written anywhere. It is just that there is a circular and one could not base it on that. But we always let them know we want maximum performance on this member of staff or this lady please allow her to go home at two o'clock. Concerning indecent form of dressing, we always let them know that they should dress decently, and no director or HOD will now say come Madam I will like to…So by the time you dress corporately and dress well without exposing any part of your body I think the issue of sexual harassment will be addressed to some extent. When a case of sexual harassment is reported to me, I ask if the person has any evidence and we look into it. Some could easily make that up in order to indict any HOD that is giving them problems. They may be perpetual late comers and will use the excuse of because he wants to sleep with me. We need to balance this. I always address such issues objectively, and so far so good.

Interviewer: **What do you think about the communication strategies they employ in gender awareness campaigns on campus?**

Respondent: I know that within the campus they the gender mainstreaming unit where they handle such things. I know they have gone on radio for awareness within the campus that this unit exists, making women know that if they any cause to report any issue that they should reach out to them. I know that they always they have their annual awareness campaigns, their annual week within the campus. I know to some extent that 70% of female members of staff know about the existence of this particular unit that takes care of women within the campus.

Interviewer: **How effective do you think these communication strategies are?**

Respondent: I know they can improve on it, because to some extent as I said earlier that people know I believe maybe female academic staff that are really aware. There is still much to do concerning female non-academic staff within the campus that don't know about the existence and what they do. They should be involved. So I can say that they are effective to some extent but not to a large extent.

Interviewer: How do you think the socio-demographic factors of age, sex, religion, ethnicity and education have influenced your adoption of gender messages?

Respondent: With the campaigns being embarked on by GMO, what I know for sure is that when it comes to sex you cannot actually find a man there among the organisers of these gender awareness programmes on campus. They are mainly women. In terms of location, it is accessible within the campus. Their office is easily accessible to people. I am a Christian. I know that Islamic religion the women have been trained to accept any treatment meted out to you. You are only to be seen and not be heard. You find out there are more of Christian women than Muslim women that are involved. Islamic religion is not favourably disposed to women agitating for certain rights at work place.

Interviewer: **Can you tell any specific role you play in gender awareness campaign programme in UI?**

Respondent: I am one of the focal persons of GMO in the university. I am particularly a signatory to the account of the organisation. In a way I will say I am an accounting officer. I am involved in every programme the office will have to conduct.

Interviewer: **How do you think UI staff have reacted to these gender awareness campaign messages?**

Respondent: In fact, though we have come a long way we still have a long way to go, because the awareness is still on. People are still not aware of what is going on around them. But few of them who are aware of what is going on they have benefited a lot because in that office we are doing many things, marital problems, empowerment programmes, sexual harassment issues. Those who have benefited will not say they are not aware of what is going on. We have settled many cases of marital discord. We have been able to rehabilitate some sexual harassment victims. We have been able to do many things but for those who are aware of it they can't say they have not benefited. But for those who have not benefited maybe I will say they are not aware or they display I don't care attitude to what is going on around them.

Interviewer: **What are your feelings about gender awareness campaign programmes?**

Respondent: In fact, the slated programmes for this university are beyond this university. If they are well implemented will yield results on the targeted audience. For now I can say we have achieved a lot for gender equity, because our campaign is all about gender equity. We are not asking for equality; we are not the same; we are men and women. What we are asking for is equal opportunity at wherever and whenever we need it. That is what we are campaigning for and that both male and female should know that they are capable, and since they are capable they must have agenda, and if you have agenda, the agenda must be implemented, and that your potentials must not be killed by anybody. I will say we have come a long way, and those who have come a long way will always realise that they still have a long way to go.

Interviewer: **What are the communication strategies used in gender awareness campaigns and are they effective?**

Respondent: We use tracts; we use radio. We use awareness campaign programmes; we use sensitisations. We go primary schools; we go to secondary schools. We organise programmes often. In fact, we had one just two days ago at the Senate Chambers, wherein we invited all the clubs within and beyond the university. It involved students, academia, non-academic, and everybody we robbed minds together on these problems we envisage. For now, the strategies, the style we adopt are still okay I think, given the situations we have found ourselves because some of the time we are constrained based on finances. We want to have programmes we have to run through bureaucracy. You know what obtains in Nigeria now. Some of the times finance is always our problem, but that does not stop us from having our goals being achieved,

especially with type of person we have as the principal investigator, Professor Stella Odebode. She has been trying to make sure things go as we schedule. From the beginning of the year, we have schedule programme, for each academic session we have schedule programme. We always make we carry out those programmes.

Interviewer: **To what extent do you think these programmes have influenced the practice of gender messages on campus?**

Respondent: I am aware of marital discord. Let me give you example of marital discords. We have recorded a lot of problems in marriages that have been brought to the offices and that have been settled. I am a living witness to that, and we have seen cases of sexual harassment that the victims were brought to the office, there were counselled. We made them to know that it is not the end of the world and that they should not be victimised by anybody. It was not their fault that there raped, and that stigmatisation should stop, and that is the most essential thing we are doing that they should the stigmatisation of raped victims, or sexually harassed persons. I am a living witness, and we have seen cases though we do not disclose identities. That office is a sensitive one. we want to maintain it like that. We want our clients so to say to have confidence in us. So, those marital discords we have settled and those sexually harassed persons we have been able to counsel and rehabilitate, we don't want to mention their names. But we have gone a long way.

Interviewer: **Are there any other gender issues in UI?**

Respondent: Yes, equal opportunities in the offices, distribution of space. Distribution of space over time, before now, it has been so very scanty that where you have 90% men you will have 10% women, or some of the time 1%. Look at this department, for more than 60 years of existence of the department, I am the only female lecturer, and I just joined the department five years ago. You can imagine the patriarchy in the system, but things are changing now based on the fact that now the university is aware. In fact, the administrators that this office will challenge any authority that wants to say no to the participation of women. So it is yielding results seriously. Any case that I brought to this office, either about marginalisation in the distribution of spaces. If it is known to this office, then it will take it up and fight for it. We have done that in a number of cases and we have won.

Interviewer: **How would you evaluate gender messages on the knowledge, attitude and practice of staff and students in UI?**

Respondent: Though I have mentioned several times that we have come a long way we still have a long way to go. Some people don't care, they don't even want to know what you are doing there. What are they doing? What is my concern I have enough problem, so I can't join that with my problem. In fact, many people are not even interested in what we are doing, including women.

Interviewer: **How do you hope to convince them?**

Respondent: That is the reason why we continue to have awareness programmes, sensitisation programmes. We usually take programmes to faculties, colleges. We usually do that, so few will come and many will not come. We know that as time goes on they will become aware about what is going on around them, especially those who are benefitting from the activities of these

organisations are reporting to their communities. We hope people will change their attitude towards.

Interviewer: **How do you think socio-demographic factors of age, sex, religion, ethnicity and education have influenced the staff's adoption of these gender messages?**

Respondent: Whichever religion you adopt, whichever social status you adopt, whichever way of life you want to choose, the basic thing is the right education. If you don't have the right education, the right orientations, then your views of life will be different. UI is a community on its own, and a larger community at that. There will always be bad apples and good apples. Within the good apples we operate; then the bad apples we are trying to manage them. They are not as many as the good apples. That is why we have been able to carry on. Supposing the bad apples are more the good apples there won't be way forward. I am bold to say that the good apples are more than the bad apples. Having said we also need to continue to intensify efforts on how to get the bad apples to become good ones, amongst our students, the staff and whoever. I see this office as progressive. That is my own opinion anyway. Any other person can observe it in a different way. But to me maybe because I am involved and that is the reason why I am seeing it as progressive because of some of the things we have done. We have conducted conference, seminars. I have been part of campaigns to primary, secondary schools within and outside the university and it is yielding results. We even extend our tentacles to the rural women. Any time we have programmes in the university our focal person the principal investigator, being from Agric. Extension, maybe she is a rural sociologist. She goes as far as Ile Igbo to invite women in Osun State to come and participate in our programme, and when they come they will make sure they are showcased, either to sing, or to come to the front and be recognised. We give encouragement. It has been yielding result. Anytime they hear that we want to conduct any programme they will be willing to come.