TOPIC:

THE MOTHER OF ALL PROGRESS

By

PROFESSOR CECILIA O. OLADAPO
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An Inaugural Lecture Delivered at the University of Lagos Main Auditorium on Wednesday 23rd of March, 2016

By

PROFESSOR CECILIA O. OLADAPO
B.A. Ed. (Ife), M.Ed., Ph.D. (Lagos)
Professor of Adult Education

Department of Adult Education
Faculty of Education
University of Lagos
DEDICATION

To my brother:

BARRISTER MOSES ADESOJI ADEBOLA

He is my Mentor, Counsellor and Confidant
Protocol
The Vice-Chancellor;
Deputy Vice-Chancellors: Academic & Research; and Management Services;
Registrar;
Bursar;
Librarian;
Principal Officers of other Universities;
Provost – College of Medicine;
Dean of Education;
Heads of Departments;
Directors;
My Lord Spiritual and Temporal;
Teaching and Non-Teaching Staff;
Students;
Gentlemen of the Print and Electronic Media;
Family Members;
All invited Guests;
Distinguished Ladies and Gentlemen

Preamble
I give God the glory for His mercy and for counting me worthy to stand before you this day to present this inaugural lecture. He alone could have made it happen. I appreciate His divine protection, shield and opportunity.

Reason for Literacy and Women
I am delighted to welcome everyone to this inaugural lecture and I implore you to be attentive in order to gain something from the presentation. I am from a family where a girl-child was not allowed to go beyond primary school. However, as fate would have it, my father broke the rule for my sake for three important reasons: firstly, I am the only female child he had from three marriages; secondly, he did not have many children like his siblings and thirdly, I bore a resemblance to his mother. So, he was not ready to keep me at home. He decided to take me to school and broke the family rule though it took a long time before he could take the decision.
I started primary school three months to my ninth birthday. My step mother was as happy as my mother and she (my step mother) would call me to teach her what I was taught in school every day. Gradually, she was able to learn how to read and write. I was very happy the first day mama kekere (my step mother) was able to read the Bible and since then I've always been happy helping older people especially women learn how to read and write. This is practically the role of a literacy instructor.

Although my father was able to convince his siblings at the initial stage, I was not so lucky after my primary education. One of his uncles convinced him not to send me beyond primary school. He then decided to take me to a private hospital to learn auxiliary nursing for three years. I give God the glory that my brother came back home after his study in Germany and decided to send me to a secondary school very far away from my parents. I was lucky to write a late admission examination in July 1974 and by September of the same year I entered Oyan Grammar School, Oyan in Osun State. I give God the glory for granting me the grace to finish from the school in flying colours in spite of all the challenges I was confronted with for five years. It was my good results that really inspired my brother to decide to fund my education to Ph.D. level.

My brother started looking for admission into the tertiary institution and I ended up registering for my 'A' Level at Baptist High School, Ede, Osun State in 1979. I spent only one term in the school and left because I did not find fulfilment. I later registered for the same programme at Oyo State College of Arts and Science (OSCAS), Ile-Ife in 1980. My history teacher (Mrs. Afolayan) encouraged me to write GCE 'A' Level immediately after my first year at OSCAS and I did not disappoint her confidence in me as I passed all the papers I registered for although I had already been admitted to University of Ife in 1981 to read Education. It is important to note here that I am one of the few people that are delighted to read education even though my father and brother would have preferred Law. I never thought of any other course because I enjoy moulding lives.
During my degree programme at Ife, I was challenged by many of my lecturers especially Mr. Kobiowu (now a Professor) and Mrs. Obilade (now Professor Obilade the current Vice-Chancellor, Tai Solarin University of Education) who believed that I could go places with the quality of assignments that I used to present in class. Thank God I was among the first five that graduated in my class in 1985.

I was posted to Lagos (on the ground of marriage) for my National Youth Service Corps (NYSC) in 1985 and my experience as a teacher in a public secondary school made me decide not to seek appointment into a public secondary school. Some students in my class were even older than I was and they were lawless.

I entered University of Lagos for my Masters’ degree in 1987. I got into the Department of Adult Education by God’s design. I actually specified Educational Administration in my form but the then Faculty Officer at the PG School (Barrister Bayo Akinade) advised me to try Adult Education because (according to him), it was a new area in the field of education. I did not take to his advice initially because I was confused; and Dr. I.T. Adebayo then took me to three different lecturers in the Faculty of Education, University of Lagos for advice. All of them prescribed Adult Education. At the end of the day, the then HOD of Adult Education, Dr. Kobina Asiedu, saw my result and persuaded me to wait for my letter of admission to his department that day. He convinced me to attend classes in his department for six weeks on the condition that if I was not pleased he would release me. I took to his advice and by the time I got my letter of admission for Educational Administration, I was already in love with Adult Education. Sincerely speaking, I did not regret my decision as I have strong passion for the discipline.

At the end of the course, Dr. Asiedu counselled me to take up the graduate assistantship job in the department and that started my journey as a lecturer in the Department of Adult Education, University of Lagos. My initial knowledge in teaching my stepmother in my primary school made me to develop a keen interest in literacy courses during my Masters’ course. In the same vein, my childhood educational difficulties made me determine to play
an advocacy role for the education of the non-literate members of the society and the girl child/woman in particular. Thus, the topic for my masters' dissertation addressed literacy while my Ph.D. topic addressed women and literacy (Women's Level of Participation in Literacy Activities in Lagos State: A Psycho-Social Analysis). So far, majority of my research work is on literacy and women. My research on literacy and women has enabled me to see the ills in non-literacy especially among women. This also informed the topic of this inaugural lecture: “The Mother of all Progress.”

The core of this inaugural lecture is focused on my major involvement in women and literacy education in the field of Adult Education.

Women Status
Mr. Vice Chancellor Sir, there is a need to understand the issue of status of women in general from the gender perspective. There are two differences between men and women namely: sex and gender.

Sex
Sex is the category of male and female and the biological characteristics and properties of bodies placed in these categories (Oudshoorn, 1994). It refers to the physical biological difference between men and women. It denotes whether one is born a female or male. It is an unequivocal attribute of the body that, once unveiled by science, is valid everywhere and within every context (Oudshoorn, 2002). Sex structure can easily be discerned by everybody within or outside its culture because it is apparent, evident and recognisable. Thus, although many people make a distinction between male and female and femininity and masculinity, it is almost impossible to express this outside what the culture makes of it. In other words, it is the society that regulates what comes out of them through culture.

Gender
Gender is the way the society creates patterns and rewards for our understandings of femininity and masculinity. It is the process by which roles and appropriate behaviours are ascribed to
women and men. One can then infer that gender is the social organisation of sexual difference. Even though biologically, human beings are created male or female; gender is the way the society interprets and renames humans as "feminine" or "masculine". It is important to emphasise here that these notions are socially constructed for a purpose and it is to reflect the various workings of power in society so that they can be culturally and historically changeable. Thus, femininity and masculinity can be seen as dynamic processes that are not static but always changing to meet the thoughts and beliefs of the society. There is nothing essential, intrinsic, or static about these concepts; rather they are social categories that might mean different things in different societies and in different historical periods. In other words, people growing up in different societies and cultures of the world and at different historical moments are likely to learn different notions of gender. According to Shaw and Lee (2007), it is the society that shapes notions of femininity and masculinity through the subtle interactions between nature and nurture.

Therefore, gender is one of the most important features of any person's identity that defines attitudes, behaviour and his full perception of himself or his self-identity. Lorber quoted by Shaw and Lee (2007) opines that gender is a process that involves multiple patterns of interaction that is created and re-created continuously in human interaction. They then resolved that because gender is very central and germane to our living and existence, we are already used to them and unable to recognise them because they seem normal, unambiguous and ordinary to us. Consequently, they are made to look natural and inevitable. In other words, gender is something that we practice and perform on a daily basis; it is what we do.

The role of gender is to sensitise people on the proper thinking and behaviours that are associated with being born a boy or a girl in a given culture. Hence, gender socialisation empowers one to learn the appropriate thinking and behaviours associated with being a boy or girl in a particular culture. Since we learn gender culture daily, we are always proud to be accomplished, proficient and skilful in it. In other words, men and women are to learn and internalise their gender roles because they can be rewarded or
sanctioned depending on the appropriateness of their behaviour. It is important to examine these gender roles to be able to understand it better.

**Masculinity**

Generally, in every culture masculinity is usually associated with traits of intelligence, honesty and courage. Thus, a man is that person that is not susceptible to unnecessary weakness or softness. He is a man that works hard to fulfil his provider role; so he is ambitious and often displays his prowess for competence, confidence and strength. David and Brannon (1976) identified four major dimensions that encapsulate masculinity namely:

- "No sissy stuff": the rejection of femininity (ability to rebuff ladies and proof to be strong);
- The "big wheel": ambition and the pursuit of success, fame, and wealth;
- The "sturdy oak": display of confidence, competence, and toughness; and
- "Give ‘em hell": the machismo element; stubbornness (ability to display stoicism/endurance).

These identified dimensions are very broad and general because they are found in every society and culture. However, there are peculiar dictates of masculinity according to the peculiarity of the class status and culture of the men involved. For example, middle class masculinity put emphasis on ambition, fame, wealth, etc. while cultural masculinity will highlight more of competence, confidence, and endurance. However, it is important to note here that many refined men of today now downplay the stubbornness dimension of masculinity; such men believe moving away from machismo does not necessarily imply a loss of power and it is not until you display your aggression or stubbornness that you can be respected as a man. We owe this new development to the recent focus on gender provided by the women’s movement the world over.

**Femininity**

In every society femininity is associated with passiveness, softness, domestication, dependency, nurturing, emotions, etc. It is also linked with fearfulness, intuitive behaviour, delicate, subtle,
needy, demanding characteristics, etc. These are the traditional adjectives used to keep women in their subordinate positions from time to time. They also encourage them to perform their subordinate roles as domestic workers and emotional seekers. Women are generally expected to talk, walk, look and act in certain ways and anyone that does not comply with these norms is negatively branded as anti-feminine and in most cases might not be respected in the society. However, like masculinity, femininity also varies with culture and ethnicity. For example, even though African women are trained to live stereotyped lives, the level of stereotyping also depends on culture and ethnicity. In Nigeria, women from the Yoruba ethnic group are allowed to inherit properties from their parents just like their male counterparts whereas women from Igbo ethnic group are forbidden to inherit properties.

In a nutshell, the main aspect of femininity can be divided into two aspects:

- Aspects that involve her domestication, being a chaste and caring mother; and
- Aspects that involve her sexual role in the area of seduction and fun-loving playmate (David and Brannon, 1976).

Women are always in a dilemma in fulfilling these opposing roles because of the insinuations they tend to have in their day-to-day living. This is because women have discovered over time that there is none of their behavioural patterns that is ever accepted as right by the public. When a woman is too sexually active, she is regarded as being loose or she is called a harlot; when she abstains from sexual activities, she is labelled a reserved person. People have slangs and uncomplimentary words for both behaviours i.e. those who have delight in sex and those who do not. This is what Shaw and Lee (2006) tagged "double bind"; that is you are damned if you do and damned if you don't. They concluded that these contradictions and mixed messages are to keep women in line.

Today women have taken femininity off-limits of the traditional belief. An ideal woman of today is more genderless than the ideal
woman of the 20th century. So, she strives to be independent, competent, beautiful, smart, and sexy; apart from also being sensitive, loving, competent domestically, and emotionally healthy. In other words, femininity of today combines the traditional roles of masculinity with the woman's traditional roles. An ideal woman of today is as assertive, active, independent and strong as her male counterpart. She does not want to be seen or addressed as being passive, soft-spoken, fearful, and dependent as it was in the traditional period. Thus, she is no more confined to the home as she used to, even though she has not relinquished her domestic roles of nurturing and caring. She is still very sensitive and emotional at the home-front. The combination of these roles empowers her to perform better and record more successes as a partner to a man. Today's ideal woman wants to be a "superwoman" that is capable of doing everything. She wants to be involved in public employment, businesses and politics like men and at the same time perform her domestic and emotional roles at home as a mother, wife, extended family member and member of the society. She also wants to stay and look "beautiful" to impress the public. One can then infer that, today's woman in her attempt to run away from traditional gender roles of dependent domestic model, ended up creating contemporary gender roles to satisfy the public and individual men which is more complex, tedious and tiresome. Is there a way out?

The African Woman
Mr. Vice Chancellor Sir, the role of African women as pillars of the traditional African setting cannot be overemphasised. They always play an important role in the development process not only of their immediate family but the entire society. They are usually responsible for ensuring production, processing, and conservation of food supply. They equally provide and dispense everything concerning people's health (especially those of their immediate family) which usually includes child-birth, educating children, domestic hygiene, the supply of water and firewood, improving living facilities, cooking for the family and finding relevant solution to family socio-economic problems among others. All these have significant impact on the psycho-social and economic wellbeing of women.
Women in Nigeria

It is quite worrisome the way the Nigerian girl-child and women are treated traditionally, culturally and socially in spite of their social roles as pillars of their families. In Nigeria, a male child is often preferred to a female child. Hence, an average family would desire a male-child as their first child than a girl-child; even though having a girl-child first is a cultural indication of good luck and subsequent abundant blessing. However, a woman that has all her children as girls usually faces some sort of marriage instability which in turn leads to fear, anxiety and stress, emotional and psychological trauma.

Siblings and parents usually perceive a girl-child as a home maker and child bearer/rearer that needs little or no education to perform such stereo-type roles because the technique of child upbringing is passed down from one generation to the other.

The advent of Western education in Nigeria emphasised formal education and focused on men development as the cultural heir of every home. Hence, it provided different curriculum for few girls that were attending formal school to strengthen their roles as child rearers, producers and home-makers (Oladapo, 2004). Even though a national policy on education was developed in Nigeria after independence (1977) and had since been revised several times till date, little attention was given to the formal education of girls and there was little or no difference in the content of the curriculum.

The Universal Primary Education (UPE) scheme launched in 1976 was meant to cater for school age children who were qualified for primary school attendance and literacy education for non-literate adults. The curriculum and response to the campaign favoured the boy child (Oladapo, 2004; Fagbulu, 2003; and Fafunwa, 1974). The scheme was unable to solve the nation's educational problems. The Universal Basic Education (UBE) programme launched in September 1999 was designed as an improvement over the UPE scheme. The main aim of UBE is to make formal and non-formal education available to every Nigerian child irrespective of his/her sex, culture, religion or family background. The programme is boosting the image of women. Today, Nigerian women are taking up the challenge. Women are
now breaking the bounds of silence and demanding the right to education and the right to be heard in all spheres of human endeavours.

Benefits of Educating the Girl-Child and Women
Mr. Vice Chancellor, Sir, the benefits of educating girls and women cannot be overemphasized. The gains span from the traditional through socio-cultural, health and economic points of view. The benefits go beyond economic reasons like high wages, greater agricultural productivity and faster economic growth to include health benefits, HIV prevention and women empowerment.

In a general study carried out by World Bank (1999), the outcome of the study indicated that African economy would have grown faster if the gap in gender education had been closed earlier. Thus, increasing the educational level of African women to secondary school level can yield growth in per-capita income of Africa as a whole and individual nation in particular. They discovered that better education for women increased their productivity and contributions to national economy especially in the areas of commerce, small scale industries, agriculture, entertainment (film industry and music) and health.

Besides, the education of girls also brings more impressive gains to the nation especially in the area of health. There is no doubt that proper education of girls who eventually become women go a long way in reducing infant mortality between five (5%) and ten (10%) percent (Oladapo, 2006). The study revealed that children of mothers who receive at least five years of primary education are 40% less likely to die before age five. Lawrence (1994) discovered in his research findings that children of mothers who hold primary school certificate suffer less mortality rate before the age of five than children of non-literate mothers. The study revealed that 50% of mothers with basic literacy take time to immunize their children than the non-literate mothers; hence, they record a lower mortality rate.

In a study carried out in Nigeria (Oladapo, 2004), more than half (57%) of the non-literate women were less receptive to
immunisation; whereas 72% of the mothers with a first degree were actively receptive. This accounts for a high mortality rate (15\textsuperscript{th} in the world) of Nigerian children before the age of five; an indication that Nigeria has great health problems owing to the low literacy level of her girls and women.

HIV/AIDS scourge in Africa is a problem that is spreading like wildfire. In Nigeria, the scourge is eating deep into teenage children. Even though experts are trying to look for medical cure, research findings have discovered recently that educating people especially the sexually active teenagers will go a long way to reduce the scourge. The study revealed that, teenagers with secondary education are less likely to be HIV positive than the non-literate or primary school teenagers. Thus, in comparison with young people without literacy, those with literacy were three times less likely to be HIV-positive, and those with some primary schooling were about half as likely to be HIV-positive than the non-literate ones. It has therefore been globally suggested that 7 million cases of AIDS might be prevented if girls were allowed to complete basic education (Damien, 2004).

Socially, the place of literate women cannot be overemphasised. Uduigwomen (2004) stressed that a literate woman is empowered to air her view in any gathering or society. She is able to express her opinion freely without depending on the influence of others. Literacy helps her to develop her social life and influence the literate and non-literate women within and outside her community. Contrary to people's view, literate women are culturally refined and better behaved because literacy enables them to learn beyond their culture. It empowers them to incorporate new and better ideas into their culture making them to be better behaved, polite, respectful, peaceful and calm (Asiedu and Oyedeji, 1985; Uduigwomen, 2004).

Literacy contributes in no small measure to women's level of participation and discussion on political issues. The outcome of a research conducted by Oladapo (2004) indicated that 71% of women seeking top national and community elective positions have university education whereas the non-literate ones were only followers.
In the area of education, literate women appreciate education more and they are more likely to send their children to school than the non-literate ones. As Oladapo (2004) indicated, literacy makes mothers to be more aware of their responsibility to their children. Besides, children thrive and learn quickly when their mothers are literate. Thus, education is the best legacy any parent can bequeath to the child and it is the greatest possession a person can have (Oladapo, 2008).

Even though these identified benefits are in-exhaustive, they underscore the critical role that women literacy can play. In a nutshell, these benefits enable women to contribute to life, adapt to society, develop and broaden their minds for all round development.

Basic Issues and Problems in Women’s Literacy in Nigeria
Mr. Vice Chancellor Sir, in spite of all the benefits that could be achieved through literacy education for women, Nigeria is yet to attain an appreciable registration of girls in schools and women easily drop out of literacy classes on a regular basis. Even though the Government is trying to raise the consciousness of women educationally as they are more included in governance, they are still regarded as followers. Hence, Nigeria is yet to have a female elected governor or president. This is because of the gap between literacy and educational development of men and women in Nigeria. Many factors work together to militate against literacy and educational level of girls and women in Nigeria. These problems are cultural, social, religious and societal.

Cultural Belief
Culturally, women’s education is regarded as unnecessary and non-essential especially in rural areas (which constitute the bulk of the population of Nigeria) because they bear another man’s name after marriage (Mangwat, 1993; Oladapo, 2004).

Teenage Marriage
In spite of the ills attributed to early marriage, some parts of Nigeria (particularly the core Northern areas) still indulge in the act. In these areas, children are given out in marriage as early as age ten, thus depriving them of formal education. The main concern is the dangers that go with early marriage which include;
complicated teenage pregnancies and high mortality rate caused by Vesico Vaginal Fistula (VVF). The few that are able to survive these are deprived of a second chance to qualitative literacy education (Obayan, 2003; Uduigwomen, 2004).

Hawking Culture
Another issue in girls' education is the idea of withdrawing young girls out of school to hawk wares in order to supplement the general economic condition of their immediate families; or they are withdrawn to take care of their younger sibling(s). This condition is peculiar to non-literate families. When this happens, girls are denied formal education opportunity either for a while (if they are allowed to go back later) or forever, if they are given out in marriage afterwards. The latter is mostly the available option that is if they are not impregnated or raped before marriage. This is an unwholesome practice that usually deprives girls of enough educational empowerment (Indabawa, 2004).

Effects of Social and Parental Poverty
Studies revealed that current prevailing poverty particularly among the non-literate Nigerians contributes significantly to non-registration or withdrawal of girls from school. Apart from this, poverty does not allow children to be well fed thus exposing them to malnutrition as well as constant and recurrent diseases which equally lead to the withdrawal of registered children and girls from school. In essence, it is the inability of parents to pay for education that makes them deny their children the opportunity of going to school. However, girls are worse off when parents are to choose between sending their boys (heirs) or their girls to school (Oladapo, 2008).

Attitude of Parents to Formal Education
Many traditional and non-literate parents believe that there are some foreign attitudes that come with formal education and so many of them nurse the uncertain feeling and apprehension about the values of modern education. They believe that formal education makes girls to misbehave and this might have negative effect on their moral level and subsequent marriage. However, in a study carried out by Oladapo (2004), it was discovered that
literate women have more stable marriages and are more morally upright than the non-literate ones.

**Effects of Religion**

Some parents in some religions have the erroneous belief that literacy or formal education is not meant for girls. Many non-formally literate parents especially in the Northern parts of Nigeria still associate formal education or literacy with Christianity or Westernisation or both and so, they do not believe in the education of girls. It is true that Christian missionary groups used literacy and formal education to propagate their religion, but literacy or formal education goes beyond Christianity to include total knowledge for complete development of man. Thus, since Islam enjoins its adherents to always seek knowledge, they would gain better and comprehensive knowledge through literacy and formal education.

**Non-Relevance of Curricular**

Girls in some cases voluntarily withdraw from schools and literacy centres because of the irrelevance of school curriculum to the day-to-day activities of girls, parents and the society. This usually creates disparity between the needs of the learners in particular, the school, and the society in general. There is need to relate school curriculum to the needs of the girls and the society.

**Attitude of Girls**

Girls themselves create poor self-concept for challenges of modern learning especially sciences. So, few of them are able to face these challenges positively. Thus, apart from the fact that there are few girls in such fields, women are under-represented in nationally desired professions like engineering, science and technology as well as medicine.

**Employment Oriented Curriculum**

There is no doubt that formal education is white-collar job and employment oriented. Today, it is difficult for learners to get paid employment immediately they finish school. This discourages not only the family members but the entire society. Such is regarded as a mismatch and a waste of time and energy. Besides, they do not emphasise skill and vocational development that could
empower learners to become self-reliant through self-employment. There is need for new curriculum that would address meaningful linkage between education and employment and this should be developed and incorporated into the Nigerian national policy on education as a matter of urgency.

Literacy
Mr. Vice Chancellor, Sir, this is my second area of interest in the field of Adult education. The concept of literacy is usually misconstrued by many people outside the Adult Education discipline. Many see and refer to it as a synonym of Adult education. It is true that literacy is an important and indispensable aspect of Adult education. However, Adult education goes beyond literacy; it is very broad and expansive. It is very expansive because it is the only instrument that can bring man out of the shackles of ignorance. Adult education covers all activities that anybody that is regarded as an Adult by the society he belongs engages in. Thus, literacy is an area of adult education just like community development, manpower training and development, gender education, formal and non-formal education, etc.

Evolution of Literacy
The history of literacy dates back to between 300BC and 200BC in Mesopotamia. During this time, writing was in form of pictograms and simplified pictures on clay tablets. This later developed into cuneiform writing.

Cuneiform writing was a way of arranging impressions on clay using chopped-off reeds. During this period, pictures were used to represent objects while strokes or circles depicted numbers. When it involved writing names, pictures were combined according to the rebus principle (arranging pictures and diagrams to represent syllables of words in order to help readers to recognise the words). These were later translated according to their pronunciation to give the correct or nearest meaning of what the writer had in mind. During this period, signs and pictures were used to represent phonetic and, in some cases, syllabic elements (Roberts, 1976). Cuneiform was writing used in other parts of the
world including Assyria, Babylonia and other neighbouring countries.

However, by 7th and 6th century BC, Aramaic became a lingua franca of the near East and this invariably lessened the use of cuneiform as a form of writing. As time went on, the Egyptians developed the hieroglyphic writing and this completely replaced the cuneiform writing. Hieroglyphic writing was much more decorative than cuneiform though it was also much harder to master or understand. These account for the inability of many people to read the writing for a long time until when a French scholar deciphered an inscription on the Rosetta stone. It must be pointed out here that hieroglyphic writing was very important in the history of literacy because it was the beginning of the modern Latin alphabets. At the time hieroglyphic was discovered, as Roberts asserts, it was only the priestly and the royal families that had access to it.

The use of Papyrus was later discovered in Egypt. This development was a landmark in the history of literacy the world over because it made writing become convenient and people outside the royal and priestly families had access to it. Thus, people started writing conveniently on papyrus instead of writing on clay, stones or slates. It must be pointed out here, however, that papyrus writing was more perishable than all earlier mentioned methods of writing. Papyrus was widely used for any form of correspondence especially in the Near East before the advent of Christians who later introduced the use of paper. From the Near East, the use of paper came into the Mediterranean world. Later, people started pasting sheets of paper together to make rolls.

It was the use of Papyrus that was modified into the Phoenician alphabet and the Greek, Hebrew and Latin alphabets. Thus, most of what we know today came to us directly through papyrus. Through this medium, literacy started spreading to different parts of the world, especially Europe. The history of the literacy programme in Europe begins with the effort to teach the poor and the ignorant to read the scripture (Peers, 1972). It was the belief of the elites that if the people could read the scripture, crime rate
would be reduced and property would be more secured. During the middle ages, particularly in the 15th century, the rapid growth of commerce and industry paved way for development of town life and this encouraged the wide spread of literacy activities (Leach, 1970).

Literacy Development in Nigeria

Colonial Era
Traditional indigenous literacy preceded the modern form of literacy and it used to be the only source of education for adults, youth and even children especially in the rural areas. The main aim of traditional literacy is fundamental and it is to prepare the recipients for physical, moral, intellectual and vocational development that would empower individuals to be able to shoulder the responsibilities of life (Oladapo, 2002). Every child is allowed to interact with his environment for perfect and all-round development.

Literacy activities started in the Northern part of Nigeria by the itinerant Islamic scholars and traders around 11th Century, and in the Western part by Christian missionaries at different places in the 16th Century AD. The intervention of the Islamic clerics exposed the Northern part of the country to Arabic literacy. By the 18th century, there was a rapid expansion of Islamic faith which also accounts for the astronomical increase in the establishment of Quranic schools and Arabic literacy.

In the same vein, Christian missionaries in the Western area also established western education through which they exposed the whole West and Southern part of Nigeria to literacy. The efforts of these missionaries were recognised by the British Colonial office in its memorandum on Education Policy in British Tropical Africa, published in 1925. The memorandum recommended the implementation of literacy and Adult Education programme in African Countries (Omolewa, 1981). Although the recommendation was accepted and published in 1943, the actual implementation did not start until 1944. By 1946, an effective literacy programme had started and other literacy efforts continued concurrently for the benefits of the citizenry. During this period, Mr. Chadwick, E. R. started the Udi Hill experiment in
1942. In 1943, the African Society (in published document) called the attention of Nigerians to the importance of Adult literacy. By 1946, Major A. J. Carpenter was appointed as the first Mass Education officer in Nigeria.

In 1952, a memorandum on extension of Adult education was written out. The main aim of this memorandum was to provide remedial basic education for the adults. To achieve this, vernacular literature was produced to help neo-literate adults to read and write in their own language and to participate more intelligently in socio-political activities around them. Consequently, the Irohin, (a Yoruba language Newspaper) was published to help in the spread of mass literacy in Yoruba land (Fafunwa, 1974).

Initially, the British Government did not have a clearly defined policy on education for Nigeria. Educational activities were then managed by Colonial administrators in consultation with Christian missions and their home offices. However, it is important to note that the problem of illiteracy in Nigeria was recognised by the Colonial masters early and they believed it needed prompt attention. Thus, an advisory committee was set up to consider the best approach to the problem of mass literacy and Adult Education in Nigeria. The committee discovered that educational efforts were mainly for the teaching of the young ones and warned against the danger of partial development of adults in terms of literacy and formal education. The committee then recommended that government should pay equal attention to the education of both the young and the adults for complete educational development of the community. The outcome was forwarded to the House of Commons in July, 1943.

The above report geared the British government to set up literacy and Adult Education activities in various communities through evening classes. Voluntary agencies and local authorities also showed interest in the provision of adult literacy in various parts of the country.

Literacy in the Eastern part of the country also witnessed new activities after the Second World War as some competent non-
indigenes organised adult literacy classes for the local communities. These classes suffered some set-backs because the non-indigenes were unable to speak vernacular and the indigenes were unable to understand English language. The language of instruction really affected the pace of literacy development in the area. English language was adopted for some reasons. First, it was adopted to accommodate the interest and wishes of the people for whom the literacy education was designed. It was also to enable the average native authority counsellors to improve their English and simple accounting but more importantly, the natives were eager to learn a foreign language. In spite of these reasons, vernacular literacy experiment started in Udi with Mr. E. R. Chadwick as the head. The experiment succeeded because by the mid-fifties the desire for literacy education in Igbo language grew rapidly. With this success recorded, religious bodies, voluntary organisations and native authorities followed suit.

Literacy efforts in the North also witnessed some transformation. By 1946, A. J. Carpenter (with the assistance of the United Nations Educational, Scientific and Cultural Organisation (UNESCO Experts) established the North Literacy Agency (NORLA). Also, film strips and other visual aids were developed for literacy activities in the region. These measures contributed to the spread of literacy education in the North. In 1953, a major decision was taken to teach adult literacy in vernacular languages throughout the Northern Provinces. Dr. Wolffe (a linguist from UNESCO) was appointed to develop and prepare primers in the approved orthographies for the languages concerned. This is what culminated in the publication of a Newspaper in Hausa (Gaskiya ta Kwabo). The aim of this paper was to provide literacy in Hausa language. It was also to sensitise the people of the North on the importance of literacy to the recipients.

Generally in 1951, the Central Board of Education endorsed a policy on Adult Education. The main aim of Adult Education as articulated in the policy was to organise Remedial Primary Education for Adults. This included Basic Adult Education Literacy and Craft-making. Following this policy, Adult literacy sprung up in many parts of Nigeria and there was considerable
enthusiasm for Adult literacy amongst the people and the government of the three regions of Nigeria – East, West and North. The enthusiasm was particularly strong from 1951-1956. The free Primary education schemes initiated between 1955 and 1957 resulted in a drastic decline especially in government support Adult literacy centres (Egonu, 2014).

In the same vein, the introduction of free Primary Education scheme by both the Western regional and Eastern regional Government in 1955 and 1956 respectively served as a greater boost to literacy efforts, though the schemes were short-lived due to heavy financial involvement and other forces which those regional governments could not contend with. In spite of Ashby’s commission’s recommendation for improvement on Primary and Secondary education in Nigeria, it was silent on literacy education for Adults. Consequently, little attention was paid to its development.

**Literacy in Post-Colonial Era**

Between 1960 when Nigeria became independent and 1990 when the National Commission for Mass Literacy Adult and Non-Formal Education was established, several national development plans and strategies were launched and embarked upon without strategies for adult literacy activities. However, in the Western part of the country, local government councils empowered villages to organise adult literacy centres and facilitators were trained on how to handle adult participants.

Nonetheless, between 1974 and 1984, the Nigerian government embarked on a new campaign for literacy advancement during the tenure of Chief A. Y. Eke as the Minister for Education. Unfortunately, this effort was hampered by lack of funds, poor recruitment of instructors, inadequate literacy training, and lack of knowledge about the essence of literacy (Sarumi, 2005). However, it was on record that it was the enthusiasm of Nigerian government for mass literacy that informed the entrenchment of Adult education in the National Policy on Education (NPE) in 1977. Thus, the first task of the National Commission for Mass Education (NMEC) was to float a mass literacy campaign (Blueprint, 1978/79). The Nigerian National Policy on Education
also pledged the eradication of illiteracy and promotion of lifelong education. However, between 1977 and now Nigeria can only record about 66% literacy rate. This rate is rather slow.

The year 1979 also witnessed another vision for mass literacy campaign. A ten-year mass literacy programme was launched on the 8th of September, 1982 by the then Sheu Shagari's administration which declared 1982-1992 as literacy decade. Since then, Nigeria has been celebrating 8th of September every year as Mass Literacy Day. Like previous attempts, this literacy effort also failed because the programme lacked reliable data and commitment. Besides, the programme did not adequately involve the people that it was meant for (Oladapo, 2005; Sarumi, 2005; Omolewa, 1996).

In 1987, the Federal government directed all the states of the Federation and the Federal Capital Territory (Abuja) to establish Adult and Non-formal Education agencies to propagate literacy education in Nigeria. Kano State was the first to comply with this directive in 1990. The propagation of literacy activities in Nigeria took a new dimension with the establishment of the Nomadic Education Commission in 1989 to cater for the basic education of the children of nomads and migrants. The National Mass Literacy Campaign was re-launched by the then military government and 1990-2000 was again declared another literacy decade.

The National Commission for Mass Literacy, Adult and Non-Formal Education (NCMANE) was also established on the 20th of June 1990 and inaugurated in 1991. The main goal of this commission is to eradicate illiteracy in Nigeria. This was followed by the promulgation of the National Primary Education Commission in 1993. It was the determination of the Federal government of Nigeria that prompted the then military government to join the global challenge of education for all by the year 2000 and a signatory to the Jomtien Declaration.

Although elaborate preparations were made and external assistance was sought from donor agencies like the United Nations Development Programme, limited success was recorded and up till now, we are yet to record up to 80% literacy rate in
Nigeria. Many have linked the lack of complete success to political crisis, frequent changes in government, lack of continuity in personnel and lack of commitment by the end users of literacy (Sarumi, 2005). In spite of these factors, adult literacy in Nigeria is not where it used to be before and during the colonial era. Even though there are no indicators to measure the successes, the fact remains that adult literacy was below 30% in the 80s in Nigeria and it is above 60% now. However, there is need for more campaigns, sensitisation and drive for better literacy attainment in Nigeria.

Definition
Literacy has been defined by different people, from different perspectives and with varying intentions because different people are involved in its delivery in Africa and particularly in Nigeria. Many scholars have tried to provide reasons for the diversity in the description. They include the following:

- Diverse literacy languages;
- Availability of different types of literacy;
- Different attainment of levels of literacy and;
- Different intentions and purposes of literacy to the recipients.

The definition of literacy was attempted by United Nations Population Commission in 1948. Then, a literate person was simply described as “a person who can, with understanding, both read and write a short simple statement on his everyday life.” This definition is very ambiguous and vague because:

- It was unable to prescribe or explain what 'a simple statement' is;
- It failed to emphasise the articulation of users;
- It was unable to differentiate “everyday activities” in rural and urban areas; and
- It was unable to provide the yardsticks for measuring what “a simple statement is.”

Another problematic definition was provided by UNESCO in 1965 when a literate person was described as 'a person that can write his name or even a single number like '1', which can be understood by another person'. This definition is nebulous and hazy because
mere ability to read and write does not make one useful to his immediate environment. Any literate person that is unable to fulfil his role as a nation builder may not be regarded as a literate person.

The afore-mentioned problems have influenced a current description of the concept by experts. Literacy is now measured on its functionality to the recipient and his community. Thus, UNESCO again described a literate person 'as someone who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and computing/calculation for his own and community development'.

This definition is more relevant in the following:

- It ties literacy to its usage;
- Literacy goes beyond the mastery of mother tongue to include the mastery of the official language;
- The recipient of literacy must be useful to his environment before he can be regarded as a literate person; and
- Literacy can only be defined from national context.

Based on the above notion, a literate person has been defined as “someone who can read and understand everything he would understand if it had been communicated to him verbally, and can write, so that it can be read and understood by another person anything he would have communicated verbally” (Oladapo, 2002). This definition is very explicit and clear about the functionality of literacy education.

Currently, American Educational System Act of 1991 defines literacy as an "individual's ability to read, write in a particular language and to compute and solve problems at levels of proficiency necessary to function on the job and in the society to achieve one's goals and develop one's knowledge and potentials." This definition indicates that there are different literacies and not one type of literacy. It is important to examine different types of literacy that exist so as to be able to know how to address different participants in literacy. Aderinoye (1997) identified six types and four levels of literacy.
Types of Literacy

Traditional Literacy: Traditional literacy is the most popular type of literacy. The main aim and goal of traditional literacy is to teach the participants the art of reading, writing and basic arithmetic. It is an end in itself because the participants are all limited to traditional 3Rs. It lacks skill empowerment.

Cultural Literacy: This type of literacy prides itself in the cultural norms of the participants. It emphasises the participants' radical involvement in their culture for better modification of the old ones and rebirth of good cultural activities in their environment.

Figure 1a: African Women in Cultural Costumes
(Source: Cultural Dance at World Literacy Day, Department of Adult Education, University of Lagos, 2013)
Civic Literacy: This is frequently referred to as 'citizenship' education. It introduces the recipients to their civic rights, roles and duties not only within their immediate environment but the entire society. It empowers the recipients to participate actively in the democratic process. It is what citizens should know in order to be considered at least minimally equipped for informed participation in the democratic process of their environment. It is beyond voting to include activities and other behaviours that are considered to be part of democratic process. In a nutshell, it is empowers recipients to initiate democratic change and what they are expected to contribute to political society beyond voting.

Women Literacy: This form of literacy is peculiar to women. It exposes them to their gender roles and how they can be empowered to fulfil these roles. It also introduces them to their rights at home and the society. It acquaints them with enough knowledge about their body and biological make-up. It presents them with facts on what they need to do to develop their abilities and not to be redundant to themselves and the society.
It involves Basic literacy which is mere ability to identify the alphabets, read, write and compute. It is equivalent of primary one in the formal education setting. This does not make the recipients to be permanently literate.

It also involves Post literacy where learners are able to combine words into sentences and sentences into paragraphs; learners are able to read to their understanding and write to others understanding. It makes the recipients to be permanently literate.

Figure 2: Typical Basic Literacy Class for Women
(Source: Participants at Literacy Centre, Department of Adult Education, University of Lagos; 2012)
Functional Literacy: Functional literacy is usually linked to economic functions of the participants. It is based on the psychology of the participants at work. Thus, literacy teaching is to be linked and integrated to the economic needs of the learners in such a way that the learner would be more inspired, creative and productive. This used to be in vogue in the 70s and 80s. Today, literacy is shifting toward the empowerment of the participants to make them more relevant to the entire society rather than limiting them to their usefulness to their employers alone.

Critical Literacy: This form of literacy is what Paulo Freire called 'education for critical consciousness.' The main aim of this form of literacy is to empower the participants to be critical of what they see, what they hear, what they get and what they are asked to give. In other words, it is to empower them to be bold enough to ask questions about things around them; governance, politics, religion, education, economy, personal and societal relationships, etc. in order to reclaim their rights, culture and civilisation. It encourages permanent literate people to 'adopt critical perspectives towards
texts' by actively evaluating texts and scripts in order to uncover the knowledge therein for the development of the society. It empowers you to be well informed and better grounded before taking decisions on personal and societal issues or discuss.

Figure 4: Critical Thinking for Proper Analysis of Information
(Source: Google.com)

Figure 5: Contents of Critical Literacy
(Source: Google.com)
Information Literacy: empowers the recipients to know when there is need for information and how to go about seeking for relevant information to meet a particular need. Thus, it is the ability of a person to identify, locate, evaluate and effectively use information to solve personal, societal, national and global problems. It is what we need every day to be able to keep abreast with national and international discuss and scientific development. It forms the basis for lifelong learning.

Figure 6: Contents of Information Literacy
(Source: Google.com)

Figure 7: The Cycle of Information Literacy
(Source: Google.com)
Levels of Literacy
Simply put, levels of literacy refer to the proficiency and levels of ability of literacy participants not only in reading, writing and computing, but also in ability to comprehend these skills to the fullest. Let us examine these levels.

Neo-Literacy: This is also called basic literacy. It is the minimum level of literacy and usually lasts for nine months. It is equivalent to primary one. Participants that graduate from this class are referred to as neo-literates. This level of literacy does not make the recipient to be permanently literate and they are likely to revert back to illiteracy if they do not make use of the skill within six months. It is taught in mother tongue.

Semi-Literate: This is the nomenclature given to numerous neo-literate literacy participants that failed to join post-literacy level. Even though many of them would have reverted to illiteracy they still want to perform the role of a literate person. These are the people that read newspapers upside-down; they are worse than non-literate persons.

Post-Literacy: This is the level that the neo-literates graduate to. It usually lasts for four years and it is equivalent to primary six. At this stage, the neo-literates are taught how to use their new skills to improve their study, learn at least a foreign language and be independent in their relationship. It is assumed that at the end of the four years the recipient would have been permanently literate.

Illiteracy/Non-Literacy: An illiterate or a non-literate person is someone who cannot read, write or compute. They are people who cannot interpret simple written message on their day-to-day activities and they cannot provide any information in written form. In other words, they cannot function at the level of literacy required by life in his community.

Goals, Aims and Objectives of Literacy Education
UNESCO identified the main goals, aims and objectives of literacy education in Nigeria during the Colonial era as:
Aims

- To produce low manpower that could be cheaply used as interpreters, messengers, artisans and domestic workers;
- To produce some indigenous youths who could help the rural farmers in planting, harvesting and processing some needed cash crops which were exported to Europe as raw materials to their industries; and
- To produce semi-literate citizens that could conform and be absorbed as instruments for actualising the British philosophy of colonialism.

Objectives

- To spread the good news of the Bible/missionary
- To look for another trading avenue after ending slave trade in 1914.

Goal

- To eradicate the barbaric and uncultured ways of life of Nigerians.

Purpose

- To start a new way of life; it is to expose Nigerians beyond African shore.

Philosophy

- To develop attitudinal characteristics in the people being ruled; it is to mould Nigerians to become useful to themselves and the society at large.

However, in the most recent National Literacy Action Plan for 2012-2015 as presented by UNESCO (2012), the target, goal and objectives of the National Literacy in Nigeria have been modified into the following:

Target

- The target of the National Literacy Action Plan is to make 4 to 5 million adults and youths acquire basic literacy skills by 2015.
Goal

The developmental goal of the programme is to accelerate and underpin national efforts to achieve the Education for All (EFA) goals, and ultimately contribute to the achievement of the national development goals of empowerment of people, wealth creation and economic growth.

Objectives

The main objective is to strengthen the national capacity for designing, delivering, evaluating and monitoring quality literacy programmes by focusing on the following strategic areas of action: policy review and analysis, advocacy and communication, addressing the persistent gaps in capacity, innovations and good practices and effective partnerships in support of literacy.

The main goals, objectives and purpose of literacy during the colonial era were to equip enough Nigerians that would be able to serve the colonial officers as interpreters, cooks, gardeners etc. It was also to empower farmers to be able to cultivate and produce raw materials needed in Europe. It was also aimed at cultural refinement of the citizenry.

Today, the main aim of literacy is to empower the recipients to be free from their shackles of ignorance and be able to contribute to the development of the society. Thus, literacy is expected to work towards the EFA goals especially goals 3, 4 and 5.

Importance of Literacy

- It is a tool for empowering and liberating individuals and communities. It makes participants assertive, independent and able to participate in the decision making structure in their communities;
- It empowers women to be able to participate in developmental activities of their environment;
- It exposes the recipients to new ways of doing things through technological development; thus, changing their attitude to life;
Literacy helps in improving the standard of living by obtaining valuable printed materials relating to health, sanitation, production, selection and preparation of food, child-care and home management;

- It increases the economic status of the recipients through better productivity which requires knowledge of reading and writing;
- It helps in meeting the practical needs of life;
- It empowers the recipients to take part in any individual and group activities that involve reading and writing which helps to gain social recognition and prestige;
- It also enables one to meet one's civic obligations such as voting and;
- Literacy helps one to learn about community activities through reading of signs, billboards, etc.

This list is however in-exhaustive.

**Problems Facing Literacy Education**

Even though literacy education is of great importance to all and sundry and many stakeholders at different levels such as individuals, religious groups, non-governmental organisations and government have made several efforts to ensure its success; yet it is faced with numerous problems and difficulties. The problems identified by UNESCO (2010) include the following:

- Inadequate policy framework, enabling environment and resources to run mass literacy programmes;
- Lack of political will and commitment which are indispensable for the successful promotion and propagation of adult education;
- Political instability;
- Finance - financing literacy education is far unsatisfactory;
- Inadequate infrastructure and inappropriate learning centres;
- Unqualified and insufficient facilitators and personnel to manage literacy centres;
- Inadequate publicity of the importance of mass literacy education;
- Lack of incentives and inconsistent payment of stipends to literacy facilitators;
Lack of a national implementation framework;
Lack of national uniformity in terms of contents, delivery and funding of literacy;
Non-implementation of good policies;
Lack of training and training facilities for literacy facilitators;
Lack of national monitoring and evaluation;
Lack of uniform policy, legal and institutional framework on literacy activities;
Poor attendance and;
The issue of certification.

Based on the above challenges facing literacy practice generally and particularly in Nigeria, it is important to identify the main parameters to use in measuring the literacy level of a nation or people.

Indices for Measuring the Literacy Level of a Nation
Parameters for measuring the literacy level of a people include the following:

- Socio-economic, cultural and political development;
- Improved health care and nutrition;
- Reduction in mortality rate;
- Improved social interaction among people;
- Respect for animal lives and existence;
- Increase in Gross Domestic Products (GDP);
- Improved national resource control;
- Regard for the fundamental human rights of citizens;
- Total freedom from oppression;
- Adequate respect and dignity for others and the rule of law;
- Drastic reduction in illiteracy rate;
- Access to modern information technology;
- Reduction/alleviation of poverty among community people;
- Absence of war/crisis;
- Independent political participation in national and international affairs;
Improved interaction and relationship with other nations on international discourse; and
Advancement in international trade.

In spite of all the identified challenges faced by literacy activities in Nigeria, government and government agencies, non-government agencies, quasi-governmental agencies, donor agencies, international agencies, communities and individuals are working tirelessly to make non-literate Nigerians literate. This means that there is hope for literacy development in Nigeria. Thus, it is important to examine the prospects of Literacy activities and practice in Nigeria.

Prospects of Literacy Activities in Nigeria
The Government in Nigeria is actually working on different areas of literacy in Nigeria to improve its practice and effectiveness. The activities of government include the following:

- Increasing its efforts and commitment in literacy delivery in Nigeria by improving its efforts in the area of literacy campaign;
- More policies and a blueprint are now being formulated by government to improve literacy activities;
- Government is playing more and better advocacy role for literacy activities through better funding and governmental participation in literacy activities;
- There is an increase and more awareness programmes on literacy activities in Nigeria;
- Government has made it mandatory for every child of school age to be registered and to attend school. This is bound to have positive effects on the literacy level of Nigerians;
- Hawking has been prohibited in every State of the federation. Every State has been directed to include in their blue-print that parents of any child found hawking must be tried and prosecuted. This is an indication that there is hope for literacy development in the country;
- There are relevant portions of the National Policy on Education (NPE) that address literacy activities. The implication of this is that government is beginning to favour literacy activities in Nigeria;
National and international organisations and donor agencies are encouraged by Nigerian government to invest in literacy education in Nigeria;

Many individuals are also investing in literacy activities. While some are responsible for the provision of literacy centres, some are responsible for the provision of literacy materials or paying literacy instructors; and

Today the Nigerian government is involving religious organisations in the provision of literacy education to adults, youths and the young adults.

The aforementioned activities by the Nigerian government, individuals, religious bodies, Non-Governmental Organisations (NGOs) and quasi-governmental organisations and donor agencies indicate that there is hope for literacy development in Nigeria. Literacy professionals only need not rest on their oars until Nigeria is completely literate and developed.

My Contributions

Literacy

The rate of participation, teaching/learning effectiveness, availability and utilisation of instructional materials as well as the effect of methods of teaching literacy informed my research activities in the area of literacy. This was born out of the fact that majority of our literacy centres are unable to retain learners. The outcome of these research activities have helped literacy professionals on how to relate with and retain learners; different literacy teaching methods and their effectiveness; available instructional materials and their impact on the level of participation of learners in literacy programmes.

Mr. Vice-Chancellor Sir, in 2008, I investigated the influence of environment and instructors' relationship with learners on the latter's regularity in literacy programmes. This study was born out of the fact that learners are usually enthusiastic at the initial stage of their enrolment; but many drop out of the programme within the first year.
Table 1: Association between Regularity of Literacy Participants and other Variables

<table>
<thead>
<tr>
<th>Variables Compared</th>
<th>$X^2$ Calculated</th>
<th>$X^2$ Critical Value</th>
<th>Df</th>
<th>P&lt;0.05</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult instructor's respect for learners' views, ideas, contributions and integrity vs learners' regularity in literacy programme</td>
<td>27.44</td>
<td>9.488</td>
<td>4</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Adult learners' classroom environment vs regularity in literacy programme</td>
<td>3.6</td>
<td>9.488</td>
<td>4</td>
<td>0.05</td>
<td>Not Significant</td>
</tr>
</tbody>
</table>

The outcome of the study indicated that instructors' respect for learners' views, ideas, personalities and integrity significantly influence the latter's level of regularity in literacy programmes. This is because adults are usually sensitive to people's comments (Oladapo, 2004; Aderinoye, 1999). The result of the study also revealed that learners were not particular about the physical environment of their classrooms. This might be because most of the literacy participants are less-privileged. The implication of the study is that literacy instructors and planners need to relate positively with the learners in order to understand their emotions and respect their personalities.

Another study was conducted in 2009 to measure the implications of teaching/learning effectiveness on the training needs of literacy instructors. The main aim of this study is to know the specific method of teaching that aids adult literacy learning with the intention of recommending same to literacy practitioners. Findings of the study showed that participation of learners in literacy classes does not depend on a particular method of instruction but on the way an instructor handles or uses the method during teaching/learning transactions. The implication of this is that literacy instructors should be flexible in choosing the approaches to use for teaching adult learners. This also means that instructors must be current and conversant with different approaches/methods available for teaching adults on literacy programmes and the most relevant to a particular group of people at a particular time (Aderinoye, 1997). Adult instructors must not be rigid in choosing an...
appropriate method when teaching adults. They need to be vigilant and able to notice when lessons are becoming boring and uninteresting and know when to change to another method (Asiedu and Oyedeji, 1985). So, it is possible for an instructor to use more than a method in a teaching/learning interaction. One can then infer from the study that instructors’ ability to choose the right method/approach of instruction would mould the level of participation of adult learners in literacy activities.

Mr. Vice-Chancellor, Sir, this inaugural lecturer in 2004 conducted a study on the availability and utilisation of instructional materials in adult literacy centres in Lagos state. This study was born out of the fact that adults learn better and faster when they are able to see, feel and touch what they learn.

![Figure 8: Varieties and Types of Available Literacy Instructional Materials](image)

The results of the study showed that the most common instructional materials available (in right number) are the chalkboard and primers; they were adequate and of good quality. This is exactly the minimum material that could be made available for any literacy programme. Real objects, radio, and television were scarcely available; while charts, slides, projectors, etc. that usually make teaching/learning real, fascinating and innovative were not available at all.
The significance of this is that literacy programmes in Nigeria do not go with the global development of this time, so that even a literate adult that is able to read and write to his and others' understanding might not be able to communicate his mind to others meaningfully via the new instructional aids like the projector, computer, slides, etc. This means that the available instructional materials can only be beneficial to the basic literacy participants and will be grossly inadequate at the post literacy level where learning is expected to be more logical and philosophical. This accounts for the reason why many basic literacy participants are reluctant to proceed to post-literacy level. It may also account for reasons why the drop-out rate is high at the post-literacy level. It was recommended that literacy facilitators should endeavour to use instructional materials to encourage better attendance and regularity among literacy participants.

Women
Mr. Vice-Chancellor Sir, my research also contributed to the study of women and their roles in the society. The Bible says Adam (first man) was formed (Gen. 2:7) but Eve (first woman) was built/made by God (Gen. 2:22). This means that woman was not hurriedly created like man. God painstakingly took His time to construct a woman. This is why she is beautiful, good-looking and attractive to a man. Also, this is why a man is to leave his father and mother to cleave to her.

Women are valuable to God and that is why He put them in charge of running the home to make it habitable for the entire family, but women need enough education to be able to perform this important role. Unfortunately, men believe that they (women) do not need literacy education to perform this crucial role since it is expected to be disseminated from generation to generation through practical oral circulation. Thus, in most African cultures, the education of women is regarded as secondary, unnecessary and in some cases, unreasonable. Even among the elites, a male child is usually preferred to a female when there are limited resources to send both of them to school. I usually test my undergraduate and postgraduate students with this puzzle and I want to do the same now to feel your pulse.
Supposing you and your spouse were retrenched from work the same month and for three years you were unable to secure another job for regular income and your son and daughter are to gain admission in to university at the same time and you can only pay for one of them; which one will you prefer? Your guess is as good as that of my students' year-in-year-out. There is no year (in the last ten years) I recorded less than 75% male preference. This accounts for the reason why many women are not literate in Nigeria today. Thus, my research on women focuses on their roles as mothers, the effects of empowerment and literacy programmes on their roles as mothers and home makers. It also looks into general perception about their identity, and the effects of the process of ageing on their ability to improve their literacy level.

In a study I conducted in 2010, the place of adult education programmes in the empowerment of rural women in Lagos State was evaluated; the purpose of this study was to assess the contributions of adult education empowerment programmes to the empowerment of women in rural areas specifically in the area of decision making at home and in the community.

![Bar Chart](image)

**Figure 9:** Contributions (Involvement) of Empowerment-based Adult Education Programme on Decision-Making in the Home

...
The outcome of the study revealed a lot. It revealed that the programme provided empowerment programmes on literacy, vocational education, home management and community participation. It also indicated that 63% of the women depended on their husbands before taking economic decisions; not only because they did not have regular sources of income but because culture demands it. Thus, even though the empowerment programmes for rural women have positive effects on their literacy and economic empowerment, it does not have the same effect on their cultural life. They cannot still take decisions with their male counterparts on general issues at home and in their communities. They are only involved in decisions that have to do with women or children or their immediate families. It was recommended that community leaders and men should generally be sensitised on the importance of participation of women in general issues that concern the community and extended family.

However, there are some challenges that women go through in the process of acquiring literacy education or empowerment programmes. A study was carried out in 2010 by the inaugural lecturer to examine the possible effects of Menopause on the agility and educational performance of Postgraduate women in
Nigerian Universities. The main aim of the study was to investigate the extent to which menopausal stages affect women's educational performance.

Table 2(a): Relationship between Menopausal Stages and Regularity in Class

<table>
<thead>
<tr>
<th>Menopausal Stages</th>
<th>Regular Attendance Number</th>
<th>Regular Attendance %</th>
<th>Irregular Attendance Number</th>
<th>Irregular Attendance %</th>
<th>Active Class Attendance Number</th>
<th>Active Class Attendance %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peri-menopausal stage</td>
<td>36</td>
<td>12</td>
<td>40</td>
<td>13.3</td>
<td>22</td>
<td>7.3</td>
</tr>
<tr>
<td>Post-menopausal stage</td>
<td>94</td>
<td>31.3</td>
<td>10</td>
<td>3.3</td>
<td>66</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>130</td>
<td>50</td>
<td>88</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2(b): Relationship between Menopausal Stages and Level of Participation in Class

<table>
<thead>
<tr>
<th>Menopausal Stages</th>
<th>Active class participation Number</th>
<th>Active class participation %</th>
<th>Inactive class participation Number</th>
<th>Inactive class participation %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peri-menopausal stage</td>
<td>22</td>
<td>7.3</td>
<td>10</td>
<td>3.3</td>
<td>68</td>
<td>35.9</td>
</tr>
<tr>
<td>Post-menopausal stage</td>
<td>66</td>
<td>22</td>
<td>22</td>
<td>7.3</td>
<td>192</td>
<td>63.6</td>
</tr>
<tr>
<td>Total</td>
<td>88</td>
<td>32</td>
<td>32</td>
<td>7.3</td>
<td>300</td>
<td></td>
</tr>
</tbody>
</table>

\(X^2\) calculated 79.21; degree of freedom (df) = 3; \(X^2\) table = 7.815; \(P < 0.05\)

The result of the study showed that women's stages of menopause would determine their performance in educational activities like class attendance and participation in class activities and discussion. However, in spite of the menopausal symptoms, women perform better in education at the post-menopausal stage. The fact that peri-menopausal stage lasts between six months and five years makes women get used to the symptoms.
They must have accepted it as natural and inevitable; hence they get more committed to educational activities that would enable them face the realities of a new life. Obviously, the length of time between peri-menopausal and post-menopausal stage must have allowed the women to get over the problem, so that they will be able to go about their day-to-day educational activities while tolerating the symptoms. It was recommended that: learning should be democratic for women at the Postgraduate level; there is need for counselling section for Postgraduate women in higher institutions; and they must not be engaged in rigorous exercises beyond their ability.

Although, many Nigerian women of today (literate and non-literate) are formally going into men’s professions, people generally complain about their attitudes and behaviours as un-cultural. Thus, in 2011 I conducted a study to evaluate 'the perception of female lecturers' identity by students and male lecturers in Southwest Nigerian Universities'. A total of 510 (450 students and 60 lecturers) formed the sample size of the study. The outcome of the study revealed, among others, the following:

Table 3(a): Level of Effectiveness of Female Lecturers

<table>
<thead>
<tr>
<th>Female Lecturers will not Significantly behave better in their relationship with Students</th>
<th>Response</th>
<th>Observed</th>
<th>Expected</th>
<th>Residual</th>
<th>$x^2_{cal}$</th>
<th>$x^2_t$</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of Significance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Disagree</td>
<td>74</td>
<td>125</td>
<td>-51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>114</td>
<td>125</td>
<td>-11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>173</td>
<td>125</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Agree</td>
<td>139</td>
<td>125</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Result: $X^2$ calculated 41.78; $X^2$ table= 7.48; df= 3; $P < 0.05$
Table 3(b): Students Performance in Female Lecturers' Courses

<table>
<thead>
<tr>
<th>Response Level of Significance</th>
<th>Observed</th>
<th>Expected</th>
<th>Residual</th>
<th>$x^2$</th>
<th>cal</th>
<th>$x^2$t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Disagree</td>
<td>33</td>
<td>125</td>
<td>-92</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>121</td>
<td>125</td>
<td>-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>193</td>
<td>125</td>
<td>68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Agree</td>
<td>153</td>
<td>125</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Result: $X^2$ calculated 111.04; $X^2$ table= 7.48; df= 3; P < 0.05

Table 3(c): Emotional Stability of Female Lecturers

<table>
<thead>
<tr>
<th>Female Lecturers will not be emotionally Stable like their Male Counterparts</th>
<th>Observed</th>
<th>Expected</th>
<th>Residual</th>
<th>$x^2$</th>
<th>cal</th>
<th>$x^2$t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Disagree</td>
<td>48</td>
<td>125</td>
<td>-77</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>108</td>
<td>125</td>
<td>-17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>184</td>
<td>125</td>
<td>59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Agree</td>
<td>160</td>
<td>125</td>
<td>35</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Result: $X^2$ calculated 84.4; $X^2$ table= 7.48; df= 3; P < 0.05

Table 3(d): Relationship of Female Lecturers with their Students

<table>
<thead>
<tr>
<th>Female Lecturers will not behave better in their Relationship with their Students</th>
<th>Observed</th>
<th>Expected</th>
<th>Residual</th>
<th>$x^2$</th>
<th>cal</th>
<th>$x^2$t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Disagree</td>
<td>78</td>
<td>125</td>
<td>-47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>138</td>
<td>125</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>171</td>
<td>125</td>
<td>46</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Agree</td>
<td>113</td>
<td>125</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Result: $X^2$ calculated 37.10; $X^2$ table= 7.48; df= 3; P < 0.05
The results of the findings above indicate that:

- Female lecturers significantly behave better in their relationship with their students thus, debunking the general belief that female professionals are usually hostile, bossy and uncultured;

- Students significantly perform well in courses taught by female lecturers and they are regular and prompt in lecture attendance; and

- They are usually emotionally stable, tolerant, effective and efficient in their duties.

These findings negate the general belief by people (literate and non-literate) that women are perceived through lenses minted by their sexuality and are considered less knowledgeable than their male counterparts. The results also showed that women are capable of doing well in their careers depending on self-determination, exposure to opportunities and sacrifice exhibited on the job. These findings have also lent credence to the fact that women are not intellectually inferior to men. It was recommended that society should be sensitised to respect career women.

**Women and Literacy**

Mr. Vice Chancellor, Sir, throughout history, women have always been assigned roles in the society. Formerly, the African woman had no say about her body because it is her husband's; so, it is the man that determines how many children the woman is to have and how they are to be spaced. My study evaluated the impact of literacy on her body as regards the number of children she is to have, her level of participation in anti-natal programmes during pregnancy, her level of receptivity to immunisation programmes and how to raise the children to be able to conform to the cultural norms of the society.

In 2004, I conducted a study that measured the association of women's level of literacy with their level of awareness, adoption and choice of family planning in Nigeria. It is important to quickly point it out that I had problems collecting data (on this topic) from the Northern parts of Nigeria and this made me limit the study to the South-Western parts of Nigeria. The problem ranged from non-accessibility of women on this issue to irrational response of men to the questionnaire. It should also be pointed out that even
in the south-west; women from a particular Christian sect were not so receptive to questions on family planning. 300 women filled the questionnaire. The result of the study revealed the following:

Table 4(a): Relationship between Women's Level of Literacy and Awareness of Family Planning

<table>
<thead>
<tr>
<th>Level of Awareness</th>
<th>Literacy Level</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Non-Literate</td>
<td>Semi-Literate</td>
<td>Literate</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Adequate Awareness</td>
<td>31</td>
<td>42</td>
<td>59</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>Inadequate Awareness</td>
<td>50</td>
<td>51</td>
<td>41</td>
<td>142</td>
<td></td>
</tr>
<tr>
<td>No Awareness</td>
<td>18</td>
<td>4</td>
<td>-</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>99</td>
<td>97</td>
<td>100</td>
<td>296</td>
<td></td>
</tr>
</tbody>
</table>

X² Cal=36.14; X² table=9.488; df =4; P < 0.05

Table 4(b): Association between Women's Level of Literacy and Adoption of Family Planning Practices

<table>
<thead>
<tr>
<th>Adoption of Family Planning Practices</th>
<th>Literacy Level</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Non-Literate</td>
<td>Semi-Literate</td>
<td>Literate</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Adoption</td>
<td>21</td>
<td>43</td>
<td>61</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Non-Adoption</td>
<td>73</td>
<td>56</td>
<td>36</td>
<td>165</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>99</td>
<td>97</td>
<td>290</td>
<td></td>
</tr>
</tbody>
</table>

X² Cal= 22.45; X² table=5.991; df =4; P < 0.05

Table 4(c): Relationship between Level of Literacy and Choice of Family Planning Method

<table>
<thead>
<tr>
<th>Method</th>
<th>Literacy Level</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Non-Literate</td>
<td>Semi-Literate</td>
<td>Literate</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Pill</td>
<td>4</td>
<td>7</td>
<td>12</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Injection</td>
<td>10</td>
<td>20</td>
<td>35</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Coil</td>
<td>15</td>
<td>21</td>
<td>37</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>Withdrawal</td>
<td>25</td>
<td>9</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Condoms</td>
<td>5</td>
<td>13</td>
<td>5</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Sterilization</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>43</td>
<td>61</td>
<td>128</td>
<td></td>
</tr>
</tbody>
</table>

X² Cal= 22.45; X² table=5.991; df =4; P < 0.05
The outcome of the study indicates that:

- Not every woman (even in Lagos State) is adequately aware of family planning;
- The educational status of a woman will influence her level of awareness of the practice as there was no literate woman that was not aware of it;
- Non-literate women whose husbands were semi-literate also adopted family planning practice;
- Literate women that started having children late and religious leaders did not adopt the practice;
- 57.3% of the respondents did not adopt the practice and 76% of them were non-literate; and
- Respondents opted for different methods of family planning except the sterilisation method that is for men only.

The above findings indicate that it is mostly women in Nigeria that are directly involved in family planning. This affirms the general belief that sterilisation method is uncommon in African countries, even though it accounts for about 32-36% of the family planning methods in developed countries like Canada, Dominican Republic, and Panama, etc. It was recommended that men should also be more effectively involved in the sensitisation programme for effective adoption of family planning.

In another study conducted in 2004, the presenter investigated the "socio-cultural factors influencing nursing mothers' receptivity to immunisation programme in Lagos State." The research emanated from the fact that the mortality rate among children below five years of age is very high in Africa as a whole and Nigeria in particular. In spite of the launch of the "Expanded programme on immunisation (EPI)" in Nigeria in 1978, Nigerian children are still suffering from measles, polio, whooping cough, diphtheria and tetanus because the turn out rate of expectant mothers for the EPI programme has not been encouraging. The central problem of the study therefore was to look at the socio-cultural factors influencing nursing mothers' receptivity to immunisation in Nigeria. The result of the study revealed the following:
The result of the findings indicated that the anti-natal hospitals attended, level of education of women and their level of involvement in social organisation had significant influence on the receptivity and regularity of nursing mothers at children immunisation centres. Thus, nursing mothers that were literate and belong to social organisations immunised their children more regularly than those who were not. The results of the study also revealed that government hospitals recorded the highest attendance of nursing mothers for both ante-natal care and immunisation. Nursing mothers that attended government hospitals for ante-natal care were more receptive to immunisation than those who attended herbal homes or private hospitals. This indicates that in spite of the deteriorating conditions of government hospitals in Nigeria, they still serve as major sources of primary health care delivery.

The result also showed that type of occupation of women did not affect their regularity at the children immunisation centres. This means that it is possible for nursing mothers to immunise their children regularly irrespective of the nature of their occupation.
Mr. Vice-Chancellor, Sir, my study also investigated 'the influence of Women's Education on their Performance of Sociological Roles' (Oladapo and Makinde, 2006).

Table 6: Association between Women's Level of Education and other Variables

<table>
<thead>
<tr>
<th>Variables Compared</th>
<th>X² Calculated</th>
<th>Critical Value</th>
<th>Df</th>
<th>P&lt; 0.05</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of education vs. quality of time spent with children</td>
<td>161.55</td>
<td>9.488</td>
<td>4</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Job status vs. quality of time spent with children</td>
<td>145.52</td>
<td>15.507</td>
<td>8</td>
<td>0.05</td>
<td>Significant</td>
</tr>
</tbody>
</table>

The outcome of the study established that highly educated women and women working within the private sector had low quality time with their children. This often deprived the children of quality maternal love, care and emotions that children need for perfect psychological development in their early years and subsequent future endeavour. The resultant effect as Harvinghurst discovered in his study is that such children grow up without enough emotion and love. Such children seek love from outside which usually leads them to be rebellious and notorious children and adults, leaving them to be delinquent and anti-social.

Bischof also asserted that children without initial maternal love and care during childhood grow up to be truants, belligerents and notorious. All these must have accounted for a lot of incredible crimes that are prevalent in Nigerian society today. The findings also revealed that majority of the highly educated women keep their children with housemaids. The implication of this is that because these housemaids are mostly non-literate coupled with the fact that they are also saddled with the responsibility of taking care of other household chores, they hardly have time for the children. At times when they are overwhelmed with other responsibilities, they take it out on the children, hence, they maltreat them. These always have adverse effects on the psyche of the children.
What is worse is the fact that such housemaids are unmarried single girls who lack experience about mothering and thus, engage in trial and error in caring for the children. The implication of the findings on children is enormous because it negatively affects not only their total development but also their morality, civic education and cultural development. It was recommended that government should make it mandatory for every establishment to have crèche. Parents need enlightenment programmes on how to care for children.

Again in 2000, I investigated the 'The Effects of Language of Instruction, Marital Status and Intention for Post Literacy on the Participation Level of Women in Literacy Programme in Lagos State.' The main purpose of the study was to find out the extent to which these variables influence participation level of women in literacy programme.

Table 7: Association between Level of Participation of Women and other Variables

<table>
<thead>
<tr>
<th>Variables Compared</th>
<th>X² Calculated</th>
<th>Critical Value</th>
<th>Df</th>
<th>P &lt; 0.05</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mode/language of instruction</td>
<td>50.83</td>
<td>5.991</td>
<td>2</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Intention for post literacy</td>
<td>22.75</td>
<td>5.991</td>
<td>2</td>
<td>0.05</td>
<td>Significant</td>
</tr>
</tbody>
</table>

The findings of the study revealed the following:

- Women who were instructed in their mother tongue were more frequent in attendance and participation in literacy programmes. This is an indication that language of instruction does affect the attendance and participation level of women in literacy programmes; thus, confirming the submissions of scholars (Asiedu and Oyedeji, 1985; Bown and Okedara, 1981) that adults participate better in literacy activities when they first learn in their mother tongue;
- Women/respondents who intended to go beyond basic literacy level preferred instructions in foreign language. The reason for high preference for foreign language may be to the respondents' hope and desire for higher education.
On the whole, literacy participants preferred mother tongue as language of instruction especially at the beginning of the programme (basic literacy level). However, women/respondents that desire post-literacy would prefer foreign language as medium of instruction even at the basic literacy level. It was recommended that participants' mother tongue should be used to facilitate basic literacy activities; however participants should be introduced to at least a foreign language at the post literacy level.

Mr. Vice Chancellor, Sir, there are home challenges that women go through that affect their participation in literacy activities. Thus, I carried out a study in 2000 to examine “Home Factors Affecting Women’s Participation in Adult Literacy Classes.” Outcome of the research indicated that apart from cultural and social factors that affect the participation of women in literacy activities, there are other intervening variables that combined to slow down the participation and regularity of women in literacy activities. The study therefore seeks to know the effect that specific home factors will have on the participation of women in literacy activities.

Table 8: Association between Level of Participation of Women and Four Socio-Economic Variables

<table>
<thead>
<tr>
<th>Variables Compared</th>
<th>X² Calculated</th>
<th>Critical Value</th>
<th>Df</th>
<th>P&lt; 0.05</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status</td>
<td>5.48</td>
<td>15.507</td>
<td>8</td>
<td>0.05</td>
<td>Not significant</td>
</tr>
<tr>
<td>Level of involvement in household chores</td>
<td>22.545</td>
<td>9.488</td>
<td>4</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Level of involvement in social activities</td>
<td>3.09</td>
<td>5.991</td>
<td>2</td>
<td>0.05</td>
<td>Not Significant</td>
</tr>
<tr>
<td>Level of income of the family of respondents</td>
<td>18.94</td>
<td>9.488</td>
<td>4</td>
<td>0.05</td>
<td>Significant</td>
</tr>
</tbody>
</table>

51
The outcome of the study indicated the following:

- Married women did not participate frequently in literacy classes like their counterparts who were single, separated or widowed;
- Deep involvement of women in social responsibilities did not make them to participate better in literacy activities compared to their counterparts who were not so deeply involved;
- Women's economic background and their deep involvement in household chores (particularly cooking) did have much negative influence on their participation in literacy programmes.

The study recommended that literacy facilitators need to be more friendly, approachable and open-minded to encourage married women's regular participation in literacy programmes.

Mobilisation strategy is known to be a major factor that influences the receptivity of participants in literacy programmes. Well organised, friendly and innovative planned mobilisation strategies usually encourage better participation in literacy programmes. Thus, in 1998, the researcher investigated the mobilisation strategies in women literacy programme in Lagos state. Two hundred (200) respondents that include twenty (20) facilitators and one hundred and eighty (180) women participants were drawn from ten local government areas of Lagos state; only 198 respondents completed their structured questions, two facilitators did not submit. Questions were asked mainly on the most effective sources of mobilisation of the participants to the programme out of; social clubs, religious organisation, government propaganda, personal conviction, hand-bills and friends.
Table 9: Association between Six Sources of Mobilisation and Levels of Participation of Women in Literacy Programme

<table>
<thead>
<tr>
<th>Variables Compared</th>
<th>$X^2$ Calculated</th>
<th>Critical Value</th>
<th>Df</th>
<th>P $&lt; 0.05$</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social clubs vs level of Participation</td>
<td>8.68</td>
<td>34.0</td>
<td>1</td>
<td>0.05</td>
<td>Not significant</td>
</tr>
<tr>
<td>Religious organisations vs level of participation</td>
<td>6.13</td>
<td>3.84</td>
<td>1</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Government propaganda vs level of participation</td>
<td>1.93</td>
<td>3.84</td>
<td>1</td>
<td>0.05</td>
<td>Not significant</td>
</tr>
<tr>
<td>Personal conviction vs level of participation</td>
<td>2.40</td>
<td>3.84</td>
<td>1</td>
<td>0.05</td>
<td>Not significant</td>
</tr>
<tr>
<td>Handbills vs level of participation</td>
<td>4.01</td>
<td>3.84</td>
<td>1</td>
<td>0.05</td>
<td>Significant</td>
</tr>
<tr>
<td>Friends/house-to-house vs level of participation</td>
<td>3.24</td>
<td>3.84</td>
<td>1</td>
<td>0.05</td>
<td>Significant</td>
</tr>
</tbody>
</table>

The results of the data analysis revealed the fact that; social clubs has the strongest association with high level of participation in literacy education. This was followed by mobilisation through religious organisation, handbills, friends, and personal conviction; government propaganda had the least. The findings also established three things. First, women who were mobilised through social clubs participated highly in literacy education than others. Secondly, mobilisation through religious organisation is better than using handbills, house-to-house or personal conviction mobilisation strategies. Thirdly, it proved that government mobilisation strategies for literacy programmes were not effective.

It was recommended that government should employ the services of social clubs and religious organisation in mobilising more women into literacy programmes in Lagos State.

In 1998, I also explored the relationship between some cultural belief system and the level of participation of women in literacy...
education. In a research work titled 'Cultural Factors Influencing Levels of Participation of Women in Literacy Activities in Lagos State Nigeria'; the researcher examined the influence of cultural ties of the respondents with customs and traditions as well as their perceptions and beliefs in the education of girls on their participation in literacy activities. Two hundred participants constituted the sample size of the study. However, one hundred and seventy-two of the respondents were eventually used as the sample size because the remaining were indifferent to cultural beliefs. Structured interview questions were designed and personally administered by the researcher and two other research assistants.

The results of the data analysis showed that women who were modest about traditions and customs recorded high level of participation in literacy programmes than those who were strongly attached to traditions and customs particularly as regards women education.

It was recommended that women should be constantly encouraged (by government, non-governmental organisations, religious organisation, etc.) and counselled on the importance of literacy to women as mothers and home makers.

**International Research Grants**

Mr. Vice-Chancellor, Sir, in 2005, Oladapo and Ike won a research grant from an international educational NGO; 'Educational Research Network for West and Central Africa (ERNWACA)'. The research assessed the 'Links between Engineering Training Programmes in Tertiary Institutions and Graduates’ Productivity in Nigeria'. To understand the linkages between engineering training programmes in tertiary institutions and graduates' productivity in Nigeria, the researchers worked with 366 students from Federal universities, Universities of Technology and Polytechnics from North, Southwest and Southeast. Twenty (20) Human Resource (HR) Managers from relevant engineering companies were also involved in the study. Data were collected in relation to: number of attendance of engineering students in practical exercises in a week; availability of relevant materials/reagents for practical; number of students to
laboratory attendants; population of students to a laboratory; and how current the curricular are. HRs on the other hand were made to assess newly employed engineers on their level of expertise and response to innovations. Findings indicated that Nigerian engineering curricular are loaded and rigid, there were insufficient laboratories to accommodate the students for adequate number of practical and most of the time inadequate or insufficient reagent for practical. So, many employers usually send them out of the country for further training before they are allowed to handle ordinary engineering work.

It was recommended that students be exposed to more practical sessions to make them relevant to national and international development and; tertiary institutions’ engineering curricular be revisited to make them relevant to the labour market, thus, easing access to employment for learners.

Mr. Vice Chancellor, Sir, the context of teacher education and roles of teachers require ever-increasing flexibility. This flexibility encompasses all areas of curriculum development, implementation and evaluation. There is need to go beyond direct teaching approach (general method) for better teacher training in our ‘teacher education’ training centres. In 2012, I conducted a research titled: ‘Integrated Pedagogical Approaches for a Productive Teacher Education’ in Council for Development of Social Science Research in Africa (CODESRIA) textbook programme. The title of the Book is ‘Teacher Education System in Africa in the Digital Era’. The research sought to know different methods that students in teacher educational institutions (Universities and Colleges of Education) in Southwest Nigeria are exposed to. A total of 600 respondents (drawn from lecturers and students) formed the sample size for the study.

Findings indicated that student-teachers are taught directly and collectively in class (Direct Teaching method) and teachers are more concerned with the delivery of the subject-matter than approaches. Even though reflective method of teaching allows the teacher to individualise his teaching (which makes student learners to be skilful and clever), it is sparingly used in teacher training institutions.
It was recommended that student-teachers in Nigerian faculties of education and colleges of education need to be exposed to integrated pedagogical and andragogical approach strategy. Teachers of student-teachers should endeavour to establish meaningful rapport with the learners; and teachers of student-teachers need to be more concerned with how their students learn rather than how much of the subject-matter to cover in a short time without much assimilation.

Conclusion
This lecture has emphasised the fact that there can be no meaningful development of any nation when majority of her population (especially women) are not literate. This is because literacy makes individuals, the society and community develop inherent interest and aspirations for the good of community and nation at large. Literacy education liberates the recipient from ignorance, poverty, idleness and makes him aware of his responsibilities to himself, community, the nation and the world at large. Literacy harnesses all forms of knowledge that bring people out of oppression and subjection within a given community. Thus, literacy empowers the recipients to contribute to their own liberation.

Since the society is not static and since there are changes in technological growth as well as population growth and development, then literacy education is inescapable to keep people abreast with the development around them in particular and the world at large. One can then infer that the progress of families, societies and nations are determined by the level of literacy of their citizenry. When majority of the women are literate, it will positively affect the educational progress of the children because children of literate women are more encouraged to go to school (Oladapo, 2005).

Researchers have also established that literate society is easier to govern than the non-literate societies. This is because the populace will be able to read and understand the directives of the government better and they will find it easier to obey. Literacy also will empower the society to make valuable suggestions to government on how they are to be governed.
In conclusion, this lecture has stressed that better literacy for women will also reduce mortality rate among mothers and children as women will be able to understand the importance of anti-natal treatment, immunisation of the children, child spacing/family planning and better dietary plans particularly for their children and the entire family. They will also be poised to take meaningful decisions that affect their bodies, family and society; they will neither be docile nor apologetic in their endeavours and this will have positive impact on the progress and growth of the society.

It is therefore imperative to say that to improve the progress of Nigeria in its entire ramification, there must be total overhauling of the literacy activities particularly for women. Improved literacy for women will definitely lead to inevitable progress of this nation; remember the adage: educate a man, you have educated a family but when you educate a woman you have educated a nation. Thus, literacy education particularly for women is the 'Mother of all Progress'.

Recommendations

Mr. Vice Chancellor, Sir, the role of mothers in literacy expansion of any nation cannot be overemphasised. Even though I believe there is nothing a man can do that women cannot, but mothers need to consider their children first in any decision they take. Proverbs 14:1 admonish mothers to build their homes and not to scatter it; a virtuous mother is the one that is called 'blessed' by her children (Prov. 31: 31). Every mother is the first teacher at home. Cultural literacy is usually the role of a mother; she is to teach her children cultural etiquette, history and tribal language. Our culture is rapidly being eroded because mothers are abdicating their roles to outsiders (house-maids) who teach the children foreign languages, history and culture. Mothers are now competing with men in nearly everything all in the name of women liberation but were they really in bondage? It is now that we are relatively in bondage when:

- our children cannot speak our language anymore and English language is now their mother tongue;
- our children do not know their root because it is barbaric, archaic and out-dated;
• family ties and union that used to bind us together are fading away and we now live a secluded life where first cousins do not know themselves;
• history as a subject is fading away in our school curriculum;
• our children see their traditional and cultural dresses, foods and cuisine as cumbersome, awkward, weird and obscured;
• our moral values are being thrown to the wind; and
• Mothers are no more setting examples for their children in dressing, moral sanctity and purity.

My recommendations are based on the fact that for our nation to progress as expected, women literacy must be embraced by all because it is the 'Mother of all Progress'; thus, individuals, government, institutions, religious organisations, international organisations, etc. must be adequately involved.

• Mothers as first teachers need to create time for their children and introduce them to our cultural values, norms, taboos and languages. They are also to be role models to their children especially in the areas of dressing, sanctity and purity.

• Government is only paying lip-service to literacy development in this country. Even though they have many literacy centres on paper, less than ten percent (10%) of the centres are functional due to non-availability of funds to pay honorarium to facilitators. Even the honorarium is too small for vibrant young persons to look forward to, so, most of the facilitators are retired primary school teachers who are always irregular.

• Mr. Vice Chancellor, Sir, it is my recommendation that National University Commission (NUC) should make it mandatory for every Adult Education Department in tertiary institutions in Nigeria to have vibrant and functional literacy centres to cater for the non-literate members of their immediate community. My Department started one with four (4) participants about eight years ago at Oluwole Primary School, Akoka (relocated to University of Lagos Staff School after few months). Today we have about 120 participants (ranging from play-group to Junior
Secondary School). The number of participants would have exceeded this, if there was enough funds to hire regular facilitators. Currently, Adult education students are used as facilitators during their practicum for a semester (they are paid N2, 500 as stipend from Departmental IGR funds). The participants have to go on holiday after the semester break and wait for another set the following year before they can resume. The fact is that no matter how much we call the participants on phone; less than one percent (1%) of the participants come back and we have to begin again. This has been our experience year-in-year-out. The Department decided to hire four permanent facilitators this New Year 2016 for consistency and better participation on the programme and their honorarium shall be paid from the Departmental IGR funds. Our students will be complementing their roles during practicum.

- Religious organisations (particularly Christian and Islamic organisations) need to include literacy activities in their activities. Currently, most vibrant and functional literacy centres are run by religious organisations, but they are very few. Let them see it as part of their spiritual responsibilities and source of evangelism. Mr Vice Chancellor, Sir, I started a literacy centre in my former church (Foursquare Gospel Church, Akute, with the permission of my then Pastor, Rev. O.O. Egbeokun) in 1996 with two men and six women. I am happy to tell you that one of the men graduated from Department of Educational Foundations through our sandwich programme in 2013 and the second man is a pastor in one of our Churches. You can start one in your Church or mosque today. You can also partner with my Department for better output.

- I plead with international Organisations to come to our aid in the area of funding especially payment of honorarium. I must confess here that Department of Adult Education Literacy Centre has been enjoying the support of UNESCO and UNICEF especially in the area of supply of primers, writing and reading materials; we still need them to start a vocational programme for our participants. We also need them to partner with us to take our literacy centre to Senior School Leaving Certificate and be
registered to present our participants for West Africa Certificate Examinations (this is our dream; make it a reality).

Contributions to Human Resource Development
I have successfully supervised over a hundred and twenty (120) undergraduates; about eighty (80) masters and eight Ph.D theses.

Ph.D

Major Supervisor

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ACKNOWLEDGEMENTS

Mr. Vice-Chancellor, Sir, I give God the glory for His mercy in spite of all odds. I bless His name for bringing me this far in my career; the educational journey started like a child’s play about forty-eight years ago; He has been my guide and guard at every step.

I appreciate the Chairman of Council and Pro-Chancellor of the University of Lagos, Professor Jerry Gana (OFR); the Vice-Chancellor, Professor Rahamon Bello. The Deputy Vice-Chancellor Academic and Research, Professor Babajide Alo; Deputy Vice-Chancellor, Management Services, Professor Duro Oni; I appreciate your support when we hosted the National Conference for Nigerian National Council for Adult Education tagged (NNCAE) ‘Eko 2015’. I also thank the Registrar, Dr. Mrs. Taiwo Ipaye, we started together at University of Ife (Great Ife); the Bursar Dr. Lateef Odekunle, the University Librarian Dr. Olukemi Fadehan and the Dean of Education, Professor ‘Supo Jegede.

I appreciate the current and former General Overseer of Foursquare Gospel Church Nigeria, Rev. Felix Meduoye and Rev. (Dr.) Wilson Badejo; the principal officers of the Organisation, particularly, the National Secretary Rev. and Rev. (Mrs.) Ugbaja. I appreciate the roles of my spiritual fathers and mentors, Rev. and Rev. Mrs. M. I. Alawode, District Overseer, Foursquare Gospel Church, Akute; Rev. and Rev. Mrs. O. O. Egbetokun, Zonal Superintendent, Foursquare Gospel Church, Ifako-Ijaye; Rev. and Rev. Mrs. Tunde Fasoranti, District Overseer, Foursquare Gospel Church Shomolu, you are role models to many of us; Rev. and Rev. Mrs. Udo Agomuoso, Zonal Superintendent Foursquare Gospel Church, Sabo. You shall continue to be vessels unto honour in the house of God in Jesus name. Rev. and Pastor (Mrs.) Lanre Ekundayo, Pastor and Pastor (Mrs.) Tobi Adenuga (Sabo); I salute your humility, candor and ability to discern; you are always there for the church and you always go out of your way to help people. My Lord will enlarge your coast and you shall not lack divine helpers in Jesus name.
I want to specially appreciate my FWI President (Mrs. Ilori) for her counsel, guide and contributions to the success of this lecture; I cannot thank you enough, my Lord will continue to honour you.

I really thank God for the life of my father, Mr. James Akanni Adebola, of blessed memory. You defied all the comments and decisions of your uncles not to send a girl-child to school and you gave me education; you were a man of action. Your family philosophy that ‘omoburúkú kan kòsí, iyá burúkú lówà’ (there is no bad child but a 'bad mother) really helped my marriage.

My mother had nine children but only two of us survived her. Mama (Iya Soji) I believe in the efficacy of your daily prayers; you never missed the six o’clock prayer meetings every morning and your every Friday fasting and prayers for the family; God actually honoured your knees and we (your children) will continue to reap the effectiveness of your prayers in Jesus name. I can never forget your love for the two of us. You were always there for us; thank you for the training, hard-work and sacrificial giving you taught me ‘òkè-ní-òwọ-a-fúnni-í-gbè’ (the hand of a giver is always on top).

My step-mother, Mrs. Racheal Adebola, is a rare gem. She was my first pupil, always ready to learn a new thing; I appreciate her love and open-handedness not only to Adebola family but the extended Awotobi family. My Lord will never forget your labour of love.

I want to appreciate my uncle, Mr. Joseph Akinola Onifade. He is a man of integrity. He is a mentor, counsellor and guide to many that passed through him. You opened your door to all who wanted education and you spent your money and time to make many what they are today. You shall live to eat the fruits of your labour in Jesus name.

This inaugural lecture is dedicated to my only brother, Barrister Moses Adesoji Adebola; my mentor, guiding counsellor and confidant. Thank you for your belief in me right from childhood, you took over my education from our parents from primary two. Even while abroad, you were sending my school fees and you
promised me university education to Ph.D. level (even when I did not know the meaning) and you fulfilled your words. I can never forget your prayer for me when I applied for full professorial seat; God answered your prayers; you are never ashamed of me before your friends. You are fond of me even in my trying period, thank you for being everything to me (after God) and for making me what I am today; if there is reincarnation (though, there is none) I will choose you again and again.

I thank God for the life of my aunt Mrs. G. I. Adebola; thank you for being there for the family. I also appreciate my nieces and nephew; Oluwaseun Orimolade, Mr. and Mrs. Tunji Adebola, Omobolanle Adebola and Titi Adebola.

My appreciation goes to members of Oyan Grammar School Alumni Association. I want to specifically thank our President (Sir Kayode Uaneroro), Professor Atoyebi, Engr. Odedere Isaac, Mr. Ebun Ajibade, Ore Adedigba, Mr. Ibukun Jolayemi, Mr. Agboola, among others.

I thank all my school teachers (primary, secondary and university). Specifically, I appreciate Mr. Odunlade who evangelised and convinced my father to send me to school; Mr. Menssah, my Vice Principal and Career Counsellor that encouraged me to go to the university. Mrs. Afolayan taught me history at my lower six and encouraged me to write ‘A Level’ examination after one year and I passed all my papers. I appreciate Professor Yemisi Obilade (current Vice-Chancellor Tai Solarin University of Education); her comments about my presentation (year two) that I presented it like a Ph.D. paper inspired me to make up my mind to have a Ph.D. certificate, you had been mentoring me since then even till now, my God will reward you abundantly.

Professor Kobina Asiedu (late) encouraged me to take Adult education as a course and also facilitated my employment as a graduate Assistant; your children will never lack helpers. Professor Okenimkpe supervised my Master's degree project and what started like teacher-student relationship became father-daughter relationship till date; thank you for your fatherly advice
to me on every issue of life. Professor Adewale supervised my Ph.D. and since then his wife has taken me as one of the members of the family; thank you Sir for seeing me through my academic journey. I want to appreciate Uncle Ojo Bamgboye for his brotherly love and advice specifically when my son was to enter secondary school in 1999; your counsel helped me to take some positive and appropriate decisions.

I acknowledge all my colleagues in the Department of Adult education; Professor Oluwayemisi Obashoro-John; my dependable, trustworthy and sister (E tee); we have come a long way. Professors G.G. Oke and 'Supo Jegede; thank you for playing the role of big brothers in my academic life. My other colleagues Drs. Bakare (big Sister), Egenti, Ojo-Ajibare, Oyelami, Afonja, Ojo, Ememe, Okebiorun, Aitokhuehi and Ojeomogha.

I want to specifically appreciate the selfless service of Dr. Anyikwa; you are a dependable and hardworking colleague that I can count on all the time. I appreciate your efforts in making sure that our literacy centre is still functioning. Thank you for your sleepless nights that made the Department to graduate large number of our final year students.

Dr. L.O. Ige, I really appreciate your efforts when my daughter was to write her adaptation examination at University of Benin, you drove us there and did everything possible to get her accommodation; God bless you. I also appreciate the non-academic members; Mrs. Oguntuyinbo, Oluwashina, Madam Grace, Miss. Joke Alimi and Mr. Oduyele; we are one big family.

Mrs. Folasade Babalola and Dr. (Mrs.) Okebiorun are my dependable sisters from other mothers. What started as official and student teacher relationship few years ago has blossom into a family bond. You are always ready to go out of your way for my family; thank you very much for tolerating my shortcomings. I cannot but recognise your efforts during my mother's burial; you were with me in Modakeke for five stressful days; my Lord will honour you and you shall eat the fruits of your labour in Jesus name.
I acknowledge the roles of all these Professors in my academic life; Professors K.A. Adegoke, O. Lawal, A. Osanyin, V.B. Owhotu, A. Ejiogu, A. Bello and G.C. Illogu; my Lord will reward you abundantly. I appreciate my other colleagues in the Faculty, time and space will not allow me to mention names.

Professor Alani is a special brother that is always ready to go out of his way for my family; I appreciate your candor and belief in my academic pursuit, my Lord will always be there for you. Mrs. Alani is a special breed among women; always cheerful, unassuming and caring; I always admire your humility, dutifulness and care. My Lord will definitely reward your labour of love.

I appreciate Chief and Chief (Mrs.) Abiodun Ajayi. God used you for my family; you are always there for us. God will always be there for your entire family.

I also appreciate the Osunkanbi family; they have been very dependable, unassuming and always ready to lend a helping hand. I want to appreciate some of my children's teachers; Mrs. Ajayi, Farinde, Mundi, Babalola, Ogunlade and Mr. Morakinyo; what started like parent-teacher relationship has blossom into family relationship. The Lord will continue to increase your knowledge and enlarge your coast.

Mrs. Akinade is a special and dependable sister in the Lord that is always ready to go out of her way for my family. The Lord will always be there for you and your labour over your children shall not be in vain.

I acknowledge my colleagues and members of Ozolua Resident Association especially Engineer Akinwande and Professor Nubi; thank you for your drive and passion for the association. I thank God for all my neighbours in Block 3; Dr. Ayenibiowo (my sister) we have come a long way, Mrs. Asiwaaju, Mrs. Oluwasemilore, Mrs. Olaleye and Professor and Mrs. Ayorinde.

I can never forget the role played by Dr. (Mrs.) I. T. Adebayo (former Medical Director, University of Lagos Medical Services) in my life. You were really there for me during my trying period; you
referred me to renowned gynecologists and followed me up with counselling until I had my first baby. You are a doctor with a difference.

I appreciate all other doctors and nurses at our Medical Centre that contributed to my success. Dr. Apampa (the current Medical Director) is a sister and an epitome of humility and hard-work; I appreciate your love. I thank others, Drs. Adebayo, Ekoaba and Shoyele. I appreciate the nurses; Mrs. Anifaleye, Mrs. Azenebor and Mrs. Banjoko (mama boys). Mrs. Vincent really took care of my daughter when she was posted to International School, University of Lagos (ISL). The Lord will continue to work with you.

I acknowledge the role played by my uncle, Professor M. O. Akintayo during my Sabbatical leave at University of Ibadan. Sir, you gave me accommodation and made my stay in the University a memorable one. God will always raise helpers for your children wherever they go. Other lecturers also contributed to the success of my Sabbatical leave; they are Professors Egunyomi and Abu; Drs. Adelore (the then HOD), K. Abiona, Sarumi, Kester, Akanji, Ojokheta, S. Oladeji (Sisi Ponbele) O. Olajide, S. Odiaka and M. Momoh; I appreciate your labour of love. I can never forget the role of Barry Boyede and Mrs. Boyede for the love they showered on me at Ibadan; they received me with open hands and went out of their way as a family to satisfy me. God will always be there for you and you shall not lack anything good in Jesus name.

Three people are very important to my career and spiritual development. Mr. Adebayo Akinade convinced me to change my course of study as the Faculty Officer for School of Postgraduate Studies in 1987; Sir I never regretted it and thank you for rightly directing my foot-path. Professor Femi Onabajo (current Vice-Chancellor, Leeds City University, Ibadan) thank you for your academic support and counselling; the anointing oil upon your head will never run dry. Mrs. Akinyemi, F. A. (Director of Education, Lagos State) I appreciate your special love for my family; the love of God will never depart from you.

I appreciate my brothers and sisters in the Lord in all the branches of Foursquare Gospel Church that I have ever
attended. Sisters Ibeneme (Ikeja); Ajayi, Okei, Odufuwa, Adegbeyo, Adekoya, Akintunde, Odumoye, etc. (Akute); Dr. Jadesola Idoiu, Dns. Ovu (Mama O), Dcns. Eboru, sisters Lola, Iludiran, Rashida Emmanuel, Ayeni and others that time will not permit me to mention.

I acknowledge all my classmates at Life Theological Seminary (CMD centre) 2013 set especially pastors Obasa, Netufo, Rev. Jaja and others; the Lord will enlarge your coast. I also appreciate my lecturers at Life Theological Seminary. Rev. C. C. Orgu (Provost), Rev. Davies, Rev. Oluwagbemiga, Rev. Boluwatishe, Rev. Kafilat Ayanbanjo, Rev. Oshibanjo, and Rev. Adeogun.

My parents in-law (Chief Ezekiel Oladapo and Mrs. Racheal Oladapo) are wonderful and rare. They were very supportive during our trying period of looking for the fruits of womb. My mother in-law would come with counsel of hope, courage and optimism; she never complained about me and since 1980 we never disagreed once, you are such a God sent mother to me; thank you for being there for me, mama. My father in-law takes me like his own daughter; always on my side in the face of any disagreement with my husband even when it is glaring that I was at fault; thank you for making my marriage a memorable one.

My sister-in-law (Mrs. Adeniji) played a significant role in my marriage. I appreciate your constant counselling and guide; you were always with me through thick and thin. I can never forget your candid advice, suggestions and opinion on certain issues concerning my family; you always play the role of a mother. Your joy shall be full over your children and you shall live to eat the fruits of your labour.

I really thank God for these special gifts from Him; Oluwatobi (an Accountant), Temiloluwa (a Medical Doctor) and Oluwatoyin (a Lawyer). I thank God for making you useful vessels in His house. Thank you Toyin for helping me to partly proofread this inaugural lecture.
Oladapo family is a very big one and time will not permit me to mention everybody. Specifically, I want to appreciate my senior brother in-law and his wife, Barrister and Mrs. Gbade Oladapo; my brothers in-law and their wives; Pastor and Mrs. Festus Oladapo, Deacon and Deaconess Bisi Oladapo, Mr. and Mrs. Simeon Oladapo, Mr. and Mrs. Benjamin Oladapo, Mr. and Mrs. Marcus Oladapo. My sisters in-law and their husbands; Mr. and Mrs. Eunice Kazeem and Mr. and Mrs. Lydia Adeleke.

My husband, Barrister Isaac Olusoji Oladapo (a Chartered Accountant, Chartered Banker and Lawyer) is my friend, love, mentor, guidance counsellor and confidant. You did not only preach hard work and integrity to your immediate family, you always demonstrate it in your entire endeavor; I am very proud of you. When we were looking for the fruits of womb, you never listened to friends; you held on to God; all through the journey I did not have any reason to doubt you once. You are such a soft-spoken gentleman that is always ready to go out of his way for his family (immediate and extended); thank you for tolerating my idiosyncrasies for over three decades. Thank you for helping me to partly proof-read this inaugural lecture paper.

The Vice-Chancellor, Sir, I want to bless the name of the Lord for His mercies; He searched for me, found me and brought me this far from nothing, to God be the glory. I appreciate Him for His salvation, grace, favour, advancement and good health; it is only Him that could do these, it is beyond me; and that is why I sing... all glory must be to the Lord...

THANK YOU FOR COMING AND LISTENING
GOD BLESS YOU.
REFERENCES


