

Retooling Women through Small Medium Enterprises (SME): Pidgin English and Indigenous Languages

By

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Abstract

This study is informed by the need to use adult education as a catalyst for women empowerment. Innumerable number of illiterate women left behind in the march to modernity, confined to daily plaintive existence can be shooed off joblessness and become self-employed through Small Medium Enterprises (SME's). Implicit in this study is the desire to: (a) define adult education (b) explain ways by which Adult Education imbues women with requisite vocational skills. The study relied on Charles Cummin's Community Language Learning Theory for analysis. Findings from the study showed that, majority of women are jobless and exploited by men because they are un-educated, lack requisite vocational skills and are financially dependent on men for sustenance. For women to become financially independent from men and be self-bosses, they deserve empowerment via (adult vocational education and finance (loans).The study ends with the following recommendations: (a) Adult education classes should be organized for illiterate women at their convenient times within their localities in Pidgin English while indigenous languages should serve a complementary role for interpretation (b) Government in concert with non – governmental organizations and public spirited individuals should give starter parks such as interest free loans, equipment should be given to the women after being trained in vocations to ease their setting up Small Medium Enterprises(SME) to break the yoke of poverty and dependence

Key Words: Adult Education, Women empowerment, Vocations, Small Medium Enterprises

Background to the Study

One fundamental principle of a just society is equality in access to opportunities, education inclusive. But in Nigeria, the narrative is different, especially with the emergent culture of ascendancy through education, white collar jobs and money driven economy which relegated women to the abyss. Arising from man-made sexism

which left them behind to tend the homes, children and farms. This societal sexist ethos influenced the colonial educational policies that reserve science and managerial disciplines for men but excluded women. According to Tyler (1965) as cited by Enaibe Patience (2013: 3), 'It was from the exercise of natural functions and the manipulation of natural endowments that a social relationship that upheld dominance emerged'. Women's lot in Nigeria is that of silence, lack-lustre, passivity, subsumed, deprived and decimated beings in lieu of being seen as active partners in the growth process as a result of sexism. Miram Schuller (2023) submitted that, '... in spite the rich tapestry of culture, history and natural resources, there is the persistent challenge of poverty which persistently affect a significant portion of its population- women who constitute 60% of those living in extreme poverty and face entrenched barriers in their pursuit of economic-social, political empowerment'. This is sad as 70 percent of income in every country is generated by women, but odd enough, they are made to occupy the margins in their societies.

Statement of the Problem

One worrisome phenomenon among African women, Nigeria inclusive is living plaintive existence, being perpetually needy and live in abject lack, a by-product of economic dependency which predisposes women to spousal abuse, denial, assault, stereotyping, subjugation, denigration,

Objectives of the Study

Implicit in this study is the desire to:

- 1 Define Adult education
- 2 Suggest ways it can be deployed to imbue) women vocational skills.
- 3 Explain Pidgin English and Indigenous Languages and the justification for their use as media of instruction.
- 4 Explain Charles Cummin's Community Language Learning Theory

- 5 National Development
- 6 Suggest ways to achieve women economic independence

It is against the background of these stated objectives related literature on women empowerment through Small Medium Enterprises is reviewed.

Review of Related Literature

Due to sexist ethos, women in Africa are denied equal rights to education, employment, job security and benefits enjoyed by the males. They are denied some appointments if single or unmarried which violates their rights. According to Okecha (2002) women's poverty is attributed to the following: high level of illiteracy, lack of basic needs, resources, credit facilities, non-existence of accessible roads, low level of skill, lack of knowledge to manage business, poor knowledge of investments, high rates of interests from vengeful money lenders. These run tandem with DFID1999 which includes, viz-less involvement in human capital development, less control over income and assets, less access to agriculture extension services and credits, less representation on policy and decision making and social subordination. That is why it is to ease poverty among rural women, better their lots and put them in good economic stead to make them financially self-reliant that Maryam Babangida, the pace setter magnanimously created the office of the first lady as the exclusive preserve of women to pursue pet projects as tellingly spelt out in her "Better Life for Rural Women" (BLFRW) programme. Then to date, other first ladies took a cue from her with pet projects such as the Family Support Programme (FSP), Women Rights Advancement and Protection Alternative (WRAPA), Women Trafficking and Child Labour Eradication Foundation (WTCLEF), Women Change for Development Initiative and Future Assured (WCDI), Child Care Trust (CCT), now Women and Youths Empowerment Foundation and Renewed Hope (WYEFRH) in the offing. Noble as these ideas are, many were one-off projects, not impacts driven, unsustainable and unmarketable, so did not outlive their pioneers/originators and not realizing the goal(s) for which they were introduced, *'easing poverty among rural*

women”. This laudable goal to give rural indigent women succor is replicated by a legion of social organizations and non-governmental organizations that set platforms for women integration into the mainstream of national life, amongst are the National Council for Women Societies (NCWS) Women in Nigeria (WIN), Women in Development (WID), Young Women Christian Association (YWCA), Federation of Muslim Women Association (FMWA), National Association of Women Journalists (NAWJ), Women in Science, Technology and Mathematics (NAWSTM), Women in Science (WIS), Family Economic Advancement Programme (FEAP), Division for the Advancement of Women (DAW, United Development Fund for Women (UDFW), and Women Academics (WIA) among others. The questions to ponder are: (a) Since these become white elephant projects, must women be left in the lurch? (b) How can they escape the vicious poverty trap and satisfy the trappings of the material world? To swing the odds to their favour, they deserve to be empowered and their potentials should be (tapped/ utilized) for market/job creation to generate income for personal growth and development through the instrumentality of adult education. *What then is development?*

Development Within the Context this Study

According to Musa Oyabebefa (2019: p46), A country’s development is not the abundance of resources and infrastructure it has but it is measured by the life of its citizenry, per capita income, life expectancy ratio, availability, affordability of health facilities, accessibility to and quality of education among plethora of other indices.

In another tangent, Hudda (2014) as cited in Musa (2019: 46) averred that a country is said to be developed if it has the following attributes: speed in judicial system, educational policies for the indigent citizens, ease of access to food, clothing and shelter, freedom, exercise of human right, equality, trust, low mortality rate, high birth rate, high Gross Domestic Product per capita. Findings from studies have shown that women generate about 70% income of their countries. In spite of this, they are left to wallow and squirm at the periphery of their societies in seething, reeking,

excruciating and grinding poverty as a result of societal sexist ethos. It is to right these wrongs men have perpetuated against women and to bridge the gaping gap that exists between the men and the women folk that the United Nations in the historic Millennial summit held in Beijing, China 2000, targeted at 2015 emphatically spelt out the goals (a) Eradication of extreme poverty and hunger and (b) Gender equality. The questions to ponder are: (a) How can biting poverty be eradicated as spelt out in the Millennial goals? (b) Without Adult (remedial education) which gives denied and exploited women second chance at life, how can they be empowered to access food, clothing and shelter? (c) Can women exercise their rights when they are educationally deprived? (d) How can women fend for their health care needs to halve the high rate of childhood/maternal mortality and control birth rate without education? (e) Can uneducated women take part in governance by exercise of their franchise or seek elective posts without awareness created via education.?. (f) Can gender inequality be bridged without education and gainful employment vocation. The affirmative answer is '*No*'. Unlettered women are among the indigent citizens and deprivation of them of education has ripple or multiplier effects such as: (a) limited their chances of fulfilment in life (b) exacerbated their misery (c) halved their life expectancy but also (d) prevented them from participation in the socio-political affairs of the country which grossly negates their fundamental human right to participation as spelt out in Article (21)(1) of the United Nations Declaration as cited by Akaruese (2011: p74) as quoted by Musa Oyabebefa (2020: p31) thus:

'Everyone has right to take part in the government of his country, directly or through freely chosen representatives'.

It is gleaned from the above excerpt that participatory democracy is the hallmark of a true consensual government to which illiteracy is an impediment.

The above are convincing indices that Nigeria as in other third world countries lagged behind in all fronts and deserve to step up efforts to link the ever – widening chasm between the sexes (male and female) ratio *if* gender equity and eradication of

extreme poverty are to be achieved since Nigeria is a signatory to the accord, with the targeted time line 2015 is over. This is the thesis of this study which answer inheres in adult education.

For genuine development to take place, there should be integrated involvement of all parameters of development including education. This removes the veil of ignorance, improves the living conditions, liberate women from the yoke of poverty and solve personal problems. This can be attained through gender complementarity, gender parity and national development as dependent variables. Gender complementarity at the family level and procedural gender equality in the larger society lead to national development. For Nigeria to transcend beyond the current state it is, the female sex should be unshackled from the manacles of sexism through acquisition of skills to enable them play complementary roles.

On economic development of rural people, Schramm (1964:20-22) as cited in Musa (2019: 56) submitted, 'economic development requires in addition to a social transformation which is human, transformation of people to be educated, informed attitudes and values to be changed, human relationships, customs social behavior to be reviewed and re-thought.' He states further:

If national economic development is to occur, there must be a social transformation and order and if this is to happen, human resources must be mobilized and difficult human problems must be solved.

This researcher is doubly sure that the best way to mobilize the latent potentials women are imbued with by nature but unrealized as a result of traditional mores that prevented them from schooling is to harness these innate skills via adult education: capacity building (human capital development) at the grass root level with emphasis on Small Medium Enterprises (SME's). The Small Medium Enterprises option shoos women away from the shackle of poverty because they require little capital and training.

Benefits of Women Education

According to Fielder (1967) National Development can be measured in economic terms as Gross National Product (GNP) at any given time or by other indications such as roads, communication networks, at Hite rural designs and technology sophistication, political stability, improved standard sanitation and health care, good food, housing and clothing, eradication of poverty and equitable distribution of available resources.

Appropriate mental disposition through positive enlightenment obtained from education can lead to development. Genuine development involves attempts to improve the existential conditions of women.

Educated individuals have a greater understanding of their rights and responsibilities. Illiterate women accept the voiceless and the invisibility in the family and the society with ripple effects such as acute poverty, low level of aspiration, superstition, ignorance, disease and these hinder them from contributing their quota to national development. According to Adewole (1997), “a society that accommodates illiterate women stands the risk of having population incapable of participating effectively in the political, social, cultural life of the community or even being effective mother’s and wives”. This necessitated why the United Nations World Heads of State summit in New York (2000) stated *Gender and Educational Equality* is a condition for development and one of the eight millennial goals.

According to Mahbub (2021) Women empowerment equips women, permits them to take decisions about their lives, give them opportunities to re-define gender roles which provide freedom to pursue desired objectives, improves their standard of living, opportunities to participate fully in the educational, social, political, economic aspects of life most especially the decision making process that verges on them, decreases gender based and domestic violence, poverty, unemployment, improves birth control and achieve total growth in all facets of life.

By the same token, Forgeard (2022) submitted that Women empowerment can take educational, financial, economic and political skill empowerment. In his words, educational empowerment increases intelligence, skills, knowledge and provide them with better earning capacities.

Political empowerment of women enables them to achieve equality, rights, fulfilment, and involvement on political matters and processes. According to Mahbub (2021), financially empowered women understand how to spend money, make prudent financial decisions, access resources to help the achieve their set goals. The question to ponder is, 'how would women achieve the above goals?'. These can be achieved through women empowerment. It is in the light of this that the concept of women empowerment is looked into in the following section.

Women Empowerment

Women empowerment is the foundation for growth and development in any society and become successful in the competitive business world. This is expedient in the 21st knowledge driven economies. The surest way to realize this is through adult education. This is popular with the feminist movement which emphasized that women should be empowered to take control of their own lives, get their rightful places of what to do and how to do things that could have impact on them. In the words of Mahbub(2021), Women empowerment ensures inclusivity, equips and permits them to take decisions about their lives, give them opportunities to re-define gender roles which offer freedom to pursue designed goals, reduces gender based violence, decrease domestic violence, imbues numerous socio-economic profits and reduce social challenges such as poverty, unemployment, birth control and achieve total growth in all facets of life, sustains growth and development as women become successful competitors in the business world.

Commenting on this, Forgeard (2022) identified various parallels of empowerment to include: educational, financial and economic and political empowerment. Educational

empowerment increases intelligence, skills, knowledge, and provides women with better earning capacities.

Political empowerment enables women to achieve equality, rights, fulfilment and involvement on political matters and processes. By the same token, Kabeer 1999 and Mela 2023 submitted that “empowerment must be understood in terms of transformation of power relation, rather simply the acquisition of new skills or resources which should include social, political and economic structures in shaping the ability of individuals to exercise power and make choices.’

Likewise, Urhibi etal (2023) submitted that, empowerment of women should embrace supporting context and variable. That s why in rural development, women empowerment improves access to resources.

Finally, empowered women understand how to make wise fiscal decisions, access resources to help them achieve set goals and are prudent in capital expenditure. What then is women empowerment?

According to Mustapha and Yakubu (2019) and Okpoko (2002):

Women empowerment is the process to challenge social limitations and customs for women which are obstacles in the way of their progress to build up their self-confidence and to contribute to the national development in spheres of political, social and economic in local, state and national levels.

It is gleaned from the above excerpt that women empowerment entails women receiving greater share of control over material, human and intellectual resources and indiscriminate access to financial, decision-making positions at every stratum of the society which is in tandem with the UNESCO 2001 sustainable development goals which rest on inter related pillars such as environmental protection, preservation of cultural diversity, socio –econ, political and legal development. Therefore, the thrust of empowerment is to redistribute measures that address inequalities and realize human rights and capabilities which should be prioritized as central to sustainable development such as the Women in Agriculture Extension (Agriprenurship) (WAE).

Allied to women empowerment is the concept of women entrepreneurship discussed below.

Women Entrepreneurship

This is an association of women who initiate, establish and manage a business enterprise. Women entrepreneurs are regarded as entrepreneurial activities and undertake the risks involved in combining resources in order to take advantage of the opportunities identified in their immediate environment through provision of goods and services (Tende 2016). These women are involved in Micro Small Medium Enterprises (MSMEs) which contribute more 97% of all enterprises, 60% of the nations' GDP and 94% of the total share of employment. Mayou (2001), Ndubisi (2004). The range of businesses range from homebased business to Micro Small Medium Enterprises (SME).

According to Tende (2016 & 2019) Women produce over 80% of the food in sub-Saharan Africa, 50- 60% of Asia, 26% in the Carribean, 34% in North Africa and the Middle East and more than 30% in Latin America. Alli (2026) asserted, “*pull and push*” factors give women the impetus to go into business so as to become independent. Under adverse conditions, women choose a vocation out of challenge to venture into trades which ordinarily are the exclusive preserve of men such as Trailer, tanker driving, motor mechanics, engineering, Tricycle driving, Carpentry among others. While the pull factors are as a result of family compulsion or responsibilities for which women venture into trades such as tailoring, soap making, selling of provisions among others.

As reported in the Master Card Index of Women Entrepreneurs (2021), which offer insight into the enablers and constraints of female business owners globally, Nigeria ranked among the top ten African countries with a high percentage of female owned businesses. This raised awareness in policy makers in Nigeria of strategic roles women play in the socio –economic development process as shown by intervention programmes in all tiers – national to local.

Added to the above, the National Bureau of Statistics in concert with the Small and Medium Enterprises Development Agency of Nigeria (SMEDAN) as reported by Ohuraseyi & Salisu Olatunyin, Oluwitoyin Odebode (2023) revealed that out of 59.6 million jobs created by MSME operators in 2017, female entrepreneurs were responsible for 26 million jobs, equivalent of 43% contributed compared to 57% contribution compared to other male counterparts (LSETF).

Lastly, as reported by Ohura Seyi, Salisu Olutoyin & Oluwitoyin Odebode (2023) in a recent survey by the Lagos State Employment Trust Fund (LSETF) to understand the key factors and dynamics of job creation, within the MSME ecosystem showed that female business owners contribute as much as 35% to employment generation in MSME ecosystem in Lagos State.

Women entrepreneurship is carried out by women entrepreneurs who generate business ideas through which business opportunities are discovered from the needs and the challenges of the people in the environment, take the initiative to set up an enterprise, organize and combine factors of production, manage the business, undertake risks and handle economic issues involved in opening it. Urmilla (2020) submitted that women entrepreneurs exhibit courage, possess vision, and persistence, develop new business ideas, prospects of starting new business, undertake risks and cope with economic challenges, job creation innovation, contribute to family income, overall growth and balance territorial development. The business ideas and opportunities which abound and are available to all and sundry can be taken up by women if they are adequately empowered.

Charles A Cumin's Community Language Theory

Community Language Learning is a metaphor which redefine the roles of the teacher, the counsellor and the learner (client) in the language classroom. Buoyed by the Rogerian Counselling theory to teach languages, the Methodical Psychology Counselling also known as Counselling Learning or Humanistic Approach is the brain child of Charles A. Cummin and his associate Curran. The ideological thrust of

this theory is the development of counselling theory to teach languages. The counsellor and the internal frame of reference, the client (counselee) perceiving the world as that person sees it and communicating something of the emphatic understanding, (Rogers 1951). The ideals of this according to Moskowitz (1978) include making the student to talk, feel, think and know with what he/she is learning in the target language through self-actualization, and self-esteem by helping the client to build rapport, cohesiveness and caring to enable the students be themselves. The practice under this in the words of Mackey (1972) as cited in Chisunum and Ebonka Ikem (2011) and Ebonka Ikem (2011) as cited in Musa Oyabebefa (2021) is Language alternation in which a message, lesson or class is presented first in the native tongue and then again in the second language. Beneficiaries of the lessons draw inferences from the flow of an L2 message from their recall of the parallel meaning and flow from an L1 message.

The deduction one can make from the above theory within the context of this study is that, while the language of the immediate environment is utilized for the lectures, Pidgin English can play complimentary role since majority of the women folk are illiterates. This improves comprehension and retention of the lessons taught. It is against this background that indigenous languages are explained and the modalities on how to deploy them for instruction in capacity building workshops with a view to empower women via adult education and Small Business Enterprises. The question to ponder is, 'By what means can the rural women be mobilized for Adult Education class which will teach them vocational skills?'. The following subsection explains the process.

Means of Sensitization for Adult Education Literary Class on Capacity Building

As a result of paucity in power supply, rural womenfolk can be mobilized for capacity building adult education classes through the following indigenous media (*Oramedia*) or the mass media:

Community / Town Hall Radio House

Town Crier

This, the town crier can do through the use of talking drum, gong or the bell and in the Muslim North, the long Horn or the *Kakaki* as it is called can be deployed to disseminate information.

Town Hall: This is an age-old practice in which the womenfolk can be called to the town hall and be addressed on the need for capacity building workshops and the inherent gains in attendance. This could be Tailoring, Soap making, Carpentry, Petty trading, Make Up, Cookery, among others.

The new Media: This include: WhatsApp, Twitter, Instagram, Facebook, Tugo, Doggo, among others can be deployed to pass information. The Television, Radio, Newspapers and Hand bill or Flyers (graffiti) can be utilized to disseminate information.

Community Theatre: Theatre and Drama have wide audience appeal with visual aesthetics, music inclusive should be used to sensitize women on the need for adult education, example is the community theatre. The question worth asking now is having gathered them, “what language should be utilized in the delivery of the lessons?”. The answer is in the following subheading.

Pidgin English

According to the Online Wikipedia Pidgin is a grammatically simplified means of communication that develops between two or more groups of people that do not have a language in common or where both speak languages different from the language of the community in which they reside (where there is no common language between the groups.). Typically, its vocabulary and grammar are limited and often drawn from several languages. It is commonly employed in situations such as trade. It is a simplified means of linguistic communication, constructed impromptu or by conventions between individuals or groups of people, learned as a second language

and not a native language any speech community. It is a language built from words, sounds or body of languages as well as onomatopoeia.

Nigerian Pidgin English

Nigerian Pidgin English is a broken English or in Nigerian scholarship is an English based creole language spoken as a lingua franca across Nigeria. Referred to as Nigerian pidgin or vernacular with the origin traced to the 17th and 18th centuries as a result of contact between Britons, Portuguese and Nigerians during the Slave trade. It possesses a common orthography which gives Nigeria Pidgin a harmonizing system.

Indigenous Language

This is a language native to a region and is spoken by the indigenous people, often in a distinct community that has settled in an area for many generations. It is also called mother tongue. Such language expresses the identity, cultures, world views, critical express their self -determination, traditional pharmacopoeia, ecosystems, conservation and sustainability, that is why its extinction affects the millennial knowledge of a culture is lost forever to the detriment of the people and humanity.

Justification for Deploying Nigerian Pidgin for Lesson Delivery in Adult Education Classes

The need to deploy Pidgin English and Indigenous languages to play complementary roles in delivery of lessons in adult education classes stemmed from a legion premise. First, according to Nelson Mandela as cited by Musa Oyabebefa (2021) from the Omliglot, ‘if you talk to a man in a language he understands, but if you talk to him in his language, it goes into his head’.

Secondly, drawing inspiration from the National Policy on Education (NPE) as amended 1981 as cited by Bamgbose (1976) in Herbert Igboanusi (2001) and in Musa Oyabebefa (2019: pp136) stipulated that, *the* language of education in the Primary School level should be in the child’s mother tongue or the language of the immediate environment. The use of the indigenous Language(s) is expedient as the gains are

unquantifiable and incalculable as it/they aid(s) comprehension, retention, make(s) education realistic and inclusive, speedy achievement of the objective(s) of the lesson(s), saves time and goals attained on time considering the high level of illiteracy among rural women. Thirdly, to curb gender inequality, Caro (2005) in Ewuzie (2009) as cited in Osakwe (2012: p128) and Musa Oyabebefa (2019: p138) averred:

the mother's tongue holds the key to making schooling more inclusive for all disadvantaged groups, specifically women and girls as documented evidence shows two thirds of the World's 875 million illiterate people are women attributed to cultural taboos that confine them to homes are care givers while boys are encouraged to interact with others in languages of wider communication in ethno-linguistic communities. The surest way to break this jinx is to provide educational packages in indigenous Languages by utilization of information and communication Technology in devices for storage in such packages. Fourthly, the International Human Rights Law with reference to the Alabama Advisory Opinion 6 of the Permanent Court of International Justice, Rights of Minorities as cited by Sepulveda et al in Innocent Maja (2008: p39) as cited in Musa Oyabebefa (2019: pp141), drawing inspiration from the United Nations Human Rights Committee General Comment No 24 summarizes the rights in the Universal Declaration that have become part of Customary International Law as in the following:

- 1 State may not reserve the right to... arbitrary deprive persons of their right... to deny freedom of thought, conscience and religion... to permit the advocacy of nationals, racial or religious hatred... to deny minorities the right to enjoy their culture, profess their own religion, or use their own language (p41). It is deduced from the above that states cannot deny these subjugated and needy women their right to be taught in their mothers' tongue for that defines their essence as humans.
- 2 Fifthly, according to Fernand de Vareness as cited in Maja Innocent (2008: p6) and Musa Oyabebefa (2019:141), other explicit rights granted to

linguistic minorities include a qualified right to members of national minorities to carry on their own educational activities, including the maintenance of schools and, depending on the educational policy of each of the state, teaching of their own languages (p50). Pursuant of this, children of Migrant workers and indigenous people have right to be taught in their mother tongue (p52).

- 3 Sixthly, Article 27 of the International Convent on Civil and Political rights (ICCPR), freedom of expression includes: right to linguistic expression.

These justify the use of Languages indigenous to the women because enforcement of one national language (English) on different ethnic groups is counter-productive, unacceptable in a democratic dispensation, for cultural pluralism promotes mass participation in government by the people and reaching out to them in indigenous Languages is germane as no ethnic group will be left out in the developmental process as averred by Elugbe (1989:pp15), cited in Musa Oyabebefa (2019): ‘ *that linguistic pluralism promotes national integration as a facet of national development*’.

Besides, Daniel Ajaero (2015: pp184) as cited in Musa Oyabebefa (2019) submitted, Russia, China, America, Britain and France developed fast in the sciences as World super powers because they were not culturally colonized. They owed their successes to *the use of their indigenous languages* in education, scientific and economic activities. Colonized societies have thrown off the yoke of foreign languages. Spain’s victory of Spanish over English, Britain took up English over Latin and French, Tanzania’s Victoria is attributed to Swahili over French and German.

Added to the above, other languages can be sustained and revitalized by being used at home, the schools, in government social functions, religious worship, trade and media. This will enable their vocabularies meet the dynamics of modernity and knowledge transfer across generations. This is the goal of the United Nations Linguistic Rights (1996) which contains two points worthy of mention:

- 1 People are entitled to the right to be educated in their own languages.
- 2 People are entitled to the right for their languages and cultures to be taught in their own languages.

Lastly, the United Nation Declaration of Cultural Diversity (2002) as cited by Aziza (2006: 220) and Musa Oyabebefa (2019: pp270) focuses on the maintenance of cultural and linguistic diversity as the global linguistic goal of the 21st century. For our development to be useful to our needs and the environment, the instrument which will meticulously capture our yearnings are our languages indigenous.

Conclusion and Recommendations

According to Robee't (1915-2002) in a key note address for national development in the Federal Ministry of Education, Women Education Unit Blue Print on Women in Nigeria (1989), "It is not impossibilities which fill us with the deepest despair but possibilities which have failed to realize". To solve the problem of joblessness arising from illiteracy, women should be encouraged to undertake lessons in adult education which imbue them vocational skills in tailoring, carpentry, soap making, beads, cookery, pottery and legion other trades. Upon graduation, Government or in concert with non –governmental organizations, religious bodies and public-spirited individuals should grant such women interest free or low interest loans as starter packs to enable them start their own businesses. This is the bold confrontation of the contradictions and breaking free from the strident, antique beliefs, ethics which promote hierarchies, domination, dehumanization and violence in the daily existence of women who desire freedom through which change of status quo can be achieved. Musa, Franklin Oyabebefa (2025) hereby submit, "It is only when men and the government realize the potentials women are endowed with, see them as partners in progress, break the cultural barriers impeding them, tap their potentials for gender transformation and national development that true development can be achieved, else it will be an elusive and dream deferred". The time is now, support women in any way possible as complementing the roles of men. In the words of Nelson Mandela in

his opening address to the United States Congress in 1994 as cited in Catherine Acholonu (1995:76): ‘We are either human together or nothing at all’.

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