

The book examines challenges women in leadership positions face. Complex socio-cultural contexts that shape gender and sexuality were explained.

Women in Leadership: Excelling in Organizations

By Sally S. N. Adukwu-Bolujoko

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WOMEN IN



DRIVING WOMEN'S LEADERSHIP

LEADERSHIP

Excelling In Organizations

ENERGY IS AN IMPORTANT POINT OF FOCUS FOR THE 21ST CENTURY WORKPLACE.

SALLY S.N. ADUKWU-BOLUJOKO

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Print ISBN: 978-1-958878-90-3

eBook ISBN: 979-8-88531-439-8

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Published by BookLocker.com, Inc., Trenton, Georgia.

Printed on acid-free paper.

Library of Congress Cataloguing in Publication Data

Adukwu–Bolujoko, Sally S. N.

Women in Leadership: Excelling in Organizations by Sally S. N. Adukwu–Bolujoko

Library of Congress Control Number: 2023900036

BookLocker.com, Inc.

2023

First Edition

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CHAPTER ONE

Introduction

The Context

No time in the history of mankind has there been a greater realization of the vital contribution of women as a social group towards societal development than the recent times. This is manifested in increased interests shown in matters concerning women by governments of nations and their agencies, non-governmental organizations, the international organizations and their agencies, and the women liberation organizations. There is also heightened interest in gender research among scholars all over the world. Women themselves are better organized than ever, seeking empowerment and equal rights with men. The current global picture of the position of women in the scheme of affairs demonstrates these postures. Over the last several decades, women around the world have made significant gains in areas such as health, work and education. Since the 1950s, women's average life expectancy has increased from 66.5 years to 83.8 years in 2007 (Washington DC, National Academies Press. Doi: 10.17226/13089) and the number continues to increase. Since the 1990, women's participation in labor force decreased from 51.0 percent to 46.9 percent in 2020. Whereas their literacy rates increased from 54 percent to 83 percent in the 1970s. Further, since the 1980s secondary school enrolment for girls increased from 80 to 90 girls per 100 boys. (Gourtier 1995). Presently women make up about two-thirds of the world's 796 million illiterate people. According to global statistics, just 39 percent of rural girls attend secondary school. This is fewer than 45 percent rural boys' enrolment, urban girls' 59 percent and urban boys' 60 percent (<https://www.unwomen.org>>in-focus.

Secondary school gender parity index in Nigeria in 2016 was reported at 0.90317 percent by World Bank calculation of development indicators, (<http://www.tradingeconomics.com>). These developments are, in part, due to a growing awareness that continuing social and economic development depends on the improvement of women's lives and their full participation in society.

Despite these gains, specific-country situations of women still indicate significant experiences of social and economic disadvantages, particularly in the less developed countries. For instance, in West Africa, 59 percent of men compared with only 39 percent of women can read, write and understand a written statement. The women are also far less likely to work in the formal labor force than men, 54% of women compared with 84% of men. The women are more likely to be employed in the agricultural and service sectors where they are either not paid or paid a pittance (Shettima 1987). As a result, Professor Awe (1990) described the condition of women as one that is yet to be decolonized, as more than 70 percent of highly educated women are still riddled with inferiority complex; and the situation is being reinforced by a patriarchal system, which confers on the woman the status of a second-class citizen in Africa. Her attempts to get to the top are often frustrated and met with resistance in a male dominated structure. She is often looked at as being too ambitious if she aspires to achieve or make a career.

Socio-cultural values, among others, have also been adduced to encourage early marriage, plurality of children and excessive dependence on the man for support. With limited access to education and income generating activities she is psychologically weighed down and these constitute a serious handicap to any efforts at developing herself. In addition, the right type of support by men is lacking. Twenty-five years after the Beijing (China) conference, there is little

improvement in the attitude and opinions of men concerning the women in Nigeria, (Adukwu-Bolujoko, 2020). With the problem of extended family, the woman must look after many children while at the same time work to provide the usual services expected of a woman in a typical Nigerian and African home. Consequently, the society has not changed its thinking and expectations of the woman; it is only the woman who is changing though at a snail speed.

Some gender studies still identify the glass-ceiling syndrome analysis as fitting to the situation of the African woman of the 21st century in most African countries. The societies define the role of the woman using age-old stereotypes to measure her strength and capability. These stereotypes fit the woman rigidly into social pigeonholes specifying what roles she is perceived to be able to play in the society irrespective of her skills, or training. Sometimes and some places religion is invoked to reinforce behavior. And the phenomenon is almost universal. The glass ceiling is erected by certain players in the society: the woman who inadvertently adhere to rules that exclude her from leadership roles, the society which advertently denigrates womanhood, organizations which prefer male leaders, and the man whose strength seems to derive from the weakening of the woman. Of these components it does seem that only the educated women are pushing to break the ceiling - an explanation for the slow pace of achievement in the quest for gender equity and empowerment of women.

Interest in changing the social status of women in the society began in the 18th century when the concern for equal rights for women in England led Mary Wollstonecraft to publish a book titled *A Vindication of the Rights of Women* in 1792. She challenged the idea that women existed only to please men and proposed that women should receive the same treatment as men in education, work opportunities, and

politics and that the same moral standard should be applied to both sexes (Encyclopedia Britannica Vol. X, I 973- 74:732). At the same period, major agents of change such as industrialization and modernization made their impacts on women's behavior. These agents of change resulted in diffusion of skills as well as ideas of modern work and living across societies. It became obvious that families required more income for improved living while education helped to make people generally become more aware of their rights. These affected the traditional roles of the individuals and groups, women inclusive. Of reference is the industrial revolution during which factories and service organizations emerged with enormous demand for formal jobs; creating the opportunity for women to participate in employment and paid labor outside the home in order to sustain their families.

Also, urbanization, which is a direct result of industrialization, with its attendant social disorganization contributed to the weakening of social practices such as family ties. Women migrants engaged in self-sustaining tasks, as well as in other forms of paid employment. Regarding the effects of industrialization, Ann Oakley (1975:236) stated that its most important consequence for women has been its attempt to cancel the hitherto perceived role of the housewife "as the dominant nature of female role". A perception that became relatively universal.

Furthermore, the world war broke out during the period of these social adjustments; and rendered many women breadwinners instead of home keepers. Many women got engaged outside the homes as nurses of wounded soldiers and served as clerks in the offices. This development influenced the willingness of many women to agitate for a change in the traditional role of women as well as equal rights for the sexes.

In the United States of America for instance, there were pockets of activities of Movement for Women's Liberation, which began in the early 19th century. These were at one time, or the other led by such women as Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone, and Susan B. Anthony. In the 1960s and 70s, the movement quickly spread across continents and nations (Encyclopedia Britannica Vol.; 1973-74:428). In Nigeria, there have been outstanding efforts by women to register their disapproval of their traditional roles. Pioneers in this regard were Queen Amina of Zazzau Kingdom, Moremi of ancient Ife, Mrs. Funmilayo Ransome Kuti and Margaret Ekpo, among others.

Women liberation is described as the social Movement concerned with changing the roles of women. It embraces widely varying organizations, "individuals, and ideas, from those calling for moderate reform of society to those advocating radical changes. But all members of such movements share the view that women must be free to decide their own careers and life partners," (Encyclopedia Britannica, Vol. X, 1973-74, p.732). Unfortunately, many of these early activists maintained that the achievement of equal rights for women was contingent upon winning the right to vote. But enfranchisement in England in 1918, U.S.A and Japan in 1928, Australia, on August 26, 1920 and Africa in the 1950s did not bring social or political equality. True social change is still slow to develop in Africa. And up until 2022 women in America are still clamoring for the right to decide when to have a baby and when to abort it.

Oscar Award is an award for artistic and technical merit in the movie industry established in the USA in 1929. And for ninety-three years only 78 women have been awarded the Academy Award --- Kathryn Bigelow for the movie "The Hurt Locker" in 1978 and Chloe Zhao for Best director in 2021. And only 5 women have ever been nominated for an Oscar for Best Director. No woman has led the United

Nations or the World Bank. No woman has held the office of President of United States of America, France, Japan, Russia, China, Singapore, Mexico, South Africa, Nigeria, Ghana, and Libya. Out of 193 member countries of the United Nations only 57 have ever had women hold the highest political office with executive powers in the countries. This means that 70 percent of UN countries have always been led by men. In 2010 – we had 14 UN member nations headed by women. In 2019 the number rose to a peak of 18 women. But by 2020 it dropped to 13, that is mere 7% of UN member countries. In year 2000, it had 4 women Heads of States out of 193 member States. 1978 was the last year UN had no woman. However, it is pertinent to note that whenever the council of the world meets, they are overwhelmingly male.

G-20 is a forum that brings together leaders from 20 leading countries on the earth with the largest economies. As at today, all the countries are led by men since the only woman among them - Chancellor Angela Merkel of Germany had completed her tenure and gave way to a male chancellor. However, the forum still has Kristalina Geogiera, the head of international Monetary Fund (IMF) and Ursula Von der loyen, the President of the European Commission, in attendance because the European Union has accorded the country status to G-20 forum, (Gillard, Julia & Okonjo-Iweala, Ngozi, 2020:21).

Asia–Pacific Economic Cooperation (APEC) brings together the leaders of economies that make up 60% of the world output and 47% of global trade. In their 2011 forum held in Hawaii, Julia, Australia’s Prime Minister was the only woman in attendance. The 21 members include countries like the U.S.A, China, Hong Kong, Mexico, Chile, Japan and New Zealand. These countries are home to almost 40% of the world’s population (Gillard, J and Okonjo Iweala, 2020:22). When APEC met in 2018, two women leaders, Jacinda Arden of New Zealand and Carrie Lam of Hong Kong, attended. This may be a step forward

but far from being enough. Given there are about four billion women and girls on earth today, how come the odds are still stacked against having many women to lead their nations?

A few women parliamentarians globally are women. “In the past twenty-five years the number of women parliamentarians has doubled, which is progress. However, it is hard to be excited about a situation where three out of every four political decision-makers in 2020 are men.

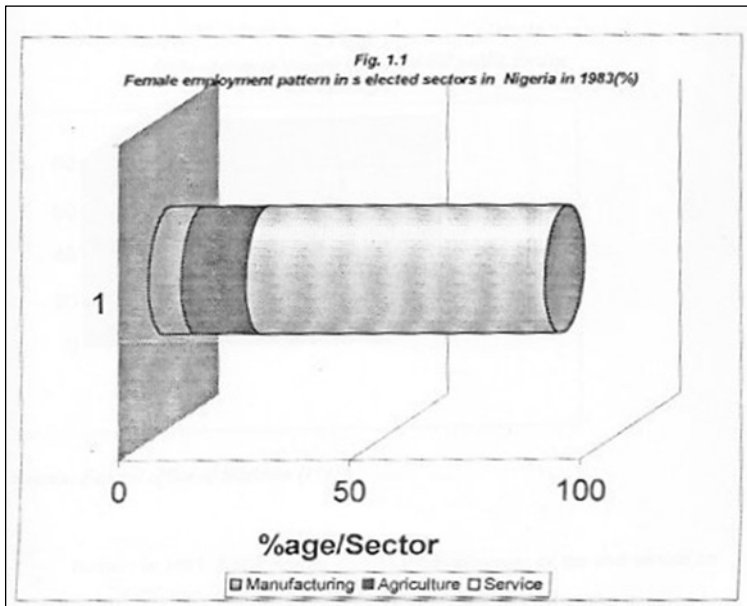
As of 2020, the number of women in top positions in the UN stands at 22 Heads of State, and 13 Heads of Governments. Europe has the greatest number of women leaders. The Scandinavian Countries such as Denmark, Norway, Finland, and Iceland are all led by women. Presently women lead only 10 percent of the 193 countries. This is an improvement in women’s representation in political decision-making, but it is on a very slow pace (#Beijing 25 #IWD# SG5).

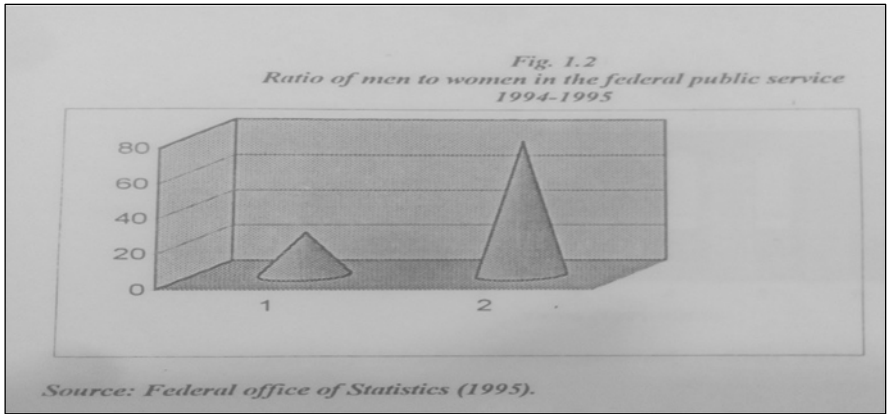
Furthermore, Nicaragua, Australia, Sweden and Belgium constitute the top four countries where women hold more than half of all ministerial positions followed by Albania, Rwanda, Costa-Rica and Canada. There are many more countries that do not have women holding Ministerial positions. The portfolio most often held by woman according to the Inter-Parliamentary Union (IPU) data includes environment, social affairs, women affairs and gender equality. This led Phumzile Mlambo – Ngcuka, UN women Executive Director to observe that “No country prospers without the engagement of women, we need women’s representation that reflects all their diversity and abilities, and across all cultural, social, economic and political situations” (IPU-@UN Women 2020#Women in Politics).

Nigeria's 1962-63 census of labor force shows that of the 18 million, only 24 percent were women. The figure for women increased

to 35 percent in 1983. Of all the recorded female employees 7 percent, 14 percent and 65 percent were in the manufacturing, agriculture and service sub-sectors respectively. I observe that in Nigeria the number of women who join the labor force increase in a snail's pace like in other parts of the world. In 2017 women participation in the labor force stood at 48.26 percent, by 2018 it was 48.39 percent and 48.52 percent in 2019, (data.worldbank.org).

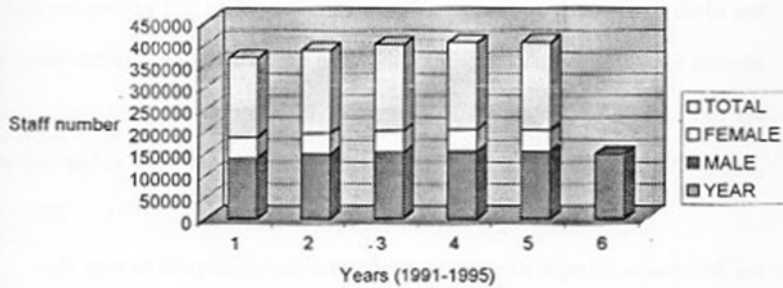
During the 1994/95 period, Manpower Statistics Survey of the Federal Office of Statistics (FOS) in Nigeria indicated that there were 47,908, about 24% of the total staff were women in all categories of employees against 152,110, about 76% males in the Federal Civil Service as at December 1995. There is also an indication that the private sector organizations lag in the employment of women (Awe 1992).





Further, in 1997, 5,436 women were in the employment of the civil service on grade levels 3 and 6. Level 0 – 15 showed a downward trend, dovetailed off to nearly zero at levels 16-17 (Shetimma 1997:5).

Fig. 1.3:
Total Staff in Post By sex 1991-1995



Source: Federal Office of Statistics (FOS), quarterly returns, 1995.

Table 1:
Total staff in post by salary (executive) by sex and grade level 14-17 (1991-1995),
Federal Ministries and parastatals,

SALARY G.L	1994			1995		
	Male	Female	Total	Male	Female	Total
14	994	279	1273	996	277	1273
15	767	164	931	767	163	930
16	428	69	497	427	69	496
17	199	29	228	198	39	237

Source: FOS, Quarterly returns 1995

In his widely circulated study, Dennis (1965:125) noted that gender bias in socialization in the society led to certain jobs being seen as requiring feminine temper "as against "masculine" jobs like construction. Most Nigerians still hold the same views today. Dennis' study focused on Textile Industries and showed that most women are usually employed as cleaners and clerks and in other repetitive tasks. They are usually low paid, and do not engage in arduous tasks. Their prospects in promotion and training are poor despite the fact that the women had as good educational qualifications as their male counterparts (Shettima, 1987:7). In 2019 the number of women in

executive positions is on the increase but not significantly. It goes on snail speed comparatively also.

In spite of the poor social environment, many more Nigerian women still get educated yearly. Since the country's independence from Great Britain there has been increased awareness of the benefits of educating the female child. Clark (1992) observed that the ratio of female students to male in the Department of Theater Arts in 1991 was 60 to 40. In some years, the ratio of men was slightly higher (Clark, 1992:123). Even though this does not necessarily show the whole picture, it informs us however, that women are also ahead of men in some educational disciplines in the Universities.

Data from the National Universities Commission (NUC) corroborates this: the percentage of female enrolment in Nigerian universities was 12 percent in 1980 and rose to 25 percent in 1986. By 1996, the ratio of female-male enrolment in the universities became equal (NUC 1996):

With increased education, Nigeria women are currently found in every aspect of employment. However, recent research still show that women are found more in the service industries, while rural women engage in mostly agriculture and trade. It is observed that women tend to engage in low paying jobs and are therefore generally more in the lower cadre. For instance, 55 percent of the junior and intermediate workers in the public service (GL 1-6) are women, only about 9 percent of the workers in salary grade levels 15 to 17 are women (Amadi 1990:64).

Very significantly, there have always been few women in government in Nigeria. Since independence (1960), some of the military regimes had no women as ministers, and in other top government offices. In contemporary Nigeria, there have been only 10

women ministers, even though the civilian regimes are more liberal in the absorption of women in the mainstream of government.

More significantly, the number of women leaders in the public sector organizations is relatively small. There are very few women at the top management level that are directors, and deputy directors of the ministries, and it is the same in the private sector organizations.

In the banks, for instance, only one woman was a managing director, only one was an executive director and only two were chairpersons as of 1992, (Clark, 1992:167). By 1999 there was no female managing director or chairpersons in any of the banks. In the private sector, Okojie (1990:115) reported that only 5 percent of the managers were women. In First Bank PLC and Cadbury Nigeria Limited our study showed, there was no woman in the board, or even at very top positions. Curiously in 2019 48 women were either Chairmen or Managing Directors of Banks in Nigeria. Looking at Board composition of top banks on the Nigerian Stock Exchange (NSE) only 32 percent are women.

Awe, (1990:16) also noted that none of the bosses of the 50 companies quoted in Nigerian Stock Exchange (NSE) in 1990 was a woman. Clark (1992:10) showed that on a simple head count, there were about 27 female professors to a ratio of about 1,500 male professors in the country. The ratio of 27 to 1500 means that only 1.8 percent of professors in Nigeria in 1990 were women. All these point to management domination by men.

Although women have received western education and are qualified to seek and occupy leadership positions, the situation remains gloomy as women have continued to make slow progress in accessing top positions. This implies that the nation has not made adequate use of this group of work force. In the year 2020, Nigeria had a total of 11,900

professors, out of which 1100 are females. That shows about 11 percent females are professors. America has a total of 135,097 college professors. 49.8 percent are women while 50.2 percent are men by 2022. Of Nigeria's 170 Universities only four women have been appointed Vice Chancellors (VCs) of four universities. Reporting this fact, Adelowo Adebumiti (2021) commented that the female VCs are doing a great job. Among them are Angela Freeman Miri, the VC of Federal University, Lokola (FUL), Kogi State and Adobi Obasi, the first VC of Imo State University (IMSU). There has also been Prof Folasade Ogunsola, who acted as vice chancellor of the University of Lagos (UNILAG). The latest is Nnenna Oti, who was appointed on April 13, 2021, beating six others to emerge VC of Federal University of Technology Owerri (FUTO). These women have defied the odds and distinguished themselves in a male-dominated academic environment. Given the way appointment of Vice Chancellors has become controversial, messy, and complicated in many institutions, observers believe women are missing out due to environmental, cultural and partisan considerations, more than competence and experience. Therefore, the women have a lot of grounds to cover. The situation won't change significantly until many more women get onto decision-making positions.

There is visible improvement in women participation in the banking and finance industries across African countries. In Nigeria there are 21 commercial banks, 64 finance companies, 5 discount houses, 5 development finance houses, and 860 microfinance banks. All together there are 955 banks being regulated by the Nigerian Central bank. Out of that number only 9 banks are headed by women. Nneka Onyeali-Ikpe is the female managing director/CEO of Fidelity Bank PLC, while Mariam Ousanya is the managing director of Guaranty Trust Bank PLC. These two women are at the topmost level of their careers in a male-dominated finance industry, as pioneers. And statistics show

there are seven others and many more women sitting at the boards of other banks. Even though women do not represent 1% of Bank CEOs (0.94%), in Nigeria; the perturbing observation is that the women have limited platform to connect to each other both at home and outside Nigeria, and most importantly there is no forum where they can mentor the younger generation of female leaders in order to ensure that there is progression among women, To initiate a kind of mentoring forum, Amanda Pullinger, the Chief Executive officer of 100 Women (an international female mentoring association) came to Nigeria sometime in 2021 for the first time to officially launch the Nigeria Chapter of 100 Women in Lagos and inaugurated the Nigeria working Group championed by four women who are at the top leadership in their various organizations. These women are Tariye Gbadegesin, managing director/CEO of ARM Harith Infrastructure Investment Corporation; Adesuwa Okunbo Rhodes, founder/managing partner of Aruwa Capital Management; Taiwo Okwor. vice president of Africa Finance Corporation, and Nieros Oyegun Soerensen, Principal/chief operating officer, Verod Capital.

There is hardly any sector of the economy where women have an upper hand and where mentoring exist. Mentoring has remained an elusive practice among Nigerian professionals and that has continued to limit and hinder best practice in the corporate organizations and African societies as a whole.

Need for Economic Development:

The urgent need for the transformation of Nigeria's developing economy has generated increasing demand for the mobilization of both human and material resources to create beneficial socio-economic environment. This makes the question of women's emancipation and empowerment a serious national issue. Consequently, Nigerian women are being encouraged not only to play their roles as wives but also work

as veritable intellectuals, efficient managers of organizations, entrepreneurs and decision-makers in public and private sector organizations. Furthermore, the fact that women constitute about 50 percent of Nigerian population should accord them a fundamental focus in any serious discussion regarding organizational leadership. This consideration is of extreme importance under the conditions of organizational management, where keen competition exists among various social and manpower elements involved in the production of goods and services. For optimal performance, organizations ought to compete favorably in the open market for the recruitment and retention of quality personnel especially at the management level where decisions and directives emanate. To fare poorly in this area would necessarily lead to either poor performance or reduced effectiveness.

Therefore, as a hedge against this dilemma, it behooves all organizations to explore and encourage the manpower resources of women at top levels of their organizations. However, the government seems to pay lip service to this process. According to Obilade (1987, p.8) government policies regarding women in leadership roles, are "at best patronizing, having only succeeded in keeping women out of leadership cadre in the decision making hierarchy while at the same time stifling dissent by a deliberate policy of appeasement through token appointments and seemingly grand leadership appointments without commensurate authority or responsibilities; which give power.

Consequently, between the 1970s and 1990s the number of women managers in top management cadre rose from 1 percent to about 5 percent (Okojie. 1990:112), despite the remarkable increase in female education and social awareness.

A major constraint in tackling issues relating to the interest of women in Nigeria is the non-existence of a comprehensive policy in that regard. There is no well-articulated planning framework across

sectors that require policy makers to understand and identify women's needs, the constraints and the challenges they face in the different sectors of life.

Women are a pitiable minority in the area of organizational decision-making. Indeed, the harsh reality of our social scene is that "women" and "leadership" role are seen as two mutually exclusive and incompatible entities. The term "women leaders" to the average Nigerian will not mean women in "leadership positions" but "leaders of women". This is a measure of the warped mental conditioning to which the society has been subjected. Such that, to the ordinary Nigerian, normal gender-free word like "leader" connotes a male subject. In many African countries the mentality is the same.

Curiously, even among scholars, most studies on leadership focus on men in leadership positions. Consequently, little is known about the contributions and problems of women who have made it to the top in their organizations in both public and private sectors of the economy. Therefore, the first step in understanding the position of women in Nigeria is to examine their lives and participation within the formal, informal and institutional sectors of social organization. Furthermore, the fact that women who constitute potentially fifty percent of the nation's labor force remain in the minority and sometimes excluded altogether in the area of organizational leadership and decision-making calls for concern since social justice demands that societies treat their members equally irrespective of sex.

Unless women are assimilated into the mainstream of the decision-making machinery in both the private and the public sectors in Nigeria, progress in the quest to achieve equal rights will not be feasible, and the pace of socio-economic development will remain slow while the scale of social justice will remain imbalanced.

It becomes obvious from the foregoing that there is a universal awareness about the utility roles of women in the organizational workforce both at the private and public sector levels. There is also an increase of the rate of women participation in education at all levels. Furthermore, there is an indication that women do have entry into the workforce in different sectors, and their contribution in the different sectors vary but steadily on the increase. These benefits notwithstanding, there is scant presence of women at the top echelon of power at the private and public sector organizations. It becomes obvious, therefore, that there are challenges that prevent women from getting to the top in the organizations. Also, there may be several factors that could account for the male preference in leadership roles. The fewness of women executives in organizations will also couple with those factors that favor societal denigration of women in leadership to pose challenges to those women who are already in top positions. As a result, the women leaders may face performance problems: being judged by men who are in majority, and the society in which women leadership in organizations seems still a novelty. Therefore, my doctoral thesis sought to generally examine the state of women in leadership positions in private and public sector organizations in Nigeria and critically account for the prevalent situation.

There are yet not much empirical studies dealing on the reasons for the paucity of female executives in formal organizations in Nigeria. Rather, there exist pockets of research whose interests focus mainly on the fact of the absence of women in leadership positions generally. Therefore, this study unraveled general, peculiar and critical socio-cultural and structural factors that tend to submerge the strength of the women. It also brought to light the gender imbalance of our 'modern' patriarchal society and the implicit male dominance in terms of organizational leadership. Further investigation revealed that the

neglect of the woman's ability and potential contribution to the organizational leadership might have contributed to sectorial manpower deficiency and provided basic information for strategic national planning towards overall participation of the women into various levels of the organizational work force. Planning is key to the success of any enterprise or project. Without planning, execution can at best be awry. Planning takes cognizance of present and post factors plus intervening variables. Planning provides phases of execution, how and when. A comprehensive plan goes ahead to provide targets or and goals most of which are time bound. These are the days when nations and organizations make smart plans and follow up with a method or structure of monitoring and evaluating the execution of the plans. Governance in Nigeria still pay lip service to enhancing the contribution of women. Nigerian political parties would never consider the nomination of a woman as a governorship candidate no matter how competent the woman is. The best they can accept is to allow a woman to be a deputy governor, after all the office has no powers and indeed a woman is least likely to rebel against the governor. The present National Assembly has 460 members, made up of 109 senators and 360 members of the House of Representatives. Among these are 8 female senators and 13 female representatives: all together there is 4.5% female representation in a country where women make up 50% of the population. Therefore, our research for this book provides information concerning how women perform in organizational leadership in Nigeria; that may be used as an index of how Nigerian women have fared in terms of overall women emancipation and empowerment within the framework of the global gender equality awareness. Going forward we were faced with a general dearth of material in many aspects of gender relations in Nigerian organization especially at the level of leadership. Even the Federal Office of Statistics does not provide up to date data for most aspects of national life, while some

social activities are not accounted for at all. One of such activities is the women's informal work. Jobs such as housekeeping, babysitting, farming and processing of farm produce for the families are not recorded. Therefore, our investigation serves as a useful addition to the very few works done on women in leadership positions in Nigerian formal organizations.

CHAPTER TWO

The Framework

This being a research work, we find it pertinent to establish a framework in order to facilitate understanding of our investigations, consequent analysis, and conclusions. The study is located within the sociological theory of stratification and class structure for two reasons. First, the perspective forms the base upon which most feminist theories are built. Second, it explains gender inequity which is at the center of this analysis. Studies of stratification were for many years 'blind' because they were written as though women did not exist. Or as though, for the purpose of analyzing divisions of power, wealth and prestige, women were unimportant and uninterested. Yet gender itself is one of the most profound examples of stratification. There are no societies in which men do not in some aspects of social life, have more wealth, status and influence than women.

The material position of most women tends to reflect that of their fathers or husbands; hence it is argued that one has to explain gender inequality mainly in terms of class (Giddens, 1995:78). Frank Parkin has expressed this point of view very well and in the following terms:

Female status certainly carries with it many disadvantages compared with that of males in various aspects of social life including employment opportunities, property ownership, income and so on. Moreover, these inequalities associated with sex differences are not usefully thought of as components of stratification. This is because for the great majority of women the allocation of social and economic rewards is determined primarily by the position of their families

and, that of the male head. Although women today share resources attributes in common simply by virtues of their sex, their claims over resources are not primarily determined by their own occupation, but more commonly, by that of their fathers or husbands. (Giddens, 1995:225).

Women, it can be argued, tend to be confined to a 'private' domain - the domestic world of the family, children and household. Men, on the other hand live in more of a 'Public' domain, where variations in wealth and power primarily derive. Their world is that of paid work, industry and politics (Giddens, 1995:64). This view has begun to change as the number of women joining the public domain is on the increase albeit on a snail speed.

The view that class inequalities largely govern gender stratification was often an unstated assumption until recently, but the issue has now become the subject of some debate. John Goldthorpe (1993a:154) has defended what he calls the 'conventional position' in class analysis - that the paid work of women is relatively insignificant compared to that of men, and therefore women could be regarded as being in the same class as their husbands (Goldthorpe, 1993b: 165). This is not a view based on ideology of sexism. On the contrary, it recognizes the subordinate position in which most women find themselves in the labor-force. Women have part-time jobs more often than men and tend to have more intermittent experience of paid employment because of withdrawing for lengthy period to bear and care for children. Since many women are in position of economic dependence on their husbands, it follows that their position is most often governed by the husbands' class status. Goldthorpe's argument can be criticized in several ways. First, in a substantial proportion of households the income of women is essential to maintaining the family's economic

position and mode of life. In these circumstances women's paid employment in some part determines the class position of households. Second, wife's employment may strongly influence their husbands' not simply the other way around.

Although women rarely earn more than their husbands, the working situation of a wife might still be the 'lead' factor in influencing the class of her husband. The wife's occupation may set the standard of the position of the family as a whole (Giddens, 1995:227). Recent research has supported the conclusion that the economic position of women cannot simply be 'read off' from that of their husbands. A study carried out in Sweden showed cross-class families to be common (Giddens 1995:229). The research showed that individuals in such families tended to 'import' aspects of their differing class position into the family.

Among the earlier theorists of gender stratification were the biological and cultural determinant theorists. Their basic argument is that there are fundamental physical and psychological differences between males and females in the society, and these account for male supremacy and patriarchy. They insist that the physical and psychological differences were responsible for the differential role allocation and subordination of women in the society. Following Darwinian and Malthusian theories of evolution, the socio-biological theorists argue that biology and evolution had fitted sexes to their different social functions.

Cultural determinists, on the other hand, argue that culture and society determine gender roles. It is believed that the differences between male and female take on social significance of superior/inferior within the framework of culturally defined systems (Omer 1986:96). While these have been useful contributions, it is Karl Marx whose explanation of gender stratification formed the basis for

the debate on women, and most feminist theories are built around him. For Marx, economic power is the dominant structure and the most important source for the determination of power base. He argued that the forces of production and their control exerted the most important influence on the entire social stratification system and most on the oppression and subordination of women. The main thrust of Marx's theory centers on the social production.

Engels (1962:90) in his own contribution holds patriarchy and the initiations of private property responsible for women's subordination. These are based on the supremacy of men and expressed in the final arrangements aimed at begetting children of undisputed paternity who would inherit their fathers' wealth. Capitalist societies based on private ownership of property and the exploitation of person by person typically elaborates its beliefs, norms and values to include the systematic exploitation of women and their transformation into mere reproducers with no rights but at the service of their owners whether husbands or fathers. This process necessitated the establishment of a corresponding ideology and culture together with an educational system to pass them on. The latter is referred to as obscurantism, which general principle is to keep women in ignorance or to give them an essential minimum of education.

In every society we find that illiteracy is higher among women than men, even though they are most of the population. Obscurantism and ignorance go hand in hand with superstition and gives rise to passivity of women education (Michael 1975). Obscurantism of bourgeois society forms the bases of the socialization of women to the belief that their natural social location is the home and their appropriate social functions are those of wives and mothers. Bourgeois socialization perpetrated sex roles, educational specialization along female lines together with relative educational deprivation of female children.

In capitalist societies, money defines the value of everything. Nigeria, a capitalist state places little value on women's domestic work and indeed women are merely tolerated in the modern organized work. Capitalist socialization discriminates against women, ensuring their exploitation in three ways. First, by excluding women from direct production in the labor market. Second, women are used as 'reserve army' of unemployed who are engaged at emergencies or on part-time basis. Third, is the employment of women in occupations that are supportive to men (Benito, 1969:16). The material basis of women's inferiority status is to be in this definition of work. Women do valueless job and so will have less worth than the men whose works are valued. Indeed, for a woman to get paid job in organizations is a privilege for which she should be thankful (Obilade 1990).

This impression extends to almost every facet of life, and it is almost so in every society. Even in religion, women also face stiff denigrating practices. The Islamic purdah system can best be described as a type of physical and psychological imprisonment of Muslim women. It excludes the women from the labor market. It is a practice common in the Northern Nigeria. The women involved do not go out of their matrimonial homes in the daytime. In this social environment changes in attitude will be slow. Women who find themselves in the labor force will have problems of acceptance. When such women have to lead and direct, a different problem altogether might emerge. Some male subordinates might feel 'castrated' and react in strange ways. This is even though the primary objectives of formal organization transcend the self and egoistic interests of both the individual man and the society.

At this juncture we adopted the following hypotheses:

1. The negative attitude of men towards women is not responsible for women's low aspiration to leadership positions in organizations.

The negative attitude of men towards women is responsible for women's low aspiration to leadership positions in Nigerian organizations.

2. Family position does not impinge upon the aspiration level of executive women who hold leadership positions in organizations.

Family pressure does impinge upon the aspiration level of executive women who hold leadership positions in organizations.

3. Sociocultural factors do not condition women's leadership style and job mobility.

Sociocultural factors do condition women's leadership style and job mobility.

4. Women's powerlessness does not encourage lack of submission from male subordinates.

Women's powerlessness does encourage lack of submission from male subordinates.

5. The disobedience of male subordinates is not responsible for the women's adoption of strict task setting and supervision styles in the workplaces.

The disobedience of male subordinates is responsible for the women's adoption of strict task setting and supervision styles in the workplaces.

Contextual Definitions of Terms

Leadership - Leadership is defined here as the art or process of influencing people so that they will strive willingly and enthusiastically toward the achievement of group goals.

Leader: The term 'leader' refers to a person who coordinates the behavior of group members and occupies a given office or a position of apparently high influence and potential. The terms manager and leader are used interchangeably in this study to refer to those women who lead in their respective organizations.

Management: Management refers to a social process entailing responsibility for regulation of the operations of an organization in the fulfillment of a given purpose or task involving (a) judgmental decision in determining plans and in using data to control performance and progress of plans, and (b) the guidance, integrating, motivating and supervising of the persons comprising the enterprise.

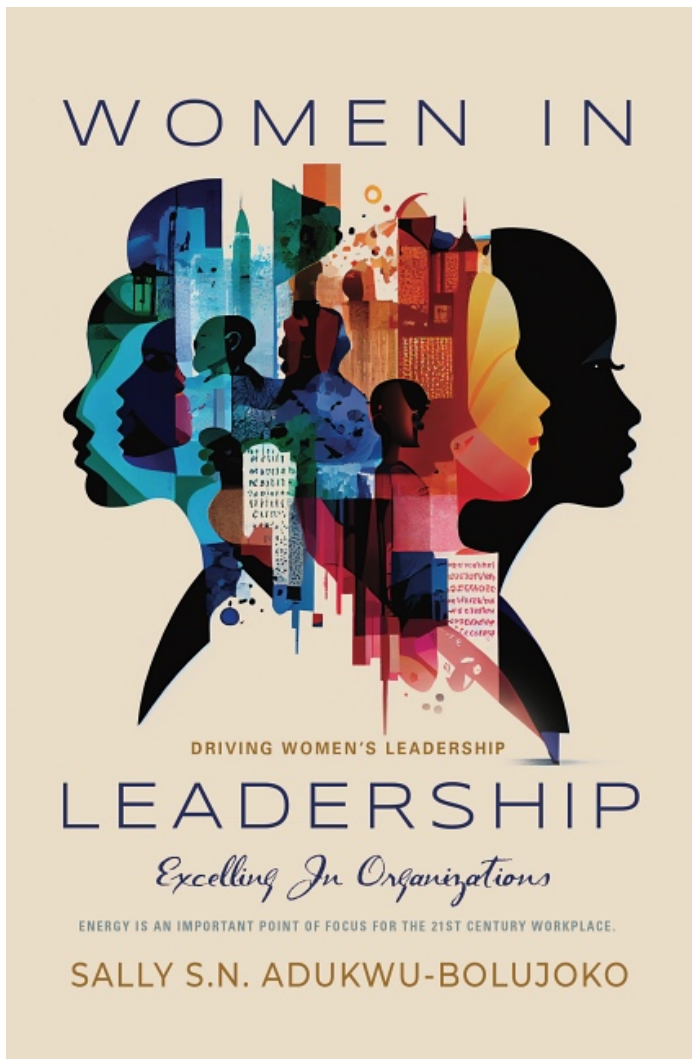
Women in Organizational Leadership: for the purpose of this study, women in organizational leadership refer to those women who occupy middle level management positions and above.

Leadership style: The style of leadership is the consistent patterns of behavior that workers apply when they work with and through other people. These patterns emerge in people as they begin to respond in the same fashion under similar conditions. They develop habits or actions that become somewhat stable.

Task Behavior: This is defined as the extent to which the leader engages in multi-way communications with colleagues. The behavior includes listening, facilitating and supportive behavior.

Organization: The term organization refers to large-scale bureaucratic enterprises where interactions are governed by formal

rules and regulations in the pursuit of organizational goals and objectives.



The book examines challenges women in leadership positions face. Complex socio-cultural contexts that shape gender and sexuality were explained.

Women in Leadership: Excelling in Organizations

By Sally S. N. Adukwu-Bolujoko

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