



UNIVERSITY OF IBADAN, IBADAN OYO STATE, NIGERIA,
UNIVERSITY OF LAGOS, YABA, LAGOS STATE, NIGERIA
AND THE UNIVERSITY OF TEXAS AT AUSTIN, USA

Prof. Bolanle Awe ⁹⁰ at CONFERENCE

February 13th-14th, 2023 | University of Ibadan



PROGRAMME OF EVENTS

Topic: ORAL
TRADITIONS
& WRITTEN
HISTORIES

CONFERENCE PROGRAMME AND BOOK OF ABSTRACTS

**SPECIAL CONFERENCE IN HONOUR OF
PROFESSOR BOLANLE AWE AT 90**

THEME: ORAL TRADITIONS AND WRITTEN HISTORIES

FEBRUARY 13 – 14, 2023

UNIVERSITY OF IBADAN

**Opening Ceremony: Monday, January 13, 2023 at the Trenchard Hall, University of
Ibadan at 11.00 am**

Panels: Institute of African Studies, University of Ibadan – February 13 – 14, 2023

CHIEF HOST:

**PROFESSOR K.O. ADEBOWALE, MNI
Vice Chancellor, University of Ibadan**

CONVENERS

Professor Toyin Falola – University of Texas at Austin

Professor Olufunke Adeboye – University of Lagos

Professor Rasheed Olaniyi – University of Ibadan

Dr. Sharon Omotoso – University of Ibadan

PROFESSOR (MRS) BOLANLE AWE



TABLE OF CONTENTS

1. Welcome Address -----	5
2. Biography of Professor Bolanle Awe -----	6
3. Conference Officials -----	8
4. Conference Schedule -----	9
5. Opening Ceremony Program -----	10
6. Conference Panels -----	11
7. Abstracts of Paper Presented -----	25
8. Conference -----	88

WELCOME ADDRESS

BIOGRAPHY OF PROFESSOR BOLANLE AWE

Professor Bolanle Awe (nee Fajembola) was born in 1933 in the Nigerian southwest town of Ilesa, in the present-day Osun State. Her parents, Mr Samuel Akindeji Fajembola (an Ibadan indigene) and Mrs Mosebolatan Fajembola (a professional teacher from Ijesaland), had met in Osogbo, Osun State. Bolanle was born during her father's time on transfer as a John Holt & Co. manager in Ilesa. Mrs Fajembola had been part of the first set of graduands from the United Missionary College, Ibadan.

At age six, Bolanle was enrolled at Holy Trinity Primary School, Omofe, Ilesa. She later moved to St. James' School, Oke-Bola, Ibadan and finished in 1945. With the ready support of her enlightened parents, she proceeded the following year to CMS Girls' School, Lagos, which was subsequently relocated to Ibadan under the new name St. Anne's School, Ibadan. Bolanle was one of the first set of the school's graduands in 1951.

Between 1952 and 1954, Bolanle was a student of The Perse School for Girls Cambridge. There, she took English, History and Latin in her A level. Four years later, she graduated from St. Andrews University, Scotland with a degree in History. By 1960, she had earned an M.A. in History from the University of Oxford's Somerville College and eventually made a D.Phil. there in 1964.

After her M.A., she had returned home to take up the position of Assistant Lecturer in History at the University of Ibadan, where, on October 1, 1960, she achieved the record of being the first Nigerian woman to be appointed to teach in a Nigerian university. Although she taught from 1967 to late 1969 at the University of Lagos, which was established in 1962, she returned to the University of Ibadan, where she emerged as Professor of Oral History in 1976 after putting in rigorous scholarship centred on woman-focused history, especially the history of precolonial Yoruba and other African, women that had been all but effaced from male-authored historical accounts. It is worth stating that Professor Awe's service transfers between Ibadan and Lagos had been necessitated by her commitment to growth and cohesion in her family. This is because on both occasions she had moved because her husband, Professor Olumuyiwa Awe – whom she married on December 25, 1960 – had chosen to move.

On her return to Ibadan, Professor Awe had taken up the post of Senior Research Fellow at the Institute of African Studies (IAS), which she directed from 1983 to 1991. She was also the pioneer chairperson of the IAS's Women's Research and Documentation Centre (WORDOC), which was set up in 1985. A woman of her convictions, Professor Awe was at one time President of the Academic Staff Union (ASUU), University of Ibadan chapter.

Other positions held by Professor Awe include the following: Founding Chairperson, Nigerian National Commission for Women (1990-1992); Founding Country Director of John D. and Catherine T. MacArthur Foundation (1994-1999); First National Secretary, Nigerian Association of University Women (1962-1963); Secretary, National Council of Women's Societies, Western Region Branch (1971-1973); Founding Committee Member, International Federation for Research in Women's History.

Given her public engagements with the feminist cause as an extension of her academic commitments, Professor Awe found herself needing to offer service in various administrative and advisory capacities not only at the University of Ibadan but also at other universities across the world where she took her message on the need to both decolonise and ‘depatriarchise’ African history. Quite significantly, she took up the invitation to serve in government as Commissioner for Education and Commissioner for Trade, Industries and Cooperatives in the old Oyo State, between 1975 and 1978.

In 1982, Professor Awe was awarded the title of Officer of the Order of the Federal Republic of Nigeria. Among her other honours are the following: Life member, Nigerian Institute of International Affairs (1983), Fellow of the Historical Society of Nigeria (1992), Honorary Fellow of the Society of Obstetrics and Gynaecology (1999) and Fellow of the Nigerian Academy of Letters (2005).

Among the publications of Professor Awe, who has an Honourary D. Litt. (2012) from Bells University of Technology, Ota, Ogun State, are the following: *University Education For Women In Nigeria (1964)*, *Nigerian Women And Development In Retrospect (1989)*, *Historical Patterns, Customs and Traditions Restricting Access of Girls to Education (1990)*, *The Role of Nigerian Women in Management in the 90s (1990)*, *Writing Women Into History: The Nigerian Experience (1991)*, *Evaluation of Selected Women Economic Adjustment Programmes (1997)*, *Women’s Rights and Human Rights (1995)*, *Nigerian Women in Historical Perspective (1992)* and *The Iyalode in the Traditional Yoruba Political System (2005)*.

In an article celebrating the Yeye Mo’tan of Ibadanland’s achievements in the lead-up to her being awarded an honorary doctorate by the University of Ibadan at the 70th anniversary of its founding in 2018, distinguished Nigerian historian Professor Toyin Falola said, “Awe was one of those pioneer women who began to use the master’s tools of academic knowledge and power to demolish the master’s house built on male hegemony.”

Indeed, those words capture the essence of Professor Awe’s contributions to the emergence of a better world through her historical scholarship and womanist/feminist advocacy. To be sure, many generations to come will have her works to treasure for centuries to come.

CONFERENCE INFORMATION

CONFERENCE CONVENERS

1. Professor Toyin Falola – University of Texas at Austin, USA.
2. Professor Olufunke Adeboye – University of Lagos, Nigeria.
3. Professor Rasheed Olaniyi – University of Ibadan, Nigeria.
4. Dr Sharon Omotoso – University of Ibadan, Nigeria.

CONFERENCE SECRETARIAT

1. Dr Bosede Afolayan, University of Lagos.
2. Dr Felix Ajiola, University of Lagos.
3. Dr Ayodeji Adedara, University of Lagos.
4. Mrs Adedoyin Elesin, University of Lagos.
5. Mr Segun Olopade – Brand Manager

CONFERENCE VENUES

1. Lady Bank Anthony Hall (LBH).
2. New Lecture Hall 1 (NLH 1).
3. New Lecture Hall 2 (NLH 2).
4. Drapers Hall (DH).
5. Institute of African Studies Board Room (IAS Board Room).
6. Institute of African Studies Library (IAS Library).
7. Women's Research and Documentation Centre' Library (WORDOC Library).
8. Ade Abolurin Library.
9. Trenchard Hall, University of Ibadan

CONFERENCE SCHEDULE

DAY 1	ACTIVITY	VENUE
February 13, 2023		
8.00 am – 9.00 am	Arrival and Registration	Institute of African Studies Foyer
9.00 am – 10.30 am	Simultaneous Panels A1 – A8	Various rooms at the Institute of African Studies.
10.30 am – 11.00 am	BREAK	BREAK
11.00 am – 1.00 pm	Opening Ceremony	Trenchard Hall
1.00 pm – 1.30 pm	Tea Break	Trenchard Hall
1.30 pm – 3.00 pm	NGO Roundtable [B1]	Trenchard Hall
	Junior Faculty Mentoring Platform	Lady Bank-Anthony Hall
3.00 pm – 4.30 pm	Simultaneous Panels C1 – C8	Various rooms at the Institute of African Studies.
4.30 pm – 5.00 pm	Dinner	Institute of African Studies Foyer
DAY 2		
February 14, 2023		
10.00 am – 11.30 pm	Simultaneous Panels D1 – D8	Various rooms at the Institute of African Studies.
11.30 pm – 1.00 pm	Plenary session E	Lady Bank-Anthony Hall
1.00 pm – 1.30 pm	Tea Break	Institute of African Studies Foyer
1.30 pm – 3.00 pm	Simultaneous Panels F1 – F5	Various rooms at the Institute of African Studies.
3.00 pm – 3.30 pm	Dinner	Institute of African Studies Foyer

OPENING CEREMONY - MONDAY FEBRUARY 13, 2023

VENUE: TRENCHARD HALL, UNIVERSITY OF IBADAN.

TIME: 11.00 AM – 1.00 PM

CHAIRPERSON – Erelu Bisi Fayemi

PROGRAM

1. National Anthem/ Opening Prayer
2. Introduction of Guests
3. Opening Remarks by Convener – Professor Olufunke Adeboye
4. Welcome Address - Chief Host, Vice-Chancellor, University of Ibadan.
5. Citation of the Honoree, Professor Bolanle Awe
6. Chairperson's Address
7. Keynote Address - Professor Olabisi Aina.
8. Musical Performance
9. Goodwill Messages
10. Remarks by Honoree
11. Closing Remarks - Chairperson
12. Vote of Thanks
13. Announcements
- 14. Closing Prayer/ National Anthem.**

Special Plenary Events of the Conference

- Opening Ceremony: February 13, 2023. 11.00 am [Trenchard Hall]
- Session B1: February 13, 2023. Special Plenary – Bolanle Awe on the Field [Trenchard Hall] 1.30 – 3.00 pm
- Session B2: February 13, 2023. Female Junior Faculty and Graduate Students' Mentoring Platform [Lady Bank-Anthony Hall] 1.30 – 3.30 pm
- Session E: February 14, 2023. Special Plenary – Revisiting Gender Discourse(s) [Lady Bank-Anthony Hall] 11.30 am – 1.00 pm.

DRAFT PANELS

BOLANLE AWE @ 90 CONFERENCE

DAY 1: FEBRUARY 13, 2023

Session A: Parallel Panels [1-8] 9.00 am – 10.30 am.

Panel A1: Bolanle Awe and Gender Studies (LBH)

Chair: Dr Seun Olutayo (IAS, University of Ibadan)

1. Bolanle Awe: Public Figure – Private Persona. Prof. Bola Akanji (Quinnipiac University, Mount Carmel, CT. USA).
2. Pioneering Women’s Studies in Nigeria: Reflections on Bolanle Awe’s contributions. Charmaine Pereira (Independent Scholar).
3. Reflecting Awe’s Thoughts on Women Role in the Sarauta System: X-Raying Developments from Sarauniya Amina Zazzau to Hadizatu Ahmed of Kunbwada in Kasar Hausa. Senator Shehu Sani & Emmanuel Osewe AKUBOR (Obafemi Awolowo University).
4. Women in Governance in Nigeria: Professor Bolanle Awe, Pro Chancellor and Chairman of Governing Council University of Nigeria, Nsukka, 2005-2007 in focus. Prof. Benjamin. C Ozumba. (University of Nigeria, Nsukka).
5. Awe, WORDOC and Mentoring in the Academia. Adetoun Adebisi Oyelude. Kenneth Dike Library, University of Ibadan.

Panel A2: Bolanle Awe and Women’s Issues (NLT1)

Chair: Dr. Chinyere Ukpokolo (University of Ibadan)

1. Viability And Positivity Through Revelatory Re-Engineering of H(er)Istory; Bolánlé Awe on Efúnsetán Aníwúra. Olufadekemi Adagbada (Olabisi Onabanjo University).
2. Bolanle Awe and the Power of/in Women: Revisiting the Treatment of Pro-Gender Equality Constitutional Amendment Proposals at Nigeria's National Assembly, Ladi Chenemi YAKUBU (University of Ibadan).
3. Women and Western Feminism in the Thoughts of Bolanle Awe and Lélia González (Nigeria and Brazil, homaz, Fernanda do Nascimento & Omotoso, Sharon Adetutu & Olutayo, Seunfunmi Molatokunbo (Federal University of Juiz de Fora, Brazil & Institute of African Studies, University of Ibadan).

4. Women, National Development and Bolanle Awe Since 1960. Ugo P. Onumonu (Adeleke University).

Panel A3: Women and Knowledge Production (NLT 2)

Chair: Professor Kumbi Labeodan (University of Ibadan)

1. WORDOC and the Development Women's and Gender History in Nigeria Omotola, Olubunmi Omolara (Olabisi Onabanjo University).
2. A History of National Council of Women's Societies 1958-2020. Oluwatoyosi Temitope Awolola (University of Ibadan).
3. Beyond The Glitz of Popularity: Women Managers in The Popular Yoruba Travelling Theatre. Toyin Ogundeji (Obafemi Awolowo University).
4. Yoruba Women and Knowledge Production: (Re)Examining Bolanle Awe's Postulations. Sylvester Kohol (RUN). & Adeola Adeleke (Aberdeen, UK)

Panel A4: Researching Women in Nigeria (DH)

Chair: Professor Kumbi Olasope (University of Ibadan)

1. Critiquing Documentations about Women in the Ife-Modakeke Community Conflict of South-Western, Nigeria. Ifeyinwa M. Ogbonna-Nwaog (National Open University of Nigeria).
2. Preserving the Nation's Heritage: A Historical Appraisal of the Archival Centres in Nigeria. Prof. John Ebute Agaba (Benue State University, Marjurdi).
3. Documenting History from Below: Researching Market Women in Southwestern Nigeria, Mutiat Titilope Oladejo & Sara Panata (University of Ibadan & (University of Sciences Po Bordeaux.)
4. An Evaluation of the 2030 Sustainable Development Goal (SDGs) on Gender Equality in Nigeria: GIS Approach Adebayo. H.Oluwasegun (Olabisi Onabanjo University, Nigeria)

Panel A5: Women's History in Nigeria (1AS Board Room)

Chair: Adebunola Lasisi (Olabisi Onabanjo University)

1. Gender and Legacy of Successful Mentoring in Academia: Perspectives from Geography. Ibipo Johnston-Anumonwo and Vide Adedayo (University of Lagos) & State University of New York).

2. Women's History in Nigeria: A Historiography, Aisha Balarabe Bawa (Usmanu Danfodiyo University).
3. Women in Nigerian Arts: Returning Colette Omogbai to the 'Headnote' of History. Siyan Oyeweso, & Oluwafunminiyi Raheem, (Osun State University).
4. Studying Women's Role and Contributions in Pre-colonial Yorubaland through Oral Traditions. Oladipupo Olugbodi (University of Lagos).
5. Motherhood, Domestic Life and Cultural Transformation in a Challenging Nigerian Society, Samuel Nwankwo (Wesley University, Ondo State Nigeria)

Panel A6: Nigerian Women in the Public Space (WORDOC Library)

Chair: Dr. Oluwakemi Adesina (Redeemers' University, Ede)

1. Women and Authority in Pre-Colonial Northern Nigeria. Samuel Wycliff (Ahmadu Bello University).
2. The Voice of All the Women: An Oral History of the 1929 Women's War. Emma Davies (University of Oxford, African Studies Centre).
3. Relationship Between Attributes of Female Board Members and Financial Performance of Listed Oil and Gas Firms in Nigeria. Mofoluwaso Iyabode Ojedele & Kenneth Enoch Okpala (Redeemer's University).
4. Betwixt and Between Oral Tradition and History: The Legends of Heroic Women in Nigerian Drama, Andrew Aondofa Nyikyaa (Federal College of Education, Kano-Nigeria).

Panel A7: Illustrious Women in Nigerian History 1 (Ade Abolurin Library)

Chair: Professor G.G. Darah, (Delta State University, Abraka, Nigeria)

1. Illustrious Women in Nigerian History: The Case of Queen Amina of Zazzau{zaria} Taiye Yinusa, (Usmanu Danfodiyo University).
2. Women Making History: Pioneers of Methodist Women's Fellowship Ibadan District as a Case Study. Adedoyin Opeyemi W, (Adekunle Ajasin University).
3. Illustrious Women in Nigerian History. Ogunleye, Michael Ola (Federal College of Education Akoka, Lagos).
4. Pictures of Some Illustrious Women in Nigerian History: The Poetry of Kola Eke. Edafe Mukoro (University of Benin).

Panel A8: Women and Domesticity in Modern Nigeria (IAS Library)

Chair: (Dr. Kole Shettima, MacArthur Foundation)

1. Economic Realities and “Housewification” in Nigerian Contemporary Society. Afolabi Mojirayo (Obafemi Awolowo University).
2. Domesticity and the 21st Century Nigerian Women; Implication on Women’s Development. Rodiyat Aderonke Oyelola, (Nigerian Defense Academy, Kaduna).
3. The Changing Patterns of Domesticity Among Women: A study of Female Lecturers in Ahmadu Bello University, Zaria. Jane Luka Lamba (Ahmadu Bello University).
4. Goldmine-and-the-gold-digger's relationship between partners in contemporary households: Examining Gender Roles in Nigerian Families at home and in Diaspora, Ezinwanyi E. Adam (Babcock University)

OPENING CEREMONY 11.00 am – 1.00 pm (Trenchard Hall)

Session B: Plenary Sessions 1.30 pm – 3.00 pm

Session B1: Special Plenary – Bolanle Awe on the Field (Trenchard Hall)

Chair: Ambassador Ayo Olukanni

Speakers:

1. Princess Adeola Ogunleye (Country Women’s Association of Nigeria COWAN).
2. Chief (Mrs) Anita Nana Okuribido (President, Nigerian association of Women in Renewable Energy).
3. Mrs Funmi Roberts (WIMBIZ)
4. Dr. Amina Salihu (MacArthur Foundation)
5. Madam Asmau Joda (Founder, Centre for Women and Adolescent Empowerment)

Session B2: Special Plenary - Female Junior Faculty & Graduate Students’ Mentoring Platform [LBH]

Moderator: Professor Ebunoluwa Oduwole (Olabisi Onabanjo University).

Speakers:

1. Professor Ayodele Atsenuwa (Deputy Vice Chancellor, Development Services, University of Lagos.)
2. Professor Adebola Adebileje (Deputy Vice Chancellor, Redeemers’ University, Ede)
3. Professor Olutoyin Jegede, (Faculty of Arts, University of Ibadan.)

Session C: Parallel Panels [9- 16] 3:00pm - 4:30 pm

Panel C1: Women and Social Realities (NLT 1)

Chair: Prof Arinpe Adejumo (University of Ibadan)

1. Modification in Gender-based Occupational Stratification in Nigeria: A Rapid Review, Opadere Ayodele Aderemi, & Fakunle Sunday Olutayo, (Redeemer's University).
2. An Investigation of The Socio-Cultural Processes in Hairdressing Centres in Lagos, Southwest Nigeria. Patience Ogbo (University of Ibadan).
3. Patterns and Outcomes of Women's Use of Social Media: Ironies of Freedom? Prof. Oluyinka Esan, (Caleb University).
4. Second Class Citizens: Gender Stereotypes and Subjugatory Politics in Selected Ilaje Festivals, Ondo State, Nigeria. Stephen Ola Ajimisan (Adekunle Ajasin University)
5. Professor Bolanle Awe in Philanthropy, Kole Shettima (Director, MacArthur Foundation)

Panel C2: Women in the Nigerian Public Sphere 1 (NLH 2)

Chair: Prof Bolatito Lanre-Abass (University of Ibadan)

1. Tokenism and Women's Political Communication in The Pursuit of Gender Egalitarianism in Nigeria, Akanni Bolaji Olaronke and Omotoso Sharon Adetutu. (University of Ibadan).
2. Shattered Glass Ceiling' Women Political Participation in Nigeria Martin Uadiale.
3. Post-Colonial Feminism and the Marginalization of Women in Nigerian Partisan Politics. Oyedamade Tope Opakunbi, Bukola Adenike Alao & Omonye A. Omoigberale (Babcock University).
4. An Overview of Women Elites in Nigeria History from Earliest Time to 1960. Akanbi Shola Ahmed (University of Ilorin).
5. The systemic manifestation of gender power: A feminist critical discourse analysis of voices from the margin in *up north*, (Lateef Iyanda Kugbayi From Zamfara State University)

Panel C3: Women in the Nigerian Public Sphere 2 (DH)

Chair: Professor Siyan Oyeweso (Osun State University)

1. Women's History, Culture, and The Rights of Women in Nigerian Politics. Amaka Theresa Oriaku Emordi (*Obafemi Awolowo University*).
2. Women and Health in Southwest Nigeria, 1900-1960. J.A. Oluyitan, (Ajayi Crowther University).
3. Boardroom Gender Diversity and Financial Performance of Listed Fast Moving Consumer Goods Companies, Oil and Gas Companies and Deposit Money Banks in Nigeria. Mofoluwaso Iyabode Ojedele, Kenneth Enoch Okpala & Michael Rotimi (Redeemer's University).
4. Western Democracy and Nigerian Women in Politics. Abibat Abiodun Ibrahim (University of Ibadan).
5. Gender-bias in Selected Nigerian Newspapers Reportage of the Baby Factory Phenomenon in Southeastern Nigeria by Patience Ogbo, (University of Ibadan).

Panel C4: Nigerian Women in Popular Culture and the Arts. (IAS Board Room)

Chair: Professor Duro Adeleke (University of Ibadan)

1. Women in Nigerian 21st Century Popular Culture: A Case Study of Tiwa Savage. Habeeb Adisa (University of Ibadan).
2. *Woman in Gold: The Musical Creativity of Funmi Adams*. Umunnakwe, Ugochi Cherish & Akanbi, Oladayo Bode (Bowen University & University of Ibadan).
3. Diachrony of Gynocentrism in Selected Nigerian Songs: A Sociolinguistic Perspective through oral traditions. Mariam Titilope Gobir (Kwara State University)
4. Women in Arts: A Creative Mentorship for Sustainable Development. Prof Ese Odokuma-Aboderin, Tejuoso Patience Enifome & Victor Onibere (Delta State University).

Panel C5: Women, History and the Arts (WORDOC Library)

Chair: Dr Aisha Balarabe Bawa (Usmanu Dan Fodiyo University, Sokoto)

1. Rethinking Nudity in the Nigerian Social Space. Ttilope Olusegun Olalere (McPherson University).
2. A Biographical study of five selected artists in Southwestern Nigeria. Samson Kehinde Adekoya, Stephen Ayodele Ayinmode Johnson Oluwatobiloba Ipaye (Tai Solarin University of Education).
3. The Role of Women in Handicraft production in the Pre-Colonial Kagarko Area. Joel Joseph Gajere (Kaduna State College of Education).

4. Re-reading Emmy Idegu's the Legendary Inikpi from Oral Perspective. Michael Adeyi. (Federal College of Education, Kano).
5. Feminist Representation of Womanhood Reinvention in Simisola Kosoko's Art. Agboola, O. Tayo (Ajayi Crowther University).

Panel C6: Gender Studies in Nigeria (Ade Abolurin Library)

Chair: Dr Elizabeth Adenike Ajayi (Adeniran Ogunsanya College of Education)

1. Gender Apartheid: Re-examining the Security of the Oppressor and the Oppressed in Nigeria. Funmilayo Idowu Agbaje (University of Ibadan).
2. 'We Were Also Involved': An Appraisal of Traditional Gender Role Distortions Among the Igbo Women in Enugu Township, 1909-2009, Ambrose Onu & Vitalis Nwashindu, (University of Nigeria, Nsukka) & (University of Wisconsin-Milwaukee).
3. Gender Roles and Gender recognition in post-amnesty reintegration processes in the Niger Delta, Nigeria, by Olakunle Michael Folami (Adekunle Ajasin University).
4. United Nations and The Challenges of Promoting Gender Equality in Yola North Local Government Area of Adamawa State, Nigeria, Daniel, Makai N & Williams, Sukane Makasin (Federal University Wukari).
5. Fieldnotes on the Iyalode Institution of Ijebuland: Origins, Evolution, and Change. Olatunde Taiwo Lasisi Adebisola, Olalere Titilope, & Osijo Busayo (Olabisi Onabanjo University, Nigeria)

Panel C7: Women and History (LBH)

Chair: Professor Ayodeji Olukoju (University of Lagos)

1. Late Dr. (Mrs.) F.A. Okediji (1936-1972): Historical Reflections on Women History and Women Historians in the Department of History at Ife since 1962. Saheed Balogun Amusa, (Obafemi Awolowo University).
2. The Role of Women in Achieving Sustainable Peace in Post-Democratic Nigeria. Adewale Adepoju & Ogunsakin Oluwasegun Dare (Tai Solarin University of Education).
3. Matriarchal Judicial System in United Israel Vis-À-Vis Administrative Justice Of *Òsèlú* in Idofin, Kwara State. Olabode John Omotosho (Adeleke University, Ede, Osun State).
4. Gendered Nature of Niger Delta Historiography. Eweke, Ezuwobomude Emmanuel (Federal University Otuoke, Nigeria).

5. **Plural Processes and Hybrid Conflict Management Strategies: Dynamics of Using Primary Sources in Nigeria's Middle Belt Conflicts.** Charlotte Mafumbo Karungi & Gloria Longbaam-Alli (Makerere University Kampala, Uganda).

Panel C8: Studies of Oral History in the Past 60 Years (IAS Library)

Chair: Professor Isaac Olawale Albert (University of Ibadan)

1. Proverbs, Death and Memorialization in South West Nigeria. Arogundade Nurudeen Olatoye (Osun State University).
2. The Orality-Literacy Dialectic in African Historical Experience: Perspectives from Folklore and Oral Literature. Prof. Godini G. DARAHA (Delta State University).
3. Towards Strengthening the Use of Oral Traditions in the Writing of African History: The Ughievwen of Western Delta, Nigeria's Experience. Felix Ejukhonemu Oghi, & Matthew Atilade Aderoju (Glorious Vision University).
4. Oral History in Post-Civil War Nigeria: An Academic Discipline or A Way of Life? Ekefre Edidiong Emem (Akwa Ibom State University).
5. The Reappraisal of oral history as the major tools of documenting history, Jamilu Ahmad (Shehu Shagari College of Education, Sokoto)

DAY 2: FEBRUARY 14, 2023

Session D: Parallel Panels [17 – 24] 10.00 am – 11.30 am.

Panel D1: African History and African Women (NLH 2)

Chair: Dr Sharon Omotoso (University of Ibadan)

1. African History, African Women and 21st Century Challenges. IROM, Obar Ayami & Patrick O. ODEY (University of Calabar, Calabar - Nigeria).
2. Homo Sapiens and Time: A rat race of futility. Oluwafunminiyi Mabawonku & Hannah B. Johnson (Federal College of Animal Health & Prod. Tech).
3. Overcoming the Challenges of Eurocentric View of The Study of African History. Longman Geoffrey Pienswang, & Patience N Ladan (Plateau State University, Bokkos, Nigeria).

4. Women and War Stories from Captivity in Nigeria and Uganda by Charlotte Mafumbo Karungi & Gloria Longbaam-Alli (Makerere University Kampala, Uganda).
6. Writers on Contemporary African Women. Ifekwe, Bernard Steiner (University of Uyo, Uyo, Nigeria).

Panel D2: Perspectives on Oral Historiography 1 (DH)

Chair: Dr Obar Ayami Irom (University of Calabar)

1. Appropriation of Yoruba Traditional Religious Values for Socio-Cultural Reformation in Nigeria. Joseph Moyinoluwa Talabi (Lagos State University).
2. Processes and Outcomes of Using Oral Traditions for Managing Beaded Crown Disputes in Colonial Yorubaland". Prof. Isaac Olawale Albert (University of Ibadan).
3. Herstory in the Making: Nigerian Women as Subjects of Biographies. Anthonia Makwemoisa Yakubu (National Open University).
4. Oral Traditions and Nigerian Histories: Promises and Perils of Operations, Voices, and Dialogues in Historiography. Igwebuikwe C. Okolo (University of Nigeria Nsukka).
5. Oral Traditions of the Chadic Linguistic Groups as an Insight in the Peopling of the Southwestern Part of The Chad Basin. Prof. Ibrahim Maina Waziri (University of Maiduguri).

Panel D3: Professional Oral Historians outside the Academy

Chair: Dr. Titilope Olalere (McPherson University) (IAS Board Room)

1. Broadcasters as Historian and Custodian of Oral Language Skills. Prof. Oluyinka Esan (Caleb University).
2. Socio-Cultural Heritage and Institution of Ibolospeaking People Up to 1897. Taofiki Aminu, (Federal University Gusau).
3. Professional Oral Historians outside the Academy. Odeke, Francis C. (Bonyi State University, Abakaliki).
4. History Language and Controversy in the Nigerian Context. Taiwo Olorunjoba-Oju (University of Ilorin).

5. Revisiting Yoruba Proverbial Saying for Channelization of Eroded Traditional Values System in Nigeria. Omowunmi Ajoke Mordi (Federal College of Education, Abeokuta, Ogun State).

Panel D4: Oral History and Drama (NLH1)

Chair: Dr Mutiat Oladejo (University of Ibadan)

1. The Yorùbá History on the Screen. Duro Adeleke (University of Ibadan).
2. Moremi Myth: Transmuting History into Drama in Osofisan Morountodun. Olusegun, Olu-Osayomi (Babcock University, Ilishan-Remo).
3. The Politics of Historiography and Restaging African Heroines: Fiction versus Historical Portraiture in Akinwumi Isola's *Efunsetan Aniwura Iyalode Ibadan*. Prof Irene Isoken Salami-Agunloye (University of Jos).
4. A feminist analysis of women-focused historical films in Nigeria. Ganiyat Tijani-Adenle, Khadijat Adedeji and Lai Oso (Lagos State University, Ojo).
5. Sociological import of digital evolution of internet slangs as an endangerment of oral and communicative tradition, Oyeyemi Sunday Olufemi (Lagos State University of Education)

Panel D5: Perspectives on Oral Historiography 2 (LBH)

Chair: Professor Hauwau Evelyn Yusuf (Kaduna State University).

1. Memory and Oral Tradition: Perspectives on Advances in African Historiography. Oge Samuel Okonkwo (University of Ghana).
2. From Oral Historians' Handle: Significance of Dress in Age-Long Ero and Egba Centenary Celebrations. Prof. Tunde M. Akinwunmi (Southwestern University).
3. The Sociality and Politics of Orality in the Historiography of Katsina. Umar Aminu Yandaki (Bayero University, Kano).
4. Collecting Oral Historical Data in Reconstructing Origin of Twins' Cult in Yorubaland. Olufunmilola Adedayo Ogunbunmi (Ajayi Crowther University).
5. Oral Tradition of a Singing Culture: Benin Children Choir as Paradigm. Odujobi Kayode (Nigeria International School, Cotonou).

Panel D6: Advances in African Historiography (WORDOC Library)

Chair: Professor Olutayo Adesina (University of Ibadan)

1. Orality and Subjectivity: Myth and Reality in Traditions of Origin of Ondo and Idanre. Felix Oludare Ajiola (University of Lagos).
2. Oral Traditions and Nigerian Histories: Promises and Perils in Historiography. Igwebuike C. Okolo (University of Nigeria Nsukka).
3. Traditional Oral Sources as Means of Moral Compass for Reconstructing African History In Nigeria. Amos Adekunle Adediran (Federal College of Education Abeokuta).
4. Back to the Roots: Oral Traditions and Amelioration of Modern Social Crises. Afolabi, John Adebayo (Obafemi Awolowo University).
5. Contributions of Oral History to Leisure and Relaxation in Yoruba Culture. Olumuyiwa A. Akande (University of Ibadan)

Panel D7: Oral Traditions and Digital Technology 1 (Ade Abolurin Library)

Chair: Professor Mobolanle Sotunsa (Babcock University, Ilishan)

1. Rescuing Yoruba Oral Traditions from the Killer Claws of “Globalisation” through Digital Technology; the Language Questions. Samson Olusola Olatunji, (University of Ilorin)
2. Biographical Studies, Oral History, and the Digital Technology. BOGE, Faruq Idowu, (Lagos State University)
3. Indigenous Poetry in the Digital Age: Sulaiman Àyínlá Ajóbíwé’s Oriki Poetry. Oladiran, Damilola Peju (Obafemi Awolowo University)
4. Oral tradition and digital technology a case study of the Kaduna State College of Education students. Bayi Dauda Ndi (Kaduna State College of Education).
5. Oral History and Digital Technology: A Modern Way of Historical Preservation, Abubakar Liman Jabbi (Shehu Shagari College of Education, Sokoto)

Panel D8: Oral Tradition and Digital Technology 2. (IAS Library)

Chair: Professor S.A. Ajayi (University of Ibadan)

1. Connecting the Untethered Generation to Oral Tradition through Digital Technology. Hannah Olubunmi Ajayi (Obafemi Awolowo University).
2. Nigerian Women and Digital Economy: Basis for self-reliance. Celestine Aghu and Otori Joy Ayijimoh (Ahmadu Bello University).

3. Changing Trends and The Role of Digital Technology in The Preservation of Oral Traditions in African Histography. Longmam Geoffrey Pienswang & Patience Nanep Ladan (Plateau State University).
4. Italos' and the Making of the Modern Benin Women, 1980-2018. Prof. Victor Osaro Edo & Izienbge Pat Ebuka-Onuoha (University of Ibadan).
5. Popularising Yoruba Folk Culture as a Tool for Yoruba Language Maintenance through Digital Technology, Sogunro, Bolanle Olufumbi Sogunro (Ajayi Crowther University, Oyo)

Session E: Special Plenary [LBH] 11.30 am – 1.00 pm.

Topic: Revisiting Gender Discourse(s)

Chair: Professor Irene Salami-Agunloye (University of Jos)

Speakers:

1. Professor Ebunoluwa Oduwole (Olabisi Onabanjo University), “Are We Still Discussing Gender Inequality?”
2. Professor Oyeronke Olademo (University of Ilorin), “Women Agency, Power and Orality among the Yoruba: Past, Present and Prospects.
3. Professor Mobolanle Sotunsa (Babcock University), “His-Story, Her-Story, Our-Story: Gendered Themes and Tropes in African (Yoruba) Historical Texts”

Session F: Parallel Panels [25- 30] 1:30 pm – 3.00 pm

Panel F1: Oral Traditions in African History (NLT2)

Chair: Professor Oyeronke Olademo (University of Ilorin)

1. The Centrality of Oral Tradition in African History and the Acceptability of its Claims. Oyinloye Yinka Olanrewaju, (Ahmadu Bello University - Zaria)
2. Oral Historiography Pedagogy: Narratives on an Illustrious Woman in Yorùbá History – ‘*Oompo to Niyùn*. Victor ‘Túnjí Taiwo (Lagos State University of Education)
3. Oral Traditions in Reconstruction of History of Oto/Ijanikin Communities Of Lagos State, Nigeria. Elizabeth Adenike Ajayi and Gbetayi Jacob Vitowanu (Adeniran Ogunsanya College of Education).
4. NYSC Historiography: A Strand in Nigerian Military History, Godwin Onuh Odey (Sokoto State University).

Panel F2: New Sources in African Historiography (NLT1)

Chair: Professor Victor Edo (University of Ibadan)

1. Sources of Yoruba History: Between Orality and Ritual Drama in the History of Ile-Ife. Ayowole S. Elugbaju (Redeemer's University, Ede)
2. Sources and the challenges of studying pre-colonial History in Northern Nigeria. Ja'afaru Hashimu Bawa (Federal University, Birnin Kebbi)
3. Contemporary Nigerian History and Problem of Sources. Monsuru Muritala, (University of Ibadan)
4. *Àyájó Ifá*: a Synonym for History and Knowledge in *Ifá* Religious Tradition. Oláléye Samuel Káyòdé, (University of Ìbàdàn)

Panel F3: Women in Abiodun Olayiwola's Films (IAS Library)

Chair: Dr Babafemi Babatope, (Lagos State University)

1. Family Crises and Multiple Tragedy: A Feminist Reading of Abiodun Olayiwola's *Busola Abel*. Sanjo Isaac Ilori, Oladele Fakeye, and Pelumi Folajimi (Obafemi Awolowo University; Ile-Ife.)
2. Female Performativity in *Ikekun*, (the Snare): A Contextual Analysis Olumuyiwa A. Akande, (University of Ibadan.)
3. Female Gender in Popular Culture: Envisioned or Exploited in Abiodun Olayiwola's *Bùsólá Abel?* ADEKOGBE, Olatunbosun Samuel (Obafemi Awolowo University, Ile-Ife, Osun State).

Panel F4: Celebrating the Legacies of our Mothers and Grandmothers: Perspectives on African Feminisms. (Drapers Hall)

Chair: Professor Olayinka Esan, (Caleb University, Imota Lagos Nigeria)

1. Orature: A Paradigm for Analysing African Women's Films and Writing. Bunmi Oyinsan
2. Women as Models: Re-examining the discourses about women-women interactions. Arit Oku.

3. Tracing the Foundations of Nigerian Feminism as part of Social Justice Movements in the 19th and 20th Centuries. Adetoun Ilumoka
4. Advocacy for Social Justice in the Nigerian Context: Walking the Talk. Ngozi Iwere.
5. Of Transitioning and Resistance: Decoloniality of Euro-North Gender Radicalism, Wale Oyedeji

Panel F5: Gender in Literary Studies (LBH)

Chair: Dr. Bosede Afolayan (University of Lagos)

1. From Abeokuta to Beijing: A Reflection on Communalism of Feminists *Keeping the Fire Burning*. Odujobi Kayode (Nigeria International School, Cotonou).
2. Defining and Redefining Children's Literature in Nigeria: A Biographical Sketch of Abiola Odejide, Oladayo Bode Akanbi & Seun Adedokun Okunade (University of Ibadan).
3. Iyaloja and the liminality of the sacred and secular in *Death and the King's Horseman*. Aluko Olufunmilayo Veronica, (University of Ibadan).
4. Denial of the Girl-Child Educational Choices: A Marxist Feminist Reading of Tess Onwueme's *the Artist Home Coming*. Izobo Bridget.

ABSTRACTS OF PAPER PRESENTED

ADAGBADA OLUFADEKEMI

Viability and Positivity Through Revelatory Re-Engineering of H(er)istory; Bolánlé Awe On Efúnsetán Aníwúra

Olabisi Onabanjo University, Ago-Iwoye, Ogun State,

Abstract

Aside from metafiction, there are other derivative sources from where literary artists and auteurs' themes originate, when their concern is non-fiction adaptations. Some of such are witnessed incidences, indigenous traditional or legendary narratives, oral and documented history. Being largely patriarchal, the (African) Yorùbá society often slants most aspects of her culture to favour the male. This makes it easy for some (male) historians and literary artists to intentionally distort (oral) history to the effect of making the female to remain in the dark shade where (earlier) unchallenged cultural (re-) arrangements have put her. The theme or focus of a (popular) literary piece can change in its subsequent offshoot or re-productions, to the surprise, enjoyment or rejection of its readers, viewers or listeners. The said change more often than not, has to do with a (publicly) known variation, modification or replacement in the derivative source. African literature is very didactic, as a result, literary creations having their sources in historical document often highlight vices and their consequences. Adékẹmi Efúnsetán-Ògúnrin-“Efúnsetán Aníwúra”, has been portrayed as a rich Ìbàdàn Chieftain, who was cruel, unpatriotic, rude and a murderer. This study submits that the struggles of many Feminist/Womanist scholars and historians, especially Bolánlé Awe, have re-written history in proper perspectives and this has brought about reality, variability and positivity in themes from the Efúnsetán Aníwúra saga in Yorùbá history.

Keywords: Revisiting history, Patriarchy, Intentional distortion, Adaptation, Viability.

ADAM Ezinwanyi E.

Goldmine-and-the-gold-digger's relationship between partners in contemporary households: Examining Gender Roles in Nigerian Families at home and in Diaspora

Babcock University, Ilishan-Remo, Ogun State, Nigeria

Abstract

This study is a critical and comparative study of the forms and impact of the 'goldmine-and-the-gold-digger's' relationship on Nigerian female professionals in Nigeria and the Diaspora. The study is qualitative and involves detailed analytical and interpretative methods of analysis of the purposively selected narratives that form the primary data of the study with informed eclectic sociological frameworks of feminism, Thing theory and Marxism. These approaches are applied to show the complex nature of the goldmine-and-the-gold-digger's relationship among partners in contemporary Nigerian homes, the similarities and differences in its occurrences in the relationships between Nigerians at home and the Diaspora as well as the impact of the identified forms of partnership on women who are professionals in their chosen careers. The study reveals the influence of men's perceptions of womanhood, as one of the acquired 'things' on the relationships with their wives and the insignificant difference between the held views of men in Nigeria and those in the Diaspora despite the latter's exposure to western civilization. It concludes that economic incompatibility breeds conflict and violence against women, which most often are because of the affected men's frustrations over their disabilities to achieve financial independence, and may cause women their lives.

Keywords: economic inequalities, violence, gender roles, culture, family relationships

ADEBAYO. H.Oluwasegun

An Evaluation of the 2030 Sustainable Development Goal (SDGs) on Gender Equality in Nigeria: GIS Approach

Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria

Abstract

Gender equality is a right. Fulfilling this right is the best chance of meeting some of the most pressing challenges of our time, ranging from economic crisis and lack of health care, to climate change, violence against women and escalating conflicts. With less than a decade to fulfill the 2030 Agenda for Sustainable Development, gender equality is fundamental to delivering on the promises of sustainability, peace, and human progress. The aim of this paper is to assess the Agenda performance so far in Nigeria based on its main goals, which includes (1) ending gender disparities, (2) eliminating violence against women and girls' lives, (3) eliminating early and forced marriage, (4) securing equal participation and opportunities for leadership, and (5) universal access to sexual and reproductive rights using Geographic Information System (GIS) techniques. The data used for this study was sourced from both National Bureau of Statistics (NBS) and United Nations (UN) reports on gender studies. The method of analysis adopted for the study includes Descriptive statistics and Geographic Information System techniques. Results of analysis were presented in tables, graphs and maps and it shows significant gender disparities in Nigeria. The study proves that GIS can give a better assessment of 2030 agenda for achieving sustainable gender equality. It however recommended that there is need to give women the full chance to participate in all sectors of society to achieve sustainable gender equality by 2030.

Keywords: Gender equality, Sustainable Development Goals, Evaluation, Geographic Information System, Nigeria

ADEDIRAN Amos Adekunle

TRADITIONAL ORAL SOURCES AS MEANS OF MORAL COMPASS FOR RECONSTRUCTING AFRICAN HISTORY IN NIGERIA

Federal College of Education
Abeokuta, Ogun State

Abstract

History is a body of knowledge derived from the past event or lives of a society. The reconstruction of these past events or lives relied on the object used for various sources which include oral or verbal evidence, written evidence and material remains. The danger in the thought that oral traditions are not reliable history source material is enormous that it has skulked into the minds of some students of history. This is a Eurocentric view that the early Africanist historians have always argued against. The long commitment of Nigerian, and of course African and Africanist historians to oral sources, whether these sources be traditions or personal narratives, derived from a healthy scepticism about permitting written sources, often produced by outsiders to the country and the continent, to stand as the only recognized evidence of the Nigerian or indeed African past. This paper attempts to establish that, had the earliest generation not developed this scepticism, a lot of African history would have been lost.

Key words: *Oral sources, Moral, Reconstruction, Compass, Eurocentric*

ADEDOYIN Opeyemi W

Women Making History: Pioneers of Methodist Women’s Fellowship Ibadan District as a Case Study.

Adekunle Ajasin University, Akungba, Akungba-Akoko, Ondo State.

Abstract

Inquiring into history requires the perspectives of both men and women but the reality has shown that traditional history as we know it places women more on the contributory perspective and not as actual makers of the history themselves. This accounts for the preponderance of men in historical narratives and historical documentations. Despite the many challenges faced in the use of oral history as a methodology in accessing historical narratives of marginalized groups, in which woman fall into, it has been a viable tool in restoring the missing links in getting a complete history. Oral history as a both a theory and methodology is used here to restore the overlooked aspect of the history of women’s fellowship in Methodist church, Ibadan district, as it was called then. History has it that aside from the efforts of Mrs C.E. Williams, there were other women who aided the establishment of the fellowship in Ibadan district. Existing written documents on these women are scanty. This study intends to make use of phenomenological approach with interview method to be used predominantly as a tool of inquiry.

Key words: Oral history, women’s fellowship, Methodist church.

ADETOUN Adebisi Oyelude

Awe, WORDOC and Mentoring in the Academia

University of Ibadan, Ibadan, Nigeria

Abstract

Mentoring people in the academia is a skill that comes with many years of practice and intentional effort to replace or reproduce oneself. Akin to producing “clones” of oneself, the mentoring efforts are either formal or informal, or could even be institutional. This paper visits the roles of Bolanle Awe in the academia and her role as mentor to women, WORDOC as a documentation centre and personal roles in organizing knowledge for posterity. The effort of Bolanle Awe to improve the lot of female academics and working to place women at an advantage at all costs is explored, highlighting personal encounters in documentation work, library and mentoring roles from 1995 to date. Her mentor – mentee profile is presented, analyzing the advantages to protégés during the period, which can be built upon by coming generations of scholars in mentoring in the academia. The huge contribution of Bolanle Awe is recommended for emulation by academics and others who may have mentoring roles to play formally, informally or institutionally.

Keywords: Mentoring, Documentation, Libraries, Women, Women’s Studies, Bolanle Awe, Higher Education

ADEKOYA Samson Kehinde, **AYINMODE** Stephen Ayodele, **IPAYE** Johnson Oluwatobiloba, **KAREEM** Hafeez Olalekan

An examination of women participation in the development of visual arts practice through biographical study of five selected artists in Southwestern Nigeria.

Department of Creative Arts, College of Humanities,
Tai Solarin University of Education,

Abstract

Before 1960, visual arts practice in Nigeria was seen as male dominated genre. This is because, not much was heard or known about women in visual art practice even though some had existed. Women participation in Nigerian visual art practice became noticeable and significant after Nigeria's independence in 1960 when their number grew and have continued to grow owing to the emergence of various tertiary art institutions that gave opportunity for female to study art. The result is the availability of many women in various fields or specializations in visual arts; painting, sculpture, graphics, textile and ceramics. Since the emergence of women in the Nigerian visual art space, their emancipation, involvement, contributions and education as well as creative development cannot be underestimated. The story of women participation and their enviable achievements in the field of visual arts practice in Nigeria could be hinged on the popular adage which says "what a man can do, a woman can do better". Records have shown that among the several formally trained female visual artists in Nigeria, only three of them (Clara Ugbodaga Etso Ngu, Afi Ekong, and Theresa Lucky Akinwande) have enjoyed tremendous study and documentation in books and journals. Very few were only documented in exhibition catalogues or brochures while a good number of others are unknown. This study therefore aims at documenting the biography, education, media, style and works of five selected Nigerian formally trained female visual artists in the southwestern Nigeria that cuts across the five major areas of visual arts.

ADELEKE Duro

The Yorùbá History on the Screen

University of Ibadan, Ibadan, Nigeria`

Abstract

Film is an indispensable medium of reviving past history, documenting contemporary and social history of a particular society, including Yoruba. It is not a surprise that the Yorùbá film-makers and videographers have been sourcing materials from Yorùbá history, thus availing the audiences within and without the confine of Yorùbá society to have exposure to the very and not too distant past and contemporary history. It is equally noted that the Yorùbá history in popular culture medium is often tinkered with due to the existing gaps between the two divides – the professional historian and amateur historian. This paper examines what the film-makers/ videographers do with the history of the Yorùbá on the screen. It also sheds light to the historical figures, different aspects of Yorùbá history and counter-narratives displayed on the screen. The paper employs eclectic approach to interrogate interface between History (reality) and film/video (illusive reality). It should be possible, therefore, in this paper to pinpoint the political and social roles the film has played in "constructing and deconstructing our worlds" as well as "representing aspects" of the Yorùbá heroes/heroines, ourselves and societies.

Key Words: *Historical Films, Yorùbá History, Film-maker and Videographer*

ADENLE Ganiyat Tijani-, **ADEDEJI** Khadijat & **Oso** Lai

A feminist analysis of women-focused historical films in Nigeria

Abstract

There are rich oral and written traditions about noble women who played significant roles in the socio-political, economic and religious sectors in pre-colonial Nigeria. Sadly, the same cannot be said of films and/or visual culture. There are not many biographical films about the numerous women who

impacted Nigeria. The few biographical films that are available are also framed in patriarchal lenses, highlighting more of their hubris and Achilles heels, compared to the significant contributions they made and the lessons the women who come after them can learn from their lives. This study, guided by African feminist theory will purposively sample at least three biographical films about great pre-colonial/colonial Nigerian women from the three major ethnic groups in Nigeria (Hausa, *Ìgbò and Yorùbá*), and these films will be qualitatively analysed for themes relating to the representation of women, their place in public/private spheres, as well as their contributions to national development. The roles played by other female characters in the film will also be reviewed to check for tokenism and status of women in the times and contexts in which the main characters are featured. Key findings are that the personage of key feminine figures in pre-colonial Nigeria did not mean that all women had access to power nor were they equal to the men at those periods. The study recommends that popular culture should be used as a major means of documenting iconic women's history in Nigeria, as the average citizen will have access to them, compared to oral/written traditions.

Key words: Biography, film, history, pre-colonial and Nigerian women.

ADEKOGBE, Olatunbosun Samuel

Female Gender in Popular Culture: Envisioned or Exploited in Abiodun Olayiwola's *Bùsólá Abel*?

Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria.

In contemporary times, women enjoy a lot of freedom which permits them to participate in the production of popular culture which include both music and film. This freedom is enjoyed by Olúwagbótèmi who plays the eponymous character in Abiodun Olayiwola's *Bùsólá Abel*. Her contributions, in the film, helps us to see the roles that women play in projecting certain thematic messages in a work of art. The sexual activities of Bùsólá Abel, in the film, helps us to see the indispensable impacts of music in the sexual capacity of women. Bùsólá responds to music and her roles are complemented by musical embellishments. This paper attempts to study the roles of Bùsólá Abel and the impacts of music in the sexual activities of the eponymous character, Bùsólá Abel. The paper raises such an important question as; are Bùsólá's roles geared towards social mobility or they are exploited for a man's (Femi's) sexual gratification or is Bùsólá Abel sexual capacity through music is generally conceived to be peculiar to the female gender?

ADEPOJU Adewale, **OGUNSAKIN** Oluwasegun Dare

The Role of Women in Achieving Sustainable Peace in Post-Democratic Nigeria

Tai Solarin University of Education, Ijagun, Ogun State, Nigeria

&

Ekiti State University, Ado-Ekiti, Ekiti State, Nigeria

Abstract

Women's involvement in the peace process remains the key component without any doubt of acceptance. The inclusion of women in implementing various policies in Nigeria shows the ultimate power of achieving different frameworks for peacebuilding in Nigeria. This paper will examine the role of women in sustainable peace in post-democratic Nigeria. Using the qualitative and historical

research method, the study will use secondary data, which will include sources from newspapers, journals, articles, government publications, and the internet. Presently, Nigeria faces many conflicts and insecurity, which have affected sustainable peace and development even after the military era. Various conflicts and insecurity in the country are creating challenges in attaining the United Nations Sustainable Development Goals, and the government cannot be left behind in achieving these goals. Gender inclusion and process in the framework of understanding the peculiarity of the country need to complete a better resolution of the conflict must be in line for the country. Moving forward, Nigeria's governments, including stakeholders, have been engaging in a series of peace processes, but uneven development is still in the face of the country. But with an observation from the international framework, women are essential in the peace process and implementation. Still, there is a need to have gender inclusion and adaptability policies that will enhance the achievement of sustainable peace in Nigeria. The paper concluded that the government of Nigeria and various stakeholders must work harmoniously to include women in the peace process and create a safe environment for all.

Keywords: Conflict, Women, Gender inclusion, Peace, Nigeria

ADEYI Micheal

Re-Reading Emmy Idegu's *The Legendary Inikpi* from Oral Perspective

Federal College of Education, Kano

Abstract

Literary creativity manifests itself in such forms as fables, folktales, legends, songs, myths, proverb, etc through which people, especially the Africans, express their cultures, histories, world views, artistic aspirations and philosophy to great effects. These forms of literary creativity have had very pronounced impact on the written form of literature in the modern times. *The Legendary Inikpi* is one good example of such oral literature. Being a popular legend in the Igala Speaking Area of present day Kogi State in North Central Nigeria, the story has been documented by Emmy Idegu, a great Theatre Practitioner. Using the historical material at his disposal, alongside his creative experiments where imagination and sound artistic interpretations hold sway, the playwright brings to bear the issue of selfless sacrifice of Princess Inikpi for the collective good of the Igala Kingdom, who were at a verge of being annihilated in a war. This paper sets out to undertake an illuminating academic analysis of the role of oral literature in the creativity of the play as we have it presently documented and also to determine the extent of distortion of the original legend if any. The paper concludes that the playwright, relaying on the historical material available in the folktales of his people and tapping from his wealth of creative experience, has been able to present this story to a large audience in the most impactful and forceful dimension.

Keywords: Oral Literature, Re-Reading, Literary, Aesthetics

AFOLABI, John Adebayo

Back To The Roots: Oral Traditions And Amelioration Of Modern Social Crises

Obafemi Awolowo University, Ile-Ife, Nigeria

ABSTRACT

Oral traditions are genetically linked to African and other technologically less-developed nations of the world which did not develop literacy as early as the western technologically developed societies. Contemporary realities in the world however shows that Africa was much better, and was operating at optimal levels of humanity when she was without the intrusion of the western adventurers who polluted her culture, norms and values with their early – found science and technology. While science

and technology produce magical effects in development, they degrade nature, humanity and social well-being. While making life more comfortable they make life less valuable. This paper examines the oral traditional forms and traditional institutions in Africa and how they are utilized to breed healthy, humane societies. It shows how they serve as safety – valves through which societies are regulated. In contradiction to this is modern western life and the various forms of catastrophe it breeds. These are examined in the arts, life and esthetics of the two societies. The paper shows how western culture can learn social balance and moderation from Africa, through an all-encapsulating imitation of African values. It conscientizes Africans on the need to hold on to their natural heritage, instead of dotting on the dazzling but meretricious western life. It recommends a return to the African roots and the need to showcase this to the world. By this means, crimes and man-made disasters will be seriously ameliorated in human societies.

Key words: Oral traditions, Amelioration, Norms and Values, Heritage

AFOLABI, Mojirayo

Economic Realities And Housewification In Nigerian Contemporary Society

Obafemi Awolowo University, Ile-Ife, Nigeria

Abstract:

Economic participation in Africa is largely socially constructed. Economic realities have created significant changes in terms of men and women participation in the workforce. Economic realities of a society can be perceived by its various impacts on the citizens. The processes that shape housewification perceive the heterosexual male as the only official bread winner of a household. This is strongly based on patriarchal conception of society. This paper focuses on rural women in cash crop production and the effects of their participation on their social life. This grants agency and reduces housewification of women in their community, thereby re-patterning key institutions through which gender equality can be achieved. In short, housewification shows that patriarchal system segregates the role of women as housewives. The paper also examines the effects of poverty on women and their agency as designed by societal expectations. It reflects how the patriarchal system have affected the construction of female agency, and the changes the economic realities has brought to the societal expectations. The paper concludes that the best way poverty can be eradicated and national rebirth achieved in Nigeria is to focus on women resources development. This can be easily achieved through liberation and empowerment of the female gender.

Keywords: Economic realities, housewification, survival instinct, women empowerment, women agency.

AGABA John Ebute

Preserving the Nation's Heritage: A Historical Appraisal of the Archival Centres in Nigeria

Benue State University, Makurdi, Nigeria.

Abstract

The historical significance of archives all over the world has been established by scholars, mainly because they house the history of a people. Moreover, archives' development has been linked to the history of human civilization when man started to keep records of his transactions in the form of record rooms. However, contemporary archives are associated with the activities of the UNESCO, especially from 1946 to date. With regard to the National Archives of Nigeria, they were established in 1954 and by 1992, the nomenclature was changed from National Records Office to National Archives with the

Motto: “Preserving the Nation’s Heritage”. Thus, the paper assesses the factors for the establishment and functions of these Archives. In doing this, some questions have become crucial at this juncture. How were archival materials collected, organized, preserved and managed by the designated Agencies? And how were their accessibility and utilization by desiring users ensured? What is the nature of the storage facilities used in these Archival Centres? What is the symbiotic relationship between the archival sources and oral traditions in African historiography? What are the challenges faced by these Centres, particularly the usage of data storage devices in this age of globalization)? More importantly, the paper appraises the sustainability and the prospects of these oral histories and the Archives. To achieve our research objectives, the historical method of data collection and multidisciplinary approach will be adopted. The findings of this paper may necessitate that some new strategic measures be evolved and adopted to document the oral history and protect the Archives for the purpose of preservation of the nation’s heritage for posterity.

Keywords: Preservation, Nation, Heritage, Archives, Historiography.

AGBAJE Funmilayo Idowu

Gender Apartheid: Re-examining the Security of the Oppressor and the Oppressed in Nigeria

University of Ibadan Nigeria

Gender apartheid has been described by scholars as practices that condemn girls and women to a separate and subordinate sub-existence while ascribing to boys and men, the permanent roles of guardians, protectors, providers and superiors of females (Andrews, 2001). The term gender apartheid has been used to explain the consequences of patriarchy and male dominance, not only on the oppressed but also, on the oppressor. Nevertheless, while literature abounds on gender imbalance and its diverse consequences, especially on women ranging from sexual exploitation, disempowerment, poverty, and poor physical and mental health among several other vices (Makama, 2013), few scholarly works exist on the effects of gender apartheid on men. The impacts of patriarchy and sexual domination of Nigerian men on their social, economic, health and human security, in general, have not been adequately explored in the literature. Thus, this paper is focused on reviewing extant studies to reflect the ways through which gender apartheid leads to the disempowerment and harm of individuals; both women and men in Nigerian society. African feminist theory will be adopted as a framework for this study while data shall be sourced from primary and secondary sources. Primary data will be derived from selected study participants from the six geo-political zones in Nigeria while secondary data will be derived from textbooks, journal articles, newspapers, magazines and online articles respectively. Collected data will be content analysed using a thematic narrative style.

Keywords: Gender Apartheid, Patriarchy, Security, Nigeria

AGBOOLA, O. Tayo

A Feminist Representations of Womanhood Reinvention in Simisola Kosoko’s Art

Ajayi Crowther University, Oyo

Abstract

The popular culture which music is an integral part has interrogated the ever-continuous process of social and human interaction and its associated conflicts. The social recycling of gender identity through various trends of popular culture has created realities that are naturalized, historicised, and ritualized within the Nigerian society. Simisola Kosoko popularly known as Simi, is a music artiste who challenges the stereotypical portraiture of the woman within a patriarchal Nigerian environment through her revolutionary songs. This paper examines Simi's redefinition of womanhood in a prejudiced and biased society where the woman is seen but not heard. The study provides a critical

and literary analysis of Simi's songs, discussing the poetics and rhetoric strategies that underline the artist's anguish over the demoralising identity and stereotypes attached to the woman and how this negative portrayal affects the psyche of the Nigerian woman. The paper utilises the feminist theory to show that the visibility of the Nigerian woman depends on cognitive restructuring backed by action. The paper concludes that the artist is a social agent of change who, through her popular music, raises awareness on the restructuring and breaking away from the norm of stereotypes associated with the Nigerian woman.

Keywords: Gender, Simi, Patriarchy, Reinvention

AGHU Celestine, & Ayijimoh Otori Joy

Nigerian Women and digital economy: Basis for self-reliance

Ahmadu Bello University, Zaria, Kaduna State, Nigeria &
St. Mathew's Secondary School, , Kaduna State, Nigeria

Abstract

With the current trend of Technological advancement and the global digital economic development, there is need for Nigerian women to have the knowledge and key into this global technological and digital economic advancement. This paper analyzes the role of Nigerian women in digital economy. Over the years, the level of women participation in this aspect of Nigeria's economy is low. The paper is of the view that empowering and encouraging women to key into the technological and digital economic sector will bridge the existing technology gender gap. The paper also advocates for more women participation which is crucial in the digital economy pursuit. It further argues that women participation would bridge the gap and boost economic freedom, achievable through special training programs for women. The paper further emphasise that the key objective of these women programs are: boosting digital literacy, digital jobs creation, promoting digital inclusion, bridging the digital divide and the use of technology to address the gender imbalance in term of economic opportunities in the contemporary Nigeria and the world at large. The paper used the available historical sources at its disposal. It further adopted historical and multidisciplinary approaches in it analyses. In the end, the paper is of the view that Nigerian women participation in digital economy will liberate and make them self-reliance, enhance access to infrastructure, educational advancement and new skills will be learn to bridge the gap created in the global economy.

Keywords: Women, digital economy, technology, globalization and self reliance

AHMAD Jamilu

The Reappraisal of Oral Source as the Major Tool of Documenting History.

Shehu Shagari College Of Education, Sokoto

Abstract

Oral history has had a significant impact upon historical writing. It has democratized the study of the past by recording the experience of people who have the valuable information of history. To come up with authentic fact about the past, oral historians are much concerned with the depths of memory as a potential source of information, evidence and meaning at their disposal, despite the fact that memory can never be absolutely certain, wherein liest its weakness as a sources of knowledge of the past. The researcher has the important task of implementing historical interpretation and principles of historical critique in searching for authenticity in sources. To our great concern the nature of memory and the factors that may negatively affect its objectivity, the article will examine which reliable techniques and methods may be implemented by the oral historian to minimized problems and inaccuracies, as

well as examine oral evidence for factual credibility, scholars are of the view that oral evidence is a reliable source in compiling African History, despite the attack by other scholars. To this end, this paper departure from most works whose attentions are on the relevance of oral evidence in African History. But it provides a guide on the process of engaging in the collection, authentication and use of such oral data and scrutinize source for documenting history.

AJAYI Elizabeth Adenike, **VITOWANU** Gbetayi Jacob

The Role of Oral Traditions in Reconstruction of History of Oto/Ijanikin Communities of Lagos State, Nigeria

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&
Ekiti State University, Ado-Ekiti, Nigeria

ABSTRACT

Oral tradition is used to pass stories down from generation to generation through different forms of communication without any writing system. Oral tradition stories are told by word of mouth, riddles, storytelling, and songs. The significance of oral Tradition is due to the stories holding so much information and knowledge. Many indigenous American communities have entire ceremonies dedicated to the transfer of knowledge, stories, and traditions. Many societies across the world relied on oral tradition historically, such as the ancient Vedic South Asians, indigenous Australians, West African kingdoms, Central Asian tribes, and others. Curiosity about the role of oral traditions in Nigerian Societies such as Oto/Ijanikin communities which are predominantly Awori Community in the present day Ojo Local Government of Lagos State Nigeria reveals that the migration of the people as the 'plate' (Awo) is said to have stopped at various locations and finally sank at Idumota in the present day Lagos State in Nigeria. As they were to settle wherever it sank, the people were filled with joy when this finally happened. The name AWORI, which translates as "The plate sank", became the name by which the clan is known till today. On this bedrock this paper discusses the role of oral traditions in the re-construction of the History of Oto/Ijanikin Communities in Lagos State Nigeria. The paper examines legends, myths and memorates that attest to the migration of the people to their present location. The nature of the history and culture of the Awori necessitate the adoption of interdisciplinary approach to the Study. Thus, both primary and secondary sources were used for this paper. Major historical questions were raised that guide the writers in getting the factual information needed by proper consultation of resource persons as well as archival materials. The emphasis here is that, without recourse to oral tradition, reconstructing the history of these communities would not have been possible. It is believed therefore, that this study will add to existing literature that emphasise the place of oral history in the reconstruction of the history of African communities.

Key Words: Role, Oral Traditions, Reconstruction, History, Oto/Ijanikin, Communities, Lagos state, Nigeria.

AJAYI Hannah Olubunmi

Connecting the Untethered Generation to Oral Tradition through Digital Technology

Obafemi Awolowo University
Ile – Ife, Nigeria.

Abstract

Any family or society that desires continuity of heritage and values ought to give attention to the children in such family or society. With civilization and most especially these days that parents hardly have time to stay at home with children and family ties have given way for modernisation, oral

traditions (OT) seem unpopular and most of the values and cultural heritage are fading away, gradually leaving the children and the society clueless. This is because children are no longer conversant with oral tradition. No more moonlight tales in community squares, panegyrics are strange to children, riddles and proverbs seems like strange tongue to children. The most pathetic aspect is that most of these issues are not addressed by the curriculum which children are exposed to in school making most of the cherished ideologies not only lost in transit but die out and become forgotten. Also, the mass exodus of generations that know to other lands pose an existential threat to sustenance of cultural heritage which in the later life many try to earnestly search for their cultural identity and the Yoruba adage states that a river that forgets its source will dry off. To salvage not only oral tradition but also connect Gen – Z back to their root, adopting digital technology may be an option. This paper therefore embarks on the effect of digitalized forms of oral traditions on school children. The study is an ongoing project in some primary schools in Osun State.

Keywords: Digitalised Oral Tradition, Children, Cultural sustainability, digital technology

AJIMISAN Stephen Ola

Second Class Citizens: Gender Stereotypes And Subjugatory Politics In Selected Ilaje Festivals, Ondo State, Nigeria

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Akungba-Akoko
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Nigeria

Abstract

Researches had been carried out on some Ilaje-bred festivals like the *Ijusu*, *Umale* and *Malokun* Festivals of the Ilaje-Etikan and Ilaje-Ugbo respectively. Gender stereotypes and subjugatory politics in the festivals have, however, not been examined in these researches, hence the justification for my attention to it in this paper.

The paper adopts African feminism in examining gender stereotypes in the festivals under examination. The paper relies, for information, on oral interviews, personal observations, video clips of the festivals; and secondary materials like textbooks, journals and electronic resources.

A critique of the festivals shows various stereotypical prejudices accentuated by men against women, who perform indispensable roles in these festivals, but still relegated to the background in sharing and observances in the festivals. The paper also reveals the phallus-centric nature of the festivals which subsists in the way women who cook the meals needed for feasts are dominated by the males in the sharing of the meals. This is subjugation borne out of male-orchestrated cultural stereotypes. The festivals have “phallogocentric” outlooks, exemplified by the symbolic use of the “male yam” and catfish, the figure of a phallus.

Keywords: *Ijusu*, *Umale* and *Malokun* festivals, gender stereotypes, politics, African feminism, phallus-centric outlook.

AJIOLA Felix Oludare

Orality and Subjectivity: Myth and Reality in Traditions of Origin of Ondo and Idanre

University of Lagos, Akoka Nigeria.

Abstract

The focus of this paper is to examine the historiography and the tradition of origin of the Idanre and Ondo Yoruba sub-group. The Ondo and Idanre are homogeneous Yoruba-sub-group located in modern-day Ondo State, southwest Nigeria. The history of the two pre-colonial states and peoples is shrouded in obscurity. The Idanre and Ondo people share immense sociocultural, linguistic, political and economic characteristics. Yet, there is no unanimity in the traditions of origin concerning the ancestry of the two ancient Yoruba people. The dominant oral account of the Ondo people associates the history of the Ondo people with a set of twins from either Oyo and or Ile-Ife. The Ondo rendition further associates the adjacent town of Epe with the early careers of the twins. The history of the Idanre people was tied to the migration of Olofin Aremitan, a supposedly brother of Oduduwa from Ile-Ife (Ufe) to Utaja after the demise of the latter. Olofin Aremitan arguably led the Idanre people from Ife to Utaja which is about three kilometers from the present Oke Idanre. Examining the sociocultural, linguistic, and political homogeneity between the two Yoruba-speaking sub group, highlights, the myth and authenticity in the the oral traditions of Ondo and Idanre people.

AKANBI Oladayo Bode, **OKUNADE** Seun Adedokun

Defining and Redefining Children's Literature in Nigeria: A Biographical Sketch of Abiola Odejide

University of Ibadan

Abstract

History is replete with individuals whose intellectual works have transversed the walls of academia and beyond. Distinguished among these individuals are those whose works take up new meaning and function in society. The import of such works becomes a catalyst for defining essential objectives and parameters on which others could safely emerge. Abiola Odejide, an eminent professor of communication and language arts belongs to this class. A pioneer in children literature (kidlit). She broke through traditions and limitations to explore this aspect of literature, which exclusively relates to children, that has hitherto attracted the attention of few not to speak of females. Her endeavours at Nigeria's Premier University opened up new vistas of opportunities to aspiring female academics. This study is a biographical sketch of her phenomenal academic feat into the field of children's literature, and her profound thoughts and effort in defining and redefining the quality and impression that could educate as well as enhance invaluable intructions and entertainment for Nigerian children. The study relies on both primary and secondary materials for a more comprehensive outlook.

Keywords: Abiola Odejide, children's literature, re-defining, biography

AKANBI Shola Ahmed

An Overview of Women Elites in Nigeria History from Earliest Time to 1960

University of Ilorin

Abstract

Women elites are those women who have distinguished themselves in several of human endeavor and moved up of socio-economic and political ladder. It must be said that Nigeria history is a graveyard of different elite women who have contributed immensely to the socio-economic and political development of the country. Most Nigeria women elites apart from being a mother and producer, Were queens of their kingdom, time manager, community organizer, social and political activist. Many of them participated actively in state formation, war of expansion, slave trades, legitimate trade, and nationalism. Using both primary and secondary sources, this study gave an overview, on the roles and contributions of elites women in Nigeria history, from earliest time to 1960. The study revealed that many Nigeria women elites were key factors in development of their kingdoms, chiefdoms, Empire and most importantly Nigeria. The study concluded that despite all these major roles and

contributions, Nigeria women elites are yet to be given proper recognition by Nigeria history and historiography.

Keywords: elites, women, Nigeria, development, contributions.

AKANDE Olumuyiwa A.

Contributions of Oral History to Leisure and Relaxation in Yoruba Culture
University of Ibadan, Nigeria

Abstract

Oral history remained an essential avenue for passing across vital and light information to generations before the advent of the writing culture. Generations of Africans have benefited immensely from the culture of oral history. Leisure as a form of recreation has not also been left out of the enormous benefits inherent in preserving history through orality. The time spent in listening to oral history remains a vital avenue for the community to relax and partake in leisure activities. Africans gather to listen to how their progenitors were able to address a myriad of challenges confronting a people who value social, and communal well-being far above materialism. The shared period of telling oral history remains a memorable encounter between the old, not too old, young, and not too young without recourse to gender. It thus provides a veritable opportunity for the youths and women to interact with the elders and their male counterparts without usual inhibitions. After a day's work, Africans benefited immensely from oral history as they vent out the tension of the day's work through recreation and relaxation provided by oral history time. Previous scholars have made commendable efforts to elucidate the assets inherent in oral history, but it only insignificant scholarly efforts have been made to interrogate what oral history has to contribute to the studies in leisure and recreation, especially in the African setting. This an interrogation the contributions of Oral History to the development of leisure and recreation in Yoruba Culture.

Keywords: Oral history, Leisure, Recreation, Communal life, Well-being

AKANDE Olumuyiwa A.

**Female Performativity in *Ikekun*, (the Snare), a Film by Abiodun Olayiwola:
A Contextual Analysis**

University of Ibadan, Nigeria

Abstract

The thematic approaches and shenanigans attached to the opposite sex in African films seem to be the cynosure of scholars especially arts critics and gender experts. *Ikekun* (the snare), is one of the films produced by Abiodun Olayiwola where women are deployed as the fabrics that sew the themes, subthemes, milieu and the characters together in a culturally aesthetic manner that beckons on the attention of the scholars interested in gender issues. Abiodun Olayiwola, as the producer, is a professional filmmaker cum scholar who places women in at the centre of his films and creative outputs. Although many scholars have examined the roles of women in films, especially in the Yoruba Nollywood, only scanty or no attention has been paid to the treatments meted out to the female characters in Abiodun Olayiwola's films. This paper therefore interrogates the treatment meted out to the female characters in *Ikekun vis-a-vis* how they played out such roles and the implications for the Yoruba Nollywood as a window to the African culture in general. Whereas most of the females in the film carry no arms, no names, and no elaborate insignia, their roles are however weighty and fundamental in the film to the degree that the theme may not have as well made any sense without them. This interrogation is hinged on Judith Butler's Theory of Performativity that defines "gender as

a social role played by individuals, and validated and accepted by society”. To her, the meaning of gender depends on the cultural context where it is performed. The theory will thus be deployed to query gender issues in *Ikekun* with copious but appropriate instances in the film. Content Analysis of the film will be done extract appropriate inferences to eventually arrive at actionable conclusions. Thereafter, appropriate recommendations for experts in the film industry, especially in the Yoruba Nollywood to determine the exact cultural roles female characters should be in a seemingly endangered culture like Yoruba.

Keywords: Opposite sex, Thematic Approaches, Role playing, Endangered culture, Filmmaking

AKANJI Bola

Bolanle Awe: Public Figure – Private Persona
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Abstract

Theoretical concepts of the gendered work-life balance are deeply implied in the historical exploration of the lives of women and men who have excelled in their professions. These concepts have always played out for every woman who has aspired to be more than “just a woman” in the African cultural setting where, in spite of modernity, rigidities around gender roles and expectations remain. Notable studies of highly educated couples (Bhana and Pillay (2012) Snyder, C. R. (2014) in South Africa, Adisa et al, 2014, 2016, 2019, in Nigeria, among others) indicate that more contexts are needed for objective analyses of the challenges, coping strategies, and shifts in perspectives of work-life balance among married professionals. The intricacies of that *tight-rope walk* therefore need more exploration through historical documentation of the real experiences of successful female public figures, such as Bolanle Awe, who are presented through their public image, and much less through their private personal experiences. This paper explores the congruences and conflicts between this essential two-parts of women’s lives by taking a deeper look at these two sides of Bolanle Awe – what we know and what we do not know; and ask – does what we know in the public sphere truly define her total persona? What could be learnt from the other side of Bolanle Awe by younger women who aspire to high public office and will walk this twin-path? What are the implications of this tendency to separate the twin personas of successful women, for life-learning of girls and women who will continue to navigate this difficult path?

Keywords: public image; private persona; work-life balance

AKANNI Bolaji. Olaronke

Tokenism and Women’s Political Communication in the Pursuit of Gender Egalitarianism in Nigeria.

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University of Ibadan, Nigeria

Abstract

In March 2022, Nigerian women suffered an outrageous backlash in their pursuit of gender egalitarianism. All gender bills presented to the Federal House of Assembly were thrown out, thereby reiterating tokenism and a feigned commitment of stakeholders to gender parity in politics. This paper interrogates political communication gestures of women stakeholders, particularly non-state actors following the rejection of the bills. What are the possible reasons why the bill was rejected and what are the implications for the Nigerian society at large? Using methods of critical analysis,

deconstructive and reconstructive argumentation, the article seeks to philosophically foreground how the power of male-dominance come to play as women are being subjected to the place of the 'other' in decision making. It employs a feminist philosophical lens to argue for a review of the 1999 constitution such that an egalitarian society is achieved.

Keywords: Gender egalitarianism, tokenism, political communication, women's political participation.

AKINWUMI , Tunde M.

From Oral Historians' Handle: Significance of Dress in Age-Long Ero and Egba Centenary Celebrations

Southwestern University, IjebuOde

The role of oral historians is critical in understanding the clothing aspect of Yoruba festivals in the fieldwork conducted in 1987. The writer focused on Owo ero eldership graduation festival held every eight years over the past centuries for men who attained the age between 60 and 65. The graduands wore characteristic ero dress fabrics for the celebration. The work also interrogated in 1988 the dress codes associated with the commemoration of Egba centenary event which lasted two weeks at Abeokuta in 1930. Existing literature on the two event is sketchy. For the Owo festival, Adanigbo a high chief and high priest in charge of the festival as well as a major local oral historian provided the author an insight into ero dress history while an Egba local historian Ogunwoolu provided the needed guide to the understanding of the 1930 event and the nature of special dress the celebrants wore. The veracity of data collected at Owo was subjected to intensive cross-checking with other local sources for minimal inconsistencies and errors. However dating the origins of festival was particularly problematic but it appears to have started most likely between the 17th and 18th centuries. Producing the festival fabrics for the Owo graduands was made possible every occasion but why little changes occurred in fabric designs over the centuries yielded little result. Ogunwoolu presented a meticulous account which implicitly gave away the celebration dress as an instrument of historical social differentiation of the people. This was cross-checked with late Professor Biobaku the Ba'apitan of Egbaland and a few other local sources. In sum, this work has shed immense light on little known history of a part of costume in Owo and Abeokuta through substantial application of oral history.

Key Words: dress in history, community festival commemoration, event fabrics.

ALBERT Isaac Olawale

Processes and Outcomes of Using Oral Traditions for Managing Beaded Crown Disputes in Colonial Yorubaland

University of Ibadan

ABSTRACT

The British occupied Yorubaland in the late 1890s through conquests and signing of treaties. From this period to the early 1940s, the colonial administration evolved native administration systems that included beaded crown kings in tax collection and management of native courts. This instigated unprecedented beaded crown disputes amongst the kings. Many of them sought to be accorded the status of paramount rulers by claiming to be entitled to wearing beaded crowns. The first major dispute took place in 1895 (Ewu-Ekiti) but was not brought to closure until 1942. The most advertised case was that of the Elepe which started in 1902. In the absence of written records to deal with the disputes, the colonial administration relied on the oral traditions generated from the Oni of Ife and some paramount rulers for determining the cases. In some cases, town hall meetings were sponsored by the colonial officials for managing the problems. Some cases failed; some succeeded. This paper will take

a critical look at the processes of generating “truths” from the traditions (and some ethnographic evidence provided) for managing the crises. The reliability and sufficiency of these traditions for determining the cases by the British will be critically discussed.

Keywords: Oral traditions, beaded crown disputes, processes and outcomes, colonial Yorubaland.

ALUKO Olufunmilayo Veronica

**Iyaloja and the liminality of the sacred and secular in *Death and the King's Horseman*
University of Ibadan**

Abstract

Among the Yoruba of Southwestern Nigeria, a market is more than a physical space for economic transactions and social flows. It embodies economic, social, spiritual and cultural significances, and is underlined by a Yoruba adage, *ona kan o wo oja* (many paths lead to the market) hence a market is mostly sited at an *orita* (crossroad), a place of intersection of two or more roads, connecting different communities and personas. *Orita*, is also a site for spiritual rites as well as a cultural space of festivities and celebrations. In Yoruba cosmology, *Esu* is the custodian divinity in charge of the crossroad, and by extension, the market. Within the economic space of a market, the *Iyaloja*, a woman, is considered the head of traders and custodian of the market, and, by spiritual implication, is subjected to *Esu*, the divinity in charge of the *orita* which houses a market. Thus, in the Yoruba society the role of the woman is complex and important. This is evident in Wole Soyinka's play, *Death and the King's Horseman*, with the *Iyaloja* playing the enigmatic role of a sifter, stabilizer and sustainer of sociocultural and spiritual ethos of the society. This paper is a content and thematic analyses of the representations of the *Iyaloja* as a woman, socio-spiritual influence, sociocultural enigma and political force. The study concludes that a woman, as represented by the character of the *Iyaloja*, and like a market, stands between the sacred and secular, the mundane and exotic, the local and global in every human configuration.

AMINU Taofiki

Socio-Cultural Heritage and Institution of Ibolospeaking People Up to 1897

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Zamfara State

Abstract

The socio-cultural heritage and institution of Ibolospeaking people prior the British colonial incursion and conquest in 1897 played tremendous roles in the consolidation of the distinct communities that formed Ibolospeaking people of Nigeria. This comprise of Ira, Offa, Igbonna, Ojoku, Ipee, Erin-Ile, Igosun and Ikotun communities among others, and are independent at the autochthonous polity up to 1897. Their origins revolve around the eponymous homes of Ile-Ife, Oyo, Nupe and Baruba (Borguan) extractions are geographically located within the convolution of savannah and rain forest belts. In 17th century, for effective and efficient administration, the area was compartmentalised into distinct dialectical groups, notably: Ekun-Otun, Ekun-Osi, Igbomina and Ibolospeaking. Linguistically, they speak plain Yoruba dialect that devoid of inflectional sounds distinct from Okun, Igbomina, Ife, Ijesa, Ekiti, and Ijebu among others. Infact, the British colonial machination of the 19th century foisted and spawned paradigm shift in socio-cultural heritage and institution of Ibolospeaking people with alien culture. This antithetical action conduced corollary effects that undermined collective worship and celebrations of Kojomu-onu in Ipe, Sango, Oya, and Laage in Ira, Obalufon in Erin-Ile, Aganju in Ikotun, Erindu river, Idi-Odu forest and Orisa Popo in Igbonna and Onimaka in Offa among others. Some of these gods and goddesses are of national value, and has cooperatively celebrated in reciprocity relations. Fundamentally, a convivial nexus created in Ibolospeaking area spurred endogamy and exogamy marital accretion. Besides, this study creates

the propension to show-case and reposition Ibolo cultural civility, reconstruction and correction of preponderant erroneous impressions of the Eurocentric writers. However, the paper espouses descriptive pattern, historical method and sources (archive, oral and textbooks) of data documentation and analysis.

Key words: Socio-Cultural, Institution, Heritage, Ibolo, People

AMUSA Saheed Balogun

Late Dr. (Mrs.) F.A. Okediji (1936-1972): Historical Reflections on Women History and Women Historians in the Department of History at Ife since 1962

Obafemi Awolowo University
Ile-Ife, Nigeria

Abstract

The Department of History at Ife is one of the foundation departments at the inception of the University of Ife in 1962. The pioneer academic staff of the Department were mostly expatriates led by Professor N. Montgomery Hyde, the first Head of Department. The tenured appointment of Dr. I.A. Akinjogbin in 1963 was a watershed in the history of the Department as many Nigerian historians subsequently joined the Department. In 1964, Mrs. Florence Adebisi Okediji became the first woman to be appointed as academic staff in the Department alongside many male historians. As an economic historian, Mrs. Okediji combined teaching in the Department of History with teaching in the Faculty of Economics and Social and Studies at the University. Between 1967 and 1970, she was a Research Fellow in the Department of History of the University of Ibadan. She obtained her doctorate degree at Indiana University, Bloomington and took appointment as Assistant Professor at Fisk University, both in the USA in 1972. Unfortunately, her career ended in December 1972 when she passed on at the age of 36. Relying on assessment of extant primary and secondary sources, the paper examines the short career of late Dr. F.A. Okediji as pioneer female academic historian at the University of Ife and underscores the vacuum created by her early demise in women and gender history as well as the exploits and travails of women historians in the Department of History at Ife. The paper concludes that Dr. F.A. Okediji contributed immensely to the development of the historical profession in Nigeria in her short career from 1964 to 1972 and she deserves a special place in the annals of Nigerian professional women historians like Professor Bolanle Awe.

Keywords: Historians, Gender, Ife, Women, Okediji.

Rescuing Yoruba Oral Traditions from the Killer Claws of “Globalisation” through Digital

AROGUNDADE Nurudeen Olatoye

Proverbs, Death and Memorialization in South West Nigeria

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Osun State.

Abstract

Proverbs are seen as the products of the society in its totality, in as much society cannot exist without human interaction and vice versa. The same applies to proverbs' application/usage by humans in society. Philosophically proverbs have assumed a functional role as a platform for conveying thoughts that relates to everyday activities of the people of Yorubaland such as war, economics, politics, characters, death, dying, memorial, and related matters. In addition, the usage of proverbs would determine the perceptions of the speakers and listeners on death-related matters. The focus of this research is to see how the Yoruba people of the study area reacted to death in its total forms through proverb usage and how this has been a guide in the everyday interactions of the people both conscious

and unconscious. The study has shown that Yoruba people cannot do without the usage of proverbs in their everyday activities be it social, political, traditional, cultural, environmental issues, and others due to proverbs' functionality. And essentially as pointed out by the study, researchers need to underscore the importance of proverbs in death studies in any given society.

Keywords: Proverbs, Death, Memorialization, Yoruba, oral history

AWOLOLA Oluwatoyosi Temitope

A History Of National Council Of Women'S Societies 1958-2020

University of Ibadan.

Abstract

From the beginning of time women all over the world have organized themselves into groups mostly ethno-cultural groups for social and economic activities. The advent of colonialism in Nigeria in the 1900s made the motive for women's organizations change remarkably from ethno- cultural to be more politically inclined to fight against discrimination , disenfranchisement, unequal opportunities in the work sector and taxes levied against women. By 1958 these groups came together to form the National Council of Women's Societies. With the use of oral interviews and other sources, this study explores what led to the formation of women oriented political organizations in Nigeria, what led to the unification of Women's organization and the establishment of the National Council of Women's Societies as well as the socio-cultural effects of the organization on Nigerian women.

Keywords: Nigerian Women, Women's organization, NCWS

AYOWOLE S. Elugbaju

Sources of Yoruba History: Between Orality and Ritual Drama in the History of Ile-Ife.

Redeemer's University, Ede.

Abstract

The Yoruba of southwestern Nigeria, which Ile-Ife forms a part, are renowned for preserving their history using several non-literate methods such as orality and ritual drama. However, this changed with adapting these methods to the reconstruction of Yoruba history – a phenomenon pioneered by the Ibadan School. Recounting the progress made in the documentation of Yoruba history, Bolanle Awe, in 1974, indicated that "the importance of oral traditions in the reconstruction of the history of non-literate peoples has virtually ceased to be a matter for debate and is now generally acknowledged." In addition, she emphasized the multifaceted nature of this source of history - an underframe to which notable scholars have contributed excellent pieces. However, despite being widely acknowledged and used in the reconstruction of history, the oral traditions of Ile-Ife, the sacred city of the Yoruba, appear to contrast sharply with the ritual drama conducted in the annual festivals and installation rituals of the town. Using primary and secondary sources, this study argues that the history of Ile-Ife stands astride orality and ritual drama. It also identifies the conflicting nature of oral traditions and ritual drama in the reconstruction of the history of Ile-Ife using several case studies. The study concludes by emphasizing the importance of ritual drama, which, as a memorialization agency, can serve as a valuable source for reconstructing Yoruba history and provide the necessary information required to validate accounts of oral tradition, which is often riddled with pitfalls.

Keywords: Yoruba History, Ile-Ife, Oral Tradition, Festival, Investiture

BENJAMIN, C Ozumba

Women In Governance In Nigeria: Professor Bolanle Awe, Pro-Chancellor And Chairman Governing Council, University Of Nigeria, Nsukka, 2005-2007 I Focus.

By

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ABSTRACT

The Sustainable Development Goal 5.5 specifically targets full and effective participation of women in the governance of the state, also several global frameworks including the UN Convention of the Political Rights of Women, the Beijing Declaration, the UN Convention on the elimination of all forms of discrimination against Women and the UN Resolution of 1325 provide the legal support for women inclusion in decision making. Although studies have documented the pronounced and remarkable achievements of women in public service, little or no study has examined the role of women in the governance of the tertiary institutions. Focusing on the contributions of Professor Bolanle Awe's stint as the Pro-chancellor and Chairman of Governing Council of University of Nigeria Nsukka, this study will review and bring to fore the nature, roles and transformative contributions she made to the institution during the period of her leadership. Mixed methods of data collections were deployed for the study such as official university documents, focus group discussion key informant interview, and other documentary evidence, while content analysis was effectively utilized for analyzing the data generated. Findings indicate that the tenure of Professor Bolanle Awe as the Governing Council Chairperson of the University heralded remarkable achievements as there was great ambiance for intellectual excellence. It is therefore recommended that more women should be appointed or elected into the governance positions in academic tertiary institution in Nigeria.

BOGE, Faruq Idowu

Biographical Studies, Oral History, And The Digital Technology

Lagos State University, Ojo, Lagos

Abstract

The importance of biographical studies has been emphasized by historians, particularly in consonance with the Great Man Theory. One of the major sources for conducting biography is oral history which has become enhanced by digital technologies. Therefore, the introduction of the digital technologies has gradually influenced the methods of gathering information for biographical studies. This work re-appraises the place of biography in contemporary historical studies. It further examines the changing

roles of oral history in the conduct of modern biographical studies. In addition, the work endeavours to identify and analyse some of the digital devices that are instrumental in the conduct of biographical studies. The study adopts the qualitative research methodology using historical and descriptive approaches to data collation and interpretation. The study argues that the evolution of the digital age has influenced the ways oral history are conducted for biographical studies.

Keywords: Biography, Great Man Theory, Oral History, Digital Technology

BAWA Aisha Balarabe

Women's History in Nigeria: A Historiography

Usmanu Danfodiyo University, Sokoto

Abstract

Until the late 1960s and early 1970s history had been written largely about male actors, and bounded by dominant construction of masculinity and rooted in separate spheres ideology. The history of women, had been argued to be obscured, hidden and lost. Women were neither subject of history nor object of historical research. An interest in women as historical actors developed in response to feminist scholars' commitment to challenged knowledge exclusion. This led to a shift in the subject of history so that women might be included. The focus of this study is to examine the historiography of women' history in Nigeria. Using oral interviews, review of secondary sources, this paper argues that, female historians have contributed greatly in not only placing women experienced into history but also as it emergent as an academic field of inquiry.

Keywords: *History, Women, Historiography, Nigeria*

Bawa Ja'afaru Hashimu

Sources and the challenges of studying pre-colonial History in Northern Nigeria

Federal University, Birnin Kebbi

Abstract

The Nigerian history prior to contact with the West featured years of civilization and development, but the immediate Western occupation changed the story. The country is seen as a home for dark history with not much to share with the world. Consequently, Nigerian universities teaching history focused on the advent of Europeans in the region and researches were mostly geared towards colonial to the contemporary issues; the challenge, being difficulties in assessing and utilizing other sources of history in the country. Archival records of pre-colonial northern Nigeria mostly featured colonialist activities in the region, with few or little historical background of the societies they influenced. But the reliability of such data presented is questionable since the aims of such documentations were for a purpose. Hence, no rigorous assessment was made of such information and distortions were found in many of such in recent studies. This called for emphasis on other sources of history like oral traditions and archaeological findings to mention a few. But to what extent are we exposing history students to the utilization of such sources. This explained the reasons why researches on the pre - colonial history of our societies are difficult and neglected. This in turn made it difficult understanding our pre-colonial histories, thereby relying on several myths or traditions of origins. Until research on pre-colonial history is encouraged and other sources of history acknowledged, such challenge will persist.

Keywords: Pre-colonial history, sources of history, Hausaland, Northern Nigeria, micro history

DARAH Godini G.

"The Orality-Literacy Dialectic in African Historical Experience: Perspectives from Folklore and Oral Literature"

Delta State University, Abraka, Nigeria

Abstract

This paper argues that the dichotomy in historical studies between oral methods and written ones is false and misleading. From the antiquity of historical storytelling, the two methods have been mutually reinforcing. The primacy accorded written accounts is a product of European colonial bias. There are echoes of this in the text of the announcement of this conference. The paper reviews the works of some African historians who utilise the two methods of historical accounting - Dike, Boahen, Biobaku, Ade-Ajayi, Ikime, Awe, Alagoa, to illustrate the scholastic value of the dual approach. Similarly, studies in folklore and oral literature are scoped to show the convergence of the methods. The major voices examined are those of Nketia, Niane, Herskovits, Biebuyck, Babalola, Kunene, Finnegan, Barber, Clark and Okpewho. Insights from works of Egyptologists like Cheikh Anta Diop of Senegal provide supplementary data to underscore dialectical interface between orality and literacy. The application of the twin methods hallmarks the unique contribution of African scholars to historiography and world knowledge. Awe exemplifies this innovative approach in her detection of historical data in the Yoruba Ifa divination corpus. The paper leans on this to examine other oral literary genres - oral epics, poetic traditions, and narratives as reservoirs of historical documentation and narratology. The study reveals that the oral and written approaches have served African history well and should be promoted through new, technologised communication media.

Keywords: historical storytelling, historiography, narratology, dichotomy, technologised media

DAVIES Emma

'The Voice of All the Women': An Oral History of the 1929 Women's War.

, University of Oxford, African Studies Centre.

Professor Bolanle Awe's unflinching drive to centre Nigerian women's historical experiences is foundational to my research on the oral history of the 1929 Women's War. Professor Awe facilitated the first book on individual and ordinary Nigerian women in 1992, entitled *Nigerian Women in Historical Perspective*. This volume includes an excellent chapter by Nina Mba, entitled 'The Heroines of the Women's War'. My paper will focus on tracking the oral history of the Women's War in the last 60 years of Nigerian history, through the Biafran War to the 1990s and up to the current female led EndSARS movement. I ask: how was/is the Women's War remembered? And what role did/does the legacy of the Women's War play in contemporary communities? Furthermore, how do current female-led protests in Nigeria, such as the Save Our Girls movement, make use of the memory of the Women's War? This multi faceted research demands an interdisciplinary approach and collaboration with other academics. My work involves oral histories, memory studies, and digital humanities, alongside histories of gender in Africa, within both colonial and neo-colonial frameworks. Professor Awe's extensive work on gendered oral histories is essential to my research, alongside the contemporary work of Chika Oduah, Okwui Okpokwasili, and Professor Samuel Childs Daly. My work stands in gratitude to Professor Awe and her work, and it would therefore be a great privilege to present my research paper at the Conference in Honour of Professor Bolanle Awe.

Key words: Women's protest, oral history, memory studies.

EMORDI Amaka Theresa Oriaku

Women's History, Culture, and the Rights of Women in Nigerian Politics

Obafemi Awolowo University, Ile-Ife, Nigeria

Abstract

Culture as the customary beliefs, social forms, and material traits of a racial, religious, or social group are internally affected by both forces encouraging change and forces resisting change through contact between societies. Consequently, the dehumanizing aspect of culture that negatively affects women needs to be reviewed and changed. In all cultures, both men and women lose partners in this case women become widows and men widowers. In the unfortunate event of death, women are made to prove their innocence and rarely the man. The woman is made to go through purification rituals such as shaving of her hair to show that her glory and beauty are gone, swearing an oath, sleeping alone with her dead husband, and drinking the water used to wash the body of the dead man, and observing early morning cry. Even if a woman endured an abusive marriage if she survives her husband she will still be dehumanized further. As some cultures demand she will go through cultural practices that are harmful and dehumanizing to prove her innocence. Consequently, bearing the double tragedy of suffering when the man was alive and when he is dead. Anchoring on Symbolic interactionism theory, which explained how individuals interact with one another to create symbolic worlds, and in return, how these worlds shape individual behaviors. Meta-analysis of trends in women's history, culture, and the rights of women in Nigeria will reveal how women police, maintain and perpetuate cultural practices that humanize women strip them of their rights.

Keywords: Women's History, Culture, Rights Women Politics.

DANIEL, Makai N., **Williams**, Sukane Makasin

United Nations And The Challenges Of Promoting Gender Equality In Yola North Local Government Area Of Adamawa State, Nigeria

Federal University Wukari,
Wukari, Taraba State-Nigeria

Abstract

Gender inequality has been a major issue in the Nigerian polity. The mindset of many Nigerian men is that women are not supposed to enjoy the same rights and privileges men enjoy. These practices have been going on for decades now. International bodies such as the United Nations (UN) have been to advocating for gender equality in the world today. However, this paper assesses the challenges the UN faces in the promotion of gender equality in Yola North Local Government of Adamawa State and the measures that have been set in place by the UN to promote gender equality. The research method adopted for this study is the qualitative research methodology.

Keywords: *Gender Inequality, United Nations, Challenges, Promoting, Yola North*

EKEFRE, Edidiong Emem

Oral History in Post-Civil War Nigeria: An Academic Discipline Or A Way of Life?

Akwa Ibom State University
Obio Akpa Campus

Abstract

Integral to Nigerian culture, from the precolonial era to the present time is the oral tradition. This forms the basis for the practice of Oral History in Nigeria and has contributed immensely to the development of the country's historiography. With the evolution of photojournalism during the Nigerian civil war and the subsequent development of digital technology over the years, Oral History has been utilised as an essential part of historical research methodology within and outside academic institutions. This paper seeks to examine the evolution and effectiveness of Oral History in Nigeria since the end of the Nigerian civil war. It argues that Oral History is an inevitable aspect of Nigerian historiography. However, since the end of the Nigerian civil war, there has been no clear line of demarcation between Oral History and a way of life. Also, the place of Oral History in Nigerian institutions has been suppressed by excessive focus on recorded history. The study contends that the practice of Oral History should be backed by basic legal processes that help preserve the intellectual property rights of oral evidence as well as the individual privacy right of interviewees. It concludes that there is a need for the institutionalization of Oral History as a discipline under the broader historical studies in Nigeria as this will go a long way to separate Oral History as a discipline from a culture, a way of life of the people.

Key Words: Oral History, Nigeria, Post-Civil War, Historiography, and Digital Technology.

EDO Victor Osaro, & IZIENBGE Ebuka-Onuoha Pat

'Italos' and the Making of the Modern Benin Women, 1980-2018

University of Ibadan,

Ibadan

&

University of Benin,

Benin, Nigeria.

Abstract

In Benin, from the late 1980s to the mid 1990s, a new set of women with wealth, elegance, influence and power began to emerge to change the status or place of the ordinary Benin women. The unique fact about these women is that they had travelled to European countries, and were popularly referred to as *Italos*. that is, women of Edo origin who travelled to Italy for international prostitution and have returned home with the wealth they made from the trade (most of them were trafficked). They have a peculiar way they dress to show off their success. They love to wear heavy gold jewelry, heavy make-up and try to dress in a western manner to show that they have travelled out of the country. It is cogent to note that these women transformed the social status of the ordinary Benin woman. Extant literature has studied Benin women in the global sex industry from trafficking perspectives, making the women victims of trafficking without looking at how the financial liberty that accompanied the sex trade gave voice to the voiceless Benin woman. This paper, however, argues that *Italo* women have played significant roles in the making of the modern Benin women. The paper, while employing historical methodology, examines the financial liberty and the new social status international sex trade gave Benin women. It delves into the influence of these *Italos* on the dressing and appearance of the modern Benin women. It also examines their attitude, values, morals and association-like clubs. The paper concludes that the emergence of *Italos* transformed every aspect of the social life of the modern Benin women.

Keywords: Italos, Benin women, International prostitution, Trafficking

ESAN Oluyinka

Broadcasters as Historian and Custodian of Oral language Skills

Caleb University, Imota Lagos Nigeria

Abstract

Due to our predominantly oral culture, broadcasting has been the medium best suited to reach mass audiences in the African context. With the prevalent limited levels of literacy, broadcast media surmount those obstacles inherent in the print media that rely on the written word, known for their permanence which aligns them to documentation of history. Much is known of the salient characteristics of broadcasting, but much of the literature which acknowledge these rely on notions of broadcasting, prior to the digitalisation and deregulation. Yet, broadcasting has since evolved and this paper seeks to present how these changes have further supported the production cultures in the broadcast sector. Using case studies of a selection of exceptional broadcasters who work in Yoruba and English languages, it will demonstrate, how they build on the oral cultures of their audiences and their forebears. It will also examine how they curate these language skills, whilst also serving as a conduit for transmitting cultural heritage. In these, the paper seeks to showcase and celebrate hitherto overlooked potentials of the broadcast medium.

Key Words: broadcast media, language skills, Yoruba oral cultures

EWEKE, Ezuwobomude Emmanuel

History And International Studies,
Federal University Otuoke, Nigeria.

Abstract

The writings on the Niger Delta, are enormous as they relate to the issues of resource control, self-determination and quest for the desired development by the people of the oil rich area of Nigeria in the nineteenth and twentieth century respectively. It is important to point out that, while most scholars have echoed and re-echoed the need for the development of the water-bound area, a position they derived from the Willink Commission Report of 1957, there had been quite little on how to achieve such advancement. In fact, the various recommendations had not essentially carried along the indigenous population as historians and other scholars had employed 'arm-chair' tactics in the crafting of their works which is against the canon of historical objectivity. The end-result is that, the people have been principally represented as 'reactors' to the 'deliberate' inactions of Government and Multi-national Oil Companies (MNOCs) schemes of undermining their progress. While it might be taken to mean that, the plight of the people were been represented in the body of knowledge via such works, it ultimately misrepresented them as the mental picture created of the people and environment do not conform to the reality on the ground. The paper concluded that, adherence to the pillar of objectivity, is pertinent to advance the course of the people.

KEYWORDS: GENDERED, HISTORIOGRAPHY, NIGER DELTA, OBJECTIVITY, INCLUSITIVITY

FOLAMI Olakunle Michael

Gender roles and gender recognition in post-amnesty reintegration processes in the Niger Delta, Nigeria

Adekunle Ajasin University
Akungba Akoko
Ondo State
Nigeria.

Abstract

This paper focuses on the role played by men and women in the Niger Delta conflict and the level of their involvement in its resolutions. It also examines gender blindness in the overall peacebuilding processes. The responses of the participants in the in-depth interviews and focus group discussions outlined the roles played by men and women in the Niger Delta conflict. It has also helped to answer the research question on whether the Niger Delta women were recognised in the post-conflict disarmament demobilisation and reintegration processes. To achieve these, data collected from the respondents was coded to categorise responses to roles and recognition of men and women in the resolution of the Niger Delta conflict. The coded data on the gender roles which included militancy, destruction of oil installations, kidnapping, mobilisation, strikes, campaigns, Joint Task Force, demonstrations, care and supports among others, was categorised into violent and non-violent roles. The coded responses on the resolution of the conflict included negotiation, compensation, empowerment, amnesty, DDR, and community efforts which were further categorised into two: (i) amnesty; and, (ii) DDR. This paper concluded that there was gender blindness in the post-amnesty peacebuilding processes in the Niger Delta.

Keywords: gender, roles, recognition

GAJERE Joel Joseph

The Role of Women in Handicraft production in the Pre-Colonial Kagarko Area

Kaduna State College of Education, Gidan-Waya, Kafanchan, Nigeria

Abstract:

It can merely be argued that Pre-Colonial societies in the Nigerian area in general and the Kagarko area were essentially patriarchal. Thus, it is easily concluded that women played insignificant roles outside the domestic domain. Historical records available to this study are a testimony to this contention. Women's role in Pre-Colonial Handicraft production in the Kagarko area such as pottery, basketry, mat making, weaving, beer brewing etc, helped in sustaining the subsistent economy of the people up to this present moment. It appeared that some of the handicraft were not only consumed within the household or at the village level, but exchanged at the periodic markets of other villages. Information at this material time, does not suggest that some of the handicraft produced by women in this area reached some of the West African markets; however, it is argued that, some of the handicraft reached some of the markets in Zazzau(Zaria) and Kano. This is due to the regular presence of Hausa traders in the various markets that existed in the area. This paper predominantly made use of oral sources and a few secondary sources.

Keywords: Women, Handicraft, Production.

HABEEB Adisa

Women in Nigerian 20th Century Popular Culture

Abstract

According to traditional Nigerian culture, women are assigned the roles of mother of the household and homemaker. They are therefore left to take the subsistence portion of their father's or husband's business in the form of simple support and have little to no influence

over how the political economy is organized. Certain conservative aspects of African culture were made accessible through colonial activity in Nigeria. This does not imply, however, that pre-colonial Nigerian women were completely excluded from the standards and events of the socio-political arena. If popular culture is properly defined, it will be equivalent to mass culture or the ideas, things, and behaviors that are dominant or common in a society at a given time. The following are some popular culture facets: music, fashion, food, politics, entertainment, and technology. The majority of the popular women in 20th-century fashion, politics, music, and entertainment in general will be the center of this study. Pop musicians and actresses are two examples of people who have had a significant impact on popular culture and social norms during a given time. Depending on who is defining it and the context in which it is used, the phrase "popular culture" has several connotations. It is commonly accepted that a society's dominant culture at a given moment is the vernacular or people's culture. In *Rhetorical Dimensions of Popular Culture*, Brummett says that pop culture refers to the facets of social life that the general public participates in most actively. As the "culture of the people," popular culture is shaped by how people interact with one another in daily life. Examples of popular culture include clothing trends, slang usage, greeting customs, and food preferences. The mass media also influences popular culture. Studies have shown that popular culture has become a potent phenomena in the era of digital media. In light of this, this essay will critically examine the role the media plays in advancing and supporting popular culture and the role women are playing in this regard. It will also shed light on the cultural change brought on by urbanization and industrial advancement. A critical evaluation of the existing literature over the previous years will be used. Up to the Levels of gender awareness and consciousness in popular culture are sadly at an all-time low due to the fact that popular culture as a field of study is still relatively new in Nigeria and the analytical tools of gender power relations have not been used in this area of discourse. This has significant ramifications for women's engagement in politics, public life, and democratic processes.

IBRAHIM Abibat Abiodun

Western Democracy and Nigerian Women in Politics.

University of Ibadan

There is a political culture in post colonial Nigeria that seems to believe that women are unfit for political leadership positions. There have been several arguments on the cause of this culture, as well as its origin. Often times, the cause gets attached to culture and tradition while little or no attention being paid to the native authority system of British colonial administration, and the western democracy system of post-colonial Nigeria. It is a known fact that Pre-colonial Nigeria had political systems that enabled women to hold political leadership positions, though in varying degree compared to their male counterparts. An example is the regency institution, which consist of women becoming acting king until a new male king gets enthroned. There are also cases of an established female line rulers in the North and women age grade elders who make decision for their communities. So this present culture of not accepting female political leaders in post colonial Nigeria cannot be entirely placed on the Pre-colonial Nigeria. This is because during this period, female leaders were accepted by their subjects and many of them even led their soldiers to war and expanded their territories. Others, led their army to war with the aim of protecting their kingdoms by destroying external invaders. Such were the case of Pre-colonial Nigerian societies. Therefore, this paper seeks to interrogate the role of indirect rule, as well as Western democracy on this political culture that is against the acceptance of female political leaders by Nigerians since independence.

Keywords: Democracy, Gender, Politics, Leadership, Colonialism

IFEKWE, Bernard Steiner

Writers on Contemporary African Women

University Of Uyo, Uyo, Nigeria

Abstract

This essay is a contribution to African historiography with emphasis on the role of African women in the making of Africa's social and political history. Explored mainly from the literary and anthropological perspectives of diverse scholars in Africa and beyond, the essay contends that from different climes and times in space, African women had shown hallmarks of change and growth in rural and urban settings. From such connections, African women played diverse roles as courtiers, prostitutes, wives, migrant workers, activists, and political leaders over time. From this perspective, this essay depicts these divergent roles played by African women as contemporary sources, themes and dimensions of African historiography. Consequently, by using the works of these diverse scholars in Africa and beyond, a notable contribution to African historiography is attained.

Keywords: African historiography, African women, African social and political history

IROM, Obar Ayami, **ODEY** Patrick O.

African History, African Women And The 21st Century Challenges

University of Calabar, Calabar - Nigeria

Abstract

In every discipline, the need to constantly assess critically its subject matter and methodologies always arise. This helps to identify neglected areas, update methods, and most importantly, attend to emerging themes. To achieve this, new techniques are forged through in-depth research. This most times leads to adapting techniques from other disciplines, a method known as the interdisciplinary approach, which helps make the adapting discipline more relevant. History as a discipline is not left out from these issues. This write-up identifies a void in the aspect of women's history and seeks to suggest possible areas of its inclusion into history curricula.

Keywords: African History, African Women.

ILUMOKA Adetoun

Tracing the Foundations of Nigerian Feminism as part of Social Justice Movements in the 19th and 20th Centuries.

The idea that African societies were "backward" and anti-feminist gained traction in the missionary and colonial period along with ideas about the civilizing mission of Europeans. A significant body of literature refuting these ideas and demonstrating women's active roles in economic and political decision making, began to emerge strongly in the 1970s and 80s bolstered by research by African women during the UN Decade for Women from 1975-1985. As a result of these changing perspectives, more female scholars, activists and leaders today embrace the tenets and even the labels of "Feminist", "Womanist" and other similar ones to describe and define their activities and those of their predecessors in history. The common factor in this growing women's movement is a commitment to improving the status of women and promoting gender equality and equity in African societies even though important differences in ideology and strategy exist. This paper seeks to explore the foundations of Nigerian Feminism as part of social justice movements in the 19th and 20th centuries – a period of rapid economic and cultural change - and to acknowledge the significant role played by specific organizations on whose work present day actresses and actors continue to build. Prof Awe has contributed significantly to demonstrating similarities and building consensus for joint action within the Women's Movement in Nigeria. It is therefore fitting that this paper is being presented at this conference in her honour.

IZOBO Bridget

Denial of the Girl-Child Educational Choices: A Marxist Feminist Reading of Tess Onwueme's *The Artist Home Coming*

Abstract

Our world today is filled with many unfulfilled people, especially in their chosen careers and professions. Many have attributed this problem to pressure from their parents or guardians who might have forced them to choose a particular course of study in school. This is not an uncommon situation. A child may be interested in a field of study, but the parents have a totally different goal for him. Parents often have high academic and career expectations which some children cannot, for one reason or another live up to. These and other issues are raised and dramatized in Tess onwueme's *The Artist Homecoming*. This paper examines the role capitalist ideology plays in determining career choice and in creating tensions and conflict that are presented in the play. The application of the Marxist feminist ideology to the content and form of the play reveals that the text under study is not only about generational conflict between parents and children; it equally presents capitalist ideologies that underscore some of the attitudes and decisions that are made daily. Onwueme usually depicts women oppression as a direct consequence of class oppression, leveling criticism against their victimizers and suggesting ways of liberating the oppressed African Woman. More significantly, evidence from the play indicates that the playwright advocates the idea of understanding parenthood and suggests the importance of allowing the child attain his/her goals. Clearly Tess Onwueme declares against class divisions in the society, through the protagonist, Rufina's concept of the equality of all men.

Key words: Career Choice, Parenthood, Marxist Feminism, Conflict, Oppression.

JABBI Abubakar Liman

Oral History And Digital Technology: A Modern Way Of Historical Preservation

Shehu Shagari College of Education, Sokoto

Abstract

Oral history can said to be a record of oral tradition, compile of stories handed down from one generation to the other or next, as well as the personal history or experiences. It can involve a formal interview examining a particular topic, such as the history of the space telescope or a moment. Digital technologies are opening new ways to work directly and easy with Audio and Video documents. Oral history audio and video can now be placed in an environment in which rich annotation, cross-referencing codes and other descriptive or analytic can be linked to specific passage of audio/video content. By searching or sorting by means of these reference tools, the audio/video materials themselves can be searched, browsed, accessed, study and selected for use at a high level of specification. Indeed with many of the emerging tools for providing such access users and researchers can mark, access, analyze, select and export meaningful audio and video passages for a range of customized research, presentation becomes as richly and easily usable. This paper will provide possible and reliable information on contribution of digital technology towards keeping accurate oral history and it's more reliable for inspiring empirical historical research.

JOHNSTON-ANUMONWO Ibipo & **ADEDAYO** Vide

Gender and Legacy of Successful Mentoring in Academia: Perspectives from Geography

State University of New York, College at Cortland, USA &
University of Lagos, Akoka, Yaba, Lagos, Nigeria

Abstract:

Mentorship and gender inequity in academic careers are intertwined. Framed around highlights of the career, scholarship and legacy of celebrated professor, Bolanle Awe, this paper examines successful mentoring in the Nigerian academy. The paper is informed by ethnographic accounts, bibliographies and oral testimonies about partnership experiences that transcend disciplines in academia. Attentive to solution-driven approaches as a hallmark of Awe's endeavors, the paper emphasizes practices that primarily over the past 60 years, counter challenges due to intersections of gender for women scholars and spur success in geography careers. It includes Bolanle Awe's efforts to mobilize participation and create a more socially-just world through supportive academic opportunities for students or staff, and sustaining professional growth of women and men's careers from junior to advanced ranks. The discussion highlights strategies that forge alliances beyond institutional, locational, generational, and gender differences as interventions for meaningful mentoring to lessen hurdles facing many scholars in Nigeria, across Africa or the African diaspora. By documenting the legacies of women geographers in Nigeria and the contributions of geographic scholarship to public discourse and gender studies, the paper contributes to and honors Bolanle Awe's illustrious transnational career, leadership, and scholarship in gender and women's studies and adds to the literature on the status of women in geography.

Keywords: Mentoring, Ethnography, Gender Studies, Women in Academic Geography

KOHOL Sylvester & Adeleke Adeola

Yoruba Women And Knowledge Production: (Re)Examining Bolanle Awe'S

Redeemer's University, Ede
&
Aberdeen, UK

Abstract

The contributions of distinguished Yoruba women, and the need for African-centred methodology in the production of knowledge have over the past two decades gained significant ground in the area of scholarship in Nigeria, and even beyond. Hitherto, Eurocentric approaches had been almost the singular research methodology dictating the tune of global scholarship in so many disciplines, especially within the humanities and social sciences. Departing from the Eurocentric approaches therefore, this study analyses the contributions of Professor Bolanle Awe works on knowledge production in Yorubaland, utilising the African-centred research methodology. Awe is one of the leading African scholars that have published extensively in the area of oral African tradition, gender studies and African history. In her work, she argues that humanity is underscored by all the major world orientations; and that African-centered approach serves as a distinctly African-rationale for the ways of relating to others, which gives a better African meaning to, and a reason or motivation for a positive attitude towards the other. The historical method is utilised in this research. Data collection is based on oral interviews, archival sources and other relevant secondary literature which were gathered through a multidisciplinary approach, which involves drawing from several academic disciplines to interrogate problems outside normal boundaries and reach solutions based on a new comprehension of multifaceted circumstances. Findings from this study, brings to the fore the importance of distinguished Yoruba female scholars and icons, and their contributions towards global scholarship and knowledge production, through African-centred approach, with focus on Bolanle Awe. using the example of Bolanle Awe.

Keywords: Yoruba women, Bolanle Awe, knowledge production

KOLE Shetiima

Professor Bolanle Awe in Philanthropy
(MacArthur Foundation)

Abstract

Professor Bolanle Awe has a varied constituency. She represents different facets: a scholar, feminist, administrator, and public servant. Multiple presentations at this event will highlight these roles. My contribution is to her civic leadership and especially in philanthropy. Awe has contributed to the development of the civic space by being on the board of several civil society organizations, including the Community Life Project and Coalition for Change. She established the MacArthur Foundation in Nigeria in 1994. Under her leadership, the Foundation supported the growth of leaders across the country. During the military regime of Abacha, she helped many human rights and pro-democracy civil society organizations to expand civic space.

KUGBAYI Lateef Iyanda

**The Systemic Manifestation Of Gender Power: A Feminist Critical Discourse Analysis Of
Voices From The Margin In *Up North***

Zamfara State University
Talata-Mafara, Zamfara State

Abstract

Ideologies that promote unequal power relations are more or less structured in the fabric of the various world social systems. Among such ideologies is the issue of gender ideal which has favoured the male folk, and subjected women and the girl-child to extreme subordination for hundreds of years. To some extent, language has been very effective in contesting this social injustice. Thus, this study, using Lazar's (2007) Feminist Critical Discourse Analysis (FCDA) as a theoretical framework, looks forward to analysing selected discourse exchanges in the movie, "Up North," to weigh systemic gender power manifestations in varied contexts where voices are raised for emancipation of women and the girl-child who have been pushed to the margin by the male-favoured systems of unequal gender ideologies in northern Nigeria. Consequently, the study hopes to find how gender power manifestations can be incited in feminine exchanges through discursive behaviours. It will establish the linguistic elements that are exploited in the voices that represent feminine emancipation in Northern Nigeria and the socio-cultural biases that form gender barriers for achievements of women/girl-child's full potentials in "Up North."

Keywords: Feminist Critical Discourse Analysis (FCDA), Systemic Gender Power Procedure, Feminine Voices from the Margin, Gender versus Social Ideology.

LONGBAAM-ALLI Gloria, **MAFUMBO KARUNGI** Charlotte

**Conflict Management Strategies, Plural Processes, and Hybridity: Dynamics of Using Primary
Sources in Nigeria'S Middle Belt Conflicts.**

Makerere University Kampala, Uganda

Abstract

Oral traditions and archival sources are crucial cradles passed down from the past beyond the present generation. But scholars debate that these sources are prone to distortions, bias and lack of chronology.

Some selected reports of the Commission of Inquires (COIs) constituted between 2003 and 2010 were examined to determine how the commissions used both sources to proffer solutions to the ethno-religious conflicts. These historical sources helped trace the historical trajectories of the contending parties. But the ethno-religious conflicts have remained unabated despite the COIs triangulating sources from oral traditions, archival sources and scholarly writings to get the best results. The paper argues that using these historical sources for conflict resolution has been contentious because the contending groups are reluctant to use inclusive conflict resolution strategies.

Keywords: Conflict Management, Hybridity, Oral traditions, Archival Sources, Commission of Inquiry

LUKA Jane Lamba

**The Changing Patterns of Domesticity Among Women: A study of Female Lecturers in
Ahmadu Bello University, Zaria.
Ahmadu Bello University, Zaria**

Abstract

Domesticity is often seen as those activities being carried out from the home front and mostly associated with the woman or girl child in the Nigerian cultural context. Some of these domesticity roles assigned to the woman overtime include cooking, washing, child upbringing, fetching of firewood and water. And this domesticity role assigned to the woman overtime is due to the fact that the society is patriarchal in nature. Patriarchy to a large extent determined a woman's role in the society even if she is not comfortable with the domestic positions saddled on her. However, modernity has reshaped this domesticity role of the woman and in some cases given her the ability to assume other roles alongside her domestic position. Modernity is seen as that period in which tradition and cultural practices were changed or altered due to some experiences which have occurred overtime. Modern Nigeria has largely been shaped through intergroup relationships and contacts with the outside world. The focus of this paper is on female lecturers in Ahmadu Bello University, Zaria. This paper posits that modernity has helped to reshape the domesticity role of female lecturers as career women while still living in a patriarchal society. Based on both oral and written sources, it has been observed that female lecturers are between career pursuit and domesticity. They have the task of excelling in career as an academic and also the fulfillment of the domesticity role, the latter often being more celebrated as the success of the woman.

Key words: Domesticity, Modernity, Patriarchy, Female, Lecturers.

MABAWONKU Oluwafunmini & JOHNSON Hannah B.

Homo Sapiens and Time: A rat race of futility

Federal College of Animal Health & Prod. Tech, Ibadan
&
FCAH&PT, Ibadan

Abstract

Ibitokun (2005) described human being as an assemblage of appearance and reality which vegetates and waste away as prescribed by the role of time in the annals of being. Time, however, from Plato's viewpoint, is the moving image of eternity. The temporality and futility of man's life and time was accentuated by the belief of Yorùbá traditional lore which sees death not as a permanent phenomenon but a temporary matter. The gerundive qualifier '*...ing*' is a suffixal collocation in the structure of being which slouched into an ennui of futility of a determined rat race that characterized the transient nature of human life. Time consequently was a capricious phenomenon of life and the understanding

of the kernel of its discourse was to reflect the conceptual bearing of same in Yorùbá cultural lore of the burial songs by the explication of cultural theory in terms of its metaphysical belief and practice in the society. The oral art therefore remains the lubricant to Yorùbá cultural annals, the engine room to its survival as songs permeate every aspect of the cultural life.

Key words: *Human being, Time, death, cultural society, burial songs.*

MAFUMBO KARUNGI Charlotte, **LONGBAAM-ALLI** Gloria

Women And War Stories From Captivity In Nigeria And Uganda
Makerere University Kampala, Uganda

Abstract

Globally, armed conflicts pose long-term threats to societies affected by them. This study focuses on Nigeria and Uganda, which have experienced high levels of terrorism for many years. This paper accounts for the voices and stories of women and girls abducted by terrorist groups in both countries. By demonstrating how sexual violence is a central war strategy, we also argue that women's and girls' stories are consequential in understanding what makes and sustains wars. Northern Uganda and Northern Nigeria experiencing different degrees of conflict, were examined. The women face severe conflict-related vulnerabilities, and the terrorist groups sometimes force them to fight for the cause of the groups. Both locations showed that even when women regained their freedom, they struggled to reintegrate into their local communities because many perceived them as spies for the terrorist groups. This leads to discrimination and poor treatment by people they consider family and friends. Therefore, the paper demonstrates how sexual violence is a central war strategy. We also argue that women's and girls' stories are significant in understanding what makes and sustains wars. These results emphasize the capacity of women to find their voices by sharing their stories of captivity as a means of healing, but also how speaking up focuses on the adversity they and their children still suffer. Former captives in Uganda have created advocacy networks where restitution for survivors includes access to healthcare, financial compensation, property ownership, education, vocational training, and acknowledgement of inheritance rights for children born in captivity.

Keywords:

Women, War stories, Terrorism, Conflicts, Sexual Violence, Justice

MAINA Waziri Ibrahim

**Oral traditions of the Chadic linguistic groups as an insight in the peopling of the southwestern part of the Chad basin'.
P.M.B. 1069, Maiduguri,
Borno State, Nigeria.**

Abstract:

The 'oral traditions of some Chadic groups in southwest of Lake Chad basin North-eastern Nigeria,' includes versions of Chadic groups' oral traditions of origin and migration as sources of the history into the areas they now occupied. The Chadic people, as most Africans lacked written history before colonial rule, which indicates the significance of this study. They are linguistically classified as West Chadic branch of the Afroasiatic language family of Africa. The area of the study is described as the south and southwestern parts of the Chad basin, stretching from the lake Chad and the Yedseram river, southwards into the ranges, and

plateaus from Chibok, through Babur and Tera, to the Gongola river valley and its flood plain in the Gombe formation, westwards to Fika hills and the Kerri-Kerri formation, Ngizim Plateaus to the Bedde land including the Manga area up to the Kano border in the west, then northeast wards to a point near Geidam up to the Lake Chad and the Komadugu Wobe (Yobe) river (in Borno and Yobe states of Nigeria). This area is inhabited by mostly the Chadic language group speakers and their oral traditions are the main sources of their history, including the migratory movements they undertook to the current habitats in historical times.

MUKORO Edafe

Pictures Of Some Illustrious Women in Nigerian History: The Poetry of Kola Eke

University of Benin

Abstract

Poetry is not history, neither are poets historians. Yet, there is no doubt that renowned poets like William Shakespeare, W.B. Yeats, Wole Soyinka, J.P. Clark have borrowed materials from history in their crafting of poetics of imagination and creative resources. In the light of this nexus, this essay is anchored on feminist literary theory laced with the engagement of critical analysis to evoke pictures that graphically illustrates some illustrious women in Nigerian history as captured in the poetry of Kola Eke. It is noticed in the reading of two of his collections of poems: *October 1960 and Other Poems* and *May 29 and Other Poems*, that he skilfully poetises the Nigerian female historiography by drawing our attention to the achievements of some iconic female figures such as Moremi Ajasoro, Funmilayo Ransome-Kuti, Margaret Ekpo, Emotan as well as Queen Iden. The essay demonstrates the poet's use of fresh imagery in espousing how these historical personalities defy as well as transcend socio-political, ethnic and cultural limitations to register revolutionary landmarks in Nigerian history. They have thus become iconic examples for the propagation of the feminist agenda. In the end, it is shown that poetry does not only share a common affinity with history but is a consummate tool for the demonstration of historiography

Keywords: Poetry, Nigerian History, Women, Feminism.

MURITALA Monsuru

Title: Contemporary Nigerian History and Problem of Sources

University of Ibadan

Abstract

It has been over sixty years that Nigeria became independent, and there is need to investigate the remote past of Nigeria since independence. This paper argues that reconstructing the history of contemporary Nigeria is inevitable as a way of illuminating on the remote past and as a way of understanding the present. Therefore, it raises a poser: should historians be limited to studying pre-colonial and colonial themes? This paper posits that professional historians should be concerned with the intent on mapping a history for each newly - emerged state as well as think in terms of multiple histories. Thus, this paper considers as the most pressing challenges, the nature and availability of sources necessary for the reconstruction of contemporary Nigerian history. It concludes that sources of history have witnessed dynamism over time, and that historians and specialists from other disciplines sometimes find unsatisfactory the models of historical explanation that are available to them when they are studying Nigeria's past and its present.

Keywords: Contemporary, Nigerian History, Sources

NDI Bayi Dauda

Oral tradition and digital technology a case study of the Kaduna State College of Education students,

Kaduna State College of Education, Gidan Waya Kafanchan Kaduna State

Abstract

The world is now a global village where the old tradition and ways of doing things has been changed or abolished. Oral tradition such as folktales, teaching words, respect and way of life is no longer considered. The technology of today has changed the lifestyle, eating, cooking, talking and the way people associate with others with thinking whether they are the acceptable way of life or not. Therefore, this paper is aimed at bringing out the importance of the oral tradition over the so-called digital technology that is leading the world to a very large destruction. Digital technology such as the invention of different types of communication, music mood of worship, weddings and even the way we associate with gender and elders are all affected by digital or modern technology. The world has become so obsessed with this modern technology that it has n regard for the oral tradition or old way of doing things. Children or people need to be oriented on the need for them to keep part of this oral traditions and help keep them from total extinction. Due to modernization, things that were seen as a taboo are now acceptable and part of the way of life. The social networks also has done lot of bad than good to student in that student no longer communicate with the standard language rather, they have introduced their own medium of communication which is pidgin and this has affected the way the pronounce words, spell. This paper will be bringing out some of this problems and possible solutions and recommendations.

Keywords: Oral tradition, digital technology, extinction, modern, system.

NYIKYAA Andrew Aondofa

Betwixt and Between Oral Tradition and History: The Legends of Heroic Women in Nigerian Drama

Federal College of
Education,
Kano-Nigeria.

Abstract

The use of oral tradition, which is an integral part of history as source material for drama, is pertinently significant. The significance is premised on the fact that people are usually endeared to their history, culture and tradition in the society because they serve their basic socio-cultural, socio-economic and religious needs. Oral tradition for instance, is shrouded in histories that have been transmitted from generation to generation for purposes of posterity and cultural education. Although oral tradition by nature could be characterised by mythic conjectures, it is premised on beliefs, celebrations and propagation which are deeply rooted in the milieu of the society, especially in Africa. Therefore, playwright's ability to harness aspects of oral tradition such as myths, legends, and folktales amongst others to create dramatic stories connotes ingenuity to communicate cultural messages that are of contemporary significance. This paper therefore, examines the tale of legends in selected Nigerian

drama. That is the re-enactment of “Moremi Legend” in Osofisan’s *Morountodun* as the people’s revolutionist amidst a raging war. The dramatisation of the Igala legend; Princess Inikpi, who offered herself as a ‘sacrificial lamp’ to avert annihilation of her people in Idegú’s *The Legendary Inikpi*, and the re-enactment of Emotan, the Benin legend who sacrifices her life to save the Oba of Benin’s throne and the kingdom in Salami-Agunloye’s *Emotan*. The paper deploys textual analyses as methodology to examine the playwrights’ enactment of these stories to ascertain their significance in the contemporary society. The theoretical framework underpinning this research is Water Fisher’s Narrative Theory, which is anchored on the stories people tell to communicate. The paper therefore, concludes that, braveness, hindsight and patriotism which are qualities of purposeful leadership are neither directly proportionate to gender nor women emancipation initiatives in Europe and America. But they are inherent human traits that permeate all levels of society from time immemorial.

Keywords: Betwixt and between, oral tradition, history, legends and heroic.

NWANKWO, Samuel C.

Motherhood, Domestic Life and Cultural Transformation in a challenging Nigerian Society

Wesley University Ondo
Ondo State, Nigeria

Abstract

This paper accentuated the indispensability of mothers in domestic life and cultural transformation in Nigeria. Mothers traverse through thick and thin, breaking all barriers of culture, religion, economy and politics, to assert their position and play their roles in the society. The hitherto misconception about women as second class citizens, relegated, meant to be seen and not to be heard has long been disabused, given their giant strides in various areas of human endeavours. The woman as a person is an agent reproduction of life itself. Mothers work assiduously to defend cultures and practices that promote the wellbeing of their children, family and the general public. However, vestiges of cultural and religious underpinnings in a dominantly male chauvinized enclaves still exist in various quarters of the nation, thus restricting women’s full maximization of their potentials and participation in domestic life and cultural transformation. Using descriptive phenomenology method and secondary sources of data collection, the work found out that Nigerian women have been at the fore in encouraging, upholding, enforcing, and transforming traditional and cultural practices relevant for family, community, and national conscientization and development. It recommended that women in Nigeria, should come all out and play their roles as mothers in domestic life and as well transform the cultural space of the nation. That government agencies, traditional and religious leaders should tackle headlong all obstacles to motherhood in the family and larger society, by agents whose stock in trade is to subjugate women folk.

Keywords: motherhood, domestic life, culture, tradition.

ODEH Godwin Onuh

NYSC Historiography: A Strand in Nigerian Military History

Abstract

The Nigeria's National Youth Service Corps (NYSC) was founded in 1973 by the military regime of General Yakubu Gowon retired, following the end of the Nigerian civil war that was fought between 1967 and 1970. The primary aim of the youth service scheme was to serve as a major vehicle of youth mobilization for national integration and development. Since foundation the military has dominated the affairs of NYSC. Thus, as a brainchild, the history of Nigeria's National Youth Service Corps and the Nigerian Military are intricately linked and both as microcosms in African history are themes in other's history. Arising from the tangoed history of NYSC and the Nigerian Military comes the question of sources; a core African historiographical matter hitherto undermined by scholars. Thus, this study is an attempt to interrogate the NYSC historiography as an essential aspect of the Nigerian military history. In addressing its' problematic the paper employs quantitative and qualitative methods of historical narrative and gleans on evidences from primary, secondary and archival sources. The study finds that several researches and writings has been done on the subject matter of NYSC and more will still be done focusing on areas of; General Information, Youth Mobilization for Nation Building, Community Development Service and Rural Development, Language Studies, Health Education and Services, Social Education, Programme Evaluation, Scheme Appraisal and of late Technical Assistance to other Nations, security among others. It further finds that evidences and sources were gleaned from oral data, directives and guideline documents (like NYSC Decrees, Memoirs, Memoranda, Bye Laws, Orientation Lectures and Guides, NYSC Handbook, NYSC Year Book), and comments, Television programmes, News, reports, Addresses, Speeches, conferences, academic works, archives, museum and internet. It finally notes that never in the history of NYSC has so many books and articles being written in quick succession on the scheme than the tenure of Major General Ibrahim Shuaibu's tenure and therefore defined his era the golden age in the development of NYSC historiography. From review of sources the paper contends that NYSC as the most deliberate and strategic attempt at youth mobilization for nation building since the end of the civil war. It concludes that since no sources of historical reconstruction cum construction is sacrosanct and exclusive, researchers should cross-examine and use oral evidence, written records in conjunction with other sources to have a balanced view of the tangoed history of NYSC and the Nigerian military.

Keywords- Africa, Historiography, Sources, Nigeria and Youth

ODEKE, Francis C.

Professional Oral Historians outside the Academy

Ebonyi State University, Abakaliki
Ebonyi State.

Abstract

History is the study of selected past events of a society which appeal to the fancy of a historian. Such selected past events do not normally repeat themselves in the present. The historian therefore, makes use of oral accounts gained by interviewing people and reading of documents or books by authors who had recorded similar events in the same society or another. Gaining historical facts through oral accounts has some challenges. Since the 1950s, oral traditions, especially in African history, are preferred basis of historical writing with its shortcomings. How does the historian qualify his facts from oral sources as genuine since the human memory is said to be fallible? This paper considers as major challenges to oral traditions, the shortcomings of the human memory and the lack of possibilities of verifying their veracity. Another problem is that is that of secrecy in African traditional systems whereby supposed custodians of oral traditions of their people are restricted by traditions from divulging all the truth about their past. The paper thinks that hosting annual conferences for these non-academic professional historians could be of great help to African historians if proper reconstruction and repositioning of the African past is to be attained.

Key words: African historiography, Oral traditions, Facts, Secrets, Human memory.

ODUJOBI Kayode

From Abeokuta To Beijing: A Reflection On Commuality Of Feminists *Keeping The Fire Burning.*

Nigeria International School, Cotonou

Abstract:

In our increasingly globalized world, feminists and their works occupy a great deal of socio-economic lives, where the old stories of traditional relegation suffered by women is progressively giving way to their prominence in socio-political paths though; this change is particularly gradual in Africa. As it is, the plethora of feminist writing is such that we can only use a small section in order to illustrate the underlying ethics, philosophy and praxis of feminist communication research. In Africa and in the African diaspora, it is apparent that women, particularly of African descent are participating more actively in political issues than ever before due to political renaissance and awareness. Their involvement is becoming more visible and impactful as several African parliaments are perceived incomplete without them. However, it is sad to note that their continued participation in communicating politically makes them ‘endangered species’ both in the way they face opposition, oppression and suppression from their counterparts and their acceptability due to cultural inclinations. This study in more general terms, examine activities of selected women in Africa: Nigeria and some African countries. Specifically, it reflects primarily on the roles, works and powers of African women, analyzing and integrating their influence, politics of ethical commitment within the broader frame work of cultural, social, economic and political structure of African society, lending support to reasons why women should be encouraged to participate in politics at whatever level, the challenges notwithstanding.

Keywords: feminist, political communication, feminism, African women, ethical commitment.

OGBO Patience

Gender bias in selected Nigerian newspapers reportage of the baby factory phenomenon in southeastern Nigeria.

Abstract.

A proof of fertility in many African societies is having ones biological children. Couples unable to reproduce sometimes “harvest” babies from “baby factory” a term coined by the Nigerian media as a subset of child trafficking. Existing literature have examined baby factory practices and its causes with little attention paid to the gender context of the media reportage. This study, therefore, investigated the gender bias in the print media reportage of baby factory in southeastern Nigeria. Agenda Setting theory provided the framework, while descriptive design was adopted. Reports on baby factory were generated from *The Sun*, *The Punch* and *Nigerian Tribune* newspapers from January to June, 2014 when reportage on baby factory expanded. Key informant interviews were conducted with the three newspapers editors and nine reporters (non-crime) journalists. Two Focus Group Discussions were conducted with newspaper editors, correspondents from a crime security association. Data were thematically and content-analysed. The media placed more emphasis on baby factory as a female crime than on men who abandoned their ‘barren’ wives and pregnant girlfriends. It uncovers the less obvious manifestation of the gender exploitation suffered by the girls/women in the patriarchal society which is regrettably sustained by the gender bias reportage by the media. The media should report more on baby factory menace as a national crisis instead of projecting the phenomenon as a female crime.

Keywords : Baby factory, Gender bias, Newspaper reportage

OGBO Patience

An Investigation of the Socio-Cultural Processes in Hairdressing Centres in Lagos, Southwest Nigeria

Abstract

Unemployment and poverty are global issues. Poverty in Africa affects women more due to socio-cultural factors and discrimination to gain employment in the formal sector. It is in the informal sector therefore a lot of women find means of livelihood. Extant literature has focused on female traders and farmers, whereas hairdressing with many female practitioners has not been given enough in-depth attention. This study therefore investigated the socio-economic and cultural meanings in hairdressing centres in markets in Lagos, South West Nigeria. Cultural Materialism and Symbolic Interactionism theories provided the framework. Agboju market in Festac Town Lagos with a ‘‘mix-grill’’ of the rich and the poor was purposively selected while a systematic survey, oriented to the descriptive design was adopted. Simple random selection from the population of hairdressers was carried out. Ten hairdressers were randomly selected while two hairdressing centres were systematically selected and investigated for the kind of social interaction which exists. A triangulation of methods of data collection and ethnographic- participant observation was employed. In – depth interview was conducted with ten hairdressers, five workers, three apprentices and two clients. Key Informant interview was conducted with the five executives of the market. Four Focus Group Discussions were held with four hairdressing centre owners, three apprentices and four workers in four centres each. Three hairdressing centre owners, four staff and two apprentices’ life histories purposively selected were recorded. Data were descriptively and thematically analysed. Hairdressing business in markets contributed to the economic wellbeing of the practitioners and social interaction among the owners of the business, customers, workers and apprentices is cordial extending beyond the market. Female hairdressing business should be appreciated as contributing to the economy.

Key words: Informal sector, Hairdressing, self employment.

OGBONNA-NWAOGU Ifeyinwa M.

Critiquing Documentations about Women in the Ife-Modakeke Community Conflict of South-Western, Nigeria

National Open University of Nigeria

Abstract

As a feminist historian, Bolanle Awe’s interests transcended making visible the history of the Yoruba community of Ibadan Nigeria to include true scholarship and the enrichment of knowledge on indigenous issues particularly, the contributions of women in developing countries. She did this, by calling on indigenous scholars because they are likely to have a better insight by virtue of their permanent membership in their society. This expectation of indigenous scholars redefined this paper’s feminist critique of written and documented histories of women in the Ife-Modakeke community conflict because of the meager knowledge about them. This paper, therefore, will re-examine literature on the community conflict by indigenous writers who are supposed to re-educate and regenerate information concerning the community conflict. Adopting Galtung’s War/violence and Peace/conflict writing framework, the documentations about the conflict will be analysed to illustrate sexist and stereotypical depictions of women in the conflict history. Thus, this paper argues that the stereotyping of women in conflict situations and by extension the Nigerian society makes invisible their positive participation.

Keywords: Documents, Community conflict, Galtung’s War/violence and Peace/conflict framework

OGHI Felix Ejukhonemu & ADEROJU Matthew Atilade

Towards Strengthening the Use of Oral Traditions in the Writing of African History: The Ughievwen of Western Delta, Nigeria's Experience

Glorious Vision University, Ogwa, Edo State.

Abstract

Oral traditions as testimonies of past events transmitted from one generation to another through words of mouth, has been widely used by scholars in the reconstruction of African history inspite of its shortcomings of being prone to loss of details, distortion, lack of chronology and elements of contradiction. This study aims at illustrating the point that the shortcomings of oral traditions, notwithstanding, in most pre-colonial societies where written sources and archaeological evidence were non-existent; mean length of reign approach could be used to analyse the origins and settlements of peoples in different parts of communities under investigation. This paper used the case of the Ughievwen group of Western Delta, Nigeria, as an illustration. The narrative, descriptive and analytical methods of historical enquiry were also applied after careful scrutiny of the primary and secondary data used in the study. The paper found that, applying the mean length of reign approach to the area of study, the settlement of the Ughievwen of Western Delta, Nigeria, could have been in the early decades of the eighteenth century and not the fourteenth and fifteenth centuries as revealed by previous studies. Thus, the study aims at increasing the understanding of history as an academic discipline and debunks the claim that the absence of written records makes historical claims doubtful.

Keywords: Nigeria, Oral traditions, Strengthening, Ughievwen, Writing of African History.

OGUNBUNMI Olufunmilola Adedayo

Collecting Oral Historical Data In Reconstructing Origin Of Twins' Cult In Yorubaland

Ajayi Crowther University, Oyo

Abstract

Oral tradition is a living museum of the whole stock of socio-cultural output stored up by peoples who were purported to have no written records while the old men who are custodians had become the resource centre for the historians. The fact of history in Yoruba communities is concealed in oral tradition. This paper therefore examines the traditional perception of twins in the past and reasons for the development from non-acceptance to its acceptance; this poses a lot of fundamental questions which this study will investigate. That twins' birth was generally accepted as a social phenomenon throughout Yorubaland could be regarded as paradoxical statement when compared with number of accounts recorded in some part of Yorubaland which lend credence to the view that formerly, twins were killed at birth. It had been upheld in ancient times that only mona monkeys and simian-like human gave birth to twins. The work will identify the factors that brought about reversal from infanticide to acceptance, and, how twins became more revered and worshipped as special children in Yoruba communities to the extent that shrine or cult are built for them. The work adopts oral historical data as source material, and, for proper historical interpretation will analyse the praise name of twins and historical value of twins praise poem in historical reconstruction of the past. The paper concludes that oral tradition has helped in unraveling the historical origin of twins' cult in Yoruba society.

OGUNDEJI Toyin

Beyond the Glitz of Popularity: Women Managers in The Popular Yoruba Travelling Theatre
Obafemi Awolowo University, Ie-Ife

Abstract

The Yoruba Travelling Theatre (YTT) is 'one of the most vigorous, widely popular and thriving theatre traditions in modern Africa' between late 1940s and 1980s (Jeyifo, 1984). It is a commercialized and professional theatrical tradition with innumerable troupes that travelled round towns and villages to showcase and narrate the rich cultural heritage of the Yoruba society that created it. A theatre Awam Amkpa (2004) aptly describes as 'the most populist dramaturgy Nigeria ever experienced' had a huge audience attraction, and references were made to their performances and the actors' ingenuities in homes, media and high places. The popularity the YTT enjoyed was not without its attendant price. The paper, therefore, examines the theatre as a popular culture which was mainly staffed and structured by an economic mindset of a family house system. It also assesses how the wives of the theatre owners managed the troupes to become successful medium of interaction between a crossbreed of audience in nooks and crannies of Nigeria and beyond. The women's needs and concerns are reviewed to appreciate the fundamental ways they confronted the challenges faced.

Keywords: Women in Theatre, Women Managers and Yoruba Travelling Theatre.

OJEDELE, Mofoluwaso Iyabode, **OKPALA** Kenneth Enoch, **SANNI** Michael Rotimi, **WORIMEGBE** Temitope Mariam, & **ADEYANJU** Olanrewaju David

Boardroom Gender Diversity And Financial Performance Of Listed Fast Moving Consumer Goods Companies, Oil And Gas Companies And Deposit Money Banks In Nigerias

Redeemer's University, Faculty of Management Sciences

Abstract

The underrepresentation of women has recently emerged as a significant issue that requires attention. Several nations have established gender quota laws at the national level, and the European Commission has recommended a similar law. Legislation requiring board gender diversity has sparked debate about the actual links between female directors' effectiveness on the board and company financial results. This study comparatively examines the effect of gender diversity of board members and financial performance of the listed Fast moving consumer goods Companies, Oil and gas Companies and Deposit Money Banks in Nigeria. The study made use of mixed research method. Data were elicited from secondary and primary sources. The study used Ordinary Least Square Regression technique for the data analysis. The data analysis's findings show that the presence of one or more women has a beneficial impact on financial performance. Additionally, it was discovered that increased gender diversity on boards had a beneficial impact on company performance, which was consistent with the majority of the earlier findings. The study's findings highly encourage that there be more female directors on the boards of both Fast-moving consumer goods industries, Oil and gas industries and Deposit Money Banks in Nigeria. The report also makes suggestions on how to maximize the benefits of having female and independent directors on the board by promoting their contributions.

Keywords: Boardroom gender diversity, financial performance and Nigeria.

OKOLO Igwebuike C.

Oral Traditions and Nigerian Histories: Promises and Perils of Operations, Voices, and Dialogues in Historiography

University of Nigeria Nsukka

Temporal visions of Awe's disciplinary formative ferments in historiography that surrounds History discipline in the 50's, of her times and contemporaries combined, brought to bear the promises of Oral Traditions and Oral Histories in the historiographical praxis in Nigerian History Academy. Not only as a Method, but also as a burgeoning Methodology. While moving forward, Oral traditions are entirely without some perils that persist concerting it, in History research operations in both the Nigerian and abroad wide fields of Africanist and African Studies Scholarship. However, Oral Traditions in History-Ethnography compensatory discordance in Nigerian History research programmes, remain in danger of disciplinary Parlance reification of referencing for effect, over rigour for sensing, and grounded meaning nestled around ontological considerations of the otherwise of contents in contexts buoyed by reposed methodological handle. This paper by philosophical and Literary interpretative modes, seeks to take seriously the methodological debates around the Sociology of Orality, that furthers the scales and dimensions of Genres-of Oral forms: Proverbs, idioms, and Songs, beyond appearances of citations/reference, but centered maximally as texts in mediation of Histories of Humans social worlds of temporal and of social specificities.

Key Words: Orality, Nigerian History Academy, Methodology, Citationality, Grounded Otherwise

OKONKWO Oge Samuel

Memory and Oral Tradition: Perspectives on Advances in African Historiography

University of Ghana, Legon, Accra, Ghana

The significance of contemporary historiography to the strengthening of a society's customs enables us to consider memory and oral tradition. African oral traditions include features like proverbs, prayers, myths, stories, idioms, etc., that historians must not disregard since they represent collective memory. Nonetheless, current social theories have stressed the interdisciplinary link connecting memory and oral tradition in the formation of knowledge. This essay tries to provoke some reflections on the validity of memory and oral tradition's contributions to the development of historical knowledge and, concurrently, to the construction of African historiography. This article argues, via the use of primary and secondary sources, that the oral tradition is not confined to mythical accounts or tales; alternatively, it also represents an extensive learning platform, as it corresponds to fundamental human characteristics. Based on this viewpoint, it is evident that memories and oral tradition share a functional basis, which is to operate as remedies to amnesia or as sources of preservation. Therefore, oral tradition helps revive and spread collective memory because it gives people a way to remember things.

Keywords: Africa, Memory, Oral Tradition, Historiography, Knowledge

OLABODE John Omotosho, **Alu** Caleb Olayiwola

Matriarchal Judicial System in United Israel Vis-À-Vis Administrative Justice Of *Òsèlú* in Idofin, Kwara State

Adeleke University, Ede, Osun State, Nigeria & University, Ede, Osun State, Nigeria

Abstract

The roles of women against inequality, inequity, and injustice which serve as the voices to the voiceless in this contemporary globe were not absent in the world of

ancient Israel. It is believed that the world of ancient Israel was not free from oppression, subjugation, and exploitation. However, the contributions of matriarchal judicial system to equality, equity, and justice for all and sundry were conspicuously seen and considerably felt in the ancient Israel. In a similar pattern of the biblical judicial roles of women, the matriarchal administrative justice of *Òsèlú* in Idofin, Kwara State is considered being efficient and productive in her judicial roles at maintaining laws and orders in the community. The study employed both primary and secondary sources of data collection. Also, the paper adopted sociological and intercultural hermeneutical principles to examine the matriarchal judicial system in both ancient Israel and Idofin community, Kwara State respectively. The study discovered that the matriarchal judicial system being efficient and productive at administering justice in both ancient Israel world and that of Idofin community respectively. Therefore, it is recommended that the matriarchal administrative justice of ancient Israel and *Òsèlú* of Idofin community should be encouraged in the contemporary society judicial system.

Keywords: United Israel, Matriarchal, Judicial System, *Òsèlú*, Administrative Justice

OLADEJO Mutiat Titilope, **PANATA** Sara

Documenting History From Below: Researching Market Women In Southwestern Nigeria

University of Ibadan & University of Sciences Po Bordeaux.

Abstract

Throughout her career as historian Bolanle Awe strongly advocated for oral history methodology to write an African history that moved beyond the history of Europeans in Africa, largely documented by written sources, stored in the National Archives based in African or European countries. From the 1970s onwards, Bolanle Awe used oral sources to write several biographical works of influential Nigerian women. With her multiple works, she emphasized the political roles played by leading women in Nigerian history showing the concrete possibility for Nigerian women to exercise positions of power and control. Starting from her work and following her leading studies, several researchers wrote on Nigerian women's history starting from oral sources (Mba 1982; Johnson-Odim 1992; Adeboye 2009). However, the latter have mostly written the history of educated and extraordinary women, with little emphasis on the "ordinary women's" history. Their voices and everyday life are still scarcely documented. Studying the history of ordinary women brings to fore the realities and milieus peculiar to African context. Contributing to a body of works advancing the need to research women from below, this paper interrogates the methods adopted and the oral sources collected in order to research on "ordinary women", with a particular emphasis on market women in southwestern Nigeria. Starting from Bolanle Awe reflections, our paper advocates for oral history methodology to write a Nigerian women's history that moves beyond the history of extraordinary women. We would also linger on the issues these investigations might raise and their theoretical contributions in the field of women and gender history.

Keywords : oral history, gender studies, market women history, history from below

OLADEMO Oyeronke

Women Agency, Power and Orality among the Yoruba: Past, Present, and Prospects

Department of Religions University of Ilorin, Ilorin, Nigeria

Abstract

Agency is construed as the capacity to set independent goals and take actions towards achieving such goals in a social context, irrespective of prevailing disparate circumstances. Women agency is usually displayed in prevailing patriarchal cultures but not necessarily as resistance or subversion. Also, women agency concerns issues of power covertly or openly. Oral literature comprises of a compendium of information on a people's living experiences including their historical, political, economic and spiritual pursuits. Performance in terms of recitation, music and dance is often a basic accompanying feature of oral literature. The Yoruba are arguably the most researched ethnic group in Africa. Yoruba people occupy the southwestern part of Nigeria and some may be found in the Diaspora. The Yoruba language was not reduced to writing until the 19th century through the efforts of Christian missionaries. Prior to this period, the people relied on oral literature for organization and conduct in social life. Hence, oral literature constitutes the primary source of any information on Yoruba culture and core distinctive qualities among the Yoruba are recorded in oral literature. Specifically, this paper focused on oriki orisa. The aim of this paper is to examine women's agency in the performance of oriki for orisa among the Yoruba. It utilized the qualitative design, the phenomenological approach and three theories: Compliant, Sociological and empowerment theories. Sources of data included Key informant interviews (KII) and participant observation. Data was presented and analyzed descriptively.

OLADIRAN, Damilola Peju

Indigenous Poetry in the Digital Age: Sulaiman Àyínlá Ajóbíewé's Oriki Poetry
Obafemi Awolowo University, Ile-Ile, Nigeria

Abstract

Ajobiewe Ayinla is a contemporary poet whose artistic style is unique and distinct from the works of other Yoruba poets like Lanrewaju Adepoju and Ogundare Foyanmu who use audio recording alone to document their works. However, Ajobiewe integrates the visual medium to support his composition as well as other paralinguistic features like dance and graphic accompaniments. This paper examines audio-visual recordings of public and private performances of Ajobiewe namely: "*Oriki Ilẹ̀ Yorùbá*" (A public praise poetry of some Yorùbá principal towns and Lineages), and "Ajobiewe's visit to Ooni of Ife" (A private performance for a first class traditional Oba) to discuss the poetics of Ajobiewe's rendition and the soci-cultural environment in which it is domiciled. The audio-visual recordings of the poet not only enhance the propagation of Yorùbá culture and tradition, the artiste is equally first rate among others.

Keywords: Oral Tradition, Indigenous Poetry, Digital Technology, Ajobiewe Ayinla

OLALERE Titilope Olusegun

Rethinking Nudity in the Nigerian Social Space
McPherson University, Seriki-Sotayo, Ogun State

Abstract

Early historical studies in Nigeria have articulated the cosmic energy associated with the female body in Africa. Such studies have highlighted and described the inherent taboos of misrepresentation of the female body. Subsequent studies engage, from the sociological dimension, the use of nudity by female folks in protesting socio-economic and political upheaval in Nigeria in the twentieth century. However, studies have been silent on the motivation behind contemporary representation of nudity in the Nigerian social space. This paper argues that nudity is not only used to stage protest by the women folk; it is a peculiar social cum Western-induced culture that poses grave socio-cultural implications for Nigerian socio-cultural values. This paper argues that, within the Nigerian social space, the sacrosanct female body is recently confronted with the negative realities of Western cultures. This study investigates the social dimension of nudity in the Nigerian social space and describe the

implications of social nudism on Nigerian socio-cultural values. Using primary and secondary data sources, the study maintains that nudity, which was adopted as a social instrument of engagement with colonial and postcolonial government in the twentieth century in Nigeria, has outlived its social relevance. This study holds that Nigerian women's resort to nudity is influenced by period. Such periodisation influences the goal of women's use of nudity as a means to an end. While nudity was adopted as a means of challenging colonial and postcolonial government in Nigeria in the twentieth century, this paper contends that nudity is now used to conform to Western ideals. The erosion of the social relevance of nudity, as a means of conforming to Western ideals, requires critical historical interrogation of the implications of the shift in paradigm. It is hoped an investigation of nudity in Nigerian social space will extend the frontiers of research in gender studies in Nigeria.

Key words: Nudity, Women, Nigeria, Social Space

OLÁLÉYẸ Samuel Káyòdé

Àyájó Ifá: a Synonym for History and Knowledge in Ifá Religious Tradition

University of Ibadan, Ibadan, Nigeria

Abstract

Àyájó Ifá are messages derived from oral history found in Ifá, believed by the Yorùbá to be the word of Olódùmarè divinely revealed to Òrúnmilà, its custodian. In Yorùbá society where Ifá originated from, it is the means of knowing the source and history of how the world and everything there in came into existence orally. It is also the means of knowing the mind of the Creator and of the gods concerning issues on individuals, group of people, city, the entire country and the source of Yorùbá religion. Ifa is a repository and infinite source of knowledge with several branches which includes philosophy, oral history, physics, biology, incantation, botany, herbalism and everything relating to human existence. It is an important factor as a social force that influences public opinion as a result of the prohibitions enforced on the devotees that the general public can benefit or emulate. It is also an important element in the prevention of social unrest like dispute, property rights among others. However, this source of knowledge and history is fast declining having suffered neglect as a result of factors like western *education*, western civilisation, western culture as well as foreign religions. It is this paradigm shift that this paper will explain extensively. Primary data shall be gathered from oral interviews conducted with 20 Babalawo while texts relevant to the discourse shall be content analysed. Keywords: *Àyájó Ifá*, History and Knowledge, Religious Tradition.

OLATUNJI Samson Olusola

Technology; the Language Questions

University of Ilorin
Kwara State, Nigeria

Abstract

Oral traditions include the folklore, aphorisms, proverbs, values and mores of a people transmitted across ages through acculturation as opposed to strict book-based learning. They are spread through words of mouth, hence the adjective "oral". They constitute a major bedrock of a people's distinctive, their peculiar beauty, philosophies of life, virtues and values. Oral traditions' purity is necessarily most easily preserved in the original language of the society and can become adulterated when subjected to forceful translation. In these days of inevitable globalisation, graphically denoted as "globalisation" by Ademola Dayslva because of its conferment of imperialistic status to the English language over others, Yoruba oral traditions are under aggressive yet subtle attack that portend their eventual extinction. This discourse employs copious interrogation of available literature to show the extent to which Yoruba oral traditions are endangered by internal as well as external forces, the

unpleasant consequences and ways in which the doomsday can be averted. It is noted that digital technology is a major vehicle of globalisation that is subjugating many cultures to the imperial languages. The paper, therefore, suggests aggressive utilisation of the ubiquity of the technology for the maintenance and propagation of Yoruba oral traditions to the outermost parts of the earth with attendant multi-dimensional benefits.

Keywords: Cultural decolonisation, globalisation, glocalisation, technology, oration

OLATUNDE Taiwo, **LASISI** Adebusola, **OLALERE** Titilope, Osijo Busayo

Fieldnotes on the Iyalode Institution of Ijebuland: Origins, Evolution, and Change

Olabisi Onabanjo University, Nigeria

Although the literature on the Ijebu is extensive, it is considerably silent on the origins and trajectory of the Ijebu Iyalode female chieftaincy system. Using ethnographic procedures, archival method, material evidence, and already collected interviews with the presiding paramount Iyalode of Ijebuland, Iyalode Ijebu Imushin, five *Regberegbe* Iyalodes, lead-prince among the princely corp in the Awujale court, the Oloritun/Otunba Fagbamila in the court of Molipa Ijebu, and Olatunde Oduwobi, this paper pioneers the teasing together of deeper knowledge on the Ijebu Iyalode chieftaincy institution, from the earliest time till the present. The crystallising hypotheses is three-pronged. One, that the Ijebu Iyalode system dates back to at least the late sixteenth century. Two, in the last sixty years, the Awujale has appointed five paramount Iyalode of Ijebuland, namely: Chiefs (Mrs) Arigbadi, Soyannwo, Degun, Adedeji, and Osibogun. Three, that the first paramount Iyalode of Ijebuland preceded the first among these known names. The cumulative result of the foregoing is the imminent essay, that is rendered in six sections, all of which speak to Falola's 1991-observation, that Awe's work on the Yoruba Iyalode is essentially a narrative of Iyalode Egba and Ibadan "...which cannot be generalized in other parts of Yorubaland"

OLUGBODI Oladipupo

Studying Women's Roles and Contributions in Pre-Colonial Yorubaland through Oral Traditions

University of Lagos.

Abstract

There is no doubt that oral traditions have been important in the reconstruction of the African past. Before the introduction of the methodology of using oral traditions in research by Kenneth Dike in his Ph.D. Dissertation, "Trade and Politics in the Niger-Delta, 1830-1885," the belief by Eurocentric scholars was that Africa had no writing, hence have no history. With the usage of oral traditions in this study, deductions will be made on the roles of women in pre-colonial Yoruba society to discover if women played passive or active roles in their society. This contributes to the literature on gender in Nigeria, an aspect of which has been the argument that women contributed significantly to their society or were rendered redundant due to the patrilineal system and culture of the society. The studies carried out would inform the conclusion here. The oral traditions that would be majorly employed in this work are *oriki* (praise poems) and *owe* (proverbs). The use of *owe* will also further strengthen the need for scholars to further exploit this form of oral tradition in reconstructing the African past. But not just this form of oral traditions, but oral traditions in general, in shedding more light on the past.

Indeed, oral traditions, when used with other historical sources, give more details about African history, and thus, is an important source of historical reconstruction.

Keywords: African History, Gender, Oral tradition, Women, Yorubaland

OLUMUYIWA A. Akande

Female Performativity in *Ikekun*, (the Snare), a Film by Abiodun Olayiwola:

A Contextual Analysis

University of Ibadan, Nigeria

Abstract

The thematic approaches and shenanigans attached to the opposite sex in African films seem to be the cynosure of scholars especially arts critics and gender experts. *Ikekun* (the snare), is one of the films produced by Abiodun Olayiwola where women are deployed as the fabrics that sew the themes, subthemes, milieu and the characters together in a culturally aesthetic manner that beckons on the attention of the scholars interested in gender issues. Abiodun Olayiwola, as the producer, is a professional filmmaker cum scholar who places women in at the centre of his films and creative outputs. Although many scholars have examined the roles of women in films, especially in the Yoruba Nollywood, only scanty or no attention has been paid to the treatments meted out to the female characters in Abiodun Olayiwola's films. This paper therefore interrogates the treatment meted out to the female characters in *Ikekun vis-a-vis* how they played out such roles and the implications for the Yoruba Nollywood as a window to the African culture in general. Whereas most of the females in the film carry no arms, no names, and no elaborate insignia, their roles are however weighty and fundamental in the film to the degree that the theme may not have as well made any sense without them. This interrogation is hinged on Judith Butler's Theory of Performativity that defines "gender as a social role played by individuals, and validated and accepted by society". To her, the meaning of gender depends on the cultural context where it is performed. The theory will thus be deployed to query gender issues in *Ikekun* with copious but appropriate instances in the film. Content Analysis of the film will be done extract appropriate inferences to eventually arrive at actionable conclusions. Thereafter, appropriate recommendations for experts in the film industry, especially in the Yoruba Nollywood to determine the exact cultural roles female characters should be in a seemingly endangered culture like Yoruba.

Keywords: Opposite sex, Thematic Approaches, Role playing, Endangered culture, Filmmaking

OLUYITAN J.A.

Women And Health In The Southwest Nigeria, 1900-1960

Ajayi Crowther University,
Oyo.

The nexus between health and wealth is incontrovertible. Health creates wealth. In the absence of health, material production, a basic feature of every society is inconceivable. It is not even possible for a society bereft of healthy population to reproduce itself. In consequence, the maxim "health is

wealth” is apt and unarguable. Health, however is not an abstract idea and it does not occur in a vacuum. It requires massive investments on the part of the government and diligent efforts on the part of the individuals so that the society has a virile and healthy population which is indispensable to development. Among the ways women contribute to economic upliftment and development all over the world is through their employment in the health sector. This could be done formally or otherwise. There are women doctors, dentists, gynaecologists, nurses, midwives and female health-care professionals that have contributed immensely to the growth and development of Southwest Nigeria. Given the inadequate scholarly attention devoted to these professionals, this paper analyses a history of women and health with a view to examining the contributions of women to health in the Southwest Nigeria from 1900 to 1960. The study will rely heavily on the combination of oral, archival and secondary sources.

Keywords: Health, Development, Southwest Nigeria, Contributions.

OLU-OSAYOMI, Olusegun,

Moremi Myth: Transmuting History into Drama in Osofisan’s *Morountodun*

Babcock University, Ilishan-Remo,

Ogun State, Nigeria.

Abstract

The contention in this paper is that real fact is the presumption of history while creative imagination is the presumption of literature. When literature is triggered by history, literature must acknowledge in an absolute creative way by revivifying history into fiction. Femi Osofisan’s *Morountodun* is the text of primary focus in this paper. This is to bring out the strengths of Osofisan’s play as a reply to history. This disposition, the paper contends, is better appreciated in relation to Osofisan’s appropriation of the principle of imaginative responsibility that underlies creative practice in his immediate cultural location. It affirms that myth and reality like abstract philosophy and religion start on the same presumption of cosmic and psychic order and disorder, and support each other in soothing man’s *angst*. The paper argues that for any forces of oppression to be defeated, women must rise up and use their femininity to an advantage. The paper reveals that Moremi of the ancient Yoruba myth, or Titubi (in Osofisan’s *Morountodun*) as a reincarnation of Moremi, or as “Moremi depersonified”, is a legendary archetypal heroine who subverts the myth of women as mere womb by her selfless votive sacrifice, Titubi uses her revolutionary dexterity to take over the leadership of the farmers’ revolt risking her own life. It concludes that reincarnation of myths or their ritual conciliates is like the adaptation of texts in all dimensions. They can serve the need of arts or literature, indispensably in terms of their regenerative capabilities, among other creative efforts.

Keywords: Moremi Myth, History, Drama, *Morountodun*, Osofisan

OMOWUNMI Ajoke Modi

Revisiting Yoruba Proverbial Saying For Channelization of Eroded Traditional Values System In Nigeria

Federal College of Education

Abstract

Within the Yoruba traditions, values, and norms that are verbally expressed through proverbs are some of the inherent cultural traits that are easily identified with by both the speakers and listeners. Yoruba proverbs impart knowledge, wisdom, cultural value to correct the ills of the society. Yoruba proverbs provide better understanding of the cultural heritage by promoting the traditional values system among the Yoruba of Nigeria. Yoruba proverbs reflect the expression of hopefulness, self-sensibility, cultural foresight, discernment, warning, provision of culture and channelization of traditional values in order to restore the cultural heritage. Evidently, this study shows that; proverb is an important tool that has been used to illuminate the society, invigorate the individuals, it has also been used as a binding wire to sustain the norms and cultural values in most indigenous society like the Yoruba before the advent of colonisation and westernisation that affected their initial speedy growth. Therefore, grants should be made available by stakeholders, including cultural experts, governments and language research centres, for the collection and documentation of Nigerian proverbs to boost the indigenous knowledge-based of the people. The study of proverbs should be given a place in the curriculum of studies for schools and universities in Nigeria.

Keywords: Proverbial, Channelization, Traditional values, Revisiting, Eroded

ONU Ambrose, NASHINDU Vitalis

"We Were Also Involved": An Appraisal of Traditional Gender Role Distortions among the Igbo Women in Enugu Township, 1909-2009.

University of Nigeria, Nsukka, Nigeria
&
University of Wisconsin-Milwaukee,
United States of America

Abstract:

For over a century and two decades, the history of Enugu-the first colliery site in British West Africa has been dominated by the activities of the urban men ranging from urban migration to politics, protests, resource wars among the urban indigenous communities and the economy. The foundation of this patriarchal or male-centric scholarship is built on Colonialism and all its appurtenances which either underrepresented the women or made them invisible in the urban activities. Whereas the colonialists could be tolerated; indigenous or Africanists who had toed this line of scholarship may not be exonerated. Motivated by the above male-centric scholarship; this study intends to explore the impact of urbanization in the transformation, alteration or modification of traditional gender roles of the Igbo women in Enugu. Relying on primary sources from the archives in Enugu, oral information from the urbanites and the conventional literature on gender studies, this study underpins that the Coal City was/is not entirely a male-centric urban center as hitherto projected in the mainstream scholarship.

Keywords: Enugu, women, urbanization, colonialism and gender-roles

ONUMONU Ugo P.

Women, National Development And Bolanle Awe Since 1960

Abstract

Women have made far reaching impact in sustaining and developing nations across the globe. The place of women in nation building cannot be overemphasized. Women, by nature bear responsibility of building home, which also stretches to the larger society. Despite the world view on female gender in a male dominated world, women have sufficiently established their relevance in several ways. The relentless efforts of women in family building coupled with other family responsibilities speak volume of women's effort at nation building. Women building expertise is first experimented and explored at the family level (as a stronger unit of the larger society) that determines the quality of any nation. The tenderness of women's nature characterized by compassion has over the year placed them at very critical positions as well as cross roads in nation building. On this regard, Bolanle Awe, (a portrait of excellence) has since 1960 made tremendous contributions in both national development and global impact through her career, mentoring, scholarship, advocacy, feminism, leadership, charity, etc. However, scholars have neglected much on the contributions of Awe in national development and global impact. This work is aimed at filling the gap. Awe who is considered as a living legend and national asset by all standards, has demonstrated grace, consistency and hard work since 1960. This study adopts historical-analytical methods. Both primary and secondary sources will be utilized. Bolanle Awe is a living example to both male and female genders based on her remarkable contributions to national development and global impact.

Keywords: Bolanle Awe, National Development, Women, Leadership, Nigeria

OPAKUNBI Oyedamade Tope, **ALAO** Bukola Adenike & **OMOIGBERALE** Omony A.

Post-Colonial Feminism and the Marginalization of Women in Nigerian Partisan Politics

Babcock University, Ilishan

Abstract

Democracy is a game of numbers and in Nigerian politics, women have been severely used as tools for these numbers to add up and matter. They mostly participate actively in political campaigns, rallies, and polls, as supporters, spectators, and or electorates. When it comes to the actual attainment of leadership roles by women, they are marginalized, there is hardly any political party with women as leaders in Nigeria. This reality translates to the male-dominated political system of the Nigerian state since the political parties produce candidates for elective posts in the country. However, pre-colonial governance witnessed active women's participation in governance, women were not relegated to merely supportive roles. How did colonialism stunt this reality? How did colonial realities shape the post-colonial experiences of Nigerian women in political party politics? This paper seeks to answer these questions by adopting qualitative methods and hinged on the post-colonial feminist theory and democratic theory. It examines the socially constructed and politically imposed limitations on Nigerian women's roles, participation, and involvement in partisan politics in the fourth republic. Additionally, it considers how these constructs are shaping the clamors for more affirmative action for women in government and politics in Nigeria's last 23 years of civil rule.

Keywords: Nigerian Politics, Colonialism, Women, Marginalization

OYEDEJI, Wale

Of Transitioning and Resistance: Decoloniality of Euro-North Gender Radicalism.

Abstract

Anthropological discoveries have accompanied archaeological findings in consolidating the fact that the African civilizations predated its contemporaries whose ascension to the center in recent time was occasioned by their aggressive actualization of technological leaps. Sequel to European emergence into world power, it has therefore made several attempts for the construction of sociological and epistemological consensus that would help sustain their capitalist aspirations globally. This required instant expansionism, and since there was a formidable technological power as an instrument, European colonialist set sail in 19th century and African countries became not only the victims of their desire but also the direct sufferers of Euro-North civilization built on this emergency sociological and epistemological conventions. From 1884-5 when official colonization started, Africans have been victims, and part of the areas where African civilizations became victim was their sociological makeup touching their flexible gender politics that promoted inclusivity. This inclusivity however was dislodged as it did not suit the template of European civilization and could also potentially disrupt their expansionist aspirations in their African colonies. With the coloniality of knowledge, Africans in the contemporary time have almost forgotten that gender inclusivity is a norm in Africa—in precolonial Africa—and not an exemption, thus, making Euro-North brand of gender democracy an expression of coloniality that must be (dis-) passionately reconsidered. This study therefore argues that gender equality advocacy of today stands on the pillar of the past, seeking transition, from the agro-centered economy of the precolonial time, where women took their part, to the radically industrialized world of today, as a way to resist colonially inspired segregation that they faced.

Keywords: Euro-North Radicalism, Decoloniality, Transition and resistance, Formidable Technology.

OYINSAN Olubunmi

Orature : A Paradigm for Analysing African Women’s Films and Writing

This paper examines how orature impacts the themes, narrative styles and structural approaches of works of African women and women filmmakers of African descent in the diaspora. It articulates and extrapolates how gender and orality work together to influence cinematic productions of women filmmakers. In other words, it asks: how do the films under study made by African women and women of African descent in diaspora, embedded in particular cultures, deploy orature to elicit discourses? The paper is motivated by the belief that understanding orality in its complete form is a process that leads to the redefinition of images of African women as they are currently represented. Furthermore, a proper appreciation of orature and its gendered intersection with other forms of cultural productions is epistemologically and ontologically productive. As such, the paper does not engage with finding the authentically African in the films under study but focuses on analyzing how the women whose works are closely read use orature to challenge traditional notions on the one hand and cinematic traditions on the other. The paper engages the growing literature on oral poetics and oral narrative in African and cultural studies. It also investigates the importance and viability of orature as one of the paradigms for evaluating cinematic productions.

OKU Arit

Women as Models: Re-examining the discourses about women-women interactions

The perception that women are their own worst enemies is more prevalent in informal discourses but filters into formal thought and across diverse areas of life, including careers, politics, and family life in both polygamous and monogamous settings. Co-wives, mothers-in-law and sisters-in-law remain the butt of endless jokes and the subject matter of advocacy on violence against women. Even

progressive young women, who are known for questioning “conventional wisdom” often say they would much rather have a male boss than a female superior, believing that men are more cordial and kinder to women. This paper aims to distill these informal discourses and chats from disparate sources on and offline, interrogate them using a gender-informed perspective and reconsider them against the backdrop of the author’s personal experiences with two female professors who had a significant impact on in the mid-90s - professors Bolanle Awe and Loes Keyzers. This is a reconstruction from my memory of events and interactions that took place about 25 years ago, which I cherish. I will analyse the impact of these encounters against the backdrop of my interactions with women models in my life’s journey, fully recognizing the intense pressure that gender constructs impose on women models, and draw out rich nuggets, anecdotes, and lessons. I will highlight key takeaways on women to women modelling that pave way for the celebration and promotion of more models, eschewing sychophancy, while they still live and breathe.

OYEDEJI, Wale

Of Transitioning and Resistance: Decoloniality of Euro-North Gender Radicalism.

waleayo60@gmail.com +2348061388536

Abstract

Anthropological discoveries have accompanied archaeological findings in consolidating the fact that the African civilizations predated its contemporaries whose ascension to the center in recent time was occasioned by their aggressive actualization of technological leaps. Sequel to European emergence into world power, it has therefore made several attempts for the construction of sociological and epistemological consensus that would help sustain their capitalist aspirations globally. This required instant expansionism, and since there was a formidable technological power as an instrument, European colonialist set sail in 19th century and African countries became not only the victims of their desire but also the direct sufferers of Euro-North civilization built on this emergency sociological and epistemological conventions. From 1884-5 when official colonization started, Africans have been victims, and part of the areas where African civilizations became victim was their sociological makeup touching their flexible gender politics that promoted inclusivity. This inclusivity however was dislodged as it did not suit the template of European civilization and could also potentially disrupt their expansionist aspirations in their African colonies. With the coloniality of knowledge, Africans in the contemporary time have almost forgotten that gender inclusivity is a norm in Africa—in precolonial Africa—and not an exemption, thus, making Euro-North brand of gender democracy an expression of coloniality that must be (dis-) passionately reconsidered. This study therefore argues that gender equality advocacy of today stands on the pillar of the past, seeking transition, from the agro-centered economy of the precolonial time, where women took their part, to the radically industrialized world of today, as a way to resist colonially inspired segregation that they faced.

Keywords: Euro-North Radicalism, Decoloniality, Transition and resistance, Formidable Technology.

OYELOLA Rodiyat Aderonke

**Domesticity and the 21st Century Nigerian Women; Implication on Women's Development.
Nigerian Defense Academy, Kaduna.**

Abstract

No society in the world is static, and the Nigerian society is not an exception. Women in Nigeria have been reinventing themselves even against society's regulations. Some of these women have evolved from the domesticated women of the previous centuries to the modern independent women of the present time. The conversation around women's development keeps evolving in Nigeria, even in the backwoods of the northeast region, regardless of the stiff cultural practices against women's development. This paper seeks to examine the negative impact of domesticity on modern Nigerian women and its acceptance among these women. During the first half of colonial Nigeria, the gender issues ranged from taxation, the same education curriculum for both genders, women's representation in the colonial administration etc. Post-colonial Nigeria also entails conversations such as women's rights to ownership of properties and the same educational opportunities as their male counterparts. The most emphasized issue is equality with men in terms of opportunity. Though some of these conditions have improved with time, others still need to be addressed. An example is the issue of domesticity and how it affects women economically in modern Nigeria. And the primary cause of this is domesticity. Through a descriptive approach and content analysis of primary and secondary sources, this paper intends to find how domesticity has negatively affected women economically and the cases of IDP women in the northeast.

Keywords: Development, Women, Domesticity, Modernity, Economy

OYEWESO Siyan & **RAHEEM** Oluwafunminiyi

**Women in Nigerian Arts: Returning Colette Omogbai to the 'Headnote' of History
Osun State University, Osogbo**

Abstract

The paper beams its light on one of Nigeria's foremost female surrealist and post-modernist painters. Colette Omogbai came to national consciousness after her solo exhibition at the Mbari Club, Ibadan, in 1963, and later went on to make an imprint in the art community with her unique style which depicts human inner and outer expression subjectively. Criticised for presenting an artistic style 'unsuitable' for a woman, Omogbai challenged this patriarchic notion in a blistering article, giving us for the first time another view of this pioneering Nigerian painter as a radical artist. Until recently, very little was known about her early life and her other life engagements afterwards. Of great concern also was her sudden disappearance from the 1980s, if not earlier, from the art scene. Members of the global art community, scholars and others who discovered her earlier works and found some intense connection with them, have often had great difficulty connecting with Omogbai who accounts suggest was induced by her name change and strict devotion to Christian life. Even more difficult is her insistence to discuss nothing about her past and artistic interventions, a reason she attributes to ignorance. In light of the recent interest in her works across the global art community, the paper returns Omogbai from the footnote to the headnote of history by examining critical aspects of her life. By drawing its analysis based on information gleaned from archival sources, and extant literature among other

corroborative sources, the paper contributes to the existing literature on marginal women artists whose contributions to contemporary Nigerian modernism remain on the fringe of scholarly discourse.

Keywords: Colette Omogbai, Zaria Art School, Surrealism, Traditional art, Post-modernism

OYEYEMI Sunday Olufemi

Sociological Import Of Digital Evolution Of Internet Slangs As An Endangerment Of Oral and Communicative Tradition

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Lagos State University of Education,*

Abstract

Every human society has cultural and historical antecedents which are preserved, appreciated and transmitted verbal or written through oral tradition. Oral tradition indicates a fundamental principle necessary for the sustenance of the unique African values. The emergence of digital phenomenon featuring mobile internet devices is gradually eroding this value. Notably is internet slang, a language pattern involving the use of alpha-numeric abbreviations to gain and save time while chatting. Excessive usage and addiction to internet slang is gradually diverting youths from embracing and appreciating oral tradition such as legends, proverbs, wise sayings, folktales and customs. On this premise this paper attempts to investigate the negative influence of internet slang on oral tradition among young adults. Adopting a descriptive survey approach for the collection of data. A questionnaire with reliability coefficient of 0.72%, on Oral Tradition and Internet Slang Appreciation was adopted as instrument for the study. Based on versatility on internet slang and social media usage, a purposive sample of one hundred and fifty language students were drawn from the three Lagos State owned tertiary institutions. Namely, Lagos State University, Ojo, Lagos State University of Education, Oto/Ijanikin and Lagos State University of Education, Epe. Findings revealed that excessive usage of internet slang if left uncontrolled or uncensored is on the verge to erode and extinct the much cherished African oral traditions and customs. Recommendations suggest continuous sensitization through parents, custodians of culture and other major stakeholders on the havoc of Internet Slang on African culture and oral tradition. Fundamentally, this will help in the preservation, appreciation and sustenance of Africa unique values and traditions.

Keywords: Sociological Import, Internet Slangs, Endangerment, Oral Tradition

OYINLOYE YInka Olanrewaju

The Centrality of Oral Tradition in African History and the Acceptability of its Claims Ahmadu Bello University - Zaria

Abstract

Written records in most parts of Africa are very recent, dating to the contact with Arab and Europeans. Oral tradition no doubt has played a key role in the documentation of ancient African histories. Most societies in Africa south of the Sahara conveyed their histories and traditions through oral means referred to as "spoken word" by Jan Vansina. However, Eurocentric historians have refused to shed their prejudice and contempt against the use of oral tradition for historical reconstruction due to some limitations associated with this source of history. These limitations include exaggeration, bias, lost

memories, and lack of chronology amongst others. Even though, oral tradition has played a significant role in the documentation of African histories and traditions, strengthening its claims with field-based data will in no little way promote the reliability and acceptability of its data or information. In a bid to strengthen the claims from oral traditions in African societies, this paper is of the option that there is a need for corroborative research methods, for instance archaeological research, to generate testable hypotheses and data to validate oral tradition account in Africa.

Keywords: Oral tradition, African history, Acceptability and Corroborative research

PEREIRA Charmaine

Pioneering Women's Studies in Nigeria: reflections on Bolanle Awe's contributions

Independent Scholar

Abstract

As a pioneer in the establishment of Women's Studies in Nigeria, Bolanle Awe's contributions to the field have been the subject of numerous accolades. The challenges of institutionalising Gender and Women's Studies have been a longstanding focus for feminists engaged in securing a base for recognition, intellectual engagement as well as resources within the academy. This paper reflects on some of Awe's contributions to initiating and developing Women's Studies in Nigeria. I proceed by carrying out a feminist analysis in three parts. The first draws on personal accounts of aspects of Awe's life and experience in the United Kingdom, and subsequently in Nigeria, to point to convergence between the personal and political in her thought and practice regarding knowledge production and an agenda for change. The second part analyses the kinds of arguments that Awe makes in her scholarly writing – grounded in her disciplinary base as a historian whilst simultaneously traversing disciplines and policy sectors – which has become part of the repertoire of Women's Studies in Nigeria. Finally, the paper explores ways in which the institutional and intellectual cultures of universities that Awe has learned and worked in, have both constrained and provided space for intellectual action and leadership. The latter section highlights Awe's role at the University of Ibadan in establishing, with others, the Women's Research and Documentation Centre (WORDOC), the first centre of its kind in Nigeria.

Keywords: Women's Studies feminist analysis WORDOC

PIENSWANG Longmam Geoffrey & **LADAN** Patience Nanep

Changing Trends and the Role of Digital Technology in The Preservation of Oral Traditions in African Histography

Plateau State University, Boko, Nigeria.

Abstract

Oral traditions like other historical sources arose in response to a broad range of stimuli. The exigencies which had the greatest impact on the chronological content of historical traditions were usually external to the oral society and were related to the advent of literacy and the adaptation of foreign culture and indirect rule. Digital technology is one of the agents of globalization playing a vital role as an educational aid in transmitting information and is now becoming one of the crucial and fastest way in learning, widely used by various fields. It is also among the latest technologies used to preserve culture and heritage as a stress-free tool to archive material for educational references. Most digital applications and devices are designed with European models which do not address some intricate African peculiarities. For example, many African languages are yet to develop writing as

such when the language is recorded, it cannot be translated using a device unlike some European languages like French, German and Spanish that are translated within a second of connecting to the internet. This paper challenges Africa to champion the development of digital applications that will be applicable to peculiarities in recording and documenting African Historiography rather than rely on western applications which are often developed and designed to meet their cultural needs.

Key words: Oral Tradition, Documentation, Digital Technology

PIENSWANG Longmam Geoffrey & **LADAN** Patience Nanep

Overcoming the Challenges of Eurocentric View of the Study of African History

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Abstract

African colonisation by different European countries influenced the concept of history writing to focus mainly on written documents relegating oral traditions to the background. In this perspective oral traditions only becomes handy when there were no written documents at all. Although these views have been challenged it has already set the precedence especially for the writing of African history. The shortcomings of this approach to African historiography are enormous. This is because, among other things, in sub-Saharan Africa, if the focus of historiography is to be the use of written records alone, the scope would no doubt be limited to the most recent past. We note here that in most places in sub-Saharan Africa written records are synonymous with the advent of colonialism. Any attempt to go beyond that, therefore, would have to utilise other sources like archaeology, oral traditions, Linguistic, numismatics and even anthropological studies. It is for this reason that it is being suggested here that for any meaningful study of African history the approach should be that of an inter-disciplinary methodology. In an inter-disciplinary approach, oral, archival and archaeological methods are used to derive a statement about past events, people, processes and things. The objective is to take the separate views on past reality and merge them into a unified vision of the past, using the best each discipline has to offer to corroborate the others' perspectives. It is, therefore, in an attempt to move beyond this stage that one finds approaches like historical archaeology and oral traditions in collaborations of other source quite significant as sources for the study of African history.

Key words: Interdisciplinary, Historical Archaeology, African History and Oral Tradition.

SALAMI-AGUNLOYE Irene Isoken

The Politics of Historiography and Restaging African Heroines: Fiction versus Historical Portraiture in Akinwumi Isola's *Efunsetan Aniwura Iyalode Ibadan* (as Translated by Pamela Smith)

Abstract

The dynamics of retelling history is often, highly politicized. The person re-telling it occupies a vantage position and therefore brings into the story personalized perspectives of biases, nuances and idiosyncrasies. These biases can either be positive or negative, depending on the interest of the teller. There are some points to critically consider when investigating a historical narrative, because of this tendency of possible *politicization*. History is constructed in such a way that it shapes our perception of the events. To truly appreciate it, it is important to critically interrogate it in order to uncover and peel off the multi layers of narratives. Historical documentation can sometimes be influenced by the historian's mind set, error of forgetfulness, inaccuracies, exaggerations, underrepresentation and

vilification, this can affect the accuracy of his/her documentation. Sometimes, historians *do* have agendas and *do* select sources with the intent of "proving" certain preconceived notions. History is, therefore, never truly "objective," but always a construct that presents the historian's view of things. At its most objective - and even this is debatable - history presents basic "facts" (dates, events, etc.). It is against this background that this paper will do a feminist critic of Akinwunmi Ishola's historical play *Efunsetan, Iyalode of Ibadan*. The attention of the paper will be focused on how history has been used as a tool of subordination and will examine how the retelling of women's history has been politicized, by critically analyzing the play *Efunsetan Aniwura*, by Akinwunmi Isola vis-à-vis the historical account by Bolanle Awe, Samuel Johnson and others. In doing this, the notion portrayed by Isola will be challenged, placing oral records in appropriate historical and social-cultural framework, and locating Iyalode Efunsetan's achievement in her society.

SANNI Michael Rotimi , OJEDELE Mofoluwaso Iyabode, OKPALA Kenneth Enoch

Relationship Between Attributes of Female Board Members and Financial Performance of Listed Oil and Gas Firms in Nigeria

Abstract

This study investigated the relationship between the attributes of female board members and financial performance of listed firms in Oil and Gas industry in Nigeria. Data were extracted from published financial statements of six (6) listed firms from 2010 to 2021 on age, education/intelligence, nationality and ownership as proxies for attributes of female directors. Return on Equity was used to proxy financial performance. Random effect model was considered appropriate from Hausman's test. Findings from regression analysis confirmed some of the existing findings on the relationship between female attributes and financial performance of firms while they negate others. The conclusion from this study is that the contribution of female directors to financial performance of firms cannot be ignored. The study therefore recommends that all the identified attributes of female directors in this study should be considered in the selection of females to boards in order to maximize their contribution.

Key Words: Board, Ownership, Gender, Age, Education

SHEHU Sani, AKUBOR Emmanuel Osewe

Reflecting Awe's Thoughts on Women Role in the Sarauta System: X-Raying Developments From Saraunya Amina Zazzau to Hadizatu Ahmed of Kunbwada in Kasar Hausa

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Civil Right Congress, Kaduna, Nigeria
&
Obafemi Awolowo University, Ile -Ife

Abstract

Historically, women in Nigeria have always contributed to the making of history just like the male folks. Awe 1992 had argue that in the case of Northern Nigeria, over the years, the task of piecing together women's history has been difficult. The scholar opined that so acute is the dearth of information, particularly documentary evidence that some of the outstanding women in history have

been mistaken for men and their achievement attributed to male rulers. This is not peculiar to kasar Hausa as it is reflected in the histories of various pre-colonial polities in Nigeria, where it is on record that the pre-colonial Nigeria women played various important roles in the palace administration. In the case of Northern Nigeria, there were also female sovereigns, prominent among who was Queen Amina of Zauzau in the fifteenth century, who extended her influence as far as the Nupe, built many cities and is still held to have been responsible for introducing the kola nut to the region. It is the continuation of the history of this prominent woman, that this paper is focused. This research is therefore an attempt at Reflecting Awe's Thoughts on Women Role in the Sarauta System: From Saraunya Amina of Zauzau to Saraunya Haduzatu Ahmed of Kunbwada in Kasar Hausa. Data obtained from primary and secondary sources were deployed to carry out the study with an analytical and narrative historical approach (evidence gathering). The primary source for this research is based on field investigations conducted in the area and surrounding territories.

Keywords: Women, Saraunya, Kasar Hausa, Kunbwada, Nigeria

SHETTIMA, Kole

Professor Bolanle Awe in Philanthropy

Dr Kole Shettima (MacArthur Foundation) Email: koleshettima@gmail.com

Professor Bolanle Awe has a varied constituency. She represents different facets: a scholar, feminist, administrator, and public servant. Multiple presentations at this event will highlight these roles. My contribution is to her civic leadership and especially in philanthropy. Awe has contributed to the development of the civic space by being on the board of several civil society organizations, including the Community Life Project and Coalition for Change. She established the MacArthur Foundation in Nigeria in 1994. Under her leadership, the Foundation supported the growth of leaders across the country. During the military regime of Abacha, she helped many human rights and pro-democracy civil society organizations to expand civic space.

SOGUNRO, Bolanle Olufunmbi

**POPULARISING YORUBA FOLK CULTURE AS A TOOL FOR YORUBA LANGUAGE
MAINTENANCE THROUGH DIGITAL TECHNOLOGY**

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Abstract

Three principal interests that can spur an individual, a group, community or an entire nation to action are: ego, social prestige, and economic interests. The ability of English – an ex-colonial language in Nigeria – to meet these three needs is one of the reasons why it thrives, dominates and even threatens erstwhile dominant indigenous languages in Nigeria. Although it appears as if Yoruba in Nigeria is not threatened by extinction because it is still vibrantly spoken by a relatively large population in the country, the frameworks of Fishman's Graded Intergenerational Disruption Scale (GIDS) and Lewis and Simons' Expanded Graded Intergenerational Disruption Scale (EGIDS) reveal the need to be concerned and more intentional about intergenerational transmission to ensure Yoruba language maintenance. Since language and culture are intertwined, the position of this paper is that the rating of the Yoruba language on the GIDS is a simultaneous reflection of the low level of intergenerational

transfer of Yoruba history and culture. Unfortunately, attempts to transfer historical knowledge/oral traditions, including Standard Yoruba, to the present generation through classroom instruction, books, seminars/workshops and conservative events are often unappealing to today's youths – the Generation Z (Gen Z) population. This paper therefore, proposes the intense use of digital technology with socio-economic value, for the deliberate popularisation of the use of Standard Yoruba language in the expression of non-material Yoruba folk culture as a solution to the problem of poor intergenerational transfer.

Key words: Yoruba folk culture, Graded Intergenerational Disruption Scale (GIDS), Generation Z, language maintenance, intergenerational transfer of Yoruba non-material culture

SOTUNSA, Mobolanle Ebunoluwa

His – Story; Her – Story; Our Story: Gendered Themes And Tropes In African (Yoruba) Historical Texts.

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Abstract

Complexities and conceptualisations of gender in Africa form a rich nexus for interpreting, theorising and articulating African indigenous epistemologies not only about previous histories but also contemporary realities for women, men and children. Arising from the connections between literary creations, historical accounts and collective memories, this paper critiques and interrogates gendered themes and tropes in historical texts comprising oral texts (myths, folklore, songs, drum texts); written texts (historical narratives, life histories, memoirs, historical fiction and plays) and digital texts (films, audio, video, multimodal texts, e-literature) The fluidity and syntheses of the historical sources for the analyses foreground the mutations in the perceptions, representations, constructions and reconstruction of gendered themes and metatropes including patriarchy, sexism, violence, gender roles and behaviours, motherhood, marriage, (female) heroism and power relations. The analyses results in re-imagining and reframing the historical records and contemporary narratives surrounding gender blending and dynamics in Africa. The paper advocates evolutionary and gender egalitarian reconstruction of historical gender discourses in order to enact future oriented gendered relations in Africa.

Key words: Gender; History; themes; tropes; historical texts.

TÁIWÒ Victor ‘Túnjì

Oral Historiography Pedagogy: Narratives On An Illustrious Woman In YorùBá History – ‘ÒRòMpòTòNiyùn’

Lagos State University of Education, (LASUED), Oto/Ijanikin, Lagos State, Nigeria.

Abstract

The evolvments in interdisciplinary discourse activities have propelled variegated studies on oral and written histories. These researches examine the ethos and artistic of historical documentation in oral and written means so as to point out the gap between historical realities about women. Therefore, this paper intends to investigate historical facts established via oral and written means from the point of historical understanding and documentations. The paper will examine the impact of reminiscence in the process of narrating the Yorùbá history from oral lore to written communication. How authentic is Yorùbá history narrated through oral medium about women? Do oral and written communication

channels accurately account historical situations of Yorùbá illustrious women? These are the questions generated to be provided with answers within the purview of this paper. A historical account of an illustrious woman in Yorùbá history – “*Òròm̀p̀ò̀t̀ò̀niyùn*”, first and last female king in Yorùbá history has been purposively selected for narrative analysis to investigate the lacuna between historical fact and reality. The paper will adopt historical method based on oral interview and written documents (archival materials) with reference to Yorùbá traditional history. The paper will reveal within the historical narration of an illustrious woman examined to promote Yorùbá women.

Keywords: Oral Historiography, Pedagogy, Yoruba Illustrious Woman, *Òròm̀p̀ò̀t̀ò̀niyùn*

TALABI Joseph Moyinoluwa

Appropriation Of Yoruba Traditional Religious Values For Socio-Cultural Reformation In Nigeria

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Ojo, Lagos State, Nigeria

Abstract

The Yoruba people have strong religio-cultural heritage which maps out not only their identity but also their worldview. Yoruba traditional religious values reflect the beliefs and practices which a religious adherent partake in. Most values originate from sacred texts of each respective traditional religion. Yoruba culture is made of strict rules, norms, and mores that govern the ways a certain individual must behave. However, appropriation of Yoruba traditional religious values will aid socio-cultural reformation in Nigeria. For socio-cultural values to be properly reformed in Nigeria, Yoruba traditional religious values should be embraced and continue to be taught at all levels of education. Only Yoruba Language specialists should be employed to teach Yoruba, as other subject specialists may not do it well.

Keywords: Yoruba, Traditional, Religious Values, Socio-Cultural, Reformation

TEJUOSO Patience Enifome, **ONIBERE** Victor, **ODOKUMA-ABODERIN** Ese

Women in Arts: A Creative Mentorship for Sustainable Development

Delta State University, Abraka.
Delta State, Nigeria.

Abstract

From time immemorial the history of men has been well established while that of women has been scarcely covered, a few women have been recorded to be devoted to the world of creativity but lacked mentorship. They are connected to art, especially realizing that if well explored, it can build a strong formidable bridge for developing and preserving our traditional history of women in art. In this light, Professor Bolanle Awe, a matriarch of feminine history, devoted her academic research to projecting women in Nigeria and those in Diaspora standing as an advocate for them and their histories from diverse fields including art. Without women in art, development is predictable whether in the Family, society, national or all over the world. The doors of art as far as history is concerned were not shut to Professor Awe a renowned oral historian, because she sang the song, beat the drums and every available instrument striking the right cords, while she danced to every rhythmic sound using the right key to victory. She created and paved the way for scholars and the study of women's history in Nigeria and the world over. This paper aims to highlight her mentorship strategies and how they can be

extrapolated in the creative arts to create sustainable development for women the world over. Possible findings suggested that those who enjoyed mentorship tend to succeed easier and faster than those that did not.

Keywords: Women, Arts, Creative, Mentorship, Sustainable Development

THOMAZ, Fernanda do Nascimento, **OMOTOSO**, Sharon Adetutu & **OLUTAYO**, Seunfunmi Molatokunbo

Women and Western Feminism in the Thoughts of Bolanle Awe and Lélia González (Nigeria and Brazil)

Federal University of Juiz de Fora, Brazil

&

University of Ibadan, Nigeria

Abstract

In Nigeria, Bolanle Awe has been at the forefront of discussions on feminism and the fight against the oppression of women. In Brazil, Lélia Gonzalez is the primary and possibly the very first source cited in debates about black feminism. They are both historians, researchers, activists, and educators who have made substantial contributions to the fight for women's equality in their home nations. Both have taught at universities and are widely regarded as the foremost authorities on the issue. Bolanle Awe was born in 1933, while Lélia Gonzalez was born in 1935. The latter graduated in 1962 and the former in 1958. Gonzalez received her bachelor's degree on the eve of a military takeover in her nation, while Awe received hers when Nigeria was still a colony. Despite the divergent political and social environments in which they existed, they shared not only comparable life experiences but also similar critiques of Western and liberal feminism and concerns about the place of the West in Latin America and Africa. In this study, we aim to present, in a comparative manner, how the two intellectuals assessed the part played by eurocentrism and/or imperialism in the debates surrounding feminism and the state of women in Nigeria and Brazil. In this perspective, we also want to examine how both parties understood the significance of decolonization and how it affects how women perform in their cultures now.

Keywords: Bolanle Awe; Lélia Gonzalez; women; feminism; eurocentrism

UADIALE Martin

**‘Shattered Glass Ceiling’
Women Political Participation In Nigeria**

Abstract

This paper seeks to examine women political participation in Nigeria. The paper particularly contextualizes, situates and explicates the expansion of the feminist gender space in Nigeria. The paper argued that a matrix of both domestic and international dimensions have combined to give fillip to women political participation in Nigeria. The paper contends that the gender space, though far from the globally acceptable gender parity standard, has recorded an appreciable and increased representation of the women folk in politics and in governance. The resultant effect of which has been the qualitative transformation in national life and national development. To this end, the paper proffers some very robust and effective recommendations as to how to entrench the virtues and values of genuine democratic practices, whilst, indeed, institutionalizing a sustainable culture of gender mainstreaming through women political participation in engendering the values of: democracy, good governance and national development.

Key Words: Governance, Development, Gender Parity, Political Participation, Democracy.

UMUNNAKWE, Ugochi Cherish, AKANBI Oladayo Bode

Woman in Gold: The Musical Creativity of Funmi Adams

Bowen University.
&
University of Ibadan

Abstract

The music industry in Nigeria has paraded a wide array of icons whose musical pieces have thrilled the minds of admirers for decades. Female voices in this broad category have few notable mentions. Funmi Adams is one of such voices in Nigeria whose songs demonstrated such a communal representative fervour. Using her styled folk form of music, she engaged in political and social discourse that held sway during the 1980s and 90s. With her excellent musical background, she has displayed such an authentic and versatile performance, which has also made her produce some timeless musical pieces like *'Nigeria My Beloved Country.'* Her musical prowess and uncommon giftedness equally earned her a place as one of Nigeria's foremost cultural ambassadors. This study attempts an examination of her musical career and her contributions to the Nigerian music industry. Funmi Adams is considered one of those rare females who excelled in the predominantly male-dominated music industry and blazed the trail for aspiring female musicians. The study benefits from both primary and secondary materials.

Key words: Funmi Adams, Nigeria, Music, and woman.

WYCLIFF Samuel

Women and Authority in Pre-Colonial Northern Nigeria

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ABSTRACT

Women in Nigeria have been marginalized in the historical record, despite their many contributions. They played diverse roles in Nigerian politics and society from ancient times on but, for the most part, they have been excluded from politics, religious education, and large-scale trade. In view of that, this paper through historical analytical approach and method of data collection that across primary and secondary sources, examines women and authority in the pre-colonial Northern Nigeria. The paper argues that despite the persistence of Northern Nigeria, African Traditional Religious and Islam persistence, women were culturally, politically, religiously and consciously found in authority, exercising powers in Kings/Emperors palaces, household, local industries/handicraft and agricultural activities which in turn ensures smooth administrative control, entrepreneurship development (small scale industrial and commercial activities), goof family upbringing and demographic changes in the society, especially through communal labour and raise of warriors and administrators like Queen Amina of Zazzau, Queen Daurama of Daura, Queen Kwatam (Til Kwatam) of Kilba Kingdom, Magira (the Queen Mother) and the Gumsu (the first wife of the Mai or King) of Borno Empire and followed by Queen Mother as Mai Babban Daki in the case of Kano kingdom and then Nana Asma'u a celebrated poet, writer, teacher and eminent scholar . To this end, to say that women in Northern Nigeria are marginalized, down-trodden, a dependent population, and without any form of improvement since the pre-colonial century, is to continuously recycle past reports about women, which is bias and stereotype. In fact, women play a key role in the economic and security structure of

pre-colonial Northern Nigerian society as they play the roles of social actors, mediators, conflict preventors, negotiators and educators. They were equally important cradle pushers and rockers; as they constituted crucial stage of development of children who are the backbone of every Empire and Kingdoms for centuries.

KEYWORDS: Women, Authority, Patriarchy, Pre-colonial, Northern Nigeria.

YAKUBU Anthonia Makwemoisa

Herstory in the Making: Nigerian Women as Subjects of Biographies

National Open University of Nigeria, Jabi, Abuja.

Abstract

The last two decades have seen a gradual and clearer visibility of biographies of Nigerian women occupying some space on the literary terrain. From the genres of fiction, drama, and poetry, Nigerian women have untied the cloak of silence that was their lot, and come out into the public glare to tell their own stories, no longer afraid and hesitant to bring the personal into the open. Formal education and globalisation, amongst others, have facilitated the increasing number of biographies of Nigerian women. The paper will carry out a critical analysis of some of these biographies, especially in the light of a major criticism that they are elitist and subjective in nature, arguing that this criticism is society's feeble attempt to fit women into the stereotypical positions and roles patriarchal society has earmarked for them. The paper adopts the feminist concept of the 'other', propounded by existential feminists, and the snail sense feminism of Akachi Adimora-Ezeigbo, to analyse the empowering space women have created for themselves by giving voice to their experiences and challenges as the 'weaker' sex in a society that is mostly traditional in its gendered expectations. One of the tentative findings of the paper is that while men (as fathers or husbands, usually) play an important role in laying the foundation for the education of women, it is the women themselves who expand and sustain this pathway into something greater, better, and more enduring for themselves and the larger society.

Keywords: women; biographies; space; patriarchy

YANDAKI Umar Aminu

The Sociality and Politics of Orality in the Historiography of Katsina

Bayero University, Kano

Abstract

In conventional historiography, orality is viewed as a fountainhead of facts or in its most current status, a set of standards and best-practices for interviewing human subjects about past experiences through which they lived or heard about. This paper offers a critical rethinking of the position of orality in the historiography of Katsina, an ancient Hausa city in present Northwestern Nigeria. It argues that both as a source of historical data and a form of history, orality in Katsina has been a social being produced out of implicit but quite tense epistemic contestations. The paper is based on qualitative method of historical research. Both primary and secondary historical sources have been carefully utilized, however, with a lot of caution bearing in mind the problems of accuracy associated with them.

Keywords: Sociality, Politics, Epistemology and Katsina

YAKUBU Ladi Chememi

Bolanle Awe and the Power of/in Women: Revisiting the Treatment of Pro-Gender Equality Constitutional Amendment Proposals at Nigeria's National Assembly

University of Ibadan, Ibadan, Nigeria

Abstract

The import and significance of Bolanle Awe's scholarship and practice over the years in relation to women lie in calling attention to the power and responsibility of women to work to confront and overcome their oppression and discrimination under the patriarchal structures in the society, instead of simply accepting and succumbing to the structures. Her template was to rely on history to advocate knowledge, strategic communication and organization to help women develop the wherewithals with which to empower themselves for the task of successfully overcoming societal discrimination and oppression in Nigeria and Africa and push for gender equality. This is in contradistinction to the cooptation method through which women would seek to be embedded in patriarchal structures as wives and mistresses in order to attain piecemeal recognition, which for her would be tantamount to the perpetuation of women subservience and a signal of misempowerment. This paper explores the treatment of the pro-women and pro-gender equality constitutional amendment proposals by Nigeria's National Assembly to bring out the salience of the Awe prognostication in working for the preparation and empowerment of women for the task of women emancipation in the society to further elucidate the required and needed path to women equality in Nigeria and Africa.

Keywords: Women oppression, women discrimination, women empowerment, women emancipation, pro-gender, gender equality

YINUSA Taiye

Illustrious Women in Nigerian History: The Case of Queen Amina of Zazzau{zaria}

Usmanu Danfodiyo University, Sokoto, Nigeria

Abstract

This research is an overview of women's contribution to Nigerian History. Available records have showed that women have played a crucial in the socio-political and economic transformation of Nigerian. Before Nigeria' independence, females played prominent roles in governance in different societies in Nigeria History and held important positions among the majority of ethnic groups, among the Hausa's, the Igbo's and Yoruba's. women involvement in governance before independence was through the institution of female chiefs. Scholars have engaged in research on different aspects of women contributions to society particularly Bolanle Awe, Nina Mba and many others. Despite their efforts in documenting the history women make in the pre-colonial, colonial and post-colonial period there remains a gap in the area. It's in view of this omission that this paper intends to interrogates the role of Queen Amina in State building in Hausaland. Queen Amina of zaria is best known as the legendary Hausa queens who ruled kingdom in the savanna region of West Africa. Probably born in 1553, she was the eldest daughter of high-ranking government official, Bakwa Turunku, who in 1576, seized political power and made herself the ruler of Zazzau. {zaria}. The paper intends to use primary data from archival materials, interviews and secondary sources. Through analysis of historical sources, the paper argued that, the contemporary northern Nigerian history will not be complete without the role and influence of the warrior Queen Amina.

Keywords: Zazzau, Politics, Economy, Warrior, Security

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