Influence of University Education on Students' Perception of Women from Developing Countries

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ABSTRACT

University education liberates the mind and brings about interpersonal interactions among peer groups, however, leading to acquisition of new values and perception towards life. This perception is centered on individual's different cultural, religion and ethnic beliefs. Women are perceived as second class citizen in Nigeria and this study seeks to explore how powerful education can be as a tool in influencing Nigerian students on their perceptions irrespective of their cultural background. This is because it is observed that cultural composition of most developing countries put a constraint on women. The study was conveyed in the spring semester of 2014-2015 academic year in Eastern Mediterranean University, Famagusta in the Northern part of Cyprus. Two hundred students from the Faculty of Communication and Media Studies were the participants. The methodology used was quantitative.

Conclusively, this study has been able to discover the importance of the role of university education particularly foreign university education on the values placed on women. It also examines the changed perception on women of the Nigerian students in the faculty due to the courses on gender and cultural studies they offered. This however, makes them perceive women differently based on the education they derived which changes their social values and beliefs. Education is therefore suggested to be for all, and not gendered as it is the key for brighter Nigeria perceiving women as equal and first class citizens.

 Keywords: Nigeria, Education, Perception, Communication and Media Studies, Women.

ÖZ

Üniversite eğitimi aklı geliştirip arkadaş ilişkilerinde kişilerarası iletişim sağlamakla beraber yaşama yönelik yeni değerler ve algılara yönelmemizi de sağlar.Bu algı kişinin farklı kültürel, dini ve etnik inanışlarına odaklanır. Gelişmekte olan bir ülke olan Nijerya'da kadınlar ikinci sınıf vatandaşlar olarak algılanırlar. Çalışma kültürel temele bakmaksızın eğitimin bu farklı algıları etkilemekte ne denli güçlü bir araç olabileceğini araştırmayı amaçlamaktadır. Bu da, birçok gelişmekte olan ülkenin kültür oluşumunun kadına sınırlamalar getirdiği gözlemine dayanmaktadır. Çalışma, 2014-2015 bahar döneminde Kuzey Kıbrıs'daki Doğu Akdeniz Üniversitesinde yürütülmüştür. İletişim Fakültesinin 200 öğrencisi çalışmanın örneklemini oluşturmuştur. Bu çalışmada kullanılan yöntem niceldir.

Sonuç olarak, çalışmanın sonuçları üniversite eğitiminin, özellikle de yabancı bir ülkedeki üniversite eğitiminin kadına verilen değerde oynadığı rolü bulmayı başarmıştır. Aynı zamanda Fakültedeki Nijeryalı öğrencilerin aldıkları cinsiyet ve kültürel çalışmalara dayanarak kadına yönelik algılarının değişimini incelemektedir. Ancak bu aldıkları eğitime dayalı sosyal değerlerdeki ve inançlardaki değişim kadınları algılamalarında farklılık yaratmaktadır. Bu nedenle eğitim herkes için önerilmekte ve cinsiyet ayırımı yapmadan, kadınları eşit ve birinci sınıf vatandaşlar olarak algılayarak daha parlak bir Nijerya için anahtar oluşturmaktadır.

Anahtar Kelimeler: Nijerya, Eğitim, Algı, İletişim ve Medya Çalışmaları, Kadınlar

DEDICATION

This study is dedicated to God, my family and loved ones.

ACKNOWLEDGMENT

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LIST OF ABBREVIATIONS

AIMS   African Institute for Mathematical Science

DFID   Department for International Development

EAUA   European Union University Association

EMU   Eastern Mediterranean University

ESSPIN   Education Sector Support Program in Nigeria

GEP   Girl-child Education Program

IAU   International Association of University

IEA   International Education Association

JAMB   Joint Admission Matriculation Board

NUC   National University Commission

MDG   Millennium Development Goal's

SPSS   Statistical Package for Social Science

TRNC   Turkish Republic of Northern Cyprus

UNESCO   United Nations Education Science and Cultural Organization

UNICEF   United Nations Children's Fund

WUNRN   Women United Nation Report Network

Chapter 1

INTRODUCTION

University education aims at preparing people for life and future. Nigerian students who seek education in Communication and Media Studies Faculty of the University take courses on Cultural Studies, Gender Studies, Communication and Media in addition to specific courses towards their specialization. Therefore the current study tails towards exploring the impact of this education on their perception and attitudes towards women. It seeks to reveal their attitudes as evident towards women's rights. Similarly, it also intends knowing if there is a statistically significant difference in the perception of women among the Nigerian students across the four English speaking departments in the faculty which are; Public Relations and Advertising; Visual Arts; Journalism; Radio, Television, and Film Studies. It will also examine if there is a statistically significant difference in the perception of women's rights across gender, marital status, ethnicity, cultural beliefs and levels of study.

1.1 Background to the Study

Nigeria is a multi-ethnic and multi-cultural nation and it is located in West Africa. Nevertheless, it is the most populous country in the Sub-Saharan Africa with population of about 170,000,000 (Onifade, 2015, p. 13). The comparative population ratio of male to female is almost equal. In 2006, the percentage was: male, 51.21%; and female, 48.79% (Omoregie & Ihensekhien, 2009). Therefore, one can conclude

that, women are almost equal to men in population. In 2014, Nigeria surpassed South Africa to become the biggest economy in Africa (Nigeria: Africa's new Number One, 2014). This prompts its pride in retaining the name 'Giant of Africa'.

There are 380 ethnic groups in Nigeria with each of them having its habitual cultural practices or traditions, language and values which differentiates it from other ethnic groups" (Onifade, 2015, p. 14). This makes me see the country as one which has various diverse ethnic mixture each being dispersed in the 36 different states in the country including the Federal Capital Territory, Abuja.

Nigeria shares land borders with the Republic of Benin which is located in the west, Chad and Cameroon in the east, and Niger in the north. Its coast in the south lies on the Gulf of Guinea in the Atlantic Ocean. Below is a picture of the map of Nigeria demarcating the different states and their geo-political zone.
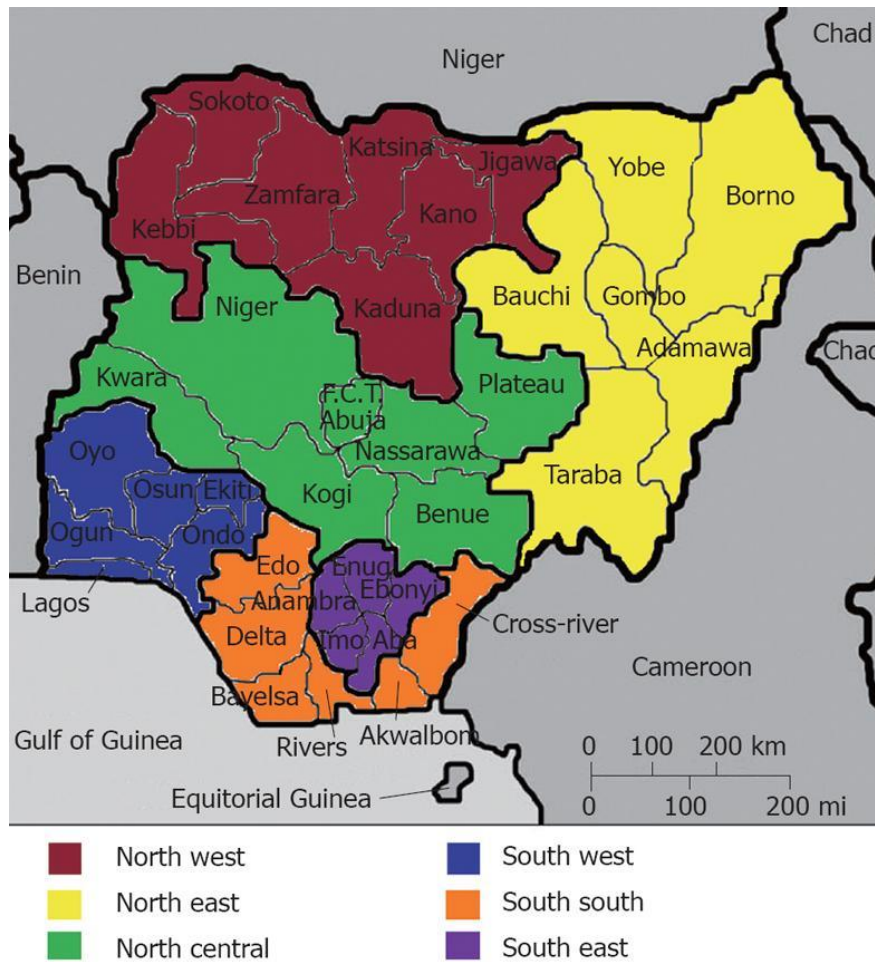
Figure 1: This is a Map of Nigeria displaying its different states
and their Geo-Political Zones (Source: http://www.wjgnet.com/)

With such variations in cultural values in the different tribes, the perception of
women by members of each ethnic group will be different. While a Hausa person
may place less value on women and consequently concede fewer rights to them, a
Yoruba person may place greater value on women and respect their rights more.
However, they may change their perception on the roles expected of women when
they study abroad and takes courses on cultural studies.

Specialization of each student may also influence the way he or she perceives the
role of women in the society. Students of Public Relations and Advertising may

perceive women differently from students of Radio, Television and Film Studies just as students of Visual Arts may not perceive the roles and rights of women the same way students of Journalism. Similarly, the gender of the student could also be a determinant of how the student perceives women. While female students are likely to be more vocal on the rights of women, male students may think women are asking for too much. Similarly, it is significantly important to know that the years of study at the university may also influence how the students perceive and behave towards women now and after university education. Though those in their first year of study may have less awareness for the rights of women while those in their third years may respect and advocate for women's rights more because they have taken courses or topics in gender studies which might have one way or the other change their perspectives towards the term. In the same vein, senior students are likely to be more liberal and respectful of women's rights based on maturity and experiences.

University education liberates the mind and provides opportunities for better life. If this is true, then I expect the acquisition of university education narrowing the study down to the study of communication and media studies to liberate the minds of Nigerian students of Eastern Mediterranean University. It is assumed that they are likely to alter their cultural beliefs on the perception they have on women after going through the four corners of the University. This is without prejudice to the fact that interpersonal interaction among classmates and friends in the process of being educated could also lead to the acquisition of new values because peer pressure is a

crucial part of the socialization process. It is observed that the culture and structural composition of most African countries places tremendous restraints on women. They are often deprived of their rights and freedoms because their socialization process is skewed in favor of men irrespective their level of education. Consequently religion, media and education are used by men in developing countries to propagate and entrench the dominant cultural beliefs and practices in favor of men. Women from developing countries grow up to accept the system which tramples on their right. I intend to use the survey method of research for this study.

It could be said that in Africa, women are considered the as second class citizens. In other words, she only exists for the sake of procreation and satisfaction of the needs of the men in her surroundings. The man apparently lives on as the ancestor and the protector of the customs and traditions of the people of any society. The premium on hereditary and posterity are simply put, the staple of manhood. This makes it imperative for most African families to have male children; otherwise, a family of only female children is considered an extinct household.

Most families believe education is best valuable for men, little wonder most African homes, whether home or abroad, place importance on the need to maintain as much as possible, a nuclear system. Although, polygamy is considered right key to a man's door in some cultures as every African man is believed to be polygamous in nature. The impression is not to deny the possibility of fragmentation but the need to hold its own together. It will be an object of deceit if the necessity to control the woman in

this kind of setting is physical particularly in developing country and Nigeria which is the focus of the study. Custom and traditional obligations are designed to keep the woman in check. Whether as a daughter, sister, aunt or a wife, the African way of life is anti-social and undemocratic in respect to women's will and freedom. This study, therefore, seeks to assess the influence of university education on the perception of women by Nigerian students studying at the Faculty of Communication and Media Studies in the Eastern Mediterranean University. The participants of the study are Nigerian students in the Faculty.

1.2 Motivation for the Study

The woman is undisputedly the mother and backbone of a family and every society depends on her to groom the next generation of Professors, Researchers, Soldiers, Politicians, Scholars etc. and family heads. Should women be programmed into abandoning their societal beliefs and absorbing other so-called civilized cultural norms, wherein lies the next or future generation?

Most times, because the men are the custodians of unfair traditional practices, they twist the customs of the land to massage their ego, the innocent are those who pay the bills as a result. The womenfolk, who have been configured into the harsh pool of marital prison cells in this situation as a result of known cultural beliefs have their self-esteem, value, pride and human dignity trampled upon in the process. Therefore, we are free to say that there is need for a woman in a liberal society to settle down

with all the suffering due to the societal norms and belief and this has to be taken earnestly as it may have a boomerang effect.

The present study, therefore, is motivated by the need to understand the contemporary modifiers of the perception of women in Nigeria. The individual perception of women is determined by the socialization process and it determines the value which each individual places on women. The value placed on women by each individual is reflected in the individual's attitude towards women and women's rights. It seeks to explore whether education has a role to play on this issue.

1.3 Aims of the Study

The study was piloted in the spring semester 2014-2015 amid Nigerian students of the Faculty of Communication and Media Studies at the Eastern Mediterranean University, North Cyprus. The study aims to evaluate the influence of university education on the perception of women from developing countries through a survey conducted with on Nigerian students alone. The study also ultimately sets to explore the factors that shape the perception of women by Nigerian students before their enrolment at the Faculty of Communication and Media Studies. The study also aims to explore the factors that shape the perception of women by the students during the path of their studies and study in the university.

1.4 Research Questions

The present study is conducted at the Eastern Mediterranean University in the Faculty of Communication and Media Studies and with the Nigerian students who

study there in spring 2015. Having this in mind, the study seeks to give results to the following research questions:

1. Is there a gender differences as to how individuals perceive women?

2. Is there a significant difference in the perception of women among the different ethnic groups in Nigeria?

3. Does religion play a significant role in the respect of women's rights by Nigerian students in EMU's Faculty of Communication and Media Studies?

4. Is there a significant difference between female acquisition of university education and female emancipation in Nigeria?

5. Does schooling abroad significantly affect the attitude of Nigerian students towards women's rights?

6. Does the years of study in the field of Communication significantly affect the students' perception of women rights and values?

7. Is there a relationship between a student's specialization in the field of communication and his/her perception of women?

1.5 Significance of the Study

The erosion of traditional African values is notwithstanding, It is important to identify the harmful practices which thrive in some cultural settings mostly the southern and northern regions of the country. In Nigeria, for example, undue advantage is given to the male child for apparent reasons associated with heredity and headship. This means that, both at the home front and the social sphere, everything is designed to favor the male child. This brings me to the argument on the

fact that equality of the human person is not an everyday principle in a typical African setting. Upon examination of this basic anomaly, the aspiration and attainment of equity in society, business, education, government and other socio-political spheres might have been compromised. There is need therefore, for there to be an equal playing ground for both male and female.

However, the education of the girl child, especially outside the shores of the country of origin allows females to compete in an environment where the tenets of equality are not bound to be in favor of just one gender at the expense of another. Thus, the exposure of people who previously had no knowledge of the way life should be lived in a civilized sense is constantly being brought to the mainstream of things. This is where the media as a medium of enlightenment comes to play. Therefore, by its ability to reach a heterogeneous audience, Communication and Media Studies tends to avail itself as a socio-cultural medium and rallying point for the propagation of principled ideals. This study is significant because it will contribute ideas of critical value to the way some societal beliefs degrades human worth instead of helping man to retain his "lofty" heights.

1.6 Assumptions of the Study

This study is centered on a number of assumptions. It is assumed that the aggregation of socio-cultural values in Nigeria averagely puts women at a disadvantage. It is also assumed that education in the field of Communication and Media Studies is likely to enlighten students more about their rights because it focuses on social interaction,

and cultural studies which aim to develop students with required quality for a global communication environment. Therefore, this researcher assumes that Nigerian students of the Faculty of Communication and Media Studies in the Eastern Mediterranean University are likely to challenge the prevalent socio-political and cultural order in their country on the completion of their studies. This research also assumes that Nigerian students' perception of the expected roles of women is noticeable in their attitudes towards women and women's rights. Societal roles are assumedly gendered though based on the mythical cultural beliefs of a society. These are wrapped up in the heart of those who make the same culture. Conversely, Usunier posits that "males are viewed as tough, assertive, hardworking earners with little anxiety for others, while women on the other hand are more tender, family oriented and modest" (Useiner, 1993, p. 311). Obviously, these are cultural or societal beliefs made by us, why then should we allow them to control our taught and actions?

1.7 Limitations of the Study

The scope of this study is conversely the influence of university education on the perception of women from developing countries with special focus on Nigerian undergraduate students of the Faculty of Communication and Media Studies at Eastern Mediterranean University in spring semester 2014-2015 academic year. A larger survey involving students from more developing countries would have been better, but the researcher is limiting it to Nigerian students because it is a familiar terrain.

There has been a huge distribution of opportunities for males in Nigeria in terms of Education. This illustrates the problem of social justice and equity. However, this is solitary attainable when there is equality in education for both sex.

Extending the study to cover other departments in the liberal sciences seems appealing, but it is limited to the Faculty of Communication and media studies and four departments under it. This is because the faculty it provides courses in gender relations, text and image and cultural studies.

Chapter 2

LITERATURE REVIEW

This chapter encompasses the review of relevant literature in relation to this study. There is a brief introduction to enable readers have an understanding of the research better. The literature reviews will be discussed under; the Nigerian woman; the value of women across Nigerian cultures; portrayal of women in Nigerian media; history of education (girl child education; women and tertiary education; female literacy rate); intercultural communication (Impact of studying abroad); developing countries and participation of women in politics. Lastly, it is also based under the theoretical framework of knowledge gap Theory and Social Identical Theory. The study aims at getting the outcome of university education on the Nigerian student, if the courses taken has in any way influences not only their perception of women but also if it has affects their psychological thinking and attitudes towards life. The researcher will be the first to carry out this research and this makes it a unique study.

The role of women in a society is modified but still stereotyped. Nigerian society is not an exception of this as they contested for equal opportunities and impelled a steady change especially in the education, occupation and domestic structural settings. A recent study suggests that women being stereotyped could be traced to cultural effects and the role of patriarchal patterns between both sexes (Zotos &

Tsichla, 2014, p. 447). However, men are believed to be stronger physically but leadership and being educated is not about physique, strength or abilities but rather being creative and intelligent (Doyle & Paludi, 1998, p. 48). They argued that it has not been biologically a proven existence of certain hormones for these sex' attributes. So, it is safe to say: these are mythical facts. Interestingly, we live in a vastly different world where it is also mythically believed that women are the opposite version of these attributes. Their behaviors and attitudes which should not only be taught in differentiating their basic characteristics and attitudes, but rather should be conceived of as opposite of that of men. For example, instead of raising up a boy with the mentality of building his masculinity as Africans will call it "a hard man". On the other hand, ladies are being raised to cater for the fragile ego opposite to this "hard man'. Nevertheless, growing up to become a man will no longer have the pressure of proving such masculinity as the society sees it. Ladies are also pre-warned in the African context not to attain more education than a man because men will see her as a threat. Adichie (2013) believes that a man that will be intimidated by her success or educational achievements is a man she will not be interested in. She should start seeing herself as a woman who believes in herself and not that type of woman the society sees her.

Women have been considered as the 'Second Sex' and are seen as the 'other'; however, a necessity to her partner (de Beauvoir, 1997, p. 21). The society sees them as the second sex meaning the "other". However, with the intervention of

technological advancement, education, and empowerment, women are now influenced and contribute also to their socio-economic status. It is necessary for a woman to acquire financial independence (Zotos & Tsichla, 2014, p. 446). This will bring a positive goal to her social and educational status. However, it is argued that same society sees the woman as the weaker sex. The present study as previously highlighted looks at how education alters the cultural views of the generational future of women who are also the prospective leaders of tomorrow.

2.1 The Nigerian Woman

Nigeria is a patriarchal society where women are perceived as the second class citizens. This statement is an undisputed fact based on the definition of patriarchy which Bell Hooks highlighted as a political-social system where men are deemed powerful and others (women) are deemed weak. She asserts that women are being dominated by the male through psychological violence among other relegating and marginalizing factors like glass ceiling, domestication of women, women as sex objects to mention but a few (Hooks, 2015, p. 1). Patriarchy has its way of placing men over women. Most times, it is easily linked to unquestionable paradigms like religion. Also culture and tradition have aided men's domination over women. Religion, culture and tradition are platforms that Africans hardly question (Allanana, 2013, p. 116). Gender inequality occurs in almost all spheres. It exists when it comes to work distribution; men are considered as the stronger and woman the weaker; men seen in secondary jobs like office work, labor, etc. Women are supposed to be at home, as housewives, in the kitchen, producing children, etc. It is highly segregated

by gender and education is not left out. However, less attention has been driven to the latter phenomenon. Society itself 'gendercides' jobs into different divisions and codes. The type of job meant for a man is different from that meant for a woman irrespective of whom is more fit or skilled for the job. This is also a big hindrance when it comes to employers employing people. They offer jobs based on connections and gender wise and not on who is more efficient for the job. With this mindset, I believe economic growth and development in a developing country like Nigeria will be hindered because there will be a strong difference between feminine and masculine knowledge each having their different skills thus reducing job skills irrespective of their talent.

In an article I reviewed, the author, Emeksiz, revisited the age long rivalry times between masculinity and feminism and explained the differences in biological (sex) and sociological (gender) aspects of being male and female. However, she posited that "nature determines the sex, [while] culture determines the gender and gender changes according to the time, and geographical era they lived in." (Emeksiz, 2013, p. 716). Simone de Beauvoir, a French feminist playwright sees such woman to be in the process of socialization (de Beauvoir, 1997, p. 69). She posits through this her idea that a woman is not born but rather made. In such lane, her existence is defined not by nature but by herself. Thus learning how to deal with nature rather than allowing nature deal with you emotionally. Despite this, several women are still in the process of learning how to develop the bravery act of a man and as such they are

seen increasingly taking responsibilities thus challenging themselves the "society" classified to be that of a man. (E.g. providing funds for the family through extra means).

All these led to a motivation for Nigerian women to motivate herself in education. This aims in redefining, empowering, recreating and probably dreaming a new reality for her and through this, it will no longer be a case of threat to be marginalized in the society. The Nigerian woman gets herself more equipped with knowledge rather than accepting cultural myths, ideology and beliefs that might have tied her down in a cage. This becomes the root for sharpening women's background and expressing freedom derived at last.

2.2 The Value of Women across Nigerian Cultures

A woman is an adult female gender believed to be associated with a particular place, category, or occupation in a society (Oxford Dictionaries, 2015). However, women are also argued to be fictional historical beings whose existence is nonetheless certain (D'Acci, 1994, p. 212).

Women and girls are members of an ethnic group, race, or religious body which also include men. Their identity regarding this has to be sharpened and affiliated. The perception of women in Nigeria varies from one culture to another. This is regardless of individual perception and beliefs.

Nigeria being the country in question as previously said is the "Giant of Africa" and her population exceeds that of any African country. The inhabitants as it has been mentioned in Chapter One, are approximately 170million (Onifade, 2015, p. 13) consisting of men and women with the ratio 51.21% male and 48.79% female. With this ratio, marginalization should not be heard of when gendered. Focusing on women and education as the study is concerned and conversing on the future of Nigeria in the next five years with women in it, their different roles in making this future a better one should be put into consideration.

Unemployment is one of the challenges that brought downfall to the country. Few are capable in securing a job, however, one third of these few are women. This amidst many other challenges being faced in the country demands for increase of knowledge of women through education. Women have been gaining grounds on men in the labor force over the years. As captured by a United Nations Education Science and Cultural Organization (UNESCO) report, "in early 1980 more women were now seen in the education sector though still a little bit of retrained since labor market were not in favor for them" (UNESCO, 2014). Obviously, during this time, men and women's interest varies according to their specialization though being enlisted depending on the issues and programs offered in the institution. This situation further led to conflict alleviation since inequality is still the dispute here. It is not a tricky issue differentiating people from the North or those from the south but a general issue that must be tackled irrespective of what part of country one came from.

This study is an important study because it draws together the different views of people have while perceiving women and how marginalized she could be if ever she was marginalized. It pulls together different literature reviews of numerous scholars with similar view. The key issue that needs attention is women seeking equality and this are being addressed in this study. However, with this, a woman's abilities will be maximized and discussed.

Emphases on critical issues will be reviewed on as this will paint a clearer picture about how important a woman's situation in the country should be looked into.

Nigerian is believed to earn "demographic dividend" if they invests more on girls as this guarantees the future of tomorrow's leaders in terms of education, empowerment and contributing economic growth in the development of the country. The below illustrate the channel at which women are conceptualized in terms of domestic education and disempowerment.
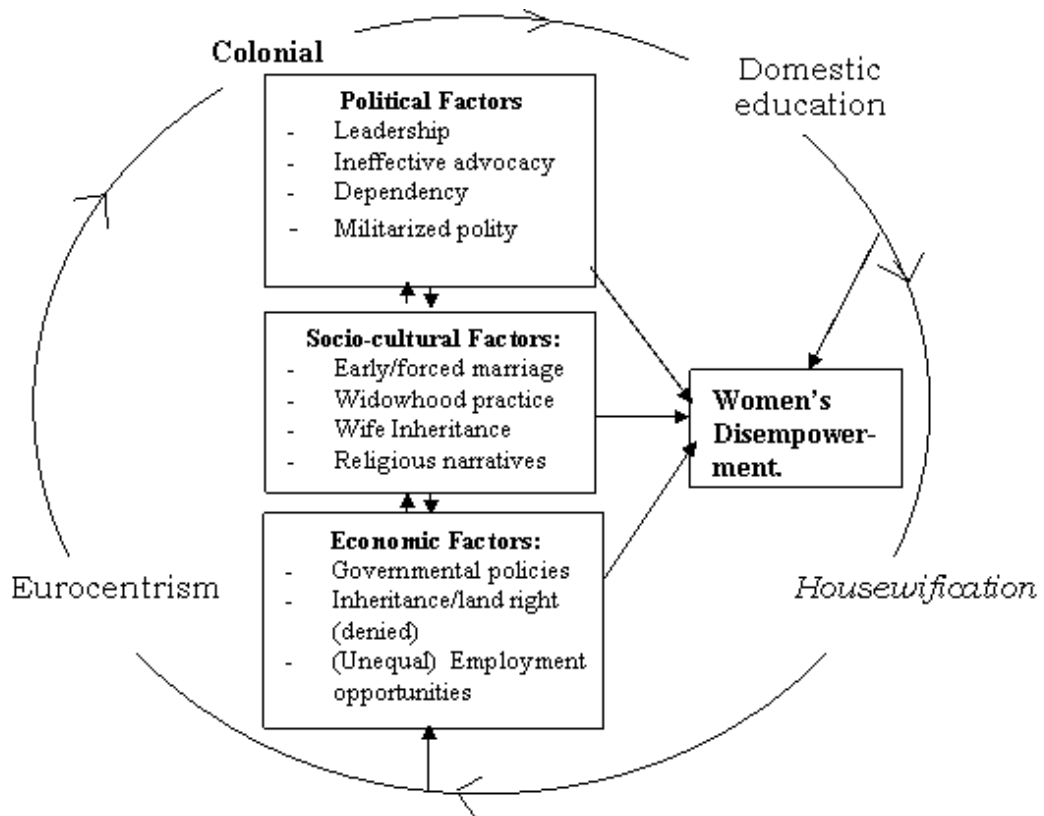
Figure 2: The diagram demonstrates the Conceptualization of the Connection between Inequalities in Nigeria and Women's Disempowerment. Source:(http://www.wunrn.com/news/2007/11_07/11_05_07/110507_nigeria_files/image002.gif).

The above diagram explains how inequalities and women domestication started even from the colonial era. Women being denied educational rights and at all they are allowed, it's just the domestic education on how to care for a home. Those that determine the political factors are the leaders of the countries and they are men. The women have no other societal duty but domestication and housewification. They grow up with these marginalized duties depriving them of their dreams and potentials and denied the privilege of empowerment. This however makes them unemployed and now determinant of their spouse. These are socio-cultural factors and the end

result of their future is either being forced into early marriage, or used as inheritance and likewise used as payment of the family's debts, etc.

This section continues with the discussion on the representation of "The Nigerian Woman" following the 3 major tribes in Nigeria: Yoruba; Hausa; and Igbo.

2.3 The Nigerian "Yoruba" Woman

The 'Yoruba's' are ethnic group of people with population of about 15million from the southwestern and north central Nigeria. They are called by the language they speak; Yoruba. According to a study done on the girl child education situation in the south west part of Nigeria in the late 90's precisely in 1999, the submissions on the girl child education shows that preference over male and female child is a reflection of how they are treated. Treatment in this case can also point at the educational involvement of the preferred. The non-literates accede that the girl child should be given less education since she will end up in the kitchen. The literates accedes that education should be equal for both boys and girls because only God knows who will take care of one (parent). But from all respondents, the majority posits that they should give both sexes the opportunity for education (Aderinto, 1999, p. 104). Certainly, after 15 years now, things must have changed because women now head top positions unlike what we had in the 90's. It is relevant to make reference to the past on the issue of girl child education in south western part of Nigeria to see a clearer picture of how it was.

The cultural predisposition to female empowerment among the Yoruba people is evident in the number of professionals they have among them. There are countless professors, numerous doctors, engineers, and top civil servants in Yoruba communities. Also no Nigerian tribe or region gives women political opportunities like the Yoruba's. At the moment, there are six Yoruba speaking states in Nigeria and three of them have female deputy governors. Outside the region, there is no female deputy governor. The ethnic group also produced three of the seven female senators in the current dispensation (Only 7 female senators in 8th National Assembly, 2015).

The cultures of majority of the southwestern tribes which are the Yoruba's places no restriction on the visibility of the female child. However, this culture encourages the active participation of women in public affairs. This is evident in the Yoruba tradition of appointing two female chiefs (Iyalode and Iyaloja) in every traditional council. These cannot be achieved by the women if denied the right to education.

2.3.1 The Nigerian "Hausa" Woman

The 'Hausas' are one of the largest ethnic group in Africa and are predominantly based in the Northern Nigeria. Their population is over 60million in the country and their religion is Islam.

In a study on gender report in Nigeria carried out in the year 2012 by several scholars, it is suggested that Nigeria should devote more time in issues around human development as this in nearest future, hopefully 2030's, will make them reap

the fruit of their labors. These scholars see this as "demographic dividend". In my opinion, this big dream could be attained if there is a strict restriction to child birth control in the country. In the northern region of Nigeria, for example, a man is allowed to have four or more wives and each producing seven or more children each. He argues that his religion allows it (British Council Nigeria, 2012, p. 12). My grandad who got himself twenty eight wives in this respect is not an exception of this cultural belief.

The Hausa/Fulani culture of northern Nigeria prevents women from being seen in the open. Northern Nigerian societies perhaps lay the least emphasis on gender equality. This can be attributed to the dominance of conservative Islam in the region. It is a common practice for women to have their movements and choices restricted by the males in their lives irrespective of the ages of the women or their marital status. Most Hausa/Fulani women often have their rights trampled upon and the woman in question accepts the task in the name of culture. For instance, while a husband can divorce any of his wives unilaterally, a woman cannot unilaterally obtain divorce from her husband without his consent. In the same vein, while polygamy is very prevalent among northern Nigerian men, their women are often circumcised to prevent them from losing their virginity or being "promiscuous" (Okeke, Anyaehie, & Ezenyeaku, 2012). Also many are forced into early marriages by their fathers or male guardians, either to pay off debts or to divert the girl's upbringing responsibility to her future husband.

It is obviously true that feminism in one way or the other has a positive influence in contributing to the increased awareness of numerous problems faced by women. Although it has not really succeeded in the provision of equal opportunities for women compared to men not even in the northern states. This illustrates the point around women from the north basically "Hausas", having great challenge in purchasing empowerment of any means especially education wise. Not even in this twentieth century generation.

2.3.2 The Nigerian "Igbo" Woman

The 'Igbos' are the ethnic group of people from the south eastern part of the country whose language is historically 'Ibo'. Their population is about thirty two million. From the two preceding subsections, it is obvious that the treatment of, (and values placed on) women varies from one ethnic group to the other. The generally observable treatment of women in the Igbo culture is filled with cultural peculiarities. While many Hausa/Fulani parents would rather invest in the education of their male children at the detriment of their female children, the average Igbo father or guardian would rather invest on his female child so as to get much bride price from his in laws when she's ripe for marriage. And then encourages the male children to learn a trade and do businesses.

The situation above seems like they place women above men in the social ladder, but it is not so. The motif for educating their women is a selfish one. The average Igbo man considers his daughters and female wards as investments. An Igbo man will say,

"I send my daughters to school because they are my future investment". An Igbo man believes any lady he sent to get education is an advantage for him because due to this, she will provide more money or asset for him. However, in my opinion, investing in a lady is an advantage for the country as a whole because this in future will increase production rate of the country's economy and also promote a sustainable peace for the subsequent generation.

Similarly, in the Igbo culture, when a prominent man dies, the wife is forced to shave her hair and mourn him officially for one year. Sometimes even forced to marry the man's brother with the belief that the family does not want her too far away from them. If the woman has no male child, all the properties of her late husband pass on to the extended family while the widow and female children are left to fend for themselves. Sadly, men are not forced to shave their heads when they lose their wives, neither are they forced to mourn them for a long period. However, they are allowed to inherit their late wives' properties without recourse to the women's extended families. All these buttress down to culture directing our perception to mythical rights and believe. But with empowerment via education, they will soon be eradicated.

2.4 Portrayal of Women in Nigerian Media

The media landscape in Nigeria is a complex case. The media has the power to influence the decisions and attitudes of the majority in a society. They take from the society and give back to the society in their own suited opinion.

In the broadcast Industry in Nigeria, the government is the major player in terms of decision making. They consume seventy percent ownership and control of the stations. On the other hand, newspapers are almost the exclusive preserve of the private sector. However, no major print or electronic medium is owned by a woman. Also there is no major Nigerian newspaper that is edited by a woman. These lead to poor visibility and publicity for women in the media. Those who own the media controls the media.

As mentioned previously, Nigerian is a multicultural, multilingual and multiethnic county with people of different ways of life obviously. The media manifest in its content what the society looks like and reinforce our rigid ideas about our culture. The Nigeria media cutting across the broadcast and print media outlets shows the underrepresentation of women in the country. (Okunna, 1996, p. 26) Asserts;

> Even in situations of direct personal experience with phenomena, people's perception of social reality is structured by the media. Strong belief in the powerful, socialization and influence of the media is gaining ground universally. This is demonstrated by the widespread condemnation of violent and socially deviant contents of the mass media and of stereotyped and negative portrayals of vulnerable social groups like women. (p.26)

However, in the late nineteen century, a social identities change over time begins to crawl in favor of women since the invasion of new experiences and brave behaviors transpires in them. Studies are conducted in form of contemporary media researches in elaborating more on these changes. Carter and Steiner argue women now having new experiences and even interact freely with men in the media homes (Carter & Steiner, 2004, p. 143). Media homes which used to be an unfriendly environment for

women via marginalization by men now seem to be the other way round. However, a feminist media analyst (Steiner, 2006) argues that though these female in question who work as journalists in media homes with working conditions has been upgraded status quos wise over thirty years ago. She posits that the success of this is primarily as a result of the woman's sexual seduction ability. Obviously, even in Nigeria, a female who gets to the top is believed to have achieved that through her sexual ability with the popular talks of the society "using what you have to get what you need". It is obvious that in almost all media homes in Nigeria, women cannot go above the glass house. They are majorly the presenters and men majorly the directors. However, a media home dictates the manner in which we accept the top authorities thus liberating us through the reenactment of the world we live in. Kellner sees this as the guidelines to the notions of "good" or "bad" (Kellner, 1995). Gender should not be discriminated in the position of jobs in a media home. Anyone fit for a position should be given whether the positions are prestigious or not.

A feminist standpoint theorist Dorothy Smith (1987) lays more emphasis in her book on how gender is all about women's individual experiences. This notion gave answers to those particularly in the media home whose fears surround operations in the media home. She says that these different personal experiences when gathered over the years, embodies societal inequalities which are based on gender differences (Smith, 1987). However, race, sexuality, ethnicity, nationality and class are other

subsequent reasons behind these gender inequalities. All these are also related with the reproduction of gender in defining the identities of the staffs.

The world at large is a global world and needs information around the daily ups and down. Print media was the first media medium used in passing these information which grew into our daily newspapers and magazines before the existence of television and radio. The print media delivers information into the hands of the people about the world they live in.

News are stories which journalist perfected from selected facts or events and how we react to it through individual perception differs. This makes McNair calls journalists whom are the major body in charge of this "social actors" (McNair, 2009). They are responsible in terms of gathering the raw materials through note taking and interviewing on fields, thereafter, major ideas are edited which becomes fact and becomes news at the final stage. But can they now be held responsible for the news message they pass across? Are they biased or just delivering messages of the media home they work with? How women are being reported in today's news is a very important and complex process compared to issues on other public spheres in the society. These cannot be assumptions but classic representation of the society at large, (McNair, 2009, p. 41).

Women are stereotyped in magazines especially in adverts. According to a study by (Courtney & Lockeretz, 1971), there are four general societal stereotypes which reflect women's position. They are listed below as follows:

*A woman's place is the home

* Women do not make important decision or do important things

* Women are dependent and need men's protection and lastly,

* Men regards women primarily as sex objects, they are not interested in women as people.

However, after much analysis on this study, there became a revolution and the first stereotype began to be altered as women are now seen in work places as this describes changes (Pious & Neptune, 1997, p. 628). Will this future change last as often as we desire equality?

Marginal increase in the visibility of women in media homes is however relatively due to the appeal of young beautiful women as news anchors. Rather than being accessed as objectification of women, they are seen as sex victims not only in media homes but in their various work places.

Furthermore, there has been an increased popularity of the Nigerian television and film industry known as Nollywood. This is however, a creativity attracting the whole world but women are still under represented in this regards. The Nigerian women in television are represented based on stereotype which is believed to reduce and adopt

human differences (Berker, 1999). It is believed that certain features differentiate gender and this also speaks in terms of societal given responsibilities duties. These are stereotyped cultural depictions in the media and do not reflect the realities of Nigerian diverse population of women with regards exploring realities through their ability. Television serves as the mirror through which these stories of theirs explain the world we live in. According to (Saratu, 2013), Nigerian television and film shows depicts representation of women in the more liberal youth culture and the advocate for this is striking. Women are either seen to be easily bought and often seen as sex object or are framed within a diminishing 'good/bad' woman paradigm.

2.5 History of Education in Nigeria

Formal education in Nigeria started in early 1843 in Badagry. Badagry is located in the southwestern part of Nigeria and its existence can be traced down to the period of early European trade in West Africa. The first primary school was founded in this city. It is ironically the first primary school emerged here because it is a city well known for exporting slaves during the pre-colonial era. (Encyclopedia Britannica, 2015) . This school was owned by the Methodist missionaries, marking the first evidence of private sector stimulated conveyance of education in Nigeria.

Additional schools were created in Nigeria by local efforts in the late 1920s to meet the need for more knowledge thus private sector's involvement in education delivery across Nigeria increased. Countless organizations constitute foremost private sector elements and involve provision of basic, post-basic and higher/tertiary education in

Nigeria. They include; communities, corporations, foundations, religious bodies and private individuals.

In the early nineties, Thomas (1990) researched on gender difference on higher education in Great Britain. In his study, he argues that though women are perceived differently, disregarding this gender differences, still they are distinguished through social constructions and are bound by beliefs. This makes them dependents on their rationality. Making decisions as a man or woman on choice of higher education is very vital. This makes gender a very important study to be researched into because educational choice is personally limited but expensive.

There was an expansion of tertiary education which got to every sub-region of Nigeria. This was obviously as a result of the oil boom years of the late nineties, 1970s precisely. The only authorized body licensed to operate universities then was the federal government and the state governments. Never the less, licenses have now been granted to individuals, religious and corporate bodies to establish private universities in the country. At the university level as a whole in Nigeria, students grew from 15000 to 1.2 million in 2010 and as a result of this huge outpouring, more universities were created and accredited by the National University Commission (NUC) (National University Commission, 2015).

The NUC is the foremost accreditation and regulatory body implementing uniform standard and sets admissions aptitude of every university in Nigeria. As at when this

study was consulted, there are 40 federal universities, 39 state universities, and 59 private universities and are all accredited by the NUC in Nigeria (National University Commission, 2015). It is a parastatal under the ministry of Education in Nigeria and has been existing since 1962, two years after Nigeria got independence in 1960. This body endorses quality assurance of all academic degrees offered in Nigeria. Quality control is being ensured and responsibilities are shared in the federal, state or in the government schools in Nigeria tertiary Education. (World Education Services, 2013). These findings are according to a web study I accessed on the 21st of April, 2015. The federal ministry of Education in Nigeria plays a very vital role in regulating this.

According to the *Nigeria Education Fact Sheet* prepared by the Economic Section of United States Embassy in Nigeria in January 2012, the break-down of the university enrolment by Nigerian students from 2006-2010 is presented via the following chats.
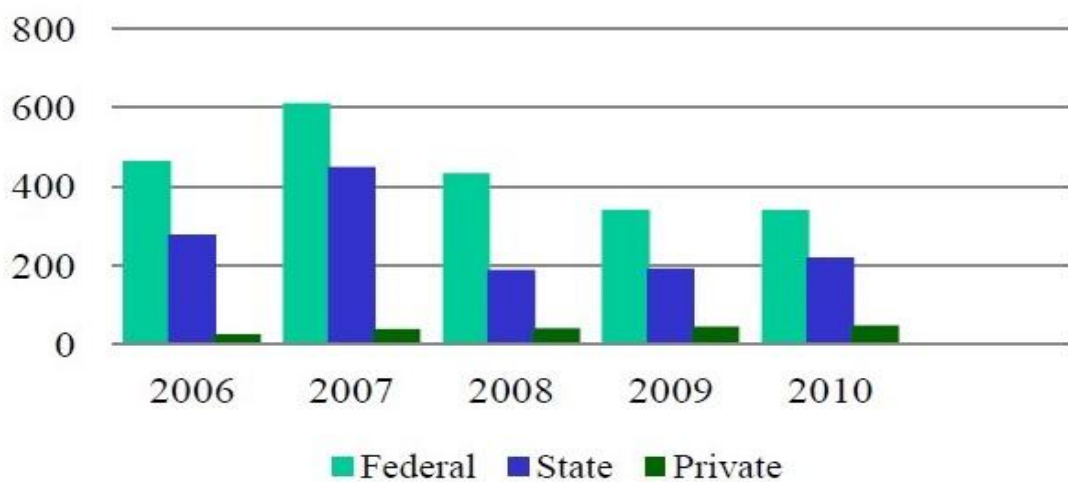
Figure 3: University Enrolments in Nigeria

In the year 2008-2010, the average enrolment into Nigerian universities was 37.6% for women, compared to 62.4% for men. The Nigeria education sector is sub-divided into three. They are: the basic level which takes maximum of nine years to be achieved, post-basic or senior secondary level and this takes three years, and the tertiary or university education. This takes four to seven years. This is dependent on the course of study. The entire tertiary sector offers opportunities for undergraduate, graduate, post graduate and vocational candidates.

The annual reports of the Joint Admissions and Matriculations Board (the Nigerian entrance examination board for tertiary-level institutions popularly known as JAMB), the Admission statistics into Nigerian Universities clearly shows that more male students apply and are admitted into Nigerian Universities than their female counterparts as seen in the Table below from 2000 to 2007.

Table 1.1: Annual Report of Joint Admission Matriculation Board

Year	Sex	Applications By Gender	Admissions By Gender
2000	Male	238,456	26,665
	Female	177,835	19,101
2001	Male	743,725	54,972
	Female	312,892	35,797
2002	Male	580,338	31,942

	Female	414,042	19,903
2003	Male	603,179	59,742
	Female	443,771	45,415
2004	Male	486,539	69,715
	Female	355,339	52,777
2005	Male	526,281	45,256
	Female	390,090	31,728
2006	Male	456,953	52,413
	Female	346,519	36,111
2007	Male	911,653	64,706
	Female	390,876	42,664

There are several challenges associated with the education sector in Nigeria, particularly in higher or university education. This has led to an increased number of Nigerians going abroad in pursuit of better education standards and knowledge. Other challenges with the tertiary educational system in Nigeria as stated in the *Nigeria Education Fact Sheet* are as follows;

Academic staff is limited, predominantly in the critical areas of science and technology. There are over 60% of academic staff in the Nigerian university system.

Out of these percentage are the category of lecturer 1 and below; due to inter and intra-sector brain drain. Despite this, predicted 10 million out of the 30 million school-aged children not privileged to be registered in school. The educational system grieves from weak qualities and insufficient investment to keep pace with the country's escalating school-age population.

In addition to this, it was argued in a research which was piloted by an agency in the Turkish government that "The higher the rate of education level, the lower the percentage of experiencing any sort of women violence be it physical or sexual. For instance, while 56 % of uneducated women experience more sexual violence, even at home probably because they were not privileged in rounding up a primary school. However, this ratio decreases to 27% in relation to women privileged to have a high school degree or university education" (Directorate, 2009, p. 48). Education has been existing and still exists, but majorly in favor of boys and thirst to seek more knowledge hunt some Nigerians to study abroad.

Also, Martha (2003, p. 326) argues that each gender should be given the right to education as right to education is more or less in accordance to right to life. No one should be marginalized regarding this as it also communicates to their individual dignity. This section is sub-divided into 3; girl child education; women and tertiary education; and female literacy rate (comparison between northern and southern).

2.5.1 Girl Child Education across Nigeria

Over time, girl child education in Nigeria is less acknowledged and not given importance especially in the northern Nigeria where girl child marriage is encouraged. The northern part of Nigeria is dominated with people whose faith is chiefly Islam and Islam obviously encourages girl child marriage. According to a 2007 United Nations Children's Fund (UNICEF) information sheet, girl child education has remained low especially in northern Nigeria. From records, 20% of women from the North West and north east can read and write or have basically attended school. The 2006 National Census on schools shows a net enrollment ratio of 80.6% showing (19%) of primary school age population (6-11 years) is not admitted into primary school in Nigeria. This statistics constitute about 5 million Nigerian children within age 6-11 do not have admission into primary education (Njoku, 2007, p. 1).

Department for International Development (DFID) came up with two education programs in Nigeria. In the effort to improve girl child education, UNICEF came up with girl child education program (GEP) in 2005 and it is working in four northern states of the country. The program which has three stages, the (GEP 1), (GEP 2) and (GEP 3) will have its final stage completed to be due in 2019. In the same vein, education sector support programs in Nigeria (ESSPIN) are to make basic education better in six states. It got started in 2008 and it was due in 2014 (DFID's Education Programmes in Nigeria, 2012) .

The Millennium Development Goal's (MDG) target of 'education for all' before the year 2015 runs out is in great jeopardy. This is as a result of inadequacy and limited access to facilities for education especially for girls and women. This is one major reason why the nation is labeled a low development country in respect to access to education.

Recently, Nigerian women are creating countless progresses regards getting educated around their surroundings. This describes the outcome of their thirst for education. An example is that of the three male dominated professions, the Nigerian Medical Association, the Nigerian Bar Association and the Institute of Chartered Accountants of Nigeria, which have now been headed by female presidents. This illustrates the potentials in them being backed up through education. The formation of the Nationwide Directives for Women and a governmental selection for their affairs has provided additional possibilities in promoting women's educational issues and enhancing the role of women in national development through the statutory body and the Ministry. More children go to school, learn to read and write better now than in previous decades. Due to this, the present generation are much more likely to be literate than older ones.

According to the population census, statistics illustrates that Nigerian's population has a randomly equal sex composition. But in terms of education, it swings more to the male. This leads to the question of what use is education for the female folks?

An international education survey was carried out in measured statistically how the Nigerian literacy rises across different 5-year age groups. Ages 15 to 19 years, these are the kids in primary school age in the 1990s and this makes the literacy rate is 70%. Among individuals 80 years or older, only 13% are literate. Additionally, the gap between boys and girls aged 15 to 19 is however 11% (UNESCO, 2014).

Nigerian women's admittance to formal education still has constrains due to the partial workload within the household division of labor as previously stated. Consequently, realizing the MDG3's 'gender equality and women empowerment' goals is being hindered harshly. UNESCO and UNICEF 2007 report addressed the issue of education from a rights-based standpoint. Three interrelated rights are specified and addressed in order to provide equal education for all.

- The right of access to education – This must be made available for, accessible to and inclusive of all children whether male or female.

- The right to quality education – This must be centered on the child, relevant and must embrace a broad curriculum, and be appropriately resourced and monitored.

- The right to respect within the learning environment – this must be provided in a way consistent with human rights, equal respect for culture, religion and language and free from all forms of violence.

Africans as people are soaked in accustomed beliefs that leave them haunted. The role of the media in conditioning an aspect of the African people's mind often

condition their mindset in receiving certain information as universal or parochial. When highlighting academic grounds and ideas, women are considered to be more favored only if they were in-depth in education than being ignorant instead of being wild into customs and traditions, especially cultural heritages which would have been perfect. More so, if the women folks in question were "wild ducks" sort of "modern woman", ideas and enthusiasms which have gained more academic grounds will keep them always liberated and mindful of their values.

No matter how sweeping these statements might appear, sociological patterns in Afro-centric thoughts show that education of the girl child is responsible for quite a number of the revolution against the barbaric standing orders that women do not amount to anything; their place is the kitchen; their principal responsibility is to bear children and make the home and to fulfill the vows of matrimonial contracts while the man lusts himself in an exaggerated parade of his showmanship! This is only an aspect of a belief system that tends to favor the male folk. The women are left at the mercy of their male counterparts. Major factors affecting the girl-child education in Nigeria especially in the northern parts are: poverty, cultural beliefs, teenage pregnancy and early marriage.

The influence of university education on perception of women from developing countries using Nigeria as a case study with respect to Nigerian students at the Eastern Mediterranean University is aimed at evaluating the decongested impact of this cultural obstruct in the aspirations of male and female with some measure of

academic gains in the social sciences narrowed down to communication studies. This is not to discountenance the possibility of a total vanity of acculturation but the notion that whilst it is important that African immigrant students are convinced of their heritage, culture and beliefs but yet seek to be more liberated in the beliefs and cultures of other republic; North Cyprus. The possibility of a liberal mindset irrespective of their background remains undisputed. This conditional state maybe based on the fact that as a matter of choice, the girl child who keeps in touch with other culture may resort to "un-African" lifestyles and in the process produces the tag of a hybrid. The advantage of this effect is critically positive in the sense that her sojourn in a liberal environment is capable of liberating other women whose handicap is the result of a patriarchal hegemony as well as helping her offspring, where she becomes a mother, to see the world in an egalitarian state unlike the traditional African male-dominated society; thus, creating a bit of attitudinal change and giving a positive hope to the future of feminism.

The girl-child is detached from the society she belongs to by the quality of the structure of the same society she belongs. Its values, traditions, sex and institutions have an in-built discrimination against the female gender. Traditional opinions to some extent hinder the girl-child education. It ranges from the fact that girls do not carry on the family name like boys. If at all they send their children, it is limited to the male children because to such parents, the male-child would occupy their place in the case of death. Due to this, every available means is used to train and educate the

boys at the detriment of girls because of their important role in protecting the "family name". In addition, some girl-children are withdrawn from school or denied access to tertiary education because of the cultural belief that the higher the girls' educational qualification, the lower her chances of getting a suitable suitor that will marry them; also, the possibility of egoism.

In the same vein, socio-economic factors such as the economic stagnation of the northern region, encourages school age girls hawking in streets rather than getting education. All these led to poverty and keep the girl child in a disadvantaged condition even as a rightful citizen. Most mothers prefer their daughters hawking on the streets and getting married early than sending their daughters to school. Parallel to this, in some families, the upbringing of the girl-child is also a great determinant in her chances of being educated. The more educated a parent, the more favorable the girl's approval to be educated. Moreover, regarding polygamous homes, boys are usually given considerations for the training of the children. Sometimes, intelligent girls are denied the right to get higher education so as not to be intimidated and forced to get married.

Gender equality is an issue of great debate in the world as a whole. Nigeria is no exception as there is a great disparity between the type of education received by the girls and the boys. Literacy ratio between the girls and the boys (ages 15 and above) currently stands at 59:74. This disparity in education has caused the gap in literacy.

The gender literacy gap increases as the children grow up in Nigeria. The difference is 18.3% in favor of the boys at secondary school but between ages 6 and 9, the difference is just 3.9% (Njoku, 2007). There still are issues of female drop out, poor performance, reluctance of female students to enroll in science related courses and this is a trend noticeable nationwide as girls especially teenagers are needlessly out of school in comparison to that of their male counterparts.

2.5.2 Women and Tertiary Education in Nigeria

Education is a powerful tool for self-reliance and national development while women education is a complex term surrounding itself with set of debates and issues that have to do with female and education be it primary school, secondary school, tertiary/university which is the case in this study.

Education according to Obasi (1997), is a "societal institutionalized set of practices". One of its major attributes is the big role it plays when it comes to constructing gender issues. It liberates a society's prevailing values (Obasi, 1997). However, through this medium, change is constant as it brings liberation and awareness. Schaeffer (2005) sees education as the instrument portraying an individual's involvement in different training in order to acquire basic skills, and knowledge. These skills are then developed for the purpose of living an impactful life. Its target also surrounds itself with increasing human abilities.

Education is an enlightening involvement especially at a school, or university (Merriam-Webster, 2015). In its simple and general form, it can be said to be a

universal process or means of learning whereby skills, habits, knowledge, beliefs, values etc. of an assemblage of people are being transmitted from a generation to the other through either teaching, telling of stories, discussing and or research. This usually takes place under the guidance of one another. On the other hand, university education, which is the focus of this study as previously said, is defined as an optional final phase of a formal learning which subsequently takes place after a senior secondary Education degree or a college education. Where does woman stand when it comes to university Education? Since the early nineties, there has been a massive growth in the enrollment of women into the tertiary Education (UNESCO, 2014). Yet, women are still underprivileged in developing countries. They face considerable hurdles even as they further in their career ladder.

The Nigerian woman encounters many challenges in her bid to gain equal education which is one of the basic human rights since the 1948 adoption of the Universal Declaration on Human Rights.

There is a significant link between the enrollment of girls in primary school and the gross national product and it has also increased life expectancy. This has increased the admission in schools which is the largest factor of the investment in human capital for any society. This has also been observed to depend mainly on the women and their education in her country. Probably, this can be achieved because the girl child education gives the woman a permanent acquisition of values, attitudes, knowledge, competence and skills which will be impacted even to her unborn kids.

According to Ukala (2001, p. 29) "Western education was an effective weapon of colonization in Africa as religion or coercion". It is the view of Ukala that the main effect of colonialism was not the replacement of the indigenous culture as it's often sweepingly asserted, but rather, the replacement of the African's indigenous self-esteem and psychological independence. Consequently such aspects of the Western Culture that would have made the colonized nations economically and politically powerful-such as science, engineering technology and medicine, were not taught to the African. The implication of the above indices indicates that such ideological polarities that created a gender gap between the male and the female, a prevalent feature of primordial culture were automatically transposed into the African society, notwithstanding with indirect consequences. It focuses on girls and women in education particularly. According to (Stanfors, 2003) in a study which investigates educational segregation of gender though in Sweden, she argues that ladies are known for homely courses while trying to get educated with subjects like home economics.

However, this makes them end up in the kitchen or in a man's home while men familiarize themselves with tough and challenging subjects like medicine, accounting, electrical electronics, etc. This in turn ends them as the head of a home. More so, this seems similar in Nigeria but not anymore because in the world at large, education develops human irrespective of courses taken. This development is at the crucial step of every nation. Although their different choice of discipline affects their

work and career opportunities in future. Women were more limited in the pursuit of higher education in some societies especially in the Northern society than men. Over time, gender inequality begins to outgrow and equality begins to surface even though it is not so pronounced. This enables women to foray into male dominated world and still have a say. Today, more than 50 per cent of women after much empowerment are now in higher education section of the country. They are now seen even in ma like departments like engineering. This is what (Stanfors, 2003) refers to as "change in gender differences" thus increasing gender equality. Another scholar, Omolewa (2006, p. 117) traces the history of gender difference which we call inequality to that era where Nigeria was being ruled by the colonies. The system whereby they aim towards fulfilling the wants of the government during that period. They deny women right to be educated. However, this segregates them economic benefits and opportunities of the society they live. This led to high rate of poverty and the reason behind it is because less emphasis was placed on educating women. This however, opens doors to the women getting married early and of course against their wish. They are however weakened and now seen as subject to constitutional discrimination (Ojo, 2002) . This is as a result of the nonchalant attitude placed on them. This leads to high poverty rate as they now depends on their partner for virtually all they want since they are handicapped in working. Poverty in this sense is defined as a state of "Scarcity" and "lack" (Omomia, 2011). Moreover, the female gender is always the ones that falls victim of this (Emmanuel & Austin, 2014, p. 161). Nonetheless, to prevail over this, they suggest everyone should be given equal opportunity in

actualizing their God given potentials without being stopped by manmade discrimination or cultural rights and believe of any sort.

Also according to (Adeniran, 2007) cited in the Women United Nation Report Network (WUNRN) of 2015 argues that women has been in the bondage of several discrimination from the time when we were colonized. This is as a result of their "femaleness". In the report, there was a fact that African nations lack legal law and order which supports gender inequality. This buttress the notion of unfriendly acts and practices towards gender liberation.

This section is sub divided into: History of Education in Nigeria; Girl child Education across Nigeria; Women and Tertiary Education in Nigeria; and Female Literacy Rate

2.5.3 Female Literacy Rate: Comparison between Northern and Southern Nigerian

Although education is considered to be in shambles in Nigeria, northern Nigerian states are lagging far behind their southern counterparts in educational enrolment and achievements. The disparity is even more glaring in terms of comparative girl child enrolment in schools.

Below is the Female literacy rate in Nigeria as at 2013 according to the National Bureau of Statistics (NBS).
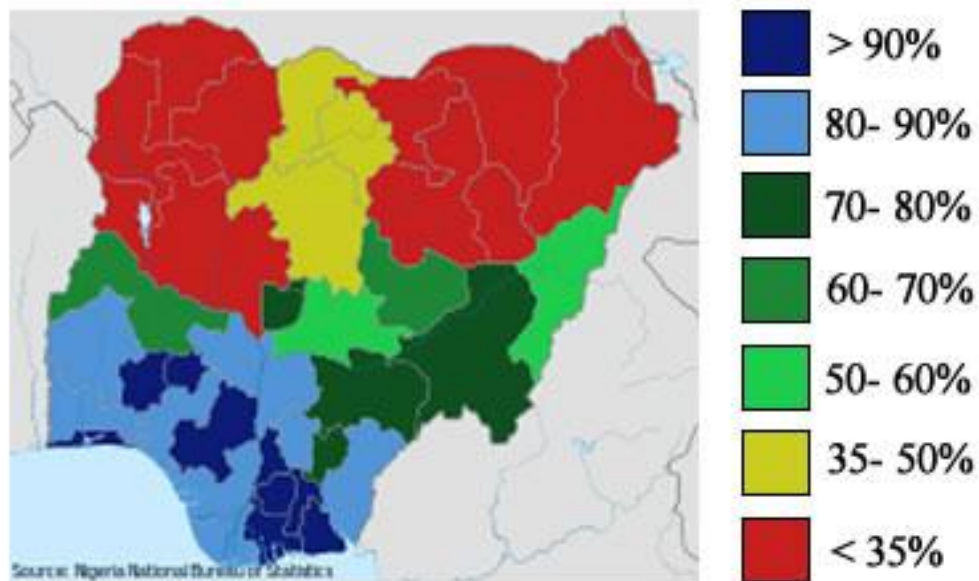
Figure 4: (Female Literacy Rate in Nigeria by State, 2015)

From the diagram above, the literacy rate among women in Nigeria is very low in the Northern parts of Nigeria as compared to the Southern parts. Northern states like Kebbi, Sokoto, Jigawa, Zamfara, Niger, Bauchi, Borno, Gombe and Yobe have literacy rate of less than 35%. Most of the Southern states however have literacy rates greater than 60%. Some states like Lagos, Osun, Ekiti, Rivers and Akwa-Ibom states have literacy rates greater than 90%.

According to the Nigerian gender Report in 2012 by British Council Nigeria, in eight Northern States, over 80% of women are unable to read compared with 54% of men. In Jigawa State, 94% of women (42% of men) are illiterate. Nigerian girls who enroll in school leave school earlier than their male counterparts either to get married or dropped out when pregnant.

More than two thirds of 15–19 year old girls in Northern Nigeria are unable to read a sentence compared to less than 10% in the South (British Council Nigeria, 2012).

Women from the Northern parts of Nigeria do not have adequate access to education due to many socio-cultural and socio-economic factors. These factors are substantial with regards parental and family decision on investing in girl-child education or not. Generally, gender ideologies at the household and community levels in Northern Nigeria are constantly in favor of boys over girls. This promotes disparity regards educational opportunities and outcomes in the future. In female literacy, customs and socio-cultural beliefs influence decisions to enroll girls in schools. Decisions like dropping out of school; withdrawing the girls from schools probably when in financial crises regardless of their positive or negative academic performance while in school. Also, the priority imparted on girls to their future roles as mothers and wives have a strong negative bearing on their formal education. The conveying of different expectations to male or female has made the traditional society in the past years to believe it is not necessary for a female child to go to school. For example, some mothers whom might as well not educated will prefer to have their daughters learning a trade or handwork and always be at home with them rather than pursuing a degree.

The state headed teenage adolescents amid the ages of thirteen to sixteen fall impulsively hooked on matrimony which led them into difficulty of child labor. The girls are deprived of the prospect of proper schooling as they were not given

opportunity of slightly dense economic base or possessions. These girls were subordinated eternally to their husband for all they do because they were deprived of education, resources, also access to credit amenities. This does not only affect the girl-children or young women but also their offspring who due to the collapse of religious and social welfare services, are neglected with their unsecured mothers.

In Nigeria, there are fewer women in certain economic fields and this can be seen with the figures for the combined gross enrolment for primary, secondary and tertiary schools for females which stands at 57% in comparison to that for the male at 71%. Also, a look at some professions shows a low percentage of women in those fields (architects 2.4%, lawyers 25.4%, lecturers 11.8%, medical practitioners 18.3% Etc.)

Early marriage, widowhood practices, forced marriage especially in payment of parental debts, wife inheritance, to mention few are the discrimination practices women faced in the Nigerian cultures. These would however remain the stumbling block to gender discrimination till education and empowerment pulls out the shell. The society we live in has a negative impact towards this because they stereotype duties to each gender. However, forgetting these results in cautious entrenchment of this stereotyping (Haraway, 1991). A male child is believed to belong to the father and always strong rather becoming weak as a girl who is seen to be for the mother. This creates early psychological behavioral arrogances of discrimination which I call favoritism. A good example is seen where the male child is rightfully permitted to be educated and enjoy other benefits life has to offer and the female becomes his helper

in all ratifications like cooking for him, bearing his child, fetching firewood and few others to be mentioned. This leaves the female child no other option than to accept life's offer in the name of culture.

Consequently, she is being forced to do against her wish. This whole process never stops and it continues to eat into the negative trend of gender discrimination in Nigeria and Africa as a whole. However, that has stand as an obstacle in the fulfilling of her future dreams and there will be no plans of accomplishing her career opportunity if she ever dream of one.

In a speech by president Obama of the United State of America, during his visit to Kenya, on the 26th of July 2015. He goes contrary against women as second class citizen based on traditional beliefs which might be a stepping stone to a girl fulfilling her dream. He posits and I quote;

"Just because something is a tradition does not make it right, there are bad traditions and must be removed. He argues that a nation that fails to educate girls because of his traditional beliefs, thus allowing them maximize their potentials is due to fall behind the global economy" (Obama B. , 2015). President Obama illustrates this as a team without a team player. But that which gives same opportunity to both genders will be more successful, peaceful, and of course develop faster. He believes we are liberated from oppression and it should no longer go alongside old century traditions.

2.6 Intercultural Communication

Culture is accepted societal myths and beliefs but what matters more should be our personal attitudes and beliefs rather than accepting the societal myths. This defines who we truly are irrespective of how we experience the world (Adichie, 2013). Humans should not let culture dictate for us since we make culture and culture didn't make us. Adichie accedes that:

> "Culture is about preservation and continuation of people. However, we forget that this same culture we believe in either wrong or bad are made by people. So why letting culture make, build or decide for us? If it is the fact that the true humanity of woman is not our culture, and then we must make it our culture" (Adichie, 2013).

This indicates that culture comes and goes and we can give birth to even new ones even in our 21st century world. However, president Obama, in his speech while addressing Kenya during his visit to Kenya posits that the so called cultures are for the old centuries and should not exist in this twentieth century. He supports the notion of giving educating girls as he believes educating a girl will however produces educated children in the nearest future (Obama B. , 2015). This illustrates his conclusion on the future of a nation is in the hands of the nation. So if we demand change and equality, then it's in our hand.

Boys and girls are undeniably different biologically with different traits but we fail to recognize that culture and socialization exaggerates these differences. However, to come out of these exaggeration, it becomes an issue of self-fulfilling. Girls are taught in a way that makes them feel being born a girl is a crime and they are guilty of it

and this creates a bad omen in them and they end up growing up to be a woman who doesn't believe in herself, nor believe in what she really thinks but rather only believe in what the society says she is.

Conversely gender equality will be attained according to (Schultz, 2001) in a study she embarked on titled "Why government should invest more to educate girls", she suggests that the objectives behind this objective will be a potential reason. Basically, for the purpose of supporting means in reconstructing several public educational resources which is adequately in favor of women. Also, in a research on Indian economic value which is now categorized also as a developing country, women are arguably against tertiary education as it is believed despite the level of education they acquire, it will not still contribute or give an increase in the agricultural productivity of the country. However, (Foster & Rosenzweig, 1995) posits it is preferably better to educate men in this situation as this is being interrelated to the adoption of new technologies especially in terms of agricultures since 1960. This moreover, consequently increases the country's rural income. This topic is sub divided into; Impact of Studying Abroad.

2.6.1 Impact of Studying Abroad

In a study conducted in Michigan State University on the Impact of Studying Abroad on Student's Learning, six goals are highlighted for study abroad and they are; "1. Facilitate students' intellectual growth 2. Contribute to students' professional development 3. Accelerate students' personal growth 4. Develop students' skills for

relating to culturally different others 5. Enhance students' self-awareness and understanding of their own culture 6. Contribute to the internationalization of the student's home department, college, or university". The fifth one relates more to this study and specifically talks about the appreciation and appropriation of ones culture as a goal of studying abroad. Studying abroad validates some of our ideas about things. It gives sheds light on the things we have overlooked before now (Ingraham & Peterson, 2005, p. 84).

The theme of this study follows Fred Jandt's (2013) analysis of how our parents and socialization has shaped the way we think about certain phenomenon and specifically in this case "the perception of women" in his words, he asserts that "The ability of the culture to mold our conception of what is natural or normal behavior for females and males is immense. Female and male infants are born with similar potentials, but parents and other socializing agencies impose different standards of behavior on the offspring in accordance with cultural guidelines" (Jandt, 2013, p. 250). Studying abroad or wringing in a different culture different from ones culture has its merits and demerits. One of its merits as it applies to this study is that students get to learn new ways of life of other people inside and outside class sessions. Obviously, their different perception is altered in terms of gender. According to (Doyle & Paludi, 1998, p. 24), one's gender is discovered through the experience of being raised, more so thinking of oneself in terms of femininity or masculinity. They posit that "our personal biases mirrors our perception of the world we live in" and this also distorts

our views. We all hold different personal views, values, beliefs, attitudes, and assumptions towards the global world and this influences our individual perception to the world in general.

Popular Nigerian born feminist Chimanda Adichie believes a feminist can either be a man nor a woman so far their mindset is built towards seeking solution to the problems around gender inequality (Adichie, 2013). Gender according to her should make us realize how we should be rather than recognizing how we are.

In an interview on "we should all be feminist", she argues against scholars who believe feminism is not part of our culture and should be discarded because we only know about feminism through the western books we read. However, she decided to call herself as an African Feminist and posits, "If this be the case, then we should also discard all other things we incorporated into our culture from the western world" (Adichie, 2013), like use of phones or way of dressing.

Undisputedly, schooling abroad open gates to different cultural beliefs and taking specific courses on gender studies for communication students has a long way to go about what they think about women after words. This appropriation is one of the themes of this study.

2.7 Developing Countries

There had been countless definitions to the word "developing country" A country having a standard of living or level of industrial production yet poor is classified as

one and as such, the Oxford Dictionary defines it as 'a poor Agricultural country which seeks advancement in terms of economic and social growth' (Oxford Dictionary, 2015) thus it is a country not highly industrialized.

Kofi Annan, former UM Secretary General cited in Machen's book, defined a developed country as 'one that allows all its citizens to enjoy a free and healthy life in a safe environment' (Machens, 2013, p. 26). The International Statistical Institute (ISI) in January 2015 listed developing countries in relation to their Gross National Income (GNI) per capita per year. The World Bank also claims that any country with a GNI of $11906 or below is a developing country (The World Bank, 2015). However, Nigeria's GNI falls below this figure.

Obviously, the qualities of a developing country lies basically in its income per capital (GDP); literacy rate; life expectants, etc. Basically if a country lacks all these, means they are yet to achieve its significant level of industrialization and comparing it to their population and their low standard of living.

Nobel Prize winner of 1979 development economics, Theodore Schultz, argues over the increase in more production with literate farmers than illiterate farmers (Theodore, 1961, p. 5), However, that automatically campaigned that human capital (education, health etc.) should be invested majorly for economic development (UN web Service , 2015) *Accessed July 14*. Conversely economic development is measured based on the educational level as the level of development is habitually

raised when the educational level is also raised. So it is advised to raise the equality in Education level in Nigeria.

Nigeria being a developing country due to its insecurity, and political instability strive to graduate to the status of a developed country by aiming to improve its health care system and also equality in Education.

There are about 165 countries in the world that are considered as developing countries. According to the International monetary Fund's (IMF) World Economic Outlook Report (2015) and Nigeria is one of these countries. This is because despite the over $500 billion and $1 trillion nominal GDP and purchasing power parity respectively, the country is also being considered as an emerging market by the World Bank (International Monetary Fund, 2015). Even though the nation still has a very high illiteracy ratio and low standard of living with a low human development index (HDI) of 0.504. Nigeria falling under this category defines it as a developing country.

2.8 Participation of Women in Politics

This section will emphasize the role of women in politics more especially within the context of Africa, Nigeria being the focus of the study. More so, Cyprus because the samples are Nigerian students residing in Cyprus. The section will also discuss women in various aspects including leadership, conflict resolution, environmental and health sectors.

Women are often alienated from decision making positions because of the patriarchal nature of many developing countries. However, the situation is improving. The biological sex of any political candidate aims at definite expectants of gender performance (Phelps, 2005, p. 185). Simply put, targeting towards active performance in any culture when elected. However, the woman having challenges in facing the greatest enemy of man which is "fear". This is her inability to negotiate or interact with her male counterpart during political campaigns (187). Candidates should not be gendered but rather based on degree of success. Also bestowing on Taderera (2015), he points out that one of the emerging challenges to African women's participation in politics is the idea of respectability in which women have to be perfect wives and mothers in order to be accepted in the political field (Taderera A., 2015). *Accessed 12, May 2015*. Meanwhile it has also been argued that women cannot compare their societal primary or domestic jobs with politics or secondary duties.

Environment and climate change are factors that concern African women since it adversely affects their everyday life. The domestic role of women involve collection of water and fire woods, cooking, child-bearing, farming etc. As such African women nations in particular women have borne the brunt of the changing environment. Women groups have engaged organizations and spearheaded the strengthening of the climate change agenda on the international front. In 2004, Wangari Maathai of Kenyan became the first African Woman to win a Nobel Award

for her contribution to fighting environmental degradation through the Green Belt which she founded in 1977.

Science and technology sector have traditionally been dominated by men but women are slowly gaining acceptance. Beaoku-Betts (2008), points out that highly qualified women in STEM are likely to migrate to the richer North because of limited institutional and cultural dimensions which limit opportunities for women (Beaoku-Betts, 2008, p. 348).

"Gender inequalities in their society of origin are also invisible impediments professional African women have to navigate in the process of deciding to migrate" (Beaoku-Betts, 2008, p. 361). However, getting more liberated and empowered. An example is Thifhelimbilu Daphney Singo, a South African citizen who holds a PhD in experimental nuclear physics from AIMS (African Institute for Mathematical Science) was instrumental in Google donating one million dollars after her speech on the importance of female education. This significantly arose the keen interest of many more African women in education.

The focus on conflict when it comes to Nigerian women has generally been on the negative effects conflict has on women such as abuse. African women have however taken on important roles in conflict mediation efforts and helped end conflicts such as in Liberia where Leymah Gbowee led the Women Waging Peace Network. This network mobilized women across Liberia bridging cultural and religious division, by

encouraging women to register and vote. The network played an influential role in ensuring Ellen Johnson Sirleaf victory as the first elected female head of state in Africa. Other notable women include Central African Republic's Interim President of the Central African Republic Catherine Samba-Panza who is slowly helping the country to restore order after the inter religious clashes between Seleka and anti-Balaka rebels wrecked the nation.

Bauer (2012) Points out that while the representation of women in national legislatures has increased, African parliaments have experienced the most drastic shift in the gender balance since the 1990's (Bauer, 2012, p. 370). International organizations have influenced domestic politics and pressured governments to employ policies that increase the participation of women in parliament for example the use of quotas. East and Southern African more progressed than West and North African states. In Rwanda the increase of women in parliament has resulted in gender issues and child welfare projects receiving increased focus. Interestingly Bauer (Bauer, 2012, p. 371), also points out the increase of women in parliament. This means that gender/women/civil society movement loses strong leaders to government. Rwanda's parliament becomes the first parliament with a majority of female MP's (Members of Parliament) who make up 64% of parliament. It is also important to note the African Union Commission chair is Dr Nkosazana Dlamini-Zuma from South Africa.

African first ladies have traditionally taken a significant political role. Specifically on issues surrounding itself with social welfare. Édith Lucie Bongo Ondimba, wife of Gabon's was instrumental in the founding of the Organization of African First Ladies against HIV/AIDS (OAFLA) in 2002 (Mugwanda-Nyamutenha, K. , 2015) Accessed May, 12th. The organization works closely with the UNAIDS and has expanded its focus to issues of child welfare and maternal mortality such as the Wanawake na Maendeleo foundation in Tanzania which was launched in 2006 by former First Lady to combat mother to child transmission of HIV/AIDS. The irony of first lady assemblies is that they can potentially cripple the proliferation of women in parliament because is limits the forums in which women can participate in politics (Bauer, 2012, p. 373). This was the case in Zimbabwe where the first lady as the leader of the ZANU (PF) Women's League led to the removal of the country's first female Vice President.

In Nigeria, in the Western part of Africa, significant changes in the political system have also been witnessed. The outgoing administration has recorded the highest female participation in the government more than any other administration in the country. It has also given the level playing ground for gender participation in politics. Women have held key positions in the country including a former Speaker of the House of Lawmakers held by Patricia Etteh, Ministry of Finance directed by a Nigerian vice president to the World Bank, Ngozi Okonjo Iweala. Others included the minister for Petroleum and a host of others.

In the just concluded 2015 elections, there was a woman presidential aspirant which although did not but represented herself well. Also in a state in country, precisely Taraba state, it almost produced the first state governor but the elections had a re-run which she eventually lost.

On the Island in North Cyprus as well, there have been significant effect and changes which have allowed for women participation in politics. The first woman Prime Minister in North Cyprus who is also the incumbent Speaker of the Assembly Siber Sibel contested for the Presidential elections although she lost out in the first round. Within the academia in North Cyprus there is also a high number of women representations either as staff or even students in the universities within the island. All these are achievements through the influence of education.

The participation of African women politics is still limited by several challenges, authoritarian governments, limited education and symbolic post with little influence in decision making. Bauer (2012) again argues that the participation of women in politics has shifted attitudes and opened the space for further participation by other women (Bauer, 2012, p. 379).

2.9 Theoretical Framework

Theories help us to understand complex phenomena. They simplify complex issues without ignoring their complexities. There are many theories in media studies, culture, critical and sociology which are applicable to this study, however, the researcher has narrowed it down to Tichenor, Donohue, and Olien's Knowledge Gap

Theory, Tajfel and Turner's Social Identity Theory and Mary Wollstonecraft's Feminist Theory.

2.9.1 Knowledge Gap Theory

This theory was first proposed by Philip Tichenor, Donohue and Olien while they were researchers at the University of Minnesota in the 70s. They argued that communication is not evenly acquired by members of societies (Knowledge Gap, 2010). Sho-chi Weng (2000) argues that "people with higher socioeconomic status tend to have better ability to acquire information" (Weng, 2000). Higher socioeconomic status here includes higher educational qualification or achievement. The type of information at one's disposal also has an influence on one's thought, pattern, perception and attitudes.

The inequality in access to education and information leads to the emergence of two groups which are; the better informed and the less informed people. While the group of better informed people know about most things happening in the world and in their environments. Also they have better understanding of societal issues and their implications for individual members of the societies as well as the societies at large. On the other hand, the group of less informed people "by educational level, have little or no knowledge about public affairs issues, are disconnected from news events and important new discoveries, and usually aren't concerned about their lack of knowledge" (Knowledge Gap, 2010).

In the context of this research, those who have higher education are likely to be better informed about the struggle for gender equality in comparison to those who have basic education. Similarly, those who are trained in media studies in Eastern Mediterranean University may have greater understanding of gender related issues. Male and female respondents may also perceive the roles of women differently. This shows that there exists a gap in the knowledge level of the respondents according to their educational and gender differences.

2.9.2 Social Identity Theory

The social identity theory was propounded by Henri Tajfel and John Turner in 1979. Its development was motivated by the desire to understand intergroup discrimination. It is based on the assumption that we often discriminate in favor of our "in groups" (i.e. groups to which we belong) against "outgroups" (i.e. groups to which we don't belong) (Social Identity Theory, 2010).

Tajfel Turner identified three cognitive processes that are fundamental to human interaction with members of groups. These processes are, social categorization, social identification, and social comparison (Social Identity Theory, 2015).

Social Categorization refers to the mental process by which we place ourselves and others in groups. As inhabitants of the world, we categorize people on ethnicity, race gender etc. and as Nigerians, we categorize ourselves as Yoruba, Hausa, Igbo, Ijaw etc. our interactions are shaped by this mental categorizations.

Social Identification is the aggregate of our visible character traits in favor of one group or the other to the partial or total exclusion of other groups. We often interact closely with group members whose values are seemingly compatible with ours (Social Identity Theory, 2015). In the context of this work, those who place high value on women empowerment and gender equality will closely identify with groups and people who do the same.

Social comparison refers to our perception of others in relation to our own positions and values. We often judge people who do not share our values and in most cases they fall short of our expectations. For instance, while an educated Yoruba female will cherish the concept of the "independent woman", an uneducated Igbo male may see the concept as a challenge on the cultural status quo. This leads to conflict of interest.

2.9.3 Feminist Theory

Feminist theories was propounded by Mary Wollstonecraft in 1794 in her publications such as "A Vindication of the Rights of Woman", "The Changing Woman", "Ain't I a Woman", "Speech after Arrest for Illegal Voting", and so on. "The Changing Woman" is a Navajo Myth that gave credit to a woman who, in the end, populated the world. In 1851, Sojourner Truth addressed women's rights issues through her publication, "Ain't I a Woman." Sojourner Truth addressed the issue of women having limited rights due to men's flawed perception of women (Cracium, 2002).

The basic principles of the feminism ideas pointed out that, the relationship between men and women has almost always been unequal and oppressive. They argued that the extent of inequality and oppressiveness among the male and female has varied greatly. Also that all known societies have been patriarchal. Patriarchy here is described as a system in which males dominate females.

Lastly, that all major social institutions have been characterized by male dominance: Particularly in the area of economy, political system, family and religion.

Chapter 3

RESEARCH METHODOLOGY

The research methodology preferred for the study is quantitative methodology. Survey is used as the data collection method, and an in-house questionnaire is used as the data collection instrument.

This chapter is sub-divided into seven sections: research methodology, research design, research context, population and sample, data collection instrument, research procedures and reliability and validity of the study.

3.1 Research Methodology

The present study is centered on a quantitative research methodology using survey which is one of the instruments widely used in quantitative research. Thereafter, the findings are described, explained and analyzed quantitatively. A quantitative research is being measured through numbers and statistics. It is logical and grounded more on a data base approach.

According to Antonius (2003), data are information systematically collected, assembled, imputed and then interpreted correctly (Antonius, 2003, p. 2). Data for this study are collected numerically and then interpreted appropriately.

Survey is also relevant for the purpose of ascertaining a conclusive figure of a data using numerical or mathematical guidance in quantitative research (Businessdictionary, 2015). This enables the researcher to present data for similar studies in the future.

According to Antonius (2003), quantitative research is numerical, empirical and systematical method of studying through data collections (Antonius, 2003, p. 3). The findings are subsequently presented. However, this gives room to a more logical and data-led approach. Any research based on this, tends to provide measurements on participants' thought and opinions from a statistical and numerical point of view. In this study, the researcher's analysis and conclusion would be based on her case study responses.

3.2 Research Design

This present research is a case study of Nigerian students in Eastern Mediterranean University, Famagusta, in Turkish Republic of Northern Cyprus.

A case study according to Merriam, focuses on a detailed analysis of a particular problem of an individual, group or society with the aim of bringing solution to it (Merriam, 1998, p. 5). The importance of a case study in this research cannot be detached as this is the main bone of contention of the study. However, a case study is a detailed concentrated study of a particular group of people; family; environment; society; state; or even a country as the case may be. The study goes through a

thorough analysis for a particular period of time with a view to compare and generalizes, then concludes.

A case study is a research design. One of its major characteristics focuses on interrelationship of a study Mills A; et all (2010, p. xxxii). This, however, examines the contextual factor and entity being studied. The researcher was prompted to make research on this topic due to an observation she had on the ill treatment of gender inequality especially with regards education. This made her thirst for the topic and in taking it to a conclusive end, she drafted out some questions related to the topic of the research. Questions covering their influence on education and how they perceive women were drafted. These questionnaires were then administered to two hundred 200 Nigerian students in Faculty of Communication and Media Studies of the Eastern Mediterranean University. The questionnaire was divided amidst 100 Nigerian girls and 100 Nigerian boys in the department and was administered to the four English speaking departments under the Faculty. They are as follows; Public Relations and Advertising, Radio, Television and Film Studies, Journalism and visual Arts. This research was conceded in spring semester 2014-2015 academic session as previously mentioned.

The thirst in finding out the students' view on how education influences or might have changed their various perception on values of women will be questioned with this research and that is why the researcher tends to use students who are the future

generations of tomorrow as the case study. As this will make the research a more natural and interpretive one.

Indeed, a quantitative researcher is best known for his or her ability to study his or her case studies in their natural settings as this endeavor to make sense of, or to interpret the wonders of the study in terms of the meaning people bring to it. (Denzin & Lincon, 2011, p. 12)

As mentioned above, the existing study is a case study of Nigerian students who are currently studying in the four different Departments of the Faculty of Communication and Media Studies of the university.

3.3 Research Context

This present study was consulted in the Turkish Republic of Northern Cyprus. Specifically, the research was carried out at Eastern Mediterranean University, which is predominantly the only government university of the Northern side of the island. The University is located in Famagusta, a popular city on the Island due to its side by side with the Mediterranean Sea. Cyprus' existence can be traced down to the year 1959 when Zurich and London had an agreement which was signed in 1959 (Kizilyurek, 2008, p. 96). The Republic of Cyprus was then founded with the aim of protecting the interest of three other states; Britain, Greece, and Turkey. In 1974, the island was divided into two parts: The Northern and the Southern part of Cyprus.

Eastern Mediterranean University (EMU) is located on the North of the island as the case is for this research. It is an international institution with the interest of different nationality. It is also a member of the International Education Associations (IEA) which are as follows; European Union University Association (EUUA), International Association of University (IAU), United Nations Educational Scientific and Cultural Organizations (UNESCO) and to mention a few.

The Eastern Mediterranean University was established in the year 1979 and has been functioning excellently for the past 36 years till date. This makes it the oldest University on the Island. It has 11 faculties; one of which my respondents were selected, Faculty of Communication and Media Studies. The faculty came into existence in 1997 and had three departments which are now four with its program in both Turkish and English. However, Public Relation and Advertising, Journalism, Radio-Television and Film offer their program in these 2 languages. The English program of Journalism is ending this semester. There is also an English program for Visual Arts and all these are undergraduate courses. For the graduate program, the department is not divided into departments but called Communication and Media Studies at Masters/Ph.D. levels. However, the MA programe has been ranked best within the best 200 communication program worldwide for the third consecutive time in 2014-2015 by the Eduniversal masters' ranking.

There are also other higher education institutions on the Island aside Eastern Mediterranean University. They are Cyprus International University and Near East

University which are located in Nicosia; a city popularly known as the capital city of the Island; Girne American University is located in Girne, Lefke European University, is located in Lefke, to mention a few.

3.3 Population and Sample

The population of this study is non-proportional stratified sampling equalization of each gender in order to comparison possible. The population are Nigerian students in the Faculty and the samples are 100 each out of the population. The students arises from the 4 different Departments in the Faculty of Communication and Media Studies. These departments are; Public Relations and Advertising, Radio, Television, and Film Studies, Journalism, and Visual Arts. The study focuses on the spring semester of 2014-2015 academic session as mentioned in chapter one. This refers to the sum total of the departments registered courses in relation to the published curriculum of study ordained by the university.

As at when this study was conducted, the school admitted the sum total of 19000 students from different 96 different countries and the total number of Nigerian students from this sum was 3055. The total number of students in the Faculty of Communication and Media Studies as at when piloting this research was 968 out of which Nigerian student were the bone of contention. The sum total of Nigerian student in the faculty was 270 for the spring semester 2014-2015 academic year.

Researching into the students of four different departments in the Faculty are as follows: Public Relations and Advertising department has 152 number of Nigerian

students, Journalism has 1 Nigerian Student, Visual Arts has 80 number of Nigerian students and finally Radio, Television and Film Studies has 38 number of Nigerian students.

The researcher carefully uses 6.5% of these populations out of the overall, thus selecting them randomly as her case study for the research.

3.4 Instrument for Data Collection

The questionnaire method is the instrument used for the collection of the data for this research. Two hundred students were given a questionnaire paper each to fill without any supervision. The researcher drafted various questions in the questionnaire and is structured thus following a particular sequence in each section. Each questions are limited in scope to certain period, place, and conditions so that answers derived from them will be observable, tangible, and measurable. As this is one of the attribute of a grounded research finding.

A quantitative researcher's main motive according to Creswell, is geared at explaining objective occurrences through collection of numeric data which are analyzed using mathematical based method.

He posits,

> "Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables can be measured, typically on instruments, so that numbered data can be analyzed using statistically procedures" (Creswell, 2014, p. 247).

The ideas of others are also part of the main body of a research. As the research is concluded on what others believe in to know if their views and other findings give answers to the research questions. The questionnaire is divided into three sections with sixty questions in all. The first questions consisting of the independent variables which are; sex, faculty, department, religion, ethnicity, previous school qualifications and program. This is known as 'demographics' in research.

The present study however seeks to know if women are perceived differently irrespective of one's cultural, religion or educational background. And also to see if courses taken on gender studies despite their different department while studying has any way influence their previous view on the values of women. If the courses offered has in any manner be of great influence on their perception. What would be their future expectations and attitudes towards issues of women inequality and empowerment in future?

3.5 Research Procedures

This research as previously said was conducted using a quantitative research method for the purpose of collecting data. It was done in spring semester 2014/2015 session. The questions were drafted out using simple English for easy understanding of the participants while answering the questions. Ten copy was previously piloted to ten students from the Pharmacy Department in order to seek their level of understanding from the questionnaire even though they were from the pure sciences department.

This was done in detecting the simplicity of the questions asked as its aim is to be simple for all participants.

Approval was gotten from the dean in the faculty of communication and media department in proceeding to the distribution of the questionnaire and they were distributed accordingly to two hundred Nigerian students from the four departments of the faculty after several inspection from my supervisor. Thereafter, the data collected will be put into the research software called statistical package for social science (SPSS). Findings from the data collection after using this software will be analyzed, discussed and concluded.

3.6 Reliability and Validity of Research

As previously mentioned, permission was granted to proceed in conducting the survey among two hundred Nigerian students in the faculty. The questionnaire was administered to one hundred female and one hundred male. The quality of the research was consistent and reliable because the researcher admonished their sincerity and anonymity was consistent. In discovering the strength and simplicity of this research, it was previously tested amidst ten pharmacy students who study in the Eastern Mediterranean University in spring semester, 2015.

In conclusion, for the validity of this study, a pilot study was directed to ten pharmacy students. This enables the researcher to know if the questions in her survey were understood even by a layman. For the reliability of the study, all Likert scale questions comprising of fifty one (51) questions in all, a dynamic analysis was done.

The Alpha coefficient of the whole questionnaire is found to be .785. This, according

to Nunnally (1967), however, designates a high reliability (Nunnally, 1967, p. 206).

Table 1.1 Reliability Statistics

Case Processing Summary

		N	%
Cases	Valid	200	100.0
	Excluded[a]	0	.0
	Total	200	100.0

a. Listwise deletion based on all variables in the procedure.

Table 1.2: Cronbach's alpha

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.785	.778	51

Chapter 4

ANALYSIS AND FINDINGS

This chapter concentrates on the analysis of the data collected through the questionnaires administered to the Nigerian students in the Faculty of Communication and Media Studies in the Eastern Mediterranean University. Data was collected from four departments in the Faculty (i.e. Journalism; Radio, Television, and Film Studies; Public Relations and Advertising; and Visual Arts). Data was collected using the questionnaire method and then analyzed through the Statistical Software Package of Social Science (SPSS). The results are analyzed in the tables below.

4.1 Analysis of Demographic Questions

Table 2.1: Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	100	50.0	50.0	50.0
	Female	100	50.0	50.0	100.0
	Total	200	100.0	100.0	

The Table 2.1 above shows that 50% of the respondents are male while the other 50% are female. This represents a balance in the gender distribution of the respondents.

Table 2.2: Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16-20	59	29.5	29.5	29.5
	21-25	100	50.0	50.0	79.5
	26-30	38	19.0	19.0	98.5
	31-35	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

From the Table 2.2 above, it is seen that 29.5% of the respondents are between 16 and 20 years old. The age group of 21-25 has the highest representation in the sample with 50%. Those between 26 and 30 years old make up 19% of the sample, while those between 31 and 35 years old are 1.5% of the sample. The distribution is logical because it is expected that people should gain admission to universities in their late teens or early twenties while they are also expected have completed their undergraduate studies by their mid-twenties.

Table 2.3: Year of Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Year 1	40	20.0	20.0	20.0
	Year 2	74	37.0	37.0	57.0
	Year 3	48	24.0	24.0	81.0
	Year 4	38	19.0	19.0	100.0
	Total	200	100.0	100.0	

The Table 2.3 above gives the distribution of the respondents across the four levels

of basic university education. 20% of the respondents are in their first year of

university education, 37% are inn their second year and 24% are in their third year.

Those is their fourth year make up 19% of the sample.

Table 2.4: Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian	153	76.5	76.5	76.5
	Muslim	44	22.0	22.0	98.5
	African Traditional Religion	2	1.0	1.0	99.5
	Atheist	1	.5	.5	100.0
	Total	200	100.0	100.0	

From the Table 2.4 above, it is seen that 76.5% of the respondents are Christians

while 22% are adherents of Islam. In comparison, 1% are practitioners of African

Traditional Religion and 0.5% represent atheism. This gives credence to the widely

held belief that Nigerians are deeply religious. Also the huge numerical difference

between Christians and Muslims in the sample is not a reflection of the ratio of

Muslim to Christians in Nigeria.

Table 2.5: Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yoruba	72	36.0	36.0	36.0
	Hausa	43	21.5	21.5	57.5
	Igbo	44	22.0	22.0	79.5
	Others,(Please specify)	41	20.5	20.5	100.0
	Total	200	100.0	100.0	

The Table 2.5 above shows the ethnicity of the respondents. 36% are from the

Yoruba ethnic group, 21.5% are Hausa, and 22% are Igbo. 20.5% represents the

other ethnic groups besides the major three.

Table 2.6: Department

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Journalism	1	.5	.5	.5
	Public Relations and Advertising	94	47.0	47.0	47.5
	Visual Arts	33	16.5	16.5	64.0
	Radio, Television and Film Studies	72	36.0	36.0	100.0
	Total	200	100.0	100.0	

The Table 2.6 above shows that 0.5% of the respondents are from the department of Journalism while 47% are students of Public Relations and Advertising. Also 16.5% are students of Visual Arts while 36% are students of Radio, Television and Film Studies.

4.2 Descriptive Analysis of Participants' Background

Analysis would be made on each student's perception of women based on their previous religious, cultural and ethnic background.

Table 2.7: Religion determines how women are treated in my culture

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	46	23.0	23.0	23.0
	Rarely	35	17.5	17.5	40.5
	Sometimes	79	39.5	39.5	80.0
	Always	40	20.0	20.0	100.0
	Total	200	100.0	100.0	

The Table 2.7 above shows the respondents' perception on the role of women on values placed on women across Nigerian cultures. 23% of them say religion never determines how women are treated in their cultures, 17.5% say religion rarely influences the treatment of women, and 39.5 say religion sometimes determines how women are treated. However, 20% of the respondents say that religion is a major determinant of how women are treated in their cultures.

Table 2.8: My Religion Domesticates Women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	66	33.0	33.0	33.0
	Rarely	71	35.5	35.5	68.5
	Sometimes	42	21.0	21.0	89.5
	Always	21	10.5	10.5	100.0
	Total	200	100.0	100.0	

From the Table 2.8 above, 33% of the respondents say their religion does not domesticate women and 35.5% say their religion rarely does. Similarly, 21% say their religion sometimes domesticates women while 10.5% say their religion always domesticates women.

Table 2.9: Religion doctrines are considered in the role of a woman in the Nigerian Society

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	28	14.0	14.0	14.0
	Rarely	55	27.5	27.5	41.5
	Sometimes	74	37.0	37.0	78.5
	Always	43	21.5	21.5	100.0
	Total	200	100.0	100.0	

As shown in the Table 2.9 above, 14% of the respondents say that religious doctrines are never considered in the ascription of roles to women, 27.5% say that religion is

rarely considered in the role of women in their own societies, and 37% say it is sometimes considered. However 21.5% of the respondents say religion is always a determinant of women's roles in Nigerian societies. This gives further credence to the influence of religion in Nigeria.

Table 2.10: My religion dictates man should be the head in all endeavor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	31	15.5	15.5	15.5
	Rarely	29	14.5	14.5	30.0
	Sometimes	39	19.5	19.5	49.5
	Always	101	50.5	50.5	100.0
	Total	200	100.0	100.0	

The Table 2.10 above shows the relationship between religion and patriarchy in Nigeria. 15.5% of the respondents say that their religion never mandates man to be the head in all endeavors while 14.5% says it rarely does. 19.5% say religion sometimes states that men should be the head and 50.5% say that their religions mandate the man to be the head at all times. This explains the patriarchal nature of Nigerian societies.

Table 2.11: My religion doctrine preaches and supports gender equality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	40	20.0	20.0	20.0
	Rarely	37	18.5	18.5	38.5
	Sometimes	46	23.0	23.0	61.5
	Always	77	38.5	38.5	100.0
	Total	200	100.0	100.0	

Although most of the respondents earlier agreed that their religions place men above women, the table 2.11 above reflects religions' support for gender equality. 20% say their religions do not preach gender nor support equality and 18.5% say their religions rarely preach or support gender equality. In contrast, 23% say their religions sometimes support and preach gender equality and 38.5% say that their religions always preach and support gender equality.

Five-point Likert scale questions start here and they seek to measure the participants. I am going to analyze participants' statements. Then, interpret the mean and attitudes towards each statement.

Table 2.12: The ethnic group I belong to give preference to men than women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	69	34.5	34.5	34.5
	Agree	55	27.5	27.5	62.0
	Undecided	29	14.5	14.5	76.5
	Disagree	38	19.0	19.0	95.5
	Strongly disagree	9	4.5	4.5	100.0
	Total	200	100.0	100.0	

The Table 2.12 above shows the relative values placed on men and women by the various ethnic groups in Nigeria. 34.5% of the respondents strongly agree that their ethnic groups give preference to men above women, while 27.5% merely agreed. This gives us a cumulative percentage of 62% agreement with the statement. Meanwhile, 14.5% are undecided, 19% disagree and 4.5% strongly disagree with the statement.

Table 2.13: Women are perceived equally in my ethnic group just as they are perceived in Northern Cyprus

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	24	12.0	12.0	12.0
	Agree	41	20.5	20.5	32.5
	Undecided	55	27.5	27.5	60.0
	Disagree	64	32.0	32.0	92.0
	Strongly disagree	16	8.0	8.0	100.0
	Total	200	100.0	100.0	

The Table 2.13 above shows the respondents' comparison of perception and values placed on women in Nigeria and Cyprus. 12% of the respondents strongly agreed that the perception of women in their ethnic groups is similar to the perception of women in Cyprus while 20.5% merely agreed. This gives 32.5% cumulative agreement. 27.5% are undecided on the statement. Meanwhile, 32% of the respondents disagree while 8% strongly disagree.

Table 2.14: My wrong perception of women is developed due to the myths and beliefs of my ethnic group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	27	13.5	13.5	13.5
	Agree	48	24.0	24.0	37.5
	Undecided	55	27.5	27.5	65.0
	Disagree	37	18.5	18.5	83.5
	Strongly disagree	33	16.5	16.5	100.0
	Total	200	100.0	100.0	

In the Table 2.14 above, the respondents reveal the influence of their ethnic beliefs on their perception of women. 13.5% strongly agree that their wrong perception of women developed from the myths and beliefs of their ethnic groups while 24% merely agree to the statement. Meanwhile, 27.5% are undecided. On the other end, 18.5% of the respondents disagree with the statement while 16.5% strongly disagree.

Table 2.15: The ethnic group I belong to gives more respect to women than
men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	22	11.0	11.0	11.0
	Agree	43	21.5	21.5	32.5
	Undecided	34	17.0	17.0	49.5
	Disagree	63	31.5	31.5	81.0
	Strongly disagree	38	19.0	19.0	100.0
	Total	200	100.0	100.0	

In the Table 2.15 above, 32% of the respondents agrees that women are more

respected than men in their ethnic groups. However, 17% are undecided while 31.5%

disagree and 19% strongly disagree.

Table 2.16: Women in my ethnic group are treated equally like men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	21	10.5	10.5	10.5
	Agree	41	20.5	20.5	31.0
	Undecided	31	15.5	15.5	46.5
	Disagree	77	38.5	38.5	85.0
	Strongly disagree	30	15.0	15.0	100.0
	Total	200	100.0	100.0	

The Table 2.16 above shows the practicality of gender equality among Nigerian

ethnic groups. 10.5% strongly agree that women are treated equally as men in their

ethnic groups, 20.5% merely agree. 15.5% are undecided. Meanwhile, 38.5% of the

respondents disagree while 15% strongly disagree with the statement.

Table 2.17: My ethnic group domesticates women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	20	10.0	10.0	10.0
	Agree	61	30.5	30.5	40.5
	Undecided	43	21.5	21.5	62.0
	Disagree	56	28.0	28.0	90.0
	Strongly disagree	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

From the Table 2.17 above, 10% of the respondents strongly agree that their ethnic

group domesticates women and 30.5% merely agree. Cumulatively, that is 40.5% of

the respondents. 21.5% are undecided on the statement while 28% disagree to it and

another 10% strongly disagree. The deduction from this is that many Nigerian ethnic

groups domesticate women.

Table 2.18: Women are seen as sex objects in my culture

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	16	8.0	8.0	8.0
	Agree	18	9.0	9.0	17.0
	Undecided	25	12.5	12.5	29.5
	Disagree	57	28.5	28.5	58.0
	Strongly disagree	84	42.0	42.0	100.0
	Total	200	100.0	100.0	

There is a general perception that women are treated as sex objects across African societies. Just a cumulative 17% of the respondents agree with the perception with only 8% strongly agreeing. Meanwhile, 12.5% of the respondents are undecided. At the other side, 28.5% disagree and 42% strongly disagree. This gives a cumulative percentage of those who disagree with the statement is 70.1%, so we can conclude that women are not treated as sex objects in most Nigerian ethnic groups.

Table 2.19: Education is the best way to liberate women on the issues that has to do with women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	98	49.0	49.0	49.0
	Agree	68	34.0	34.0	83.0
	Undecided	16	8.0	8.0	91.0
	Disagree	12	6.0	6.0	97.0
	Strongly disagree	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

Education is widely regarded as a vital tool for upward social mobility. When asked if it is the best way to liberate women from male domination, 49% of the respondents strongly agree while 34% merely agree. This gives an agreement percentage of 83%. Just 8% are undecided while 6% disagree and 3% strongly disagree. The deduction from here is that education can indeed be used for women liberation and empowerment in Nigeria.

Table 2.20: Class captain selection is gendered and in favor of boys in my secondary school days

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	38	19.0	19.0	19.0
	Agree	52	26.0	26.0	45.0
	Undecided	27	13.5	13.5	58.5
	Disagree	46	23.0	23.0	81.5
	Strongly disagree	37	18.5	18.5	100.0
	Total	200	100.0	100.0	

The Table 2.20 above puts to test the fundamentals of patriarchy in Nigerian societies. 19% of the respondents strongly agree that the selection of class captains or prefects is geared in favor of boys and 26% merely agree. Cumulatively, those in agreement are 45% of the respondents. 13.5% are undecided on the matter while 23% disagree and 18.5% strongly disagree with the statement. Indeed, it is common to see male class prefects in Nigerian secondary schools. Girls are often appointed or

elected as assistants to the boys. This shows that boys are taught to lead very early in life while girls are taught to provide support for boys.

Table 2.21: Woman right for education in Nigeria is taken for granted

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	32	16.0	16.0	16.0
	Agree	50	25.0	25.0	41.0
	Undecided	33	16.5	16.5	57.5
	Disagree	58	29.0	29.0	86.5
	Strongly disagree	27	13.5	13.5	100.0
	Total	200	100.0	100.0	

Although there has been an increment in female enrolment in Nigerian schools, there is a need to gauge the attitude of Nigerians to female education. In the table above, 16% of the respondents strongly agree that women's right to education is taken for granted in Nigeria. Also 25% agree to the statement. 16.5% of the respondents are undecided, while 29% disagree and 13.5% strongly disagree.

Table 2.22: Women should have same opportunity to university as men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	127	63.5	63.5	63.5
	Agree	50	25.0	25.0	88.5
	Undecided	7	3.5	3.5	92.0
	Disagree	11	5.5	5.5	97.5
	Strongly disagree	5	2.5	2.5	100.0
	Total	200	100.0	100.0	

The Table 2.22 above shows the value which the respondents attach to education of women. 63.5% of them strongly agree that women should have the same opportunities as men in order to attend universities and 25% merely agree. 3.5% of the respondents are undecided, 5.5% of them disagree and 2.5% strongly disagree. The deduction from here is that the most of them (88%) support equal opportunities for women.

Table 2.23: Women when given right for being educated do better than men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	39	19.5	19.5	19.5
	Agree	43	21.5	21.5	41.0
	Undecided	66	33.0	33.0	74.0
	Disagree	36	18.0	18.0	92.0
	Strongly disagree	16	8.0	8.0	100.0
	Total	200	100.0	100.0	

Human abilities are not gender sensitive. We can all achieve great things if given the opportunity. There is a common saying that "what a man can do, a woman can do better". The table above shows the respondents' perception of that statement. 19.5% of them of them strongly agree with the statement and 21.5% agree while 33% are undecided. 18% disagree and 8% strongly disagree.

Table 2.24: Men are more civilized than women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	25	12.5	12.5	12.5
	Agree	28	14.0	14.0	26.5
	Undecided	58	29.0	29.0	55.5
	Disagree	47	23.5	23.5	79.0
	Strongly disagree	42	21.0	21.0	100.0
	Total	200	100.0	100.0	

In the Table 2.24 above, 26.5% of the respondents agree that men are more civilized than women, 29% are undecided, while 44.5% disagree with the statement. The influence of liberal university education is visible here. Perhaps most of the respondents would have agreed with the statement if they are not exposed to issues of gender equity.

Table 2.25: Educated women are very difficult to control

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	45	22.5	22.5	22.5
	Agree	49	24.5	24.5	47.0
	Undecided	41	20.5	20.5	67.5
	Disagree	40	20.0	20.0	87.5
	Strongly disagree	25	12.5	12.5	100.0
	Total	200	100.0	100.0	

The Table 2.25 above shows the respondents' perception of educated women. 22.5% of the respondents strongly agree that educated women are very difficult to control and 24.4% also agree. The sum of those who agree therefore, is 47%. In the middle ground is 20.5% who are undecided. However, 20% disagree and 12.5% strongly disagree. The percentage of those who disagree shows that there is a latent fear of female emancipation and gender equality among Nigerians irrespective of their levels of education.

Table 2.26: Education brings out ego in a woman

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	56	28.0	28.0	28.0
	Agree	58	29.0	29.0	57.0
	Undecided	36	18.0	18.0	75.0
	Disagree	30	15.0	15.0	90.0
	Strongly disagree	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

In the Table 2.26 above, 28% of the respondents strongly agree that education is an ego booster for women and 29% are also in agreement. Meanwhile, 18% are undecided, 15% disagree and 10% strongly disagree. This result corroborates the preceding one where they mostly agreed that educated women are hard to control.

Table 2.27: Uneducated women are more loyal compare to the educated ones

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	43	21.5	21.5	21.5
	Agree	53	26.5	26.5	48.0
	Undecided	43	21.5	21.5	69.5
	Disagree	41	20.5	20.5	90.0
	Strongly disagree	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

In the Table 2.27 above, 48% of the respondents agree that uneducated women are more loyal to their spouses than educated ones. Out of this 48%, 21.5% strongly agree to this statement. Another 21.5% are undecided while 20.5% merely disagree and 10% strongly disagree thus bringing the total percentage of disagreement to 30.5%.

Table 2.28: Education is the best key to liberate women out of the shelf of inequality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	86	43.0	43.0	43.0
	Agree	68	34.0	34.0	77.0
	Undecided	25	12.5	12.5	89.5
	Disagree	13	6.5	6.5	96.0
	Strongly disagree	8	4.0	4.0	100.0
	Total	200	100.0	100.0	

From the Table 2.28 above, 43% of the respondents strongly agree that education is the best way for women to overcome the burden of gender inequality. Another 34% also agree to the statement. 12.5% are undecided on the statement while 10.5% cumulatively disagree. The high percentage of those who agree (77%) shows that despite the perception that educated women are difficult to control, most Nigerians still see education as the most certain path to gender equality.

Table 2.29: The value of a woman is not based on her level of education but on her husband's achievements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	35	17.5	17.5	17.5
	Agree	37	18.5	18.5	36.0
	Undecided	42	21.0	21.0	57.0
	Disagree	39	19.5	19.5	76.5
	Strongly disagree	47	23.5	23.5	100.0
	Total	200	100.0	100.0	

There is a widespread belief in Nigeria that a woman is as valuable as the husband she marries. 17.5% of the respondents strongly agree to this statement while another 18.5% also agree. 21% are undecided, while 19.5% disagree with 23.5% in strong disagreement.

Table 2.30: A woman's place in her parent's home is considered temporal since she is believed to get married, have her name changed and then be part of her husband's family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	74	37.0	37.0	37.0
	Agree	72	36.0	36.0	73.0
	Undecided	21	10.5	10.5	83.5
	Disagree	22	11.0	11.0	94.5
	Strongly disagree	11	5.5	5.5	100.0
	Total	200	100.0	100.0	

As shown in the Table 2.30 above, 37% of the respondents strongly agree that a woman's place is in her husband's house, another 36% also agree with them while 10.5% are undecided. On the other hand, 11% disagree while 5.5% strongly disagree. This again shows that despite their education and international exposures, they still believe that a woman needs a man to be complete.

Table 2.31: Women are commoditized with bride prices. i.e. A fee has to be paid before she is given out for marriage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	78	39.0	39.0	39.0
	Agree	67	33.5	33.5	72.5
	Undecided	28	14.0	14.0	86.5
	Disagree	13	6.5	6.5	93.0
	Strongly disagree	14	7.0	7.0	100.0
	Total	200	100.0	100.0	

The Table 2.31 above shows the influence of culture on the attitude of the respondents. 72.5% of the respondents believe that a fee has to be paid before a woman is given out in marriage. This shows that education has not taken out all the cultural values entrenched in the respondents. 14% are undecided while 6.5% disagree and another 7% strongly disagree with the idea.

Table 2.32: Cyprus is a patriarchal society yet gives equal education rights to all

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	82	41.0	41.0	41.0
	Agree	73	36.5	36.5	77.5
	Undecided	39	19.5	19.5	97.0
	Disagree	2	1.0	1.0	98.0
	Strongly disagree	4	2.0	2.0	100.0
	Total	200	100.0	100.0	

From the Table 2.32 above, 77.5% of the respondents believe that North Cyprus is a patriarchal society but it gives equal educational rights and opportunities to all. Of this percentage, 41% are in strong agreement to the statement. However, 19.5 are undecided while a cumulative 3% disagree with the statement.

Table 2.33: Women have more societal rights than men in Cyprus

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	44	22.0	22.0	22.0
	Agree	46	23.0	23.0	45.0
	Undecided	80	40.0	40.0	85.0
	Disagree	23	11.5	11.5	96.5
	Strongly disagree	7	3.5	3.5	100.0
	Total	200	100.0	100.0	

As shown in the Table 2.33 above, 22% of the respondents strongly agree that women have more societal rights than men in Cyprus and another 23% also agree. 40% of the respondents are undecided, while 11.5% disagree and 3.5% strongly disagree.

Table 2.34: Studying in Cyprus gave me a different impression and atmosphere about women. e.g. many female teachers, many women car and land owners Etc.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	61	30.5	30.5	30.5
	Agree	77	38.5	38.5	69.0
	Undecided	38	19.0	19.0	88.0
	Disagree	19	9.5	9.5	97.5
	Strongly disagree	5	2.5	2.5	100.0
	Total	200	100.0	100.0	

Experience is said to be the best teacher, and travelling is a vital part of education. Studying in Cyprus gave majority of the respondents a different impression atmosphere about women. E.g. many female lecturers, many women car and land owners etc. 30.5% of the respondents strongly agree that studying in North Cyprus has given them new perspectives on women because of the numerous female teachers and business owners which they come across every day. Another 38.5% also agree while 19% are undecided. However, 9.5% disagree with the statement and 2.5% strongly disagree.

Table 2.35: Schooling abroad gave me a different perspectives on Nigerian women as future leaders of tomorrow

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	54	27.0	27.0	27.0
	Agree	70	35.0	35.0	62.0
	Undecided	48	24.0	24.0	86.0
	Disagree	19	9.5	9.5	95.5
	Strongly disagree	9	4.5	4.5	100.0
	Total	200	100.0	100.0	

Just like the preceding table, a cumulative 62% of the respondents say they now believe that women have leadership roles to play in Nigeria in the near future. This belief is attributed to their university education in North Cyprus. 24% of the respondents are undecided on this statement and 14% cumulatively disagree.

Table 2.36: The difference between both sexes in Cypriots is not visible like the case of Nigeria

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	51	25.5	25.5	25.5
	Agree	77	38.5	38.5	64.0
	Undecided	39	19.5	19.5	83.5
	Disagree	28	14.0	14.0	97.5
	Strongly disagree	5	2.5	2.5	100.0
	Total	200	100.0	100.0	

Comparatively, 25.5% of the respondents strongly agree that there are no visible social differences between male and female Cypriots unlike what is obtainable in Nigeria. Another 38.5% also agree to the statement while 19.5 are undecided. 14% disagree and 2.5% strongly disagree. Those who think the Cypriot society is more gender equitable are 64% in total.

Table 2.37 Coming to a multi-cultural University environment with so many female students has changed my view and respect for women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	66	33.0	33.0	33.0
	Agree	57	28.5	28.5	61.5
	Undecided	46	23.0	23.0	84.5
	Disagree	20	10.0	10.0	94.5
	Strongly disagree	11	5.5	5.5	100.0
	Total	200	100.0	100.0	

The Table 2.37 above shows the results of the questions related to influence of studying in EMU on the respondents. 33% of the respondents strongly agree that studying in a multi-cultural university environment with so many female students has influenced their respect for women. Another 28.5% are also in agreement with them. Meanwhile 23% are undecided and 15.5% cumulatively disagree.

Table 2.38: Courses taken on gender studies made me have a different perspectives on the values of women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	63	31.5	31.5	31.5
	Agree	69	34.5	34.5	66.0
	Undecided	48	24.0	24.0	90.0
	Disagree	13	6.5	6.5	96.5
	Strongly disagree	7	3.5	3.5	100.0
	Total	200	100.0	100.0	

In the Table 2.38 above, 66% of the respondents agree that taking courses on gender relations in EMU has given them different perspectives on the value of women in the society. Out of this 66%, 31.5% are in strong agreement. However, 24% are undecided while 10% cumulatively disagree.

Table 2.39: Schooling in a secular Muslim environment brought some changes to my previous beliefs on women being domesticated

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	38	19.0	19.0	19.0
	Agree	77	38.5	38.5	57.5
	Undecided	53	26.5	26.5	84.0
	Disagree	21	10.5	10.5	94.5
	Strongly disagree	11	5.5	5.5	100.0
	Total	200	100.0	100.0	

It is widely believed that Islam places more restrictions on women than Christianity. However the table above shows that 19% of the respondents strongly agree that studying in a moderate Islamic environment like North Cyprus has given them a new perspective about the treatment of women in Islam and 38.5% join them in agreement. However, 26.5% are undecided while 16% disagree to different degrees.

Table 2.40: The knowledge of Feminism derived created a clearer impact on the values of women to me, patriarchy and other gender and media

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	51	25.5	25.5	25.5
	Agree	68	34.0	34.0	59.5
	Undecided	58	29.0	29.0	88.5
	Disagree	17	8.5	8.5	97.0
	Strongly disagree	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

From the Table 2.40 above, 59.5% of the respondents agree that the knowledge which they have acquired on feminism in the course of their studies has helped them to better understand other concepts like patriarchy and media relations. Meanwhile, 29% are undecided and only 11.5% cumulatively disagrees.

Table 2.41: Key concepts learnt in gender studies have given me a full
understanding that gender is socially constructed.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	71	35.5	35.5	35.5
	Agree	74	37.0	37.0	72.5
	Undecided	46	23.0	23.0	95.5
	Disagree	6	3.0	3.0	98.5
	Strongly disagree	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

The Table 2.41 above shows that gender is socially constructed and not divine.
35.5% of the respondents strongly agree that courses taken in the course of their
program have helped them to understand that gender is socially constructed. Another
37% are also in agreement with them to give 72.5% cumulative agreement. 23% are
undecided and 4.5% cumulatively disagree.

Table 2.42: It was a privilege for me to learn more about women situation
from another country through courses in communication and media studies.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	76	38.0	38.0	38.0
	Agree	65	32.5	32.5	70.5
	Undecided	46	23.0	23.0	93.5
	Disagree	10	5.0	5.0	98.5
	Strongly disagree	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

The Table 2.42 above shows the respondents' level of satisfaction with their experiences at the Faculty of Communication and Media Studies. 38% strongly agree that they are privileged to learn about comparative gender relations at the Faculty and another 32.5% also agree. 23% are undecided and 6.5% cumulatively disagree.

Table 2.43: My parents treat males and females equally

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	117	58.5	58.5	58.5
	Agree	51	25.5	25.5	84.0
	Undecided	9	4.5	4.5	88.5
	Disagree	20	10.0	10.0	98.5
	Strongly disagree	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

The Table 2.43 above shows the comparative treatment of male and female in the homes of the respondents. 58.5% of them strongly agree that their parents give equal treatment to male and female children and 25.5 join them in agreeing. This gives an overwhelming agreement percentage of 84%. Those who are undecided are 4.5% of the respondents, while 10% disagree and 1.5% strongly disagree.

Table 2.44: I look forward to a Nigeria that equates men and women in the nearest future

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	107	53.5	53.5	53.5
	Agree	52	26.0	26.0	79.5
	Undecided	25	12.5	12.5	92.0
	Disagree	10	5.0	5.0	97.0
	Strongly disagree	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

In Table 2.44, the respondents share their hope for future gender relations in Nigeria. 53.5% of the respondents strongly agree that they look forwards to a Nigeria that equates men and women in the near future. Also 26% agree with them to give a cumulative agreement percentage of 79.5%. Meanwhile 12.5% are undecided and 5% disagree while just 3% strongly disagree with the statement.

4.3 Further Analysis of Attitude Scale Statements

Using five-point Likert scale ranging from strongly agree to strongly disagree, researcher has used this question format to answer leading research questions on gender, ethnic groups, domestication of women, impact of studying abroad, impact of communication curriculum on participants perception of women and gender difference. The five-point Likert scale used in this questionnaire follows Balcis' postulation of scale division and according to him; number 1=Strongly Agree, (1-1.79 SA) 2= Agree, (1.80-2.59 A), 3=Undecided, (2.60-3.39 U), 4=Disagree (3.40-4.19 A) and Strongly Disagree (4.20-5 SD) (Balci, 2004).

Table: 2.45: Means and Attitudes Scale Questions and corresponding

Statement	Means	Attitude
The ethnic group I belong to give preference to men than women.	2.31	A
Women are perceived equally in my ethnic group just as they are perceived in Cyprus.	3.04	U
My wrong perception of women is developed due to the myths and beliefs of my ethnic group.	3.00	U
The ethnic group I belong to gives more respect to women than men.	3.26	U
Women in my ethnic group are treated equally like men.	3.27	U
My ethnic group domesticate women.	2.98	U
Women are seen as sex objects in my culture.	3.88	D
Education is the best way to liberate women on the issues that has to do with women.	1.80	A
My wrong perception of women is developed due to my previous education background.	3.13	U
Class captain selection is gendered and in favor of boys in my secondary school days.	2.96	U
Girl child education deprivation is prevalent in Nigeria.	2.85	U
Woman right for education in Nigeria is taken for granted.	2.99	U
Women should have same opportunity to university as men.	1.59	SA
Women when given right for being educated do better than men.	2.74	U
Men are more civilized than women.	3.27	U
Educated women are very difficult to control.	2.76	D
Education brings out ego in a woman.	2.50	A
Woman right for education in Nigeria is taken for granted.	2.95	U

Uneducated women are more loyal compare to the educated ones.	2.71	U
Education is the best key to liberate women out of the shelf of inequality.	1.95	A
The value of a woman is not based on her level of education but on her husband's achievements.	3.13	U
Growing up made me believe women are sex slave.	4.00	D
A woman's place in her parent's home is considered temporal since she is believed to get married, have her name changed and then be part of her husband's family.	2.12	A
Women are commoditized with bride prices. I.e. A fee has to be paid before she is given out for marriage.	2.09	A
Running of political position and offices does not favor women in Nigeria compared to Cyprus.	2.45	A

A brief analysis is given below in analyzing the above 5 point-Likert scale questions whose scale division ranges from strongly agree to strongly disagree (SA-SD). Emphases would be laid more on the Strongly Agree and Agree attitudes.

"The ethnic group I belong to give preference to men than women" scores mean of 2.31 which is Agree in terms of attitudes. "Education is the best way to liberate women on the issues that has to do with women" scores 1.80 and it's also high according to the mean and attitude scale. However, it is advised to choose education as the part of liberation with regards women issue. Also "Women should have same opportunity to university as men" according to the scale is 1.59. This result is Strongly Agree and it's a very high mean and attitude scale. This shows that majority

of the participants want women to have same higher educational right as men. "Education is the best key to liberate women out of the shelf of inequality" scale is 1.95 and also falls under the mean Agree. "Women are commoditized with bride prices. I.e. A fee has to be paid before she is given out for marriage"; "Running of political position and offices does not favor women in Nigeria compared to Cyprus" scores 2.09; 2.45. These scores are high and majority agrees.

Table 2.46: Means and attitudes of respondents impact of studying abroad

Statement	Means	Attitudes
Cyprus is a patriarchal society yet gives equal education rights to all.	1.87	A
Women have more societal rights than men in Cyprus.	2.52	A
Studying in Cyprus gave me a different impression and atmosphere about women E.g. many female teachers, many women car and land owners etc.	2.15	A
Schooling abroad gave me a different perspectives on Nigerian women as future leaders of tomorrow.	2.30	A
Both male and female Cypriots are encouraged to have equal education and it sends a message to me about how women are treated in Nigeria.	2.60	U
The difference between both sexes in Cypriots are not visible like the case of Nigeria.	2.30	A
Coming to a multi-cultural University environment with so many female students has changed my view and respect for women.	2.27	A

In the means and attitudes scale of impact of studying abroad, majority of the respondents Agrees. "Cyprus is a patriarchal society yet gives equal education rights to all"; "Women have more societal rights than men in Cyprus"; "Studying in Cyprus gave me a different impression and atmosphere about women E.g. many female

teachers, many women car and land owners etc."; "Schooling abroad gave me a different perspectives on Nigerian women as future leaders of tomorrow"; "The difference between both sexes in Cypriots are not visible like the case of Nigeria"; and "Coming to a multi-cultural University environment with so many female students has changed my view and respect for women" scores are 1.87; 2.52; 2.15; 2.30; 2.30; and 2.27. All are high and under the attitude scale of Agree (A). This illustrates the positive interest of the respondents towards the questions.

Table 2.47: Means and attitudes of impact of communication curriculum on my perception of women

Statements	Means	Attitudes
Courses taken on gender studies made me have a different perspectives on the values of women.	2.16	A
Schooling in a circular Muslim environment brought some changes to my previous beliefs on women being domesticated.	2.45	A
The knowledge of Feminism derived created a clearer impact on the values of women to me, patriarchy and other gender and media.	2.30	A
I believe women and men should have equal rights for Education.	1.56	SA
Key concepts learnt in gender studies has given me a full understanding that gender is socially constructed.	1.98	A
It was a privilege for me to learn more about women situation from another country through courses in faculty of communication and media studies.	2.00	A

For analyses on the attitude scale of courses taken under Faculty of Communication and Media Studies, "Courses taken on gender studies made me have a different perspectives on the values of women"; "Schooling in a circular Muslim environment brought some changes to my previous beliefs on women being domesticated"; "The

knowledge of feminism derived created a clearer impact on the values of women to me, patriarchy and other gender and media"; "Key concepts learnt in gender studies has given me a full understanding that gender is socially constructed"; and it was a privilege for me to learn more about women situation from another country through courses in faculty of communication and media studies" scores are; 2.16; 2.45; 2.30; 1.98 and 2.0. The results are Agree (A) according to the mean and attitude scale thus showing that majority of the participants was influenced through the education they derived from higher education even outside their home country. They however strongly agree (SA) to the question "I believe women and men should have equal rights for Education". This is extremely very high.

Table 2.48: Means and attitudes of gender difference

Statement	Means	Attitudes
My parent treat males and females equally.	1.70	SA
My parent give more reference to boys in my family.	3.34	U
Girls should have same opportunity to university Education as boys.	1.56	SA
I look forward to a Nigeria that equates men and women in the nearest future.	1.78	SA

For analysis of all Likert scale questions ranging from strongly agree to Strongly Disagree (SA to SD) which was statistically analyzed using descriptive analysis on the check of means and attitudes.

"Women should have the same opportunities as men" scores the highest means which is (1.59). This is strongly agree (SA) according to the mean and attitude scale. This is however, extremely very high thus shows that majority of the participants of the study wants men and women to have the same opportunity.

"My parent treats male and female equally" is the second highest and its mean scores was 1.70 which is strongly Agree (SA). This is also very high. The result shows that majority of their parent treat all siblings in each family equally. Treating them equally shows they are treated with same preference irrespective of their gender. This goes a long way in terms of giving them pocket money, caring for them, and domesticating house duty for them, to mention few.

"Girls should have same opportunity to university education as boys" also have a high score of mean which is 1.56. This is automatically Strongly Agree. This result shows that most participants want everyone regardless of sex to have opportunity to tertiary education. However, Education is not sexist rather it should be an open door to everyone and should not be gendered.

"I look forward to a Nigeria that equates men and women in the nearest future" is also very high with mean of 1.78 which is Strongly Agree. Most of the participants are optimistic about a Nigerian that will remove women from the delineation of second class citizenry and equate everyone as important.

Other high points of the means and attitudes of the study which are worthy to be noted also is "The ethnic group I belong to give preference to men than women". The mean of this question is 2.31 and the attitude is Agree. This illustrates the fact that despite one's ethnic group, preference is given to men than women with the opinion that they are and will always be the head.

"Education is the best way to liberate women on the issues that has to do with women" is also on the positive side with (Mean=1.80, Attitudes=A). A good number of participants also agree that 'education is the best key to liberate women out of the self of inequality" (Mean=1.95, Attitudes A). Women are commoditized with bride prices i.e A fee to be paid before she is given out for marriage was also highly supported by participants of the study and the (Mean=2.09, Attitudes A)

Running a political position and offices does not favor women in Nigeria compared to Cyprus was also found high and Positive with (Mean=2.45, Attitude=A).

Those on the low and negative means and attitudes that are worthy of note are attitudes that are worthy of note are "educated women are very difficult to control" at the Mean=2.76 and attitude is found at (D) Disagree. It is interesting to note that (Mean=3.88, attitude D).

4.4 The Statistical Significant Differences

The tables under this section were conducted to ascertain if there are marked significant differences in respect to how individuals perceive women by participants

'Sex'. If there is a statistically significant difference in the perception of women among the different ethnic groups in Nigeria. Also if there is statistically significant difference in respect to field of communication as to perception of women after acquiring knowledge on gender studies in Communication and Media Studies. It's there a statistically significant dissimilarity in the relationship between acquisition of university education and female emancipation in Nigeria and was conducted to see if there are marked differences in participant's sex and finally if religion play a significant role in the respect of women's rights by Nigerian students in EMU's Faculty of Communication and Media Studies.

4.4.1 Chi Square Result in Respect to Sex

Chi square statistical test was conducted to know if there is statically difference in respect to sex and how individuals perceive women. The study assumes that Nigerian student's perception of the expected roles of women is noticeable in their attitudes towards women and women rights. This assumption is plotted with participant's sex to see if there is any statistical significant difference.

Chi-square test when plotted with; "Women are perceived equally in my ethnic group just as they are perceived in Cyprus", "My wrong perception of women is developed due to the myths and beliefs of my ethnic group", "The ethnic group I belong to gives more respect to women than men", "Women in my ethnic group are treated equally like men", "Women are seen as sex objects in my culture", "Education is the best way to liberate women on the issues that has to do with women", and "My wrong perception of women is developed due to my previous

education background", and Participants Sex, with the consideration of p at $p \leq 0.01$ or $p \leq 0.05$ level, Chi-square test result shows that there is no statistical difference found when sex was placed with individual's perception of women.

Chi square test result was also employed to see if at hand is statistically significant dissimilarity in the relationship between acquisition of university education and female emancipation in Nigeria and was conducted to see if there are marked differences in participant's sex. Question 29 to 38 was considered and all are five Likert scale questions. Statistical significant difference was placed at $P \leq 0.05$.

Table 2.49: With respect to 'Men are more civilized than women', the chi-square test result was conducted and found at p=.022 which shows that there is statistical significant difference.

<div align="center">Table 2.49: Chi-Square Tests</div>

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.398[a]	4	.022
Likelihood Ratio	11.535	4	.021
Linear-by-Linear Association	3.705	1	.054
N of Valid Cases	200		

Table 2.50: When "Educated women are very difficult to control" participants sex was therefore put into contemplation, statically substantial divergence remained seen by P=.041.

Table 2.50: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.974[a]	4	.041
Likelihood Ratio	10.119	4	.038
Linear-by-Linear Association	6.692	1	.010
N of Valid Cases	200		

Table 2.51: Statically substantial difference was initiated by p=0.39 when P is put at p≤0.05 and chi-square test was conducted in respect to 'education brings out ego in a woman' plotted with participant's Sex'.

Table 2.51: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.085[a]	4	.039
Likelihood Ratio	10.267	4	.036
Linear-by-Linear Association	8.484	1	.004
N of Valid Cases	200		

4.4.2 One Way ANOVA Test Result with Respect to Ethnic groups

Below are tables of one way ANOVA with respect to those which has a high statistical significance.

Table 2.52: Statistically significant ANOVA Test results for all 5 Point-Likert scale questions on ethnic group

		S. of squares	Df	M. square	F	Sig.
The ethnic group I belong to gives more respect to women than men	Between Groups	15.576	3	5.192	3.211	.024
	Within Groups	3.16.904	196	1.697		
	Total	332.480	199			
Girl child education deprivation is prevalent in Nigeria	Between Groups	14.884	3	4.961	3.490	.017
	Within Groups	278.616	196	1.422		
	Total	293.500	199			
I believe women And men should have equal right to education	Between Groups	6.338	3	2.113	3.066	.029
	Within Group	135.057	196	.697		
	Total	141.395	199			
Studying in Cyprus gave me a different impression and atmosphere about women. Eg, many female teachers, car and land owners, etc.	Between Groups	9.137	3	3.046	2.893	.037
	Within Groups	206.363	196	1.057		
	Total	215.500	199			
The difference Between both Sexes in Cypriot are not visible as like the Case of Nigeria.	Between Groups	10.273	3	3.424	3.060	.029
	Within Groups	219.322	196	1.119		
	Total	229.595	199			
Coming to a Multi –cultural University environment with so many female students has changed my view and respect for women.	Between Groups	13.360	3	4.453	3.311	.021
	Within Groups	263.595	196	1.345		
	Total	276.955	199			

ANOVA Test was conducted on "The ethnic group I belong to gives respect to women than men". Statistically significant difference was found at p= .024 when p≤ 0.05. "Girl child education deprivation is prevalent in Nigeria". Where the test result

was found at p=≤ 0.05 and ANOVA Test Result was found at p= .017. Also, "Women right for education in Nigeria is taken for granted", found to illustrate there is a statistically significant difference at p≤ 0.05 and found at p=.006 with regards women's right for education being taken for granted.

ANOVA Test resulted at p=.006, where "Studying in Cyprus gave me a different impression and atmosphere about women. E.g. many female teachers, many women car and Land Owners Etc." This illustrates the statistically significant difference to be at p≤0.05 with respect to impact of studying abroad where p=.037.

For the statement, "The difference between both sexes in Cypriot is not visible like the case of Nigeria". Where p= .029. This indicates that there is a statistically significantly difference at p≤0.05 level. Also with respect to the statement, "Coming to a multicultural university environment with so many female students has changed my view and respect for women", p was found at p≤ .021.

4.4.3 One way ANOVA Test Result with Respect to Religion

In the effort to answer the question 'Does religion play a significant role in the respect of women's rights by Nigerian students in EMU's Faculty of Communication and Media Studies? an ANOVA test was conducted.

Table 2.53: ANOVA Test results with respect to participants' religion and attitudinal scale statements.

		S. of squares	df	M. square	F	Sig.
Growing up made me believe	Between Groups	13.843	3	4.614	3.075	.029
	Within Groups	294.157	196	1.501		

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women are Sex Slave	Total	308.000	199			
My parent treat Males and female equally	Between Groups	11.980	3	3.993	3.844	.011
	Within Groups	203.615	196	1.039		
	Total	215.595	199			
Girls should have the same Education as boys	Between Groups	8.432	3	2.811	2.857	.038
	Within Groups	192.848	196	.984		
	Total	201.280	199			

"Growing up made me believe women are sex slave" where p≤.029. Also, "My parent treat males and females equally" where p≤0.05, p was found at .011. This makes it significant. Lastly, with ANOVA on religion, question "Girls should have same opportunity to university Education as boys was also significant at p≤0.05 level was found at p=.038

4.4.4 One Way ANOVA Test Result with Respect of Faculty of Communication and Media Studies.

ANOVA Test was conducted with respect to the Faculty of Communication and Media Studies students' perception of women rights and values. ANOVA test results shows that there is no statistical difference with respect to the faculty of Communication and Media Studies as to perception of women after acquiring knowledge on gender studies in communication and media studies.

Chapter 5

CONCLUSION

This chapter summarizes the study. Outcomes found after the survey are interpreted and discussed at length. Aims and the theories used of the study was also re-visited and will be linked with the findings gotten from the analysis of the survey. Never the less, the assumption of the study was also be cross checked with regards giving answers to the assumptions of the researcher. This chapter will tell if the researcher's assumptions were positive or negative. Then the research questions mentioned in chapter one will be re-visited and reviewed. Last but not the least, suggestions for further research will be made.

5.1 Summary of the Study

This study has explored the role of university education particularly foreign university education on the values placed on women. It also had a look on the perception of women by Nigerians before and after obtaining higher education even though they are presently experiencing university education in faculty of communication and media studies in the Eastern Mediterranean University.

This sub division of the research summarizes the study as a whole in terms of conclusion drawn from the survey and its analysis as well as in interpreting the answers given for the proposed research questions.

The research was carried out in discovering the influence of university education on perception of women from developing countries. Nigeria was the case study because it is also a developing country. Nigerian students of the faculty of communication and media studies were used as samples in carrying out this research. The study seek to know if they have been influenced through the education they got from the university in terms of the campus lifestyles and courses offered in their various departments. Has it been able to change their perception and broaden their knowledge in other several societal issues? Specifically when this education is being derived abroad. Did it in any way change their previous perspectives and perception on women with regards religion, ethnicity, or cultural beliefs and opinion based on their background while back home?

The total population of Nigerian student as at when this study was carried out was 3055 and the number of Nigeria student in the faculty was 270 Out of this figure, the researcher made a wise choice in using 6.5% of this population and this round it up to 200 students as samples of the population.

Four departments under the Faculty of Communication and Media Studies were used. They were; Radio Television and Film Studies; Public Relation and

Advertisement; Journalism and Visual Arts. All questions were administered to 100 girls and 100 boys totalizing it to 200 as the sample. This was without supervision so as to emphasize clarity. All questionnaire were collected back.

5.2 Conclusion Drawn from the Study

This study was embarked on to investigate the influence of university education on perception of women from developing countries and a survey was done in this respect with Nigerian students who are currently studying in Eastern Mediterranean University in spring 2014/2015 semester. The study also specifically inquiries into how women were perceived before and after University Education and it uncovers how women are perceived based on their previous cultural backgrounds and beliefs.

Answer drawn from the analysis of the study 'influence of university education on perception of women from developing Countries will be proffered to research questions below.

RQ ONE: Is there a gender differences as to how individuals perceive women

For the leading question; Is there a gender differences as to how individuals perceive women, a one way ANOVA statistical test was conducted and result indicate that when "women are perceived equally in my ethnic group just as they are perceived in Cyprus" was plotted in respect with sex. ANOVA test result stayed established at p= .004 when p $\leq$ 0.05. ANOVA test result remains p= .040 when "class captain selection is gendered and in favor of boys in my secondary school days" was taken into consideration in respect to sex at a level p $\leq$ 0.05.

RQ TWO: Is there a significant difference in the perception of women among the different ethnic groups in Nigeria?

One way ANOVA statistical test was tested to arrive at an answer on if there is statistically significant difference in the perception of women among the different ethnic groups in Nigeria and results shows that when "The ethnic group I belong to gives respect to women than men" was considered in respect with ethnic groups, statistical substantial discrepancy was found at p= 0.24 when p< 0.05. It was set up when "Girl child education deprivation is prevalent in Nigeria", was tested at p=≤ 0.05 and was found at p=.017. ANOVA Test Result was found at p= 0.06, when "Women right for education in Nigeria is taken for granted". This illustrates there is a statistically significant difference at p ≤ 0.05 with regards women's right for education being taken for granted. ANOVA Test resulted at p=0.37, where "Studying in Cyprus gave me a different impression and atmosphere about women. E.g. many female teachers, many women car and land owners Etc." in revealing the point that there is a statistically important difference at p ≤ 0.05 with respect to impact of studying abroad.

It was found when "The difference between both sexes in Cypriot are not visible like the case of Nigeria" was plotted with ethnic group at p= .029. Finally, statistical significant difference was found when "coming to a multicultural university environment with so many female students has changed my view and respect for women" was tested and p=0.021 was found.

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RQ THREE: Does religion demonstrate importance in respect of ladies' rights by Nigerian students in EMU's Faculty of Communication and Media Studies?

ANOVA statistical test was also conducted from the survey and findings indicate that when "Growing up made me believe women are sex slave" was considered in respect to religion and it was statically significant different at p=0.029 when p was placed at p≤0.05.

RQ FOUR: Is there a significant relationship between female acquisition of university education and female emancipation in Nigeria?

Chi-square test was conducted to know if there is statistical significant difference between female acquisition of university education and female emancipation in Nigerian and with respect to "Men are more civilized than women", Chi-square test result was found at p=0.3 which shows that there is statistical significant difference. When "Educated women are very difficult to control" participants' gender was put in concern and the numerical substantial discrepancy was put as p=.41. Statically substantial discrepancy was also set up as p=0.39 when P is put at p≤0.05 and chi-square test was conducted in respect to sex.

RQ FIVE: Does schooling abroad significantly affect the attitude of Nigerian students towards women's rights?

Travelling is an important educational tool on its own and travelling to Turkish Republic of Northern Cyprus where education is the foremost sector says a lot about how schooling abroad must have changed the attitude of Nigerian students towards women while they come to school here. 30.5% of the respondents strongly agree that studying in North Cyprus has given them new perspectives on women because of the numerous female teachers and business owners which they come across every day. Another 38.5% also agree while 19% are undecided. However, 9.5% disagree with the statement and 2.5% strongly disagree. The sum of those who agreed that schooling abroad has changed their attitude towards women was 68.5% which is extremely high.

Considering what participants said about women and leadership roles in the future, a cumulative 62% of the respondents say they now believe that women have leadership roles to play in Nigeria in the near future. This belief is attributed to their university education in North Cyprus. 24% of the respondents are undecided on this statement and 14% cumulatively disagree. All of these aforementioned shows that schooling abroad has significantly affect the attitude of Nigerian students towards women's rights.

RQ SIX: Does the years of study in the Faculty of Communication and Media Studies significantly affect the students' perception of women rights and values?

Faculty of Communication and Media Studies is an all-encompassing faculty where something about everything is taught and everything about something is learnt too. In the case of these study, the knowledge of gender studies was incorporated into the communication and media studies faculty has been helpful as this study confirms because 66% of the respondents agree that taking courses on gender relations in EMU has given them different perspectives on the value of women in the society. Out of this 66%, 31.5% are in strong agreement. However, 24% are undecided while 10% cumulatively disagree which is also on the high side.

To further buttress the aforementioned, 35.5% of the respondents strongly agree that courses taken in the course of their programs have helped them to understand that gender is socially constructed. Another 37% are also in agreement with them to give 72.5% cumulative agreement. 23% are undecided and 4.5% cumulatively disagree and finally on respondents' level of satisfaction with their experiences at the Faculty of Communication and Media Studies. 38% strongly agree that they are privileged to learn about comparative gender relations at the faculty and another 32.5% also agree. 23% are undecided and 6.5% cumulatively disagree.

RQ SEVEN: Is there a relationship between a student's specialization in the field of communication and his/her perception of women?

For student specialization and his/her perception of women, an ANOVA statistical test was conducted and findings shows ANOVA Test results shows that there is no

statistical difference in respect to faculty of Communication and Media Studies as to perception of women after acquiring knowledge on gender studies in communication and media studies.

Survey indicates respondents' perception on the role of women on values placed on women across Nigerian cultures. 23% of them say religion never determines how women are treated in their cultures, 17.5% say religion rarely influences the treatment of women, and 39.5 say religion sometimes determines how women are treated. However, 20% of the respondents say that religion is a major determinant of how women are treated in their cultures. On respondents take on if religion dictates moral standard, 5% of the respondents say religion never dictates their moral standards while 10.5% say it rarely does. On the other hand 40% of the respondents say that religion sometimes dictate their moral standards and 44.5% say that their moral standards are always dictated by religion. An important finding of this survey is what participants think on how religion domesticates women and 33% of the respondents say their religion does not domesticate women and 35.5% say their religion rarely does. Similarly, 21% say their religion sometimes domesticates women while 10.5% say their religion always domesticates women.

On participants take on 'Religion doctrines are considered in the role of a woman in the Nigerian society', 14% of the respondents say that religious doctrines are never considered in the ascription of roles to women, 27.5% say that religion is rarely considered in the role of women in their own societies, and 37% say it is sometimes

considered. However 21.5% of the respondents say religion is always a determinant of women's roles in Nigerian societies. This gives further credence to the influence of religion in Nigeria. An interesting finding of this study on if respondents culture domesticates women, shows that respondents were divided on the role of culture in the perception and treatment of women in Nigeria. 33% of the respondents say their cultures never domesticates women, and 29.5% say their culture rarely domesticates women. However, 28.5% say their cultures sometimes domesticates women while 9% say it always domesticates women. On preference on sex in participants' ethnic group, findings shows the relative values placed on men and women by the various ethnic groups in Nigeria. 34.5% of the respondents strongly agree that their ethnic groups give preference to men above women, while 27.5% merely agreed. This gives us a cumulative percentage of 62% agreement with the statement. Meanwhile, 14.5% are undecided, 19% disagree and 4.5% strongly disagree with the statement.

Questions on where do this over flogged issue of relegation, explanation and dehumanization of women is some cases originate from is always discussed within the framework of culture and religion and in this case, the researcher has asked if participants wrong perception of women was developed due to the myths and beliefs of my ethnic group and respondents reveal the influence of their ethnic beliefs on their perception of women. 13.5% strongly agree that their wrong perception of women developed from the myths and beliefs of their ethnic groups while 24% merely agree to the statement. Meanwhile, 27.5% are undecided. At the other end,

18.5 percentage of the respondents disagree with the statement while 16.5% strongly disagree and the sum of those who disagreed were more.

This study asked the question on if class captain selection is gendered and in favor of boys in my secondary school days because the study investigate if the wrong perception of women has been from when participants were young or they just picked it up along the line of groin up and 19% of the respondents strongly agree that the selection of class captains or prefects is geared in favor of boys and 26% merely agree. Cumulatively, those in agreement are 45% of the respondents. 13.5% are undecided on the matter while 23% disagree and 18.5% strongly disagree with the statement. Indeed, it is common to see male class prefects in Nigerian secondary schools. Girls are often appointed or elected as assistants to the boys. This shows that boys are taught to lead very early in life while girls are taught to provide support for boys.

The question 'Women are commoditized with bride prices. i.e. A fee has to be paid before she is given out for marriage' was asked and result shows the influence of culture on the attitude of the respondents. 72.5% of the respondents believe that a fee has to be paid before a woman is given out in marriage. This shows that education has not taken out all the cultural values entrenched in the respondents. 14% are undecided while 6.5% disagree and another 7% strongly disagree with the idea.

To buttress the findings based on the theoretical review, several theories were employed to further illustrate the complex phenomena of the research, such as Tichenor, Donohue, and Olien's Knowledge Gap Theory, Tajfel and Turner's Social Identity Theory and Mary Wollstonecraft's Feminist Theory. These theories both confirmed the assertion of the findings that, there exists a gap in the knowledge level of the respondents according to how they perceive women and also based on their educational and gender differences. The results of the study has also been able to confirm that when students from developing countries study abroad, they relate withe with people in a different culture, More so, when they get education in the social sciences like Communication and media studies, the education derived, has a positive influence on how they perceive woman.

5.3 Recommendation for Further Research

The research context of this study is north Cyprus and it is one of the reasons why this study is ultimately relevant because it is the first to carefully look into perception of women across borders, i.e. Nigerians in Turkish republic of North Cyprus (TRNC). The study has looked into the way women is viewed in Nigeria, the way Nigerian students view women before making a trip to the island to study and the way their attitude has changed towards women after a while haven seen the way women own properties here, the way women have valuable jobs and the way women are respected in the Cyprus society and most importantly the intervention of the gender studies in the whole process. As for all aforementioned, this is what the thesis could cover. Further studies should incorporate other faculties probably to see if

communication students attitude have changed better than other faculties and since this study is limited to the seat of eastern Mediterranean university which is Famagusta, North Cyprus, other studies , with same research question, scope and theoretical framework can change the milieu of the research to another part of the island to see if there are changes across board because what happens in Famagusta might not be applicable 100% in other sides of TRNC and this is ultimately important to state.

This study is a good resource for women ministries in Nigeria, private and public set up that deals with women and women educationist in Nigeria academia and also it is a good resource for the university studied because the university administration and the faculty of communication and media studies will see beyond going to classes and they will see that the attitude on Nigerian students in Communication and Media Studies Faculty has changed over time and It is to say that students are getting better not only for grades but also to a better version of themselves because a man that respects both sex(men and women) is rich mind.

However, to put this study to a close, the researcher suggests a great need for both gender to see themselves as a brave mirror and not that in which the society uses to see them. Women especially should rename herself as a woman and not that which her culture, religion or ethnicity has named her at birth. This will however give her the bravery to be in charge of her destiny through what she believes. Also, it will alter her character as a female from a weak sex to a strong one and from a second

class individual to a position of topmost importance. Conclusively, Education which is the key against ignorance and key to power will liberate her from the fear of the unknown which the researcher sees as the future. Education has also been concluded to have a positive impact and role in influencing how humans perceive situations around them.

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APPENDICES

Appendix 1: Questionaire

Hello, my name is Olabola Omisore. I am a Master's student in the Faculty of Communication and Media Studies. This questionnaire is for academic purpose and I am doing this in the fulfillment of my Master's thesis studies. Your anonymity is assured. Please thick as appropriate. Thank you for your participation.

QUESTIONNAIRE

Sex   a) Male   b) Female

Age   a) 16-20   b) 21-25   c) 26-30   d) 31-35

Level of study   a) Undergraduate   b.) Masters   c)   Ph.D. d) Post doctorate

Year   a) Year 1   b) Year 2   c) Year 3   d) Year4   e) Others, (please specify)………..

Religion: a) Christian b) Muslim c) African Traditional Religion   d) Atheist e) Others, (please specify)…………

Ethnicity: a.) Yoruba   b) Hausa c)   Igbo d) Others, (please specify)…………...

Department: a.) Journalism b) Public Relations and Advertising   c) Visual Arts   d) Radio, Television, and Film Studies.

I went to a public secondary school   a) Yes b) No

I went to a private secondary school   a) Yes b) No

Note: please 1=Never   2=Rarely   3=Sometimes 4=Always

		1	2	3	4
10	Religion determines how women are treated in my culture				
11	Religion dictates moral standards				
12	My religion domesticates women				
13	Religion is a determinant factor in my culture				
14	Religion doctrines are considered in the role of a woman in the Nigerian society				
15	My religion dictates man should be the head in all endeavour				
16	My religion domesticates women				
17	My religion doctrine preaches and supports gender equality				
18	There is one dominant religion in my ethnic group				

Note: Please 1=Strongly Agree   2=Agree   3=Undecided   4=Disagree
5=Strongly   Disagree

		SA	A	U	D	SD
19	The ethnic group I belong to give preference to men than women					
20	Women are perceived equally in my ethnic group just as they are perceived in Cyprus					
21	My wrong perception of women is developed due to the myths and beliefs of my ethnic group					
22	The ethnic group I belong to gives more respect to women than men					
23	Women in my ethnic group are treated equally like men					
24	My ethnic group domesticate women					
25	Women are seen as sex objects in my culture					
26	Education is the best way to liberate women on the issues that has to do with women					
27	My wrong perception of women is					

	developed due to my previous education background					
28	Class captain selection is gendered and in favor of boys in my secondary school days					
29	Girl child education deprivation is prevalent in Nigeria.					
30	Woman right for education in Nigeria is taken for granted					
31	Women should have same opportunity to university as men					
32	Women when given right for being educated do better than men					
33	Men are more civilized than women					
34	Educated women are very difficult to control					
35	Education brings out ego in a woman					
36	Woman right for education in Nigeria is taken for granted					

37	Uneducated women are more loyal compare to the educated ones					
38	Education is the best key to liberate women out of the shelf of inequality					
39	The value of a woman is not based on her level of education but on her husband's achievements					
40	Growing up made me believe women are sex slave					
41	A woman's place in her parent's home is considered temporal since she is believed to get married, have her name changed and then be part of her husband's family					
42	Women are commoditized with bride prices. I.e. A fee has to be paid before she is given out for marriage					
43	Running of political position and offices does not favor women in Nigeria compared to Cyprus					

Impact of studying abroad

		SA	A	U	D	SD
44	Cyprus is a patriarchal society yet gives equal education rights to all					
45	Women have more societal rights than men in Cyprus					
46	Studying in Cyprus gave me a different impression and atmosphere about women E.g. many female teachers, many women car and land owners Etc.					
47	Schooling abroad gave me a different perspectives on Nigerian women as future leaders of tomorrow					
48	Both male and female Cypriots are encouraged to have equal education and it sends a message to me about how women are treated in Nigeria.					
49	The difference between both sexes in Cypriots are not visible like the case of Nigeria					

| 50 | Coming to a multi-cultural University environment with so many female students has changed my view and respect for women | | | | | |

Impact of Communication Curriculum on my perception of women

		SA	A	U	D	SD
51	Courses taken on gender studies made me have a different perspectives on the values of women					
52	Schooling in a circular Muslim environment brought some changes to my previous beliefs on women being domesticated					
53	The knowledge of Feminism derived created a clearer impact on the values of women to me, patriarchy and other gender and media					
54	I believe women and men have equal rights for Education					

55	Key concepts learnt in gender studies has given me a full understanding that gender is socially constructed.					
56	It was a privilege for me to learn more about women situation from another country through courses in media and communication Faculty.					

Gender Differences

57	My parent treat males and females equally					
58	My parent give more reference to boys in my family					
59	Girls should have same opportunity to university Education as boys					
60	I look forward to a Nigeria that equates men and women in the nearest future					

Appendix 2: Consent Letter

<div align="right">

Faculty of Communication and
Media Studies,
Eastern Mediterranean
University,
Famagusta, North Cyprus.
6/17/2015

</div>

Assoc. Prof. Dr. Umit Inatci
Dean of Faculty of Communication and Media Studies,
Eastern Mediterranean University,
Famagusta,
North Cyprus.

Dear Sir,

<u>APPLICATION TO CONDUCT SURVEY IN FUFILMENT OF MY   MASTER'S THESIS</u>

I am Olabola Omisore with student number 135836. I am a student of the above named faculty and in fulfilment of Master's degree, I am conducting a survey for my thesis titled 'Influence of University Education on Perception of Women in Developing Countries: A Survey on Nigerian Students in EMU'. The sample of my study are undergraduate Nigerian students in Communication and Media Studies Faculty. I implore you as the highest authority in this faculty to approve of the application to carry on my research service sir. I anticipate your favorable consideration sir.

Thanks.
Yours sincerely,
Omisore Olabola