
Discussion and Conclusion

In this chapter, the findings of the present research study are discussed. Here, I present my reflections on the findings as it relates to the objectives of the study in interaction with the literature.

Concerning the socio-demographic and economic characteristics of the respondents, the mean age for students and staff were 23 years and 31 years, respectively. The students' mean age was an indication that the students were very young. This has serious implications for crises in Nigerian universities. This is because when students as young as the participants were in this study, they are more volatile than more matured students. Young students can easily yield to protests and riots with little provocation. This may be a push factor in the prevalence of crises in Nigerian universities.

The study explored the incidence and extent of crises in Nigerian universities. The study found that majority (70 percent) of the staff of both universities indicated that their university have had crises five times or more in the last three years. This was an indication that the prevalence of crises in Nigerian universities is quite high and alarming and it is a sign that there is a serious problem in the universities. This finding correlates with the earlier findings and submissions of some Nigerian scholars. For instance, Alabi (2001) found that within 1995 and 2001, OAU had five major crises. Also, Fatile and Adejuwon (2011) maintained that the incidence and severity of conflicts in the universities has and continues to destroy the basic environmental conditions required to provide a good environment for developing human resources for Nigeria. The percentage of the respondents that indicated a crisis in their universities five times or more is an indication of how rampant they have become. Infact, in some universities in Nigeria, there have been crises more than seven times within the last three years. With these incessant crises, how then can the standard of education be sustained in the country? Verspoor (1974) stated that there were doubts as to whether Nigerian universities, under the present conditions, will be able to continue to

lay claims to being central to national capacity building and to connect with the new international knowledge system and adopt, adapt and further develop the new technologies needed in the wider society. Interestingly, it is the same federal government that causes many crises in Nigerian universities that blames lecturers for the fall in the standard of education. From the end of June, 2013 to early 2014, all Nigerian universities were closed due to the indefinite strike action declared by the Academic Staff Union of Nigerian universities over the federal government's unwillingness to honour the agreement reached with the lecturers in 2009.

Also, majority (63.3 %) of the staff of both institutions described the crises as serious. This finding is not very different from that of the students. The implication of this is that most of the crises in these universities resulted in the loss of lives and properties. In fact, there were instances of these crises in which as many as ten to twenty students were killed by the police or army. Indeed, conflict in universities usually results in activities such as disruption of university programmes, boycotting of lectures, loss of lives and properties and closing down of institutions (Alabi 2003). The seriousness of these crises was also a result of how the university management and government handled the problems and complaints of university staff and students. In some instances, instead of university management calling staff and students for dialogue to discuss issues, the management would go and bring in the police to force people to do what the people did not want to do. This implies the possibility of a fallen standard in education due to incessant closures and underscores the necessity of female leadership to curb these crises.

Also, the political economy of Nigeria in the form of government's unpopular policies, the increase in school fees, and the government's unwarranted intervention in university affairs causes crises in these universities. This finding is supported by Oloyede (1999), who maintained that the most violent conflicts in Nigerian universities have been traced to contested basis of citizenship rights, greed, predatory rule, autocracy and unresolved grievances. Agbonna, Yusuf and Onifade (2009), noted that there have been unresolved conflicts between the federal government and ASUU that often generated crises.

On the role of federal and state government in creating crises in the university, the study found that the government contributes to the generation of crises in the university by making unpopular and unacceptable policies (23 %), inadequate funding of universities (15.9 %), imposition of unwanted leaders (5.9 %), increase in school fees (14.3 %) and increase in price of petrol (5.1 percent). These were noted by Onyenoru (2006), that crises in Nigerian universities is historical and constitutes parts of a wider governance crises in Nigeria- mismanagement of public utilities and funds, poor policy execution, authoritarian rule and underfunding of social services. The implication of this

is that the federal government of Nigeria does things without consulting the people even in the so-called democratic regimes. I doubt if they care when their actions result in crises and loss of lives and properties. This has brought out to the fore the issues of citizenship in the Nigerian society and has made some of us wonder about the meaning of citizenship in Nigeria and what citizenship means to Nigerian government.

Also, the study found that the government's unnecessary intervention in the affairs of the university cause many crises in these universities. This is in line with Awopetu (1998) and Asobie (1996), that arbitrary interference in university governance by military government and their authoritarian handling of university matters – often without regards to constituted statutory structures of the system creates crises in the universities. At the time of my research Nigeria was no longer under the military regime but the universities were still experiencing unnecessary federal government interference which caused tension. The implication of this is that considering the number of these strikes, the federal government causes more than half of the crises in Nigerian universities. This should be a source of concern to the federal government and indeed all Nigerians should ask themselves: is it the duty of the federal government of Nigeria to destabilize the universities or to facilitate the development of these universities.

In Nigeria, the government and other stakeholders in education often talk about tensions and crises while their counterparts in other parts of the world are dealing with strategic development issues that have placed their universities in the forefront and in prominent positions in the rankings of world universities. As noted by Ibukun(1997) university governance is nothing but crises management. The implication of this is that Nigerian universities cannot achieve the major objectives for which they were established. This is in line with Onyenoru (2006), who maintained that these crises have tended to jeopardize the basic objectives of excellence in teaching, research and community development. This is indeed a very important area that the federal government needs to meditate upon and address if they are genuinely interested in making Nigerian universities competitive with other universities world-wide. This meditation is very important because the fundamental problem that causes crises in Nigerian universities has not been addressed and there is a strong need to do this as soon as possible.

This was subjected to cross tabulations. The chi square analysis showed a significant relationship between government activities and crises in Nigerian universities. Government has been known to contribute immensely to crises in Nigerian universities through unnecessary interference (Awopetu 1998; Asobie 1996). The incidence of crises in Nigerian universities should be food for thought for the federal government of Nigeria if they have the interest of education in Nigeria in their hearts. Government has not demonstrated this interest at all, rather what one sees is well-packaged chants and slogans about the Nigerian

educational system and the heights the government dreams it to attain but there are no meaningful practical steps being taken to bring this dream to fruition. This was what the ASUU submitted in their bulletin on the nationwide strike which started on the 30 June 2013. The implication was that in order to reduce crises in universities, full autonomy should be given to universities.

However, this is not to say that it is only the activities of the government that cause crises in Nigerian universities, there are so many factors that can cause crises in the universities. This study therefore went further to examine if women leadership of these universities can make a difference and bring about the desired change. Most of the participants believed that women could make a difference. It was clear from this result that both students and staff of OAU and UI and by extension, Nigerian universities were tired of these crises and wanted a change. They felt that this change could be achieved by bringing women into leadership of universities. Importantly, this is not without a problem because historically, women have been excluded from higher education leadership and the impact is still being felt. In higher educational institutions in Nigeria, there are traditions and other factors that exclude women from leadership positions.

Importantly, the embedded mindset in universities means that women need to fight this norm before they can breakthrough to higher education leadership. They must fight and create spaces within these universities (Njobvu (2014). This is because the contribution of women in leadership is being missed and, in this case, the result of the study has proven that women can make a difference. There have been other studies that support this result. For instance, Akudo and Okenwa (2015) provided evidence that women bring more effective and distinct leadership profile. I believe this would reduce crises in Nigerian universities. In the same vein, Zenger and Folkman (2011) and Shervin (2014) showed that women are even better leaders. This is to the extent that in some cases, women had been brought into leadership to clear the mess caused by male leaders (O'Connor (2008 cited in Nelson, 2012). This is in line with Bunwaree (2010) who said that women are supposed to bring a different perspective and understanding which is informed by the different gender lenses and their gendered understanding of women' realities. I want to point out here that it is not only the university community that would want a change. Parents and guardians and the general Nigerian public would also want a change because many people are bemoaning the situation whereby a student spends six to seven years for a four-year degree programme not because the student failed any examination but because of incessant strike actions by the university lecturers.

Women having a different point of view is natural and is meant to complement and be another face of the same coin. This natural instinct was noted by Akudo and Okenwa (2015), as they maintained that the leadership skills that come naturally to women are now absolutely necessary for the education system, particularly tertiary

education to thrive. This would enable the creation of a leadership profile that is much more conducive to today's diverse work places, where information is shared freely, collaboration is vital and teamwork distinguishes the best leadership.

Also, the respondents indicated that women qualities that they bring to bear on leadership include motherly care, emphatic understanding, foresight, compassion and inclusiveness. Similarly, Eagly *et al* (2012) who submitted that women leaders tend to adopt democratic or participatory style and a less autocratic or directive style than did men. It is also corroborated by Alimo-Meltcaffe (1995), who said that the transformational nature of women leadership and which is what is central to having effective and efficient leadership in Nigerian universities is greatly needed. Furthermore, Hunt (2007) quoting Fukuyama (1998) stated that women in leadership would bring about a more corporative and less conflict-prone world. This result indicated that women leadership of universities could make a difference in university leadership and reduce crises in the universities. This was envisaged by both students and staff of both universities. The implication of this is that the university community wants a change in approach which women leadership represents. It has also made it clear that the people know that women have something to offer in university leadership and in restoring peace by reducing crises in Nigerian universities. Therefore, women should be given the opportunity to lead the universities to minimize crises.

These are in line with the feminist perspective that women views are real and valid and represent a different point of view. It was patriarchy that turned their different point of view to weakness and perceived it as bad leadership quality. The women's inferior status has become a master status that tends to influence whatever women set out to do whether it is leadership, career, marriage or even religion. This is also carried into university education as noted by Mejuini (2013) and Acker (1992). Therefore, feminism, as a theory and action programme often clamours and advocates for change as feminists believe that until there is a substantial change in the status of women by changing gender relations, patriarchal values and practices, there will not be a transformation of the society in terms of women participating effectively in higher education especially at the leadership level. Until this is done, gender equality policies will continue to be what Mama (2003) referred to as reform, restore but do not transform. Bhasin and Khan (1999), therefore, called for conscious action by women and men to transform the present situation. This conscious action by women and men to transform the present situation has been the business of feminism for a long time and progress is being made, albeit gradually.

The emphathetic quality of women, their democratic disposition and compassion are particularly important in the educational sector where the leader needs to interact effectively with the staff and students, particularly at a time when students ages in higher education is becoming lower. With the average

age of 23 years, it becomes more difficult to handle the students and women are more suited for such situations. Also, women's empathic understanding has the potential of reaching out to aggrieved people such as students and staff of universities in certain situations and the ability to settle disputes before they escalate into a serious crisis. This ability to build bridges among diverse people has become more important (Akudo and Okenwa 2015).

Furthermore, the study found that the factors militating against women leadership of universities include gender imbalance, religion, culture and the belief that women are gentle and weak. Odejide (2006) and Kiamba (2008) indicated these as major hindrances to female aspiration to leadership positions in the universities.

Religion was also found to constitute a hindrance to female leadership of universities. Nigerians have been shown to be highly religious, considering the number of churches, mosques and the diverse religious affiliations found in the country. All religions being practiced in Nigeria: Christianity, Islam and traditional African religion advocate women's submissiveness and upholds the patriarchal cultural values and practices.

With these injunctions, the woman is circumvented and there is hardly any escape route. Also with this high level of intimidation, how many women can still stand up to say I want to be a leader, to lead men and women and how many men who are already seeing their wives as foot mats would want a woman to lead them. Infact, many men voice this out to female leaders; I have a woman like you in my house and you cannot come here to boss me around. In some organizations, if the woman reports this to the board, to her chagrin, the board would be sympathetic to the man. These interactions tend to discourage women from vying for leadership positions. Importantly, these religious injunctions are fully supported by the cultural values and practices in everyday living.

It is equally important to point out that this intimidation would mingle with the socialization that women had received right from childhood and would deprive women of self-actualization, confidence and self-esteem, which are needed by every individual to be able to stand up in public and declare that she wants to be a leader. This is exactly the point Mejuini (2013) was making about the hidden curriculum in university training. The patriarchal gender roles and values deprive women of these qualities and makes it difficult for them to aspire to leadership positions. As such, gender imbalance, religion, culture and a belief that women are gentle and weak as indicated by the study are all products of the same problem; patriarchal cultural values and practices. This has clearly shown why the different strands and waves of feminisms are all pointing accusing fingers at patriarchy as the architect of the problem of women as noted by Friedan (1963).

Furthermore, the result of the test of hypotheses showed that men are more

positive about the fact that women can make a difference. The implication of this result was that men were more appreciative of the women's good leadership qualities which they can bring to bear on the university administration. Also, the result of the comparison of means of male and female views of the idea of having a female vice chancellor in their university showed that men were more favourably disposed to this idea. Why? One may be tempted to ask: this could be because in many cases women do not like women, they prefer men naturally. It could also be a result of the fact that women see fellow women as equals and incapable of being leaders and they would not want a fellow woman to be a leader. Our people use to say that when a woman becomes a leader or becomes powerful, she is no longer a woman, she has become a man. Another explanation for this was that women being a product of the patriarchal Nigerian society have been socialized to see men as the head and leaders. This was observed by Maluma (2013) that educated Zambian women may often not contest the status quo. This cultural orientation forces women to see other women who aspire to leadership positions as un-woman, deviants and insubordinates. With these labels, such women are hated by other women.

Thus, the system rewards women's conformity to the values of the majority but punishes and even vilifies any portrayal of different independent behaviours and values (Njobvu 2014). Importantly, women imbibe these cultural norms and practices more deeply than the men who have been favoured by the culture. Consequently, women carry out bad cultural practices on fellow women in the name of upholding the tradition. I believe that it is this phenomenon that is repeating itself in women and leadership in Nigerian universities. What then can one make of this? This result points to the fact that part of the problem of women and university leadership is other women. This has serious implications for women and leadership in Nigerian universities. In the first place, it was a signal that even when leadership positions are made available to women, many of them may not want to take up the position because they see leadership position as men's domain.

Also, the socio-economic and demographic characteristics of the respondents on whether women can make a difference were subjected to comparison of means. The result showed that the Non Academic Staff Union (NASU), Muslims, people that earn between 51,000 to 100,000 and staff of UI were more favourably disposed that women can make a difference in reducing crises in Nigerian universities. It is interesting that it was NASU members who happened to be the least educated among university workers. This showed that formal education has little to do with patriarchal dispositions, gender roles, values and practices. The implication of this was that women leadership in these universities is not in sight because NASU members are not part of decision-making processes in these universities. Also, staff of UI were more in support of the assertion that

women can make a difference. This could be a result of the fact that UI is a more cosmopolitan university with more diverse groups and peoples who are bound to have more liberal views than the staff of OAU. Also, UI is in Ibadan township, a highly urban area and the town where the university is located is bound to have an influence on what happens in the university. The fact that UI is in urban area can make the staff more liberal in their outlook than OAU that is in a provincial town, Ile-Ife which incidentally is the seat of Yoruba culture and tradition, which is bound to influence the views of staff of Obafemi Awolowo University (OAU).

The very important aspect of this finding is that Nigerian universities are proposing and projecting a mission of building a world class university. How then do you reconcile this ambition of world class universities and low representation and marginalization of women in leadership positions in the universities? Is it only men that would build and achieve a world class university? This has serious implications for the development process. With the scenario presented in this study (wide gender gap in the university, particularly in leadership positions), the dream of world class universities and sustainable development are still far away from Nigeria.

Also, Pearson correlation of opinions on whether men's leadership style causes crises in universities showed that men's leadership style does in fact cause crises in the university. The authoritarian leadership style which has been demonstrated by Nigerian university leaders and even leaders in the wider Nigerian society have been shown to have caused many crises and hardships in Nigerian universities. It was this leadership style that brought about leaders not adhering to university regulations and statutes which was also indicated in the study by majority of the respondents as causing crises in the universities. It was also this same leadership style that brought about many police killings of students in Nigeria and caused loss of properties. This is more of a reason for a change of approach. This change can only be achieved by injecting a different perspective into the university leadership which women's leadership styles of compassion, inclusiveness, democracy and empathic understanding represents (Akudo and Okenwa 2015).

In furtherance of the discussion of the findings, the structure of the university as a system of governance was examined. The majority (82.3 %) of the respondents indicated that leaders not adhering to statutes cause crises in the universities. This was a sign that the university leadership was undemocratic. This is because the universities statutes were designed to be a democratic governance tool in such a way that all stake holders in the university participate in the decision-makings in the university. What this result implied was that this was not the case. Many university leaders administered the university as if it was their private company and treated other stakeholders autocratically which caused crises in the universities. For instance, 49 lecturers from University of Ilorin were fired without any hearing, which was against the regulation of the university. This was

why lecturers and other university workers who took their university to court in Nigeria usually won their case.

Sometimes, the university can ban academic staff union of universities in their university to ensure that the university teachers do not have any forum to express their grievances. Presently, the academic union in University of Ilorin which was banned since 2002 is still not back in place in 2017. In the same vein, some universities in Nigeria had banned student union which is the voice of the student body. The implication of banning the student body is to, to shut them up and to shut up the struggles for fairness and citizenship rights which means that they cannot air their views or demand anything and these universities still parade themselves as democratic organizations. All these practices show that some university leaders prefer to pursue their own selfish objectives instead of adhering to university statutes. Failure to adhere to university statutes by leaders explains the incessant crises in these universities.

Also, the opinions of the respondents were sought on whether the leadership structure of the university was good or bad. 67.7 percent of the respondents indicated that the university leadership structure was good and 65 percent of them said that the university structure was not capable of causing crises in the university. The implication of this is that the university structure is a good democratic/governance tool and as far as the respondents were concerned, not capable of causing crises. Also, 49.6 percent of the respondents said that the committee system is effective. This implies is that the committee system is a good democratic tool. However, during the in-depth interviews, some respondents said that even as the committee system is a good democratic tool, the corruption in the university system interferes with the functioning of the committee system. The high level of corruption in the Nigerian society makes it possible that a vice Chancellor can buy over a committee chairman and, in this way influence, the decisions of the committee. The vice chancellor can also become so autocratic that any committee chairman (as committee are answerable to the vice chancellor) that refuses to compromise his/her conscience and good judgement will be removed. All these practices reduce or undermine the efficiency and effectiveness of the committee system in the university.

As part of the findings of the study, the respondents suggested that to reduce crises in Nigerian universities, a change in approach to crises management was needed including staff and students in decisions, increased funding of universities and more proactive and effective leadership were needed. The implication of this was that the respondents still recognized the importance of a change in approach and I believe that this change in approach can mainly be brought into the university by women. Also, the issue of including staff and students was a topical issue in Nigerian universities because of the problem of autocratic leadership. It was not surprising that the democracy in the university was no different from the democracy

in the larger Nigerian society in which leaders became tin gods instead of being the servant of the people. Apparently, the traditional ruler-ship system in which the leader was seen as a representative of the gods (and as such commands reverence and respect without questioning) influenced the democratic system in Nigeria.

The result of the test of hypotheses showed that there was a significant relationship between democratization/implementation of the universities legal statutes and crises in Nigerian universities. This significant relationship implied that many Nigerian university leaders were undemocratic in their style of leadership, which most of the university stakeholders did not like. There had been many cases in which undemocratic administration of the university had caused serious crises in Nigerian universities.

Also, apart from the undemocratic nature of these universities, the university statutes circumvented the power of the committee system by placing the vice chancellor as the chairman of most committees. If the vice chancellor happens to be the culprit; a corrupt officer, who uses threats and intimidation to subdue other committee members, how then can such a vice chancellor be brought held accountable. In many of such cases, the committee members would suffer in silence because any overt action on their part against the vice chancellor may cost them their jobs, lives the lives of their family members. This raises the fundamental issues of citizenship and human security even in the university system which is supposed to be the conscience of the people.

With this undemocratic nature of many Nigerian universities, poor funding, poor facilities, incessant strikes and closures of universities and poor remuneration for staff, how do these universities intend to compete favourably with other universities in the world? The issue was that the Nigerian government was fond of telling universities that they should work hard to rank among the best in the world without giving the universities tools and facilities with which to perform. Also, giving full autonomy to universities was implicated. The university stakeholders knew that women had something to offer in university leadership and in restoring peace by reducing crises in Nigerian universities and should, therefore, be given the opportunity to lead the universities to minimize crises. The implication of these findings is that drastic concrete actions that go beyond policy are imperative and that all the stakeholders have to be involved so as to achieve the goal of transforming the universities and setting them on the right path for development.

In summary, in the last fifteen to twenty years, there was hardly any year or even month that there weren't crises in one or more of Nigerian universities. The high incidence of crises in Nigerian universities has become highly topical due to the detrimental effect it has on the growth of these universities, the quality of graduates produced by them and the loss of lives and properties caused by these crises. So many reasons had been given for this phenomenon ranging from lack of adequate funding, leadership of impunity in Nigerian universities, increment in

school fees, increase in the price of petrol, unwillingness of government to honour agreements reached with workers and a host of others. These crises took several dimensions. Some were between university management and staff or students or between university staff or students and the government. These crises were usually in form of strike actions, demonstrations, riots, heavy protests that involved much violence and tensions. The university leadership had been partly blamed for this problem. Most of the university leaders in Nigeria are men and men are noted for the leadership style of highhandedness, taking decisions without involving others and ignoring the university statutes and regulations.

The present study, therefore, set out to ask the following research questions: What were the causes of crises in Nigerian universities and Can women make a difference? The feminist and political economy theories/perspectives were used as explanatory tools for the study. Based on this orientation, I argued that bringing women into these leadership positions would make a difference because women's style of leadership would produce a neutralizing effect and reduce these crises. The following specific objectives were pursued: to examine the incidence and extent of crises in Nigerian universities; examine the causes of these crises; understand the role of federal government in these crises; examine if women leadership of these universities can bring the desired change; identify the women's qualities that can bring about this difference and examine the two Universities statutes and governance structures

The reviewed literature indicated that there was high incidence of crises in Nigerian universities and that these crises were caused by highhandedness of leaders, lack of funding, activities of government and others. It was also indicated that the federal government played a strong role in generating crises in Nigerian universities. Women leadership qualities were said to be different and capable of reducing crises in these universities.

The political economy and feminist theories were used as explanatory tools for the study: political economy theory was used to bring out the influence of government policies on the high incidence of crises. The feminist theoretical framework was used to explain the importance of bringing women into university leadership and to explain the reasons for women's absence in the university top management positions and to propose a change in leadership which only bringing women into leadership of universities can bring.

Before Nigerian universities can begin to boast of favourable rankings in this new scheme of things, the incessant crises in Nigerian universities has to be reduced to the barest minimum and as women's leadership style and qualities have been indicated as a veritable tool in reducing these crises, the issue of gender equity and equality should to be addressed. There is no way a university organization can grow to the needed standard in the world's new development agenda without including women and without harnessing the potentials of both men and women.

The book argues that bringing women into these leadership positions would make a difference because women's style of leadership is more accommodating and more participatory in nature and would likely reduce these crises. It goes without saying that women's qualities are also important. The God who created women differently has not made a mistake. He is wise enough to make women and men differently with different qualities so that these different qualities can complement each other. The labelling of women's qualities as weak and feminine and not good for leadership has constituted a big question since early feminist struggles. Was it the same God who created women and their unique qualities that suddenly realized that the qualities He created women with have turned sour for leadership. If not, who did this labelling? This is why feminists always point to patriarchy as the main culprit in creating the inferior social status of women, which has become a master status and follows women in everything they do including leadership in Nigerian universities.

How can government activities be causing crises in Nigerian universities? This is food for thought for Nigerian government because if it plays negative roles instead of positive roles in universities, it means that something is wrong somewhere. The governance in the wider society has replicated itself in governance in universities. The politics of do or die, putting round pegs in square holes, killing, maiming and money politics has been replicated in the university system and it continues to create crises because the university community is different from the general Nigerian society especially in level of education and their knowledge and conscious of fundamental human rights. As such, things that are condoned in the wider society may not be swallowed by the university stakeholders and crises are usually the result.

In concluding this book, a summary of major findings showed that government and university leadership cause crises and that the incidence of crisis is high. Also, it was found that women can make a difference in minimizing crisis in the universities and that men were more favourably disposed to women being leaders than women. Drawing from these findings, one can then conclude that crises in Nigerian universities is a leadership crisis and bringing in women into leadership of universities can provide an alternative leadership style which can minimize these crises.

Importantly, the university system is so colossal that it needs the input of both men and women for it to function efficiently and effectively. This is to say that patriarchy has robbed Nigeria of an effective university organization that would be able to withstand the challenges of globalization and compete effectively with its counterparts globally. With all the issues found/raised in this study, an alternative leadership has been found for Nigerian universities – women leadership of Nigerian universities has become the alternative leadership because women would bring a different perspective which is truly what the universities in Nigeria

need to achieve effective and efficient university organization. Reflecting on the findings of this study, there is need for guidelines for action. The gender policy (which addressed most of the gender issues in the university) is already in place in OAU but active and effective implementation of this policy is needed. Also, sensitization of women in women only workshops for women to realise that they have leadership potentials. Furthermore, workshops on mainstreaming gender into academic curriculum is needed to be organized for Heads of Departments in the two universities. Indeed, it has become imperative to fix the women, fix the curriculum and fix the university organization.

Recommendations

- As the study indicated that women can make a difference, university authorities must find a way of encouraging women into university leadership positions- call it affirmative action if you like. For instance, universities can start rolling their vice chancellorship, registrar, bursar, librarian on gender basis- that is male this time, next time it would be the turn of female.
- There is great need for education and sensitization of men and women for them to realise that women are equal partners in education and the development process.
- Government should be more open to her responsibilities. Instead of causing crises in university, government can do the opposite by providing adequate funding for the universities and stopping undue interference in the affairs of Nigerian universities.
- University authorities should adhere strictly to the university statutes and governance structures and stop undemocratic practices that tend to create crises in the universities and should try to imbibe due process in all their activities.
- The canker worm of corruption should be tackled by government and university management by starting among themselves and by allowing all committees and check and balances built into the university system to do their work freely without intimidation, molestation and threats.

