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Table of Content

1. **Impact of self-concept and body dis-satisfaction on students' fear of negative evaluation in University of Ibadan**
   Shyngle Kolawole Balogun, Ayomipe Ajoke Temola & Adebayo Victor Adeyemi 5-23

2. **Psycho-educational intervention and stress management among business persons amidst crises situations**
   Ijang Bih Ngyah-Etchutamb 24-45

3. **Shifting gender norms and sexual/gender-based violence, wealth access, decision-making and gender equality in Nigerian tertiary institutions**
   Oluwatoyin Ilesanmi, Damilola Ibironke Adefisoye, Lanre Ikuteyijo Oluyemisi Obilade, Akanni Ibukun Akinyemi, Oyeyemi Babalola & Olutoyin Mejiuni 46-77

4. **Standardization of theory of mind task battery (TOMTB) in Lagos State**
   Olufolakemi Victoria Adedeji, Kehinde O. Ayenibiowo & Ibinabo S. Agiobu-Kemmer 78-93

5. **From anecdotes to science: The characterization of mind in Africa and its diaspora**
   Kayode A. Oguntuashe & Olufolakemi Victoria Adedeji 94-109

6. **Household financial resources as a determinant of openness to substance use among undergraduates of the University of Lagos**
   Sylvester Ororume Atiri, Simon Omonigho Umukoro & James Otieno Ekele 110-128

7. **Spousal communication among dual-income early career couples as predictor of employee's behaviour at work: An empirical study of selected banks in Lagos**
   Gabriel A. Akinbode 129-141

8. **Weight and age as correlates of negative self-image among undergraduate female fitness centre users at the University of Lagos**
   Uzochukwu N. Israel, Sylvester O. Atiri & A.M. Akande 142-150

9. **Differences in men's educational Status, ethnicity and women's educational pursuit after marriage**
   Malomo Bolajoko Ibiyemi, Ajala Muniru Alimi & Oluyoye Onyeka Maureen 151-174

10. **Organisational citizenship behaviour as a catalyst to continuous improvement and economic revitalisation in Africa**
    Elizabeth Ibukunoluwa Olowookere 175-189

Differences in men's educational status, ethnicity and women's educational pursuit after marriage

´By

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Abstract

Formal education provides broad knowledge that enhances our ability to cope with our environment. Hence, knowledge is needed for survival economically, politically, and socially. Education is the most powerful way to lift people out of poverty, yet, many women are still excluded from acquiring formal education in Nigeria. Could differences in men's educational status and ethnicity be one of the challenges? This study investigated the attitude of men towards women's post marital education in Nigeria across ethnic and educational dimensions. Survey research design was conducted with the administration of questionnaire to obtain data. Descriptive and inferential statistics were employed on data obtained from conveniently sampled 259 men in some selected organisations and neighbourhood markets in Lagos. The obtained data were analysed with the ANOVA statistics and post hoc analysis. Significant differences in ethnicity ($M=2.49$, $SD=1.00$, $p = .000$), and education ($M=1.69$, $SD=.66$, $p = .001$), were revealed to impart women's post marital education. The relative proportions of the three major ethnic groups in Nigeria namely Yoruba, Ibo, and Hausa, and respondents' educational status are consistent with symbolic interaction theory, suggesting that individuals' belief systems are created and influenced by micro- and macro level factors. This study is the only study that has explored different ethnicities in the same country as a variable that can relate to women's post marital education. Other studies explored race, but not different participant race in the same study. Additionally, majority of the studies so far concentrated on the responses from women and not men. Thus, this present study is a unique one. A call for gender equality, free education at all levels, and campaign for ethnic tolerance towards women's educational pursuit is advocated.

Keywords: Ethnicity, Educational Status, Symbolic Interaction Theory, Women's Post Marital Education.

Introduction

Education is the gateway to a successful life. Equal access to education for men and women is one of the specific goals of the United Nations Millennium Development Goals (2014) and one of the development goals in sustainable development due to its importance (Leal Filho et

al., 2023). Developing countries have been experiencing substantial gender gaps in educational attainment compared to developed countries. A study by Hyland et al. (2020) reported obstacles within the laws associated with decision making autonomy by married women. Jerphanion (2023) advocated for an increase in education for girls when marriage rights are improved. By this, marriage has become an encumbrance to women aspiring to acquire education. It is common knowledge that married women may prefer to align with cultural practices and customs to gain acceptance from their adopted family through marriage. Hence, any cultural practice that hinders educational advancement may be challenging but would be respected to avoid getting any negative reaction from husbands. Muralidharan and Prakash (2017) established that a wide and consistent gender gap in education still persist despite the significant and innumerable efforts advanced to reduce the gap. This study therefore sought to understand the current situation of educational attainment by women after marriage has been contracted in Nigeria.

In Statista, an online data management source reported by Galal (2023), the gender inequality index in Nigeria was reported to be 0.68; the highest in Africa in 2021. The principle for supporting and advocating for equal educational opportunity is that one gender has more educational opportunities than the other. From a young age, Nigerian girls perceive themselves as wives and mothers, a perception that is normal, however, one that pervades their thoughts to the extent that it may place an age limit on their quest for educational attainment. Some under aged girls may even be married off without the girls giving any consent to the marriage (Scott et al., 2021). It is not surprising that higher education for women is seen as futile and a waste of time, money and resources. Most males believe that married women with at least primary and secondary education are equipped enough to take care of household chores. Attendance in schools may appear optional for girls. According to USAID Gender Statistics (2010), 72 million primary school children were out of school.

Among them, 57% were women. In addition, girls were four percent less likely to complete primary school than boys. Due to this, most married women lacked the motivation to seek higher education. In UNESCO Institute for Statistics (2013), it was revealedthat out of the 774 million illiterate adults worldwide, 64% were women who lack basic reading and writing skills. Cultural norms and religious practices may play contributory factors that impede the efforts of Nigerian government in attaining the equal access to education as stated in the UN Millennium Development Goals. Some minimal changes in the positive contribution of Nigerian women in development have been recorded but the changes are not significant in view of the number of women in the country (Ezegbe, &Akubue 2012). In the current dispensation, there is need to focus on the participation of married women in higher education, but equally so are the attitude of men towards the education of their wives.Some studies (Howlader, et al. 2023; Adjiwanou et al. 2018; Teachman, &Paasch, 1989) have investigated how differences in men's educational status relate to the post-marital education of women, but none had been explored in Nigeria. There are dearth of studies on the race or ethnicity of husbands as a factor in the posr-marital educational pursuit of their wives. Rather, the race of women were explored (Ghose et al., 2023). This study therefore deemed it necessary to explore the attitude of men in the three major ethnic groupsand others in Nigeria namely Hausa, Ibo, Yoruba and other ethnicities to ascertain how their ethnic backgrounds would impact the men's attitude towards women's educational pursuit after marriage. Due to the characteristic differences in the cultural practices of these ethnic tribes in Nigeria, the authors of this study predicted that these differences may reflect in the significant and positive changes of women's educational pursuit after marriage. The same situation may persist for educational attainment of Nigerian men. There are sparse studies in these demographic variables relating to post-marital educational pursuit of women, and to the best of our knowledge, none in Nigeria. Despite the fact that a number of studies have

investigated the relationship between educational pursuit post-marriage periods across the world, none of these studies have specifically explored how differences in the educational status of husbands will inform significant and positive changes in the educational pursuit of women after marriage. Additionally, majority of the studies on post-marital educational pursuit of women selected women as their participants. In our study, both single and married men were participants and the data were expected to provide robust results and add valuable insight to the existing literature.

The above describes a picture of challenges facing women's educational advancement. Prior studies have mentioned that cultural norms prevent many women from pursuing higher education (eg. Onoriode, 2011). In others, family responsibilities influence women's career and educational attainment (eg. Reinarz (2002), and yet in a patriarchal society like Nigeria, men dominate decision making (Mensah, 2023). Under patriarchy, women had limited rights and less social and political power. According to Ogudu (2015), equality between men and women is not African, rather, it has been a culture practiced and existing in more developed and civilised countries of the Western climes (Ogudu, 2015). All of these studies and others are yet to explore demographic variables of men's educational status, ethnicity and their attitude towards women's educational pursuit after marriage. This study has therefore investigated differences in men's educational status, ethnicity and their attitude towards women's educational pursuit after marriage.

Literature Review

In the early 20th centuries, men intensely exercised control over higher education, probably because women with basic literacy education had to marry at the point of elementary and high school educational level to fulfil cultural expectations and hence fulfil their traditional roles of homemakers and carers (Permanyer&Boertien 2019). It was adequate and common

practice at the time for women to be contented with acquiring basic knowledge of skills for simple hand working jobs or hygiene protocols for the home while being married. The gap created between highly educated men and women was glaring at that time. This gap began to narrow between the late 20th century and the beginning of the 21st century. This was attributed to heightened movements by concerned persons who advocated for equal opportunities in educational attainment for males and females. Additionally, the yearnings for higher education by females increased due to their requests for jobs outside the home. Enrolment in science subjects at higher levels increased (NBER, 2025). This trend culminated in a sustained longing for educational pursuit which became infectious to the level where enrolment of females in educational institution became higher than those of males in the 1990s (Stoet, & Geary (2020). The acceptance of the increasing educational pursuit of women could have been possible due to the realization of the advantages associated with the education of women for national development and the family. So, men are overwhelmingly recognizing the value of women's education for societal and economic development. This is reflected in global efforts to achieve gender parity in education.

The right of a woman to property and quest for a career is very slim. Inequality in Nigerian society inevitably affects the provision and content of education, including the ability of girls to enrol and remain in school (Aja-Okorie, 2013). Women who have attained higher educational status in and outside of family roles, expectations and responsibilities may be perceived as less caring. Literature has documented the influence of marriage responsibilities on advancement of women's educational status. For instance, Arnot (2015) noted that expectations of women's roles in marriage as the home maker has implication on the infringement of the liberty of the woman to advance with her educational pursuit. This is because women are expected to give priority to the home over personal ambition. This is corroborated by Sullivan (2016) who reported caregiving roles as one of the factors inhibiting

women's pursuit of higher education. This also lends credence to the fact that internal attributions and perceptions of success and failure may depend on the specific value system of the culture, for example, marital practices or cultural value efforts. Thus, married women students place more emphasis on cultural dictate of their educational pursuit than performance on their education. Could this be attributed to their value on maintaining marital status in place of a very successful educational performance? This may be explained by socialization process of the girl child where good and successful marital life is presented as a goal for all women to pursue from a young age. The tide though appears to be changing towards significant appreciation of the efforts and performance of females in the educational sphere. According to Chukwu, (2016), female students have exhibited strong and successfully competition with male students in academic matters.

In Oni, (2014), factors that limit women's desire for tertiary education in South-West Nigeria were investigated. The outcome of the study revealed that marriage was an encumbrance to tertiary educational attainment. In the study also, childbearing and financial necessities were identified as impediments to furthering education of married women. These factors were more significantly related to older married women. Contrary to Oni (2014), Afe (2021) and Thomas et al. (20212) reported that age was not correlated with academic performance.

An educated married woman is a gift to her nation and family. One wonders why there are encumbrances to the educational attainment of married women. Princewill et al. (2011) investigated education and autonomy of married Nigerian women through in-depth interview of 34 married women in Ikwerre area of Rivers State. The study results revealed that in spite of the educational attainment of the participants, absolute respect and regard for participant's husband linked to cultural expectations had an overriding influence on the behaviour of the participants. However, formal education previously acquired by the participants enabled and promoted independence in initiation and providing health services for their families.

According to Farre (2012), in his critical review of the influence of men's behavior in promoting gender equality, achieving gender equality requires fundamental changes in people's attitudes and behavior that ultimately transform society and the economy. It is common knowledge that in most developing countries, and especially in an African home, decision making rests mostly with the man who takes full control over economic resources. In developing countries, the unequal distribution of family care and household work is a barrier to women's economic success. Efforts may be geared towards educating men on the need to ensure equality of gender in providing access to education equally to boys and girls. A recommendation was made by Farre's (2012) for policy makers and development agencies to consider the role of men in achieving gender equality.

Negative parental attitudes towards girls' education exacerbates girls' educational difficulties (Oniye, 2010). Furthermore, Oladunni (1999) stated that most Nigerian women are forced into low-wage jobs due to social conditions and the stigmatization of certain jobs and activities. In most societies, where men continue to dominate society and private businesses, parents may wonder why the need to educate girls? The focus on poverty reduction makes the right to education a powerful tool for changing the lives of girls and women. Better jobs mean more income for all families and a better life for the adolescents and children who require early educational exposure (Castro Lopes, 2022). Advanced education means more empowerment to make choices and decisions about their own lives and bodies, better health (Ghose, 2017).

Theoretical Background

Feminism is a post-modern concept that emerged from the belief that women should not be discriminated against but should have the same rights, privileges and opportunities as men. This theory emerged and became popular in the work of Chafe (1972) and Gelles and Levine

(1990). It is a gender sensitive concept that strongly opposes the stereotypes of gender inequality. The purpose of this concept is to shed light on the confidence and respect of women and to remove all the cultural and historical barriers that hinder women's work. Feminism was chosen as the appropriate conceptual framework to guide this study because it highlights the cultural, socio-economic and political barriers that hinder women's empowerment, and participation in various aspects of social life. One of the strategic objectives of social life is education, considered as such because it affects life, well-being and meeting the basic needs of people. Therefore, African women should have the same educational opportunities as men. Women's pre-marital education and career development should not be limited. The theoretical position of feminism calls for women to have opportunities in society. Feminist theory also argues that if all levels of society cannot develop together, society cannot develop. Feminists agree that males and females need to synergize to achieve progress and development of the society as a whole (Bassey et al., 2012).

Symbolic Interaction Theory

This theory suggests that personal belief systems are shaped and influenced by micro factors (i.e. personality, family dynamics, and interpersonal relationships) and macro factors (i.e. media messages, religious teachings, cultural practices). Individuals, the world of their immediate relationships, and larger social institutions are all involved in socially and individually constructed processes that are reciprocal and interactive (Hall, 2006). Therefore, the meaning and value that people attach to the concept of marriage is determined by their personal experiences, relationship experiences, and ultimately their commitment (or lack thereof) to cultural messages (Willoughby, 2014). For example, men's negative views of marriage are influenced at the micro level by the amount of parental complaint and at the

macro level by television advertisement about marital distress. According to Salvini and Vignoli (2011), educated women are often seen to shape family and social relations, and this view aligns with the diffusion perspective. Studies show that women with higher education invest in the labor market and experience more problems between work and family life than women with less education. For example, the biggest difference between ideal family size and average family size occurs among those with higher education (Testa, 2012). If highly educated women are considered, their reproductive behaviour may influence society's fertility standards (Testa, 2017). Regarding family structure, most studies report that men with higher economics status are more likely to be single than less-educated men (Keizer, Dykstra and Poortman, 2010). Several studies are yet to report the potential negative influence of women's economic status on marriage rates (Keizer, et al., 2010; Jalovaara, 2012). In the United States, higher income of educated women is associated with higher age at marriage but lower probability of marriage for less educated women (Goldstein &Kenney 2001; Isen& Stevenson, 2010). Overall, the current literature on educational gradients in relationship formation reveals both consistent and unexpected findings, particularly for women. The objectives of this study include the following:

1. To examine the differences in men's ethnic affiliation and their attitude towards women's educational pursuit after marriage in Nigeria.
2. To examine the differences in men's educational status and their attitude towards women's educational pursuit after marriage in Nigeria.

Hypotheses

1. There will be significant differences in women's post-marital educationalpursuit due to differences in men's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations.

2. There will be significant differences in women's post-marital educational pursuit due to differences in men's educational statuswith a BSc/HND and other higher degrees.

Method

This study specifically engaged in the use of questionnaires to obtain primary data from respondents who consented to participating in the study. The questionnaires were developed considering the objectives of the study. The population of the study were Nigerian males who reside in Lagos. The sample for this study was limited to male employees from federal government institutions for ease of administration. These institutions were randomly selected from public and private sectors operating in Lagos state. The following institutions were thus selected: Administrative Staff College of Nigeria (ASCON), Badagry in Lagos; Nigerian French Language Village (NFLV), Badagry in Lagos; Nigerian National Petroleum Corporation (NNPC), Ikoyi in Lagos and Nigerian Bottling Company (NBC), Oyingbo, Lagos. Additionally, males, who trade in different goods in the open market in Lagos were purposely included in the study. The following markets were selected to participate in the study: Agbalata Market in Badagry, and Alaba Market, Ojo, Lagos. The sample for this study was thus represented by 28 employees from the Nigerian National Petroleum Corporation (NNPC), 73 employees of the Administrative Staff College of Nigeria (ASCON), 26 employees of Nigerian French Language Village (NFLV), 31 employees of Nigerian Bottling Company (NBC) and 107 traders from Alaba Market, Ojo and Agbalata Market, Badagry).

Data were obtained with a structured questionnaire that was designed to reveal both the personal characteristics of the respondents. Twelve (12) related statements to the two (2) hypotheses were presented to the respondents' for their responses. In each of the statements, respondents' were expected to respond by ticking either (A) agree strongly, (B) agree mildly, (C) disagree mildly, or (D) disagree strongly depending on their views about each statement.

The Likert scale psychometric measurement was adopted. The Likert items allow the respondents to specify their level of agreement or disagreement on a symmetric agree-disagree scale (agree strongly, agree mildly, disagree mildly and disagree strongly) for a series of statements. Thus, the range captures the intensity of the respondents' agreement for a given item (Spence, Helmreich& Stapp (1973), Spence &Helmreich (1978) and Burns & Burns (2008).

A research assistant was engaged in the collection of data from employees in the Administrative Staff College of Nigeria (ASCON), Badagry in Lagos; Nigerian French Language Village (NFLV), Badagry in Lagos; Nigerian National Petroleum Corporation (NNPC), Ikoyi in Lagos and Nigerian Bottling Company (NBC), Oyingbo, Lagos and the neighborhood markets in Alaba Market, Ojo and Agbalata Market, Badagry. The organisations were visited one after the other over a period of 25 working days. Thereafter, the two markets in Alaba and Agbalata were visited for data collection. Some of the people approached did not consent to participating, particularly among the market men. Two hundred and sixty-five (265) copies of the questionnaires administered to the respondents were retrieved but six (6) copies were not valid for analysis. Thus, two hundred and fifty-nine (259) responses were suitable for analysis. The study employed Statistical Package for Social Sciences (SPSS 23) in analyzing the data and applying the analysis of variance (ANOVA) in testing the stated hypotheses given in the study.

Results

Table 1: Tables of Means and Standard Deviations of Age, Marital Status, Highest Educational Qualification, Work Experience and Ethnic Affiliation

	Mean	Std. Deviation	N
Age	1.70	.850	259
Marital Status	1.78	.689	259
Edu. Qualification	1.69	.664	259
Work Experience	1.88	.874	259
Ethnic Affiliation	2.49	1.001	259

Source: SPSS Analysis of the Field Work, 2023

Table 1 reveals the age (M=1.7, SD=.850, marital status (M=1.78, SD=.689), highest educational qualification (M=1.69, SD=.664, work experience (M=1.88, SD=.874), and the ethnic affiliation (M=2.49, SD=1.001) of respondents in this study.

The hypothesis which stated that there will be significant differences in women's post-marital educational pursuit due to differences in men's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations was tested using One Way Analysis of Variance and the result is presented in table 2:

Table 2: One way Analysis of Variance examining the differences in women's post-marital educational pursuit due to differences in men's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations.

Source	**SS**	**Df**	**MS**	**F**	**Sig.**
Between Groups	641.683	3	213.894	7.201	000
Within Groups	7485.157	252	29.703		
Total	8126.840	255			

Source: SPSS Analysis of the Field Work, 2023

The results in table 2 revealed that there were significant differences in women's post-marital educational pursuit due to men's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations (F (3,255) = 7.201, p<.01).

A Post Hoc test was conducted to confirm the differences in women's educational pursuit after marriage due tomen's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations.

Table 3: Multiple Comparisons showing differences in women's post-marital educational pursuit due to differences in men's ethnicity from Hausa, Igbo, Yoruba and other ethnic affiliations.

Dependent Variable: Attitude

	(I) Ethnic Affiliation of Respondents	(J) Ethnic Affiliation of Respondents	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tukey HSD	ısa	ɔ	⁽650	4083	5	359	.5229
		Yoruba	-3.39368*	.88721	.003	-5.8907	-.8966
		Others	-3.33666*	1.13744	.037	-6.5380	-.1354
	ɔ	ısa	0650	)4083	5	.5229	.3359
		Yoruba	-2.98718*	.91991	.016	-5.5763	-.3981
		Others	-2.93016	1.16313	.099	-6.2038	.3434
	uba	ısa	)368*	8721	3	8966	.8907
		Igbo	2.98718*	.91991	.016	.3981	5.5763
		Others	.05702	1.02795	1.000	-2.8361	2.9502
	ers	ısa	ɜ666*	3744	ɜ7	1354	.5380
		Igbo	2.93016	1.16313	.099	-.3434	6.2038
		Yoruba	-.05702	1.02795	1.000	-2.9502	2.8361

*. The mean difference is significant at the 0.05 level.

The result of the Tukey's HSD test in table 2 shows that participants from the Yoruba ethnic affiliation significantly brought about positive changes in women's educational pursuit after marriage compared to those from Hausa, Igbo and other ethnic affiliations. The stated hypothesis was accepted.

The second hypothesis which stated that participants there will be significant differences in women's post-marital educational pursuit due to differences in men's educational status with a BSc/HND and other higher degrees was analysed with One-way Anova statistics. The result is presented in table 4.

Table 4: One way Analysis of Variance Examining Differences in Women's Post-marital Educational Pursuit due to Differences in Men's Educational Status with a BSc/HND and other Higher Degrees.

Source	SS	Df	MS	F	Sig.
ween	1267.353	2	633.676	3.018	.000
Groups					
hin Groups	6937.573	252	27.530		
al	8204.925	254			

Source: SPSS Analysis of the Field Work, 2023

The results in the table revealed that there weresignificant differences in women's post-marital educational pursuit due to differences in men's educational status with a BSc/HND and other higher degrees (F (2,254) = 23.018, p<.01).A Post Hoc test was conducted to confirm the extent of the differences.

Table 5: Post Hoc Tests confirming the significant differences in women's post-marital educational pursuit due to differences in men's educational status with a BSc/HND and other higher degrees

Highest Educational Qualification ofRespondents	Highest Educationalan ofQualification Respondents	Error ofDifferen ce (I-J)	% Confidence Interval ver Bound	ber Bound

:vel	:/HND	)4331*	372	)	'638	228
	t Graduate	'7318*	)737	)	753	:711
:/HND	:vel	4331*	372	)	228	538
	t Graduate	'2987*	3748	2	076	.521
t Graduate	:vel	7318*	)737	)	711	753
	:/HND	2987*	3748	2	521	)76

'he mean difference is significant at the 0.05 level.

The result of the Scheffe test in table 4revealed that men with postgraduate degree significantly brought about positive changes in women's educational pursuit after marriage compared to those with lower academic qualifications. The stated hypothesis was hereby accepted.

Discussion

Thisstudy examined differences in men's educational status, ethnicity and women's educational pursuit after marriage. In this study, participants were classified by age, marital status, highest level of education, years of employment, and ethnic affiliation. The result of the analysis of the obtained data revealed that most of the respondents were young (25-34 years old), married, had a bachelor's degree, and had more than six years of work experience. All these ensure meaningful and informed responses from the respondents. The ethnic affiliations and educational status of participants in this study were analyzed to reveal their attitude towards women's educational pursuit after marriage. The relative proportions of the three major ethnic groups in Nigeria namely Yoruba, Ibo, and Hausa, and respondents' educational status are consistent with symbolic interaction theory, suggesting that individuals' belief systems are created and influenced by micro- and macro level factors. The analysis concluded that Yoruba men significantly and positively related and favoured women's

educational pursuit after marriage.Ethnic affiliation was not specifically reported because this current study is the only study so far investigating differences in ethnic affiliation and women's education. The current result with Yoruba men may mean that the culture of the Yoruba man reflects positive attitude towards the education of women. Another reason may be traced to educational attainment of the Yoruba people which can be explained by the exposure of the Yorubas' to foreign nationals whose entry to Nigeria was Lagos through foreign airlines with passengers and cargo goods into Nigeria by air, land and sea. Africa's most popular market is also situated in Lagos.

It was revealed in our study that, compared to highly educated men, men with O'levels education showed negative attitudes towards women's education after marriage. This is in agreement with Ghose et al. (2017) and Suitor, (1988).The level of education of men is an important factor in measuring their attitude towards women's education after marriage. Educated men are expected to understand the value of education and thus be willing to influence the educational aspirations of their wives. Husbands who have attained a higher education are more likely to have a positive attitude towards women's educational pursuit after marriage (Albert, 2017). Our result is in agreement with Nwani (2013), who studied the influence of educational attainment of males towards their preference for educated or uneducated women. The outcome of the study revealed that there was a statistical significant difference between males who are educated and those not educated such that those who attained a higher education preferred female suiters compared to those with lower educational attainment.

Limitation and Areas for Future Research Considerations

The strength of this study lies in the originality of the demographic variables studied. This study is the only study that has explored different ethnicities in the same country as a variable

that can relate to women's post marital education. Other studies explored race, but not different race in the same study. Additionally, majority of the studies so far concentrated on the responses from women and not men. Thus, this present study is a unique one. However, readers may be cautious of some shortcomings. First is the size of our sample, which may not be expressly generalizable. A larger sample is advised. Secondly is the use of survey design which is characteristic of acquiescence and positive self-adulation. Further studies may consider analysing differences in the opinion of single and married men which was not separately considered in this study. Our study was also limited by lack of other sociodemographic variables, which did not affect the objective of the study. Future studies can consider this as well.

Conclusion

The result of this study confirms some age-long belief about the role of men in impeding the progress made by females in educational achievement especially after marriage. According to our findings, the Yoruba men in Nigeria expressed the need for women in our society to be free like men, to advance in their education after marriage, to assume their rightful places in businesses and all the professions along with men, to pursue challenging projects that will demand increasing responsibilities in leadership, higher intellectual activities and problem-solving tasks related to the social problems of modern life style.

Another finding in this study suggested that all the men with the different educational qualification expressed similar attitude towards women's educational pursuit after marriage

The outcome of this study reveals that Yoruba men endorse and upholds the theory of Feminism in education. This is because our result suggests a wide gap between the attitude of Yoruba participants compared to Igbo and Hausa participants towards women's educational pursuit after marriage.

The study recommends that the principle of gender equality be intensified and upheld in Nigeria. This can be achieved if private and public organizations within the country intensify effort on campaign against gender discrimination.The subject of gender equality should be incorporated into the primary and secondary school curricula.Free education at all levels should be enforced in the country. This will encourage both genders to participate fully in education without any discrimination.Men's attitudes toward women's education have evolved from aversion to increasing approval and embrace over timethrough the years. While significant progress has been made globally, more efforts are required to address the cultural and structural barriers to ensure equal educational opportunities for all genders.

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