

Gleaning Insights From the Opportunities and Challenges Female Broadcasters' Work Present in Southwestern Nigeria

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Abstract

This study explores aspects of broadcasting and how they impact female broadcasters and their families in Southwestern Nigeria. The investigation not only focused on the opportunities that broadcasting presents for female broadcasters and their families but also highlighted the issues and challenges female broadcasters encounter within their work and familial contexts and those their families faced concerning the women's workday. The study also gleaned insight from participants' experiences, meaning-making and learning from the opportunities and challenges associated with the female broadcasters' workday. Using the narrative research design that employed the phenomenological approach, 18 participants were purposively sampled in Oyo and Ogun States. From the Television Section of The Broadcasting Corporation of Oyo State (BCOS) and Ogun State Television (OGTV), three female broadcasters were selected each using a purposive sampling technique while the husband and a child of each woman were selected using snowballing sampling. Data collection was done using interview guides while data collected were analysed using phenomenological analysis. The results showed that personal, professional and/or collective benefits were accrued from the women's work. There were also the challenges participants had with each other in relation to the women's workday including spousal and cultural demands, occupational and safety issues. Furthermore, some of the participants' experiences resulted in learning. Thus, it was concluded that in acknowledging the benefits derived from female broadcasters' work and

despite the challenges it posed to participants, significant learning experiences were fostered to navigate through the peculiarities of the women's work and their family dynamics.

Key words: Female broadcasters; Workday; Challenges; Opportunities; Families; Learning

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INTRODUCTION

The growing number of women entering the workforce is challenging traditional gender roles (Ajayi, 2013; Fapohunda, 2014a; Ortiz-Ospina et al., 2019; World Economic Forum, 2022). This shift contrasts with the diminishing view of men as breadwinners and women as homemakers (Ering, Akpan & Emma-Echiegu, 2014; Almy & Sanatullova-Allison, 2016). The shift, influenced by education, globalisation, technology, and urbanisation, has modified family and community dynamics, thus presenting challenges for families sometimes leading to strained relationships between spouses, parents and children, and increased divorce rates (International Encyclopedia of Marriage and Family, 2019).

In professions such as journalism, women face significant challenges (Fapohunda, 2014b; Ibrahim & Gujbawu, 2017; Jibril & Abubakar, 2017). In Southwestern Nigeria, female journalists navigate traditional home expectations while managing professional demands (Akanle & Ejide, 2012; Mejiuni, 2012). They contend with a male-dominated industry, encountering issues like unfriendly maternal conditions,

sexual harassment, unequal pay, and emotional stress (Yahaya, 2017). Female broadcasters, like other working women, struggle to balance family responsibilities and professional duties, facing societal pressures to contribute financially while maintaining traditional roles (Fapohunda, 2014a; Kelleher, 2007 cited in Davidson, 2012). This dual burden affects their families, highlighting the need for a work-life balance.

Despite Nigeria's economic challenges, families benefit from women's employment which provides financial gains, networking opportunities, and improved education and care for children (Poduval & Poduval, 2009; Sultana & Noor, 2012; Tade & Aderinto, 2014; Trovall, 2016). However, there is limited research on the additional benefits and learning experiences arising from these opportunities.

Previous studies have examined work-life balance challenges for working women and the impact of women's work on families (Adisa, Mordi & Mordi, 2014; Quaye, 2011; Vektor-Suits, 2016; Kumar, Gowda & Shekar, 2018; Ogundoyin, 2019). However, the learning dimensions inherent in these challenges remain underexplored. Families adapt and innovate in response to these pressures, offering rich learning opportunities.

Hence, it is strategic for this study to investigate the opportunities female broadcasters and their families receive, examine the challenges related to women's work and workday, and explore the insights, meaning-making and learning they garner from these experiences. By exploring these dimensions, the study seeks to fill a gap in the literature on the learning dynamics within the work-family balance context of female broadcasters and their families in Southwestern Nigeria.

2. LITERATURE REVIEW

Journalism has historically been male-dominated (Sanusi & Adelabu, 2015; Ibrahim & Gujbawu, 2017). Initially, women entered journalism under pseudonyms, but today, they cover a broad spectrum of topics and hold senior positions (Sanusi & Adelabu, 2015). Despite these advancements, female journalists face unique challenges, including sexual harassment, unequal pay and societal stereotypes (Njoku, Whyte & Vincent, 2018; Yahaya, 2017). In Southwestern Nigeria, female journalists and broadcasters like other working women struggle with traditional home expectations and professional demands, which often result in stress and work-life imbalance (Akanle & Ejiade, 2012; Mejiuni, 2012). These pressures are exacerbated by a patriarchal society and unfriendly work conditions (Pathak et al., 2018; Ogundoyin, 2019).

Learning from experiences, both positive and negative, is integral to human activity (Foley, 2004). Learning is multifaceted, functioning as both a process and a product, resulting in changes in behaviour, attitudes, skills, and

knowledge (Kelly, 2002; Jarvis, 2004; Smith, 2018). Adult learning can occur formally, non-formally or informally, with informal learning being prevalent in everyday activities and interactions (Andresen et al., 2000; Merriam et al., 2007).

Formal learning occurs in institutionalised, curriculum-driven environments, often leading to diplomas or certificates (Schugurensky, 2000; Merriam et al., 2007). It could occur in physical, cyber or virtual spaces (Mejiuni et al., 2015). Mejiuni et al. (2015) further noted an increased participation of adult learners in higher education which had been traditionally associated with young adults.

Non-formal learning occurs through planned educational activities outside the formal school system, such as in community settings, workplaces, homes and cultural institutions (Schugurensky, 2000; Mejiuni et al., 2015; Council of Europe, 2019). Informal learning encompasses everyday activities where individuals learn without externally imposed curricular criteria (Merriam et al., 2007). Depending on the degree of awareness and intentionality, informal learning is recognised in the forms of socialisation/tacit and explicit informal learning, self-directed learning and or autodidactic learning, incidental learning and hidden curriculum. These contexts and sites for adult learning were identified to include formal settings, non-formal settings, and informal or self-directed contexts, online learning contexts (which have the likelihood to manifest within formal, non-formal, and informal settings) (Foley, 2004; Merriam et al., 2007; Mejiuni et al., 2015). Cranton et al. (2015) suggested that informal learning is influenced by the spaces in which it occurs, such as economic, cyber, social, physical or other spaces where individuals with common interests interact. Informal learning may take place within formal settings like schools and workplaces, within non-formal learning programmes, and informally in various everyday life experiences, such as during personal reflections, interactions with others, observations of nature, and online forums.

Female broadcasters and their families likely experience informal learning through their daily challenges and opportunities. This type of learning is influenced by the social and economic contexts in which it occurs (Cranton et al., 2015). Studies have shown that women's learning, although underreported (Hayes, 2000), occurs within breastfeeding and other mothering contexts (Poirier, 2015; Coss, 2016), while coping with illness (Hoggan, 2015), to name a few. Research also shows that informal learning occurs within families, as seen in the emotional learning and problem-solving of husbands during their wives' doctoral studies (Vektor-Suits, 2016). Another study by Ferreira and Midgett (2024) affirmed that family members learn informally within caregiving contexts. While studies have explored

the challenges of work-life balance for working women (Adisa, Mordi & Mordi, 2014; Fapohunda, 2014b) and the impact of women's work on families (Quaye, 2011; Vctor-Suits, 2016), there is limited research on the learning experiences within these dynamics. This study aimed to fill this gap by investigating the informal learning experiences of female broadcasters and their families in Southwestern Nigeria, focusing on how they navigate the balance between professional and family responsibilities.

3. RESEARCH METHOD

This is a qualitative study that proceeded from the interpretive paradigm to explore the experiences that bring about learning from the benefits and challenges presented by broadcast work for female broadcasters and their families because of the dearth of extant theories on the phenomenon. This study is part of a broader doctoral thesis. The narrative research design that uses the phenomenological approach was used to gain in-depth understanding of the opportunities and challenges female broadcasters' work present and the learning they garnered from the experiences. Using the interview guide, data were collected from 18 participants. The participants (six female broadcasters, their husbands and a child each) were purposively selected from Oyo and Ogun States from The News and Programmes Departments/Directorates of the television section of the Broadcasting Corporation of Oyo State (BCOS) and Ogun State Television (OGTV) respectively. The husband and a child of each of the selected women were selected using snowballing sampling having satisfied the criteria of accessibility and willingness to participate in a face-to-face interview. For the collection of data, interview guides contained open and probing questions constructed based on the research objectives of the study. In Oyo and Ogun States, the interviews were audio recorded and translated verbatim. Data were collected from participants at eateries, within their work spaces, homes and boarding school facility over a period of six days. Subsequently, data collected were analysed using phenomenological analysis which involved a context-based analysis of words, phrases and themes that emerged from the data. This research attended to the criteria of trustworthiness (credibility, transferability, dependability and confirmability). Participants provided informed consent before data collection. Parental consent and assent were sought from parents and children respectively for children below 16 years. The confidentiality and anonymity of participants were assured by changing all links traceable

to them. Also, pseudonyms were used in place of participants' names and other names mentioned during the interviews. The study's limitation included the challenges encountered in recruiting married female broadcasters of the News Department in the early career (1-7 years), mid-career (8-15 years) and late career (15 and above years) levels with husbands and children (aged 14 years and above) willing to participate in a face-to-face interview. Nonetheless, this challenge did not hinder the study as the selection of female broadcasters was extended to other relevant departments in the two broadcast houses, thus, providing an adequate number of female broadcasters (and their families) selected for this study. Also, the interviews with the underaged children were done in the presence of one or both parent(s), and some interviews with the adult participants were done in the presence of their spouses. This is suspected to have influenced some of the participants' responses. Notwithstanding, this study took into account all the participants' responses and equal weight was given to their meaning-making and experiences which eventually became the repertoire of the participants' learning.

4. RESULTS AND DISCUSSION

There are more female than male participants and their age ranges from 14 to 60 years. In Oyo and Ogun States, the participants reside in Ibadan and Abeokuta respectively. In respect to their designation, while being newscasters, programme presenters and programme producers, two of the female broadcasters at BCOS also function in other capacities. Three of the female broadcasters belong to the mid-career category (having spent between 8 to 14 years in service) and the late career category (having worked for over 15 years). The husbands are mostly employed in the private sector than the public sector. The children are mostly secondary school students while two are undergraduates and one is a worker.

In respect to educational qualifications, three female broadcasters are first degree holders one of whom also has a certification from the Federal Radio Corporation of Nigeria (FRCN). Another a Master's degree with a Ph.D. degree in view and the others with a Higher National Diploma (HND) and a Postgraduate Diploma (PGD). While one of the husbands is a First Degree holder, the other five have undergone postgraduate studies and either possess other academic or professional qualifications or have them in view. For the children, three of them are secondary school students, two are university undergraduates (one of which is an entrepreneur) while one possesses a first degree.

Table 1
Profile of Female Broadcasters and their Family Members

| Family name (Pseudonym) | Name of participants (Pseudonym) | Gender | Age | Location and state | Occupation/Designation/ Job description | Years in service | Educational attainment |
|-------------------------|----------------------------------|--------|----------|--------------------|--|------------------|--|
| Iriiri | Mrs Iriiri | Female | 40 | Abeokuta, Ogun | Programme Presenter, Producer, Newscaster | 12 (Mid-career) | First Degree (Mass Communication) |
| | Mr Iriiri | Male | Late 40s | Abeokuta, Ogun | Civil Servant | | Master's (Fisheries) |
| | Master Iriiri | Male | 14 | Abeokuta, Ogun | Student | | Secondary School |
| Ojuri | Mrs Ojuri | Female | 55 | Abeokuta, Ogun | News editor, Newscaster | 19 (Late career) | Higher National Diploma in Mass Communication |
| | Mr Ojuri | Male | 60 | Abeokuta, Ogun | Self-employed Contractor | | Postgraduate Studies |
| | Miss Ojuri | Female | 18 | Abeokuta, Ogun | Undergraduate | | Undergraduate |
| Oriire | Mrs Oriire | Female | Late 40s | Abeokuta, Ogun | Presenter, On-Air personality (Programmes and Finance Departments) | 21 (Late career) | Post Graduate Diploma (PGD Public Admin.) |
| | Mr Oriire | Male | Late 40s | Abeokuta, Ogun | Business man, Logistics Operator and Government Contractor | | Chartered Accountant (ICAN) |
| | Miss Oriire | Female | 14 | Abeokuta, Ogun | Student | | Secondary School |
| Kofo | Mrs Kofo | Female | 44 | Ibadan, Oyo | Newscaster, Presenter, Public Relations, On Air Personality | 10 (Mid-career) | First Degree (Linguistics) |
| | Mr Kofo | Male | 50s | Ibadan, Oyo | Lecturer | | Ph.D. in view |
| | Miss Kofo | Female | 18 | Ibadan, Oyo | Undergraduate, Entrepreneur | | Undergraduate |
| Smith | Mrs Smith | Female | 52 | Ibadan, Oyo | Presenter, Producer, Newscaster, Management Personnel | 27 (Late career) | Master's (Communication and Language Arts), Ph.D. in view |
| | Mr Smith | Male | Mid 50s | Ibadan, Oyo | Self-employed | | Master's Degree |
| | Master Smith | Male | 27 | Ibadan, Oyo | Worker | | First Degree (B.Sc.) |
| Spring | Mrs Spring | Female | 40s | Ibadan, Oyo | Newscaster, Presenter | 8 (Mid-career) | Bachelors B.Sc. (Agric), Federal Radio Corporation of Nigeria (FRCN) |
| | Mr Spring | Male | 40s | Ibadan, Oyo | Private Business Owner | | First Degree |
| | Miss Spring | Female | 14 | Ibadan, Oyo | Student | | Secondary School |

4.1 Opportunities Broadcasting offers Female Broadcasters and their Families

From the coding of data, the themes that emerged as the benefits of broadcasting for female broadcasters (FBs) and their families are:

4.1.1 Gaining experience and acquiring knowledge triggered by work

Broadcasters Mrs Smith, Spring, Iriiri and Ojuri emphasised how their careers facilitated continuous learning and knowledge acquisition through the programmes they anchored, the guests they interacted with and/or during work trips. Their families likewise acknowledged it benefitted in broadening their experiences, knowledge and expertise. Mrs Smith reflected on her growth leading to self-discovery, attributing it to her broadcasting career. She emphasised determination and focus as crucial for success, exemplified by her pursuit of a doctoral degree at age 52, after spending 27 years in service, when her journey to retirement had started. She said, *"Oh! ...gaining experience and knowledge ...I've gained my personality... I've gained grounds as a woman."* In addition, the programmes Mrs

Smith anchored and her interactions with the guests taught her to be bold and communicate her views clearly anywhere without reservations. Similarly, Mrs Spring highlighted the demanding nature of broadcasting, underscoring the necessity for broad knowledge and effective communication skills. She emphasised the personal motivation required for professional excellence. She gave a detailed account:

This has largely to do with the programmes I present. You get to read the news, you have to be abreast of what is going on. I present programmes where I have to interview guests on current national issues...experts. So, if you are going to have guests that know their onions, ... who can weigh in on national issues... you've got to know what you are doing. So, it means that a lot of work...personal development must go into it... because I want to bring about a specific response from that person, so, I have to have some knowledge of what that person is going to comment on. It has stretched me, it has broadened my horizon.

Mrs Iriiri discussed how her work provided insights into family dynamics, aiding her personal relationships. She stressed the importance of separating emotions from professional duties, a lesson learned over her 12-year broadcasting journey. These women's stories clearly

show that the workplace served as a platform from which the FBs were able to acquire knowledge and garner experiences that were relevant to their personal and family lives based on their interactions and observations of others. In this context, the sort of learning that occurred at the workplace were informal which confirmed Eraut's (2004) submission that in all cases, the majority of the learning in the workplace is informal, and involves a combination of learning from other people and learning from personal experiences. Also, Mrs Ojuri mentioned extensive travel as integral to her job, enhancing her understanding of journalism. In this regard, Mejiuni et al. (2015) identified travelling to be an activity that results in informal learning. Her husband acknowledged the invaluable experiences gained through her work which he referred to as "*exposure and experience concerning journalism which cannot be bought in any market.*" Miss Spring acknowledged the transformative impact of her mother's broadcasting career, contrasting it with the limitations of traditional homemaking. She emphasised the importance of exploration and diverse experiences beyond domestic roles.

4.1.2 Bolstered confidence and sense of satisfaction

Female broadcasters noted increased confidence from their work, while their husbands found satisfaction in their wives' broadcasting careers, aligning with their dreams. Mrs Smith and Spring from BCOS, along with Mrs Iriri from OGTV, linked their confidence boost to broadcasting. Mrs Smith expressed confidence in approaching any situation boldly. Referring to her work, she explained, "*It has given me the confidence to...talk to...anybody at all...say what I feel and how I feel things should be done. It has enabled me to be able to think of how to change the world.*" Mrs Iriri also experienced a significant shift from introversion to confidence due to her broadcasting duties.

Mr Spring and Iriri highlighted their satisfaction with their wives' careers. Mr Spring found fulfilment in his wife's success, reflecting on their family's tradition of women working and contributing to society. He believed it reduced marital conflicts and promoted creativity. Mr Iriri achieved his long-held dream of not marrying a liability, thanks to his wife's employment which aligned with his aspirations for a self-sufficient partner.

4.1.3 Mentorship, expertise, relevance and respect

Female broadcasters find fulfilment in mentoring colleagues and family members, showcasing expertise, discovering relevance in both work and community, and gaining respect within their immediate and extended families. Their family members (husband and child) acknowledged their significance at home and in the community.

Mrs Spring, Ojuri and Iriri illustrated their informal teaching roles as mentors and their relevance in various communities, and the respect these roles have conferred on them. Mrs Ojuri mentored colleagues in handling family matters, while Mrs Spring and Oriire leveraged

their expertise to support family members, aspiring journalists, and attract sponsorships for their stations. Mrs Spring's expertise extended beyond the workplace as she prepared her daughter for a potential broadcasting career, earning her recognition as an expert in the field. Also, Mrs Spring confirmed that she is regarded as an expert in broadcasting as people often consulted her on certain topics, and she considered this a gain.

Mrs Oriire's ability to secure sponsorship reflects her impact on her station's development, echoing the findings of Sundaresan (2014) on working women's contributions to their organisations.

Within the family and community contexts, Mrs Ojuri and Iriri of OGTV gained respect from their families because they work in the broadcast media. Mrs Ojuri's ability to fulfil requests from both her children and in-laws, not met by her husband, earned her respect. Similarly, Mrs Iriri's work saved her from scorn and ridicule from family and friends by being financially independent. In the Yoruba setting, it is believed that a woman is married to not only her husband, but also to her in-laws. Mrs Iriri valued the respect she gained from her in-laws due to her financial independence, despite her modest earnings. Mr Spring appreciated his wife's role as a broadcaster, serving as a positive example for their children, particularly their daughters, to emulate. Master Smith in Oyo State highlighted his mother's relevance and respect in the community, attributing it to her expertise as a broadcaster, which she utilised to address community needs. He affirmed, "*when the community needs help, her role as a broadcaster comes in handy.*"

4.1.4 Fame, glamour and recognition

Participants highlighted the association of fame, glamour and recognition with working in broadcast media, either personally or through familial ties. They enjoyed attention and privileges stemming from their broadcasting careers or relationships with broadcasters. All FBs experienced recognition within their families and workplaces, receiving professional awards and opportunities to lead committees. Mrs Smith, a veteran broadcaster, recounted how her job brought fame and recognition, impacting her family positively. She explained:

In the media house...the glamour is there, and you're famous...so, it's like: "oh! I have a wife...I'm going to get married to someone who is already known, who is famous. And I think while my children were growing up, they understood the fact that okay: "my mother is in the limelight... a well-known person...They get to recognise you." So, I think they just fit into the role as well. So, wherever they go, they have to be able to keep themselves.

In addition, Mrs Smith's daughter, resembling her closely, also garnered attention due to her mother's fame. Also, as a result of her popularity, her children are cautious not to tarnish her professional reputation. Similarly, Mrs Kofo's children took pride in her role as an OAP at BCOS, boasting about it among their peers.

Mrs Spring and Irii were aware that their husbands felt proud of their recognition, publicly celebrating their achievements. Mrs Irii's family embraced their association with her work, answering questions about their relation to her with pride. Her family members were often asked questions like, "*Are you related to so, so, so?*", "*Are you the husband to so, so, so?*". Neighbours even referred to Mrs Irii's children as "*omo iya OGTV*" (*the children of the woman that works at OGTV*). Naming the children in line with their mother's work is a common practice within Yoruba communities, reflecting societal approval of her work. This, she noted, made her children proud. Mrs Smith and Ojuri's experiences demonstrated how working in broadcast media led to recognition and awards for their contributions to the industry. Mrs Oriire shared how she gained recognition through her work, being chosen to chair a committee for a yearly event, providing her opportunities to network and interact with relevant individuals.

Husbands of FBs, such as Mr Spring and Kofo enjoyed societal recognition. Mr Spring appreciated the positive feedback about his wife's broadcasting skills, enhancing his social standing. He would be pleased when people told him, "*We saw your wife on TV.*" Mr Irii would often find himself consulted for broadcasting-related matters due to his wife's status as a renowned broadcaster. It was usually assumed that Mr Irii was privy to certain information due to his wife's work or would be able to consult with his wife to seek her professional counsel on broadcasting-related issues.

Family members acknowledge the connection between the FBs' work and their own recognition. Mr Spring, a self-employed businessman, had appeared on his wife's workplace programmes, facilitated by her position at BCOS. Similarly, Mr Kofo, a lecturer, had provided expert insights on his wife's colleagues and professional connections were facilitated due to his wife's broadcasting career. These interactions highlight the mutual support between FBs and their spouses in their respective professions.

Miss Spring, Kofo and Ojuri in Oyo and Ogun States recounted how their mothers' careers brought benefits in school and business settings. Miss Spring, an SSS1 student, enjoyed recognition from peers due to her mother's fame, which also provided insights like advanced notifications of public holidays before the school announces such holidays. Similarly, Miss Kofo, a student-entrepreneur, attracted clients and business opportunities through her mother's reputation. Narrating her interaction with a potential client, she explained:

I was somewhere around *Bodija*, ...they were like... where do your parents work? I said...my mum works in BCOS, Whao! Interesting! Can you be coming to help us fix our nails? I said, "Ah! Yes ma!" So, it has brought in clients for me for the little work I do.

Miss Ojuri received attention at university as the daughter of a renowned broadcaster, often being asked to involve her mother in events like matriculations by her friends so they could be seen on television.

Although FBs and their families enjoyed fame, glamour and recognition due to the broadcast industry, it also brought challenges to participants. FBs like Mrs Spring and Smith faced privacy issues and unwanted attention from admirers. Mrs Spring felt uncomfortable with constant recognition in public contrary to her introverted nature thereby compromising her privacy. She lamented, "*...you don't even know who recognises you!*" Mrs Smith in particular dealt with inappropriate advances from male fans which in an attempt to be open and transparent, strained her marriage. On one occasion, her husband flared up saying, "*Ah! Are you the only one there? Why is it that...?*", when she tried to report the case of an obsessive male fan to him. Husbands of FBs, like Mr Smith, faced rumours and confrontations due to their wives' public visibility, leading to embarrassment, misunderstandings and conflicts. Mr Smith felt that men took advantage of his wife's popularity as a broadcaster to make false claims about her, creating a false impression about having amorous relationships with her. He shared an unpleasant experience he had at a beer parlour that almost caused problems between himself and his wife. At the end, it turned out to be a case of false claims and accusations. These experiences could have grave consequences. Female broadcasters may be regarded as loose women in society and this may jeopardise their relationships with their husbands or fiancés. These experiences underscore the complexities of fame and recognition for FBs, often exposing them to unwelcome attention and societal misconceptions. Female broadcasters (FBs) often grapple with the challenge of balancing openness about encounters with male fans, which may trigger jealousy from their husbands.

Despite enjoying recognition and other benefits from her mother's work, Miss Kofo faced misconceptions of pride among her peers due to her self-confidence and her mother's profession. She affirmed that they would often say, "*Is it because your mum is working in this place?*"

Speaking about special access and privileges, FBs like Mrs Smith and Spring enjoyed special access and treatment due to their visibility in the broadcast media. For instance, Mrs Smith shared:

...the job...because...it brings glamour and fame, means that you have to meet with people who would want to help you, who would want to do things for you. And these I've seen because, anywhere we go, I mention my name [laughs], they say, "Oh! Okay, "What do you want?" and it gets done.

Mrs Smith and Spring's submissions depict that when FBs enjoy public acceptance by their viewers, they get to be treated well even when they do not ask for help. It also indicated that working in the broadcast media provided

avenues for FBs to get help when they need it. Husbands of FBs, such as Mr Ojuri, leverage their wife's fame to gain trust in business dealings, akin to having a guarantor. He narrated: *"I have gone to many places, by the time I mention my name, 'Oh!... are you husband to Mrs Ojuri? So, it's like this one will not run away with our money.'"* Similarly, Mrs Smith and Oriire have benefitted from societal recognition, receiving preferential treatment at events and even in bureaucratic settings like banks. Mr Smith also acknowledged that he had received special invitations to occasions and experienced preferential treatment in different settings due to his wife's influence.

He added that he was once saved from embarrassment when he was caught without using the seatbelt by the Federal Road Safety Commission (FRSC). Luckily, apart from not having to pay the fine, he also escaped the stress that would have been involved.

Car stickers denoting affiliation with OGTV provided additional privileges, ensuring respect and ease of movement for the family members as acknowledged by Mrs Oriire and Ojuri. Miss Spring and Ojuri benefitted from their mothers' positions, enjoying access to their workplaces and receiving preferential treatment. Miss Spring appreciated the opportunity to observe her mother's work in the studio, likely enhancing her understanding of broadcasting. Miss Ojuri recounted instances of receiving expedited services due to her mother's connections, from university admission to hostel enrollment. Their experiences highlight the advantages of having familial ties to broadcasters, leveraging social capital for personal benefit, as documented by Brian (2007).

4.2 Issues and Challenges Arising from Female Broadcasters' Work and Workday Faced by Female Broadcasters and their Families

Analysis of data presents these themes as the issues and challenges arising from female broadcasters' work and workday.

4.2.1 Women's emotional responses to their workday

Participants expressed feelings of guilt, irritability and fear for their children's safety in association with the women's workday.

4.2.1.1 Guilt

Mrs Iriri and Spring felt guilty for their husbands' discomfort and their children's complaints resulting from their work schedules. Mrs Iriri struggled with balancing her role as a mother with her broadcasting career, feeling responsible for her children's misbehaviour to the extent of contemplating resigning since her children blamed her for the mistakes they made because she was not around to guide them. Mrs Iriri equally felt guilt about her husband's changed role, doing what she perceived were hers which subjected him to ridicule. She also faced societal pressure and negative remarks about her job and was also concerned about people's opinions about how her

home was run. She appeared pained that they sarcastically referred to her as the "husband" and her husband a "wife" adding to her guilt. She shared:

It's now like...a woman becoming the husband and the husband becoming wife. Because...we are in the Yoruba setting, the Yoruba people will see it that way, but had it been that we are abroad, it's not like that, but because of our own tradition and the culture we maintain here, they want to see the woman sitting down at home, but whereby the husband is the one coming home earlier than the wife? The people have said it to my hearing that, "Ah! That's the wife going in. You will see, the husband will soon come by 10 o'clock or 11 o'clock."

From another perspective, Mrs Iriri felt sorry that her work had subjected her husband to negative remarks. She explained, *"...some people would say, 'Ah ha! You release your wife eh! To be exposed to such an environment! You will surely lose her!'...and he will come home and tell me."* Based on the negative perceptions held about women working in the broadcast industry, attempts have been made to compel her husband to prevail over her to stop working as a broadcaster. Similarly, Mrs Spring acknowledged the inconvenience her early morning work hours caused her husband when she shared, *"I would agree, there were times...especially those days when I would have to be out of the home before five in the morning. It's hard on him... it's hard to adjust to it."* These feelings of guilt stem from societal expectations and the conflict between work and family responsibilities.

In respect to guilt and irritability, family members noted their wife/mother's reactions to their work. For example, Mr Kofo described his wife's unease about her work, saying, *"She always feels somehow that she comes home late...that why should she be working this late?"* He explained that he supports her by reassuring her about the nature of her job, thereby addressing her guilt. Mr Kofo's response to his wife's concern is what Prasetya (2013) described as husbands' cognitive response which are the thoughts and beliefs they have about their wives' employment and efforts to pursue their career. Attesting that her mother habitually comes home late, Miss Kofo observes her mother's guilt over coming home late and appreciates her efforts to compensate with treats. She shared, *"Probably a day she comes early...sometimes she would buy our hearts off with pizza or whatever she feels that can make us forget about it."* From another perspective, Master Iriri observes his mother's irritability due to household shortcomings upon her return from work. He narrated:

There's this issue that she will wake up early in the morning for Ante Meridiem [AM] news and she comes back in the night and meets the place dirty; she will be shouting that she struggled to buy this, she struggled to do this! That why are we trying to spoil all what she has done? That...she is trying for us, that all what she is doing is for our own benefit.

Master Iriri thought that his mother got irritable after a long day at work. Perhaps Master Iriri's mother felt her

family members, the children in particular, were not doing their own share of the heavy lifting; that if she struggles to provide for them, they should care for the home and care for whatever belongs to the entire family.

4.2.1.2 Fear for Children's Safety

Mrs Iriri expressed concerns about her children's safety when left unsupervised due to her work commitments. She recounted incidents where her children were exposed to potential dangers at home, prompting her to rush back from work out of fear for their well-being. Describing what she discovered on one of such occasions, she shared:

The boy in the cold, then the girl...running round the house under the rain, "Oh! No clothes! I think the two of them had run, the other one was tired, now sitting down. Ah! I said, yeh! Where would they say I've gone to? Work? And if anything happens to...the one that is cold, what if he fainted? Who will the girl call? Nobody, because ... I usually leave them on their own...I was that worried.

This fear reflects the challenges FBs face in ensuring their children's safety while managing their professional responsibilities.

4.2.2 Family members' emotional reactions to women's workday

The reactions of families of female broadcasters (FFBs) about their workday are examined through the lens of the female broadcasters. These include dislike for the job and children's complaints. HFBs and CFBs equally shared accounts of their emotional reactions or observations of other family members' emotional reactions to their wife/mother's workday which are: mother's appearance on television (TV) no longer novel, mother's welfare is prioritised, children deprived of some comfort and the unfulfilled desire to spend more time with mother.

4.2.2.1 Dislike for the job

Family members, particularly husbands and children, sometimes express disapproval for Mrs Ojuri, Oriire and Iriri's broadcasting careers primarily due to safety concerns and family time. Mrs Ojuri's husband dislikes her late night work due to safety concerns, reflecting common worries about journalists' safety. Describing an incident that reinforced her husband's views about her job, she shared:

There was a day... I went to relieve a colleague at the Governor's Office, I wasn't the kind of person that used to stay outside till early hours of the following day...Past one in the morning, I was still there and I even thought we were going to sleep in Lagos, they just said we should proceed to Abeokuta, *ah!* My husband was outside with a friend waiting for me, calling, *ah!* we were still on the way o! [chuckles]. That's just it...late night work.

Concerns for female broadcasters' safety is in line with Tijani-Adenle's (2009) submission that concerns for the safety of journalists in general and for women journalists in particular were not uncommon. Also, in this light, Olorunda (2019) opined that both male and female journalists involved in investigation and reportage were exposed to various forms of risks and

dangers in Nigeria. Similarly, Mrs Iriri's husband initially disapproved of her broadcasting career at OGTV despite her Mass Communication degree, reflecting traditional gender dynamics. She had to appeal to him to allow her practise even if it was for a while and it was only then, that she became fully involved in broadcasting. For Mrs Iriri's children, they resent the time she spends away from home. For example, one of her daughters seeking to gain admission into a higher institution turned down the suggestion to choose Mass Communication as a course of choice because she thought the only career path is broadcasting and she was not interested in her mother's job.

Mrs Iriri's children appear not to have pleasant views about their mother's job while one did not wish to follow in her mother's profession, another felt that her mother's work had taken her away from her since it appeared that she dedicated more of her time to her work than to them.

4.2.2.2 Children's complaints

Mrs Iriri's children complained feeling neglected and burdened with household chores due to her work commitments, prompting Mrs Iriri, a seasoned Yoruba newscaster, to use a Yoruba proverb, "*Won ni t'okete ba dagba tan, omu omo re lo ma mu.* [They say, when the bush rat grows old, it feeds from its offspring's breast milk], to address her children's complaints, emphasising the reciprocal nature of familial support and responsibilities.

4.2.2.3 Mother's appearance on TV no longer novel

Mr Spring noted his children's lack of enthusiasm when their mother appears on TV, finding it amusing. He explained, "*Interestingly...they would just tune it away to cartoon channel [laughing]...it doesn't freak them anymore [laughing].*" Mr Spring shared that unlike in the past, the children were no longer thrilled about their mother's work; perhaps, her novelty has worn off or because, unlike adults, children find listening to the news and watching socio-politically inclined programmes less appealing.

4.2.2.4 Mother's welfare is prioritised; children deprived of some comfort

Miss Kofo expressed frustration that her father prioritises her mother's comfort, sometimes at the expense of the children's convenience. For instance, delaying actions like turning on the generator until their mother returns from work. She explained:

My dad is always bothered about my mum. There are some days in the week, before she leaves in the morning or probably the previous day, she will tell you, "I'm coming home late today... there are some nights when we switch on the inverter, the inverter will run down and then my dad would be like, let's wait for your mummy. It might be around 9 [pm]. If you want to go and switch on the gen, he would say "no! wait for your mum, let your mummy come back before you switch on the gen." ... and then sometimes I would be like "why?" She is at work now?! Will we switch on the gen when it's late already?

When the researcher sought to clarify if her father did all the aforementioned because he wanted his wife (her mother) to be comfortable, Miss Kofo replied, "*exactly... to be comfortable with everything, if we want to take*

something at home...be it food, he would be ...let your mummy come." Within the participant's social context, the electricity generating set (gen) and inverter are alternative sources of power generation in the absence of government-provided electricity supply. Miss Kofo clearly thought that their father deprived the children and himself of some comfort due to their mother's workday. She also revealed that in spite of the revolt and objections expressed by the children in regard to the conveniences they could not access because of their mother's absence, her father ensured his wife was comfortable upon her return from work.

4.2.2.5 Unfulfilled desire to spend more time with mother

Miss Ojuri wishes her mother could spend more time at home, feeling the constraints of her work schedule. She desires moments of bonding and support from her mother, which are limited due to her demanding job. She shared:

At times, I just want her to just be at home for the whole 24 hours but work...like we should just keep talking, gist, even though we would fight, we should *shaa* [just] keep talking...she should cook, we should enjoy together...play but you know? Work wouldn't allow.

Miss Ojuri added that she often felt the absence of her mother's defense in disputes with her brothers.

4.2.3 Spousal and cultural demands

Participants identified diverse spousal and cultural demands which interfaced with female broadcasters' work and workday. Apart from these, female broadcasters had issues with juggling work, wifehood and motherhood because they had no luxury of time, missed out on decision-making processes and contended with child discipline. The FFBs also contended with the occupational hazards female broadcasters are exposed to which are related with stress and fatigue, excessive travelling and exposure to risks. A child viewed her mother's work as a check to the tendency to stray. Below are the demands identified.

4.2.3.1 Spousal demands

Participants experienced spousal demands challenges under the following sub-themes:

4.2.4 Truncated emotional and sexual intimacy

Mrs Ojuri, Irii and Kofo faced challenges meeting unexpected demands from their husbands due to their work commitments. Mrs Ojuri often struggled to prepare food on time, leading to complaints from her husband. Mrs Irii recounted an incident which happened when she returned around 11:00pm from work and her husband demanded a specific meal that night, leaving her feeling overwhelmed and emotionally distressed. Despite her exhaustion, she complied with his request, choosing not to confront him about his mood. She affirmed that they have since moved on as a couple. Nepali (2018), in a study of working women in Kathmandu, confirmed that the preparation of meals was one of the problems working women faced. Additionally, Mrs Irii sometimes found it

challenging to engage in sexual intimacy with her husband due to her long work hours and exhaustion. She shared:

The moment you come, "Do quick o! I've been waiting for you" and you came in by 10:00 pm, you still want to do some things...for the children, probably check their lunch bag or do this and that. Then before I will arrange my own...because I am going for AM again the next morning ...by 4-4:30 am, again! I would not sleep until after 12:00 am, because while doing that, before you could bathe and sleep again, it's already 12:00 am and the man will still say "*oya*" [it's time], so when will you now sleep? That means you won't be able to sleep at all. ...the sleep will not come again! So, sometimes...I say, "Un-uh! No go area tonight."

She expressed her concerns about balancing work and personal life, acknowledging the strain it placed on their relationship. This means that Mrs Irii also experienced the second shift which Hochschild and Machung (2012) described as the burden of paid and unpaid work experienced by working women.

On the part of HFBs, Mr Spring, Smith and Irii noted challenges in truncated emotional and sexual intimacy due to their wives' work schedules, reflecting common frustrations among husbands of full-time working wives. For instance, Mr Spring shared that his wife's workplace ran crazy schedules so she would leave for work at a time his sexual urge needed to be satisfied thereby disrupting intimacy. He explained his plight, "*Even as a man, there is a time in the morning...you may want to meet your wife and she said she's going to work. Which kind of stupid work is this? It's high in the morning for God's sake!*" Similarly, Mr Smith finds his wife's early morning departures, leaving his bedside for work at 4:00am, inconvenient, affecting their intimacy. Unlike the other husbands, Mr Irii experiences a lack of intimacy at night due to his wife's exhaustion from work. He recalled, "*She tells me, 'Ah! [smacks lips] I can't carry out this night'. Well, quickly, I adjust with her that well...maybe because of the nature of her work.*" These husbands' accounts are in line with Elliott and Umberson's (2008) claims that sex was low on the list of priorities of some wives who worked full-time paid jobs because they were tired, busy and stressed out.

4.2.5 Inability to attend social outings as a couple

Mrs Kofo occasionally had to miss social outings with her husband due to work commitments, affecting their time together as a couple. She explained, "*I'm not available. I have to be at work. And he would be like 'Okay ooo!', as if saying he had no choice in the matter.*"

4.2.6 Cultural demands

Participants contended with cultural demands as exerted by families, those related to role switching and responding to the question: "Where is she?"

4.2.6.1 Cultural demands exerted by extended families

Mrs Irii shared her challenges regarding and responding to questions concerning her inability to participate in family functions due to work commitments. In the

Southwestern Nigerian cultural context, women are not only married to their husbands but also to their husbands' extended families. Mrs Iriri recounted an incident where her work obligations disrupted her plans to attend and perform specific tasks at a family wedding. She explained:

That was when former President Jonathan was to come into Ogun State, I wasn't even on schedule...I was just called on the morning that I have to be here... Whao! Things got scattered because there were some things entrusted to me...to take along to the place, I just had to call it quit and appealed to him [her husband] to appeal to the family members for me.

Despite her responsibilities, she had to prioritise her work duties, which could upset her in-laws. She was aware that the sudden change of plans would upset her in-laws in particular, because a wife in Yorubaland has an inferior social status within her husband's extended family. She is, therefore, supposed to be subservient to her in-laws and would be thought of as uppity if she were to refuse assignments, especially on account of work. This was why she had to appeal to her husband to pacify the extended family members (her family-in-law) on her behalf to explain that her absence was not deliberate. In another instance, Mrs Iriri felt disconnected from her extended family due to her busy schedule. To maintain relations, she occasionally sent her children to visit relatives, reassuring them of her care despite her limited availability. However, this created misunderstandings, as demonstrated when her children refused to open the door for her sister-in-law. She recollected that despite her efforts to clarify that the instructions given to the children were general and not specifically directed at her, her sister-in-law had not forgotten about it since she repeatedly referred to the incident thus leading to tension within the family.

4.2.7 Role switching

Mr Ojuri recounted challenges faced by his children and himself in assuming household roles typically handled by his wife. He shared, "...during their primary or secondary school days, they were doing what their mummy should be doing successively... whatever they cook, we eat it like that. So, we encouraged them ...they grow to master the kitchen better." Apart from this, Mr Ojuri felt that concerning the children, he was unable to fill the void created by his wife's absence. In a rather pitiable way, Mr Ojuri appears to think that in spite of his efforts to attend to his children's needs in his wife's absence, he used to look forward to his wife's return to play her role as a mother, caregiver, homemaker and generally to attend to the needs of her children because he could not stand in her stead.

On her part, Miss Spring as the eldest sibling felt compelled to care for her younger siblings and the home because her mother had to be away at work. Describing herself as the *small mummy* in the house, her responsibilities are highlighted thus:

I will have to take care of my sister and brother...Clean up the house, we should have had our bath and dressed up. If not, by the time mummy comes, she would not be happy. Then sometimes, we have to prepare her breakfast too.

A mother, in the African context, nurtures and cares for her children and manages the household. Therefore, being a small mummy within this participant's socio-cultural context means that she acts in the capacity of a mother.

4.2.8 Responding to the question: Where is she?

Husbands like Mr Ojuri navigate questions about their wives' absence from family events, confronting societal norms that prioritise women's presence in familial gatherings. In response to the questioning by *his people* (his family members; his wife's in-laws) about his wife's whereabouts and her perpetual absence, Mr Ojuri responds to his family members saying:

if you want to be seeing her, give her enough money, mobilise her, set her up, give millions, you will be seeing her regularly. But now that you cannot do that, let her be responsible to the State Government. And they understand, my people understand.

Similarly, Mr Iriri who himself reasons that perhaps if his wife was not a broadcaster, she would have been more available to attend to extended family matters explains his wife's absence at family functions as due to her demanding work schedule. While Mr Iriri understands that his wife was a busy broadcaster, he holds firm the belief that his wife was obliged to perform certain roles within the extended family context.

Miss Ojuri as a child empathises with her mother's struggle to balance work and family obligations, facing criticism from extended family members for her absence. She said:

All these family social gatherings...she would be at work at the same time. So, she'll just have to go there *gbruu* [to depict rushing], go back to work again, come back at night, the next morning, work again...it's not easy. The extended family, they would be like, "*ko wa, ko se...*" [she does not come, she does not do...] you know? "*Tori pe on sise*" [Is it because she is working?] [smacks lips] all those *oro* [words], they wouldn't understand that she is truly working, they would just be like, "*tori pe o je akowe*" [because she is educated]. All those extended family issues *sha*, "*ko wa, ko wa ri!*" [she does not come, she never comes!], "*aase nnkan ri ko wa!*" [she never participates in anything we do!].

This was perhaps the reason she described her mother's work as "*bitter-sweet*" and her mother thus, "*Ah! she is strong o! It's not easy... to catch up with the family, with work, and the shift duties, ah! I greet her, it's not easy.*" The expectation that FBs would participate in family functions is situated within the nature of the relationships within the Nigerian family context where a married woman is not answerable to her husband alone but to her in-laws as well in respect to performing family duties. This is similar to the findings of Pathak et al. (2018) that due to the many relationships female journalists maintain after marriage as wives, daughters-in-law, sister-

in-law, etc., they found managing their hectic professional lives with these relationships challenging.

4.2.9 Making sacrifices

Mr Oriire, Iriri, Ojuri and Spring affirmed sacrifices made due to their wives' work. Mr Oriire, a businessman, regrets sacrificing time and potential earnings to care for the children while his wife works, emphasising the financial impact. He lamented:

I see every of my minute to be making one, one naira, two, two naira there. So, in a situation whereby I have to forgo meeting some clients just because I want to come and care for the kids while she's not there...the things I'm missing is more ...I have to make money, money and money all the time. So, we have to forgo my business for the home, [smack lips] ...I'm missing money, the opportunity cost is great for me... You need to shelve some of your own plans by that day and come to her aid so, that's somehow ...negative.

Mr Iriri, Ojuri and Spring acknowledged the necessity of accommodating their wives' work schedules, despite personal inconveniences, demonstrating acceptance of their roles in supporting their spouses.

4.2.10 Juggling work, wifehood and motherhood

FBs described their challenges balancing work with their roles as wives and mothers, facing time constraints, missing out on family decisions, and managing child discipline.

Time constraints

Mrs Iriri and Spring shared how their work schedules affected family time. Mrs Iriri's children discussed in her absence and expressed their desire for her presence, prompting discussions about her work commitments. In response, she devised means to make the children understand the peculiarity of her job. She explained:

There was a day I had to call them [her children], "Okay, sit down. If you want me to sit down at home, I am still young, is it when I'm now old...you know all of you will still leave me?" "Let me...even if it is just to make money, you will make friends, you will do this and do that. And mostly it's because of you too". And I will tell them stories...at the end of the day...they felt [pity] for me... tears were just dropping.

Mrs Iriri was able to explain the importance of her work in providing for their (her children's) needs. Similarly, Mrs Spring's children wished for more time with her, but she explained the necessity of her work commitments. When her children were much younger, Mrs Ojuri also faced challenges balancing work and family, sometimes unable to prepare breakfast due to early work hours. On such days, she submitted:

Whenever I'm on duty...I would go very early in the morning like before seven to produce the Seven O'Clock News, you must be there. I would not even have the chance of preparing the [sic] breakfast for them. They would have to cope on that day.

Apart from this, Mrs Ojuri shared that her work did not allow her time to visit her children in higher institutions regularly as much as she would have loved to do. She also

missed her children's companionship when they were in the university. It, however, appears that she devised means to see her children because based on Miss Ojuri's account, her mother called her to come home from school because she missed her. In return, Miss Ojuri negotiated with her mother to send her money for transportation which she did. This shows the extent to which a busy broadcaster could be intentional to maintain strong family bonds with her child.

4.2.12 Missing out on decision making

Mrs Iriri noted that her husband often made decisions without consulting her due to her work schedule. Her late returns led to her exclusion from important discussions, highlighting the communication gap. Her husband wanted to be considerate by not disturbing his wife **after her long hours at work**. However, in the process, he inadvertently excluded her from the decisions he took.

4.2.13 Child's discipline

Mrs Iriri found it hard to discipline her son who took advantage of her work-related absences to misbehave, unlike her daughters. She recounted:

I'm a woman, because of the way I was brought up, for the girls, I know some conscious ways to tell them, "Ah! This... you know? ... But for the boy, I am not finding it easy and my husband...he is so lenient with them, he doesn't beat. So, when I am beating the boy, it's as if [smacks lips] may be my mother doesn't like me. So, he tried to contradict so many things I tell him to do, as if, "Ah, ah! I'm a boy!" Tell him not to go out... he will invite friends in and cook for them [laughs]. Tell him not to go to somebody's house, the moment he sees that I've gone, he will open the gate and go" ...because he monitors the time that I go out, he monitors the time that the father will come in, he will balance it up. He might have gone to greet friends then before you come in, he will just do *furu* [to depict the speed with which he sneaks in]. It is the little one that will just tell us, "[she mentions her son's name] has gone to so, so, so, place o!" The sister would wash, but if you instruct him to do this and that, you will meet everything there, just as you left it.

4.2.14 Occupational hazards

Husbands and children expressed concerns about the challenges faced by their wives/mothers in broadcasting. They include:

4.2.14.1 Stress and fatigue

Mr Smith noted his wife's constant fatigue due to her demanding work schedule. He described that, "*she couldn't get enough rest, it's an issue...till tomorrow*." Mr Smith knows that, as a broadcaster for over 27 years, his wife does not have adequate rest due to her work schedule.

Misses Spring and Kofo described their mothers' exhaustion upon returning home, affecting their interactions and family time. For instance, Miss Kofo shared:

When she comes home, she would just greet everybody, "*E ku ile, e ka bo*" [how are you all?], go inside her room, shower, come out and spend few minutes in the living room and then she goes back inside ... to sleep, cos ...she's tired.

Miss Kofo felt deprived of warmth and interaction with her mother, who returned home late and exhausted, briefly interacting with her children before sleeping to restore energy for work.

4.2.14.2 Excessive travel

Mr Ojuri reflects on the impact of his wife's frequent travelling on their family dynamics, highlighting the need for independence among his children in managing household tasks. He shared, "...especially when she was on reportorial, she travelled a lot...most things were done by my humble self and the children. So, the children grew up doing things by themselves and we didn't wait until she came back from work." Although Mr Ojuri's wife is now in the late career level, her excessive travelling impacted him and the children. They had to execute home tasks in her absence, which enabled the children to become independent.

4.2.14.3 Exposure to risks

Mr Oriire, Ojuri, Spring and Smith voiced concerns about the dangers inherent in their wives' broadcasting roles. Mr Spring acknowledged the security risks associated with his wife's work, relying on prayer and her professionalism for protection. Mr Ojuri recounted a harrowing experience of his wife's encounter with armed robbers while on duty, illustrating the hazards journalists face. He said, "*She was ...[voice slightly raised]... their car was attacked...at Ifo axis. They sprayed the car with bullets! Yes, it was only God that saved them. The driver and the crew, those are the hazards...in journalism.*" He also added, "... until she comes back, your mind will not be at rest." This account typified one of the risks his wife faced while on duty.

4.2.15 A check on a child's tendency to stray

As an undergraduate residing in the hostel, Miss Kofo could not attend events uninvited, without her mother's approval, as her mother often covered them for work. She explained:

... most events are being covered by this Corporation, so I can't attend some outings, like a burial, 'cos she has to be informed before I go anywhere. So, if she suddenly sees me there, she would be like... "Why are you here? Do you know the person that died? You didn't tell me anything?". I know there are some people that like "*mo gbo, mo branch*" [*gatecrashing*], they would just hear about it and attend the party. Then I would now start explaining that I heard there was a party and then I decided to attend too. And then she would be like, "Why?"

4.3 Insights garnered from participants' experiences, meaning-making, and learning from the opportunities and challenges associated with the female broadcasters' work and workday

4.3.1 The link between participants' experiences, their meaning-making, and learning

In the course of analysing data relating to the opportunities that the women's work presents, the notion of learning,

which is central to this study, emerged clearly in relation to their meaning-making processes. These learning experiences were mainly informal learning and informal teaching.

With respect to informal learning, analysis of data showed that some participants learned about journalism and work ethics, national issues and family life, ability to communicate their positions clearly and exhibit boldness. These learning contents were made possible by the opportunities that these FBs' work presented. Also, from the participants' experiences, analysis showed that self-discovery, first-hand knowledge of the flipside of dependency and expanded horizons were also learned as a result of their work as FBs. Analysis of data also showed that these learning occurred through different informal learning processes and realms such as interaction with guests on the broadcast media (incidental), observation (incidental), travels (incidental), dedicated reading/search for knowledge (explicit and self-directed learning) and primary experience (tacit and incidental). For instance, one FB who is a programme anchor learned to equip herself to understand issues she would be raising with guests and experts on her programmes. Towards that end, she infused personal efforts into broadening her knowledge base. The forms of informal learning that this participant engaged fit Mejiuni et al.'s (2015) and Mejiuni and Oyedede's (2019) description of explicit and self-directed learning.

Another FB acquired family life-related lessons through interactions with the guests she invited to her shows. This is in the realm of incidental learning which Kerka (2000) described as resulting from other activities; learning was, therefore, unintentional or unplanned. This is not surprising because in the field of adult education, it is an established fact that learning takes place in a variety of contexts (Merriam et al., 2007; Mejiuni et al., 2015). Also, results revealed that FBs' work gave opportunities for participants to engage in informal teaching (which Schugurensky [2015] described as an intentional process through which a person assists others to acquire knowledge, skills, attitudes and values in order to be able to perform tasks outside formal and non-formal education spaces) and link relationships. Informal teaching is an important component of the dynamics of learning in adult education. Given this form of teaching, the FBs taught journalism, oral language skills, and family life dynamics to budding journalists and family members. They also leveraged connections and relationships from work for the benefit of their families, communities and workplace. These informal teaching and linking relationships occurred through direct tutoring, mentorship inspired by expertise and respect, and intervention and support.

For example, some of the FBs (and their family members) alluded to the FBs' roles as informal teachers

(mentors, models, experts) or resource persons. These roles match the descriptions of a mentor, expert and role model as persons who clearly and accurately communicate work ethics to younger or less experienced persons, help them imbibe professional values, work strategies and philosophies, influence their behaviour, motivate them to achieve professional and personal goals, and enhance competency (Caley et al., 2014; Fulton, 2014; Morgenroth et al., 2015).

5. CONCLUSIONS AND RECOMMENDATIONS

It can be concluded that from the undeniable benefits broadcast work provides female broadcasters and their families and the issues and challenges the work and workday pose, female broadcasters and their families can garner insights and learn from these experiences to make meaning of their personal and collective family dynamics.

In line with the study's findings and conclusion, the following recommendations are made:

i. Financial independence and literacy should be encouraged among female broadcasters to further enhance their ability to generate and/or manage funds to meet their personal and familial financial needs.

ii. Networking opportunities should be leveraged at the workplace and within the community by female broadcasters to build relationships that can lead to possibilities for support, assistance and career advancement.

iii. Platforms should be created to share the success stories of female broadcasters and their families as thriving and flourishing to serve as a basis for disabusing the minds of the public from wrongly perceiving female broadcasters and their ability to maintain their homes and marriages.

iv. Provisions should be made for 24-hour on-site childcare facilities to cater for female broadcasters' underaged children at the workplace or for the creation of support groups where busy broadcasters can keep their children/wards while they are at work to avoid leaving them on their own at home and to prevent children's exposure to safety hazards, especially when their fathers are unavailable to mind them. This will enhance the women's emotional stability while at work since results revealed that childcare and children's safety were sources of concern for female broadcasters.

v. Recognising and supporting female broadcasters and their family members should be encouraged since findings showed that participants identified and derived benefits from the fame, glamour and recognition associated with the broadcast industry. Stigmatising children based on their mother's fame and work should be discouraged as this bothered some children of female broadcasters in this study. Additionally, the public should be sensitised about relating with female broadcasters with caution by

respecting their privacy and not allowing their admiration to become obsessive which may negatively affect the female broadcasters' emotional well-being and/or their marriages as it did certain female broadcasters and their spouses in this study.

vi. Female broadcasters and their families should be encouraged to leverage informal learning opportunities to better understand and navigate the nature and demands of broadcasting work, thereby fostering a supportive environment that acknowledges the contributions and challenges female broadcasters face as they manage their professional and family responsibilities.

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