

Phallocentrism in Mass Media Organization and Production: Gospelizing Gender-Balancing in Nigeria Media Agora

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Abstract: Phallocentrism, characterized by a male-centred perspectives that prioritizes male experiences and viewpoints, significantly influences the organization and production of mass media, particularly, within the Nigerian context, this paper therefore, investigates the pervasive nature of phallocentrism in Nigerian media organizations and its detrimental impact on gender representation and equity. By employing a theoretical underpinning that integrates feminist media theory, the study explores the structural, cultural, and representational dimensions of this issue on discourse. Conceptual analyzes method was considered suitable for the study which enabled the researchers to review and analyze extant literatures in the area in focus. The analyzes reveal how male dominance in leadership positions within media organizations perpetuates biased contents that marginalizes women's voices and reinforces stereotypical gender roles. To address these challenges, the paper advocates comprehensive gender-balancing strategies, including policy reforms, gender sensitivity training, content monitoring, and the establishment of support networks for female media professionals in the industry. By promoting gender parity, the Nigerian media can achieve a more robust inclusive and diverse representation, fostering a media landscape that better reflects and serves the complexities of its society. This study underscores the critical need for systemic change in the Nigerian media sector to advance gender equality and enhance the richness of media narratives in Nigeria.

Keywords: Phallocentrism, media, gender, organization, dominance, agora, gospelizing.

Background to the Study

Phallocentrism generally is a coinage from psychoanalytical theory posturing the privilege bestowed on the masculine gender known as the phallic in the historic perspective of social, cultural and intellectual angels of societal existence. Babatunde (2019) says that, phallocentrism is the ideology that is anchored around the phallus or male sexual organ, phallocentrism therefore, is the central element in the organization of the social world, this concept has been analyzed in literary criticism, psychoanalysis and psychology, linguistics, medicine, healthcare and philosophy. These postures directly reflect on the transactions in media organizations and productional activities which inadvertently manifests in numerous forms ranging from content creation to the eventual representation in organizational hierarchies and decision-making processes in the media agora in Nigeria. Phallocentrism in the media agora in the contemporary society, especially in Nigeria prompted the quest for gender balancing in order to create a more robust, healthier and equitable representation in the media marketplace.

The mass media landscape, globally and specifically in Nigeria has long been criticized for its phallocentric nature, wherein male perspectives, voices and narratives dominate, often marginalizing or deliberately excluding those of other genders due to cultural beliefs or socio-economic background. Nnedimma, Akor and Chukwudubem (2020) affirm that, gender inequality is a global issue of concern and the strife for equality is very common in patriarchal societies such as Africa where there is a clear defined inequality between the male and the female gender in several, if not almost all spheres of human socialization. This phenomenon is deeply rooted in historical and societal structures passed to mankind by their forefathers who preferably believed more on the male gender as a quick successor or inheritor to their heirs or throne of fatherhood upon death, perpetuate stereotypes, biases, and inequalities within such circle of existence. Despite advancements in gender equality discourse, phallocentrism persists, influencing media contents, organizational structures, and production processes. Nnedimma, Akor and Chukwudubem (2020) also reveal that, the mass media have been accused of inequality in gender representations from the continuous decline of female reporters to the stereotyping of women in news reportage and the exclusion of women in news source selection. In Nigeria, a country with diverse cultural landscape and a rapidly evolving media industry, the prevalence of phallocentrism in media organizations and production remains a significant concern. Traditional gender roles, patriarchal norms, and socio-economic disparities contribute greatly to the perpetuation of phallocentric ideologies within the Nigerian media agora. Corroborating the above viewpoint, Omonua, Akpor and Olley (2023, p.1) state that, “the mass media playing critical roles in shaping societal views, attitudes, and beliefs about gender equality and inequality in Nigeria as in many other countries, media coverage of women and gender inequality has been a controversial issue”.

Studies examining gender representation in Nigerian media have consistently revealed a disproportionate focus on male perspectives, experiences, and achievements, thereby reinforcing gender stereotypes and limiting the visibility of women and other gender minorities. Anyanwu, Agwu and Onuoha (2023) observe that, gender matters have been topical issues in recent times all over the world, gender ordinarily constitutes no social menace, it is, however, the stereotypes that are attached to it that have succeeded in introducing and generating controversies within our society. This imbalance extends across various media forms, including television, radio, newspapers, and digital platforms, hence assists in shaping public discourse and perceptions. Moreover, the influence of phallocentrism goes beyond content to organizational structures and production processes within Nigerian media entities. Male-dominated leadership positions, unequal opportunities for career advancement, and gendered divisions of labour contribute to the perpetuation of a phallogentric culture within media organizations, hindering efforts towards gender equality and diversity. Therefore, addressing the issue of phallogentricism in Nigerian media requires a multifaceted approach that involves challenging existing power dynamics, promoting inclusive representation, and above all fostering gender-balanced organizational cultures. While initiatives advocating gender equality and diversity have emerged like the Directorate of Gender Issues nurtured by the first female Vice Chancellor, University of Calabar, Professor Florence Banku Obi to promote gender-based issues in the Ivory Tower, there still remains a pressing need for empirical research to ensure evidence-based interventions and policy reforms on phallogentricism, especially in the media agora in Nigeria.

Thus, this study seeks to contribute to existing literature by examining the manifestations of phallogentricism in Nigeria media organizations and production, elucidating its implications for gender representation and equality by making a case for gender-balancing in the Nigerian media agora, this research aims at providing the needed strategies that will ensure the promotion of inclusivity, diversity, and equitable representation within the country's media landscape.

Statement of the Problem

The dominance of phallogentricism in mass media organization and production has become pervasive issue that continues to shape narratives, influence public perceptions, and perpetuate gender inequalities, phallogentricism, characterized by a male-centred perspectives and prioritization of male experiences and viewpoints, manifests prominently within the Nigerian media landscape. This skewed representation not only marginalizes female voices but also reinforces stereotypical gender roles, thereby impeding the progress towards a more inclusive and equitable society. In Nigeria, the media are powerful tools for shaping societal norms and values. However, it is common

knowledge that, the leadership and decision-making positions are prominently occupied by men. This gender disparity is reflected in the contents produced, where male-centric stories and viewpoints overshadow female perspectives. Consequently, the lack of gender diversity in media production undermines the richness and diversity of narratives that can emerge from a balanced representation of both genders. The negative effects of phallocentrism in the Nigeria media agora is multi-layered. It affects the types of stories that are told, the framing of issues, and the overall portrayal of women in the media. Women are often underrepresented in news stories, and when they do appear, they are frequently depicted in stereotypical roles or in a sexualized manner (like kitchen, baby factories, petty traders, caregivers etc). This not only distorts public perception of women's roles in society but also influences the aspirations and self-perception of young women and girls who consume these media commodities. Addressing the issue of phallocentrism requires a concerted-efforts to promote gender balance within media organizations. Gender-balancing therefore involves ensuring equitable representation of both men and women in all aspects of media production, from executive positions to on-screen representations. This can to a large extent be achieved through policies that promote the hiring and promotion of women, gender-sensitive training programmes, and the establishment of mechanisms to monitor and evaluate gender representation in the media contents.

The call for gender-balancing in the Nigerian media agora is not just about fairness; it is about enriching the media landscape with diverse perspectives that better reflect the complexities of society. By incorporating a wider range of voices, the media can more accurately represent the experiences and aspirations of all segments of the population, fostering a more inclusive public discourse. Phallocentrism in the mass media organization and production remains a significant barrier to gender equality in Nigeria. To this end, to create a media environment that truly represents the diversity of society, it is imperative to implement gender-balancing strategies that ensure equal participation of women. This will not only enhance the quality and diversity of media contents but also contribute to the broader goal of achieving gender equality in all spheres of life.

Research Objectives

Generally, the objective of this study is to examine the presence of phallocentrism in Mass Media Organization and Production: Gospeling Gender-Balancing in Nigeria Media Agora.

Specifically, the study is aimed at:

- i. Examining the extent to which male perspectives, voices and narratives dominate Nigeria media organizations

- ii. Analyzing the prevalence of gender stereotypes, biases, and imbalances in Nigeria media agora.
- iii. Highlighting the effects of phallocentrism on public discourse and perceptions in Nigeria media agora.

Research Questions

From the research objectives, the following research questions were postulated to guide the study:

- i. To what extent has male perspectives, voices and narratives dominated within Nigerian media organizations?
- ii. What is the prevalence rate of gender stereotypes, biases, and imbalances in Nigeria media agora?
- iii. How has phallocentrism affected public discourse and perceptions in Nigeria media agora?

Review of Related Literature

Conceptual Discussions

Phallocentrism in Media in Nigeria: Issues of Media Ownership and Management.

The media in Nigeria has historically been male-dominated, with men occupying major positions in media organizations, including ownership, management, and editorial positions. Omonua, Akpor and Olley (2023) says that, this gender imbalance has contributed to a lack of diversity and sensitivity in the coverage of women and gender problems, with mass media outlets failing to address the concerns of women in a meaningful way. Women marginalization in the media industry mostly operated by men has been a long age challenges in the Nigerian media industries both in the broadcast or the print media. Babatunde (2019) reveal that, over time, African women have experienced various demeaning projections in literature and in the society, in contemporary discourse, women have reacted vehemently against limiting portrayals that call critical examination of the radical feminist approach and representation of women in literature, it has become imperative to reconceptualize feminist interpretations to make them more meaningful in literary circles. The media agora is always dominated with men that spear head major activities in Nigeria media industry while women are on the supportive side of the industry who operate under men watch. There is a serious leadership gender gap in the Nigerian media industries, which is favorable to men because women are known as people that are specific in keeping their households, rearing children and emotionally supporting their respective husbands. Oyinate, Daramola, and

Lamidi(2013) observe that, Nigerian women continue to be left out of the media industry as they trail their male counterparts who dominated the journalism profession in large numbers. Men are seen in key decision-making positions that continue to relegate women to the back of the burner. This lack of representation by females in key positions continue to contribute to the shortage of women voices in the media and, as such, less emphasis is dedicated to women issues.

Oyinade, Daramola, and Lamidi, (2013) note that, the media hegemony continue to dominate the media establishment as men maintain their dominance and assert their control on the industry, thus creating an atmosphere of total dominance of the profession and continue to set 'limits and the extent' to which women are involved in the decision making process. This agreed with the views of Izunwanne, Akor and Elesia (2020) who are of the notion that, culture and belief system have a tenacious grip on gender issues in various societies and by extension influence media content. However, the media are expected to contribute their quota to gender sensitivity by cutting down on the stereotypes and including to a reasonable extent, both genders in information gathering, writing, contribution and reportage.

Oyinade et.al (2013), emphasize on the continued marginalization of women in the media as well as in media decision-making even in a profession that prides itself in gender equality. The role and contribution of women have gone unrecognized for a long period of time. This is due in part to the culture of dominance, politics of exclusion, and inability to decentralize the industry where women are only seen to play a supportive role in all sphere of life. This political and industrial domination continue to take away the much-needed voice of reasoning in women needed to enhance growth and sustainable development that would have contributed to eliminating gender bias and dependence on men as experts on issues of concern to women. While women represent good number of people in the society this portion is not match when it come to the media house.

Women Representation in the Media in Nigeria

Gender representation in Nigerian media agora is perceived to be lopsidedly tilted towards the world of men then women with the erroneous and humongous believe that women's roles ends in the kitchen. A notion which not only aggrieves the women-folk but a sure way to underrate and underrepresent them in many schemes including in the media and media leadership roles. This is perpetuated in harmful stereotypes, harassment, lack of mentorship, and obvious limitations in media roles in the advocacy for gender-balancing paving the way for the full entrenchment of the male dominated society. Agunloye (nd) reiterates that, gender inequality in the domestic environment continues to rare its head despite global advancement and awareness in gender and development issues, women have traditionally been marginalized from the structures in

this environment where masculinity is linked to leadership/headship within the African tradition.

Phallocentrism in the mass media organization is very challenging as it is a practice that is common among the developed and developing countries which Nigeria is not an exception. It is generally estimated that the percentage of women in the journalism profession in Nigeria is exceptionally low, while those in a decision-making capacity is nothing to be proud of. In the same vein, it is almost appalling to note that with all the nationwide newspapers in Nigeria, only one actually has a woman as the editor must be noted that some women serve in the capacity of line editors. Judging from the population of Nigeria that is estimated to be well over 200 million people, women outnumbered men by more than a two to one margin, yet the number of women represented in the media is less than ten percent. Oyinade, Ifedayo and Ishola (2013) express concern that, this restricted partnership in the media agora is a bad conduct for the media industry that prides itself in the business of disseminating information to the masses. This viewpoint corroborated with the views of Izunwanne et al (2020) who affirm that, socially constructed gender roles and stereotypes have been blamed for gender inequality because agents of socialization such as the media are sub-units introduced into a large entity (society) which has an already existing contagious aura. Based on the aforementioned assertion, Amobi (2013) argues that, media and society are inseparable because media owners who make media and journalists who create, produce and package media content are part of the society who share certain norms, values and beliefs. In other words, the media gives back to society what already exists and is attainable in the society they represent. Therefore, the media maintain the masculine trait descending from the patriarchal enlightenment ideal of “the strong man” and “the fragile woman” in whatever they do because that is what is obtainable in society.

Also, Chukwurah, Nduba and Izunwanne (2020) maintain that, the mass media have the ability to facilitate attitude change and opinion formation in society and so far, have not been doing a great job in complementing the continual strife for gender sensitivity. In every society, public attitude regarding the role of women are major factors in deciding the status of women and in shaping these attitudes, the media exert a strong influence which can be balanced by giving women the right place to operate freely with men in the media industries.

Gender Balancing in the Media Agora in Nigeria: The Best Way Forward

The need to ensure equitable gender representation in the agora of media has been an age long quest which has generated much scholarly and unscholarly debates, especially among the female-folk who are the chief advocates for their proper placement in the media community and other spheres of life. The mass media which includes television,

film, radio, digital platforms, the newspaper, magazines and which ordinarily should be the mouth-piece of the women have no doubt joined in subjective treatment against them. Ileyemi and Leshi (2024) note that, print and online platforms exhibited the lowest representation of women at 4.6 per cent and 5.5 per cent respectively. According to Ileyemi and Leshi (2024) women's representation in newsrooms and leadership in Nigeria, women accounted for 25.7 per cent of leadership positions, while men dominated with 74.3 per cent from the survey of 111 media organizations in Nigeria. The struggle for equality and fair treatment of all persons has come a long way, with attendant consequences on the female gender in particular, the gender sphere has been a main site of contestation between males and females, especially with the dominance of men over women. Ekeh (2018) states that, the struggle for equity and fair treatment of all persons has come a long way with attendant consequences particularly on the female gender, the gender Media representations have often skewed, favouring male-centric narratives and sidelining or misrepresenting women and other gender identities as women and non-binary individuals are often underrepresented or portrayed in stereotypical manners. Ekeh (2018) maintains that, gender stereotyping is historical and universal, in Nigeria, it is made worst by the patriarchal nature of our cultural heritage and orchestrated by the communal nature of the socializing process. The consequences of gender imbalance in media are enormous which calls for the realization of gender balance in the media organization and productional ventures. By cultivating the culture of inclusivity, the media would to a large extent serve as a mirror to the society that reflects and reshape a more equitable world. Afulike, Anumadu, Ihechu and Ndukwe (2018) observe that, considering the role of the media as an agenda setter, agents of social change and development, strategists and mobilizers, it became imperative to examine how the media played the awareness role with respect to gender equality and development agenda, therefore, to what extent have the media covered and strategized the UN post-2015 gender equality agenda?

Theoretical Underpinning

To properly guide in addressing the issue of phallogentrism in mass media organization and production, a robust theoretical framework is scholarly essential. This paper therefore, integrates feminist media theory as its theoretical anchorage. To this end, Feminist Media Theory provides a critical lens through which to examine the representation of gender in the media. The theory first emerged as early as 1794 in publications such as a vindication of the rights of woman by Mary Wollstonecraft who was noted to have propounded the theory. This theory critiques the ways in which media perpetuates patriarchal values and marginalizes women's voice. The Feminist media scholars argue that the media representations often reflect and reinforce societal gender

inequalities. The underrepresentation and misrepresentation of women in media contents can perpetuate stereotypes limit the visibility of diverse female experiences. Feminist media theory applies the philosophies, concepts, and logics in articulating feminist principles and concepts to media processes such as hiring, production, and distribution; to patterns of representation in news and entertainment across platforms, and to receptions. This theory fits the Nigeria media agora due to the fact that women are not only underrepresented, they are underreported, treated as sexual objects in advertising and other forms of media outings by the elite/popular legacy news outlets. In some instances, women are sauced, spiced and skewered as edibles in media contents.

Material and Method

The paper considered the adoption of conceptual and analytical approach which involves reviewing and analyzing extant literature critically on phallocentrism in mass media organization and production.

Research Findings

Research Question One: This research found a significant gender disparity in leadership positions within Nigerian media organizations. Men overwhelmingly occupy executive roles, including editors-in-chief, news directors and senior producers in a majority of the legacy media. This gender imbalance in leadership contributes to a male-dominated culture where male perspectives are prioritized in editorial decisions and content production. Analysis of media contents reveal that women are underrepresented in news stories, features, and opinion pieces. When women do appear, they are often depicted in stereotypical roles, such as caregivers, victims, or in relation to their familial roles, rather than as experts, leaders, or subjects of significant news stories. This skewed representation perpetuates traditional gender norms and limits the visibility of women's diverse experiences and contributions in the scheme of social, political, cultural, religious and economic affairs. Interviews with media professionals highlighted a pervasive organizational culture that favours male employees. This no doubt, includes informal networks and mentoring opportunities that are more accessible to men, as well as workplace environments that tend to be unwelcoming or hostile to women. Such cultural anomalies perpetuate gender bias and hinder the career advancement of female journalists and media professionals. For instance, the elite/national legacy media are dominated by males at the Executive levels. Editor-In-Chief of Guardian, Punch, Sun, Vanguard, Tribune, Daily Star, Directors General of Federal Radio Corporation of Nigeria, Nigerian Television Authority, Voice of Nigeria, AIT, ARISE TV, Channel Tv and the likes are all men. These includes the Proprietors of the above-mentioned news organizations.

Research Question Two: The researchers discovered that male-centric bias in media contents and organizations not only affects the internal dynamics of media organizations but also shapes public perception about women generally. It was also found that, the consistent portrayal of women in limited and often negative roles reinforces societal stereotypes and hinders progress towards gender equality. The media's role as a mirror and molder of society make their phallogentric bias particularly impactful. Despite, awareness on the issue, there are significant barriers to implementing gender-balanced strategies. This explains if women become Senators, House of Representatives members, a Vice Chancellor, and the like, there will be surprise and Alleluia choruses of breaking the 'glass ceiling'. It is further stated that, this could explain the reason why a female has not become a Chief-of-Arm Staff, or Defence Minister or even a Senate President talkless of being a president of the country.

Research Question Three: The researchers also discovered that, the negative impact of phallogentrism in the society, especially in the African patriarchally practiced society where the female-folk are meant to be seen not heard, work not lead. Thereby placing the male-folk at the lead at all times, any situation and in all spheres of life without considering the contributions of women by putting them at the leadership squad. These and many more based on the research findings prompted the resistance from entrenched leadership, a lack of gender sensitivity training, insufficient policies promoting gender equality, and a general lack of support systems for female media professionals. This gender-imbalance in the media agora therefore led to the institution of the Nigerian Women of Nigerian Journalists (NAWOJ) which is battling for survival in the male-journalists-dominated-media-environment.

Interpretation of Findings

The findings of this study highlight the deeply entrenched nature of phallogentrism within Nigerian media organizations and its multifaceted impact on both the media industry and broader societal norms. The underrepresentation of women in leadership roles and their marginalization in media contents are symptomatic of broader structural and cultural issues that perpetuate gender inequality in the society. The dominance of men in decision-making positions creates a feedback loop where male perspectives are continuously reinforced, and opportunities for women to influence media narratives are limited. Aladi and Okoro (2021) are of the view that, the way women are represented in the media is of critical concern to media research because of the power the media holds to shape public views through its representation mechanism. This calls for targeted policies aimed at increasing women's representation in leadership roles, such as gender quotas and mentorship programmes designed to support female professionals. Omonua,

Akpor and Olley (2023) state that, gender inequality alludes to unequal treatment or recognition of people entirely or incompletely due to their gender. The stereotypical portrayal of women in media contents limit the scope of narratives and reinforces harmful gender norms. Media organizations must adopt editorial guidelines that promote balanced and diverse representation of different genders, therefore, changing the organizational culture is crucial for addressing gender bias which requires not only formal policies but also efforts to create an inclusive and supportive workplace environment for all. Initiatives such as gender sensitivity seminars, anonymous reporting mechanisms for discrimination, and transparent career advancement processes can help to a large extent in mitigating gender biases. In research one and two, the research indicates great and unwarranted prevalence of male voices in Nigerian media, this obvious dominance is more evident in different shapes and forms of media approaches which includes but limited to news reporting, editorial roles, and opinion pieces. The indication shows that, men are more frequently refereed as experts, analysts, and authorities on diverse ways and ranging from politics, media roles and economic values. From the research, personal observations and interactions with some journalists in Calabar, Ebonyi, Enugu and Abuja, it was found that, leadership roles within media organizations across the country are predominantly manned by men, which can easily be described as media-men-centric attitudes. Such positions as Editor-In-Chief, Managing Editors, Director Generals and General Managers of Fm stations of public and private broadcast outfits are being controlled by men, thereby perpetuating gender imbalance at the top hierarchy of the media with male-centric narratives and decision-making processes. The dominance of male narratives shapes audience perceptions, reinforcing gender stereotypes and limiting the visibility of female achievements and perspectives. This skewed representation affects public opinion and undermines efforts towards achieving gender equality in Nigeria. This dominance of male has brought about hackneyed reports, unnecessary primordial sentiments in news coverages, or other editorial contents. It has equally brought about tunnel thinking among assumed respected male journalists, prebendalism and most annoyingly, pica room journalism.

Gospeling Advocacy for Gender-balancing in Nigerian Media Agora

In Nigeria, it has become an obvious phenomenon to witness the continued occupancy of major leadership functions in many of the media houses leaving the women with skimpy roles. This ugly situation is fast yearning for attention aimed at addressing it. It may take decades to balance the age-long practice but the journey of one thousand miles starts with a step. For instance, in the prestigious University of Calabar, the emergence of Professor Florence Banku Obi as the first female Vice Chancellor of the University may have kick started the journey of addressing the imbalance in the University after over 50

years of its existence in 1975. This scenario could be replicated in the media organizations in Nigeria. Currently, most of the leadership functions in most of the media outfits in Nigeria are occupied by men, starting from the Director General of the Federal Radio Corporation of Nigeria, FRCN, the NTA trickling down to the FM stations across the 36 states of the federation. In Calabar, just like other states in Nigeria, most of the headship of both the state-owned radio and TV stations and private stations are manned by men excluding women. The Nigeria media landscape is a powerful platform for shaping public opinion, influencing societal norms, and fostering democratic interactions in all spheres. However, it is evident that there exists a great deal of gender imbalance within media organizations, the underrepresentation of women, both in media content and leadership positions in the media market place calls for a more aggressive and drastic advocacy movement, championing the equity and fair play among different genders in the society without discrimination. This will go along way towards ensuring that the voices of women are adequately represented and heard. Gospeling advocacy in this regard, involves fervent and persuasive promotion of gender equality, akin to the passionate dissemination of religious or moral beliefs. Gospeling advocacy for gender balancing in Nigeria's media agora is a vital endeavor that needs collective efforts and commitment by all stakeholders. This is realizable through the promotion of women in leadership positions, advocating policy changes, creating diverse contents. Gender balancing in the Nigerian media agora is not just an issue of fairness, it is pivotally essential for the sake of equity and justice. It is part of the advocacy that, educating the public and media stakeholders about the importance of gender balance is crucial. This can be achieved through campaigns and seminars that highlight the benefits of diverse representation in media, showcasing successful women in media and their impact to serve as inspiration. There should be a level playing field in the media agora to churn up female media Managers. Advocacy efforts should focus on encouraging and supporting women to take up leadership functions within media organizations. This includes providing mentorship programs, leadership training, and creating networks for women media professionals to share experiences and strategies. The Nigerian Union of Women Journalists, NAWOJ, as a professional body solely for women must rise to its responsibilities of carrying out advocacy campaigns across the country on the need to ensure effective inclusion of women in leadership positions in media organizations in Nigeria. NAWOJ should also initiate a private bill for sponsorship in the National Assembly requesting certain percentage of leadership positions in media organizations in Nigeria. The Igbo song below caps this analogy up: 'Ogeagalamgbenwanyinabughehe, Ogeagalamgbenwanyinabughehe, ogeerulanwanniyibuehe'. The likes of late Professor Dora Akunyili, Dr. Ngozi OkonjiIweala and Rosa Parks, the great Black American woman whose resilience led to the abolition of some forms of injustices in America through

dogged efforts is a show indication that women can make significant contributions in the development of any sector they find themselves.

Conclusions

The study, therefore, underscores the fact that addressing phallocentrism in Nigeria media agora requires systemic change at multiple levels by promoting gender balance in leadership roles at the family level, societal points and in the media marketplace. Onerous journey should start from various angles of societal existence such as cultural, social, political, and economic ventures. Again, deliberate and concerted efforts must be made in ensuring diverse representation in media contents, transforming organizational cultures, and overcoming implementation barriers. The media industry notably can play pivotal roles in advancing gender equality and fair representation in all spheres of human life. The findings underscore the need for concerted efforts to create a media environment that truly reflects the diversity and complexity of Nigerian society.

Recommendations

Based on the research findings, the following recommendations are postulated:

- i. That the mass media in Nigeria should conscientiously be more committed to promoting gender balance its leadership roles.
- ii. That cultural biases and misrepresentation that encourage lopsided media approach should be discarded.
- iii. That concerted efforts must be made towards creating a media environment that truly reflect the diversity and complexity of Nigerian society.

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