Women and Mass Media Development in the 21st Century: Viz A Viz

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Abstract

Women have employed the various channels of communication that covers broadcasting, newspapers, television, radio, internet for creating awareness, to express opinions, to educate the general public and enlighten women themselves on their rights and privileges. The current state of the media as against what existed in the pre-colonial and colonial era has triggered participation of women in the development of the sector. While there are bourgeoning literatures on women generally, their role in education, home, economy, governance, agriculture, food security, child bearing and rearing, a narrower study focuses on the role of women in the development of mass media from a historical perspective, thus creating a gap in literature. To this end, this study delves into a historical appraisal of women and mass media development in the 21st century. The paper reviews existing debates on women and mass media development and goes further to assess their contributions to one another.

I. Introduction

In the society we find ourselves, hardly do we make reference to the development of any sector without talking of the contributions of women. From the Biblical point, the creation work was not halted until the woman was created after a gap was discovered, hence the woman was the gap needed to complete man and the society. At present, women constitute about half of the world population (Akubue, 2001). A critical evaluation of the role of women in pre-colonial Africa reveals that they were at the forefront of several activities in their societies and not relegated to merely domestic duties. They engaged in several activities that benefitted them and their families. Among them are; palm oil and garri making which served as a source of income for them, soap-making engaged the attention of women which became useful even in the home. Cloth-weaving and hair-weaving were widely practised by women in the pre-colonial era. In the area of business, they practised trade and distribution, sales of food stuffs and farm produce. Another important aspect is the area of agriculture, apart from following their husbands to farm; they reared animals, engaged in diverse processes of food preservation/ farm produce preservation such as chopping, blanching, sun drying (Akinrele & Edwards, 1975). They engaged in trade and distribution as well as the local craft and industry, agricultural duties; food crop production, animal husbandry, food processing and distribution. As a matter of fact, these activities did not interfere with the unique role of conceiving, nurturing their offspring and taking care of the home. They were proactively involved in the economy, commerce and politics of the society; women like queen Amina of Zaria and Moremi of

Ife in pre-colonial society distinguished themselves in solving issues within their communities and towns (Ezeani, 1998). In essence, it was generally noted that the position of women then was complementary to the men. Their major objective was to oversee to the efficient running of the home and society. Leith analyses the role of women:

> Culturally, African women were the transmitters of the language, the history and the oral culture, the music, the dance, the habits and the artisanal knowledge. They were the teachers and were responsible for instilling traditional values and knowledge in children…

He further emphasizes that:

> Woman had extensive knowledge of the natural environment; they were gatherers, which meant that their communities depended on them to provide nourishment or they would face starvation. Indigenous women in Africa held vital knowledge of herbs and medicines that also ensured the survival of their communities; they were the healers (Ross, 1967).

This counter the documented histories of the whites that pictured West African women as 'beasts of burden' sold to the highest bidder for greater gains and yields. The same cannot be said for the colonial period, Ezeani reveals that the domestication of women was a major agenda of colonial tenet. They were limited to the confines of the kitchen and not affairs exceeding that. The colonial agenda was designed for men to acquire education and skills that enabled them to serve in public offices. Colonialism on the other hand created a disparity between men and women (Baserup, 1970). The education offered was to allow men acquire the necessary skills that helped them to serve in public offices. Onwuka further corroborated this

> 'when western-type education was initially introduced, it was considered useful only because it prepared boys to be able to qualify for employment as clerks, interpreters, teachers, catechists, evangelists, stewards, cooks etc for government offices commercial houses and missionaries Girls were not considered fit for such employment opportunities' (Onwuka, 2008).

Not before long, those who had acquired the education encouraged their wives and girls to acquired education. To achieve this aim, the missionary schools enrolled them freely and some allowed payment of only half fees.
Hunter explains better:

But since the era of colonialism, women have been placed on the lower rungs of the proverbial ladder by the dominant forces of capitalism, and now globalization, which emphasizes this need for power, superiority and compartmentalization of roles and responsibilities with different values attached to them (Muke, 1973).

The introduction of several laws, customs, and religious tenets drew back the active participation and contributions of women in the society. However, the situation is changing as we see a massive turn out of women in pursuing dreams, goals, career, and objective in various areas of life. Bulkachuwa, reveals that three decades after independence have witnessed a dramatic improvements as we now see an active participation of women in societal issues, political arena notable ones are Indira Ghandi (former prime minister of India), Benazir Bhutto (former prime minister of Pakistan), Madam Acquino of Philippines, Margaret Thatcher of Britain (former prime minister of United Kingdom), Sirimavo Bandaranike (former prime minister of Ceylon) Maria Corazon Cojuangco-Aquino (former president of Philippines)and the most recent first female German chancellor Angela Merkel (Oksana, 2021).

In Africa, Ellen Johnson-Sirleaf emerged as the first female president in Liberia and the first female president in Africa to seat at the hem of affairs of a country. Rose Francine Rogombe was the acting president of Gabon for 128 days. In Nigeria at present, there is a massive turn out of women in elective positions in the National and state legislative assemblies, as deputy governors, speakers of state legislative assemblies. They seat as chair of various organizations, industries, banks in both private and government owned. A typical example is Ibukun Awosika, the immediate past chairman of first bank of Nigeria, Osaretin Afusat Demuren; the first female chairman of Guaranty Trust Bank, Harriet-Ann Omobolanle Adesola; former CEO of Standard Chartered Bank for Nigeria and West Africa. The new generational women stand shoulder-to-shoulder with men counterparts in their various fields; this does not hinder their roles as wives to their husbands, mothers to their children and various domestic duties.

The same can be said for the media industry, women have dominated the mass media using it as a vital instrument for nation building. The media as an integral part of everyday life is a recognized weapon of discharging information and educating the masses globally within a short timeframe, to create awareness; it stands as an indirect channel of effecting change, and serves as a medium of entertainment (Akhter & Naheed, 2014). To this end, the study delves into a historical appraisal of women and mass media development in the 21st century. The paper reviews existing debates on women and mass media development and goes further to assess their contributions from a historical perspective.

II. Review of Literature

2.1 Mass Media

Mass media encompasses a wide range of media technologies that extends to a wide audience through mass communication. This is to say that the media is not restricted to one outlets rather multiple outlets of communicating. According to Radhika Kapur in his piece 'Role of Women in Mass Media' conceptualizes mass media as relative to communications, television, radio, newspapers, magazines, advertisements, computers,

internet etc. Nasreen Akhter and Farrukh Naheed (2014) view media as a channel of expressing opinion to others convey social values to people and a reliable source of deriving informal knowledge. They emphasize that print, broadcast and telecast media are major avenues for educating. From their research, they discovered that women prefer to use their free moment to watch television or listen to edifying programs of their interest on radio. To be enlightened they read newspaper, journals and books to pass their time. Media writers play critical role in understanding societal problems, reasons behind those problems and proffer possible solutions out of those problems. Interactions with the mass media gives a clue to how people think, ideology, perspectives about life, it speaks volume about the mind/heart of the writer/speaker/communicator (Smith, 2011).

In line with the study, the media is an avenue for women to educate themselves and create an awareness of their rights and roles in society (Akhter & Naheed, 2014). Print media represents physical objects of conveying information; it includes books, comics, magazines, newspapers or pamphlets. Broadcast media is generally known as an electronic transmission of information in this category we have cinema, radio, recorded music and television. In the Digital world, the internet is sacrosanct to access internet-based radios and televisions, social media sites, e-newspapers. Outdoor media employ a different style of communicating by placing billboards and placards along the road, commercial buildings, etc as a way of conveying information. 'Mass' here implies the universality of the media and not meant for a specific number of individuals (Thompson, 1995). The print such as books, pamphlets, newspapers, magazines came in from the late 15thcentury, recordings such as gramophone records, magnetic tapes, cassettes, cartridges, CDs and DVDs were introduced around the late 19th century. Around the 1900, the cinema came on board, followed by Radio in 1910; Television became a part of the media in 1950, internet in 1990, and mobile phones from about 2000.

2.2 Development

Development in a simple form is a change in the dimension of a structure that is followed by chemical or functional changes. It entails social, economic, political and human development. Development to Pearson is not restricted to social, political and economic betterment alone instead, it is a collective term for an array of means employed for socioeconomic and environment transformation from present to desired ones (Pearson, 2000). To Thomas, (2004) 'Development' is a complicated and equivocal concept that is fought for in practice and amongst intellectual. A major feature of most definitions pronounces development as 'change' in diverse aspect of the human condition.

In Chambers 'ideas of development', he views development from three different angles. First, he agrees with Thomas that development is not a sudden event; it is a systematic process (Thomas, 2004). Going by this view, one can say that a transformation of a system like from the Stone Age to technology age or from total dependency on human capacity to machine would enhance a faster performance within a short timeframe. While the second view is more concerned with performance indicators to compare and contrast the changes in income or poverty level. The main feature of this view is more of a comparative analysis that projects the results more than the process (Gore, 2000).

The third aspect raises traditional beliefs on western perception of 'development' and possible perception. It comes off from a post-colonial angle that development has been infiltrated with bad changes and bad results viz a viz the dominance of western tenets of development upon the Third World. Development according to UNDP is the process of enlarging people's choices (UNDP, 1990).

2.3 Feminism

Feminism is an array of movement with zero tolerance for harassment, improper behavior towards women that stand at supporting, defining, establishing and defending equality in all realms for women. The idea of feminism stands to protect and defend all issues against all sorts of inappropriate behavior towards women, ladies and girls such as domestic violence, sexual harassment, and sexual assault within and outside work environment (Lengermann & Gillian, 2010).

2.4 21st Century

21st century is synonymous with the contemporary times in the Anno Domini in line with the Gregorian calendar. The study therefore engages discourse from January 1, 2001 till present. The century has witnessed the rise of a globalized economy, third world consumerism, development of several private enterprises and a serious concern over terrorists and terrorism in different parts of the world.

Table 1. Showing the statistics of women in mass media
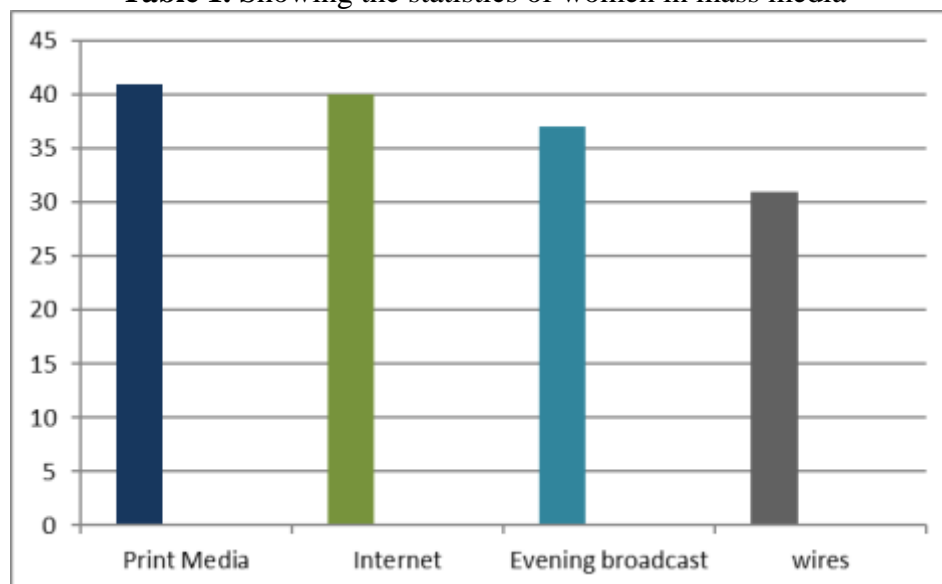
Key:

Print Media – 41%
Internet   - 40%
Broadcast -37%
Wires -31%

III. Discussion

3.1 Pre-colonial

The process towards a mass communication began with writing as the first revolution. It was a medium of reaching out to a known audience. Writing in this sense was more of symbols, pictography, and objects as representation to communicate their ideas. This was propelled by the rapid development of community through conquests. Maintenance of law & order set in and the process of buying and selling began. For instance, the Native American tribes communicated by painting on sticks to convey messages. The Incas of South America knotted coloured equip cords to preserve complex

records. The earliest Sumerians writings were pictographs, simple drawings of objects. The Egyptians invented 'Hieroglyphics' which was used to record the ruler's event of history. From the above, it is evident that the invention of writing was sacrosanct in communicating with one another. It also served as a medium of preserving their records. Some of this writings/medium of communicating was only understood by them. Animal skins &bones, palm leaves and oak tree, bark, wood & wax, metal and stone, sea shells and pottery, silk and cotton, Jade and Ivory from elephant tusks were all employed forms of preserving record/ memory.

The world second information revolution is known as era of printing. Printing was introduced in the mid-fifteenth century. Paper is described as the most common, most homely of things. The era of printing and paper spread across Europe. It fuelled the passion for improvement of every religious, political & social predicament. The invention of printing was a major force that propelled several things considered improper, a voice to speak against injustice. It is described as handmaiden of literacy, the foundation of freedom & expression. It is more obtainable in a democratic society and barely practiced in military/ authoritarian/dictatorship society. A major factor that accounted for the widespread of printing is for a 'widespread communication'. The invention of paper in China was executed by a Eunuch Ts 'aiLan' who worked under the emperor as the minister of public works (Carter, 1955). This proved more useful to Chinese religious elites, bureaucrats and scholars. While it became a propelling factor for Confucianism in classical literature the Buddhist priests detected that the paper was of value to propagate their faith.

Paper production met the desire of merchants, bureaucrats, preachers and literati (Eisenstein, 1983). Mass media first emerged in the period when dramas were performed in native cultures it was the first attempt towards reaching out to a large audience. The first printed book dates back to 869AD printed in China known as 'Diamond Sutra'. Mass production of books across the nation was geared by the intervention of Johannes Gutenberg on a large scale (Slavko, 2006). From these, the newspaper kicked off about 1612 and reached a mass-audience directly in the 19th century. In London the first high circulation went around in the 1800s a typical example is 'The Times' which was enabled by the invention of high-speed rotary steam printing presses and railroads that allowed a wide coverage across different zones (Newhagen, 1999).

The term 'media' came up in the 1920s mass media was limited to print media and after the Second World War in 1945, the radio, television and video came to light (Asa & Peter, 2010). They served as a form of information and entertainment, visuals generally are known to attract more attention and engage the audience. In the contemporary times, the internet has taken over as the fastest and most obtainable mass medium. Information is dispatched through several means and interestingly creates a column for responses, feedback, suggestions at no cost on the subject matter under consideration. It can be combined with various things at the same time.

Table 2. Showing the numbers of females Ad managers, PR managers, PR Specialists, Reporters, Editors, Journalists
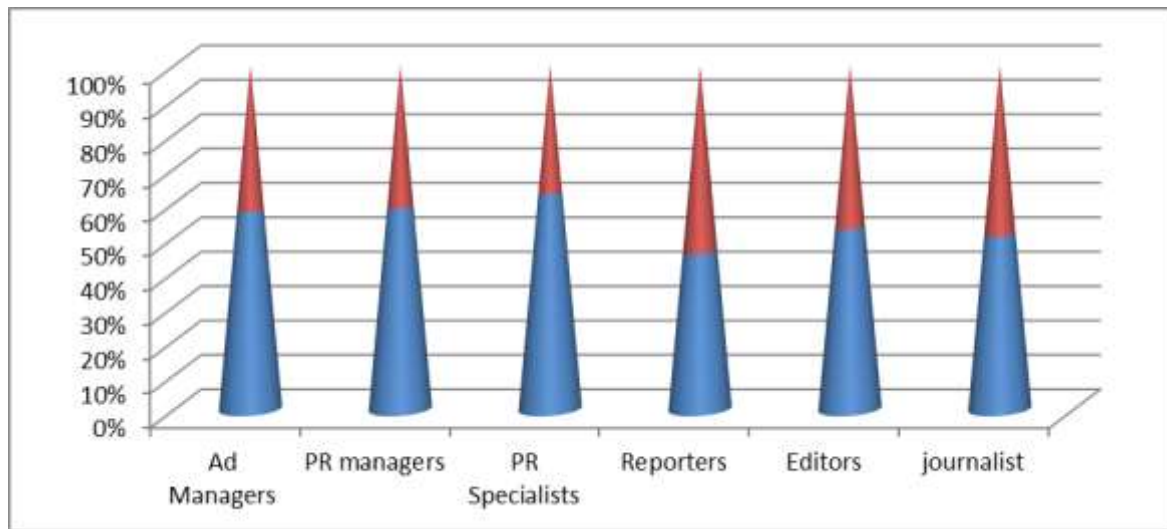
Key [Female] Female   [Male] Male

Ad Mangers: Female: 58	Reporters Female: 46
Male 42	Male: 54
PR Managers: Female:59	Editors Female: 53
Male:41	Male: 47
PR Specialists Female: 63	Journalist Female: 51
Male: 37	Male: 49

a. Colonial

During the era of colonialism, the colonial administrators adopted styles that best suited their purpose and were in charge of all affairs of the colonies. The media was no exception to this; it was controlled in line with their economic and political interest. Nyamnjoh records that the earliest newspapers in West Africa came in through missionaries under the disguise of religious publications were widely circulated among the indigenous population. In Nigeria the origin of mass media is traceable to December 1859 when *Iwe Iroyin fun Awon Egba* (the newspapers for the Egba people) and the rest of Yorubaland was established as Nigeria's first newspaper and the first native language newspaper in west Africa supervised by the C.M.S (Church Missionary Society), Missionary of the Anglican Church, Reverend Henry Townsend (1815-1866) in Abeokuta (Gallagher, 1990). An Egba man, James Ede who was trained by Henry Townsend served as the main printer of the newspaper. Through the media, Henry promoted the Anglican Faith of Christianity and instills the culture of reading and writing among the Egbas and other Yorubas. The publication which was released fortnightly first reached the streets of Abeokuta December 3rd 1859. A single edition had about 8 pages and was sold for 120 cowries containing the information about Church activities, arrivals & departure of important personalities and ordinations. From then, it began to report on Abeokuta, cotton and cocoa sector, by 1860 it began to advertise goods, products on local firms based on their requests and government agencies. The newspaper was more rampant among the literates of that era domiciled in Abeokuta and the entire Yorubaland.

The development of the commerce sector led to the rapid development of the print media in Nigeria. While the early press in Nigeria concentrated on British investors and colonists, France on the other was concerned with emphasizing assimilation of it culture on its colonies. British had no problems with the local content of the indigenous people but raised an eyebrow on critical local press with its own political agenda (Nyamnjoh, 2005). At some point, the C.M.S authorities deduced that some of the contents opposed the colonial government in 1863, they cautioned the contents of the newspapers but this did not prevent Henry from the publication of the newspapers. Although there were oppositions to prevent the newspapers from publishing reports to counter the government. The morning post was then established by the Federal Government as it own medium of information. This platform did not stand the test of time; it was accounted to be subjective in its opinions. By 1866, they extended capacity to reach more audience and 'Iwe-Iroyin' was produced in the Yoruba and English language. However the insufficient technical equipment limited the production with archaic technology that contained no pictures. Iwe-Iroyin laid a platform to spread the Anglican faith, it encouraged Egbas and Yorubas to read and write. Eight years after its establishment, a revolt occurred between the Egba people and British administrators that led to the dismissal of all Europeans resident in Abeokuta. The revolt sparked the demolition of the newspaper's printing equipment by Egba rioters that razed the premises. The incidence led to the decline of the newspaper in Nigeria, but however, left a reading and writing culture and a desire for news. Other newspaper industries were established, although most of which were in Lagos; Robert Campbell's Anglo-African in 1863, Lagos Times 1880, Gold coast Advertiser 1880, Lagos Observers 1882, Iwe-Irohin-Eko 1888, Lagos Weekly Times 1890, Lagos Weekly Record 1894, Lagos Echo 1894, Lagos Reporter 1898, Nigerian Chronicle 1908 and Nigerian Times 1910, National pioneer in 1914 published by the first Nigerian to be knighted, Sir Kitoye Ajasa.

The resultant effect of this developed an anti-slavery voice, educated West African including those in Diaspora, elite nationalist movements, freedom fighters began to employ the local media to clamour for independence. An example was Nnamdi Azikiwe's newspaper considered a great nuisance by the British governors that intruded on peaceful co-existence (Nyamnjoh, 2005). Upon realization of the contents and reaction derived from the indigenous newspaper, laws were put in place to cut the excesses of the indigenous newspapers. Furthermore, economic regulations were imposed that made it almost impossible to import newsprint and other technological aid.

While African elites fully utilized their rights to independence via various forms, the colonizers regarded their actions as subversive, forceful, radical and in contrast to their economic and political interest within Africa. Campbell reveals that following the restrictions placed on the media, they resulted in clandestine radio, tracts, pamphlets, radio, one-on-one meeting, audio clip that contained political talk, comedy& taunts known as radio trottoir. Radio Trottoir is a vital weapon of dispatching actual information of an event within an environment of selective information (Campbell, 2006). Even after independence, West Africans still continued to maintain a restricted press as established by the colonial authorities.

The British administrators were in charge of the broadcasting in Nigeria, they had exclusive rights to the modus operandi of the system (Thussu, 2000). They suppressed all broadcast on nationalist independence movement in the colonies until the mid to late 1950s while promoting democratic pluralism and freedom of information by Voice of America or the BBC.
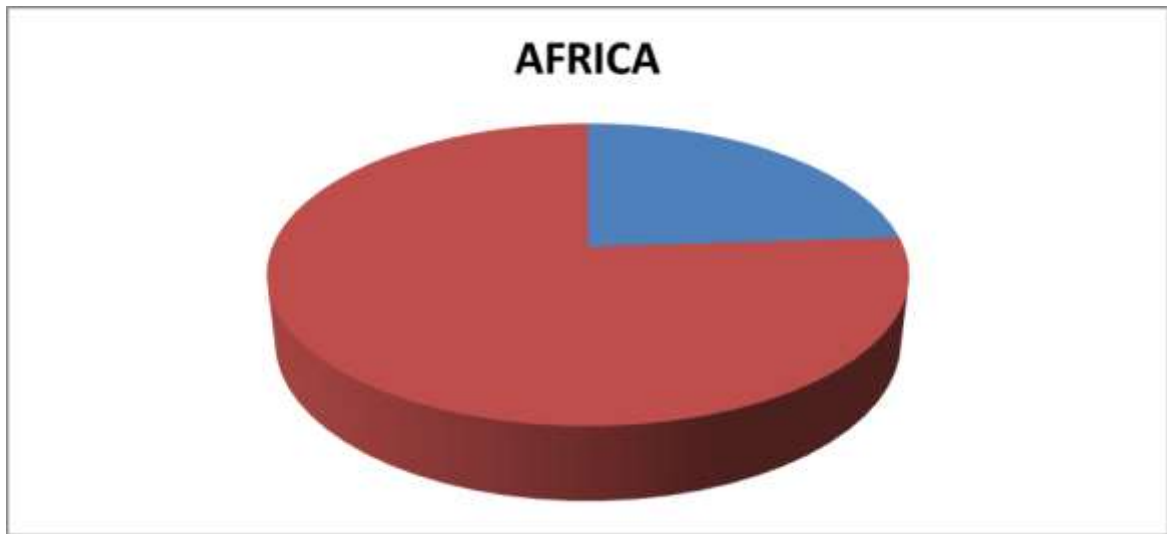
Figure 1. *Female to male ratio of participation in TV, Radio and Newspaper reporters in Africa*

Key: Female   ▢   24%

      Male   ▣   76%

b. post-Colonial

Newspapers or journalism in the pre-independence period were more for the people's cause and concern, but with the entrance of the twenty-first century and the changing position of media, journalism instincts have been wounded by paid news, yellow, mud-slinging, and propaganda oriented media conglomerates (Vin, 2002).

In the statistics of gender related hierarchy, the image of woman depicted in popular media is that of a subservient stereotyped image being juxtaposed as a weaker sex (Brian, 1998). Although many kinds of media have been effective in depicting a woman's physiological image as western, over-hyped, and post-modernistic, this has led to a deviation from the reality of current sociological conditions.

So, to such a reserve, comes mass media, which is largely an uncharted field with an agenda of movement against the monopolisation of media space and time, as well as against media deregulation, in order to establish a platform for society's impoverished, voiceless, and disadvantaged women.

The notion of mass media arose from the mainstream media's refusal to publish other viewpoints. By rediscovering the goal of mass communication, it may be defined. According to Azikwe (1992), Newspapers, radio, television, magazines, movies, the internet, and other mass media provide alternative information to the mainstream media in a particular context, whether the mainstream media is commercial, publicly subsidized, or owned by the government. Traditional channels such as newspapers and periodicals, as well as radio, television, and cinema, are examples of this type of media. Web sites, e-books and e-magazines, streaming music and video, and other online media sources can all be considered part of the mass media (Saragih, 2020).

The major purpose of mass media is to provide a different perspective than that which is provided in media controlled by a government or a large corporation. Mass media was once known as counter-cultural or underground media, names that served to identify media sources that allowed for the exchange of dissident viewpoints and ideas outside of the mainstream media. When other media outlets refused or were unable to provide these dissident viewpoints equal exposure with more generally held viewpoints, this was believed to be required (Azikiwe, 1992).

As expressed by Cook (1993) the usage of the Internet as a kind of mass media has been one of the recent developments. While underground, radio, television, and films have been for decades, alternative online sites focusing on minority viewpoints in politics, music, fashion, lifestyle, and other areas have become more popular. By doing keyword searches using a trustworthy Internet browser, it is now easy to locate material online that tackles just about any topic, thought, or perspective. Cook posits that these internet media channels continue to provide opportunities to examine diverse perspectives and ideas that are either neglected by traditional media or garner little attention from them.

The following are the main characteristics of mass media:

• Small scale and oriented towards specific communities, possibly disadvantaged groups, while respecting their diversity;

• Independent of the state and market;

• Horizontally structured, allowing for audience access and participation within the context of democratisation and multiplicity;

• Carriers of non-dominant discourses and representation.

The goal of the media is frequently to question current power structures in order to represent underrepresented groups of women and to build horizontal connections across communities of interest. It is committed to communication democratisation, and these media give a new point of view, distinct facts, and interpretations of the world that are not available in the mainstream. The major goal of the media in terms of women's empowerment is to promote social conflicts, raise awareness of women's subordination, and advocate for and protect rights. It also attempts to encourage contemplation and popular communication among diverse groups (Olurode, 1990).

The media gives an alternate forum for women to express their struggle in the face of different forms of discrimination and injustices. It brings together the weaker members of society who lack the motivation to fight for their basic human rights. It is a pro-feminist viewpoint idea that has the potential to build a cult of belief among grassroots women in order to promote and empower them in society. Such a medium can be used as a breakthrough means of communication to connect traditional people through traditional forms of communication such as community radio, folk art, folk music, folklores, puppetry, and so on, all of which often serve as strong alternative effective tools at the grassroots level (Okagbue, 1996).

3.2 Effect of Mass Media on Women

The public/private barrier that has influenced political culture also has a linguistic impact on political discourse. Women's political oppression is both a symptom and a cause of the public/private split. Furthermore, while data from Nigeria supports Abdullah's argument, it is claimed here that, because of its role in politics and effect on the gendered polity, feminists addressing women's emancipation should also look at the media. As a

result, work schedules are based on lengthy working hours, nocturnal work, urgency, and travel. These work structures and patterns define organisational culture, which is mirrored in their performance standards, which in turn determines who will thrive (Baden & Goetz, 1997). In addition, Gallagher (1990) writing about male-dominated institutions, supports Goetz's argument, stating that women working in organisations are frequently "boxed in" by the dominated interest and attitude of (sexism) embodied in professional' standards and programmed output of mass media organisations. They are rarely seen in positions of leadership. Those who work in managerial positions for a long time tend to become "sociological guys" in order to fit into the masculine society.

> According to MacBride et al, (1981:265)
>> "Communication, with its vast potential for influencing people's ideas and behaviours, may be a strong tool for fostering societal democratisation and increasing public participation in decision-making. This is contingent on the media's structures and practises, as well as their management, and how well they enable greater access and open the communication process to a free exchange of ideas, information, and experiences among equals, free of domination and gender discrimination."

The idea here is that the working atmosphere and setup make it difficult for women to balance their careers as communicators and mothers. This might explain the minimal number of women working in the media, as well as the fact that women are underserved by the media.

The media, for the most part, does not address major concerns of exploitation and inequitable treatment of women in various areas, but it is eager to cover sex-related occurrences as sensationalised news of atrocities against women. As a result, rather than exposing women's exploitation, they wind up being one of the factors contributing to the rise in violence, as their coverage frequently glorifies crimes against women. True, the media has brought to light, as never before, certain crimes against women, but it has also subtly maintained the stereotypical image of women as housewives and insignificant members of the conventional value system. Unless there is a horrible murder or an instance of rape, women's issues seldom get the top page of a newspaper. Even on the women's page of newspapers, reporting is generally focused on beauty advice, recipes, fashion trends, and other topics unrelated to women's empowerment (Agoawike, 2000). It's terrible that media in general aren't sensitive to women's issues.

IV. Conclusion

By and large, the paper sheds light on women and mass media development revolving around issues in the 21st century. As observed in the study, the pre-colonial era positioned women in a complementary role to men. However, the out turn of event of colonialism restructured this role. With the figures above, it shows the involvement of women in mass media which was propelled by the various revolutions and inventions that allow people to express their minds, concerns, issues and even be understood. The invention of 'the visuals' gave the sector a dynamic look. Whereas, the post-independent era restricts all to authority permitted affairs. The internet media is one of the new generational developments with global relevance and attachments.

The study concludes that 'media' has created a platform for women and as 'savior' for situations against improvised, voiceless and disadvantaged women. Several person, organizations, NGOs, philanthropist adopt the media to speak against the ills of women, ladies and girl child in the society. In reality, the media is instrumental in exposing crimes against women with diverse analytical angles to the discussion but in true sense portray the stereotypical image of women as house wives and a less superior figure of the conventional value system. There is a switch of priority to the latest fashion trend, celebrity gist, latest news, gossips, rumors, beauty advice, dating sites, matchmaking business, and recipes. This has a direct consequence on happenings in the society. The paper succinctly admonishes for a greater concern on the media aspect. As a strong pillar of influence, it should be a means for the less advantaged people/women in the society to learn, re-learn and un-learn a guaranteed picture of who she is, what she is, what she should be, and proper carriage in the society. Several more creative issues can be raised, taught, tutored in enhancing the knowledge of citizens in the country. It could be a platform to receive education, learn new skills, referrals for businesses, sensitization, health matters, and monetization of skills, balancing career, ministry and home. These and several important areas should take the lead while others follow.

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