

BALANCING EFFORTS FOR STABILITY: FEMALE BROADCASTERS AND THEIR FAMILIES' RESOURCE UTILISATION, CHALLENGES AND EMERGENT LEARNING EXPERIENCES IN SOUTHWESTERN NIGERIA

BY

Femi-Aderinto Adedolapo Modupe (Ph.D.)

Department of Adult Education & Lifelong Learning,

Faculty of Education,

Obafemi Awolowo University, Nigeria.

+2348036321002

Email: aaboderin@oauife.edu.ng

Abstract

Female broadcasters especially those who are married experience significant work-life balance issues as they contend with the unpredictable demanding nature of their work which affects their families as well. This qualitative study identifies the resources that female broadcasters and their families leverage to achieve balance from the women's workday in Southwestern Nigeria, it examines the benefits and challenges participants associate with these resources and explores the link between participants' experiences, their meaning-making, and learning from engaging with resources for balance. The study adopted the narrative research design that uses the phenomenological approach. It sampled 18 participants (six female broadcasters, and their respective husband and child making six husbands and six children) purposively selected from Oyo and Ogun States. Three semi-structured interview guides were used to gather data. Data were analysed using phenomenological thematic analysis. Findings revealed two broad categories of resources- human (kin and non-kin relationships) and non-human (educational and entertaining, technological, nutritional, financial and workplace-related) resources. Despite their usefulness in enhancing family stability, these resources presented challenges including truncated family support and trust concerns; burdensome sibling care; vulnerability, neighbour distrust and intimidation; concerns with domestic helps; parental regrets: ruined childhood; parental surveillance and blurred work-family boundaries. This study established links between participants' experiences that resulted in adaptive learning which fosters coping and balance. The study concludes that resource usage and its associated challenges create experiential learning opportunities which are helpful in enhancing family stability and adaptation among female broadcasters and their families.

Keywords: Female broadcasters, families, learning, resources, workday

Introduction

In light of the economic reality in both in Nigeria and globally, there has been an increase in female participation in the formal workforce (Goldin, 2014, Adeyem, Odusina &

Akintoye, 2016; Ngoa & Song, 2021). This change represents a deviation from the traditional gender expectation of women as homemakers and men as breadwinners (Akanle, Adesina & Nwaobiala, 2016; Almy & Sanatullova-Allison, 2016; Nnubia, Ibeanu & Okechukwu, 2020). Work provides women not only financial empowerment (Poduval & Poduval, 2009), but opportunities to learn and meet people from all walks of life (Trovall, 2016; Howard, 2018; Halbrooks, 2019). Working women are also able to contribute to their children's education, and social advancement and the family's economic wellbeing (Sultana & Noor, 2012; Tade & Aderinto, 2014).

Despite these benefits, women's work also poses challenges that transcend the individual level to the family level and often beyond. For example, female journalists work under unpredictable work schedules, gender bias in the workplace, and societal stereotypes that question their moral integrity, capability, and professionalism at work (Njoku, Whyte & Vincent, 2018; Ogundoyin, 2019).

Additionally, they are exposed to sexual harassments. Unequal pay, unfriendly maternal conditions, security risks, and lack of time to rest and sometimes marital strain as a result of work demands. These instances show the challenges associated with achieving balance between work and family roles particularly within a patriarchal context that is prescriptive concerning gender (Pathak, Bhavalekar, Saxena, & Sharma, 2018).

In the patriarchal social order in Nigeria, women are predominantly defined by the roles they play in the private and public spheres. Customarily, they are viewed as nurturers, managers of resources, maintaining a home, and also complementing men's/husbands' roles, as breadwinner or co breadwinners (Narayan, Patel, Schafft, Rademacher & Koch-Schulte, 1999; Mejiuni, 2012).

Although role expectations, provide a social structure, they also intensify the tension working women experience in managing work-family life (Kelleher, 2007 cited in Davidson, 2012); as such, female broadcasters have the pressure of scheduling conflicts with family life.

In working to achieve a work-family balance, women and their families make use of human and non-human resources: family (kin) and non-family relationships, domestic help, schools, workplaces, and technologies. The extent to which these resources enable or hinder

balance varies across families (Gyateng, 2012; Fapohunda, 2014; Adisa, Gbadamosi, & Osabutey, 2016; Kumar, Gowda, & Shekar, 2018). More importantly, engagement with these resources, provides opportunities for learning adaptivity, cooperation and meaning-making within the context of family life.

Within the context of adult education, learning is conceptualised as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future actions (Mezirow, 1991) foregrounds experience as the basis for learning. Experience is a key element of adult learning principles and theories acquired formally (highly structured, teacher-led and credentialled), non-formally (planned and intentional although occurring outside formal schooling) and informally (spontaneous, experiential, incidental, taken for granted everyday learning with no designated teacher) as noted in Eraut, 2004 and further emphasised in later works (Merriam & Bierema, 2014; Punie & Zinnbauer, 2019). From the point of view of learning linked with work-life balance, there seems to be a dearth of literature stating the specific knowledge, fresh insights, new skills, changes in attitudes that working women and their families have had to pick up whilst utilising various resources to achieve balance. Although literature abound on working women including female broadcasters and their families' use of resources to achieve work-life balance (Okafor & Amayo, 2006; Amao-Kehinde & Amao-Kehinde, 2013; Sundaresan, 2014; Tijani-Adenle, 2019), the learning dimensions of the human and non-human resources used to achieve work-life balance have not been sufficiently explored. In light of the aforementioned, this study aims to: identify the resources that female broadcasters and their families leverage to achieve balance from the women's workday in Southwestern Nigeria; examine the challenges female broadcasters and their families associate with the resources utilised for stability from the women's workday; and explore the link between female broadcasters and their families' experiences, their meaning-making, and learning from engaging with resources for balance. To complement the conceptual explanations provided in respect to how female broadcasters achieve work-life balance, this study is jointly hinged on two theories namely: social capital and work-family border theories.

Theoretical Framework

Social Capital Theory

Social capital as popularised by the likes of Putnam (1995) presents social networks, trust and norms of reciprocity as fundamental resources that make individual coordination and cooperation work better (Tsounis & Xanthopoulou, 2025). Generally speaking, social capital refers to the resources embedded in social relations that individuals leverage to achieve either personal or collective goals. Literature shows social capital to be beneficial to enhancing family wellbeing, community participation and accessing support systems. Gannon and Roberts (2020) for instance, demonstrate that social capital is multidimensional, consisting of bonding (close relationships), bridging (external relationships), and linking (institutional and organizational relationships) which contribute to individuals being more resilient and having better problem-solving capacities. These relational resources are especially crucial for working mothers in communal/collective contexts where family and kinship ties are still strong.

Within this study, female broadcasters' and their families dependence on kin, non-kin, and other community networks, are measures of social capital bonding and bridging resources activated. Such networks provide practical help that enhances shared responsibility within the family system such as childcare, emotional support, and advice. However, within this theory, there is the possibility that these relationships may cause role strain due to reciprocity obligations or breaches of trust.

Consequently, social capital can explain how interpersonal networks may help or hinder female broadcasters' quest to achieve work–life balance.

Work–Family Border Theory

Work–Family Border Theory (WFBT), as postulated by Clark (2000), provides explanation considers on how individuals negotiate the borders between work and family domains. The theory sees individuals as border-crossers" that consistently navigate between the work and family spheres, which are governed by their respective rules, expectations, and cultures. The borders vary in strength and permeability which determines whether an individual experiences harmony or conflict across roles. For female broadcasters, work schedules that are irregular and unpredictable, requiring public engagement and emotional labour means that, border management is a continual process. Within this context, technology, workplace policies, and family support all serve as tools that either enable or restrict borders. Mobile phones for instance can assist in communication with family members while at work on one hand, yet they

can also blur boundaries by extending work responsibilities into the home context. Husbands and children, like technology and workplace policies, are also participants with bordering responsibilities and helping to negotiate and redefine household routines within the home to accommodate the female broadcaster's professional obligations.

Work-life balance is not assumed to be a static outcome when viewed through the WFBT lens, rather, it is regarded as a continuous, adapting and negotiating learning process across boundaries. This theoretical aligns with this study as it shows how female broadcasters and their families achieve balance through experiential learning, cooperation, and reflective adaptation.

The two theories examined highlight the connection between social capital and the relationships, boundaries, and learning associated with the family context. While social capital theory focuses on relational resources as the foundation of family stability, work–family border theory offers an explanation of the negotiation process that families use when balancing their professional and domestic/family life demands. The intersection of both theories positions work–life balance as dynamic, socially situated process of continuous learning, adaptation, and transformation of family systems. Drawing insights from these theoretical perspectives, the following research questions were raised to guide this study.

Research Questions

1. Research Question One: What resources do female broadcasters and their families tap into and leverage to achieve balance from the women's workday in Southwestern Nigeria?
2. Research Question Two: What are the challenges female broadcasters and their families associate with the resources utilised for stability from the women's workday?
3. Research Question Three: What is the link between female broadcasters and their families' experiences, their meaning-making, and learning from engaging with resources for balance?

Methodology

The narrative research design that uses the phenomenological approach was adopted for this study. The combination of both research approaches enables an in-depth understanding of the subjective lived experiences of female broadcasters and their families while emphasising the meanings they constructed from their everyday balancing efforts. While the

phenomenological approach allowed for the interpretation of shared experiences, the narrative research design provided participants with the platform to share their stories and experiences within their respective contexts. Through purposive sampling techniques, 18 participants were selected from Oyo and Ogun States in Southwestern Nigeria. The sample comprised six female broadcasters, their six husbands and six children (ie. one child per family). Female broadcasters were selected based on the criteria of being married, actively working in the broadcast media and residing with their families. Three female broadcasters were purposively selected from the news and programmes departments of OGTV and BCOS due to the unpredictable schedule of hours of works in the Departments, while, their respective husband and child were selected using snowballing sampling having satisfied the criteria of accessibility and willingness to participate in a face-to-face interview. Selecting a sample size of 18 participants was considered adequate for qualitative inquiry, which is consistent with Guest, Bunce, and Johnson (2006) that data saturation in phenomenological studies often occurs between 6–12 interviews per homogeneous group.

This study used semi-structured interview guides: Interview Guide on Learning Experiences of Women in Broadcast Media (IGLEWBM), Interview Guide on Learning Experiences of Husbands of Women in Broadcast Media (IGLEHWBM) and Interview Guide on Learning Experiences of Children of Women in Broadcast Media (IGLECWBM). Each of these instruments gathered data concerning the resources leveraged for work-life balance, challenges associated with resource utilisation as well as the learning and meaning-making emergent from participants' efforts to achieve balance from female broadcaster's workday.

Interviews were conducted in participants' schools, homes and workplaces and leisure spots in Oyo and Ogun States over six days. Interviews which were audio recorded with consent lasted 10 minutes 31 seconds (for the shortest) while the longest spanned over 1 hour 16 minutes 58 seconds, were transcribed verbatim by the researcher. To ensure the accuracy of representation, participants were invited to review their transcripts in a member-checking process and they provided clarifications or corrections where necessary.

Data were analysed using phenomenological analysis. The criteria of trustworthiness ie. credibility, transferability, dependability and confirmability were attended to in this study. Informed consent and child assent were sought and given before data collection. To ensure

confidentiality and anonymity, pseudonyms were used in place of real name, while all links traceable to participants were excluded from the transcription and analysis. Giving equal weight to all responses enhanced the meaning-making and experiences of participants.

Results and Discussion

Table 1

Profile of Female Broadcasters and their Family Members on Oyo and Ogun States

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)	21 (Late career)	Post Graduate Diploma (PGD Public Admin.)

Kofo	Mr Oriire	Male	0 s Late 4 0 s	Abeokuta, Ogun	and Finance Departments) Business man, Logistics Operator and Government Contractor		Chartered Accountant (ICAN)
	Miss Oriire	Female	1 4	Abeokuta, Ogun	Student		Secondary School
	Mrs. Kofo	Female	4 4	Ibadan, Oyo	Newscaster, Presenter, Public Relations, On Air Personality Lecturer	10 (Mid-career)	First Degree (Linguistics)
	Mr Kofo	Male	5 0 s	Ibadan, Oyo			Ph.D. in view
	Miss Kofo	Female	1 8	Ibadan, Oyo	Undergraduate, Entrepreneur		Undergraduate
Smith	Mrs. Smith	Female	5 2	Ibadan, Oyo	Presenter, Producer, Newscaster, Management Personnel	27 (Late career)	Master's (Communication and Language Arts), Ph.D. in view
Spring	Mr Smith	Male	Mid 5 0 s	Ibadan, Oyo	Self-employed		Master's Degree
	Master Smith	Male	2 7	Ibadan, Oyo	Worker		First Degree (B.Sc.)
	Mrs. Spring	Female	4 0 s	Ibadan, Oyo	Newscaster, Presenter	8 (Mid-career)	Bachelors B.Sc. (Agric), Federal Radio Corporation of Nigeria (FRCN)
	Mr Spring	Male	4 0 s	Ibadan, Oyo	Private Business Owner		First Degree

Miss Spring g	Female	1 4	Ibadan, Oyo	Student	Secondary School
---------------------	--------	--------	----------------	---------	---------------------

Source: Researcher's field work

Table 1 shows there are more females than male participants aged 14 as the youngest and 60 as the oldest. They reside in the capital cities of Oyo and Ogun States. While three female broadcasters belong to the mid-career category (having spent between 8-14 years of professional broadcasting experience), the remaining three belong to the late career category (having spent 15 and above years at work as broadcasters). More husbands of female broadcasters are employed in the private sector and most of the children are secondary school students. Two are undergraduates and one, a worker. With regards to educational qualifications, three female broadcasters have first degrees—one has FRCN certification, another has a Master's, while the others hold an HND and a PGD. Among the husbands, one holds a first-degree, and five have or are pursuing postgraduate qualifications. There are three children in secondary school, two in the university and one, a first-degree holder. When viewed from the social capital perspective, the demographic details and patterns show the bonding and bridging ties within well-educated, career-oriented families that enhance trust, cooperation, and access to networks that provide support. Also, from the perspective of the work–family border theory, participants' ages and career status indicate that they are still negotiating boundaries to manage various professional and domestic roles.

Research Question One: What resources do female broadcasters and their families tap into and leverage in order to achieve balance from the women's workday in Southwestern Nigeria?

The resources are broadly categorised as human resources and non-human resources. Human resources are categorised into two subthemes- kin relationships and non-kin relationships. While non-human resources are categorised into five subthemes: educational and entertaining, technological, nutritional, financial and workplace-related resources. These themes and their subthemes are presented below.

Human resources

Participants shared that they had leveraged kin (nuclear and/or extended family members) and non-kin (friends, neighbours, people on short visit and protégés, and domestic workers) relationships to achieve balance from their/wives'-mothers' workday.

Kin relationships

Nuclear and/or extended family members

In Ogun and Oyo States, participants relied on nuclear and extended family members for support. Mrs. Oriire explained that when she and her husband were away for work, her eldest son and daughter cared for their younger siblings. This aligns with Evans (2010) who noted that older siblings within African family contexts, often assume caregiving roles for their younger siblings. Such dependence reflects bonding social capital in which trust and shared responsibilities help maintain household stability during parents' absence. Additionally, the supportive children interactions enable working mothers better navigate the boundaries between professional and domestic domains. Mrs. Iriri illustrates this dynamic when she, *"All I tell the older one, 'lock the door, stay inside, this is your food....She is like a small mummy in the house. From age seven, she started cooking. She disciplines them..., even when I'm around."* Mrs. Iriri was thankful that her first child is female who provides leadership through her sense of responsibility. Similarly, Mrs. Kofo described how the significant age gap between her oldest and youngest children created a useful family-based resource. She said, *"When I had...the four-year-old, the sister was about 18 already. She was old enough to be the mother of the boy...they were home together."* The age difference between Mrs. Kofo's oldest and youngest children served as a kind of family-based resource which was helpful for smoother boundary management between domestic work and professional work for her. This shows how social and familial capital support selected adaptive strategies to attain balance.

Reflecting on nuclear and extended family support, participants in Oyo State described how siblings often served as vital resources during their mothers' workdays. This demonstrates the operation of bonding social capital, in which trust and shared responsibility within close family ties help sustain household functioning. As the oldest child, Miss Spring acted as a *"small mummy"* to her younger siblings, noting, *"I will have to take care of my sister and brother."* This highlights how domestic responsibilities are redistributed within families where children take on partial parental functions, thereby reinforcing trust and reciprocity which is a key aspect of bonding social capital. Similarly, Miss Kofo recalled that her eldest sister provided both supervision and companionship, saying, *"We could stay at home and nothing would happen...my senior sister... she'll probably take us to an amusement park, or Fun*

Factory, to enjoy ourselves.” These accounts show how sibling caregiving supports mothers’ efforts to maintain balance between work and family. It is also consistent with social capital theory’s focus on relational resources that contribute to family wellbeing.

Fathers and husbands as critical sources of support. Participants noted that spousal understanding and shared domestic responsibilities eased work–family tensions. Mrs. Spring explained, *“I get away with a lot... apart from his understanding, he is not really demanding.”* She added that her husband backed his support with practical action, *“He would take care of the kids for me, make sure they went to school... especially when I had to work late.”* These accounts highlight how cooperation between spouses strengthens family resilience, reflecting the mutual support characteristic of bonding social capital. They also resonate with work–family border theory, which emphasises the importance of flexible support systems in managing the boundaries between professional and domestic roles. Similarly, Mrs. Iriri and Ms Kofo described their husbands’ understanding as helpful to maintaining household harmony, reinforcing the idea that spousal collaboration serves as both an emotional anchor and a structural buffer in balancing dual roles. After an incident where she found her children playing unclad in the rain, Mrs. Iriri appealed to her husband to supervise the children in her absence, explaining, *“I asked the daddy, because we do different jobs, he will come home before me, ‘please o! The moment you close, just go home... and stay with them.’”*

This account illustrates the kin relationships subtheme, where spousal support functions as bonding social capital through mutual trust and negotiation. It also reflects work-family border theory, since her appeal represents an effort to renegotiate domestic boundaries to safeguard the children’s wellbeing. Children of female broadcasters also attest to fathers’ role in achieving balance during their mother’s workday. Miss Spring highlighted her father’s active involvement, when she explained, *“Daddy will stay in the house for a while...and sometimes, he would go and buy things...breakfast for us when mummy is at work so that we would be able to eat something before she gets back from work.”* This shows how her father ensured that the children’s basic needs were met, habitually providing care and stability in her mother’s absence.

Several participants described relying on relatives to maintain balance between work and family life. Mrs. Iriri explained that she depended on her mother-in-law for childcare when they lived together. Describing the close bond between her children and their grandmother, she

said, “*my mother-in-law... one [of my children] especially at that time was just used to her, she stays with her if I’m not around.*” This caregiving role aligns with Wusu and Isiugo-Abanihe’s (2006) description of communal child-rearing in Nigerian extended families and reflects bonding social capital, where dense family ties enable trust and shared responsibilities.

Mrs. Smith also relied on relatives, noting, “*While my children were growing, I used to have a lot of people in my house, cousins and all that.*” She valued this arrangement because she felt assured that her children were safe with trusted family members who could also supervise household helps. These accounts support findings by Amao-Kehinde and Amao-Kehinde (2010) and Quaye (2011), which show that working women in Nigeria draw on kin-based networks to maintain family stability. Such reliance on relatives illustrates how flexible boundary negotiation helps female broadcasters meet professional demands while ensuring consistent care at home, consistent with work–family border theory.

Within the kin relationships subtheme, several participants described how parents and extended family members supported them in balancing work and family life. Mr Spring noted that his parents regularly cared for his children, explaining that “*grandparents...they want them to come anyway,*” whether his wife was working or not. This reflects the long-standing reliance on extended family networks documented in Nigerian households, where grandparental involvement functions as bonding social capital that provides trust, emotional security, and shared caregiving responsibilities. Such support also reduces boundary strain between work and home, consistent with work–family border theory.

Similarly, Mr Ojuri recalled how his late mother routinely provided childcare when his wife’s workload intensified. Although she disciplined the children on occasion, he expressed confidence that “*what she was telling her was the right thing,*” noting that he preferred his children in her care. His account highlights the authority, moral guidance, and dependable support commonly associated with grandmothers in Nigerian extended families, as reported in earlier studies (Aransiola, Akinyemi, Akinlo & Togonu-Bickersteth, 2017). These intergenerational ties form a reciprocal caregiving structure that stabilises household routines for working parents.

Extended family assistance also emerged through the involvement of siblings. Master Iriri shared that he stayed with his father’s sister during holidays or when his mother was at

work, while Miss Kofo reported similar arrangements with her aunt. These practices are consistent with research (Wusu & Isiugo-Abanihe, 2006; Ugiagbe & Edegbe, 2017) showing that extended family members in Nigeria often provide complementary emotional, social, and practical support, ensuring continuity of care for children when mothers attend to professional responsibilities.

Non-relatives and domestic workers

Participants leveraged friends, neighbours, people on short visits, protégés, and domestic workers to manage family responsibilities. Mrs. Spring recalled that when her children were younger, friends helped care for them saying, *“I have a... pastor...he will call me up and say, ‘bring those children, and he would help out. If my husband is not around, I quickly look around for who can fill in.’”* This reflects non-kin relationships and bridging social capital, where connections beyond family serve as a source of trust and support, reducing pressures and enabling smoother negotiation between work and domestic responsibilities, consistent with work-family border theory.

Similarly, Mr Ojuri relied on neighbours, *“we used to put our last daughter with our neighbours and they were friendly...until we came back to pick her.”* Children like Miss Kofo also stayed with neighbours during their mothers’ workdays, highlighting informal childcare as community-based support that reinforces trust.

People on short visits and protégés also contributed to finding balance from women’s workday. For instance, Mrs. Spring said, *“I have...people that live with me for maybe short periods of time... they also help out when they are around.”* Mr Spring also explained, *“We have protégés...he is learning a craft...living in our house...he also plays some part...responsibilities and helps.”* Hosting protégés illustrates bridging social capital, creating mutually beneficial arrangements grounded in trust and reciprocity that strengthen household functioning.

Still within the subtheme of non-kin relationships, domestic workers were frequently employed to manage household responsibilities alongside professional duties. Mrs. Smith explained, *“I didn’t take them as domestic servants...unless she tells you that she’s a house help, you would think she was my first child...I have peace of mind knowing she has taken care of them.”* This approach demonstrates bonding social capital in non-kin relationships, where

reciprocity and emotional investment foster stability and moral responsibility, countering exploitative norms (Tade & Aderinto, 2012). Similarly, Mrs. Oriire employed helpers for specific chores, *“for the laundry, I have somebody who does that on Saturdays...because the week has...been busy.”* Delegating routine duties, as described by Master Smith and Miss Ojuri, aligns with work-family border theory, enabling smoother boundaries between professional and family life while providing emotional comfort to children.

Non-human resources

Participants relied on educational and entertaining, technological, nutritional, financial and workplace-related resources to sustain balance in female broadcasters' households.

Educational and Entertaining Resources

Schools, boarding facilities, books, academic tasks and games featured prominently as structured supports that helped stabilise household routines, especially when parental supervision was limited.

Several families described how boarding schools provided discipline, academic focus and consistent oversight when work schedules restricted parents' availability. Mrs. Iriri explained that her son's enrolment in a boarding school helped instil the discipline she could not consistently provide because of her schedule, a view reflected in his own account of being “stubborn at home” and needing a more structured environment. Similarly, Miss Ojuri recalled spending six years in boarding school because her parents' work and her brothers' university schedules made home supervision impractical. These accounts show how boarding schools functioned as institutional social capital, supplying organisational routines and adult supervision that supported both children's development and parents' ability to manage work–family demands. For Mr Smith's family, boarding also eased daily caregiving pressures, aligning with work–family border theory in its role as a boundary management tool.

Books were another significant resource leveraged by participants. Parents such as Mr Ojuri and Mr Kofo described using storybooks and their home library to keep children engaged, a practice confirmed by the children who emphasised reading as a key leisure activity during unsupervised periods. These materials helped reduce idle time while promoting cognitive development.

Additionally, assignments and after school lessons also served as reliable structures for supervision and academic reinforcement. Mrs. Oriire reported that giving her children assignments ensured purposeful engagement in her absence, while their tutorial classes, which ran until evening, limited unstructured hours at home. Mr Oriire affirmed that the routine of lessons from Monday to Saturday kept the children occupied well into the evening. From the children's perspective, these lessons supported academic performance while also filling the time between school and parents' return.

Games, including scrabble, Ludo, cards and Snake and Ladder, provided additional educational and recreational engagement. Parents deliberately used games to offer cognitively stimulating activities that kept children occupied when they returned from school or when mothers were at work.

Across these accounts, educational and entertaining resources emerged as central strategies for maintaining household stability. By drawing on institutional structures, learning materials, academic routines and selected recreational activities, families created predictable patterns that compensated for limited parental availability and supported smoother negotiation of work and family boundaries.

Technological Resources

Participants used phones, television and refrigeration technologies to maintain household stability when parental supervision was limited. The mobile phone was the most frequently cited device. Mothers such as Mses. Oriire and Kofo relied on calls and video calls to monitor children and maintain emotional connection during work hours. Fathers like Mr Iriri used the phone as an extension of parental oversight, noting that regular check in calls helped ensure tasks were completed at home. Children confirmed that having a personal or shared phone provided reassurance and uninterrupted access to their parents. These accounts highlight how information and communication technologies supported remote supervision and sustained relational closeness, aligning with perspectives on social capital where technology facilitates ongoing interaction across physical distance.

Television served as another technological support. Parents like Mrs. Iriri described deliberately making it available to keep children engaged during their absence, a point both

Master Iriri and Miss Kofo confirmed its usefulness. For example, Miss Kofo described her excitement when electricity was available, recalling, “*there was TV, the TV can never annoy a child.*” affirmed when discussing the comfort and distraction it provided. The TV therefore functioned as a predictable routine stabiliser that helped manage periods of limited adult presence.

Refrigeration technologies also featured prominently among participants. Families stored bulk cooked meals and perishables in fridges and freezers to ensure continuous access to food despite irregular work schedules. Parents like Mrs.Ojuri, Messrs Kofo and Iriri explained that precooked soups and staple foods were prepared and stored in advance, allowing children to reheat meals independently. This practice contributed to daily continuity and reduced stress associated with real time meal preparation.

Nutritional Resources

Food availability and meal planning served as essential strategies for maintaining household stability. Mothers such as Mses. Ojuri and Smith described systems that ensured children always had ready to eat meals, whether through bulk cooking, simple breakfast routines or preparing dishes before leaving for work. These structured practices minimised disruptions to the household’s rhythm and enabled children to manage their feeding independently.

Fathers and children reinforced the significance of these arrangements. For instance, Mr Kofo explained that stored meals offered a reliable option for anyone at home, supporting both emotional comfort and routine functioning. Children’s accounts, Miss Kofo’s remark, “Ah! [chuckles] there is always food, it has never finished,” reflected confidence in the consistency of food provision, which contributed to a sense of security in their mothers’ absence. Nutritional resources functioned as a practical and stabilising system that supported daily routines, reduced pressure on working mothers and helped maintain harmony within the home.

Financial Resources

Financial resources were a key non-human mechanism that enabled female broadcasters and their families to manage movement between work and home. Fathers such as Messrs Kofo, Oriire and Iriri highlighted that communication and routine functioning depended on regular

financial outlays, including phone recharge expenses that kept parents and children connected in mothers' absence. Children's accounts reinforced this role. For instance, Miss Ojuri noted that the money provided by her mother ensured comfort and continuity when she was alone at home or moving between school and domestic spaces. These examples show how financial provision supported stability across domains and, in line with work family border theory, enabled smoother negotiation of care when maternal availability was limited.

Workplace-related Resources

Only one participant, Mrs. Iriri, reported relying directly on her workplace to support childcare. She occasionally brought her children to the studio when other arrangements failed. Doing so offered temporary supervision and helped her children understand her work routines, which reduced expectations of her availability at home. Taking one or all of her children to work provided a practical, though infrequent, strategy for managing care within the constraints of broadcasting schedules. Viewed through work family border theory, her workplace functioned as an auxiliary resource that helped maintain balance when domestic structures alone were insufficient.

Research Question Two: What are the challenges female broadcasters and their families associate with the resources utilised for stability from the women's work and workday?

The challenges participants experienced are viewed under two themes: Human resource-related challenges and non-human resource-related challenges. While the human resources-related challenges include the following subthemes: truncated family support and trust concerns; burdensome sibling care; vulnerability; neighbour distrust and intimidation; concerns with domestic helps, the non-human resource-related challenges include: parental regrets and ruined childhood; active parental surveillance and blurred work-family boundaries as subthemes.

Human Resource-Related Challenges

Truncated family support and trust concerns

Participants reported disruptions in kin-based support as well as uncertainty in relying on relatives. Mrs. Iriri explained that relocating to a new home meant her mother-in-law could

no longer live with them, which abruptly removed the daily assistance she once depended on. This illustrates how traditional family support weakens when co residence changes.

Trust concerns also shaped reliance on human resources. Although Mrs. Smith preferred relatives over domestic workers, she acknowledged that neither group was fully dependable. She noted that having both in the household allowed each to monitor the other, reflecting how caregivers were managed through negotiated trust rather than full confidence in any one source.

Burdensome sibling care

For one participant, the redistribution of care responsibilities created strain. Miss Spring described how supervising younger siblings interfered with her personal time, when she said, *“sometimes, when I just want to sit down and read a book, they would not allow me!”* showing how sibling care can impose burdens on older children when mothers are away.

Vulnerability

Master Iriri’s account highlighted the vulnerability experienced when supervision depended on peers. He avoided staying with friends because they mixed with “bad” influences, reinforcing why his parents preferred the structured oversight of the boarding school.

Neighbour distrust and intimidation

Non-kin support, particularly from neighbours, also presented challenges. Although occasionally relied upon, Mr Ojuri viewed neighbours as unpredictable and therefore a last resort. Childhood experiences shared by Miss Kofo further underscored this scepticism. She recalled being pressured to participate in neighbours’ routines. They also sent her on errands while their children watched, and intimidated by an authoritative adult in the household, she said, *“they start forcing you to sleep... ‘close your eyes and sleep!’ I never liked it.”* She added that the neighbour’s father *“has this thick, loud voice.”* These experiences conveyed unequal treatment and discomfort, explaining why neighbour-based care was often mistrusted and avoided.

Concerns with domestic helps

Within this subtheme, participants expressed concern that relying on domestic helps could undermine children's sense of responsibility. Mrs. Smith noted that she disengaged her house help when her daughter entered primary six because the children had stopped participating in household chores. Her account reflects the view that routine tasks are central to the cultivation of responsibility, consistent with Walne, Narvaez and Lehr's (2003) emphasis on the developmental value of chores.

Concerns about trust also shaped how families engaged domestic workers. Mrs. Smith stated that domestic servants could not be fully trusted, echoing Okyere Addo's (2019) observation that working mothers often regard household helps as unreliable and potentially unsafe. Trust, therefore, remained a central negotiation within the work-home interface.

Participants additionally highlighted the long-term health implications of outsourcing routine tasks. The Smiths linked the prolonged use of domestic help to reduced physical activity in later life, reinforcing their desire to maintain daily practices that supported wellbeing rather than delegate them to hired hands.

Families responded to these concerns by setting deliberate boundaries. Mr Spring explained that his wife instructed their cleaner not to handle certain tasks reserved for the children, a strategy similarly adopted by Mses Smith and Oriire. These accounts show how parents moderated the involvement of domestic workers to preserve children's participation in household responsibilities and minimise over-reliance on hired support.

Non-human Resource-Related Challenges

Parental regrets and ruined childhood

Under this subtheme, Mr Smith reflected on sending his son to boarding school with mixed feelings. He recounted that his son later accused him and his wife of depriving him of a meaningful childhood, "*...we did not allow him to actually fluster his wings... that thing struck me like thunder... Even till tomorrow, he keeps to himself, so he was not mixing with his peers.*" He acknowledged that the regimented lifestyle at the boarding school, which extended into private university, limited his son's autonomy and peer interaction until exposure during NYSC

(National Youth Service Corps). He explained, “*Ordinarily, they have regimented lifestyle in the boarding... he just put it straight... I felt bad, we felt bad.*” Mr. Smith emphasised that his intentions were well-meaning, invoking the Yoruba proverb likening parental protection to preventing a chicken from foraging. This account illustrates a perceived mismatch between parental investment and the child’s interpretation of that investment as restrictive.

Drawing on Kea and Maier (2017), boarding systems are highly structured with strict timetables and discipline, which, while fostering academic performance, can constrain social development. In line with youth development theories emphasizing social capital, Mr Smith acknowledged that the structured environment limited his son’s opportunities for building interpersonal skills and peer networks

Active parental surveillance

A valid concern under this subtheme relates to parents’ cautious use of phones and television as non-human resources. Parents expressed caution in allowing children unrestricted access to phones and television. Mrs. Kofo deliberately limited phone credit to prevent unsupervised communication, explaining that children might disclose her absence or invite others into the home. Her account reflects a protective strategy aimed at controlling children’s exposure to external influences.

Similarly, while Mr Kofo ensures to keep his children occupied in their mother’s absence, he monitored his children’s television use due to concerns about inappropriate content. He described locking certain channels and using parental control features to manage what the children watched, an approach consistent with recommendations that parents regulate media access to reduce harmful exposure (Ogakason, 2017).

Blurred work–family boundaries

The workplace also presented limitations as a non-human resource. Although permitted to bring her children to the office, Mrs. Kofo avoided this option, explaining that their presence reduced her productivity and conflicted with her sense of professional conduct. Her stance highlights the tension between work ethics and caregiving demands and shows how perceived workplace expectations limited the use of the office as a supportive resource.

Research Question Three: What is the link between female broadcasters and their families' experiences, their meaning-making, and learning from engaging with resources for balance?

This section synthesises insights from the previous findings in research questions one and two to show how families derive lessons, adapt, and transform through their interactions with resources and challenges. The findings show that participants benefitted from the dynamics and strength of the human and non-human resources they engaged. Kin relationships, including nuclear and extended family members, and non-kin relationships involving friends, neighbours, people on short visits, protégés and domestic workers, shaped their capacity to cope with work–family pressures. These relational ties reflect core dimensions of social capital, especially trust, reciprocity and mutual obligation that enable individuals to draw support from their networks (Ferlander, 2007; Stone, 2013 cited in Babalola, 2015; Reddy, 2015; Eze, 2017).

Bonding capital was evident in the use of close family members, such as mothers-in-law who offered regular childcare, while bridging capital emerged through neighbours, friends and protégés whose support extended beyond immediate kin. These practices align with Akanji, Mordi and Ajonbadi's (2020) argument that kin networks reduce work–family spillovers for working women. Within Nigeria's collectivist setting, where mutual support is normative, these interactions illustrate how social capital helps families negotiate and sustain balance across work and domestic roles.

Participants also benefitted from leveraging non-human resources, such as educational and entertaining media, technological devices, nutritional provisions, financial support and, occasionally, workplace-related arrangements. From a social capital perspective, material provisions function as instrumental capital embedded in network relations and drawn upon to soften work–family tensions.

These resources complemented human support by facilitating communication, maintaining continuity of care and keeping children engaged during mothers' absence. Similarly, work–family border theory (Clark, 2000) explains how families used these resources to manage domain boundaries. Nutritional and financial provision, along with technological tools like phones and television, enabled smoother transitions across work and home.

Participants' experiences also reveal how meaning-making emerged from interactions with human and non-human resources. Investments in relationships yielded reciprocal outcomes. For example, the apprentices accommodated by the husband of a female broadcaster contributed to household chores, reflecting the established Nigerian apprenticeship structure where protégés support domestic tasks in exchange for training and shelter (Onwenonye, 2019). Trust in human resources also produced emotional benefits. One female broadcaster's decision to treat her household help as a child gave her confidence about her children's wellbeing while she was at work.

Challenges associated with using human resources can also be understood through social capital theory. Although relationships provide access to support, they may also generate strain and unequal expectations (Putnam, 2000; Kawachi & Berkman, 2001). Instances where older siblings felt overburdened illustrate what Kawachi and Berkman (2001) describe as the costs of social ties.

Similarly, negative experiences with neighbours, such as intimidation or unfair treatment, demonstrate how weak-tie relationships do not always produce trustworthy exchanges. This aligns with Villalonga-Olives and Kawachi's (2017) argument that social capital can generate exclusion or negative social control when relationships operate within unequal or hierarchical structures. Thus, the findings show both the benefits and liabilities of social capital as families pursued balance.

The three non-human resource subthemes, educational and entertaining, technological and workplace-related, correspond to formal, non-formal and (vehicles of) informal education/learning activities or pursuits. Although some of these resources presented specific kinds of challenges, those challenges sometimes became triggers of informal learning for participants. Also, these resources were usually (but not exclusively) used to support children in their mothers' absence. Educational and entertaining resources, such as boarding facilities, books, assignments, tutorials and games, illustrate how formal, non-formal and informal learning intersect. that books (e.g. purposefully setting up a library that could be consulted) and games (e.g. reading for leisure or to keep children busy/engaged, and playing games) would result in conscious-explicit and unconscious-incidental forms of informal learning. Tutorials and assignments (e.g. engaged the children academically during non-school hours and therefore

constituted non-formal education. Moreso, televisions and phones could serve as vehicles for non-formal and informal learning. These results align with Poirier (2015), Starr-Glass (2015) and Bishop (2015), who affirm that formal, non-formal and informal learning routinely overlap and interact.

Participants' interactions with human and non-human resources produced forms of adaptive learning. Apprentices contributing to housework, household helps building trust through care, and children learning responsibility through chores all demonstrate behavioural adjustments and revised expectations that strengthened families' capacity for balance. Challenges within networks, such as negotiating boundaries with neighbours or managing sibling strain, also prompted reflection and adaptation. These meaning making processes therefore show that families developed coping strategies and learned from both the supports and the constraints embedded in their networks and resources. These meaning-making processes therefore reinforce that participants' experiences produced adaptive learning that supported coping and balance

Conclusion

The study concludes that resource usage and its associated challenges create experiential learning opportunities that enhance family stability and adaptation among female broadcasters and their families. By linking the findings to social capital theory, the study illustrates how kin and non-kin, relationships provide support while also generating obligations or pressures, influencing family coping strategies. Work-family border theory further explains how participants negotiated boundaries between domestic and professional spheres to manage competing demands.

This study contributes uniquely by showing how human and non-human resources, when combined with challenges, foster adaptive learning within families of female broadcasters who are a population underrepresented in work-family research.

Recommendations

From the findings of this study, the following are recommended:

1. An active nurturing and strengthening of kin and family relationships to provide the needed support and social capital to manage work-family balance.
2. A mindful delegation of responsibility to children by parents in order not to overburden older siblings with caregiving roles
3. A careful selection and monitoring of alternative caregivers. Neighbours and friends should be carefully considered while efforts should be made by parents to regularly assess their children's experiences to prevent intimidation, unfair treatment, or exposure to negative influences.
4. A conscious use of non-human resources is advised such that parents are intentional in selecting and supervising children's use of television, phones, and other technological resources to ensure children remain engaged safely and constructively in the absence of parental supervision.
5. Policy-level support for female broadcasters is advocated such that structured childcare programs, after-school support, and safe technology-use guidelines are provided to reduce reliance on informal arrangements and enhance work-family balance.

References

- Adisa, T., Osabutey, E., & Gbadamosi, G. (2017). The implications of work-family balance among dual-earner couples: The case of medical practitioners in Nigeria. *Career Development International*, 22(4), 351-371.
- Adisa, T., Gbadamosi, G., & Osabutey, E. (2016). Work-family balance: A case analysis of coping strategies adopted by Nigerian and British working mothers. *Gender in Management: An International Journal*, 31(7), 414-433
- Adeyem, O. E., Odusina, K. E., & Akintoye, A. E. (2016). Religion and labour force participation in Nigeria: Is there any inequality among women? *African Journal of Reproductive Health*, 20(3), 75–84. <https://doi.org/10.29063/ajrh2016/v20i3.12>
- Akanle, O., Adesina, J. O., & Nwaobiala, U. R. (2016). Turbulent but I must endure in silence: Female breadwinners and survival in Southwestern Nigeria. *Journal of Asian and African Studies*, 53(1), 98–114. <https://doi.org/10.1177/0021909616658913>
- Akanji, B., Mordi, C., & Ajonbadi, H. A. (2020). The experiences of work-life balance, stress, and coping lifestyles of female professionals: Insights from a developing country. *Employee Relations: The International Journal*.
- Almy, A., & Sanatullova-Allison, E. (2016). Women are the breadwinners and men are the homemakers: Gender socialization in culture, society, and education. *IAFOR Journal of Culture Studies*, 1(1).

- Amao-Kehinde, A., & Amao-Kehinde, A. (2013). Coping mechanisms of Nigerian women: Balancing motherhood and managerial roles. *The Forum on Public Policy*, 1-17.
- Aransiola, J. O., Akinyemi, A. I., Akinlo, A., Togonu-Bickersteth, F. (2017). Grandparenting in selected west african countries: implications for health and hygiene behaviours in the Anozie household. *Grandfamilies. The Contemporary Journal of Research, Practice and Policy*, 4(1), 11
- Babalola, A. C. (2015). Social capital and community development: A nexus for women informal learning. In O. Mejiuni, P. Cranton & O. Táíwò (Eds), In *Measuring and analyzing informal learning in the digital age* (pp. 153-168). Hershey PA: IGI Global.
- Bishop, E. (2015). Enhancing self-reflective practice and conscious service in the helping professions: The value of informal learning. In *Measuring and analyzing informal learning in the digital age* (pp. 233-249). Hershey PA: IGI Global
- Clark, S. C. (2000). Work/family border theory: A new theory of work/family balance. *Human Relations*, 53(6), 747–770. <https://doi.org/10.1177/0018726700536001>
- Davidson, M. R. (2012). *A nurse's guide to women's mental health*. New York: Springer Publishing Company.
- Eraut, M. (2004). Informal learning in the workplace. *Studies in Continuing Education*, 26(2), 247-273.
- Evans, R. (2010). Children's caring roles and responsibilities within the family in Africa. *Geography Compass*, 4(10), 1477-1496.
- Eze, N. (2017). *Balancing career and family: The Nigerian woman's experience* (Unpublished doctoral dissertation) Walden University, Minnesota.
- Fapohunda, T. (2014). Gender influences in work life balance: Findings from Nigeria. *Global Journal of Human Resource Management*, 2(2), 25-39.
- Ferlander, S. (2007). The importance of different forms of social capital for health. *Acta Sociologica*, 50(2), 115-128.
- Gannon, B., & Roberts, J. (2020). Social capital: exploring the theory and empirical divide. *Empirical Economics*, 58(3), 899-919. <https://doi.org/10.1007/s00181-018-1556-y>
- Goldin, C. (2014). A Grand Gender Convergence: Its Last Chapter. *American Economic Review*, 104(4), 1091–1119. <https://doi.org/10.1257/aer.104.4.1091>
- Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? An experiment with data saturation and variability. *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Gyateng, E. O. (2012). *Challenges and coping mechanisms of working women in the banking industry in Ghana: A study of the perception of women at the National Investment Bank Limited*. (Unpublished master's thesis). Knust. Retrieved from <http://ir.knust.edu.gh/bitstream/123456789/4888/1/Era%20Omane%20Gyateng.pdf>

- Halbrooks, G. (2019). Advantages and disadvantages of being a journalist. The Balance Careers. <https://www.thebalancecareers.com/advantages-and-disadvantages-of-being-a-journalist-2316047>
- Howard, B. C. (2018). Why journalists do what they do. Columbia Journalism Review. <https://www.cjr.org>
- Kawachi, I., & Berkman, L. F. (2001). Social ties and mental health. *Journal of Urban Health*, 78(3), 458–467. <https://doi.org/10.1093/jurban/78.3.458>
- Kea, P., & Maier, K. (2017). Challenging global geographies of power: Sending children back to Nigeria from the United Kingdom for education. *Comparative in Society and History*, 59(4), 818-845.
- Kumar, S., Gowda, S. & Shekar, C. (2018). Work-Life balance: Empirical study on female journalists in media industry. *IOSR Journal of Business and Management*, 20(8), 11-19.
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.
- Narayan, D., Patel, R., Schafft, K., Rademacher, A., & Koch-Schulte, S. (2000). *Can anyone hear us? Voices of the poor*. The World Bank.
- Ngoa, G. B. N., & Song, J. S. (2021). Female participation in African labour markets: The role of information and communication technologies. *Telecommunications Policy*, 45(9), Article 102174. <https://doi.org/10.1016/j.telpol.2021.102174>
- Njoku, N. U., Whyte, D. H., & Vincent, R. (2018). Journalism practice and gender constraints: a survey of female journalists in Port Harcourt. *International Journal of Innovative Psychology & Social Development* 6(4), 1-11.
- Nnubia, U. I., Ibeanu, V. N., & Okechukwu, F. O. (2020). Characterizing female breadwinners among Nigerian primary school teachers. *Community, Work & Family*, 23(4), 508–522. <https://doi.org/10.1080/13668803.2020.1797634>
- Mejiuni, O. (2012). *Women and power: Education, religion and identity*. Ibadan: University Press PLC.
- Merriam, S. B., & Bierema, L. L. (2014). *Adult learning: Linking theory and practice* (2nd ed.). Jossey-Bass.
- Ogakason, R O. (2017). An assessment of the effects of television viewing on the habits of students in select secondary schools in Zaria, Kaduna state. (Master dissertation, Ahmadu Bello University. Zaria). Retrieved from <http://kubanni.abu.edu.ng/jspui/bitstream/123456789/9834/1/M.A%20DISSERTATION.pdf>
- Ogundoyin, O. S. (2019). Journalism as a profession: the challenges of women in a discriminatory society. *EJOTMAS: Ekpoma Journal of Theatre and Media Arts*, 7(1-2), 190-204.
- Okafor, E. E., & Amayo, O. E. (2006). Parents and their coping strategies in Nigeria: A study of selected working mothers. *International Journal of Sociology of the Family*, 32(1), 87-111. <http://www.jstor.org/stable/23028788>

- Okyere Addo, M. (2019). *Balancing motherhood and work in the formal sector in Ghana: a qualitative study of women who work, and women who gave up their career* (Master's thesis, The University of Bergen).
- Onwenonye, C. (2019). An appraisal of the development and functioning of vocational education and training in Nigeria. *International Journal of Vocational and Technical Education Research*, 5(3), 40-49.
- Pathak, B., Bhavalekar, A., Saxena, D., & Sharma, A. (2018). A study on challenges and opportunities for women journalists in media industry of Bhopal region. *IJRAR-International Journal of Research and Analytical Reviews (IJRAR)*, 5(3), 68-79.
- Poduval, J., & Poduval, M. (2009). Working mothers: how much working, how much mothers, and where is the womanhood? *Menssana monographs*, 7(1), 63-79.
- Poirier, L. (2015). Stories of breastfeeding advocates: The significance of informal learning. In O. Mejiuni, P. Cranton & O. Táíwò (Eds), In *Measuring and analyzing informal learning in the digital age* (pp. 80-90). Hershey PA: IGI Global.
- Punie, Y., & Zinnbauer, D. (2019). Formal, non-formal and informal learning in the context of the use of problem-solving skills in technology-rich environments. *British Journal of Educational Technology*. <https://doi.org/10.1111/bjet.12807>
- Putnam, R. D. (1995). Bowling alone: America's declining social capital. *Journal of Democracy*, 6(1), 65–78. <https://doi.org/10.1353/jod.1995.0002>
- Quaye, E. (2011). *A qualitative study of the everyday life experiences of working mothers and their children in Accra, Ghana* (Unpublished master's thesis). Retrieved from https://brage.bibsys.no/xmlui/bitstream/handle/11250/270595/433822_FULLTEXT01.pdf?sequence=1
- Reddy, I. (2015). *Balancing work and family: A challenge for career women* (Unpublished doctoral dissertation). University of KwaZulu-Natal, Durban.
- Starr-Glass, D. (2015). Making sense of surrounding difference: Informal learning in national culture adaptation. In *Measuring and analyzing informal learning in the digital age* (pp. 198-214). Hershey PA: IGI Global.
- Sultana, A. M., & Noor, Z. (2012). Mothers' perception on the impact of employment on their children: Working and non-working mothers. *IAMURE International Journal of Social Sciences*, 2(1), 113-131.
- Sundaresan, S. (2014). Work-life balance– implications for working women. *OIDA International Journal of Sustainable Development*, 7(7), 93-101. Retrieved from <http://www.ontariointernational.org/>
- Tade, O., & Aderinto, A. A. (2014). Factors underlying sex preference of domestic servants in Nigeria. *The International Journal of Sociology and Social Policy*, 34(7/8), 511-530.
- Trovall, E. (April 05, 2016). 7 benefits of a career in Journalism. Retrieved from <https://www.theinterngroup.com/our-blog/7-benefits-of-a-career-in-journalism/>
- Tsounis, A. & Xanthopoulou, D. (2025) *Social Capital Theory: A review*. In S. Papagiannidis (Ed), [TheoryHub Book](#). <https://open.ncl.ac.uk> / ISBN: 9781739604400

- Ugiagbe, E. O., & Edegbe, U. B. (2017). Extended family care: The neglected alternative social security practice in Nigeria. *Jordan Journal of Social Sciences*, 10(1), 133-144.
- Villalonga-Olives, E., & Kawachi, I. (2017). The dark side of social capital: A systematic review of the negative health effects of social capital. *Social Science and Medicine*, 194, 105–127. <https://doi.org/10.1016/j.socscimed.2017.10.020>
- Walne, M., Narvaez, D., & Lehr, F. (2003). Helping Your Child Become a Responsible Citizen. Retrieved from <https://www2.ed.gov/parents/academic/help/citizen/citizen.pdf>
- Wusu, O., & Isiugo-Abanihe, U. C. (2006). Interconnections among changing family structure, childrearing and fertility behaviour among the Ogu, Southwestern Nigeria: A qualitative study. *Demographic Research*, 14(8), 139-156.