

Every girl should grow up free to imagine and shape her own future – to choose what she learns, what dreams she pursues, and who she wants to become. Yet for millions of girls, that future is interrupted far too soon. – United Nations, 2026

OPENING REMARKS

With utmost appreciation, I welcome the Vice-Chancellor, esteemed members of the University Council, the distinguished Deputy Vice Chancellors (Academics, Administration, Research, Innovation & Development), the University Registrar, the Librarian, the Bursar, Provosts, Deans, Heads of Departments of our prestigious University, Royal, Traditional and Spiritual Fathers, Security Operatives of the University and from outside, family members, teachers and mentors, colleagues, staff, students, press men, well-wishers, distinguished ladies and gentlemen. It is with great pleasure and sense of ultimate gratitude to the Almighty God, and the Lord of lords that I stand before this gathering today to present this Inaugural Lecture. I am deeply grateful to the Almighty God for this privilege to stand here in good health and sound mind to deliver the 433rd Inaugural Lecture of this great University. I feel highly honoured and favoured by God to be counted among the ranks of celebrated and distinguished professors who have delivered inaugural lectures in this University. This inaugural lecture also serves as a preamble to the delivery of my exaugural lecture at the end of what I pray to be a meritorious and impactful service to the University and continuous service to humanity at the age of 70 in Jesus Christ's name.

This inaugural lecture is the sixth to be delivered from my primary constituency - ***the Department of Demography and Social Statistics***, Faculty of Social Sciences; mine coming immediately after the one by my teacher, supervisor and mentor, and God sent, Professor Olasupo Peter Ogunjuyigbe. The lecture also joins a conversation already begun in this series by colleagues who spoke on fertility (Loto, 2017), Yoruba folkflore (Ajibade, 2019) and the pains of womanhood (Olaogun, 2022).

INTRODUCTION

Mr. Vice-Chancellor, Sir, my inaugural lecture titled “Reordering patriarchal model: that female population may live safe and live well” is a topic that sits at the intersection of culture, governance, public health, economic, institution, and human development. Patriarchy, as a social system, has historically organized authority, institution, economic, inheritance, and social roles around male superiority. Across disciplines, scholars and several literatures have documented its influence on economic participation, political representation, health, social and security outcomes for women and girls. Yet, scholarship must not end at criticism. It must proceed to construction - to building the alternatives we demand and desire.

This lecture therefore proposes a re-modelling - not a rejection of culture, kinship, or leadership traditions, but a deliberate restructuring of the institutions, policies, and practices that negate natural justice, equity and good conscience. Let me emphatically echo at the very beginning of this lecture that the focus of this exercise is not directing any attention to another feminism struggle or radical move, neither is the lecture proposing an emasculating theory but just a continued enhancement of peace and tranquility for our female folks and colleagues in all segments of life.

The objective of my lecture this evening is therefore in three non-negotiable folds:

- 1. to reorder the pattern of patriarchal model**
- 2. that the female population may live safe, and**
- 3. that they may live well.**

To live safe is to exist free from gender-based violence, coercive practices, discriminatory norms, and structural exclusion across the household, the marketplace, the polity, and the general public sphere and spaces. To live well, on the other hand, is to be situated within structures that guarantee equitable access to education, decent work, financial autonomy, comprehensive healthcare, and substantive representation in decision-making. The central message of this lecture is straightforward: societies cannot claim to

be developed, secure, or just when half of their population is constrained in wellbeing or threatened in safety.

A patriarchal remodel is therefore not a peripheral gender concern. It is a matter of national interest, public health, and sustainable development.

This requires collective collaboration between men and women, leaders and followers, between traditional cultural settings and the new innovative, modern settings. It means accountability in law, representation in decision-making, and a cultural shift that sees women's safety and wellbeing not as a favour, but as a foundation for stronger families, communities, and nations. Because when women live well and live safe, societies grow stronger and healthier.

Mr. Vice-Chancellor, Sir, yes, why the title of this lecture? One might be wondering the nexus between the title and demographic studies. Demography, which, as earlier mentioned is my primary academic constituency. It is defined as ***the scientific study of human population and the environment where the population exists***. Expanding this definition further, demographers study the characteristics, and the features of human beings (male and female) and the circumstances of the environment where they, the human beings, who are the two major characters within a population exist and thrive. These two characters are the sole and principal actors involved in the composition and the sustainability of any population in its immediate, expanded and the larger society. Male and female, as counterparts, exist to complement each other.

Male and female were created equal from the inception of life. No wonder the instruction at the beginning of life as recorded in the first chapter of the Bible, Genesis 1:27-28, says

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he THEM.

And also in the Surah Al-Hujurat of the holy Quran (Al-Hujurat 49:13) which says *O mankind, indeed We have created you from*

male and female and made YOU peoples and tribes that YOU may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.

They are like two sides of the same coin. None of the two halves was created superior over the other; and none is complete without the other. That is, there is no gender inequality in the formation plan of the creator.

The concepts of “duality” and binary formation between male and female are well entrenched in the Yin-Yang of ancient Chinese philosophy, Ifa traditional religion and literature of the Yoruba people. While the ancient Chinese philosophy stated that two interconnected and interdependent halves or principles come together to form a balanced and whole unit.

These two concepts (Yin-Yang of ancient Chinese philosophy and Osetura of Ifa traditional religion) have been principally in operation from the start of life and till this contemporary times. As a Yoruba traditional aphorism rightly says “Aparo kan ko ga ju kan lo”.

THEORETICAL FRAMEWORK: UNDERSTANDING THE PATRIARCHAL MODEL

With the definition and expanded explanation of demography earlier given, I have discovered that whatever has happened and will happen as regards demographic studies involves either male or female or has to have an interplay between the two; thereby, there should not be any discrimination, oppression, or any inequality between male and female on the basis of differences in sex or gender formations.

But with the adulteration and deliberate alteration of God’s original plans and principles of equality for human beings, many “elemental detours” have found their ways to the original plans of God, the creator of heaven and the earth. Principal among those “elemental detours” I make bold to tell this gathering through this

lecture, is the *patriarchal model system*. This adulterated and deliberate ruining of God's original plan was introduced by the male gender, and the main targets are the female population who bear the brunt always.

Patriarchal model system explained:

Patriarchy is a Greek word formed from *patria* and *arché* meaning "father" and "rule" respectively which resulted in father (son) rules. In its simplest form, patriarchal system is male superiority, supremacy and dominance over the female counterpart. It is a social system where men hold primary power and authority in families, institutions and societies. It is an age-long, socially and culturally encrypted concept where all categories of female are generally seen and regarded as a "lower and less" human, who must always be apportioned with a lower or no reasonable position in all strata of life.

Patriarchal modeling is a way of life that forces the female population to be subservient to men financially, mentally, physically, and intellectually. Thus, society anticipates men to be more achievement-oriented than women (Haj-Yahia, 2005). This "traditional" hegemonic model sees men as having the instrument of authority, which they can use at will, to dominate and oppress their female counterparts in all aspects of their private and public life.

Patriarchy: Historical narrative of women subordination and subjugation

Patriarchy, which in its simplest form mean "rule of the father" or "rule of the male over female", where men predominantly exert power, originated as a social evolutionary system (social construct) rather than a natural essential (Lerner, 1986). History has it that it emerged around 10,000–6,000 BC during the transition from nomadic hunter-gatherer to agricultural societies. Mostly, the need for farming, accumulation of private properties, and increased warfare allowed men to control resources and wealth, create male-dominated, patriarchal structures.



The dire need to defend land and other means of livelihood during the time of conflict and warfare led men to take on the fore roles in combat and heavy labour made them to gain control over food production and resources. This in a way was extended to control over other things like private properties, inheritance, and female sexuality.

How does patriarchal modeling system affect natural demographic components and compositions?

Possession of different genital organs by male and female should not be an excuse for dominance of one sex over or by the other.

Mr. Vice-Chancellor, Sir, the patriarchal system has a profound impact on demographic components and compositions. Even though literature is full of several bio-social and environmental causes of morbidity and mortality of female population, many of these causes would have been avoided but for the entrenchment and dominance of patriarchal procedural model. The causes of many precarious hurdles faced by female population are avoidable. The agelong traditional hegemonic model and dominance of patriarchal system paved ways for most avoidable morbidity and outright death and “monumental” loss of our daughters, sisters and mothers (female population) in many instances.

Analytical lenses that guide my work

Mr. Vice-Chancellor, Sir, four lenses guide the evidence I shall present. Walby (1990) describes patriarchy as six interrelated structures — household production, paid work, the state, male violence, sexuality and cultural institutions — reminding us that patriarchy is not one wall but several. Kandiyoti (1988) shows how women “bargain with patriarchy”, adopting survival strategies that may sustain the very system that oppresses them. Hegemonic masculinity (Connell & Messerschmidt, 2005) explains how a dominant ideal of manhood is taught and rewarded — even in our popular music. And the life-course perspective (Elder, 1998) holds that disadvantage accumulates from one stage of life to the next. I read these alongside the child-survival framework of Mosley and Chen (1984) and the ecological model of violence (Heise, 1998). Together, they yield the organising idea of this lecture, which I call **the Life-Course Hurdles of the Patriarchal Model**: from the womb to old age, a female passes through avoidable hurdles — son preference, genital cutting, child marriage, early childbearing, violence in marriage, blame for infertility and disinheritance in widowhood — each erected or raised by patriarchal norms. My research over two decades has measured the height of these hurdles.

CORE DISCOURSE: MEASURING THE HURDLES

The challenges of belonging to the female population

Mr. Vice-Chancellor, Sir, the confinement of the female population does not start at old age, it spans through all ages. From the womb till old age, most times even till death. Take for instance, the joyous countenance at the slightest notice of conception abruptly changes immediately the ultrasound scanner reveals that the fetus is a girl-child but “double joyously” if male-child is to be detected therein.



This disdainful feeling for female birth and female population is so tense in some settings or societies to the extent that they could engage in illegal abortion or ignorantly prefer feminicide instead of having a female child again. Surprisingly, this is largely due to no other reason but for the entrenchment of the patriarchal system which sees female children as less human, who have no “value” or “reasonable worth”.

In a typical patriarchal society, the travail of the female population does not stop here. Those that are lucky enough to survive this endangered pregnancy or before-birth “externally inflicted war” period and the troubles of early life stage still have several other precarious hurdles to cross in life, among which are *less opportunity for education, early/child marriage, teenage childbirth, unwanted/mistimed pregnancy & childbirth, pregnancy-related severe but avoidable morbidity (haemorrhage, anemia, infections, eclampsia hypertension, obstructed labour, ruptured uterus, abortion complications etc.) and outright but avoidable maternal mortality, several near-miss maternal death, avoidable reproductive health risk, genital mutilation/circumcision, gender-based violence & intimate partner violence, poverty ridden life/low*

socioeconomic standard of living, belonging to less socioeconomic & political classes, restriction to unpaid domestic or household chore and public services, rape & other sexual harassment/violence, even at the death of her husband and/or father she is not entitled to any inheritance because she is not seen as heir in all spaces of patriarchal system. If she is lucky to outlive her husband, she cannot lay claim to any inheritance. She may be accused or wrongly punished for being the killer of her own husband. If she survives into old age and mistakenly manifests with any of the symptoms and signs associated with aging, she is likely to be labelled a witch, a victim or precursor of evil spirits, or a member of an extra-terrestrial cult group, and treated as such.

My research on the hurdles

As a Social Scientist, a Demographer and Population studies expert, my research activities either singly or in collaboration with other researchers and scholars within and outside this University have covered most of the travail of the female population, especially in the major and insecure impediments of life as highlighted above. Over time, in the last two decades, my research investigations have painstakingly examined the thrust of the precarious hurdles that prevent the female population from living a good life, this, with a view, that the female population may live safe and live well.

As will be listed below, my research contributions fall generally into seven clusters:

- 1. Maternal age at birth, unintended and mistimed childbirth;**
- 2. Family type and reproductive health outcome;**
- 3. Menstrual disorder;**
- 4. Child marriage and teenage pregnancy;**
- 5. Gender-based, domestic and spousal violence;**
- 6. Genital mutilation and**
- 7. Female Socio-economic development.**

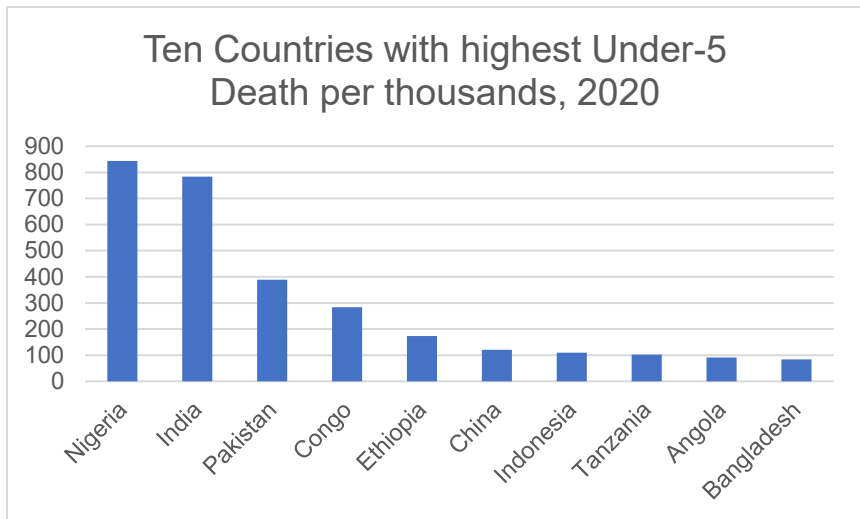
Maternal Age at First Birth and Under-5 Mortality.

The patriarchal system in Nigeria significantly contributes to high infant and child mortality rates. Thus, Titilayo (2008) engaged important and appropriate variables from 1990, 1999 and 2003 Nigeria Demographic and Health Survey (NDHS) to examine the effect of maternal age at first birth on under-5 mortality rate in Nigeria and consequently found out that age at first birth, other demographic and socio-cultural (like patriarchal system) factors were associated with increasing under-5 mortality rate in the country.

Top 10 countries with the highest numbers of deaths (thousands) for children under 5 years, 2020

Country	Under-5 Death	Lower bound	Upper bound
Nigeria	844	645	1140
India	783	688	882
Pakistan	389	320	469
Democratic Republic of the Congo	284	177	455
Ethiopia	173	138	215
China	121	110	135
Indonesia	110	89	136
United Republic of Tanzania	102	73	144
Angola	91	40	178
Bangladesh	84	76	93

Source: UN Inter-agency Group for Child Mortality Estimation (UN IGME, 2021).



As stated above, age at first birth remains a pressing public health issue because of its various negative implications on teenage pregnancy. With reference and consideration of this, Titilayo, Obiyan, Agunbiade and Fasina, (2009) conducted a study to examine the influence of maternal age at birth on survivorship of children beyond the first-five years of life. The study revealed a high level of under-5 mortality rate (45.4%) with a significantly profound number of them being younger mothers (less than 20 years) and the risk factors ranges from general high level of home delivery (62.4%), low rate of professional medical assistance during childbirth and no or low maternal educational attainment. Our study thereby concluded that all attempts to resolve this challenge in Nigeria will remain inadequate until we are ready to address a culturally-tailored framework.

Early Childbirth, Unintended and Mistimed Childbirth and its Implication on Safe Delivery



"The United Nations in Zimbabwe notes with deep concern and condemns strongly the circumstances leading to the untimely death of 14-year-old Memory Machaya from Marange, who died while giving birth at an apostolic sect shrine," said the UN in a statement.

It was in this regard that Titilayo and Fasina, (2008) investigated the prevalence of early childbirth and its implications on safe child delivery in Osun State, Nigeria. The study confirmed a high rate of teenage pregnancy and revealed a high prevalence rate of early childbirth (52.2% in Iwo and 67.4% in Ife North). The study further discovered a high rate (63.6%) of unsuccessful, unsafe child delivery (stillbirth, wasted pregnancy and series of complications) among those teenage mothers that gave birth in non-medical centres and those with low education.

Premises on the findings, it was concluded that more efforts should be geared towards reproductive health and tract of young women marriage in the study areas.

Prevalence of early childbirth and its implication on household living condition among women in Nigeria.

Poverty, has often been described, is a situation of low income or low consumption, permanent or prolong shortage of basic needs and opportunities of life. While lack of certain opportunities that determine quality of life could be described as poverty; not having access to other opportunities like education, employment and other basic of life that could influence being out of poverty could equally be called poverty.

Based on the above assertions and description of poverty, Titilayo, Omisakin & Ogunfowokan (2014) examined the “life threaten” early motherhood and its implications for household living condition (socio-economic status) among women in Nigeria. The study revealed high prevalence (60%) of early childbirth in the country with more than half of the respondents living in a poor household condition. Most of the socio-economic and demographic characteristics tested revealed a significantly negative influence on the occurrence of early childbirth.

Patriarchal: Influence of family type (polygamy) on under-five mortality.

The association between polygamy and poor household welfare outcomes is of particular importance given how widespread polygamy is in Sub-Saharan Africa. Though responsibility has no family type boundary, but more often than not, men with multiple wives have been observed as only using the family structure as a way of achieving their sexual and fertility desire but are mostly found wanting in the family responsibility, most especially when care and investment over children arise.

It was on this note that Titilayo, Anuodo & Palamuleni (2017) examined the relationship between family type and under-five mortality. The study revealed that one-quarter of the women ever experienced one form of domestic violence or the other. The study concluded that women who belong to polygyny family setting are

highly vulnerable to unhealthy social and reproductive treatment than their counterparts.

Menstrual disorder and its implication on job performance

The dictate of patriarchal modeling has made some women see mentioning or discussing menstruation as a “taboo”, a subject not to be discussed publicly. The patriarchal system aggravates menstrual discomfort in several other ways, among which are stigma and silence, leading to shame and lack of support; limited access to resources - women may lack access to sanitary products, healthcare, or education about menstrual health.

Our team (Titilayo, Orji & Lawani, 2008) combined quantitative and qualitative approaches to investigate prevalence of dysmenorrhoea and menorrhagia and their psycho-social effects by focusing on the daily activities of female undergraduate students of Obafemi Awolowo University, Ile-Ife. The result of the study showed a high prevalence of dysmenorrhoea (64%) among the respondents. Dysmenorrhoea was significant among the female students who reported dizziness, headache, depression and irritation; and those whose menstrual disorder ever called for medical attention.

In another study, we (Titilayo, Agunbiade, Banjo & Lawani, 2009) collected data through self-administered, structured questionnaire to examine the implication of menstrual disorder on job performance among young female workers of Obafemi Awolowo University. Our studies have found that both dysmenorrhoea and menorrhagia were significant predictors of psycho-social relationship of the female students ($P < 0.05$).

Patriarchal and dietary nutrition among women (prenatal/neonatal periods)

Malnutrition before, during and after pregnancy has been recognized as one of the major factors of high maternal mortality in developing countries. This is because maternal malnutrition

worsens the other causes of maternal morbidity such as anaemia, postpartum haemorrhage and obstructed labour among others.

Although, the body demand for energy and other nutrients increase during pregnancy, but some pregnant women are culturally restricted by food aversion taboos to reduce or outrightly stop the intake of certain nutritional dietary during this period. More often than not, most of the “stopped, reduced or restricted” nutritional dietary do have adverse effect on such women which might lead to avoidable maternal morbidity and poor pregnancy outcome on both mothers and babies.

It was on this note that we (Ojofeitimi, Ogunjuyigbe, ...Titilayo, et.al. 2008) published the outcome of research that involved eight hundred and forty (840) pregnant women and two hundred and fifty (250) non-pregnant women in Osun State. The results indicated that dietary energy intake was inadequate in roughly 75% and 65% of pregnant and non-pregnant women respectively. Compared with protein intake, the dietary intake of Vitamin A (Retinol) was inadequate in all LGAs among pregnant and non-pregnant women. The study therefore, reiterates that emphasis on dietary sources of energy, iron, vitamin A and folic acid during pregnancy should be the key discussion during antenatal visits regardless of any socio-cultural dictate.

Patriarchal and Female Genital Mutilation in Nigeria

Female Genital Mutilation/Circumcision (FGM/C) is seen as a world of pain for the women and a procedure of sexual gain and pleasure to men (Olaogun, 2022). It is a special type of violence against female gender (UNICEF, 2013), and also inimical to their health and well-being (Oyefara, 2015).

In our contribution to the exposure and eradication of the worrisome statistics of this special human right abuse in Nigeria, our team carried out five (5) different major researches within a space of five years (2015-2020), titled thus:

1. Female genital mutilation in Nigeria: Any abandonment yet? (Titilayo, Palamuleni & Anuodo (2015))
 2. Risky sexual behaviour among adolescent girls: Does female genital cutting have a role to play? (Titilayo, Olaoye-Oyesola, Ekudayo & Owoeye (2016))
 3. Differentials and determinants of genital mutilation among girl's child in Nigeria. (Titilayo, Asa, Olaoye-Oyesola & Anuodo (2016))
 4. Religion perceptions and attitude of men towards female genital cutting discontinuation in Nigeria (Titilayo, Palamuleni, Olaoye-Oyesola and Owoeye (2018))
- Female genital cutting and infertility in marriage: a cross-sectional study among women in Nigeria. (Ekudayo, Titilayo, Anuodo & Babalola (2020)).

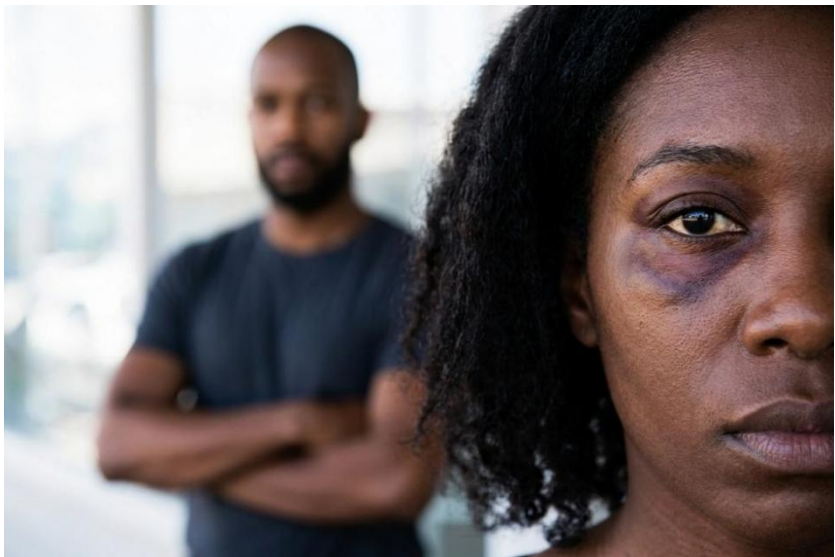
The outcomes of our multiple researches and investigations within a period of the five years showed that there was a higher prevalence of FGM/C among the older generation than what is obtainable among the younger generation. It was further revealed that there was a higher likelihood of female circumcision among girls whose mothers were themselves circumcised and mothers, who believed that FGM/C was a religion injunction which must be followed to the letter. Also, our investigations showed that adolescents who had experienced FGM/C had a significant higher likelihood of engagement in risky sexual behaviour than those without FGM/C experience. This is contrary to the non-scientific claim that women who have undergone FGM/C are less promiscuous.

Considering men's roles in any patriarchal society and the influence of their religion belief, perception and attitude of men towards discontinuation of female genital mutilation and cutting was put to test in one of our research projects in 2018, (Titilayo, Palamuleni, Olaoye-Oyesola and Owoeye, 2018). The result showed a significantly higher proportion (89.4%; $p < 0.01$) of the respondents whose religion did not particularly require FGM/C subscribing to its discontinuation, while lower odds of FGM/C

discontinuation exist among men whose religious belief requires FGM/C practice.

Patriarchal: Influence of women's attitude on the perpetration of gender-based violence

In our deep examination of the trend of domestic and gender-based violence in Nigeria and other African countries, Titilayo, Omisakin & Ehindero, (2014) examined the influence of women's attitude on the perpetration of gender-based domestic violence in Nigeria and it was discovered that 31.22% of Nigeria women have experienced at least one form of domestic violence in Nigeria. The irony of the finding was that instead of women to display zero tolerance within the ambit of law to the so-called gender-based violence against fellow women, a relatively high tolerance level of 44.13% was discovered among Nigerian women. Consequently, the study established a positively significant relationship between women attitude (tolerance level) and the incidence of gender-based domestic violence against women in the country.



Our mothers' unavoidable participation in their own oppression, giving themselves away in the name of perfect motherhood or tolerating neglect and abuse because of reasons best known to

them. Sometimes claiming “sufferings because of their children” (Iya omo ni mo nje). The findings thereby suggest that campaigning for attitudinal change by women to displaying a zero tolerance within the ambit of law and moral justification towards gender-based violence against women will go a long way in protecting vulnerable women populations against violence.

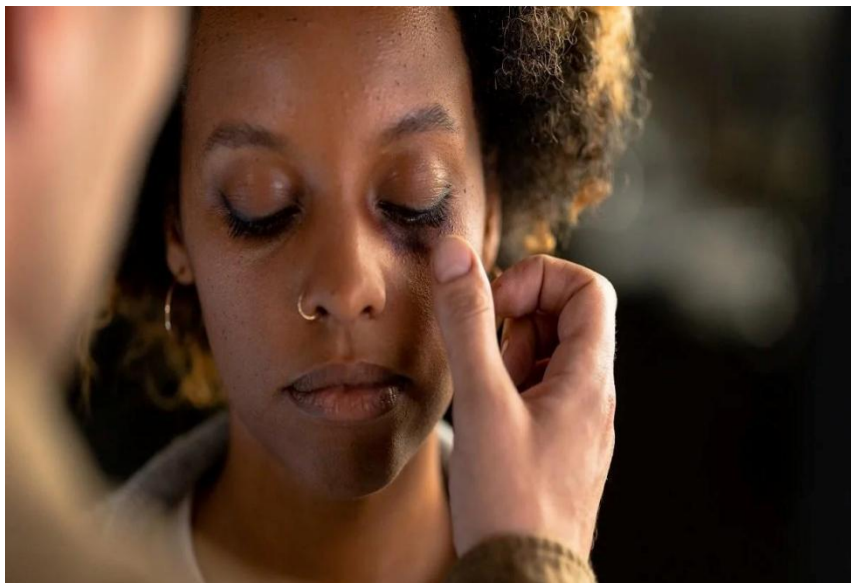
Patriarchal: Spousal violence and unwanted or mistimed pregnancy

In another study, Titilayo and Palamuleni, (2015) identified and examined one critical research area that has not received much attention. Using Malawi, a country in Southeastern Africa, the study observed the relationship between spousal violence and unwanted fertility among women in Malawi. Among the study population of 4,137 women, the results revealed overall prevalence rates of 31% and 46% of spousal violence and unwanted fertility respectively. The results further indicated that unwanted or mistimed fertility was higher among women who experienced spousal violence than among their counterparts who had never been victims of such violence (OR=0.765).

Also, in the course of another investigation - the nexus between gender-based violence and fertility, Titilayo, Ekundayo, Olaoye-Oyesola and Anuodo, (2017) employed an analytic nationally representative sample size of 15,941 women of reproductive age. The study revealed an overall one quarter (24.7%) of the total respondents who ever experienced domestic violence from their spouses or intimate sexual partners reported having experienced unwanted, unintended, mistimed pregnancy.

Patriarchal: Child marriage and intimate partner violence

Viewing girls’ children as objects to be controlled and exchanged for economic or social gain, patriarchal modelling system has often perpetuated child marriage (marriage before 18th year birthday).

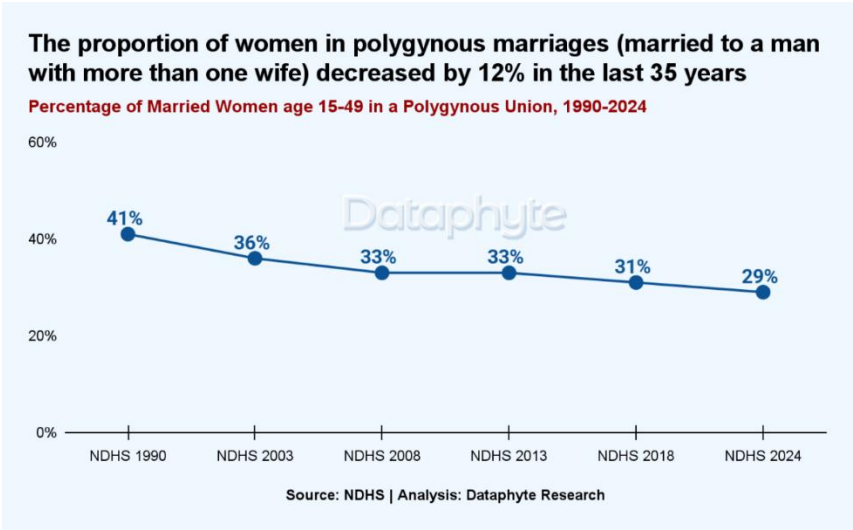


To examine the effect of age at marriage on intimate partner violence (IPV) experience Titilayo, Olaoye-Oyesola, Anuodo and Oyinlola (2016) engaged a national representative data and it was discovered that IPV experience was significantly higher ($OR=0.85$, $P<0.05$) among respondents who married at ages less than 18 years

when compared with their counterparts who married at age 18 years or older. The study concluded that child marriage is a significantly paramount predictor of intimate partner violence in Nigeria. Therefore, initiatives and programmes addressing women’s health and human rights most especially on gender-based domestic violence should focus on girls who married early.

Patriarchal: Family type and gender-based domestic violence

Domestic violence is often seen as a hallmark of polygamous home, little wonder the Yoruba saying that liken it to lunatic, psychiatric yard or rehabilitation center for the mentally deranged individuals *“Ile olorogun, ogba were, togun togun, toogun toogun”*.



As observed in our own contribution to the debate of the nexus between family type and domestic violence, we (Titilayo, Anuodo and Palamuleni, 2017) found that one-quarter of the ever-married women reported ever experiencing one form of domestic violence or the other. The logistic regression analysis of the study further indicated that family type and domestic violence were significant predictors of under5 children mortality in Nigeria.

Patriarchal: Intimate partner violence and infertility

The joy of child bearing in marriage is a prayer and desire of all couples in typical African societies where children are regarded as the essential purpose of marital union. In most African societies, marital satisfaction is incomplete without child bearing (Ibisomi & Mudege, 2014).

While male the husbands are exonerated from the blame of infertility, the wives are subjected to this public and self-condemnation without actual or full knowledge of the real facts surrounding the reproductive abnormality in most patriarchal society.

Our study in 2019 therefore examined the association between experience of intimate partner violence and infertility among currently married women in Nigeria. The study revealed that a relatively low prevalence of infertility (3.1%) among the currently married women who were living with their partners in the last two years preceding the survey. The study further revealed a significant relationship between intimate partner violence and infertility among the 19,655 eligible respondents (Titilayo, Ekundayo, Olaoye-Oyesola & Anuodo, 2019).

Patriarchal system linkage to plural marriage: Why marrying a married man?

Motivations for polygyny as a form of marriage are far from settled. While some scholars believe in the age-long marital arrangement, other claims that it is a form of slavery and oppressive to women folks. Rationales behind this assumed “oppressive” marriage type are still contentious and far from been concluded. One striking categorical experience of plural marriage by Ebenezer Williams as written in his biography titled “My great ordeal” as captured below:

Polygamy is not against God's ordinance. But it is against the ordinance of economic happiness and against the dictates of a happier social order. All those who run foul of that ordinance and those dictates of today pay for it with hypertensions not only in

themselves but in their women. And, only too often, is the painful inadequacies suffered by the children of the arrangements (Ebenezer, 1976).

It was on this note that Titilayo, Madamidola & Owoe, (2020) threw our qualitative search-light to investigate through women's lenses the pragmatic rationales why Yoruba women marry married men despite the a-fore argument that polygyny fundamentally enslaves women.

Our study, dwelling on both focus group discussions and in-depth interviews revealed that economic security, religious injunctions, deception, cultural and traditional dictates, all of which are the instruments of patriarchal system lure them into marrying a married man.

Patriarchal: Reflection on “Iyawo Olele” A song by Orlando Owoh

Titilayo, Konigbagbe & Anuodo (2020) engaged an ethno-musicological cultural review to examine Stephen Oladipupo Owomoyela (a.k.a. Orlando Owoh) track record titled “Iyawo Olele”. In his usual personified, metaphorical, philosophical and down-to-earth style of music, Orlando Owoh, in an attempt to entrench the patriarchal nature of a typical African man highlighted several blameworthy behaviour of women (wives), but never mentioned one against their men counterparts. He portrayed men (husbands) as “small gods” that do no wrong but the only one that can melt out various forms of punishment to their women (wives) even at flimsy excuses.

Mr. Vice-Chancellor, Sir, permit me to read out some lines from the popular song of our great Musician ‘Orlando Owoh’ (singing the beginning here – ma pa mi ooo, iyawo olele....) specifically the third verse

- 1 *Pa mi n ku, so’ri bembe soko***
- 2 *Pa mi n ku obinrin s’ori bembe soko***
- 3 *Oko t’o gbo taya re a like aya***

4 *Aya t'o gbo t'ko re a nife ajiyan*
5 *Eyi ti o ba gbo t'oko a gba bata lori*

A stubborn and stiff-necked woman to her husband

An obstinate woman who disrespects her husband

A husband who adores his wife will cherish her

A humble wife who obeys her husband unconditionally

The one who doesn't obey her husband will be battered.

(The full lyrics of "Iyawo Olele", with English transilation, are reproduced in Appendix 1).

MY CONTRIBUTIONS TO KNOWLEDGE

Mr. Vice-Chancellor, Sir, permit me to state plainly what this body of work has added to knowledge.

First, evidence that challenges received wisdom. Using nationally representative data, we showed that adolescent girls who had undergone genital cutting were more, not less, likely to engage in risky sexual behaviour — removing the chief moral justification for the practice — and that unexplained female infertility was not significantly traceable to genital cutting. We established child marriage as a correlate of intimate partner violence, spousal violence as a correlate of unwanted fertility in Malawi, and sexual violence as a predictor of unwanted pregnancy in Nigeria. These findings move gender-based violence from the margins of demographic analysis to its centre: violence is a determinant of fertility, child survival and maternal health.

Second, patriarchy as a measurable demographic determinant.

This work treats patriarchy not as a vague cultural backdrop but as an upstream determinant operating through measurable pathways — maternal age, place of delivery, family type, decision-making and attitudes to violence. Our evidence that women's tolerance of wife-beating is associated with the violence they experience gives Nigerian empirical form to the idea of bargaining with patriarchy, while our study of men's religious perceptions identified men as a lever for ending genital cutting.

Third, reading culture as data. Alongside large survey datasets, focus groups and interviews, our ethno-musicological reading of “Iyawo Olele” showed that patriarchal norms travel not only through law and religion but through the songs we dance to at our parties — a fresh window for demographers on the cultural production of gender norms.

Fourth, evidence for policy and institutions. On a TETFund-supported team, I contributed to research on internal whistleblowing to report sexual violence in Nigerian higher institutions (Ogunfowokan et al., 2023; 2024); our further analysis of survey data on family planning, adolescent health, gender-based violence and HIV informed the Ondo State Bureau of Statistics (2020); and our working paper on contraceptive use by marriage type among men (Asa, Titilayo & Kupoluyi, 2016) has served programme planners.

The Life-Course Hurdles of the Patriarchal Model and my contributions

Life stage	Patriarchal hurdle	Selected contributions
Before birth and infancy	Son preference; young maternal age; home delivery	Titilayo (2008); Adedokun et al. (2008); Titilayo, Obiyan et al. (2009)
Girlhood	Female genital mutilation/cutting	Titilayo, Palamuleni & Anuodo (2015); Titilayo, Asa et al. (2016); Titilayo, Olaoye-Oyesola, Ekudayo & Owoeye (2016)
Adolescence	Child marriage; early childbirth	Titilayo & Fasina (2008); Titilayo, Omisakin & Ogunfowokan (2014); Titilayo, Olaoye-Oyesola, Anuodo & Oyinlola (2016)
Reproductive years	Menstrual stigma; food taboos in	Titilayo, Agunbiade, Banjo & Lawani (2009);

	pregnancy	Ojofeitimi et al. (2008)
Marriage	Spousal violence; unwanted pregnancy; polygyny	Titilayo, Omisakin & Ehindero (2014); Titilayo & Palamuleni (2015); Titilayo, Anuodo & Palamuleni (2017); Titilayo, Madamidola & Owoeeye (2020)
Marriage	Blame for infertility	Titilayo, Ekundayo et al. (2019); Ekundayo et al. (2020)
Widowhood and old age	Disinheritance; stigma; neglect of later-life wellbeing	Titilayo, Agunbiade, Opatola & Lawani (2009); Agunbiade & Titilayo (2012)

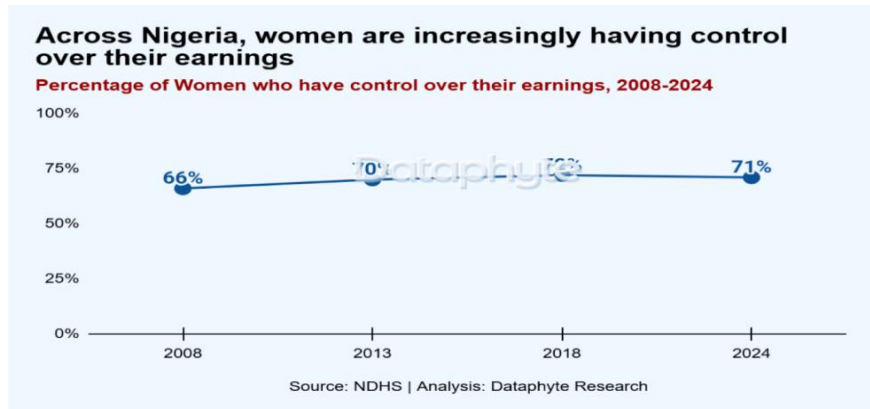
From evidence to a model: the SAFE–WELL Reordering Model

From these contributions I distil a model for action, which I offer to this University and our nation: the SAFE–WELL Reordering Model. To live SAFE, every female needs Security of her body; Access to health care and to decisions about her health; Freedom from harmful practices; and Equity before the law, including in inheritance. To live WELL, she needs Wealth that she controls; Education never cut short; Leadership and voice; and Lifelong dignity in widowhood and old age. Each letter answers a hurdle our evidence has measured — and names a lever our policies can pull.

IMPLICATIONS AND FUTURE OUTLOOK

Mr. Vice-Chancellor, Sir, moving out of the woods of the patriarchal system could look somehow difficult but escaping these patriarchal power structures, despite its complexity and thousands of years of its existence is not a mountain that could not be surmounted.

The five daughters of Zelophehad as recorded in Numbers 27:1-7 and Joshua 17:4-6 still in the holy Bible challenged and took Moses and Eleazar, the Priest to the people's court about having part of the inheritance of their late father, and they won.



The recent ruling of Justice Inyang Ekwo of the Federal High Court in Abuja, which refused to nullify discriminatory Regulation 127 of the Nigeria Police Force, which forbids unmarried police officers from getting pregnant was hitherto overturned by the court of Appeal in Nigeria, and ruled that unmarried female police officers cannot be dismissed for getting pregnant. The trial court had ruled on February 21, 2022; the appellate judgment, reported in May 2024, nullified Regulation 126 and 127 of the Nigerian Police Force Act, which previously allowed for the dismissal of policewomen who became pregnant during their service. The court held that these regulations were discriminatory and violated the constitutional rights of female police officers. The laws discriminating against women in the force have been expunged.

Women's inheritance rights in the new "world" of Rwanda which was passed into law in 1999 and later reinforced in the 2016 Matrimonial Regimes, Liberties and Succession Law which granted daughters and wives the legal rights to inherit from their fathers' and husbands' land and other properties is a good signal for possibility of patriarchal reordering.

The recent Federal Government Public Service Rules, 2021 – Rule 0201201 in Nigeria is another indication that reordering the patriarchal model is visible and possible. One of the purposes of 14 working days approved paternity leave as contained in this public service rule and the proposed 21-day mandatory paternity leave bill is for fathers to support nursing mothers in postpartum care.

This spreads responsibilities between wife and husband and sets a new matrimonial norm. It signals that childcare is not “women’s work” alone as formerly installed by the patriarchal model.

Recommendations & Future Directions

Mr. Vice-Chancellor, Sir and the audience, reordering the patriarchal system and modelling is to help our daughters, our sisters and our mothers to grow and to **LIVE SAFE AND LIVE WELL**. To do this, I believe we all need to challenge the status quo by doing either or all of the following. We need action at the individual, community, government and global levels.

1. Promote gender equality: Challenge patriarchal norms and promote gender equality through education, policy changes, and community engagement. The society must change its cultural attitude towards the education, welfare and the general care of our daughters.
2. Support women’s empowerment: Empower women through economic, social, and political representation and opportunities, and promote women’s leadership and decision-making. Gender quotas in parliament, party tickets and cabinet. Prioritizing and investment in female education
3. Address experiences of discrimination: Recognize and address the point of intersection between patriarchal systems and other forms of oppression, such as classism and ableism
4. Propose legal and policy reformations: Strong laws and enforcement; law and conscious prosecution against domestic violence, sexual harassment, child marriage, and the likes.

5. Encourage inclusiveness and positive cultural diversity that could bridge the gap in between genders. Encourage and promote traditional, cultural and religious inclusiveness of both sexes.

In summary, the process of swift movement to achieve the “3 Es” (Education, Economic and Empowerment) for the female population will quicken the achievement of the Sustainable Development Goals.

A research agenda for the years ahead

Looking ahead, we need longitudinal data that follow girls from birth into adulthood, so that the cumulative weight of these hurdles is measured, not inferred; more studies of men as allies; and close readings of today’s music, films and social media. To this agenda I recommit myself, and I invite the younger scholars of this University to join me.

Concluding remarks

Mr. Vice-Chancellor, Sir, in this presentation I have attempted to show the nexus between cultural norm (patriarchal) and demographic components. The unhealthy implications of this cultural norm on demographic components with the female population bearing the huge negative and supreme brunt most times have been clearly revealed. Entrenchment of the procedural system which sees the female population as less human, who has no “value” or “reasonable worth” in a typical patriarchal society is highly uncalled for. It does no good for everybody and could only deter the achievement of United Nations’ Sustainable Development Goals.

Tonight, I have walked this audience along the life course of the female population — from the scanning room where her sex is first met with disappointment, through genital cutting, child marriage, early childbearing and violence in marriage, to a widowhood in which she may be denied her inheritance. At each hurdle, our evidence shows that the barrier is not natural; it is built by the

patriarchal model. And what is built by human hands can be rebuilt by human hands.

The daughters of Zelophehad — Mahlah, Noah, Hoglah, Milcah and Tirzah — did not pull down the tent of meeting; they stood at its door and asked that the order be reordered. And God said, “The daughters of Zelophehad speak right.” That is the burden of this lecture. I therefore charge the fathers, husbands, brothers and sons in this hall to be the first allies of the women in their lives; the mothers, sisters and daughters to refuse complicity in their own oppression — “Iya omo ni mo nje” must no longer be a reason to endure violence; and this University, our policymakers and our traditional institutions to turn our evidence into laws that are enforced and budgets that are spent.

MY ACADEMIC JOURNEY AND ADMINISTRATIVE SERVICE

Mr. Vice-Chancellor, Sir, how I got here is a typical instance of providence and God’s dictate, because I never planned to be a “teacher”. Having bagged my first degree in Demography and Social Statistics in 1992 and completed the mandatory National Youth Service Corps (NYSC) in 1994, I had wanted to explore the “world of work” within the corporate world to contribute my little quota, make “money” and probably engage in few other plans in life. My very first encounter - my first corporate job at the Murtala Muhammed International Airport in Lagos with Das Air Cargo Ltd. looked like it, but I prematurely left there for an adventure which I considered a more “greener” pasture in a foreign land.

I later returned to the country to join another airline, Associated Airline (still a cargo operator) but again, left the place for a self-enterprise venture. One thing led to the other until I found myself back in the Department in the year 2003, eleven (11) years after graduation, pursuing a Master’s degree in Demography and Social Statistics (*courtesy of an old-time friend, seated here this evening, who obtained the postgraduate form and foretold my coming back to be a lecturer*) and afterward, a Ph.D. in the same field of study.

The rest, as they say, is history as I eventually submitted to the will, dictate and design of God concerning my life; found my path crossing with the teaching profession. I joined the teaching service of this prestigious University as a Graduate Assistant in December, 2006 and rose through the ranks to become a full professor in the same Department on October 1st 2021.

Looking back, my scholarship has followed the life course of the women whose stories I have told tonight — from my Master’s research on early childbearing in Iwo and Ife-North (Titilayo, 2006) and my doctoral work on migration and origin development (Titilayo, 2012), to a Post-Doctoral Fellowship at North-West University, South Africa (2015) and the USAID/ICF Demographic and Health Surveys Fellowship (2016), which opened the door to comparative work across Nigeria and Malawi. Two TETFund grants placed me on multidisciplinary teams, on waste-to-energy (2014) and on whistleblowing against sexual violence in tertiary institutions (2019). Along the way, I learnt that behind every rate is a daughter, a sister or a mother.

My Stewardship: Administrative Experience and Community Service

Mr. Vice-Chancellor, Sir, distinguished audience, my contributions to this University have not been limited to research. Over the past two decades, in line with my primary assignment, I have taught several courses at the undergraduate and postgraduate levels. Beyond supervising undergraduate dissertations, I have seen many M.Sc./M.Phil. candidates and five Ph.D. candidates through to completion, and I am supervising several others within and outside Obafemi Awolowo University. I have served as Internal and External Examiner and Assessor in this University and in other universities. I have also assessed colleagues within Nigeria and abroad for promotion to the ranks of Associate Professor (Reader) and Professor, and I review for several national and international journals.

In addition, as the Chairman, Security Committee, I coordinate campus security operations and the protection of lives and property, working with the University's security unit and external security agencies to keep our campus safe for teaching, learning, research and community life. It has strengthened a conviction at the heart of this lecture: no one can learn, work or thrive well without first being safe.

Mr. Vice-Chancellor, Sir, I was privileged to serve as the acting Head of my department, Demography and Social Statistics, OAU, between August 1st, 2019 and July 31st, 2021, and also as the Vice-Chancellor's nominee on the board of the Campus Aesthetic and Regulatory Committees. I am a member of the Faculty of Social Sciences Board; I am currently the Vice-Chancellor's nominee on the Legal Review Committee and the current Chairman of the Sub-Committee on Monitoring and Evaluation for Transportation Services. I have been a member of the University Senate since 2021.

To show my impact outside my current university, I served as Head of Department of Demography and Social Statistics at the Federal University, Oye-Ekiti, where I did my sabbatical appointment in 2017.

I have served, and am still serving, as a very active member of other institutions within the country. I was a collation officer for INEC during the 2023 General Election, a Facilitator for the Population and Housing Census, and I remain the Secretary of the Special Marshals, Federal Road Safety Corps, to date. Within the community, I am the Financial Secretary of my home-town development association, Modakeke Progressive Union and Secretary of Modakeke Development Partners. I am the Secretary of a Special Peace Committee for Modakeke and Ile-Ife.

At the professional level, I have been a member of the Population Association of Nigeria (PAN), where I served as the National

Publicity Secretary and Public Relations Officer. I am also a member of the Society for the Study of Social Problems (SSSP).

Acknowledgements and appreciations

Mr. Vice-Chancellor, Sir, in ending this great feat of academic milestone, I want to appreciate the Almighty God for what He stands for in my life.

I am who I am only by the grace and goodness of the living God. To Almighty God, I return all the praises.

I sincerely want to appreciate my father and mother, both of blessed memories, Pa Liasu Titilayo and Madam Ayoni Risikatu. Continue to sleep well. May the Lord God continue to bless and water all the seeds you both planted on the surface of the earth.

I also give special thanks to my numerous Pastors and Spiritual fathers and mothers. Daddy & Mummy Joseph Abayomi Makajuola; Rev. (Dr.) Francis & Rev. (Dr.) Grace Olonade; Venerable (Dr.) Esan Matthew Adeyinka; Pastor Olufemi Albert & Pastor (Mrs.) Funmilayo Olaranti Babalola; Pastor & Deaconess Alimi Adebayo; the Very Rev. (Dr.) & Mrs. Segun Oyetunde Babalola. The entire congregation of Great Expectation Parish, RCCG. May the good Lord continue His usage of you all. The Lord shall never disappoint you sirs and mas.

My special gratitude goes to the entirety of Obafemi Awolowo University (OAU, Ile-Ife), the only GREAT IFE. The fertile soil on which I was planted in 1988 as a young undergraduate student and on which I was re-planted in December 19, 2006 as a graduate assistant and on which I have germinated to reach the zenith of a career to become a Professor in October 1, 2021. OAU, the citadel of learning and the home of culture that has served and still serving as a good platform for me to realize my academic and administrative potentials. I will forever be grateful to you. Let me begin the expression of my further appreciation with our proactive, ever-dynamic, result-oriented, humane, urbane and incurable optimist Vice-Chancellor, Professor Adebayo Simeon Bamire. Sir, I am saying a very big THANK YOU for the opportunity that you

bestowed on me to serve as one of your management team. The confidence you reposed in me to lead our University Security's racecourse is deeply appreciated. May the good Lord continue to bestow good things of life on you and all yours. Your going forward shall never cease in Jesus Christ's name sir. Then to the entire Security force of Obafemi Awolowo University ably led by Mr. Adegboyega J. F. your unwavering support, dedication, and professionalism demonstrated in the day-to-day activities in the University and its environ have created a very good working atmosphere and are deeply appreciated.

I must also say that my life has been greatly influenced by the various people – daddies, mummies, staff and students that I have come across within this citadel of learning. My special thanks to all my esteemed Professors' teachers and senior colleagues, my contemporaries for your contributions to the journey that brought me here. To every one of you I am eternally grateful for your roles in my life. I particularly acknowledge the care, motivation and encouragement of Professor Joseph Ademola Fabayo, Professor Olakunle Abiona Ogunbameru, Professor Ebunoluwa Aderonke Adejuyigbe, Professor Cordelia O. Osasona, and Professor Olubisi Idowu Aina. I am grateful for your support in this journey and pursuit of a career. And to my past and present students – Mr. Jelili Odekunle, Mr. Oluwatosin Adebayo, Mr. Sulaimon Olalekan Adeyemi, Mr. Oludare John Olaoye-Oyesola, Dr. Tosin Oni, Mr. Adewale Nurean Adesina, Dr. Abubakar Musa, Dr. Balarabe Musa, Dr. Dorcas Opeyemi Olodude and host of others, I cherished all our established relationships. You have all been sources of inspiration in many ways.

This section will not be complete except for mentioning these three super human beings; **Professor Peter Olasupo Ogunjuyigbe**, who I nicknamed GOD SENT. He came into my life when all roads looked blocked, when all hope seemed dashed, when all attempts to move forward were like taking me backward but he and allowed God to use him for my life restoration. Sir, the God Almighty shall continue to bless and protect all yours. The second

being **Professor Martin Enoch Palamuleni**, a Malawian with “good Samaritan” blood who is based in South Africa. Sir, you have truly demonstrated this wise saying *Aliyekha ndi nyama, ali awiri ndi anthu* (one who is alone is an animal, those who are two are human beings). and I can boldly say that you are a typical edifice of super human being. The third super-being is **Chief Gbenga Olayinka Arojo**, sir one of the seeds you planted during “Operation Headstart” in 1987 germinated to be what this multitude is celebrating this evening. May the good Lord bless all that concerns you sir.

I am deeply grateful to all my siblings (living and deceased), my family members Uncle Ganiyu Ishola Lamidi, Mr. Mukaila Kolapo Liasu, Chief Mrs. Iyabo Morili Yusuf (lady crown), Mr. Moshood Abiodun Liasu, Mr. Ismail Kunle Liasu, Mrs. Adijat Dolapo Olaniyi, Mrs. Fatimat Iyoha, Mrs. Sadiat Adeyemo, Mrs. Tawa Ojo, Mrs. Ganiya Omoniyi and my in-laws (particularly, my late mother-in-law (Olusola Bernice, Iya Adua) and our present mother in the house (Iya Folasade Modupe Makanjuola), Mrs. Tayo Odunayo, Mr. Olawale Alabi Oladele (Kuma), – your love, care and prayers have done marvelous and unmeasurable magic in the journey of my life. The cord of our bond shall never be broken in Jesus Christ’s name.

I sincerely appreciate my other brothers, sisters and friends too numerous to mention all. These are people who have walked with me and my visions for decades. Alhaji Olumide Ismail Adewale, Mrs. Kofoworola Ewedemi, Mrs. Florence Omoyeni, late Mrs. Florence Ayedogbon, Honourable Justice Lawrence Arojo, Mr. Ajadi Olusegun Adewale, (author of Afrilition), Mr. Okunola Mutiu Olakunle (Guesstimate), Mr. Ishola Teslim Adewale, Mrs. Olukemi Yewale Ogunyanju, Mr. Olayinka Stephen Ayodeji, Pharmacist Rafiu Fola Akanbi, Alhaji Raymond Abiodun Oyeduntan, Mr. Kemi Ogunyemi, Barrister Femi Ewedemi, Barrister Kola John Fatoye, Professor Nanashatu Umoru-Oke, Dr. Oludare Olakitan Anuodo aka (Waters), Professor Caroline F. Akinnubi, Dr. Surajudeen Abolade, Mr. Bunmi Charles Akinyemi,

Mr. Akintunde Abiodun (Akin Ijebu) for their immense contributions to my progression in life. May the good Lord lift you and all yours beyond measure.

I salute all my people from my home town, Modakeke-Akoraye. My special and unalloyed thank you to His Royal Majesty, Oba Joseph Olubiyi Toriola, (Ajibise Ogo 1), the Ogunsua of Modakeke and the Ogunsua-in-Council led by Chief Akin Akinremi, the Oosa of Modakeke. The National Executive Council of Modakeke Progressive Union (MPU), under the able leadership of Professor Peter Olawuni, all the elders, all my fathers and mothers, Professor Samson Wale Fadare, Chief Benjamin Adeyemi (Benard), Chief (Barrister) 'Goke Akinrotimi, Alhaji Tajudeen Oke, Rotarian Julius O. Odegbemi, Alhaji (Dr.) Fatai Adesina Kolawole, Honourable Justice Sikiru Oke and others, too numerous to mention. My appreciation to members of Modakeke Development Partners (MDP), the Akoraye Unit 22 Federal Road Safety Special Marshal under the leadership of Marshal Elder Gabriel Olatunde Oladosu, Great Ife Alumni, Modakeke Branch under the leadership of Professor Olayinka Ajala, I am eternally grateful. I pray that the good Lord shall actualize our numerous goals as a community in Jesus Christ's name.

I sincerely thank everyone that has contributed in one way or the other to the success of this event, the great Committee of Friends under the leadership of Professor Adebuseyi Isaac Adeniran (Chairman), Professor Amaka Theresa Emordi (Secretary) and Professor Oluwale Coker who were saddled with the responsibility of planning, mobilization, editing and other logistic that make this lecture a reality, I say thank you all. My social and political circles both in town and within the university, your support and goodwill are not taken for granted. E seun mo dupe.

My heartfelt appreciation to my wonderful children, Ayomidotun, Ayomiposi and Ayotola, I sincerely and wholeheartedly acknowledge your unwavering support, cooperation and understanding throughout the journey. And to my beloved, good-natured wife, Adenike Busayo aya Titilayo Ayotunde, my carer,

my supporter, a very indispensable and dependable friend, my angel in whom I am well pleased. May the joy of the Lord Almighty continue with you forever. May the good God continue the watering and nurturing of the seeds we both planted in Jesus Christ's name.

Mr. Vice-Chancellor, Sir, distinguished ladies and gentlemen, I honour everyone sincerely. Your presence has brought joy to my heart; may joy never depart from your homes. The Lord bless you and do good to you all. I thank you most sincerely for your time and attention.

Mr. Vice-Chancellor, Sir, please permit me to end this lecture with a stanza from a particular hymn:

***Blessed assurance, Jesus is mine;
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.
This is my story, this is my song,
Praising my Savior all the day long.
This is my story, this is my song,
Praising my Savior all the day long.***

If, many years from today, anyone remembers this 433rd Inaugural Lecture, I pray they remember it for one simple conviction: that when our daughters, our sisters and our mothers live safe and live well, our families, our communities and our nation are stronger, healthier and more just. Reordering the patriarchal model is not a battle between men and women, but a shared journey towards the dignity that God intended for all.

THANK YOU ALL !

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