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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)<https://doi.org/10.5281/zenodo.18556938>**Gender Socializing Agents: An Analysis of Character of Ijeoma in Under the Udala Trees****Rashida Bibi**

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Email: [nawaz@northern.edu.pk](mailto:nawaz@northern.edu.pk)**ABSTRACT**

*Gender socialization deals with understanding human behavior concerning society. It is the perception of an individual developed by society to behave and perform a certain role in a social setting on the bases of biological anatomy. This study explores the role of socializing agent in the Under the Udala Trees (2015) by Okaprinta. The study is focused on the role of agents of socialization during the socializing process. The phenomenon of socialization is being observed from the prospective of protagonist Ijeoma, in the novel. Ann Oakley's Gender Socialization theory (1972) is applied on the novel. The theory states that an individual learns about his/her gender from society through different agents and she presented four main agents are family peer group institutions and media. The data is collected from the text of the novel through purposive sampling and is analyzed through content analysis. The study finds out the role of other socializing agents but particularly it brings to the surface the timing and miscommunication are the major aspects of failure socialization process.*

**Keywords:** Gender, socializing, agents, behavior, individual

**Introduction**

Gender socialization is a phenomenon that deals with understanding human behavior on the bases of gender identity. Gender is a concept based on which, people of any society, culture, or country are placed into two groups, i.e. male and female. These groups are formed due to difference of their biological structure i.e. sex, which is determined on the base of the reproductive organs of the body. Females and male are given their roles in society based on their biological sex. According to Somech and [Drach-Zahavy](#) (2016), Gender ideologies or Gender role ideology, is the attitude of individual on the basis of biological anatomy of a human but gender roles are assigned by society and are psychologically composed. These roles are not affiliated with biological sex of a person. Attitudes towards gender roles determine the allocation of men and women to social roles in society, which in turn influence an individual's career choices, the nature of their roles as employees, spouses or parents, and many other aspects of life.

Gender socialization is a process in which individuals learn behaviors that are acceptable in society. These behaviors are according to the settled norms and traditions of a group of people or a society. Commonly people are grouped based on religion, tribe, and region. Within a particular group, individuals prefer to lead a life under predetermined principles. In the gender socialization process, preference is given to social norms over personal desires, likes, and dislikes.

The gender socialization process is a dynamic process that starts from the birth of a child and continues throughout his/her life. It changes its dimensions with the change of role of an individual in his social circle. According to Sincero (2011), there are five types of socialization: primary, secondary, developmental, anticipatory, and re-socialization. Primary socialization is learning to behave on the bases of observation of the culture surrounding a child; children learn to speak loud when adults around them speak louder. Secondary socialization is learning proper behavior within his/her limited social circle e.g. a bilingual child learns to speak the language of prestige rather than his native language being used at home. The developmental socialization process deals with learning a specific behavior to behave in society e.g. learning public speech. Anticipatory socialization is learning new behavior according to changes in the social role of an individual. It also involves leaving the already learned behavior. When a person joins a new social group and has to adopt new culture e.g. a person migrates to another country, or, after marriage, a woman or a man has to learn new behavior according to married life.

The process of gender socialization takes place through several agents and these agents contribute to the process of socialization actively and passively. The following study focuses on the role of gender socialization agents. Basically, all social elements linked to the social fabric are socialization agents. These agents are family, peer group, school, religion, state, and mass media.

*Under the Udala Trees* is a novel by Chinelo Okparanta is the story of Ijeoma, a Nigerian girl whose life is disrupted by the war between Nigeria and Biafra. Ijeoma's father dies during an air raid, leading her to live with a family friend and there she meets Amina, with whom she develops a romantic relationship. Despite her mother's efforts to re-socialize her through religion, Ijeoma's feelings for Amina remain persist. Eventually, Ijeoma's mother convinces her to marrying Chibundu, but after marriage she continues her relationship with Ndidi. The discovery of Ijeoma's past leads to turmoil in her family life, prompting her to return to Ndidi with her daughter.

## LITERATURE REVIEW

The socialization process is carried out through different agents. According to Balvin (2017), gender socialization agents are influenced by socioeconomic conditions, political structures, cultural and social norms, local networks, and international media. These agents reinforce the gender socialization process.

The process of socialization starts at home with the family, as Mondal (2014) argues, the family is the primary socializing agency. Children develop initial identity and all other habits. The great extent of early programming of children takes place within the family circle in all sorts of societies. Children's relationships are with people who are in direct contacts, like mother, nurses, fathers, and siblings.

Oakley, (1972) proposes that children learn gender identities in various ways. "They try to become like their parents and imitate them consciously and unconsciously. They learn actions, attitudes, and emotional responses from parents, who are real-life or symbolic models. Parents socialize their children about gender norms intentionally or unintentionally" (p.179). Carter (2019) says that parents socialize their children through sanctions and expectations, thus indirect and direct communication took place between them. In this regard, Oakley (1972) suggests, "... it is clear that their development is very strongly influenced by the relative power of the two parents, the way each takes part in caring for the child and their techniques of discipline." (p.181). Crispi (2004) recommends, parents, persuade their children to take part in sex-typed activities, such as playing with dolls for girls and playing with trucks for boys. They also send indirect messages to children, about what is acceptable for the gender of children. They express disapproval, if children break the norms of gender roles, and punish children such as a boy is not

allowed to play with a doll house and are usually discouraged from reflecting emotions. If parents do not convey these messages intentionally the children learn by observing the adults. As men are believed to be strong and aggressive, while women are likely to be submissive and expressive as compare to men. It is also seen that women and men have a different kinds of jobs, with men doing work outside the home, while women work inside the home and are financially dependent on men. So children plan their future in an early age.

A child's parents teach stereotypes through different ways and behaviors: "the way they dress their children, the way they decorate their children's rooms, the toys they give their children to play with, their own attitudes and behaviors" (Crespi, 2004, p.9) Families are a constant source of socialization for children even after childhood. Mondal, (2014) gives the view that parents continue to teach gender role behavior either intentionally or unintentionally, throughout childhood. Families teach their children the values that they will embrace throughout their life. They frequently adopt the attitudes of parents regarding education, patriotism, and also about religion. Parents set goals for their children for their future. Oakley, (1972) proposes that parents, who think that education is not important for girls, express the general idea that the female's gender role is purely domestic, while the male gender should have achievements and careers, and the adolescent observes that this view is also present in the opportunities offered to boys and girls for further education and vocational training.

Parents contribute to the socialization process with the help of religion. According to, Taggart et al., (2018), this process is known as religious socialization in which a person learns and internalizes religious beliefs, attitudes, values, and behaviors. They claim that the process is carried out through the interactions of socializing agents like parents, religious organizations, and peers. In this regard, religious institutions like, churches and mosques are agents of socialization. Religious socialization is also a lifelong process and adolescence is the most critical period for it.

People of all regions, cultures, and societies believe in dreams. Their dreams indirectly affect their decisions. Beliefs of people are inter-related with the religious conceptualization of reality. In this regard, dreams also contribute to the socialization process. Morewedge and Norton (2009) postulate that people associate meaning to dreams when it relates with their pre-existing beliefs and desires. This also seen in people who believe in God they take those dreams more meaningful in which God talks to take a pleasant vacation, as compare to those in which God commands them to engage in self-sacrifice activities. It is observed that there is a difference between man and woman when it comes to perceive and giving importance to dreams

The books include religious books, literature, current affairs, and textbooks. These portray a basic gender-specific picture of males and females in society. Oakley (1972) mentioned a series of textbooks adopted by California in 1969 for teaching children of four to eight. The stories in these textbooks portraying home showed women performing domestic affairs like washing dishes, cooking, sewing, and ironing and fathers engaged in various professions outside the home. The women are shown as typist, secretaries, school teachers, waitresses and librarians in occupations outside the home. This rigid portrayal of gender roles by school textbooks prevents children to develop a sense of shared human identity and potential and leads them to imagine a world divided by sex and gender.

The young people have their own system to influence the behavior of other fellows, "Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable." Mondal, P (2014 para.6) But according to Amon, et al. (2008), "Traditional societies allow their youth less freedom, supervise their free-time activities more,

and prefer institutionalized frameworks like schools that promote knowledge and human capital development that benefits both the individual youngster and society at large" (p.378) According to Carter-Smith et al.(2011), In the peer group it is seen that there is the difference of disposition between girls and boys usually girls develop close, intimate friendships with a very limited circle of one or two other girls. They are more expected to take turns while speaking, and expressing agreement. Boys, interact in larger groups, engage in rougher manner, participate in activities that take up more space, and use disruptions, bullying, and boasting.

Stromquist, (2007) says that "students' construction of identities takes place not only in relation to teachers and the official curriculum but also in conversations with classmates, and activities. Often, peer networks are more supportive of traditional gender arrangements than are school personnel". (p.24) He also says that, in peer groups, both male and female gender identities are more highlighted.

Schools are the central places for individuals to acquire gender-specific values and apply them in their social and practical life. Stromquist, (2007) says about socialization in schools that "... research on gender today explicitly addresses issues such as the construction of masculinities and femininities, forms of violence such as bullying and homophobia, and the active role of peers in the formation of school cultures"(p.6).

The media has emerged as an important gender-socializing agent, especially in the past three decades. There are both positive and negative aspects. According to Hoominfar (2019), media is the agent which is considered to have considerable and faster effects on young people. It mostly reinforces the pre-existing standards and roles of different genders. Media is an agent that transmits gender stereotypes and gender roles to people in different agents and social groups.

According to Amon et al. (2008) Community leaders and elders serve as moral, societal, and professional role models for the young generation. It offers a place for adolescents' social life, which is shaped by them and shapes them. In adolescence, the young people themselves discover their community and its culture and people. Gender socialization agents include parents, family, peer groups, media, school, teachers, textbooks, and the community. It is important to observe how these agents deal with individuals and bring forth different gender identities, as in the case of homophile. As, Stromquist, (2007) recommends that gender is constructed by society; it can be changed by the society.

### **RESEARCH METHODOLOGY**

The phenomenological descriptive approach is selected for research because it is the approach through which the phenomenon of socialization is understood and described as a lived experience of characters belonging to a Nigerian war-trodden country. This approach is a better way to describe the feelings of characters to reflect the essence of the phenomenon of socialization.

The process of descriptive study based on content analysis which includes the first step i.e. familiarization of text, the second step includes coding for meaning units which is done manually, and the third step is analyzing these codes and combining them with relevant gender socialization agents for description. Coding is done manually to encompass all concepts of gender socialization in the novel. Moreover, coding is both deductive and inductive i.e. predetermine codes have been taken from the text, and the text of the novel also provided codes for analysis. The data is selected through purposive sampling.

### **Theoretical Orientation**

The research is carried out in the framework of gender socialization theory proposed by Oakley (1972). She believes that individuals perceive gender roles from society. There is no

influence of biological differences in sex. The members of society around a child teach him/her place in society. Through interaction with others an individual shapes his/her gender roles in life. The process of socialization begins in childhood and continues throughout his/ her life. Oakley (1972) suggested that the process of gender socialization has four elements.

**3.2.1 Manipulation:** Parents influence behavior by paying great attention to appearance. They provide them with dresses to distinguish them from the opposite gender. Girls and boys wear dresses of different colors and styles. They discourage or encourage their children to behave in a way that is acceptable in society.

**3.2.2 Canalization:** Behavior is channeled through gender-specific activities and by providing them toys that are related to their gender-specific pursuit in their coming life. As girls are given toys related to household activities such as cooking, washing, nursing children make over, etc. and boys are given toys related to professions to earn to support the family.

**3.2.3 Verbal appellation:** Parents socialize their children by using language. They praise girls as they are elegant and tender beings and boys as strong. They call them by names of pets, different characters from movies like princesses or superheroes according to their gender.

**3.2.4 Activity Exposure:** Girls are kept busy with household chores and boys are sent outside for sports etc.

### 3.4 Socializing Agents

The theory proposes four groups of agents for the socialization of gender roles

- **Family:** parents
- **Organizations:** school, church workplace, etc.
- **Peer:** friends, siblings, relatives of the same age, etc.
- **Media**

### Research Objectives

The study has the following objectives

- To analyze the causes of failure of the socializing agents in shaping the identity of Ijeoma in the novel *Under the Udala Trees*.

### Research Questions

- How socializing agents fail in shaping the gender identity of the character Ijeoma in the novel *Under the Udala Trees*?

### DATA ANALYSIS AND DISCUSSION

During the study of the novel, it is observed that all the characters interacting Ijeoma are active or passive, socializing agents. These have a persuasive or pressurizing impact on her. It is observed that the primary, secondary, anticipatory, and re-socializing types of socialization are operating in this novel.

The first ritual performed by her parents after birth, is giving a name to a male or a female child according to his/her gender. In the novel it is seen that the names of males depict strength and aims in life as the name of Ijeoma's father was "UZO, meant 'door,' or 'the way.' It was a solid kind of name, strong-like and self-reliant" (p.9). Females are given elegant and delicate names, according to their disposition. As "Ijeoma (which was just a wish: 'safe journey'" (p.9) and her mother's name is "Adaora (which is just saying that she was the daughter of all, daughter of the community, which is really what all daughters are when you thought about it" (p.9). so the family outlines her gender identity by giving her a female name.

Ijeoma's father's contribution in socialization process is persuasive as compared to her mother's. He tries to teach her life skills so that she could show the best behavior that can make her successful in every situation. For example, her father has told her that if she behaved in a well-mannered way she will be entertained better as compared to other children who fuss and

whine a lot. Later she experiences and her father's advice proved to be a fact. Her father presents a wider perspective of life as compared to her mother. But the perspective of Ijeoma's mother about the world is more focused on interpersonal relations in society. But her judgment about the people is not so profound, as Ijeoma's father has. She has a superficial idea of people she takes everyone as perfect but Ijeoma's father introduces her to a more practical approach to judging people.

Ijeoma's gender socialization process is not usual like every child's. It involves both socialization and re-socialization. The socialization process is disturbed due to war and as a result, her familial life is also troubled. There is complete disintegration of economical, emotional, and psychological restraint of her family life. The damage is also irretrievable because it escorted the loss of her father's life. The upheaval is at the very time when Ijeoma needed to develop her sense of gender identity as a growing girl. Her mother has to battle with completely changed circumstances. She has to send her to the Grammar school teacher's home, for work, who is her father's friend. Here she advises her to be obedient. This time, when she is without her mother, is the most important time of her life. She is without the supervision of any elder, who could guide her about new revealing realities of life. In his short but vital period, she conceives her unchanging views about life most importantly about gender. On the bases of these views, she constructs her norms for leading her life ahead. She meets Amina there and after spending some time with Amina she indulges in homosexuality.

Ijeoma's mother relies on religion to bring back daughter to normal behavior. she conveys the message to her daughter by touching her devotion to God. Her concern for her daughter is expressed in her anxious prayer to God. This also effects Ijeoma when she sees her mother moaning desperately for her. She tries to evoke the fear of hell that is the destiny of tempted souls. She asks for the help of God to give her the power to resist the demons that are trying to send her daughter to hell. Her whining and weeping before God passively contacts the devoted self of her daughter and she tries to ask for forgiveness from God in her heart. Ijeoma goes to church and prays in solitude. In this particular situation, religion seems the only option for the mother which she avails. She selects passages from Bible to peruse her daughter forget her former behavior. But she is not so successful because at times she misinterprets some biblical stories.

The mother anticipates by exemplifying the incident of the church of lesbians being burnt down by the crowd, which Ijeoma use to visit secretly, with Ndidi. "That could have been you, Ijeoma. Imagine, (p.173). She not only tries to reinforce negatively but also emotionally put her stress to thinks about the devastation of her mother, to keep her away from following her desires. Sometimes emotional downcast of parents also serves to motivate children to change their behavior. The same impact is also seen in Ijeoma after the incident of the church being burnt down by a crowd. She imagines that her mother is weeping and mourning over her dead body. She assumes that things could be otherwise and because of anger "Perhaps she would not even bother with a burial for me" (p.171). She is inwardly pricked by her that her mother was the person she is going to hurt. In the socialization process, the emotional bondage between the daughter and her mother appears catalytic.

It is observed that she introduces Ijeoma to her new responsibilities regarding her married life. She guides her on how to deal with a husband. How she can make her husband happy by changing the flavor of food. She shows her displeasure at the condition of her Ijeoma's house and advised her to pay attention to it so that the guests should know that "a woman lives here" (p.201). She glorifies the fact that keeping a home neat and beautiful is a spatiality of a woman. It is the responsibility of a mother to educate a daughter about household affairs.

Chibundu socializes dominance of gender identity. He prefers his male ego. He is a manifestation of male identity as being possessive and aggressive. He uses anger as a tool to ensure his dominance. His aggressive behavior, directly and indirectly, influences Ijeoma to behave in a subservient way to avoid apprehension. He doesn't "believe all that nonsense about abominations" (p.233). Because for him a man or a woman could have sexual attraction for the same gender but his wrath is due to the violation of the agreement of marriage. Chibundu portrays a common picture of a typical husband. His expectations from his wife are not different from other males in African society. He wants that Ijeoma should perform the traditional role of a woman. Women should become a mother after marriage. Ijeoma also feels that. "Maybe motherhood would make me feel more invested in the marriage."

Chibundu reflects on the alienation with his daughter and says that they will try again for his son. This time he is sure that "I will have a son. I deserve that much from you. You'll have your girl, and I'll have my boy" (p.223). Chibundu reflects the mindset of males in his society. "If the man who comes back with no cassava is a true farmer, he will return to the farm and put in the work necessary, so that one day he too will return from the farm with cassava in his basket" (p.223). So he socializes the acceptance dominance of male identity over female.

During the study, it is found that Peer is a gender socialization factor. Ijeoma's socialization process starts at a young age. She interacts with the children of her gender and develops her concepts about her future roles in society and identity. She narrates how boys and girls behave according to their gender. Children indulge in such games that set the foundations for their future professions. The boys play "Police: an officer making an arrest" (p.17). Girls behave to be more decent, delicate, and sophisticated. They reflect best manners and "mostly they prefer to remain inside with their parents apparently "as not to risk having the boys dirty their fine Sunday clothes" (p.17). Girls are more conscious about their acceptance in society.

Girls play games separately and differently than boys. They try to avoid boys because the boys are more callous and prickly in treatment as compared to girls. Chibundu is the son of a family friend of Ijeoma from childhood. He is criticized by his parents for misbehaving with Ijeoma and being impolite.

Amina and Ijeoma became friends in their early adolescent years. Amina is a Muslim girl living with Ijeoma in the Grammar school teacher's home. They indulge in homosexuality during their stay at the Grammar school teacher's home. But she changes her behavior once due to condemnation by the Grammar school teacher, and also lessons in church. She restrains her from indulging in adultery. She doesn't have any issue "to attend services and practice the Christian faith, just like any of the other, "Hausa/Igbo girl" (p.126). Ijeoma tempts Amina again. But Amina had a profound influence on lectures that she cannot continue homosexual relations with Ijeoma. But Ijeoma is not reverted with her and she continues the temptation.

The character Ndidi introduces Ijeoma to the world contrary to the world around her, moving in the same vein for centuries. It is a society that is being ruled by the principles of self-exaltation and astray from society. The influence of Ndidi is an anti-socializing agent. Her influence remains till the end of the novel. She takes Ijeoma to the lesbian church.

Ijeoma started feeling that she is doing something devilish and condemnable by visiting an anti-church. She feels that she is under the influence of a devil "and if Mama's exorcism has not worked, then it seemed that I owed it to myself to find something that would. Self-purification was the goal" (p.162) But despite these feelings, Ijeoma is completely in the control of Ndidi as if she is a demigod. Her advice is more acceptable to Ijeoma as compared to any other character in the novel. She is more loyal to Ndidi as compared to her mother or husband. She marries Chibundu when Ndidi suggests that "This kind of life is not for everyone. People like us

are getting killed" (p.176). The influence of peer group on Ijeoma is strongest. Whatever she experiences, during her adolescent period, with Amina and later her experience with Ndidi lasted throughout her life. So peer group has emerged as the most influential socializing agent in the analysis of *Under the Udala Trees*.

Family socialization is also based on religion. Ijeoma belonged to Nigerian Christian society. This society has a very profound impact on tribal culture. Their basis lay in the Christian faith. In the novel, Christian teaching is discussed intensely to socialize Ijeoma against her odd behavior of homosexuality. Christianity serves as an agent of socialization, particularly gender identity and gender roles. Here it is seen that her mother arranges special sessions to teach her by selecting passages from Bible. These selected passages stress the distinctive role of man and woman, right from the time of their creation. So, in this regard woman is a dependent for creation. Man does not depend on her. It also gives a leading role to a man. But both men and women are essential to each other.

It is observed in during the analysis of the novel that religion is used by members of society for socializing in the first instance. It is religion that portrays a role model for its followers. Many questions and queries are addressed through religious textbooks. Over time traditional codes of conduct and expectation from an individual are unchanged. The interpretation of religious content is very important. Ijeoma's mother and Grammar school teacher has given a reference of the Bible to her for her conduct. But when she studied it she realized that "the Bible was all the proof I needed to know that God would surely punish me" (p.186). The study of Religious text constructs a moral perception in her mind.

It is seen that the church is consistent in providing guidance and spiritual purity and mental peace at every time. But as for the character, Ijeoma is concerned she felt the gravity of her sin and she is about to give birth to a child. She visits church regularly. She has fear that her newborn baby can be punished for her crime. When she visits church she feels the place extra holy and also that she has been conversing directly with God. As church holds the duty to make it possible that people to follow the Christian faith, and live their lives according to Christian principles.

Educational institutions ensure the preservation of social norms. The school provides an environment to form gender identity and gender roles in coming life. Nigeria is the world country where students are segregated on the bases of gender to suppress sexuality. Segregation is an important aspect of socializing the stereotypes of society. The secondary school that Ijeoma has joined, is a single-sex school. The school buildings are also constructed differently for female institutions and male institutions. Mostly these structures are created to ensure gender segregation for better socialization of female and male gender identities. This also conveys a message about sexuality being a taboo in society.

Society has always had strength in the form of traditions. It created pressure on individuals, and this pressure proves to be a socialization tool for society. Ijeoma feels that she and her daughter are bearing "the weight of tradition and superstition" (p.255). She realizes that she does not want to follow the lines of her ancestors. So due to that pressure, she is forced to live a life that is not her wish.

In the novel media covers the news about social crimes of individuals and the reaction of society as beating, burning, and punishing, and showing outrageous crowd who is acting mercilessly. "They shouted "666" in their faces, and "God punish you!" (p.260). The behavior of all people conveys that society has no mercy for the violation of social codes. The role of social media has appeared as a negative socialization agent in the novel.



It is observed that in the novel, the government as a socialization agent has a passive as well as active role. The government not only preserves the rights of the masses but also their religion, traditions, values, and culture. Defectors are given exemplary punishments to maintain restraint in society.

Dreams emerge as an important socialization agent during the analysis of the text of *Under the Udala Trees*. These became a cause of behavior change and making decisions on different occasions Ijeoma states the impact of dreams on decision-making, "Sometimes a decision comes upon us that way—in a series of dreams, in a series of small epiphanies" (p.255). In the novel, dreams are seen as the result of Bible reading and continues feelings of guilt for committing adultery. These are also due to the inward breeding desires of characters. there are four important dreams in the novel and the consequences described after these depict that these have an impact on the behavior of people.

It is observed that Amina has a deep influence of dreadful dream she manages to control her behavior and avoids temptation for some time. The impact of her dream on Amina does not last long but to some extent, it contributes to restraining her. In another dream Ijeoma is persuaded by Ndidi towards self-pleasure, which is also her inner desire as a result she reestablishes her sexual relationships with Ndidi. So dreams contribute to impacting her behavior.

### **Conclusion**

During the analysis different socializing agents are found which were taking part in socializing process of character of Ijeoma. These agents are Parents, Husband, Peer, religion, Church, School, Society, Government, Media and dreams. The two characters in the novel the Grammar school teacher and the shop keeper girl seemed to the fragments of society. These are also agents of socialization. It is found during the analysis that the failure of socialization process takes place due to dispersion of normal routine life of the character. The family is disintegrated due to war and in this interval socializing agents i.e. parent do not perform their role. It is the time character Ijeoma is in transitional stage of life and she is entering into new phase of life. It is the time when she has to conceptualize her proper gender identity. But she is unguided just like Amina and both adopt a behavior unapproved in a society and religion.

The analysis also brings forth the fact that re-socialization process has no logical dimensions. It is based on religious textual study. The mother reads the text from Bible which is addressing adultery and its condemnation and proclamation of worst punishment for it. But mother cannot construct arguments to explain the verses from Bible rather she evoked counter arguments from Ijeoma. Thus this strategy does not work because of mother's incompetency of dealing with the texts of the Bible which has diverse literary styles, each demanding a different interpretive approach. In contrast Amina changes her behavior due biblical lectures in the school though she is a Muslim girl. So the difference of presentation and interpretation effect socialization in the novel.

The study is focused on the role of socializing agents in the socialization process. It has highlighted the role of different agents that influenced the behavior of a particular individual. But there is much to explore. The novel *Under the Udala Trees* shows the setting of 1960 Nigerian. The researchers can compare the role of media, in 1960s with the present time. The researchers can analyze it to know the factor of gender inequality in African patriarchal society. The study also provides a way to analyze the text of the novel to explore it from the feminist point of view. The novel can also be studied from the religious point of view. The impact of war on a family life is an important theme that came to the surface in the novel during the study.

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