



PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION
AND SCIENTIFIC RESEARCH
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH

**The impact of women in the Nigerian
development during the twentieth
century (In the post-independence Era)**

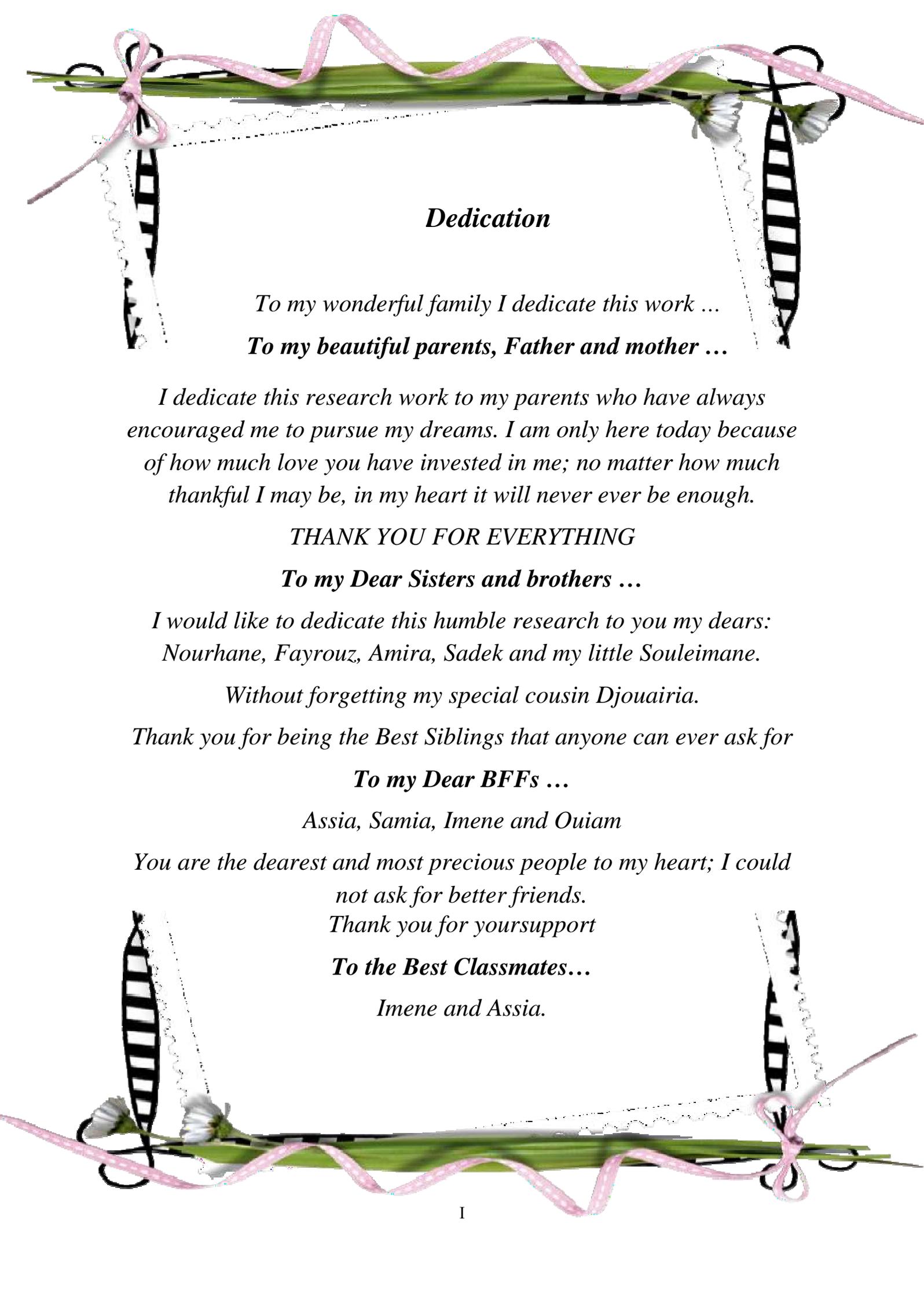
Submitted in partial fulfillment of the degree of master in
literature and Interdisciplinary approaches

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Academic year: 2019-2020



Dedication

To my wonderful family I dedicate this work ...

To my beautiful parents, Father and mother ...

I dedicate this research work to my parents who have always encouraged me to pursue my dreams. I am only here today because of how much love you have invested in me; no matter how much thankful I may be, in my heart it will never ever be enough.

THANK YOU FOR EVERYTHING

To my Dear Sisters and brothers ...

*I would like to dedicate this humble research to you my dears:
Nourhane, Fayrouz, Amira, Sadek and my little Souleimane.*

Without forgetting my special cousin Djouairia.

Thank you for being the Best Siblings that anyone can ever ask for

To my Dear BFFs ...

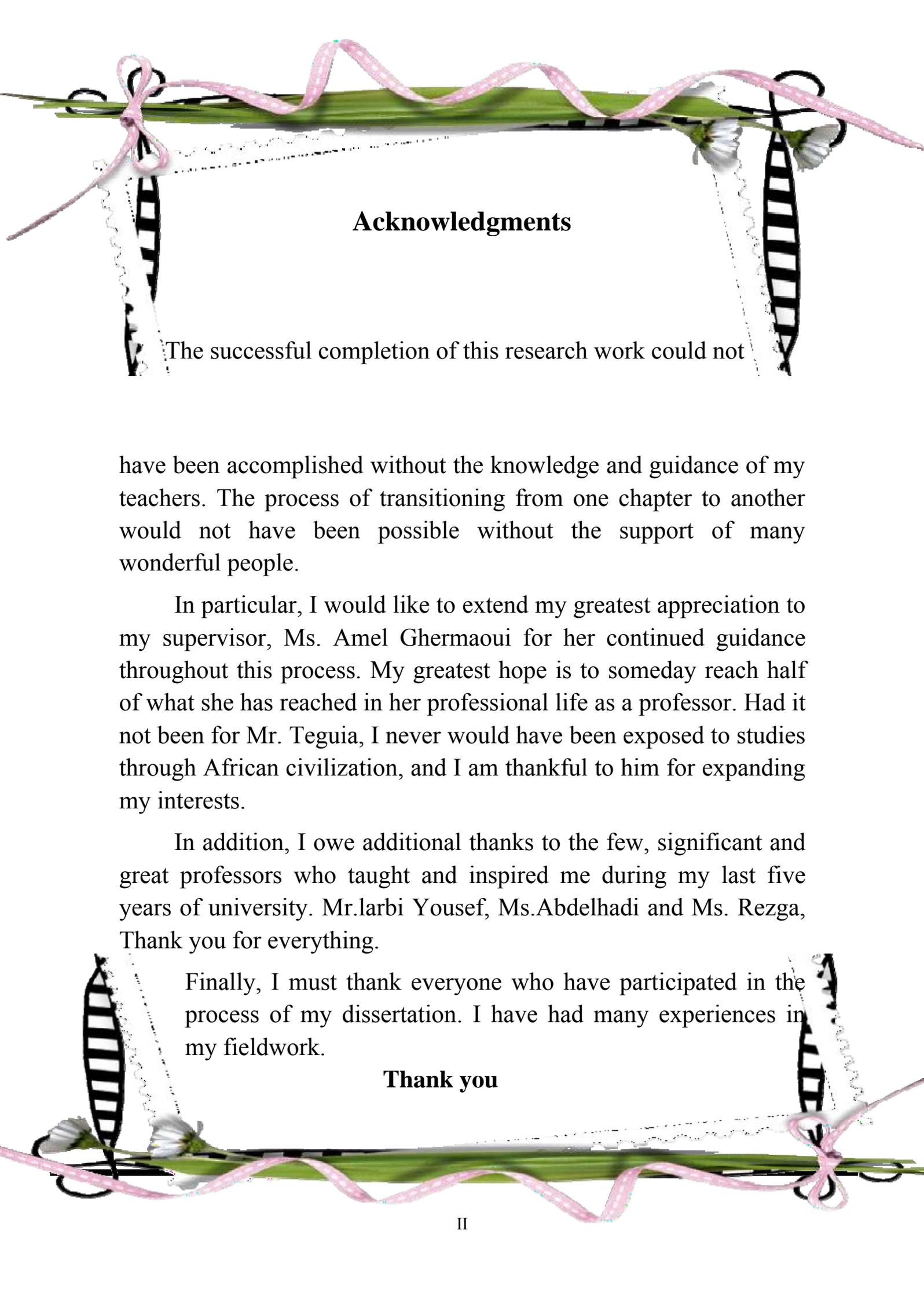
Assia, Samia, Imene and Ouïam

You are the dearest and most precious people to my heart; I could not ask for better friends.

Thank you for your support

To the Best Classmates...

Imene and Assia.



Acknowledgments

The successful completion of this research work could not

have been accomplished without the knowledge and guidance of my teachers. The process of transitioning from one chapter to another would not have been possible without the support of many wonderful people.

In particular, I would like to extend my greatest appreciation to my supervisor, Ms. Amel Ghermaoui for her continued guidance throughout this process. My greatest hope is to someday reach half of what she has reached in her professional life as a professor. Had it not been for Mr. Tegua, I never would have been exposed to studies through African civilization, and I am thankful to him for expanding my interests.

In addition, I owe additional thanks to the few, significant and great professors who taught and inspired me during my last five years of university. Mr. Larbi Yousef, Ms. Abdelhadi and Ms. Rezga, Thank you for everything.

Finally, I must thank everyone who have participated in the process of my dissertation. I have had many experiences in my fieldwork.

Thank you

Abstract

Abstract

This dissertation examines the history of feminist movement in contemporary Africa, using Nigeria as a case of study. Whilst we have well-established studies and documentations on women historical progression in the post-independence era, much work has been done by women's movements, which boosted this struggle of Nigerian women to improve their lot across the country.

The research will also outline the removing of stereotyping of Nigerian women and Women's activity for gender inequality. This dissertation will examine women status over this entire period as a crucial basis for initiating the struggle to improve their position with participant fully and equally with man in all aspects of life (politics, economy, culture and society). This dissertation also seeks to show the contribution of women in the development of Nigeria, to re-configuring the educational basis for proceeding their social status and rights.

The purpose of this study is to properly analyze and spread more light on a concept that has been largely ignored, which is the Impact of women in the Nigerian development during the 20th century. This study aims to appraise the feminist movement and exploring the growth and progress achieved in the fight for women rights in Nigeria.

This dissertation is narrative analysis which is mainly library derived because the work is theoretical, It is based on primary sources of information e.g. International Conventions, Constitutional provisions, legislations and judicial decisions, and secondary sources of information such as text books, research reports, journals, and articles which would all de-referenced this work. We found that in the post-independence era Nigerian women were suffering from discrimination, so they struggled for social justice and equality through a change of economic, social and political structures at national level by participating in these sectors, thus, changing their life for better. This analysis concluded that women contributed in education and raised their level, which affected positively the progression of the country.

Key words: Nigeria, women, feminism, gender inequality, development.

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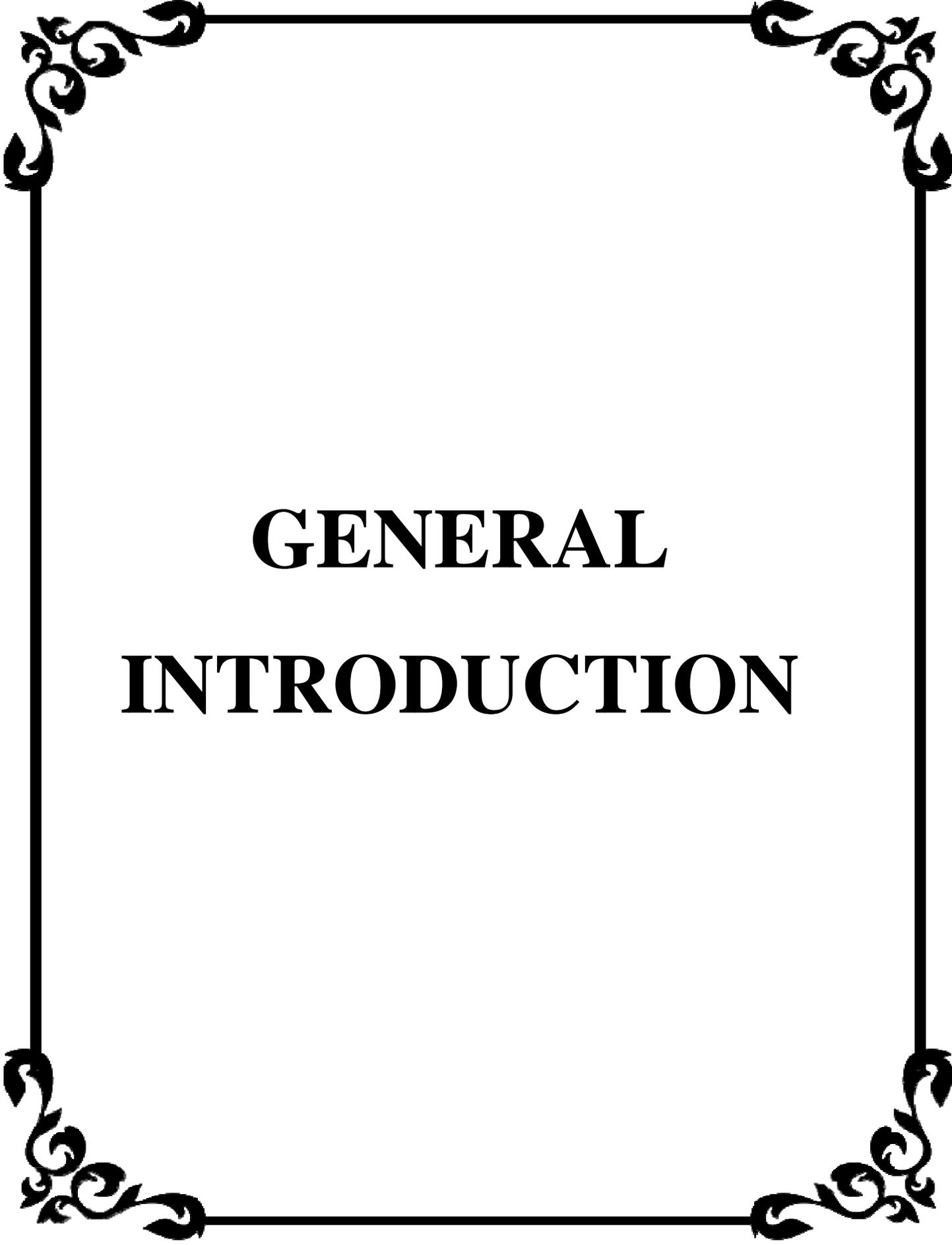
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List of Acronyms

- 1- BPFA** : Beijing declaration and platform for action
- 2- CEDAW** : The Committee on the Elimination of Discrimination against Women
- 3- CRC** : Convention on the Rights of the child
- 4- FWCW** : Fourth World Conference on Women
- 5- GAT** : Gender Awareness Trust
- 6- GEL** : Gender Equality Laws
- 7- GEWE** : Gender equality and women's empowerment
- 8- IBRD** : International Bank for Reconstruction and Development
- 9- NCWS** : The National Council of Women's Societies
- 10- NDHS** : National Demographic and Health Survey
- 11- NGOs** : Non-Governmental Organizations
- 12- NGP** : National gender policy
- 13- UNESCO** : United Nations Educational, Scientific and Cultural Organization



**GENERAL
INTRODUCTION**

In 1970s when women empowerment was first invoked by the Third World feminist and women organizations, it had facilitated the struggle for social justice and women equality through a change of economic, social and political structures at national and international levels. Nevertheless, this requires an analysis of gender relations, that is, the way during which power relations between the sexes are constructed and maintained; in patriarchal societies like Nigeria.

Globally, Nigeria has acquired the confession as one of the most patriarchal society, in which the unassailable rights of women are often exposed to derision, disregard and contravention. However, the variation between women and man in terms of political, social, economic and educational accomplishments cannot be parted from some issues that obstruct the two groups. Such problems include low participation of girls in politics, limited rights in terms of access to opportunities (education).

Women as a strong force for growth and development, require attention of policy makers. However, the relatively low level of female labor force participation rates and therefore the significant regional variation in Nigeria are in conflict with the equity and efficiency goals.

At various times Nigerian women have banded together to make movements to liberate themselves from the shackles of marginalization, suppression, oppression, subjugation or domination. In spite of all the challenges confronting them, Nigerian women to a substantial extent have emerged strong and successful within the post-colonial era shown within the records of their significant achievements in areas like education, participation within the formal sectors, hence the contribution in the development of Nigeria.

In this light, this dissertation is dedicated to answer the following questions:

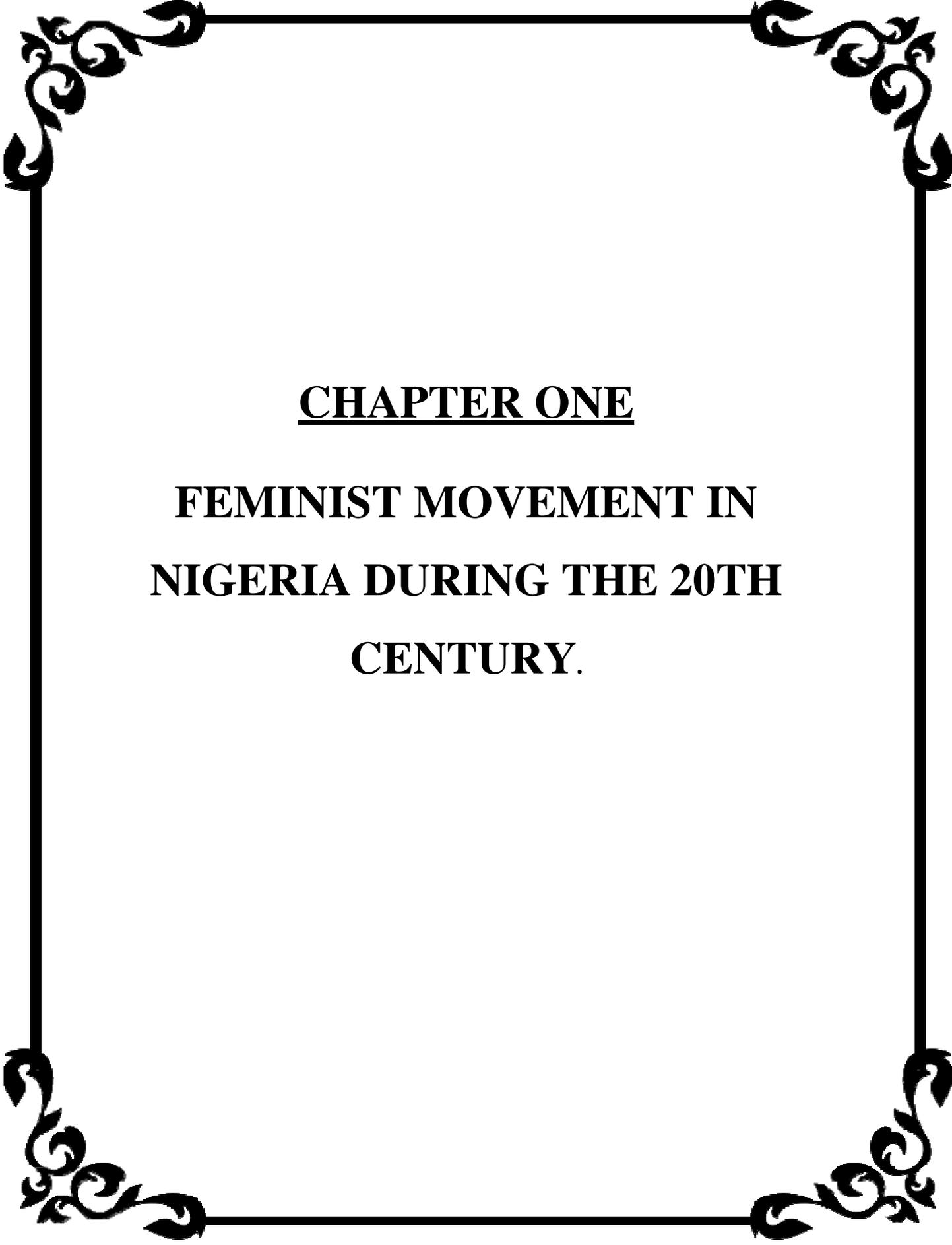
1. How have women in Nigeria faced their problem of gender inequality in post-independence era?
2. To what range do women change their position in Nigeria?
3. How did women contributed in the development of Nigeria?

As possible answers to the mentioned questions, the following hypotheses are suggested:

1. Feminist movements played an important role in the fight for gender in equality.
2. Women were determined, and their activities were outrageous to change their position, so they participated in all aspects of life (Politics, economy, culture and society); this is enough to boost their role in the nation.

3. Nigerian women contributed to the expansion success of developing nation by improving and widening access to education because, it affects the opportunities of women, hence the evolution of Nigeria.

To this end, this work has been conducted and divided into 3 chapters. The first one, entitled Feminist movement in Nigeria during the 20th century is devoted to highlight the history of feminist movements and ideologies to fight discrimination against women that developed over years. The second chapter sheds lights on Change in position of women in Nigeria for advancement of women's rights, more precisely, the right to participate in all aspects of life to have equal rights as those of men. Finally, the last chapter is dedicated to recount the contribution of women in the Nigerian development, by improving their educational opportunities, which affected their social progress positively and finally have the recognition they merit.



CHAPTER ONE

**FEMINIST MOVEMENT IN
NIGERIA DURING THE 20TH
CENTURY.**

Introduction

The role of African women in society is so crucial that it warrants a comprehensive and important analysis typing .This is often further justified by the authors (Urdang 1984; Amfred; Reedbuck 1988) once they confirmed, “*African women are playing the role they always played from time in memorial, whether it had been within the case of nations like Nigeria and Kenya, which got ‘flag’ independence on a platter of gold*”. This importance is often observed within the role played by women like Mrs. Obasa the Nigerian women who formed the Lagos women league in1901.

Nigerien societybased on prejudice and fixed ideas. Spurious arguments, which claim that women never had any significant right in traditional society where they were treated as mere objects or beasts of burden. In addition, The Nigerian women was seen as man-hating radicals by the society that is largely ignorant of ideals of feminism and the struggle over time had to go through to achieve the level of equality in Nigeria.

The position of Nigerian women has not changed conspicuously and yet the state would like to claim that is democratizing. The noticeable thing is that the ideology of state Is irrelevant in the consistent manner in which women are marginalized.

I.1. Women and Democratization in Nigeria 1976

Within years of decolonization On 1 October 1954, Nigerian state was in the throes of a noticeable process of what has been termed de-participation so, that is why the state decided to return by forming a new democratic government. Where Agbese, diamond 1991, and Reno1993 say, “*Nigeria’s experience of the transition to democracy has received more attention than that of any other countries*” .which explains that it is fraught with many challenges and experiences. (Kole Ahmed Shettima61)

The Nigerian women were always doing efforts movements from the 1990s onward to finish violent civil conflicts and to enforce guarantees of gender equity in newly formed governments so; it's presumptuous, too ambitious for one study to look at the position of girls within the on-going democratization process in Nigeria.

In December 1976, the electoral process of the second Republic started with local government elections; allow men were enfranchised to participate. During those elections, onlyWomen in Southern Nigeria voted, but in most parts of northern Nigeria, women did

not participate in the elections. (Kole Ahmed Shettima 62)

Despite the enfranchisement of women, the bureaucratic process of the transition program to an urban regime set a part against women. The Nigerian women constituted about 51.3 percent of the electorate. Nevertheless, there have been only five women out of about 250 members who debated the draft constitution in 1979. (Kole Ahmed Shettima 62). At that time only two women were appointed as Federal Ministers, they were Chief Mrs. Akinrinade and Mrs. Egun Oyagbola, Ministers for Internal Affairs and National Planning respectively; Mrs. Francesca Yetunde Emmanuel was the only female Permanent Secretary (first in the Federal Ministry of Establishment and later Federal Ministry of Health). (Oloyede Oluyemi⁴)

Despite the very fact that the primary women tried to use their pet projects Better life for Rural Women (Maryam Babangida) and Family Support Programme (Maryam Abacha) and Women's Rights Advancement Association (Fatima Abu-Bakr). The Military government did not really do much for women. Similarly, when the constitution was published, as far as women were concerned, there have been only a few issues in it that positively affected them, but it had been not actually applied.

This was the principal problem faced by women in Nigeria. Some commentators such as (Awe 1994 et al.) put during this way: *“Even those sections of the constitution, which had positive provisions for women, they weren't enforced. In effect the shortage of enforcement of existing laws is one among the main problems faced by women”*. (Kole Ahmed Shettima⁶²)

This Give the observation that in the time of dire need, women are allowed to participate in public matters, however as soon as the objectives has been achieved, *“women were discarded like a bad penny”*; this is how Patt Williams described the situation of women after the independence. (*“Preliminaries to State, Women and Democratization in Africa: The Nigerian Experience 1987-1993”*)

I.2. Removing Stereotyping of Nigerian Women (mid 20thc)

Some people tend to define gender in terms of relations of power. Like, Lise Ostergaard who says, *“Gender relations are constructed in terms of relations of power and*

dominance that structure the life chances of women and men". (Lise Ostergaard⁶)

On the other hand, women include the differences that exist thanks to stereotypical expectations, attitudes and behaviors towards women, Which was incompatible with the CEDAW's Article 5(a) which state: *"Requires States Parties to need all appropriate measures to modify the social and cultural patterns of conduct of men and women in an effort to eliminate practices that are supported the thought of the Inferiority or the prevalence of either of these axes or stereotyped roles for men and women."* this text calls all States Parties to reply appropriately to eliminate practices, which supported gender stereotyping. ("Introduction to Convention on the Elimination of All Forms of Discrimination against Women")

In Nigeria, men worked to eradicate the stereotype of women because with regard to male female social relationship, it prevailed that women and men got to be fundamentally different and must not ever beard something's, women journey towards political, social and economic empowerment wasn't easy thanks to the stereotypical image that set their role in home and front of their children. According to Nefi Ainesi Wole-Abu says, "The traditional Nigerian indigenous community believes that the woman's role is predominantly within the house where she is predicted to act as a wife, mother and housekeeper". ("Introduction to Nigerian Women, Memories of the Past and Visions of the Future through the Communication Narratives of the Media")

Moreover, from this idea, despite women's efforts, they are always marginalized which led them to be unrecognized not only in society but in history. In addition, Nefi Ainesi Wole- Abu confirmed, *"Nigerian women portray all because the helpless, oppressed and marginalized lot has led to little recognition being given to them in history"*. The practice of applying stereotypical belief to women is that the main abstraction to Nigerian women's rights. ("Introduction to Nigerian Women, Memories of the Past and Visions of the Future through the Communication Narratives of the Media")

purposeful proceed in applying human rights obligations to impact injurious stereotypes and illegitimate stereotyping need to implore all of treaty bodies, special producers, states parties, civil society and academics to contribute and give this issue the excessive attention it worth. (OHCHR commissioned report 1)

1.2.1 The Effect of Media and Gender

In Nigeria, like in the other countries, television, radio, and media dominated direct public thinking. The media hegemony still dominates the media establishment as men maintain their dominance and assert their control on the industry, thus creating an environment of total dominance of the profession and set limits. Therefore determine the extent to which women are involved within the deciding process. This what Nefi Ainesi wole –Abu confirmed, “*Women are often objectified as sex symbols instead of a professionals or respectable community members*”. In spite of the good role that women play during this clime, it seems that tiny or no effort is formed to portray, promote and document their role. (Nefi Ainesi and Wole-Abu 3)

Women are portrayed negatively in Nigeria media. Despite it is a strong tool, which used to assist Nigerian women in asserting their voices in order that their stories are often told and documented in an emulative manner but this was not the case. Additionally, this what motivated one school of thought be responsible for this lack of representation of girls on Nigeria media. Some authors as R. Babatunde Oyemade argue that the misrepresentation of women is because of men dominating media echelon with no appreciation for women's role within the sustainable development of media. Nevertheless, women should fight their place within the media industry. (R. Babatunde Oyemade, et al 93)

In Nigeria, men have dominated the media industry. Those few women have ventured into this male-dominated industry, the few that got the prospect to become a neighborhood of this so called exclusive club which had met with great resistance especially from people who still believe the established order. Women had to fight for respect, civil rights, and credibility. (R. Babatunde Oyemade, et al 93)

The Nigerian media is guilty of stereotyping, where it lasted to exclude women, and provides women little voice, demean them through various sorts of stereotypes, and increased their vulner ability, all of which now contributed to trapping women within the vicious circle of poverty. (R. Babatunde Oyinad, et al 94)

1.2.2. Semblances of Women’s Voices from Northern Nigeria

In the last half of the 20th century, challenges facing women within the north are undeniably significant even from within Nigeria. Aisha Shehu further explains this, *“There are tons of stereotypes on northern Nigerian women, even from within the country”*. Within the Northwest, for most recent National Demographic and Health Survey puts the literacy rate for women at 21%, compared to the national rate for women at 51%. These figures are even more acute at the State level, where northern states like Katsina and Sokoto stand at 5% and 9% respectively. (“Works of Fatimah Kelleher”)

Northern Women’s representation in life is therefore low in Nigerian society because they head for private square this is what Dr Lydia Umar, Executive Director of the northern- (GAT) in an interview described *“the herculean task within the northern a neighborhood of Nigeria was the position and roles of women in society tend to be confined to the private sphere”*. (“Works of Fatimah Kelleher”)

The predominant narratives of northern women is restricted with a language that depended to the quantifiability of statistics that feature women challenges, which are powerless to reconnoiter their possibilities. Dr Fatima Adamu, a scholar and activist was writing and campaigning on women and gender issues within the north with attention on Hausa women as agents of change, intensify that women rights are something integral to their society, something that the standard Hausa woman is immensely pleased with when she says *“Whether Western educated or not, whether employed within the informal sector or not, every Hausa woman cares together with her right to spend money with none interference from her husband”*. (“Works of Fatimah Kelleher”)

In the North East zone, child marriage remains a hotly controversial issue that determinestheextentofwomen’svisibilityandmobilitypubliclyspacesareakeyapartofthe prevailing narrative.

I. 2.2.1 Early and Child Marriage

Birth, marriage and death are the quality trio of key events in most people’s lives. Only- Marriage – may be a matter of choice. Within the west African-sub region, like Nigeria, has once more attracted the world’s attention on the topical issue of worldwide interest.

“Early and child marriage”, pertaining to a wedding of a youth girl of 18 years, is

still widely practiced in many parts of the planet. Predominantly effects girls. Mensch, 1998, confirmed this “*Early marriage is essentially a phenomenon of women, not boys*”. (“Introduction to the Experience of Married Adolescent girls in Northern Nigeria”)

This practice of early and child marriage is a component of their tradition, culture and religion. Islam is a faith, which historically has been practiced within the region, and which continues to be practiced. The proportions of women affected vary from 28 percent to 43 percent. That is what made it as one among the very best rates of kid marriage within the world.

In Nigeria, child marriage is a practice that is deep-rooted in tradition, culture and religion. In addition, it appraise twenty-four percent of girls married in early age (before 18 years). This allowed the country to record one of the highest rates of child marriage. (“Lagos state University, Ojo Lagos Nigeria, and Department of sociology”).

Northern girls have low levels of education. Now was confirmed by Annabel S. Eruklar and Mairo Bello “*Among girls within the North West and North East, 51 percent who had never been to high school were married by age 15, compared with 41 percent with some primary education, and 10 percent with some secondary education*”. (“Executive Summary to the Experience of Married Adolescent girls in Northern Nigeria”)

Marriage effected girl’s life and removing their focus only to family life and motherhood rather than workers. (Mensch, et al, 1998, Singh and Samara, 1996) says, “*Marriage features an enormous impact on the standard of girl’s life, shifting her focus increasingly to family life and motherhood, instead of exploration of the work world or continuation of education*”. (Annabel S. Eruklar and Mairo Bello). Poverty, gender discrimination and lack of other opportunities for women (especially education), are all major drivers of early and child marriage within the northern a neighborhood of Nigeria.

Despite the prevalence of child marriage among the Hausa-Fulani’s, this practice is against the law in Nigeria. As a step towards showing that it does not support child marriage, Nigeria has signed and ratified international and regional instruments, which regulate the rights of kids. Annabel S. Eruklar confirmed, “*Nigeria ratified the Convention on the Rights of the child (CRC) on 16 April 1991*”. In addition, The Committee on the Rights of the Child is mandated to monitor and report on the implementation of the United Nations Convention on the Rights of the Child by ratify in governments. It also supervises

simple mutation of the Optional Protocols, and then provides concluding observations.

I.3. Women’s Activity for Gender Inequality in Nigeria

Historically, in the road to democracy, feminist activism often led up to the procreation of frameworks in the state to carry gender equality..Feminism or women’s rights activism spread over centuries sand has taken different phases within the 20th century. Some several writers have mentioned the gender struggle as a revolution and indeed, Some several writers have mentioned the gender struggle as a revolution and indeed, it is an involvement and change that have actually being happening. This provides a good picture of this revolution and continuous changes the environment.

The gender bias evident in Nigeria emanated from colonialism: Erunke and Abdul said, *“Thus gender bias is typically traced to the onset of colonialism in Nigeria”*, additionally according to them, *“thus the western cultural notion of colonialism woven around male superiority reflected in their relations with Nigerians”*. This suggests that the western cultural idea of colonialism was built around male superiority and this was observable in their relations with Nigerians. (Nefi Ainesi and Wole-Abu 2)

To end violent civil tussles and fight for gender equality in newly created government Nigerian women took a new step; this step is the elevation of what they call "new women movements".that differ from the early period of postcolonial, where the Nigerian women worked to create organizations to be closely associated with the ruling party and the state, this was justified by Amanda Gouws and Azille Coetzee; These organizations focus on engagement with institutional politics through campaigns for greater women’s representation in government.(Amanda Gouws and Azille Coetzee 1)

Women’s movements helped them to set the political agenda and to put pressure on government to act in the interest of women. Once this link disappears, it is difficult for feminists to resist in man-dominated environment, or to face isolation and marginalization.(Amanda Gouws and Azille Coetzee 1)

I.3.1 Some Efforts and Initiatives

The most serious threat to the influence and privileges of Nigerian women occurred during the 20th century. The position of female declined in importance. The majority of the

Nigerian women were not represented in political positions because of the belief that women are suited for domestic activities. Therefore, women found themselves in arms against a political system that sought to promote the interest of only males. However, this did not block the Nigerian women to comeback and change their fate and diffuse strategies on a range of women's and gender issues.

Women have engaged in many activities to improve themselves in the practical sphere. They had clear objectives, missions and visions. These activities serve interests that attempt to address inequalities between women and man in Nigerian society.

The powerful agency of change for Nigerian woman is the educational system, where it came out of it an enormous number of intelligent, educated and assured women, which found in several domains, especially in political sphere. Toyin Falola says, *“The powerful agency of change for the fashionable woman has been Nigeria's formal education system, from which an outsized number of elite women have emerged. Intelligent, educated, and confident women”*. (“The role of Nigerian women”)

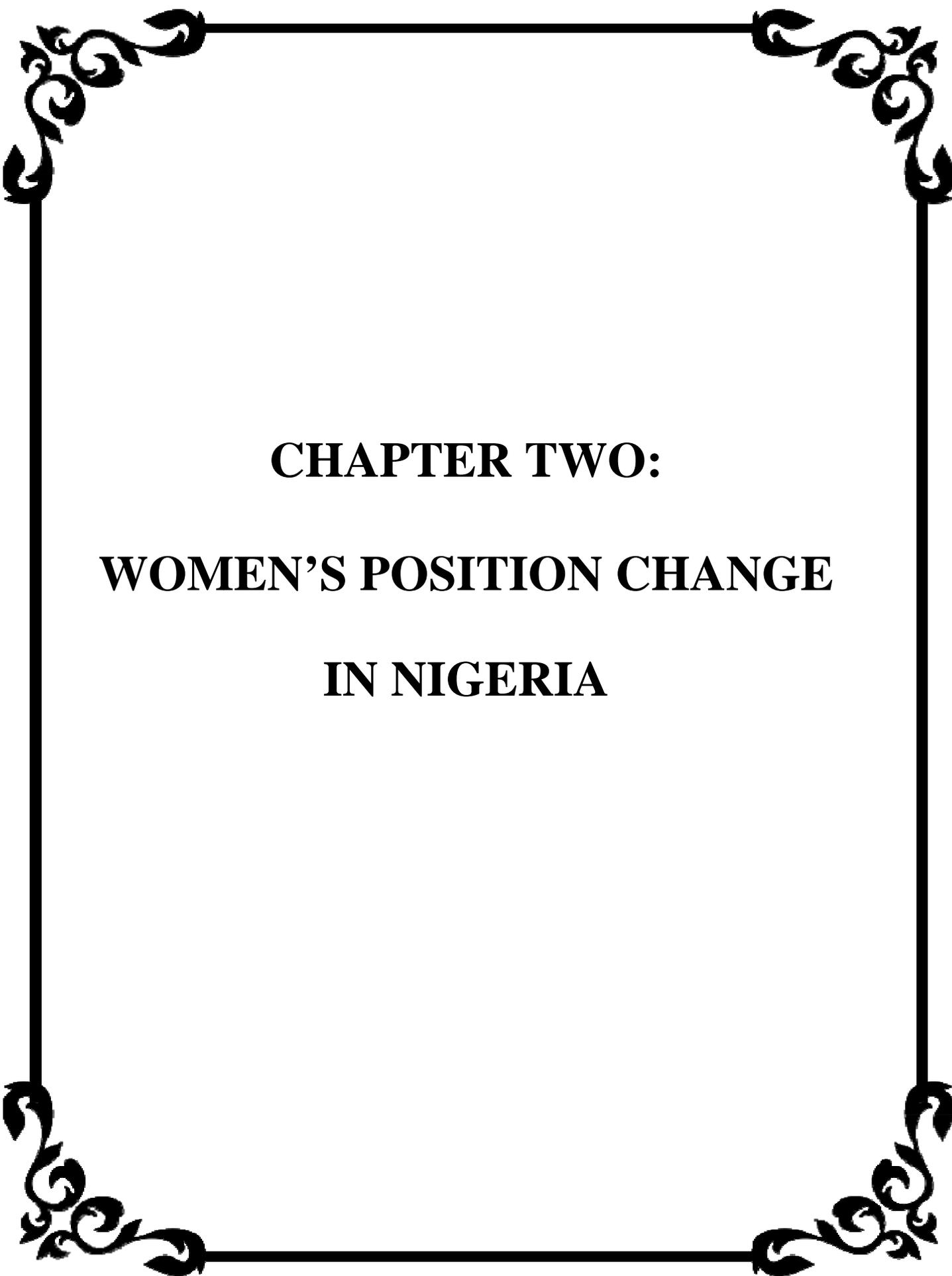
Conclusion

The traditional indigenous community, which believes that the Nigerian women's role is predominantly within the home where she is predicted to act as a wife, mother, and

housekeeper, performing domestic duties did not allow them to participate in formal works or activities outside the house. However, women did not accept this, so they decided to enhance themselves within the society and face the normal beliefs by making movements and global activities for gender equity altogether spheres.

Even though Nigerian women were eliminated from participate in several domains, they fought to change their position. Women participated and raised their place in politics, economy and socio-cultural life to confirm their important role in society.

It is critically important for policy-makers to collaborate with women to enhance their positions and thereby accelerate Nigeria's development.



CHAPTER TWO:
WOMEN'S POSITION CHANGE
IN NIGERIA

Introduction

Over centuries, women did not play active roles such as men who imprinted their names in history; women were excluded from participate in all portions of life. *“The history of the world from the woman’s point of view is one filled with the relegation of women to the background while men played active roles and got their names stamped all over the history books”* (Naasin Diseye Amy,1)

In Nigeria, Women were treated as second-class citizens. Consequently, they were under-represented in vital sectors and major decision-making institution. For example, women were not granted equal to participate in elections, Oloyede Oluyemi confirmed this *“Nigeria has been recording low participation of women in both elective and appointive positions”* which means that women have been denied opportunities to play such important roles in society. However, concerted efforts have been made by women to increase their level of participation in politics, socio-culture and economy. (*“Abstract to Monitoring Participation of Women in Politics in Nigeria”*)

II.1. Nigerian Women Position from1979

The twilight of the 20th century witnessed a significant debate over gender equality and the way in which women get their emancipation. There are evidences that Nigerian women have struggled to possess kinder, better and equal future. Many efforts are made to progress their empowerment and fought to appraisal their differences from men. Women in Nigeria claimed for equality by force and persistence. Ms Lamptey further stated, *“My call to most are to need the stance which future generations will enjoy, to confront for the inclusivity and participation of women, to mobilize for gender equality. Be Generation Equality”* (*“Monitoring Participation of Women in Politics in Nigeria”*)

The women's movement in Nigeria has come a long way, since the pre-colonial period to the present, in which Nigerian women have been organizing themselves to redefine their position in the society. Despite that, nobody believed in them, numerous of Nigerian women were exerting hard to get their rights. The Nigerian law has encouraged sexual equality and non-discrimination with reference to the legal framing of the state. This advancement provoked and gave the birth of more independent women in society. (Adejugbe and Co Law firm31)

The 1995 Beijing declaration and platform for action (BPFA) gave a worldwide turning point within the path of gender equality and women's empowerment (GEWE) worldwide. After twenty years, it had been conceptualized and adopted. To perceive the goals of gender equality and human development in Nigeria, the BPFA has continued supplying an inclusive policy and programmatic guide. Nigeria achieved important accomplishments within the promotion of gender equality and therefore the empowerment of women since the adoption of the BPFA, which are:

- Institutional arrangements on gender entrenched publicly Administration systems and processes;
- Increased participation of girls publicly and political life;
- Integration of gender and social inclusion targets in economic policies, budgets and development frameworks;
- Initiatives to collaborate with men and boys in promoting gender equality and therefore the empowerment of women.

Essentially, therefore, the last goal of women's empowerment, which may be a political process, is not just to vary hierarchical gender relations but also to vary all hierarchical relations within the society. ("Introduction to an Assessment of the Role of Women Group in Women Political Participation, and Economic Development in Nigeria").

II.2. Nigerian Women Participation in Politics and Economy

Recently, women elimination from politics has been associated as the major relapse for the economic development of the county. Despite, Women's groups are a robust pillar for grass roots politics; a drive for more women participating in politics at the grassroots faced many challenges, making it difficult for them to harness available opportunities for economic development ("Introduction to An Assessment of the Role of Women Group in Women Political Participation, and Economic Development in Nigeria").

In recent times, Women's movements, which were hitherto, dominated by organizations engaged in "developmental" activities, have evolved to become organizations lobbying for women in deciding position in politics. In fact, women on their own went further to make political parties. From an account from Holm (1992), the rationale was partly that existing parties have not adequately addressed women's concerns with in the

multipart system. (Monica Adele Orisadare2)

By virtue of the Nigerian population, the potential female work force is 50% but the particular value in real world has been about 31 percent (Matthew, O., Adeniji, A., Osabohien, R, et al). As regards women, Nigerian men have carefully selected and interpreted from British a model that attached women to kitchen. Thus destroying the indigenous courage and capabilities displayed their great fraud mothers in services to their communities (Daridep 1995). Both men and women should have equal rights and opportunities to everything worldwide, above all to participate fully altogether aspects. This was confirmed within the fourth world conference on women in Beijing, which is a protocol for women's empowerment and bill for gender equality:

The 1995 Fourth World Conference on Women (FWCW) in Beijing marked a big turning point for the worldwide agenda for gender equality. The Beijing Declaration and therefore the Platform for Action, adopted unanimously by 189 countries, is an agenda for women's empowerment and thought of the key global policy document on gender equality.

In Nigeria, the basic issues were gender equality and women participation in politics and economy. Women saw their country as one that allowed and gave privileges only to men and marginalized women since gaining the independence. For them to make contributions that are more significant to the political and economic development, efforts should be appointed by people of power to increase women role and position in the country. For Nwamaka Ogboma, Women participation in all fields remained low, because the variances in social and economic opportunities between men and women have never been starker. In addition, Nwamaka Ogboma noticed that Nigeria has the lowest number of female representation; only 20 percent of female own enter prices in the formal sector and only 11.7 percent of women were employed as board directors in the country.

II.2.1 Politics

In most societies, women undertake some important roles, which are mother, producer, home manager and political activist. Of those many roles aforesaid, women movements that fought for women position in society created the political activist. While women were not equal with men socially and politically, they did. However, wield

influence in policymaking and processed institutional mechanisms for creating the influence felt (Johnson, 1982). Nigerian women have made some appreciable impact in their contribution to the event of the Nigeriannation. The active participation of an outsized number of women in politics is strangely a replacement phenomenon. (Ogunjemilua A.A 92).

According to Afonja (1996), the access of colonialism confused the elaboration of Nigerian women engagement and performance in politics to grasped paramount positions, by repressing them and forcing foreigner system through education. (Ogunjemilua A.A93)

The international conference on women in Beijing in 1995 promoted the effective participation of girls in Nigeria; and noticed that the role of women in development of a nation came up in 1980s.

“The extant national gender policy (NGP) recommended 35 percent social policy instead and searched for a more inclusive representation of girls with a minimum of 35percent of both elective political and appointive positions respectively”. which suggests that tons of efforts are made by the government and non-governmental organizations to increase the extent of participation of women in politics after registering low participation of girls in politics for both electoral and appointive positions The under representation of women in political participation earned root because of the patriarchal practice in grained in society. (“Introduction to Monitoring Participation of Women in Politics in Nigeria”)

The awareness of the women groups on National Gender Policy, CEDAW, and other Gender Equality Laws (GEL) are very low. Only a couple of the women (5%) were conscious of the 35% social action and most of women, about 95%, were not conscious of any existing gender policy, whether locally in Nigeria or Internationally. women groups have a lack of political agenda, even though it has many goals, which contain women empowerment, welfare promotion, poverty alleviation, career progression and spiritual development. However, these goals do not agree with any political agenda (Monica Adele Orisadare 5)

However, during the second republic, (1979-1983) Nigeria had her first female senator within the person of Mrs. France Afegbua. In the fourth republic 1999, three women were elected into the senate while fifteen were elected into the House of Representatives. Agoawike (2000) believed that in both terms of elected and political

appointments, the fourth republic has been an era of breathing for Nigerian women. This allowed women to express their feelings. This often will not be an exaggeration to say that the fourth republic has been best outing in political participation for Nigerian women (Ogunjemilua A.A 93).Nigeriafeatures an upscale history thatis sparse with the inputs of women who have broken out of the mold to participate in politics. Women did not only contribute in socio-politic affaires of their nation but were also involved within the historical struggles of their various communities. Their positions were not merely a passive supportive role, but it had been powerful, constructive, sometimes self-sacrificing roles.

II.2.2.Economy

According to Yawa (1995),Women are the essential human reservoir of each society as they control most of the non-monetary economy (subsistence, agriculture, bearing children, domestic labor etc.) and play a crucial role within the monetary training wage labor and employment .(Sovereign Nyong, Esther Archibong406)

Women in most societies, whether developed or developing are considered currency with which economic alliance is cemented. However, Colonialism became an opportunity, which altered the prevailing position of girls in African societies, including Nigeria. As observed by Ettienne and Lealock (1980) women's economic roles and their ability to participate in government, especially, were altered during this era. Within these changed circumstances of the colonial situation and therefore the perceived threat to women's interests, women re-strategized by regrouping their forces to preserve and protect their interests.

Over time, the contribution of women in economic progress has been growing in both academia and policy circles. This rising confession inverts the active participation of women in diverse parts of progression in both formal and informal production. However, women play important economic and productive roles in any economy. So, the continual of inequality constraints a society's productivity and ultimately slows its rate of process and thus the economy pays for this in reduced productivity. Since the primary 1980s, rising inequality in earnings and household income has been a focal policy issue (Bluestone and Harrison 1982; and Ryscavage1994).

In addition, several studies (such as Aigbokhan 2000) have identified inequality in various facets. Inequality is noticed within the planet of trading, financial systems,

economic also as dependency on economic inter-relationships between developing and developed nations (“CBN and International Bank for Reconstruction and Development 1999”).

There is every need to empower Nigerian women particularly within the worldwide economy, which recognizes the need for women to develop their potentials and contribute to the overall development of the state. Work market participation of women will ameliorate their prorated economic position that behold equality aspect. Additionally, it will also increase overall economic efficiency and improve development potentials of the country. However, the entire percentage of women workers (participants) engaged in one sort of activity or the opposite within the economy is 43.1% as against men’s 56.9%. This picture though appears nice statistically, is sort of misleading because key leading sectors within the economy by way of income yield or reward haven't been favorable to women in terms of participation (Obiamaka Egbo, et al 17)

In spite of the remarkable achievements of the Nigerians women, the level of participation of Nigerian women in the workplace was low, because of some barriers they face owing their gender. It can be say that these fences functioned a key role in the disproportion of women who occupied part in Nigeria’s economic activities.

II.3. The Paramount Change of Nigerian Women in Social-Cultural Life

Nigeria is a collectivist society that its group ties are strong. This supported the use of networks in getting women into work. Additionally, Groesch and Doherty (2000) said that culture could be a group of beliefs and assumptions that holds a gaggle of people together. It is important here to say that Hofstede has extensively verified the national culture of Nigeria; this might be explored here using the dimensions to understand how this influences society. (Helen Spencer-Oatey4).

Thus, bar Willis (1991) and Nzomo (1994) posited that the foremost significant factor to the discrimination women faces is the socio-cultural system of belief and myths, which informed the socialization process. Consistent with Nzomo (1994), the sex-stereotypes and gender segregation employed and allocation of roles privately and public life are fundamentally a product of the first socialization process and therefore the indoctrination of the social environment that women face in work.

Discrimination against women in socio-cultural life is related to the discrimination that women face in other aspects of their lives, as human rights are indivisible. However, structural and systemic barriers in society, such as deeply entrenched gender roles and negative gender stereotyping, limit women. This is linked to the disproportionate burden that women face in care giving responsibilities, which can limit their ability to access in social and cultural life. Moreover, Women's participation in socio-culture life during times of transition open opportunities for positive change regarding women's rights and gender equality, but they can also lead to backsliding if the sufficient and necessary factors are not in place. Women help their family to adapt with the new realities and challenges. In addition, they knew that the basic education is the key to a nation's ability to develop and achieve sustainability targets. So they encourage themselves to get to the next level of education by joining schools to learn more knowledge and develop their culture.

All this participations changed Nigerian women position and took them to the next standard of what finding themselves as part of the Nigerian society.

II.4. The Effect of Religion on Women's Rights in Nigeria

Nigeria is pluralistic in terms of ethnicity, religion, and laws. There are quite 250 ethnic groups in Nigeria and within these groups are distinctive subgroups and communities.' This heterogeneous ethnic character exists across the country. Although, the Hausa-Fulani, Yoruba, and Igbo (Ibo) are the most important ethnic groups within the northern, southwestern, and eastern parts of the country respectively, there also are other sizeable groups in those parts of the country. Muslims, Christians, and adherents of varied traditional religions are the three main religious groups in Nigeria.

Muslims constitute the bulk, although Christians generally dispute this. Muslims and Christians are for most powerful religious groups within the country. Although the Nigerian Constitution emphatically forbids the State from having a politic in a religion, some have rightly acknowledged that Islam and Christianity, given their prominence and governmental recognition, are de facto state religions. (Abdulumuni A. Oba881-882)

Religious tenets and cultural norms are two forces that afford crushing influence on human rights, generally (Abdullah, 2018). In fact, all the major religions in the world share a global interest and tradition of respecting the safety, value and dignity of all persons and consequently, the duty towards other people who suffer without distinction. (Lauren 8)

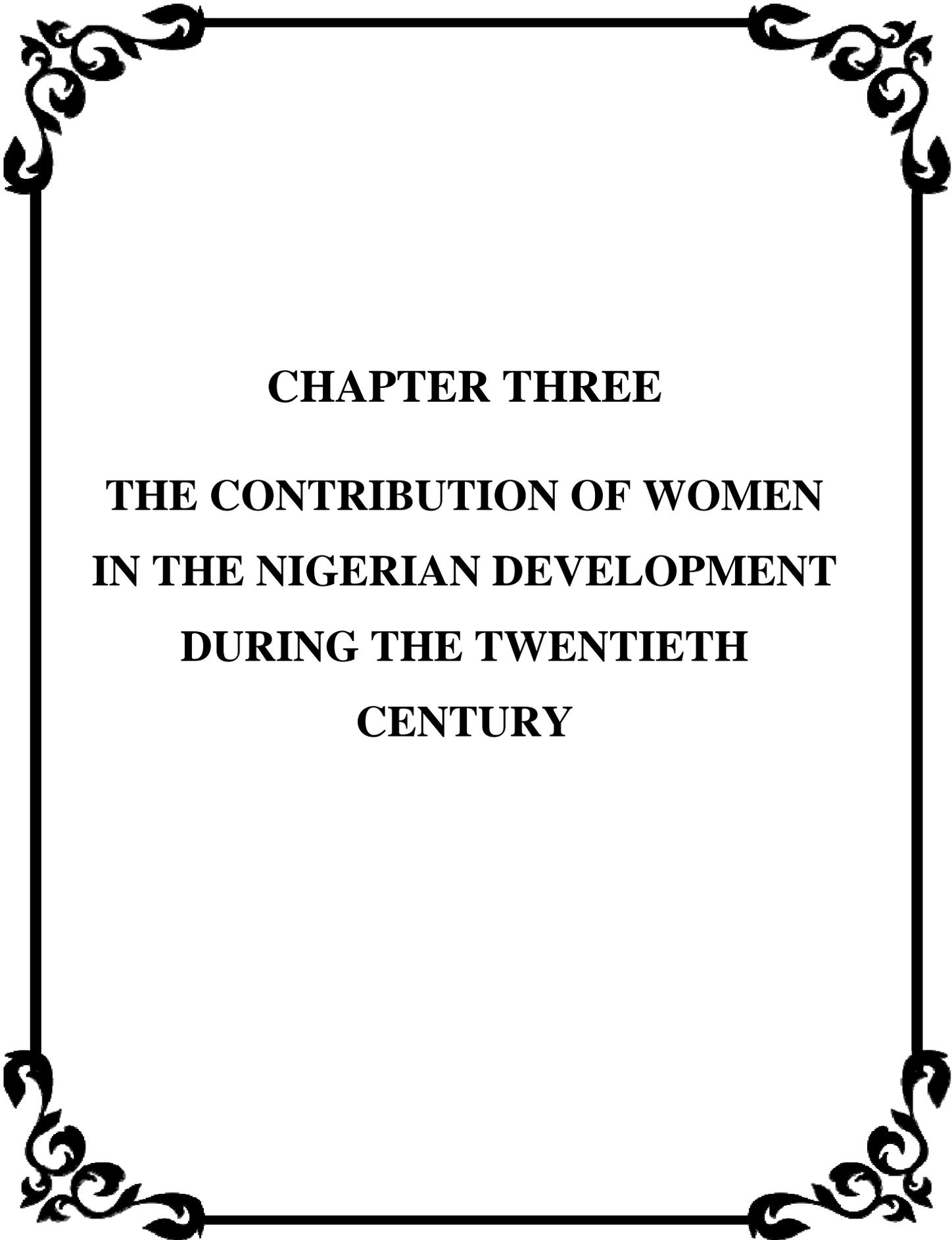
Protecting women's rights in Nigeria is a fundamental step towards achieving the development goal of gender equality. Protecting women's rights in Nigeria is a fundamental step towards achieving the development goal of gender equality. The advancement and protection of these rights in Nigeria specified by several factors, such as religious factor. However, the doctrine of both Islam and Christianity did not ignore women in expression of property rights. The authors suggested that the prevailing discrimination against women is a misled status of the low education of women in Nigeria and has no religion support.

Conclusion

There has been a successful setting of the women's agenda in both the public and private sectors due to the various effort sand activities of the women's movement. The evolution in the women's movement articulating women's rights is having implications for

national policies.

Nigerian women boosted their role in society by improving access to education, which substantiated the success of women's role in the progress of Nigeria.



CHAPTER THREE

**THE CONTRIBUTION OF WOMEN
IN THE NIGERIAN DEVELOPMENT
DURING THE TWENTIETH
CENTURY**

Introduction

The contribution of women to the success of developing nations received little attention because of the existing of man in terms of their role within the development process, and Nigeria is not an exception. The general feeble position of female education as compared to the male counterpart did not augur well for the social, economic and political development of women in Nigeria, however Women advocated and related institutions have for several years tried to evolve and to point out the importance of women within the progression of Nigeria.

III.1. Nigerian Women in Education

Within the sector of education, reforms of education are undoubtedly one among the most complex and controversial subjects, due to the consequences that they generate within the societies and countries where they happen. Nevertheless, this example lead to search for much construction why such repairs create essential changes within the social systems where they are used. (Claudio-Rafael Vasquez-Martinez254).

However, in traditional African societies, women education was considered a waste since; they are not expected to participate in formal work activities outside the house. They were seen as silent workers, keeping the house, bearing and rearing children and helping their husbands within the farm. (Francis Akubuilu, Monica Omeje 1)

Improving and widening access to education for women has been a serious goal in most developing countries. However, in Nigeria education inequality between male and female has remained a perennial issue, since the introduction of western education in Nigeria achievement of equal status in educational attainment by men and woman has continued to be elusive.

This is often because of many factors ranging from faulty educational system of cultural and traditional practices that are inimical to women education. Bias existed from the Nigerian society against women education. Recent trend in enrolment at various levels of education shows improvement in favor of women. In view of this realization, if this momentum is sustained, women will not only achieve equal status to men in educational attainment but also even have the tendency to surpass men within subsequent ten to fifteen years. The UNESCO (1998) report on the state of education in Nigeria, classified the role

of women in traditional society as follows: Rearing of kids, taking care of domestic chores and providing water and firewood. However, emerging realities especially since the 20th century has revealed the need for women education and empowerment. (“Introduction to Women Education in Nigeria: Predicaments and Hopes).

Since Nigerian independence in 1960, the Christian Missions gain full recognition of the primary educational institutions in Nigeria. According to Okoro (1993), the Reverend Thomas Freeman is credited the establishment of the primary formal school in Nigeria. In addition, successive Nigerian government has made several efforts to insert Nigerian women in the educational system and ensure their access in both formal and informal education.

Despite all efforts, women still lag considerably behind men in education (Ezeani, 1996); however, the rate of educational women increased more and more in formal education. Following this need recognition, several efforts are made especially by women themselves to obtain world attention to the plight of women. (Francis Akubuilu, Monica Omeje 2).

III.1.1. The Implication of the Growing Educational Opportunities for Women in Nigeria

There has been a groundswell of agreement that women’s lot and general socio-economic improvement of countries are often achieved through the acquisition of education and broad empowerment of women (Stephen, 1992 et al). It is against this background that efforts to teach women in Nigeria have received a big boost in recent times. During these regard informal groups and Non-Governmental Organizations (NGOs) have made efforts in encouraging female education in the South and North of the country.

Education plays a crucial role not only in economic development but also in improving social equity. It enhances the general quality of human resources within an economy. For both Dunder and Haworth, better health and good nutrition mended hygiene, higher child survival rates, raised health education and consciousness. This all have been regarding to education. There is increasing consensus within the international community that education is a crucial, essential aspect of basic human development (UNICEF, 1990; United Nations, 1994; USAID, 1995).however, the advantages and effects of education transcend the women and their immediate families and contribute to long-term alleviation

of poverty within the society. Creation of an informed citizenry, and substantive advances in healthcare and reproductive services have occurred for access to education, (Nguyen, 2000; United Nations, 2000). Some of these efforts manifest within the establishment of special schools for women and women education units within the education ministry of the many states in Nigeria. (“Introduction to gender disparity in Nigerian education: women’s experience of barriers to equal educational opportunity”).

III.2. Social Progress of Women in Nigeria

In the colonial period, women were denied Western education and within the post-independent era, they were not entitled to vote until 1970. Their visibilities in social and political gateways were limited (Ghosh88). It’s true that the gender equality may be a reality of Nigeria like everywhere else but the Nigerian women through the women’s council, economic power, family support have exerted their influence over main stream socio-economic and political institutions and decisions.

The journey of liberation struggles for Nigerian women has been positive. The ceiling was gradually being broken day by day as women ascend top positions in formal sectors and politics. Education for women is not any longer seen as waste of time and resources. The argument that the solution for male unemployment is the sacking of all employed women who carry other jobs no more existed (Obbo8). Additionally, women were dynamic and uninhibited participated in social, political and non-secular systems. Even so; there have been the belief that the political sphere is a virtue women do main because they are making significant contributions to their wards and constituencies. (Adaora Osondu-Oti8)

Nigerian woman was aware of their value in society, fearlessly preserved their identity and assured power over their legal sectors. As an example with in the Southern parts of Nigeria, Sylvia Leith Ross recounts that Igbo women had intense vigor, vitality for the life and dauntlessly faced the complexities that came in their way.

Hence, the social change of Nigerian women gave them the chance to see themselves equal as man in all aspects of life.

III.3. The Role of Women in Nigerian Development in the Twentieth Century

Development means various things to different people. Some people however stressed material prosperity. Rogers (1976) describes development as a sort of social change during which new ideas are introduced within a social organization to provide higher per-capital incomes and levels of living through more production methods and improved social organization. Mabogunje (1980) identifies them to be economic, growth, modernization, Distributive justice, socio-economic transformation and spatial reorganization. Rogers (1980) believed that development should define a widely participating process of social changes in society in tended to cause social and materials advancement(including greater equality, freedom and other valued qualities) for the majority of people through capture over their environment. (Ogunjemilua A.A91-92)

Fasugba (2000) confirmed that hitherto, many women who has engaged in movements and jobs deem the exclusive reserve of men.he further expresses that since women became conscious of their right, they need to keep fight out with mental to collect human deavors. In addition, various researchers (Agbola 1990, et al) had reported on the contributions of women in agriculture, community, developmentandphysicaldevelopment. In 1975, FAQ reported that women perform 70% of all domestic and household chores.

This trend has not changed except that women now take additional burden of additional– Domestic affairs. Agbola (1990) confirmed this assertion by concluding that girls are the operators of the economy and may constitute a big arm of the labor pool, in which Nigerian women were considered as a dynamic industrial. Of these researchers had verified that before the colonial era women, labor was restricted to farm and household activities, but in the post- colonial era women, contributions supported the cultural gender division of labor. (FamilugbaJ.O 92)

III.3.1. Assessing the Role of Women in the Nigerian Development

Thevitalroleplayedbywomeninstrugglesforsocialtransformationhasscarcelybeen appreciated, and with the sense of defeat that hangs over man, stands to be further forgotten. Women’s movement in Nigeria has come an extended way, since the pre-colonial period to this, during which Nigerian women are organizing themselves to redefine their position

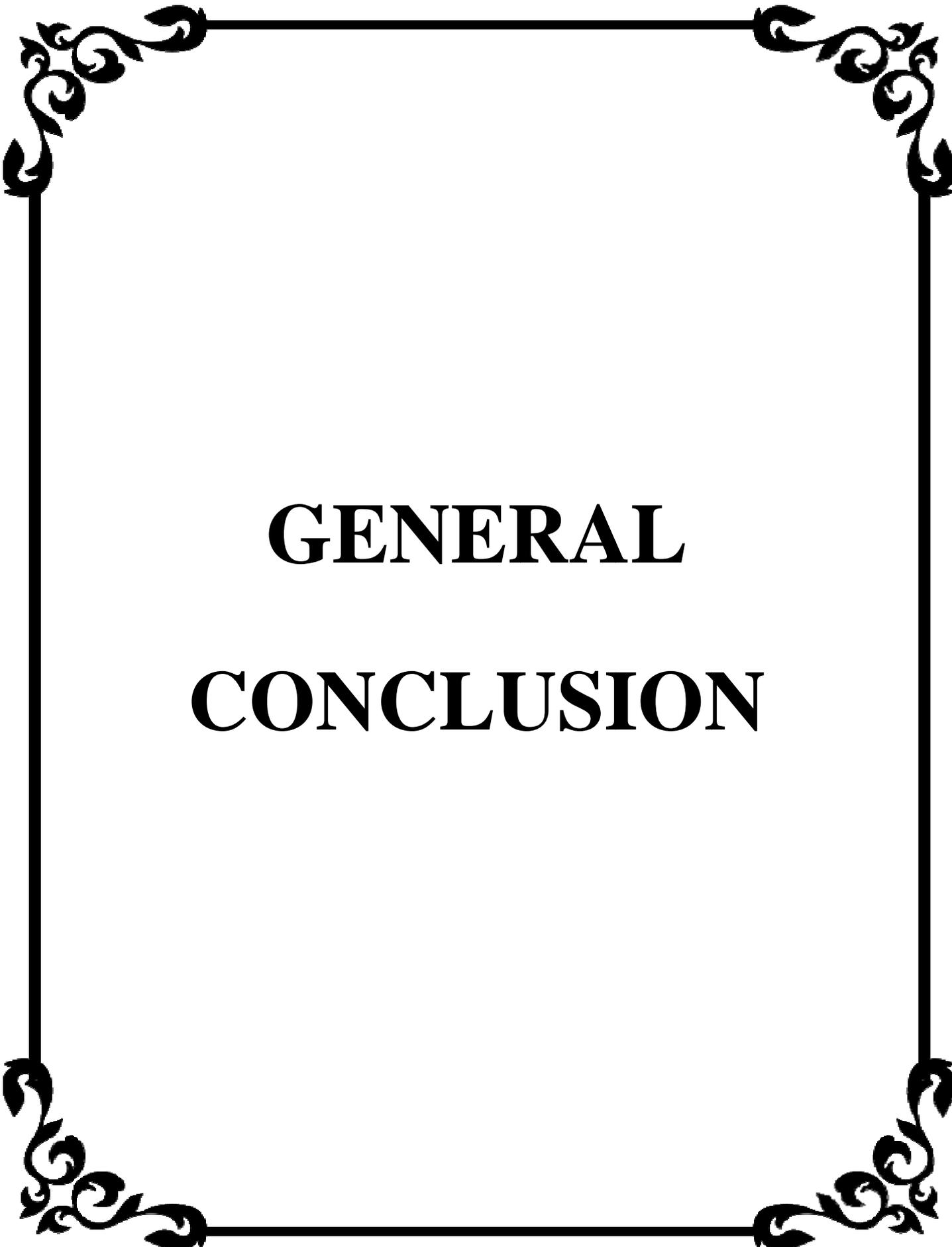
within the society.

According to Olojede, the organizations in Nigeria, the National Council of Women's Societies (NCWS), which is a Nigerian non-governmental and non-partisan women's organization to advocate gender welfare, issues to the government and society. The goal SOF the NCWS include the development of welfare; progress and therefore the standard of living of women; and increasing the role of women in political life form are access to deciding. (Monica Adele Orisadare3)

Nigerian women have participated actively altogether stages of the country's development beginning from the post-colonial era. From records, women's struggles to correct acts of discrimination and violence dates back to the nineteenth century and that they have actively participated in activities aimed to raise their lot. Women's groups in women's political participation and economic development in Nigeria led women to participate within the development of the country all together aspects, additionally women with their role took a crucial position in society the maximum amount as man did. Thus, Nigerian women improved themselves, as important element in society, which contributed within the progress of the Nigeria.

Conclusion

From pre-colonial times to the early 20th century, the role and status of women in Nigeria have continuously evolved after their contribution in many fields, especially in education. Despite that women role's has scarcely been appreciated, it should be noted that Nigerian women played an important role in the evolution of the country in all aspects of life.

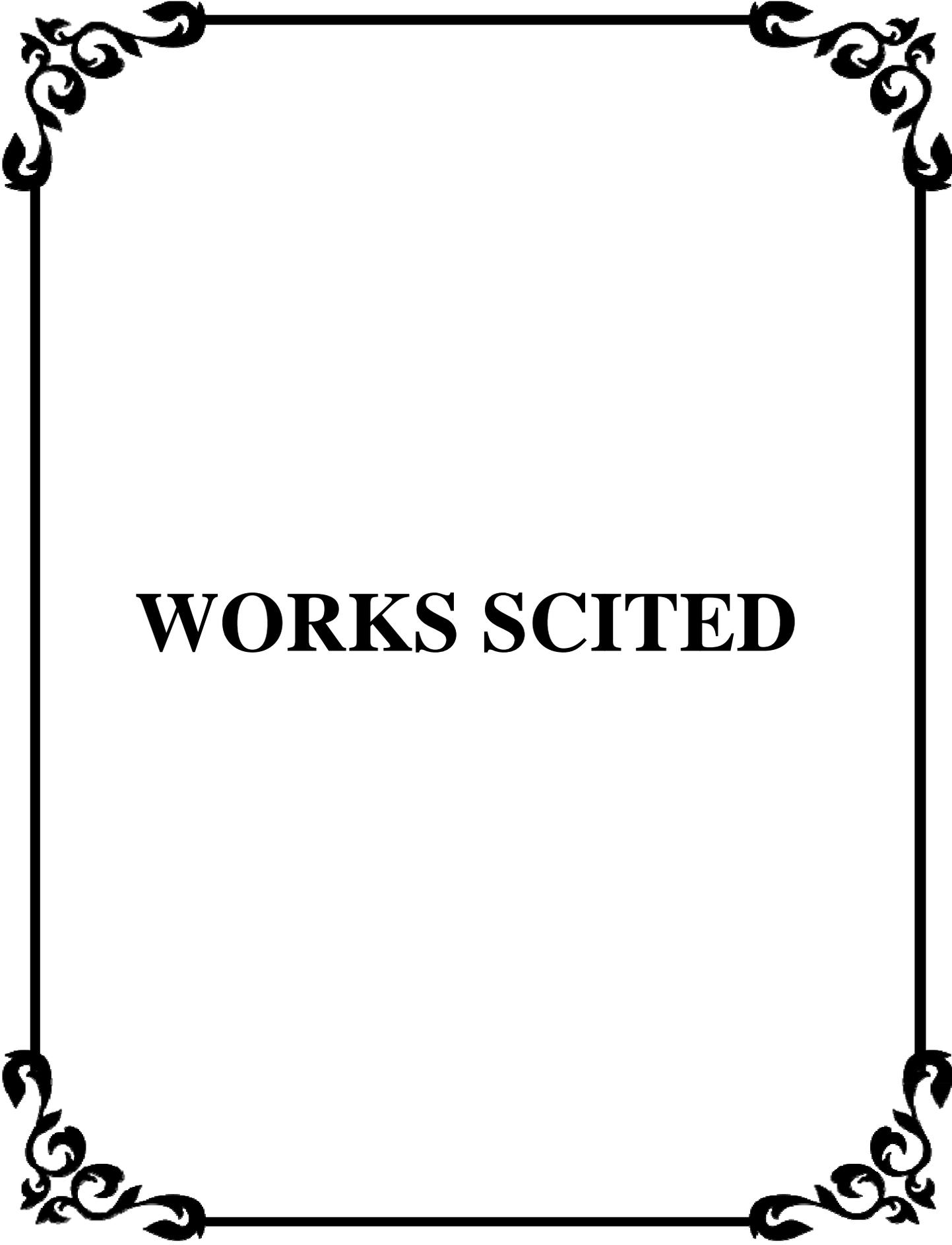


**GENERAL
CONCLUSION**

In Nigeria, women were not given the prospect to be what they need to be. Somehow, many believed that woman's place is in her husbands' home. Additionally, Nigerian women suffer and are victims of a social order that treats them largely as second position role players. Globally, Nigeria has acquired the confession as one of the most patriarchal society, in which the unassailable rights of women are often exposed to derision, disregard and contravention. However, the variation between women and man in terms of political, social, economic and educational accomplishments cannot be parted from some issues that obstruct the two groups. Thus, gender bias against women ranges from market discriminations to exclusion from policymaking.

In particular, at Nigeria's independence, women were almost absent in all decision-making processes and development activities in the formal sectors. According to the National Policy on gender and development, women's concerns received little attention in national planning in Nigeria until the declaration of the United Nations Decade for Women. From that, Nigerian women tried to improve their position in society; they advance themselves and started to join man in both public and private sectors by organizing movements. However, concerted efforts have been made by women to increase their level of participation in politics, socio-culture and economy after recording low participation of women in these areas.

Finally, despite the enormous achievement of the women's movement in Nigeria, at the same time there exists constraint limiting its effectiveness.



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