



10.5281/zenodo.8374984

Vol. 06 Issue 09 Sept - 2023

Manuscript ID: #0999

PERSPECTIVE OF FEMINISM ON THE GIRL-CHILD AND WOMEN EDUCATION IN DELTA STATE, NIGERIA

BIOKORO, Beauty Ogharen

Department of Educational Management and Foundations

OBATA, Rita Obiageli

Department of Educational Management and Foundations

GHAVWAN, Okeoghene Ogheneruemu

Asaba Mixed Secondary School

Submission date: 09-09-2023 Acceptance Date: 22-09-2023

ABSTRACT

The study is on the perspective of feminism on the girl-child and women in Delta State, Nigeria. Woman and the girl child passed through many problems, obstacles and barriers to become an important member in the society. In the past, woman did not have any kind of rights, she was isolated, neglected and mistreated by man. By the coming of Feminism, the profile and the image woman have changed completely and from being a poppet in the hands of man she becomes a queen, president, artist and teacher...This paper examines the wishes, dreams and the ability of woman to change her position in the society not just as being a daughter, wife or a mother but rather as normal citizen with regular rights and duties. This paper produces a number of key findings that confirmed a significant development of woman participation in different in the society. The main conclusion drawn from this paper is that the Feminist efforts were efficient in many ways in which they brought a huge change in the position and the role of woman. They were able to remove the majority if not all the stereotypical pictures and to give her more importance in the society by giving her the political, social and economical rights.

KEYWORDS

Feminism, Girl-Child, Women, Perspective.



This work is licensed under Creative Commons Attribution 4.0 License.

Introduction

For many years, women were believed to be second class citizens of most African societies, especially, Nigeria (Enejere 1991). A woman is always seen as a man's property and the bearer of children. This culture has led to partial treatment of women with regards to education. The less privileged and average rural Nigerian parents would choose to educate their sons rather than their daughters (Ada 1992). The traditional and religious customs have in one way or the other embraced gender inequality, which apparently affects the individuals and the society. For instance, most female children in the Northern region of Nigeria are not only deprived of the benefit of education but also do not contribute to economic development due to religious, sexual involvement, health consequences and culture reasons (Undiyaundeye 2013). Thus, seen as non-functional members of the society (Ocho 2005). In the South – Eastern part of Nigeria, the culture and tradition considered women as slaves in the society with no value in the family such as the case of no inheritance from her father's property after death.

Education is one of our human fundamental rights and has been described as a crucial factor for human development in the entire world today, most importantly, for the girl-child who wish to have a successful and prosperous life. Girls and women more often bore the consequences of poverty, lack of health care, education, climate change, and other inequalities which indicated unsafe and unhealthy condition of females as a result of poor education, thereby, resulting to poor empowerment, unhealthier families, and unsustainable economies of a nation. One major way of destroying the future of a female child is by denying her the access to education.

According to UNICEF (2007), more than 64 million girls out of about 121 million girls were out of school and more than 75% of these female children were residing in Sub-Saharan Africa including Nigeria. Recently, the local, state and federal governments have made education for the girl-child compulsory by enacting a bye law and initiating various programmes. Interestingly, Federal Ministry of Education and United Nations Children Education Fund (UNICEF) have been succeeding in leading the campaign for girl-child education in Nigeria. Libraries as well as other information centres should also be considered as campaigning tools to strengthen and improve female child education in Nigeria and other developing African countries (Ifijeh and Odara 2011). In this work, the issue of feminism, girl-child and women education was examined in Sapele Local Government Area of Delta State.

Concept and Origin of Feminism

Many researchers and scholars used the term “Feminism” and they tried to define and explain it differently. Some of them use it to refer to some historical political movements in USA and Europe. Whereas, others refer it to the belief that women live an injustice life with no rights and no equality Zara Huda Faris explained this idea, as: “...Women need feminism because there are women who suffer injustice” The term “Feminism” has a long history; it represents women's problems and suffering in addition to their dreams in equal opportunities in societies controlled by man i.e. his power, rules, wishes and orders. Lara Huda Faris added also: “...women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always better to be a man” (Holcombe, 1983). The term feminism has a history in English linked with women's activism from the late 19th century to the present, it is useful to distinguish feminist ideas or beliefs from feminist political movements, for even in periods where there has been no significant political activism around women's subordination, individuals have been concerned with and theorized about justice for women. Despite of the painful segregation and the hard inequality, women were able to

stand up each time and they were able to speak and express their problems, feelings and wishes. In addition, women were able to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

The term Feminism appeared in France in the late of 1880s by Hunburtine Auclert in her Journal *La Citoyenne* La Feminitè where she tried to criticize male domination and to claim for women's rights in addition to the emancipation promised by the French revolution. By the first decade of the twentieth century, the term appeared in English first in Britain and then in 1910s in America and by 1920s in the Arab World as Niswia. Feminism originates from the Latin word *femina* that describes women's issues. Feminism is concerned with females not just as a biological category, but the female gender as a social category, and therefore feminists shared the view that women's oppression tied to their sexuality. This was so because women and men's biological differences reflected in the organization of society, and based on these differences, women have treated as inferior to men. Whether as a theory, a social movement or a political movement, feminism specifically focuses on women's experiences and highlights various forms of oppression that the female gender has subjected in the society.

Whether Feminism is considered as a social movement or a political movement, it specifically and mainly focuses on women's experiences in her daily life, which she subjected to in the society. Since Feminists are able to feel and experience the pain and suffering of women they are totally convinced of what it means to be a "women" in Patriarchal societies. Feminists, therefore seek to remove all the barriers to equal social, political and economic opportunities for women and object to the notion that a women's worth is determined principally by her gender and that women are inherently inferior, subservient or less intelligent than men (Barbara, 2011).

Types of Feminism

Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. There are many kinds of feminism in which sometimes and each one of them gives principles and conditions for giving woman her rights.

Liberal feminism: Liberal feminism is a particular approach to achieving equality between men and women. It emphasizes on the power of an individual Person to alter discriminatory practices against women. It is considered as the most important kinds of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to the social contract theory of government instituted by the American Revolution. Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change. Liberal feminism witnessed several waves of changes that contributed in its development and its power throughout the history. By the beginning of the 1960s, a particular resurgence in energy followed the civil rights movement in the United State, which led to The Famous March on Washington. This march was able to move the ideas and principle of liberal feminists to another level. The spirit and the importance of their ideas were able to move to other civil rights movements who adopted it as a form of realization and awareness of the importance of speaking and expressing their problems and ideas. Raising consciousness included ensuring that personal experiences and information passed from person to person about the issues of the day that affected the group. This helped people in the movement to stay

conscious of the need for their individual contribution to the movement to improve conditions. The main thrust of liberal feminism is that an individual woman should be able to determine her social role with as great freedom as does a man. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights. The major emphasis is that equality of women before the law, in educational and professional opportunities, change in marriage laws, property rights, inequitable divorce, equal pay for equal work, protection from rape, wife battering in the home and liberation from all dehumanizing forces. In short, it aims at bringing equality between women and men in the framework of the existing social systems-do not question the underlying basis of women's subordination (World Bank, 2001).

Radical feminism: Radical feminism is a movement that believes sexism is so deeply rooted in society that the only cure is to eliminate the concept of gender. It started to emerge in the late 1960s by the famous leaders T. Grace Atkinson and Shulamith Firestone. It denies the liberal claim that the lack of political or civil rights causes women's oppression. It is a perspective within feminism that focuses on the hypothesis of patriarchy as a system of power that organizes society into a complex of relationships based on the assertion that male supremacy oppresses women. Radical feminism aims to challenge and overthrow patriarchy by opposing standard gender roles and oppression of women and calls for a radical reordering of society. The reason this group gets the radical label is that they view the oppression of women as the most fundamental form of man's domination, one that cuts across boundaries of race, culture, and economic class. In fact, this is a movement intent on social change, change of rather revolutionary proportions. This group of feminists claims that the root of women's oppression is biological. They believe that the physical subordination of women by men is the primary form of oppression and others are secondary. Therefore, radical feminism believes that woman's liberation requires a biological revolution. They raise the demand for the destruction of patriarchy. There is a shift in emphasis from struggle for role and legal reforms to the destruction of patriarchy. The chief institution of patriarchy is the family and the family promotes patriarchy in the society. Moreover, they believe that the whole system must be abolished even, its biological aspects.

Radical feminism principles contains many interesting claims such as pregnancy and child birth in which they consider them as the most painful and unpleasant experiences that can person pass through. They believe that the technology should be used to eliminate all kinds of pain particularly from the fundamental inequality of the bearing and rising of the children. This must be the basic achievement because they believe that the heart of women's oppression is their childbearing and childrearing roles (Schneider, 2000).

Radical feminists believe that the male psychology or biology is the source of women's oppression and pain. This is why they call for separatism and the independence from men. By posing an all-inclusive sisterhood as the solution to patriarchy, radical feminists overlook the class differences that prevent women as a whole from having the same interests. They often minimize the importance of solidarity between women and men of color in the fight against racism. They tend to ignore issues that do not relate directly to a narrowly defined female experience. Radical feminism questions why women must adopt certain roles based on their biology, just as it questions why men adopt certain other roles based on gender. They attempt to draw lines between biologically determined behavior and culturally determined behavior in order to free both men and women as much as possible from their previous narrow gender roles.

Socialist feminism: Socialist feminism also known as Marxist feminism or Materialist feminism is an important movement of feminism. It calls for an end to capitalism through a socialist reformation of

economy. Socialist feminists view gender inequalities as intrinsic to the capitalist system, which makes vast profits off women's unpaid labor in the home and underpaid labor in the workforce. Socialist feminism argues that capitalism strengthens and supports the sexist status because men are the ones who currently have power and money. Those men are more willing to share their power and money with other man, which means that women have fewer opportunities and resources. Therefore, they tried to eliminate the capitalist system and replace it with socialism, which collectively shares the wealth created by human labor and has no economic stake in maintaining exploitation. Sexism benefits the capitalism, by providing a supply of cheap labor for industry. Women are in low paid, low status or even no paid work. It means that, Socialist feminists reject the idea that liberation for women requires the abolition of childbirth. They seek to analyze the subordination of women as linked with other forms of oppression, and attempt to unite the fights for socialism with that for women's liberation. Under the socialist conditions, Marxist feminism believes that the restoration of women to autonomy is possible. Modern industrialization was, in fact beginning this liberation of women by forcing working class women into wage labor. Having equal salary for both man and woman was in the top of Socialist feminists' aims and demands.

Feminism Perspective

Feminism can briefly be defined as discriminations against women and the struggle to eliminate them. As a concept, it is western in origin but has spread all over the world. Its history is vast but a cursory historical excursion of this great movement is expedient. Feminist thought dates back to the medieval time but was first raised by men. The thought started gathering momentum in the 14th century when a French woman, Christie De Pisan (1364 - 1430) wrote a book concerning the rights and duties of women. Mary Astell (1666 – 1731), an English woman also wrote a book making pleas for women. There were several women and men who spoke concerning the need to improve the lot of women thereafter (Bryson, pp 1 –26).

In 1792, Mary Wollstonecraft co-authored a book with John Stuart Mill, *The Rights of Woman and the Subjection of Women* in which they criticized the subjugation of women by men and maintained that women's subordinate position was not rooted in her biology but originated from differences in the education and orientation given to boys and girls (Alkali, p.15). Feminism in Europe became well articulated in the late 19th century when women started movements advocating and demanding for several reforms and rights in such areas as education, suffrage and property ownership. The fight for women's rights has spread all over the world because virtually every society has a heritage of women subjugation.

The history of ancient Europe is replete with different acts of maltreatment of women as stated below:

In most part of western history, women were discriminated against. In ancient Europe, the women had no right to study or be involved in public life. At the end of the 19th century, women in France were forced to put on veils in public places. In Germany, men had the right to sell their wives. American women had no voting right. Women were not allowed to do business except with male representatives: brothers, husband, father or son. Women had no authority over their children. They had little or no access to education. Most professions were for men.

Today, undoubtedly, it can be said that women in the West have made appreciable progress in the struggle for equal rights with men. However, the 1996 US Department of Justice Report in Zweig and others (2007:1149) showed that crimes against women ranging from domestic violence, rape, sexual assault and robbery were still on the increase.

Women in the West therefore still face problems created for them by men. Arabs, before and after Islam, had and still have practices that are detrimental to women. Rahim (1983:7) writes: The position of women was very degrading in Arab society. They were treated as chattels and with contempt. The birth of a female child was considered as a great curse and she was often buried alive by the heartless father. Women could not have any share of the property of the husbands or the fathers... the women of the pre-Islamic days had no status in the Society.

Centuries after the coming of Islam, the condition of the Arab women is still gloomy. El Sadawi (1997:235) has maintained that Arab women are treated as objects and that they operate at the fringes of the society. The women are slaves and men are masters. Africa in general and Nigeria in particular have many spheres of women marginalization by men. Diwa (1991:9), quoting Imam (1985) to depict the subordinate position of women in Nigeria has said that "All over the country women are regarded as the "property" of first their fathers and then their husbands ... for things that an individual male can get on his merit, a woman has to first obtain her father's/husband's permission. For example, to get a passport or visa: to obtain a bank loan: to get a scholarship or to exercise rights over her own issues (children)."

Since independence, Nigeria's political arena has been dominated by men: men have been presidents, governors, ministers, legislators and local government chairmen. Admittedly, women have made remarkable progress in the acquisition of Western education and getting paid jobs and in very recent times made appreciable entry into politics. There are however, several forms of maltreatment women still undergo in the hands of men in Nigeria. Some of these are "child marriage", awful widowhood rites, seclusion and mutilation of the female genital in some parts of the country, rape, reckless polygamy, and rampant cases of divorce.

Muhammad (2007:56), has lamented the abuse of womanhood and the Islamic concept of polygamy by Africans, especially Hausa-Fulani Muslims. Basing his anguish and condemnation on the increasing record of divorce cases in Kano State, he maintained that parents were recklessly giving out their daughters for marriage just as men marry many wives without having the financial capacity to maintain them.

The shocking treatment of Nigerian women is legion. The Nation (2013:2-3) reports from the U.S 2013 Trafficking in Persons Report, "... women and girls are trafficked for domestic servitude and sex trafficking Nigerian women and girls primarily from Benin City in Edo State are subjected to forced prostitution in Italy while Nigerian women and girls from other states are subjected to forced prostitution in Spain, Scotland, the Netherlands..."

Raping of girls is on the increase in Nigeria. The physical and psychological trauma this act inflicts on the girl child notwithstanding, most victims and their parents shy away from fighting rapists in the law courts because it is seen that such battle exposes the woman and her family to public shame. Enwegbare (2013:24) tells of one of many rape incidents in Nigeria, "one of my worst experiences is the case of a young Nigerian girl found one day weeping profusely for being raped at the Abuja's five star hotels as she was performing her cleaning duty in one of the rooms."

`Baby factories` are growing in Nigeria particularly the eastern part of the country. Daily Trust (2013:3) reports the discovery of a baby factory` in Umuezeala Umuaka in Njaba Local Government Area of Imo State in which 26 pregnant teenagers were found. The factory was reportedly run by a Mrs Comfort Ahamefula to produce babies for sale. It is a sad irony that a woman partakes in the acts of dehumanization of women. The Nation (P.60) equally reports the discovery of a "baby factory" named Cross Foundation International in Aba, Abia state in which 16 expectant mothers including teenagers were found.

An important thing to point out at this juncture is that the maltreatment of women is a persistent issue in many societies. The nature and level of women's maltreatment in different societies may differ from one to the other. The struggle to dislodge patriarchy is however, ubiquitous. Indeed, feminism has long been internationalized. In 1946, the United Nations established a commission on the status of women. In 1948, the UN issued its Universal Declaration of Human Rights and this includes the protection of men and women. In 1993, there was an International Conference of Women in Beijing, China, to discuss and take common action on issues affecting women (see *Feminism, International Feminism*, Wikipedia, 2001). On October 14, 2013 the U.N declared campaign to end sexual violence against women.

In 1982, Arab Women's Solidarity Association (AWSA) was established in Egypt (El Sadawi, p.36). In Nigeria, there are many women organizations: Network for Women Studies in Nigeria (WIN) formed in Zaria in 1982, National Coalition on Violence against Women established in 2007 (Adamu, 2007). Other organizations involved in researches, and activities to eliminate maltreatment of women and children in Nigeria are Women Trafficking and Child Labour Eradication Foundation (WOTCLEF) and The National Agency for the Prohibition of Trafficking in persons (NAPTIP)

The Girl-Child Perspective

The recent world population is 7,149,178,200 with the males constituting 50.4% while the females are 49.6% (retrieved from <http://country metres.info/en/world>, 2014). Nigeria's population by 2006 census was 140,000,000 with the males constituting 51.26% and the females 48.79% (retrieved from <http://nigerianpolity.blogspot.com.../Nigeria>, 2014). From this account, it can be seen that the population of the males is only slightly higher than that of females either in Nigeria or the world at large. Human societies are engaged in eternal battle for sustainable development and happiness. No society can be said to be sustainably developed if 49% of its population is undermined, helpless and sad. A development that puts men in dominance but women on the fringes of the society is a travesty of justice and is detrimental to the society because it cannot endure. Ecclesiastes (8:9) of the Holy Bible in *The Watchtower* (2014:11) says, "Man has dominated man to his harm" just as Usman Danfodio in Chris (2010) said, "A kingdom may endure with unbelief, but it cannot with injustice."

Moreover, the destiny of the girl-child should attract a serious concern in the society because they are delicate, yet have enormous resources and responsibilities. They have the capacity for proper and careful planning. They are diligent in management; they love and particularly train the young ones better than men even as they are mothers. Because of their enormous responsibilities, they need to be empowered educationally and economically. The Nigeria National Policy on Education (2004:7) says, "education fosters the worth and development of the individual, for each individual sake, and for the general development of the society." Women's educational empowerment therefore is of primacy in the efforts to achieve gender equality because at the base of women's plight in the society is their weak possession of educational power. The empowerment of women in literacy vocational skills will raise social status and enable to function effectively in the development of the society.

What is more, advocacies and legislations that have been put in place to cripple maltreatment and discriminations against women should not only be sustained but strengthened. The society must continue to interrogate and expose the socio-political roots of women's underdevelopment in order to achieve women's equality with men. Finally, the womenfolk can do a lot in the fight against rape in the society. Decent dressing which is a canon of morality in traditional and religious societies is fast eroding. It is unfortunate that in our time, in the name of freedom and fashion, a lot of women

dress naked, exposing the sensuous part of their anatomy, seemingly taunting men for sex. The woman is naturally a centre of attraction and love without immodest dressing. Modest dressings can curtail the incidence of raping of women in the society.

Women's Education Perspective

According to Webster's Online Dictionary (2013), a woman is a human species belonging to the female class and has reached the puberty age. Wikipedia (2013) also defined a woman as an adult female whereas a girl is a young female being. Then, a female married child is automatically tagged as a woman. In my own opinion, a woman can simply be defined as a female being who is single or married and has attained the level or mind of handling life issues which should be capable of proffering better solutions and take appropriate measures to solve life challenges through acquired skill, exposure and knowledge. Training a girl-child to become a woman and properly manage her home after marriage is part of informal education as reported by Eseyin et al. (2014). The informal training has been in existence since the 18th century. Recently, women's education has upgraded from informal to formal by teaching them how to manage small, medium and large business organizations. Acquisition of formal education ensures effective and efficient contribution of these women to the management of different sectors of the society. The formal education is mainly to empower both male and female gender in order to contribute greatly and equally to the advancement of the society. The introduction and provision of primary, secondary, tertiary as well as health education particularly for female is Women education. Women education involves the systematic means of equipping women with skills, abilities and experience through formal education for personal as well as professional growth and development of the society. This acts as an instrument for providing sustainable economic development as reported by Baba (2012). Women must grasp these relevant skills and knowledge to be fully empowered and to assist in upgrading and developing the society despite the challenges such as sexual harassment, insecurity, low self-esteem, insufficient infrastructures, fear of dominance from their male counterparts and cultural beliefs (Eseyin et al. 2014). Women use the multi-dimensional social means and processes to actively gain more power and control over their lives as a major aspect of Women's Empowerment (Page & Czuba, 1999). The use of this power is to develop and secure the community and society by tackling important pressing issues. This, however, is a very crucial way of attaining gender equality, which is apparently the rights and opportunity of individuals to perform various functions irrespective of the gender.

Women and children have been paid less attention to, in terms of government programmes in providing socio-economic benefits for several years. As occupying a large percentage of the society, women's opportunity to discover, contribute and harness their potentials for the development of the society has been ignored. According to the report of UNESCO (2010), women make up one half of the world's population; perform two-thirds of the world's work; earn one-tenth of the world's income and own about one-hundredth of the world's property. This, however, shows that these women gain little or nothing despite their great contribution in the society and have been deprived of the opportunity to contribute exceptionally to the growth and development of the society. Most of the women fail to explore all options to speak in the society where their population and dexterity can surely make a difference and also shy away from making good quality presentations at conferences or seminars, running apprenticeship programmes, developing their skills and acquiring quality informal education as well as formal education towards embracing gender equality with their male counterparts in the society (Eseyin et al. 2014). In as much as reports have shown massive improvement in the creation and sustenance of gender equality in African

countries and the world at large, there still remains a lot to be considered and executed to achieve gender equality and women empowerment in our various countries (Carmon 2013).

Conclusion

Women have been campaigning for their rights and social justice for decades, and have joined or formed movements as a vehicle for achieving their goals. Results from our findings show the participation of women within women's organizations is necessary for achieving certain goals in the area of gender equality. The women's movement has impacted greatly on women's lives in Delta State such that many women now enter employment, politics, are leaders and have known their rights including rights to education and those that protect them from violence against them. This study therefore found that feminism has been a force of women's development in Delta State and its impact has been more positive than negative on the lives of women. Without these movements, women's lives would have not changed as feminism advocates for gender equality for women and campaigns for women's rights and interests.

Suggestions

Arising from the conclusion, the study suggested that support to the girl child education and women's organisations should always be a priority. While short- term benefits might be difficult to predict or report, the importance of strong, independent girl child and women's movements to gender gains over time cannot be overstated. The study also suggested that more research needs to be done on the topic of feminism as more information needs to be availed.

References

- Adamu, F. (2007). "Feminist Essay Review". <http://www.feministafrica.org>. 2 Level.
- Afza, N. & Ahmed, K. (1969). *The Position of women in Islam: A Comparative Study*. Karachi: Nawa-I Wagt Printers.
- Alcoff, L. (1988). "Cultural Feminism versus Post-structuralism: The Identity Crisis in Feminist Theory". The University of Chicago press.
- Alkali, Z. (1995). *Feminism and the Novels of El sadawi Nawal*. Unpublished Doctoral Thesis. Post-Graduate School, Bayero University, Kano.
- Bressler, C. (1994). *Literary Criticism: An Introduction to Theory and Practice* (2nd Edition). New Jersey: Prentice Hall. Bryson, V. (1992). *Feminist Political Theory*. London: Macmillan Press.
- Christian Feminism (2008)<http://en.wikipedia.org/wiki>
- Chris, W. (2010). "Understanding Boko Haram" Retrieved Feb, 2020 from [Chrisngwodo.blogspot.com/.../understanding Boko haram- theology-of-ht...](http://Chrisngwodo.blogspot.com/.../understanding-Boko-haram-theology-of-ht...)
- Daily Trust (2013:May 3). *Daily Trust* Vol. 32, No. 20. P. 3 Abuja: Media Trust Limited.
- Diwa, M. I. (1991). *The Nature of Feminism in Buchi Emechetta's Novels*. Unpublished Masters Dissertation. Post-Graduate School, University of Maiduguri.
- El sadawi, N. (1997). *The Nawal El sadawi Reader*. London: Zed Books.
- Enwegbara, O. (2013, December 10). "The Alien Bill of Nigeria". *Leadership*. No.2091. P.24. Abuja: Leadership Group Limited. Feminism Judeo-Christian Patriarchy (2008)<http://en.wikipedia.org/wiki>
- Federal Republic of Nigeria (2004). *National Policy on Education*. Abuja: Federal Ministry of Education Press.
- Holy Bible: New Living Translation. Gift and Award Edition (1996). Wheaton Illinois.
- Maren, L. Carden (1974). *The New Feminist Movement*. New York: Russel Sage Foundation.
- Muhammad, B. (June 23, 2007). "One Man Four wives. *Weekly Trust*. Vol 10, No. 34. Abuja: Media Trust Nig. Rahim, A. (2001). *Islamic History*. Lagos: Islamic Publications Bureau.
- The Nation (2013, June 20). *The Nation*. Vol. 8, No. 2522. PP.2-3. Abuja: Vintage Press Limited
- Watchtower Bible and Tract Society. (2014, February 1). *The Watchtower*. Vol. 135, No. 3. P. 11. New York: Watchtower Bible and Tract Society.
- Zweig, M. J. & Burt, R. M. (2007). "Predicting Women's perceptions of Domestic Violence and Sexual Assault Agency Helpfulness". *Violence Against Women: An International and Interdisciplinary Journal*. Vol. 13, No. 11. Los Angeles: Sage Publications.

- Shuaib, R. S. (2012). "Feminist Agenda in the Novels of Ikonne, Gimba and Osanyin". Unpublished Master Degree Dissertation. Postgraduate School. University of Maiduguri.
- Holcombe, L. (1983). "Wives and Property: Reform of the Married Women's Property Law in Nineteenth Century England". Toronto: University of Toronto Press.
- Mohanty, C. T. (1998). "Feminist encounters: locating the politics of experience" Oxford: Oxford University Press.
- Moghissi, H. (2007). "Muslim Diaspora: Gender, Culture And Identity". New York: Routledge, 2007.
- Barbara, P. (2011). "Women and Representation in Local Government: International Case Studies". New York: Routledge Press
- Schneider, S.M. (2000). "With Oil in Their Lamps: Faith, Feminism, and the Future". New York: Paulist Press.
- World Bank. (2001). "Engendering Development: Through Gender Equality in Rights, Resources, and Voice". Oxford: Oxford University Press