

Was there an interchange between Cushitic pastoralists and Khoisan speakers in the prehistory of Southern Africa and how can this be detected? (<http://www.rogerblench.info/Archaeology%20data/Africa/konigswinitiv202007/konigswriter%20paper.pdf>) Archived (<https://web.archive.org/web/2012-0121014421/http://www.rogerblench.info/Archaeology%20data/Africa/konigswriter%202007/konigswriter%20paper.pdf>), January 21, 2012. At the way back machine.

Sexism and the Mass Media in Nigeria: Issues and Challenges

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Abstract

The Paper examines Sexism and the Mass Media in Nigeria: Issues and Challenges. The paper discusses how women, both at the national and international levels struggled for the enforcement of their rights through various ways and means, some obstacles that militate

against women liberation and equality are also considered. The paper argues that the media rather than portraying positive roles for women equality and participation instead project the general views of the society that women are inferior to men. The media exploit nudity in women as to generate income through advertising. The paper recommends that the media should play positive roles by mobilization and sensitization of women, portraying women in positive light; and that more women should be accommodated in the mass media, particularly at the managerial and leadership levels of media organizations.

Keywords: Inequality, Gender Discrimination, Mass Media, Sex, Sexism,

Introduction

Throughout human history, female folks have been referred to, and treated by their male counterparts as inferior beings or second class citizens. Sexism has been a major issue since human creation. Sexism as defined by Hornby (2000) can be seen as unfair treatment of people, especially women in our society. Sexism may also be described as an ideology based on the belief that one sex is superior to the other. It is discrimination, prejudice or stereotyping on the basis of gender (New Oxford American Dictionary, 2010), and is most often expressed towards girls and women as means of maintaining male domination and power. According to McClary (2013) sexism is also known as gender bias, gender discrimination or sex discrimination.

Worldwide, efforts have been made by women from across the globe to fully participate and be represented in all spheres of human activities in their various countries. One of such efforts was the establishment of the Committee on the Elimination of Discrimination Against Women in 1946. As Malcolm (1997) holds, the reports of the committee annually goes to the United Nations General Assembly, which makes suggestions and general recommendations as part of their reports. Some of their recommendations are as follows: (i) call upon State parties to make more use of temporary special measures such as positive action, preferential treatment or quota system to advance women's integration into education, the economy, politics and employment (ii) state parties should take further measures to ensure that women were on equal terms with the men

without discrimination, the opportunity to represent their government at both national and international levels (iii) state parties were requested to include in their reports information on measures taken to deal with violence against women (iv) measures to be taken to eradicate the practice of female circumcision (v) call for equality in marriage and family relations.

Spurred by the activities of the UN on women enumerated above, International women's year was approved, and as part of the celebration, the first conference on women was held in 1975 in Mexico City. In the conference, it was proposed that the following decade be declared UN decade for women and follow-up meetings to assess progress to be held in 1980 and 1985 (Hemmati, 2014). The conference resulted in the declaration of rights of women. The second world conference was held in Copenhagen in 1980, the conference agreed that the earlier 1975 convention which was on the elimination of all forms of discrimination against women was an important milestone. The Copenhagen Conference also acknowledged the gap that existed between rights that were being secured for women, and women's ability to exercise those rights. It was agreed that action ought to be taken on three areas thus: Equal access to education, employment opportunities and adequate health care services. The third world conference on women was held in Nairobi Kenya in 1985. The conference set out parameters for measuring progress made on implementing the resolution of previous meetings in areas of women equality, which is measured through constitutional and legal frameworks; equality in social participation, equality in political participation and involvement in decision making. The conference also acknowledged that women need to participate in all areas of human activities, not just those areas that relate to female gender. The fourth world conference on women referred to as the Beijing declaration was held between 14th-15th September 1995 in Beijing China, affirming the rights of women to occupy positions of authority and in decision making of their nations.

Apart from these conferences which were held by women at different countries and times, the United Nations General Assembly in December 1975 passed a resolution declaring the day as a day set aside as an International Women's Day. Women are to be celebrated on that day annually. The United Nations General Assembly also passed a resolution that the year 1976 -1985 should be the decade for women apart from the efforts that were made by, and for women. Supporting the above view, Ekwelie (2005) opined that every generation of women has to fight for freedom.

In Nigeria, the struggle for women liberation was the reason for the Aba riot in 1920; the efforts of Nigerian women such as Fumilayo Ransome Kuti, Emmeline, Pankhurst, were some of the efforts to secure voting rights for women in Nigeria. The struggle for women liberation through the efforts of women has been a continuous project. As Nigeria matured after her independence from British colonial rule in 1960, even to date, several social, cultural, professional associations have been formed to handle matters that are purely for the women in Nigeria. The women population, according to the National Population Commission (2006) was 69,086,302 while that of men was 71,345,488. From the foregoing, it would be observed that the differences between the male and female population in Nigeria is merely marginal and not substantial.

Many associations and non-governmental organizations (NGOs) in Nigeria and outside Nigeria have focused their interests on pursuing women's rights and equality. One such organization, according to Ikeke (2017) include: Women in Nigeria (WIN) - a political interest organization founded in 1982. The organization's core interest is centered on women liberation, equality and social justice. The WIN is different from earlier women groups in Nigeria because it affirmed the belief that women's rights cannot be secured without addressing the broader issue of human rights in an oppressive and chauvinistic society as Nigeria. Another organization that deserves to be mentioned here is Women Consortium of Nigeria (WOCON) - a non-governmental, non-profit making, non-partisan and non-religious organization, committed to the enforcement of women and children's

rights and the attainment of women equality, development and peace. WOCON has been engaging in various programmes and activities for the enforcement of the rights of Nigerian women and children, particularly the girl-child since its inception in 1995. It has rendered free legal services to victims of gender abuses, campaigned for the elimination of gender related persecution of women in Nigeria. It equally alerts other civil societies on violations of women's rights in Nigeria and advocates for gender equality. The Association of Nigerian Women Business Network (ANWBN) was a coalition of 18 women and professional associations in Nigeria. The association was established in February 2013 with the support of the Centre for International Private Enterprise (CIPE). The association serves as a unifying voice to address effectively issues affecting business and professional women across Nigeria. The association was dedicated to the economic and socio-political development of Nigerian women. Another association that is worth mentioning here is the Nigerian Association of Women Journalists (NAWOJ) which was established in 1989 to increase women's access to leadership in the media in a country where female participation in professional undertaking has traditionally been limited. The association which was established 29 years ago stands as a key pillar in the effort to increase women access and leadership in the media. It focuses on encouraging women to become journalists, to support the development of journalism and become respected members of their newsrooms. The association plays critical role in ensuring that Nigerian media have strong and active female contingents, and also in making efforts to bring gender issues into national discourse. Some of the other pro-women associations in Nigeria include the African Women Development Fund (2001), Women's Rights Advancement and Protections Alternative (1999), the Federation of Women Lawyers (FIDA), Protection Alert and Violence against Women (PROALERT) (1999), National Council of Women Societies (NCWS) (1959), Nigerian Women Journalists Join Together for Change (2018), United Nations Development Programme and Women Aid Collective (WAC). Alamika and Ogugua (2001) have also emphasized that Nigerian governments continue to introduce measures to advance the

status of women such as the establishment of the National Women Development Centre, Ministry for Women Affairs and Social Development etc.

The stereotyping of women as being inferior to their male counterparts has affected women in Nigeria over time. This view has been reinforced by Eisenstein (1991) when he states that gender discrimination makes woman disillusioned and unable to develop their potentials. Women no longer see themselves as equals to their male counterparts. This has resulted in the loss of confidence by most women in Nigeria. The constant reinforcement by the men folk against women is self serving as most men take undue advantage of the situation to perpetuate female domination, marginalization and intimidation. The cultural values of the Nigerian society are anti-women development and progress. Indeed, most of the customs and traditions that were practiced by the 250 ethnic groups in Nigeria were intended to marginalize, intimidate and discriminate against women. As Amadi (1982) emphasizes, in several traditional Nigerian societies, the status of a woman has been considered as that of a wife, mother and housekeeper. A wife was regarded as the husband's property. The man paid a certain amount as bride price and the woman become his. Hence, this has limited the extent to which women are allowed to participate and contribute to the affairs of their communities. As Haralambos and Holborn (2008) affirm, man back up sexual harassment with their powers within any organization. They are usually in the position to "hire or fire" women and may take action against them if they do complain. Stanko (1988) also believes that men use sexual harassment to intimidate women who seek to enter areas of traditionally male employment.

The mass media have an important role to play, not only in the mobilization and sensitization of women on the awareness of their rights; the media also have the responsibility to demystify the myth around the notion that women are inferior beings and therefore cannot do what men can do.

Prejudices against women in Nigeria

Gender inequality is an issue that persists in Nigeria. Puts, Lips and Deeg (2005) maintains that gender bias is harmful to men and women because stereotypes are not always true and having a false view of either gender is not fair. However, certain institutional, religious and cultural factors continue to play a negative role in the growth and progress of women and girls in the country. There are limited opportunities for women to build the skills and confidence needed to reach their full potentials or to influence decisions that affect their lives. Furthermore, there is hardly any forum for dialogue to influence policies that benefit those women and girls. In Nigeria, certain cultural norms and practices are inhibiting factors to the realization of equality and equity between men and women. These obstacles range from customs, social, education, health, politics, citizenship, marriages, successions, inheritance and other areas of human activities. Nigeria is a pluralistic society with 250 ethnic groups. Each of these ethnic groups has her native laws and customs.

The common trend that runs through all the traditions and cultures against Nigerian women are that the customary laws and practices were made to subdue, marginalize and intimidate women while men are portrayed by the same custom as being heroes, warriors, and great achievers. It is also the general belief that men have superior intellectual capabilities than their women counterpart. This is a stereotype that existed over time that women are inferior to their male counterparts. The imposition of crude, barbaric and obnoxious customs, are institutionalized by the male counterparts against the women in the guise of customs and traditions. A few instances of the derogatory, obnoxious and crude laws and practices mentioned here would suffice to support the above assertions. Many countries have laws that give less inheritance of ancestral property for women compared to men. As Joel (2016) notes, in Nigeria, female children or widows are usually excluded from inheriting their father/husband's property. Subsequently, in most traditional communities in Nigeria, a woman is not entitled to land ownership. A woman cannot inherit land from her parents or even her husband. A woman under certain native laws and

customs is treated as a chattel or property to be inherited from the deceased husband. In most traditional societies, women are not allowed to belong to groups that take daily decisions for the development of their traditional societies. Traditional societies are structured in a way that the male dominates and oppresses the women counterpart; women are not allowed to participate in the day to day development processes of their societies. Women are not allowed to participate in decision making process of their communities.

In modern Nigerian society, some barbaric and obnoxious customs and traditions have been abolished, as a result of western education which was introduced into Nigeria by the British colonialists. Such obnoxious cultural practices as killing of twin children, bathing of a corpse and forcing the widow to drink the water, as a way of proving her innocence, the isolation of a widow for days and weeks after the demise of the husband, are fast fading out, giving way to changes that were brought about by the western civilization. There is, however, much that still needs to be done, to bring about gender parity and equality between men and women. The inequalities that exist between male and female in Nigeria are noticeable in all spheres of social, political, educational, health and other human activities. Socially speaking, a woman once married, replaces her maiden surname with the surname of the husband. A woman acquires the residency of the husband, but not the other way round. A woman can only marry one husband, while a husband is permitted to marry as many women as he desires. The tradition of payment of bride price as precondition for traditional marriage in some communities where the groom in certain instances, grumble before payment of the bride price because of the high price that he is required to pay even when he cannot afford such amount of money is likened to sales transactions that occur between a buyer and a seller of goods and services in a market place. Emphasizing on the issue of sexism in Nigeria, Igbuzor (2009:236) highlights some of the general women's traditional/cultural and religious challenges to include practices such as widowhood, wife inheritance, female genital mutilation, male child preferences,

malnutrition and lack of access to food and other stereotype beliefs in male and female child upbringing and education.

The female partners have not felt better in the education sector of Nigeria. School enrolment of children into nursery/primary schools and other tertiary institutions in Nigeria reveal that there is a wide gap between the male and the female. According to Ogunjuyigbe Ojofeitimi and Akinlo, (2006), differences exist in between enrolment of males and females in all levels of education. In addition, the dropout rate of girls is higher than boys. As noted by Alemika and Ogugua (2001), in Nigeria, 43% of girls are married off before they turn eighteen, and 17% are married before their fifteenth birthday. While data show a 9% decline in the prevalence of child marriage since 2003, there is a strong need to prevent the marrying off of thousand of girls in the coming years. “Give Girls a Chance” was founded by Uloma Ogba and Hawa Balami, with the primary aim of giving girls a chance to increase access to quality education. Education is one of the most crucial areas of empowerment for women; it upgrades women’s power to make decisions, political participation, leadership, democracy and governance. Give Girls a Chance is aimed at bridging the educational gap between male and female, by addressing issues related to lack of access and low level of awareness of the importance of education. The total number of girls that acquire western education up to the university level, and other tertiary levels, are quite low compared to their male counterpart. This view was supported in part by Alemika and Ogugua (2001) who state that educationally, Nigerian women recorded significantly lower levels in the country’s tertiary institutions, teaching and medical profession. Women and children are the most affected by wars and terrorism that occur in Nigeria. As Aleke and Ogbu (2017) have noted, the emergence of Boko Haram terrorist group with the attendant destruction of lives and properties particularly in the northern region of Nigeria is an example of the impact of terrorism on women and children.

The fight against inequality between women and men in Nigeria, and the agitation by many social and economic organizations on gender parity and equality is supported by the United Nations Agency for Women's Rights and other intra and international agencies. Since the Beijing declaration on the affirmation of women's rights, Nigerian women have been advocating for the implementation of the report, by demanding for an increase in women participation and representation in all the tiers of government; at local, states and federal government levels in Nigeria. The different tiers of government have been making efforts to achieve the goals of the international convention, by the inclusion of more women in decision making processes and in the management of the affairs of Nigeria. The governments of Nigeria, both at the federal and state levels, have created departments/ministries with the view to paying greater attention to issues of women and youths. In recent times, women were given the opportunity of managing finances and other portfolios. The appointment of Prof. Okonjo Iweala under the Jonathan's administration to Mrs Adeosun who recently resigned her appointment under the current Buhari's administration are confirmation of the above assertions. This also signifies an increasing confidence and trust the Nigerian government have on women to manage the economy of the country. From the foregoing therefore, it would be argued that certain steps have been taken by the Nigerian government to reduce disparity between male and female gender in Nigeria. This, however, is not suggesting that the Nigerian society has eradicated all forms of discrimination, domination, exclusion and harassment of women in Nigeria. Obasanjo once commented on the potentials of women politicians but arguing that women politicians are more reliable than male counterpart. Dimeji (2014) quoting former president Olusegun Obasanjo, admitted that women in politics are more reliable than their male counterparts. This was when the Nigerian Association of Women Journalists visited him in Aboekuta and bestowed on him an award title "Father of Nations". A woman in Nigeria in the person of Sarah Jibril made history for being the first and only woman in Nigeria so far, to have aspired to the highest political position in the land, which is the office of the president of the Federal Republic of Nigeria. It is however disheartening that in the primary election

that was conducted to choose a candidate by the party for the office, although sizable number of women participated in the primary election, no other woman apart from Sarah Jubril herself voted for her.

Women carry the burden of child bearing, and nurture the child to maturity and even loose blood every month during monthly menstrual period. Women and children are the most affected during wars and other conflicts in the society. Yet, Kangiwa (2015) acknowledges that if a woman delivers twins, triplets or quadruplets, they will be thrown into the river or strangled and later buried in the bush. Though the practice of killing twins or malformed babies is no longer common, other practices such as patronizing traditional birth attendants and early marriage still persist in some of the modern day communities.

Women in Nigeria lack resources, such as landed properties, used as securities to access loan facilities and improve their businesses. They have limited and restricted access to credit facilities. Banks in Nigeria demand securities such as landed properties and other valuable assets before giving loans to customers. Majority of Nigerian women cannot afford to provide these collaterals. In some judicial jurisdictions in Nigeria, a woman is not allowed to stand surety and bail someone from police custody or the court. This justifies why Parpart and Staudt (1989) opine that the State has been primarily a vehicle of male domination and elite interest. This restriction is however giving way in most jurisdictions in Nigeria. Cases of rape, indecent assault, battery and domestic violence, which are carried out against women in Nigeria, are scarcely properly investigated and culprits punished. With the above myriad of problems and obstacle, militating against the realization of equality, equity and parity between men and women in Nigeria, there is the need to discuss the role of the mass media on sexism in Nigeria.

Sexism in Nigeria: The role of the mass media

Mass Media are channels of communication through which important information gets to the audience or public. According to Campbell and Fabos (2011) the mass media include; television, newspapers, music, movies, magazines, books, billboards, direct mail, broadcast satellites, the internet, as well as internet enabled, new media and its now popular social networking sites etc. The mass media are the mirror of the society, reflecting all that happens in a society. The mass media bring relevant information on happenings in the environment by keeping surveillance of events and actions in the society. Okunna (1999 p.108) also describes the mass media as motivator and mobilization agents. In this perspective, the media encourage and ginger people towards achieving the aims and goals of the society. The media also in most cases discourage the society from indulging in negative activities and actions that retard development of a society.

Sexism which is the focus of this paper has been a major issue dating back to creation. In spite of the several women's rights outlined in the 1999 constitution in Nigeria, many women do not enjoy the same freedom as men, particularly in the fields of education, economic empowerment and political participation. There exists a wide range of inequality between men and women in attaining certain positions in Nigeria. The discrimination against women has permeated through the civil service and military ranks where critical appointments are being reserved for only men with women relegated to the background (Alemika and Agugua, 2001). It should be noted that this discriminatory tendency is not limited to other sectors and institutions of the society; the media have also joined in perpetuating the current position of the female folks in the society. According to Beasley (1975) the media, especially television presents to its attentive audience certain image of the world, providing a framework for what is acceptable and what is unacceptable in society, and also sends out implicit and explicit messages of what the world is like. In its portrayal of 'normal' life, it reflects many important social roles, one of the most important and pervasive of these being 'gender'. Television, for instance has the potential to teach the society about how men and women should act, and to mould their views of what is expected of them in society as either a man or a woman. Media images of women are often negative

and stereotypical. The 1995 Beijing Platform of Action recognized that “the lack of gender sensitivity in the media is evidenced by the failure to eliminate the gender-based stereotyping that can be found in the public and private, local, national and international media organizations” (Beijing Platform for Action, Women and the Media, 1995). In addition to the seeming perpetuation of gender discrimination in the Media, Opoku-Mensah, (2001) have emphasized that the issues of gender inequalities are also narrowly constructed and presented in the media.

The mass media which Enwefah (2016) sees as strong tools for shaping society, policy and public opinion, therefore, have a great role to play to achieve the much needed rights for the female folks. The media ought to inform and educate the Nigerian women of their rights and the various channels or avenues to go to for redress when such rights are violated. The media have responsibility to sensitize and mobilize the women and strive to reach the grassroots with their messages. The rural women constitute majority of Nigerian women and ought to be sensitized and mobilized in the languages they understand as the predominant language of the media today is English Language and is also urban based. The messages of the media should, therefore, be constructed in the various local languages for a clear understanding. This point is supported by Spark (2002, p.206) who says that people change as a result of persuasive messages from the media and that when we think of a medium affecting a person’s behaviour, we usually think of a person’s behaviour or message that provoke a change. It is important that messages directed at addressing women’s rights should be presented in a way that everybody would understand. The media also need to change the stereotype of women as being inferior to male counterparts. This can be changed by carefully constructed messages to the women especially those residing in the rural areas. The media should also champion or emphasize on the benefits of women education and also discourage dropout of females and girls from school. The media should discourage street hawking by female and girl child by emphasizing the disadvantages of hawking in the streets by girl child. The early marriage of a girl child under the marriage

age should also be discouraged by the mass media. The media should emphasize on the empowerment of women as a way of fighting poverty in the society and a panacea to men's domination in the society. Naija (2018) affirms that 43% of girls in Nigeria are married off before they turn 18 years and 17% are married before their 15th birthday. An organization known as Give Girls a Chance was founded in Nigeria to increase access of girls to quality education, being one of the most important areas of empowerment for women and the girl child. Education gives women enlightenment, power to make informed decisions, political participation, and partake in leadership roles. The main objective of this is to bridge educational gaps between male and female by addressing issues related to lack of access, low level of awareness of the importance of education. The mass media could help to champion or promote this objective in the society by creating awareness on the importance of education. It behoves on the mass media to adequately report crimes that are committed by men against the women and encourage the women to report such violations to law enforcement agencies for possible prosecution and punishments. Such crimes include rape, indecent assault, domestic violence, assault and battery and all other crimes that are committed against women. The women should be encouraged to speak out and break out from the culture of silence. The media should discourage the society from stigmatizing the victims of offences of rape, indecent assault or even domestic violence where women are always victims.

Although in the Nigerian society today, so many non-governmental organizations have been formed to fight the above mentioned scourge, the media have the responsibility of putting these issues as major challenges in the society, thereby discouraging reoccurrence through an organization as Protection Alert and Violence against Women (PROALERT). When these issues are promptly and adequately reported, it gives credibility not only to the issues reported but also to the media. This, according to Sambe (2005 p. 38) is referred to as the surveillance function of the media. The media scout around the

environment and bring news of threats to public welfare to the people for action when necessary.

The mass media have a duty to debunk negative stereotype of women as being inferior to men and that women are limited to their kitchen, also that victims of rape are members of the society which should not be discriminated against. It is equally not correct that some jobs should be reserved for men in the society, after all, the popular adage that “whatever men can do, women can do better” has been tested in so many areas and proved to be true. Few women that have occupied strategic positions of authority in Nigeria have proved themselves positively. The likes of Professor Alele Williams of UNIBEN, Professor (Mrs) Dora Akunyili, Dr. Okonjo Iweala, Mrs. Oby Ezekwesili, the lead campaigner of Bring Back our Girls (BBG) have proved themselves worthy women in the society. The media should help to promote the virtues of women by putting women issues in the spotlight of their programmes by giving women special place in their programme schedules. Enwefah (2016) supports this when he notes that across the globe, there is high level of agitation by women for greater inclusion and involvement in leadership and decision making process. Overall therefore, women are agitating for measure of balance in terms of male - female representation ratio in all facets of human endeavour. Women should be fully represented at every sector in the society. The media should discourage promotion of nudity and other forms of improper dressing of women in the public space, and equally discourage the society especially in advertisement programmes from using women as sex appeals to sell their goods and services. Gevorgyan (2016) affirms that mass media should refrain from continuously reproducing discriminatory stereotypes about women and portraying women in sexist ways. In advertising and magazines, women are usually portrayed as young, slim and beautiful that meet the accepted standards of advertisement industry. The mass media should highlight the positive status of women in the society and help to reinforce their status. This can be done through the reflection of positive roles that women played in the society.

Conclusion

This study has explored the ways and means that women in Nigeria have so far fared in their efforts to bridge the wide gap that existed between the women and men in Nigerian. Inequality and discrimination that existed between the women and their male counterparts is a worldwide issue as can be noticed in epithets such as women are weaker vessels; men are masculine while women are feminine, and many other derogatory views as expressed against women should be discouraged. The perception of women as inferior, less intelligent and weaker sex has been accepted by the male folk, this has led to the domination, discrimination and marginalization of women across the world and Nigeria in particular. The women, realizing the need to change the strong wrong views held by men against them decided to embark on the formation of many organizations and groups to lend their collective voices and speak out against the many vices perpetrated against them. The United Nations Organization recognizing the importance of women to the development of a nation, took immediate action of advocating for equality between the male and the female. The media's role in the promotion of the culture, norms and traditions of the society towards behavioural changes cannot be said to be effective on issues of sexism. The mass media ought to promote the sensitization, mobilization of changing the negative stereotype concerning women. The media are also encouraged to discourage women being used especially in advertising as sex appeals. Also, nudity and indecent dressing by women should be discouraged by the Media

Recommendations

The paper makes the following recommendations:

1. The mass media should give more attention to the fight against inequality and marginalization of women in Nigeria by frequently reporting issues concerning women, increasing the frequency and timing of publication on women. More

importantly, women issues should be given primetime and frontline spaces of the media.

2. The mass media have the duty to debunk negative stereotypes on women being regarded as inferior to men and also that women are limited to their kitchens and that some jobs are exclusively reserved for men in the society.
3. The mass media should give adequate time and attention to reporting crimes that concern women. Crimes as rape, indecent assault, domestic violence, assault and battery etc should be reported appropriately.
4. Women should be given opportunities and access to occupy managerial positions in media organizations so as to promote the interest of women through the media. More women should occupy managerial positions in media establishments. This is because no other person can tell the story of women better than the women themselves.
5. The media should discourage the practice of portraying women in nudity and other forms of improper dressing as is usually done in advertising and magazines

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