



Socialization and alienation of women in Nigerian Society: Cradle to adulthood, psychological perspective

Irene A. Ofili

Abstract

Socialization is a phenomenon associated with the preservation of values, beliefs, and practices is deep-rooted in the fabric of Nigerian culture as in numerous cultures across the globe. Studies have implicated diverse socio-cultural, economic, and political factors as associated with a lower degree of participation of Nigerian women in governance, resulting in widespread marginalization. Despite the differences in language and the focus of the study, the overall findings have remained the same; women have been systemically alienated from the positions of authority in the society. However, limited reviews have been conducted on the relationship between gender-based schematic processing and the social disposition of women in Nigeria. The socialization of Nigerian women is examined, as is the trajectory of formation of womanhood in Nigeria from cradle to adulthood. Acknowledgement of gender differences is encouraged while increased utilization of feminine potentials for more tremendous success in governance or leadership is explored. A systemic review of socialization is imperative in addressing the subjugation of women in Nigerian society.

Received: 16th February, 2022
Revised: 19th May, 2022
Accepted: 26nd May, 2022

Department of Biology and
Forensic Sciences
Faculty of Sciences
Admiralty University of
Nigeria
irene.okonmah@gmail.com

Keywords: Alienation of women, discrimination against women, gender disparity, socialization of women

Introduction

Nigeria has experienced its share of marginalization of women in diverse aspects of life. Around the world, from social, religious, historical, economic, and political contexts, research findings abound concerning the power of culture in concert with other factors such as law and education in the determination of gender status (Georgas, 2003; Yoon et al., 2015). These factors in Nigeria have led to a present power disparity between men and women (Japan International Cooperation Agency (2011). However, depth analysis of the trajectory of effects of restrictive socialization on Nigerian women from cradle to adulthood from the psychological perspective is limited.

As estimated by the World Bank, the Nigerian population was 190.9 million in 2017, with 49.3 per cent of that number estimated to be women (www.worldbank.org). With almost half of the total population represented by females, it suggests that the factors involved in the development and maintenance of discrimination against women lie fundamentally in the overall culture of Nigeria.

Complex dynamics - Culture and other factors

In Nigeria, within the 36 states, numerous laws and statutes that encourage equality of gender and empowerment of women abound. On the other hand, other regulations and laws exist that rightly discriminate against the feminine gender. Depending on the area of protection targeted and the entity passing or ratifying the rules, the following are some supportive gender-related laws currently subsisting; the 1999 Constitution in part, The Sharia Law (on the prohibition of human trafficking), the Criminal Code counterpart on human trafficking, the National Gender Policy, The Child Rights Act/Law, The Abolition and Prohibition of Female Genital Mutilation Act, the law on prohibition of early marriage, and laws that encourage female enrollment in primary schools. Others, such as The Prohibition of Infringement of a Widow's and Widower's Fundamental Human Rights Law and National Poverty Reduction Program (NAPEP), were established to shield widows from the harsh traditional laws and to support women entrepreneurs in small-scale businesses (Japan International Cooperation Agency (2011). Above all are the Violence Against Persons Prohibition Act (VAAP), and the Administration of Criminal Justice Act (2015), currently being domesticated in many states. However, despite these laws directly addressing the specific needs of women in a way that promotes equality, several laws are against or silent on women's rights, thus creating opportunities for subtle discrimination. Examples include 1999 Constitution section 26 (2) (a), which explicitly discriminates against women in terms of citizenship, section 29 (4) (b) as in the case of equal remuneration for both genders for work of equal importance. Penal Code Law Cap P3, Laws of the Federation of Nigeria 2004 expressly puts a wife in a subjugated position to the husband, allowing the husband to beat the wife as long as there is no "grievous harm." Similarly, the Criminal Code section 353 describes an assault of a man as a felony while that of a woman is a misdemeanour.

Aside from the existence of negative laws, the complexities involved in the implementation and enforcement of these protective laws compound the position of women. These challenges of implementation and enforcement can be seen in the organs or members who ensure the adherence to the protective laws. For example, due to the role of the law enforcement process, including the Police, prosecuting and securing judgment can be a mere illusion, especially in the case of rape. Beyond that, in Nigeria, a country with over 250 ethnic groups, many traditional and religious (Islamic, Christian, and African Traditional religions) practices exist across the country. The tenacity of indigene's adherence to restrictive, deep-rooted, and localized religious and customary practices continues to promote gender discrimination. Women are marginalised right from childhood based on customary operational practices. Examples include inequality in economic empowerment, marriage, and inheritance, as well as educational growth and political participation (Kolawole et al., 2012; Oni & Joshua, 2012). For example, in some ethnic groups, Nigerian families are typically patrilineal (sons carry on the lineage), and female children are typically not encouraged to attend school. In most states especially, in

many northern states, female children have married away early, as early as 19 years (JICA, 2011). In addition, female children are found to be more likely to be forced into child labor and the sex trade. Female children tend to be better candidates for domestic labour. With diverse distracting factors, female children are weighed down in multiple ways that interfere with development resulting in little academic and economic advancement.

Equality is the key to democracy. However, in Nigeria, women are not given equal opportunities to participate in politics. Factors that affect female participation include traditional roles of a woman, financial strength, and political practices such as midnight campaigns and meetings, sexual harassment, male aggression and antagonism (Kolawole et al., 2011; Ikuomola & Okunola, 2011). For example, women who attend midnight meetings and campaigns through dangerous communities at odd times are regarded as violating the codes of motherhood or womanhood. Yet these are normal activities in Nigerian politics. Underrepresentation tends to increase the incidents of discrimination, abuse, exploitation, and violation of rights of female politicians. It is no surprise that in the last concluded election in 2019, women occupied 7 out of 109 seats in the Senate and 22 out of 360 seats in the House of Representatives. (<https://placng>women-in-politics>).

According to the U.S. Department of State, men accounted for 90 per cent of Nigeria's appointed and elected officials in more than 500 ministerial and National Parliament (Senate and House of Representatives) positions in 2011. The World Statistics Pocketbook similarly reported that in 2012, Nigerian women occupied 6.8 per cent of seats in national politics (2013 edition). Similarly, in other professions such as the media, medicine (gynaecology and surgery), and the Nigerian army multiple negative factors stifle the involvement rate and subsequent career growth of women.

Overall, the power of traditional and customary practices infused into laws and policies in the day-to-day lives of Nigerians continues to keep the status of the Nigerian woman significantly at a subordinate level. At best, women are made complementary to their male counterparts, who enjoy privileged positions within traditional and governmental settings. The lack of evident shift in male dominance for decades confirms the intrinsic power of Nigerian culture in the conceptualization of gender status and the socialization of women from cradle to adulthood.

Power of culture and the process of socialization

Overwhelming literature abounds supporting culture as a vehicle utilized by societies to establish social "identity" and survival (Cohen et al., 2015; Georgas, 2003; Kolawole et al., 2012). Irrespective of the complexity of the simplistic nature of a people, all societies employ a unique and peculiar style of interpreting the world around them and solving the problems that confront them as a group (2015; Glover & Friedman, 2015). This approach, in turn, ensures stability and continuity. It is evident that through the years, and from ethnic group to another, Nigerians have established an identity that has been perceived as unique and acceptable, giving rise to an inimitable manner of making sense of the information presented.

To create identity, maintain stability, and ensure the Nigerian society adopts continuity practices that serve the purpose. As an entity, Nigeria has consistently employed, rightly or wrongly, these ever-present and overriding customs and traditions to ensure existence, continuity, and stability. These processes reflect how Nigerian society socializes its members from generation to generation. This supports the assertion by Georgas (2003), that socialization is a cultural phenomenon through which the people perceive, conceptualize, and respond to stimuli daily, leading to the emergence of formal and informal guidelines that delineate the people as an identifiable and unique entity. Through this process, values, beliefs, and practices distinct to Nigerian people were birthed.

The nature and scope of socialization

As in other parts of the world, socialization in Nigeria is an essential phenomenon that permeates workplaces, organizations, homes, schools, churches, larger communities, and professional bodies even the most minor collection of people (Cohen et al., 2015). Socialisation is also evident within an electronic gathering of a group of people, such as today's online social media.

One of the ways socialization can be effected in a society is through formal and informal exposure of new members to the old group members' usual ways of life. In homes, churches, and communities, new members such as newborn babies and wives, or new neighbours, are introduced to the group's rules while being expected to abide by the authorities for an acknowledgement (Georgas, 2013). Many ethnic groups, communities and homes in Nigeria operate within a framework fundamentally ancestral but with minor variations due to the passage of time. All groups are gatekeepers whose primary duty is to enforce or maintain the group's rules. Where a member deviates, the member is generally sanctioned to maintain control and preserve the identity of the group. For example, in Nigerian villages, gatekeepers are the elders who maintain traditions (culture) and mete out punishments when warranted.

Socialisation and Social Learning Theory

Social Learning theory is a phenomenon alive in socialization of a people that builds on the effectiveness of observation and modelling in learning (Mischel, 1966). Socialisation is also involved in adhering-to-guidelines-or-be-sanctioned (Bandura, 1969). The Nigerian female child begins early in life to watch and learn to fit in and be part of the family (unitary and extended, and communal). They (females) are also exposed to positive and negative reinforcement as they adhere to or rebel against "established authorities."

Socialisation, cognitive content and schematic processing:

Research has shown that socialization is an effective mechanism of culture reflected in the formation of what people think and how they feel (Yoon et al., 2015). Therefore, the Nigerian female child's thought content (even the language of the content), the actual processing within the cognitive framework, and the communication, intra and inter relationally, verbal or non-verbal, are affected by way of being of the people she is a part of (Berk, 2006; Szkrybalo & Ruble, 1999).

According to Vygotsky's Social Cultural Theory, cognition (thinking, understanding, and learning) is dependent on social, cultural, and historical contexts (Bem, 1981). It stands to reason that the history, past and present or socio-cultural prevalence within which a female child grows determines to a large extent her thought content, the processing, and interpretation of the information presented. Therefore, how a female child is socialized determines how she develops her cognitive abilities (2015; Szkrybalo & Ruble, 1999). The Nigerian female child with a social background of gender difference and gender role discrimination would use such thought content as the basis for learning. In addition, because such cognitive processing is done through various perspectives of socialization as influenced by her socio-cultural and historical background, the Nigerian female child involves in learning based on what is known through interactions with the environment as it impacts her life on a multileveled dimension (Bronfenbrenner 2004). The content of her thoughts and how she construes pre-existing beliefs shape the information presented, values, and practices (Ikuomola, & Okunola, 2011) imbibed previously.

Through learned content and processing of thoughts based on pre-existing interactions, schematic processing can culminate in the formation of self-concept and self-worth, indicating the existence of a script

(Bem, 1981). Therefore, schematic processing is a powerful dynamic that can potentially translate into the way people develop self-concept and self-worth (1981).

Socialisation and Self formation

As much as the successful interactions between the growing child, the immediate environment, and the world at large determine the behavioural and cognitive function of the child (Bronfenbrenner, 2004), the level of success affects the qualitative formation of self- concept, (including self-esteem), and self-identity (Bem, 1981).

Where self-concept refers to what one believes they are, which includes values, attitudes, attributes, and abilities (Bem, 1981), self-esteem, a component of self-concept, involves the analysis or assessment of one's worth, as well as feelings of the overall rating of oneself (Berk, 2006). The ability to adequately assess self (competence and self-worth) ensures the subsequent building. It gives rise to self-identity (Erikson, 1956). These formative stages are gravely affected in the girl child's life by the Nigerian culture. Self-identity is the construction of one's individuality (Ollendick & Schroeder, 2003). It involves ethnic group membership and one's ideals in life. Ultimately, at this stage in development, the Nigerian female child begins to conceptualize who she is and who she would want to be in a way not devoid of environmental factors. Therefore, traditions (scripts, schemas) passed on to children, generation after generation, affect the perception of self and development of personality as in the Nigerian girl-child.

Gender identity refers to a person's recognition of their gender (Bem, 1981). Studies (1981; Szkrybalo & Ruble 1999) indicate that between ages two and four years, children can identify their gender, acknowledge the difference between their gender and of the opposite sex, establish gender role identity (1981), and identify the roles of each gender as delineated by the society. Interestingly, children at that age also form the scripts of masculinity and femininity, and the script of what is preferred by the society (1981). Therefore, a Nigerian female child begins at two to seven years of age to progressively understand her gender, understand that she is different from the male, and acknowledge the societal values or expectations placed on her gender. So to understand their gender as of lesser importance at that tender age becomes the bedrock of values attached to self. As the female child grows into adulthood, she transfers the conceptualization of her self-worth to the next generation, as in the case of the Nigerian adult female and her girl child.

Overall, from the foregoing, Nigerian culture, history, religion and politics indicate consistently and in clear terms that from infancy to adulthood, women do not belong in the "corridors of governance." Women have been made to believe that their place is in the kitchen or at home. The schemas have been internalized and subsequently translated onto a scroll utilized in determining gender statuses through such socialization. Additionally, significant theories of gender role identity development indicate that through social learning, children gain knowledge of the rewards and punishments received for gender-appropriate and gender inappropriate behaviours (Freud, 1958). Nigerian female children, who have grown to develop opposite perceptions of themselves, begin to accept or rebel against the set norms, creating an ambivalent stance. In cases of rebellion, in defence of its stability and continuity, the society resorts to various forms of subtly and covertly punishments, including labelling, alienation, and castigation to regain power and control (Tajful, 1982) as in the case of Nigerian women who dare venture into the "world-of-men" or the corridors of power. Cohen and colleagues (2015) referred to this as the repercussion of rejection of dominant norms of a culture.

Socialisation: different effects on gender

Socialisation affects male and female children differently. At age 11 to 12 years, female children are more susceptible to cultural stereotyping (Gilligan, 1991). A critical assertion in Gilligan's work concerning this statement is that in early adolescence, girls are more likely to experience a crisis in relationships (since they

value relationship significantly) due to demands from individuals and the system requiring them to conform to cultural rules of femininity. Inferentially is struggling to fit into the feminine label assigned to them, and teenage girls struggle during this developmental stage. The accompanying effects are the loss of psychological energy and the onset of many mental health challenges. Unfortunately, as they struggle through this process they learn that their opinions do not count. With time, they internalize this and unconsciously accept and normalize domestic violence and other forms of gender-based violence. This is where Nigerian women found themselves overtime, especially in leadership positions or governance.

Gender differences affect how parents interact (the language, tone, voice, and behaviours) with their children (Berk, 2006). Similarly, within the school environment and in terms of teacher feedback, research has shown that teachers are more likely to respond differently to girls than boys in a way that is associated with gender (Berk, 2006).

From cradle to adulthood, Nigerian women have been socialized in specific ways that emphasize strict gender role expectations. It is found that mental health conditions are some areas of concern about gender discrimination (<https://www.who.int/health-cluster/about/work/task/genderbasedviolence>). At the same time, objectification (girls and women observed as gradually seeing themselves as mere objects) cannot be ruled out as accompanying the adverse effects. Notably, sexism and body objectification has been associated with gender role stereotyping and the demeaning of the role of women (Brinkman & Rickard, 2009). Fredrickson and Roberts (1997) believed that based on the persistency of objectification, there is the need for undue time spent by women on sculpturing the body and consistently monitoring appearances in search of validation from men. Consequently, Nigerian women now place increased value on the comments and commendations of men concerning physical appearance.

Such socialization is known as “benevolent sexism” (Glick & Fiske, 1996). A member of a particularly disadvantaged group begins to perceive themselves as better appreciated by the dominant group. Yet the accolade proffered by the advantaged group remains a subtle way of making the other person subject to the need for the dominant’s protection and adoration. Conversely, where some women stood up to represent themselves, they are label benevolent biases (Glick & Fiske, 1996).

Socialization and Gender differences

As early as two years of age, behavioural differences between males and females have been recorded globally. As argued, these differences are a combination of biological and environmental factors. Strong and colleagues (2011) found that men are more likely to prefer the dominant role, while women are more likely to indulge in subordinate positions. Females demonstrate better cognitive and verbal abilities, and males are more efficient specific spatial and math skills (Wai et al., 2010). Additionally, significant gender differences on neuropsychological processes were found using the Trail-Making Test on samples ages eight to 18 years (Kahn et al., 2012). Behaviorally, it has been found that although boys and girls demonstrate same level of aggressive behaviour before the age of one year, boys become more aggressive as they get older. Girls become less physically aggressive (Legault & Strayer, 1990). In addition, exposure to prenatal androgens (which is more significant in boys than in girls) increases the tendency for boys to be more aggressive than girls (Berk, 2006). Other than prenatal exposure, due to socialization, boys participate in video games (Subrahmanyam & Greenfield, 1996), football, and other more aggressive and outdoor games than girls. These are typical in Nigerian societies.

Socialization: Role Assignment and Patriarchal system

The importance of role assignment in the marginalization of women in Nigeria cannot be over-emphasized. Social psychology has been interested in this inter-relationship and the survival of groups. Assignment of roles is universal. Despite its fundamental value in sociology, role assignment seeks to explain the process of learning through the use of existing schemas. The allocation function is embedded in the process of division of labour and the maintenance of the security of administrative survival of a group. However, questions such as who should assign, who assigns, what roles should be given to what gender and the assignment's criteria remain interesting questions that determine the nature or value of the functions tasked. Additionally, what determines when such roles should be reviewed remains the foundation of contentious issues addressed by various international and local activists or feminine movements over several decades.

Fundamentally, societal formation utilizes role assignment right from the level of unitary family structure (Georgas, 2003). Role assignment is a part of the process of learning based on the use of existing schema in that, from generation to generation, roles have been formulated and assigned based on gender. Therefore, role assignment rarely changes, reflecting the limited use of perception through established schemas (Yoon et al., 2015). Similar to other countries Globally, Nigerian culture has failed to allow an effective form of change in pre-existing social scripts on gender-specific roles. Consequently, the assignment of roles remained gender-sensitive or gender-driven.

A review of the rigid grip of culture on role assignment shows the physiological and psychological composites of the members of the society and the positions they occupy. Males and females essentially make up society. Males generally occupy decision making positions. Consequently, the assignment of roles is the predominate duty of males. Males are different from females physiologically, anatomically, and neurologically (Cosgrove et al., 2007). Where men are in governance and make policies, where they determine what gender takes on what roles, and yet they are different, there is no doubt that the final nature and scope of roles assigned will reflect the very heart of men, even against another gender. Therefore, adult roles are assigned based on this simple dichotomy and social functions. Unfortunately, within these schemas are embedded interpretations of what is not and what roles are socially preferred, leading to the long-drawn battle between men and women concerning societal power and survival. However, culture is highly protected by the "ruling class," and the resistance can be consciously or unconsciously perpetrated with tenacity evident the resistance.

Beyond the determination of the roles and the resistance of the ruling class to change, the degree of tenacity depends on the comfort of the ruling class within their enclave. Amenity will include the conviction in the abilities possessed to remain in power, douse threats and resist disrespect from members, directly dictating socially acceptable behaviours on behalf of the society. Focusing on what system the society runs, a patriarchal or matriarchal system. Since culture is interested in the socialization of community members in a way that ensures existence and continuity, it is not difficult to understand why role assignments have been fashioned in a way that guarantees success, at least as seen by the assignor. Primary cultures worldwide are patriarchal (Yoon et al., 2015). Amongst critical factors associated with patriarchy is religion. Religious beliefs and practices encourage patriarchal rules in Nigeria. For example, the Islamic and Christian faiths support the subjugation of women in various ways (Kolawole et al., 2012; The Holy Bible; The Quran). These beliefs have permeated and merged with the customs of the people. According to Kambarami (2006), the custom has more strength than religion and law in Africa. Customary practices are viewed as sacred and divine in many states in Nigeria.

In Nigeria, the patriarchal system and men who belong to the "ruling class" assign domineering roles ordinarily to the male gender. The reasons include choosing a leader for administrative convenience to ensure continuity and survival of the society as an entity. Consequently, the tendency is for the roles allotted to other gender to be compensatory or complimentary - less critical, less preferred, and less desirable. This practice of

assignment of condescending roles has taken firm root in Nigeria to date. There is no doubt that changes are being recorded, but the degree remains unremarkable despite much clamour.

Conclusion

Advocacy, law and policy implementations and enforcement, including affirmative action and gender mainstreaming, are significantly beneficial in this drive to decrease the disparity and discrimination. Robust literature including research and case studies from a psychological perspective, should be conducted and made easily accessible to the general public at little or no cost. Above all, the institutionalisation of psychological processes to re-orientate society (families) on how to raise women will lead to attitudinal change resulting in decreased gender bias and subjugation. Resiliency and consistency in the campaign for decreased marginalisation in governance should endure. This should exclude “fighting” as men are better at it (Legault & Strayer, 1990). Additionally, women need to bear in mind that the possibility of giving up power is a threatening situation for men, as men typically respond with aggression when their masculinity is threatened (Cheryan et al., 2015).

In Nigerian society, concerted and deliberate attempts to reduce the practice of hostile customary laws and policies across the country limiting the full potential of Nigerian women should persist. Women who are already in positions of authority should constantly be aware of the need to act as ambassadors, seek feminine-friendly policies, and use their good offices to disallow discrimination against women. It is also crucial that relevant agencies look into the domestication of international treaties or conventions that are currently non-enforceable.

Males are different from females. Additionally, the power of common differences of the genders (in skills and knowledge) as reflected in each individual should be harnessed. Beyond that, apparent differences between both genders at multiple levels should be identified and utilized in nation-building. It is advocated that the very distinction between males and females can be used to bridge the gap between both genders as each brings a diversity of capabilities and skills to the table. These differences can equally be strengths and weaknesses for either gender. Nonetheless, preference placed on sets of roles assigned should not be gender-specific. Though gender-driven parts are equally appreciated in strengths and weaknesses, differences in gender statuses are more likely to better accommodated. The appropriation of specific sets of roles to assume or remain in power and assert dominance should be actively discouraged. Hand-downs from men should not be viewed as favour. Women should be encouraged to de-emphasize their sexuality when seeking positions.

Above all, psychologists should be encouraged to get involved at various stages of child development in Nigeria. Provision of psychotherapeutic sessions, psycho-educational programs, and trainings on a different platform (within the grassroots and nationally) should be encouraged in order to boost the balanced growth of children and adolescents in the society.

References

- Bandura, A. (1969). Social learning theory of identificatory processes. In D. A. Goslin (Ed.), *Handbook of socialization theory and research* (pp.213-262). Rand McNally.
- Bem, S. L. (1981). Gender schema theory: A cognitive account of sex typing. *Psychological Review*, 88, 4, 354-364.

- Berk, L. E. (2006). *Child development*. Pearson Inc.
- Bronfenbrenner, U. (2004). *Making human beings human*. Sage Inc
- Brinkman, B., & Rickard, K. M. (2009). Descriptions of everyday gender prejudice. *Sex Roles* 61, 7-, 461-475. DOI: 10.1007/s11199.009-9643-3
- Cheryan, S., Cameron, J. S., Katagiri, Z., & Monin, B. (2015). Manning Up: Threatened men compensate by disavowing feminine preferences and embracing masculine attributes. *Social Psychology. Advance online publication*. <http://dx.doi.org/10.1027/1864-9335/a000239>
- Cohen Dov, M. Mikulincer & P. R. Shaver (2015) *Cultural Psychology*. *APA Handbook of Personality and Social Psychology: Vol. 1., Attitudes and Social Cognition*. APA handbooks in Psychology. (pp.415-456). American Psychological Association.
- Cosgrove, K. P., Mazure, C. M., Stanley, J. K., (2007). Evolving knowledge of sex differences in brain structure, function, and chemistry. *Biol. Psychiatry* 62, 847-855. 10.1016/j.biopsych.2007.03.001 [PMC free article] [PubMed]
- Fredrickson, B.L. & Roberts, T.A. (1997). Objectification Theory: Toward understanding women's lived experiences and mental health risks. *Psychology of Women Quarterly*, Vol 21, Issue 2 p. 173-206. <https://doi.org/10.1111/j.1471-6402.1997.tb00108.x>
- Freud, A. (1958). Adolescence. *Psychoanalytic Study of the Child*, 16, 225-278.
- Georgas, J. (2003). Family: Variations and changes Across Cultures. Online readings in *Psychology and Culture*, 6 (3). <https://www.doi.org/10.9707/2307-0919.1061>
- Gilligan, C. (1991). Women's psychological development: Implications for psychotherapy. In C. Gilligan et al., (Eds.), *Women, girls, and psychotherapy: Reframing resistance*. Haworth Press.
- Glick P. & Fiske, S. T. (1996). The ambivalent sexism inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology*, 70, 491-512.
- Glover, J., & Friedman, H. L. (2015). Transcultural Competence: Navigating cultural differences in the global community. *American Psychological Association*. <http://dx.doi.10.1037/14596-003>
- Ikuomola, A. D., & Okunola, R. A. (2011). Womanhood and the media: Nigeria and Arab world. *The Social Sciences*, 6 (3), 227-234. Retrieved at <http://www.medwelljournals.com/abstract/doi=sscience.2011.227.234> on July 6, 2016.
- Japan International Cooperation Agency (2011). Country gender profile Nigeria Final report. http://www.jica.go.jp/english/operations/thematic_issues/gender/background/pdf/e10nig.pdf.
- Kahn, D., Riccio, C. A., & Reynolds, C. R. (2012). Comprehensive trail making test (CTMT): Gender and ethnic differences for ages 8-18. *Applied Neuropsychology: Child*, 1, 53-56
- Kambarami, M. (2006). Femininity, Sexuality, and Culture: Patriarchy and female subordination in Zimbabwe. Retrieved on July 20, 2015 from <http://www.Africanregionalsexualityresourcecenter.org>
- Kolawole, T. O., Abubakar, M. B., Owonibi, E., & Adebayo, A. A. (2012). Gender and party politics in Africa with reference to Nigeria. *Online Journal of Education Research*, 1 (7), 132-144.

- Legault F., & Strayer, F. F. (1990). The impact of sex-segregation in preschool peer groups. In F. F. Strayer (Ed.), *Social interaction and behavioral development during early childhood*. Montreal: La Maison E'Ethologie de Montreal.
- Mischel, W. (1966). A social learning view of sex differences in behaving. In E. E. Maccoby (Ed.), *The development of sex differences* (pp.56-81). Stanford University Press
- Ollendick T. H., & Schroeder, C. S. (2003). *Encyclopedia of Clinical Child and Pediatric Psychology*. New York: Kluwer Academic/Plenum Publishers
- Oni, S., & Joshua S. (2012). Gender Relations in Nigeria's democratic governance. (2012) *Journal of Politics and Governance*. 1, No 2-3, 4-15.
- Strong, B., DeVault, C, & Cohen, T. F. (2011). *The marriage and family experience: Intimate relationships in a changing society*. Wadsworth.
- Subrahmanyam, K., & Greenfield, P. M. (1996). Effect of video game practice on spatial skills in girls and boys. In P. M. Greenfield & R. R. Cocking (Eds.), *Interacting with video* (pp. 95-114). Ablex
- Szkrybalo, J., & Ruble, D. N. (1999). God Made Me a Girl: Sex-Category Constancy Judgments and Explanations Revisited. *Developmental Psychology*, 35, 2, 392-402
- Tajful, H. (Ed.) (1982). *Social identity and in group relations*. London: Cambridge University Press
- The Constitution of the Federal Republic of Nigeria (1999) Nigeria: FRN
- World Statistics Pocketbook, 2013 edition. <https://unstats.un.org>
- U.S. Department of State (2012). Country Reports on Human Rights Practices for 2012: Nigeria U.S.A. Bureau of Democracy, Human Rights and Labor. Retrieved <http://www.state.gov/j/drl/rls/hrrpt/humanrightsreport/index.htm?year=2012&dliid=204153> from
- Wai, J., Cacchio, J., Putallaz, M., & Makel, M. C. (2010). Sex differences in the right tail of cognitive abilities: A 30 year examination. *Intelligence*, 38 (4), 412-423.
- Yoon, E., Adams, A., Hogge, I., Bruner, J. P., Surya, S., Fred B., & Bryan, T. (2015). Development and validation of the patriarchal beliefs Scale. *Journal of Counseling Psychology*, 62, 2, 264-279.
- World Bank. (2013). Women, business and the law: Creating economic opportunities for women. Retrieved at <http://wbl.worldbank.org/data/exploreconomies/nigeria/2013>