
NEW MEDIA PORTRAYAL AND THE RECONSTRUCTING OF GENDER IN NIGERIA

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ABSTRACT

With the rise of feminist socio-politically radical Nigerian women through new media, there is a concern about rescuing the country from a misplaced gender construct. It is against this background that this study sets out to examine the impact of new media on the (re)construction of gender roles and identities in Nigerians vis-a-vis their exposure to the global digital media space. While hinged on social learning theory, to elicit primary data for in-depth insight, the study uses a qualitative research methodology as a total of 30 participants drawn from all geopolitical zones of Nigeria were recruited for a focused group discussion which lasted for a period of 3 weeks. Findings show that the new media has significantly disrupted and opened new vistas of debates on the traditional connotations and identities assigned/associated with the genders within the Nigerian society. Aside the need for more extensive research on the new media and gender, it is recommended that Nigerian media and government agencies ought to purposefully devise actionable programmes and policies to counter new media cum neo-imperialistic narratives on gender which are inimical to Nigeria's core values and cultures.

Keywords: Gender, New Media, Nigeria, Social Learning Theory, Traditional Norms

INTRODUCTION

Amongst the many platforms that influence how men and women are viewed, mass media and now, new media channels have been the most inescapable with the most impact. New media includes digital tools such as mobile phones, tablets, laptops, and platforms such as social media and the internet, which lace through our daily lives. New media platforms and channels promote contents and create a new culture. Through these channels of communication, contents that portray images of the males and females in their roles and expectations have become an unrealistic stereotype, which gradually shapes the perceptions Africans once had about the roles the different genders were supposed to perform. This study examines the role of new media in reconstructing the perception of gender constructs including roles, norms, stereotypes and how those constructs, in turn, affect behavior and well-being of men and women. According to Arias (2019), the new media plays a critical role in people's identity, self-image, actions and even governance by informing and reflecting what people consider to be appropriate for men or women. Mills (2017) notes that one of the ways in which they do this is through portrayals of works of literature, art, music, films, commercials, and news on new media, where women and men are perceived differently based on gender. For example women in advertisements are often termed as the beautiful and ideal models due to their body type, which is mostly slim, with exposed body parts which communicates the way that society believes they should look to be attractive and desirable to others especially men. This justifies why Vivienne (2018) posits that in the last couple of decades from the millennial era to the generations Z and Alphas, there has been a shift in gender constructs with other gender identities utilising gender pronouns where people were referred to simply as either she or he. But with the feminist trend and queer movement, Mahdawi (2019) in an article state that people are choosing other ways to be addressed known as gender neutral pronouns such as she/her, he/him, they/them, to avoid hurting people.

There has also been a debate on the need for personal identity leading to several expressions of gender which Kumar (2021) notes that gender as a concept falls into three categories: gender identity, gender expression and physical sex. It is worthy of note that gender is not fixed and can change over time.

Gender identity is how a person sees themselves, and as described by Broom (2021) it is a person's internal sense and personal experience of what they are. There has been discontentment along biological sex where people are not able to match that with their gender

identity and as such have gone ahead medically to make physical (change in appearance such as clothes, hairstyle), medical (transgender) and social (queer) changes to express their preferred and identified gender (American Psychological Association, 2014). One of such using social media platforms such as Twitter and Instagram, are individuals like Okuneye Idris Olanrewaju popularly called Bobrisky who has been described as Nigeria's most contentious person who, due to a trans personality is famed for her unconventional life. This is championing a strong case for the normalisation of queerness in Nigeria which for many parts of the country is a taboo and an act that should not be associated with in the first place (Obiora, 2018).

Gender expression is another concept that denotes all of the ways a person chooses to communicate their gender based on societal factors, such as gender norms and perceptions. Betti (2021) argues that some people have the same gender expression all the time whereas others may change their expression over time or based on circumstances. Mustapha (2005) noted that there are over 370 ethnic groups in Nigeria and the fabrics of culture have cultural and gender role expectations which can be very different from group to group. More so, there have been series of disruptions on changing gender constructs across the country which are depicted via new media.

Objectives of the Study

- 1- To examine the impact of new media on the (re)construction of gender roles in Nigeria.
- 2- To examine the ways through which new media is framing male and female identities.
- 3- To outline the perceived gender notions of Nigerians.

Literature Review

Introduction to Gender Studies and Discourse

According to Brooke (2012), the concept of gender, as it is called in modern times, is a recent invention in human history because the primeval era had no basis of discussing or understanding gender the way it has been understood in the humanities and social sciences for the past few decades. Primary schools for example, applied the term gender in grammatical structures, where masculine and feminine was tied to living things especially humans to mean man/boy/he/him and woman/girl/she/her respectively. Nonliving things were referred to as neuter with the pronoun 'it'. Brooke adds that gender only started to move towards being a

malleable cultural construct in the 1950s and 1960s. The emergence of gender which rose to the top burner a few decades ago has become a topic for public discussion through the penetration of media tools and contents.

Through gender studies there are varying gender constructs such as feminism, gender roles, gender inequality, gender equity, gender stereotypes, men, women, queer studies, transgender and the concepts of masculinity and femininity which were not concerns in Africa until more recently. Gender studies is also contingent on the nature of identity and sociological factors, such as sexuality, race, disability, ethnicity, and social class, and how these factors create a disparity amongst people (ScotPHO, 2019; Healey, 2003). These gender identities and gender relations have become critical aspects of culture because they shape not only the way of life in a family, but also in the wider community which extends even to the workplace (Schalkwyk, 2000). Africa which is the center of patriarchal dominance and culturalism has prided itself on what the cultural expectations ought to be around the attributes and behaviours appropriate to women or men and about the relations between women and men – which is gender.

To analyse gender identity and the various representations and attributions, gender in the broader African context has also become an interdisciplinary discourse in news, music, films, works of art and even literature. Krijnen & Bauwel (2015) opine that various fields are exploring how gender is represented across linguistics, human geography, history, political science, archaeology, economics, sociology, psychology, literature, anthropology, cinema, musicology, and media studies which look at gender and sexuality in these fields and the roles gender play in shaping society.

To differentiate between these concepts, Ghosh (2020) did differentiate between gender identity and gender role. Gender identity is the personal acceptance of oneself as male or female (or rarely, both, and neither) while gender role serves as the outward manifestations of personality that reflects the gender identity. Therefore, Ghosh further opines that gender identity, is self-identified and self-accepted, as a result of a combination of inherent and extrinsic or environmental factors while gender role on the other hand, is manifested within society by observable factors such as behavior and appearance. For example, if a person considers himself a male which includes referring to their personal gender in masculine terms, then their gender identity is male and in their gender role they would be expected to dress according to their culture. This shows that their gender role can only be demonstrated by the perceived expectations of the person or the group they belong to in their behavior, dressing, or

other perceived male mannerisms. This affirms Boseley (2017) claims that gender roles are influenced stereotypes that come with the way of life of a group of people. These cultures create an expectation for what is termed 'the appropriate behavior' for a man or woman, girl or boy.

The term sex has also been misconstrued to mean gender. Sex refers to the biological development and changes of a person's body over their lifespan from conception. It cannot be changed except with modern medicine as described by Kumar (2021) who notes that medical hormonal reconstructions are now possible. Sex shows the distinct differences between male and females such as the sex chromosomes, hormones, reproductive organs, body mass and physical makeup. With definition of sex, it means there is a major difference between gender and sex (Farah & Aijaz, 2016; Oakley; 2016; Ah-King, 2013). Yet Levesque (2011) opines that a gender role is the same as a sex role. Negating that position, Farah & Aijaz have argued that gender refers to the expected behaviors, attitudes, and activities expected or common for males and females which are culturally attributed. Gender has been described as socially constructed roles. Distinctively, sex roles are essentially biologically determined such as physical and physiological body parts differences, the reproduction ability which forms the basis of sexual division of labor, in which women are associated with childbearing, motherhood and child raising.

Gender norms, according to ScotPHO (2019), are taught rather than established practices since they evolve and change over time among different cultures. Gender norms are social 'rules' and expectations for how women and men should dress and behave in order to be accepted in their communities (Dietrich, et al., 2021). These gender roles prescriptions can be recognized as gender norms that demonstrate 'how to' and 'what to'. Gender norms are compared to a type of social and cultural regulation aimed to foster socially desirable behavior in a collection of gender-sensitive indicators for the media published by UNESCO (2012). This is a set of guidelines for what individuals should do as members of a group or as representatives in a specific social position; it is akin to a list of activities or required behaviour in a given setting (Stangor, 2014). The norm represents a social control mechanism that is characterized by generality (it can be applied in many settings - it is not a set of specific partial instruction but rather principles) and consciousness in order to achieve this goal. This is due to the fact that people are aware of the general principles that govern their behaviour. The norm must be known in order to fulfill its regulatory function, and if the standard is seen as a regulation, punishments are always connected with it (Stepanek, 1996, p. 695). Furthermore, according to Mackie et al., (2015), there are a number of factors that impose gender norms, including:

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1. Social Expectations or Beliefs about what others do and think one should do.
2. Influential People or Reference Groups who have preconceived notions about peers' actions and opinions. For a reference group, it is 'everyone who matters to an individual,' when it comes to practicing or not practicing a specific behavior.
3. Sanctions for not acting within a normative boundary especially where social norms are maintained by positive reinforcement for adhering to or by negative sanctions of members of a group." (Mackie et. al, 2015).

The Penetration of New Media in Nigeria

In Nigeria, in 2021, over 20% of internet users were reported to access social media. It is estimated that in 2026, social network users in the country will be 43.2% (Statista, 2021).

With communication tools becoming more varied through the use of digital technologies, the smart phone when connected to the internet allows access to contents that reconstruct these gender identities and representations by changing the narrative for both males and females. In the past for instance, when it came to filling up birth forms, school admission forms or any form at all, the column for gender as taught in school simply meant a state of being male or female. But then in 1992, Stephanie Garrett, authored the book "Gender" proposing that the term should be used to refer to the social and cultural constructions of masculinity and femininity and not necessarily tied to whether someone was male or female. This agrees with the views held by Essed, Goldberg, & Kobayashi (2009), that gender studies do not only describe what the given realities are, but also change the existing social realities by giving them new identities.

But how does the media influence gender inequality? Pilcher & Whelehan (2004) note that inequalities and differences are not just between the genders but within genders and based on class, sexuality, ethnicity, age, disability, nationality, religion, and citizenship status. These for example, are now broadened by media portrayals leading to more research on 'women's studies' and 'men's studies' which have become increasingly contested terminologies. This is because, the understanding of gender has developed as a complex, multi-faceted and multi-disciplinary area, involving the study of relationships within and between genders, the term 'gender studies' has gained currency, notwithstanding but not uncontested.

In a study by Abidogun (2007), the author discovered that gender roles in some parts of Nigeria such as Nsukka in the eastern part have been shaped by new correspondence through Western Judeo-Christian doctrines within the formal education curriculum and the minimal inclusion of local history or cultural content, has led to the loss of indigenous knowledge and practices. One can argue that one aspect of a general Westernizing effect of formal models of Western education on indigenous cultures is the gender-role change that has emerged from it.

The new media has also provided a platform for gender activism which aims to reverse and change the status quo in which men in the society are deemed to be superior to women in certain issues and have more opportunities to do certain things, than women (Mpho & Segun, 2017).

Methodology

The research utilised a qualitative research method through secondary and primary sources of data. The secondary source were books, scholarly literature, videos and magazines while primary data were sourced from structured focus group discussion (30 participants). Participants were purposively selected from the 6 geopolitical zones of Nigeria

The participants were made up of journalists, legal practitioners, academic experts, business women, community leaders and others who had a minimum of a secondary education. In total 19 men and 11 women participated. The participants were divided into 5 groups of 6 participants to a group. The focus group discussion for each group took place on different dates. The discussions were conducted online using the Zoom Application for 5 days, spread over a period of 3 weeks. Participants, involved in the study offered their perceptions on the principle of anonymity.

Data Analysis and Findings

Table: Socio-Demographic Data of Participants

Sex	Frequency	Percentage (%)
Male	19	63.3
Female	11	36.7
Total	30	100
Location	Frequency	Percentage (%)
North Central	7	23.3
North East	5	16.7
North West	5	16.7
South East	4	13.3
South South	5	16.7
South West	4	13.3
Total	30	100
Occupation	Frequency	Percentage (%)
Social worker	9	30
Business Owners	8	26.6
Journalist	5	16.7
Student	2	6.7
Civil servant	2	6.7
Academic Expert	2	6.7
Legal practitioner	1	3.3
Community Leader	1	3.3
Total	30	100
Age Range	Frequency	Percentage (%)
36 & above	25	83.3
26 - 35	4	13.3
18 - 25	1	3.3
Total	30	100

Source: Field Study, 2022

The table above shows the socio-demographic details of the discussants.

Q1: Knowledge of New Media Tools Versus Usage

Most of the discussants: 27 (90%) agreed that when it came to knowledge around new media tools, they were all conversant with it, but usage was low amongst the men. One of the respondents' stated that:

“I am very knowledgeable about social media, but I don’t use it as I often ought to even though I am a media person. I took that decision to have control. Apart from Instagram and I use it as much as I can. But I will put it on a scale – for usage I will put it at just slightly 4 out of 10.”
(R-1)

For social media platforms, majority affirmed that they had opened accounts on Facebook, YouTube, Instagram, Twitter, and WhatsApp although they visit the platforms occasionally. All the women 11 (37%) said they were always on social media especially Facebook and Instagram.

This shows that knowledge of a tool does not necessarily mean usage of the tool.

Q2: Perception of Gender

About 55% of the participants perceive gender as an agenda for liberating women from the shackles of men. 6 of the discussants noted that gender was a “woman thing” for equality with men, 4 of the FGD participants said they had heard the term gender but had never bothered to check out the definition. 2 of the respondents (6%) argued that gender was about male and female functions in society and how the sexes relate. Another 6% did respond by saying gender was about being male or female. Others noted that gender was a feminist move to compete with men.

“Gender is a women liberation movement that is making women to come out of their bondage from men.” - (R10)

Q3: Gender as a Social Way of Life for Males and Females

Most of the discussants agreed that the media had enforced even colour choices for male and female. For example, traditionally some colours were termed male and female and labelled blue as colour for men and pink and purple for women. In cartoons such as Barbie and Disney the female characters always put on bright colours and had these colours in their rooms with their toys also pink or purple.

“Seeing this has led many mothers to buy pink school bags with female cartoon characters for their children which is seen on Netflix, and other children’s apps like YouTube Kids. Also, traditionally some activities such as hair plaiting, nails fixing, makeup and eyelashes were beauty-doing activities that was linked to femininity. Males were in the barbing saloon with

fewer cosmetic products for them, but these things are changing as women even now own and run barbing saloons” (R7)

The change in roles can also be seen in teenage boys in Nigeria who now make their hair (plaiting, curling, colouring and keeping long hair like a woman) once they graduate from secondary school. There seems to be the liberty to make their hair, pierce their ears, put on bracelets, and even put on make-up.

“Previously, a child who had his hair locked was termed as *dada* in the Yoruba culture and was only allowed to keep it because according to the tradition if it was cut, he could die from an illness. But today with new media portrayal of musicians such as Naira Marley, Flavour, PSquare (Rude boy), etc have made locking and growing of male hair to become admirable by other young boys.” (R2)

Q4: Traditional Titles for Men and Women

The participants held the view that in Nigeria, people are referred to differently. As a male, between 0-18 years, it is proper to refer to the person as a boy. If one got into university early, the teachers could still choose to refer to one as a boy if one did not keep beards. They could also refer to the person as a young man when, at 23 years old had visible male features such as a beard or bulky size. To be addressed as a real man, then one ought to get married. Being a man is like a status to be attained this can be when one starts making money from a job or business. An unmarried male is also referred to as a “young man”, thus, it appears rude when an unmarried male is addressed as a man in some parts of Nigeria.

Similarly, a female is a girl until she is about 15 years old. And when her feminine physical features start to show then she is referred to as young girl. By 18 – 25, she will be referred to as a young lady. By 26, she is simply referred to as a lady in conversations. If she gets married even if it is at 18, society begins to refer to her as a woman. The woman status is tied majorly to being married to a man.

Q5: Culturally Acceptable Roles of Men and Women in Nigeria.

In the middle-belt, a man is expected to be responsible in all he does while the woman serves mainly as a caretaker. Most of the discussants across the six geopolitical zones of Nigeria did agree that the men across their communities were mostly seen as the providers and protectors of their families. A woman is still seen in some parts (Northeast, Northcentral and Northwest)

as a child bearer, home maker, mother, and wife. As a young girl she oversees cleaning and sweeping the house, ensuring the plates are washed after every meal.

Others added that it was expected that the man served as the person who would represent the home at functions or events.

“It is expected that a man is a provider, protector, in fact you would not be called a man in my community if you don’t have male children. For a woman, she is expected to bear children, raise them up to be responsible, and take care of the home in general.” (R-19)

Q6: How the New Media is Framing Male and Female Roles

Majority of the discussants were opinionated about the role of media contents. For example, the song by Simi is speaking against the domination of women because the media for long has portrayed the female gender as one who needed to stay within traditional roles. Others noted that the movie, music, and advert industries were portraying women as objects to be owned not as human beings who had something meaningful to contribute to the society and the female folks seem to be comfortable with it.

“Social media does that more selfies by women are just annoying like they have nothings else to show except their half-naked pictures. Women in Nigerian music are shown as sex tools and for entertainment.” (R26)

“Now when you watch some of the home videos/dramas, you still see scenes where the man is on his way to work, the woman is at home and before bidding him goodbye, she has a lunch pack in her hands which she holds to accompany him to the car and she as she goes back, she takes some clothes into the laundry, prepares lunch and goes to pick the children up and stays with them until the husband comes in the evening and she’s setting the table for dinner.” (R-1)

Others noted that adverts were portraying the power of women in corporate establishments and even when shown on the street, she was economically active. Now men even are portrayed in adverts in swapped roles that were traditionally for women such as cooking and supporting women at work. News is minimal. They only announce those in government and functions they attended. Only in special features or paid programmes is where you can see what women do.

Q7: Concerns Around Some of the Ways New Media is Changing Gender Roles

Discussants said that the new portrayals occasioned by the new media had impacted directly on them especially when it came to social media platforms such as Facebook, twitter and Instagram which were negatively affecting the gender roles. For example, from the perspectives of children; girls are now allowed to wear wigs or weavons known as human hair to secondary schools based on free hair styles by western models on the internet. This has affected the way of life which is changing even for children.

“I bought my daughter a tablet for educational purposes, but it is now becoming something else. She has even asked me to paint her room pink. Everything about her is now about cartoon characters such as Sophia the first. She even imitates how they talk.” – (R-18)

A woman is expected to be calm and soft even when acting a movie; the female characters cry while the male characters are the ones who come in to save the day. Through watching movies, boys may emulate men, as they see it, to fit in or become popular. The colour pink is even associated with girls and then blue for boys. A boy who was given a pink school bag to take to school would be mocked by his friends. Some teachers even describe girls who are strong-willed and stubborn as boys.

“My daughter came back home and was upset. I only noticed her by evening when she refused to gist as we always did. When I asked her what was wrong, she responded by saying her teacher said she was stubborn like a boy and was not acting like a girl.”

The discussants affirmed that new media had affected the way they think. During the traditional era, girls were not allowed to have any access to education but were supposed to do household chores. But with what they were exposed to, parenting was going to play a huge role in averting some of the media influences. 7 of the participants noted that it was the duty of the home to correct negative impressions by the media.

“Social media has come to stay, and the digital space is endless with ideas that are foreign to us. If our children have access, then it is our duty to make them see what is right.” R-5)

Discussion of Findings

This study set out to answer three questions on how new media is contributes to the (re)construction of gender roles and the framing of male and female identities in Nigeria. Also, the goal was to examine some of the perceived gender notions which Nigerians have.

For objective 1, findings show that new media tools such as mobile smart phones, laptops, computers with a Wi-Fi connection allow Nigerians access to the internet to view contents such as music, movies, read eBooks, blogs and also to network on social media with not Nigerians but a global connection. This has reconstructed a variety of gender identities such as gender status and roles where discussants say household chores are now done by both genders. Though there are still a few women (15%) who said that they have never asked their husbands to support with household chores, most of the men (50%) said they now did house chores whenever they had the time. This means that most household chores are still left for the female to perform.

A significant finding of this study was that respondents from different geopolitical zones shared similar perceptions and expectations of female and male gender roles and how these were practiced in the Nigerian society. There is a connection between cultural values and the gendered choices made by the people which affirms what Mackie et. al, (2015) describes as the social expectations or 'beliefs' about what others do and about what others think one should do. This has become a norm because in some cultures, there are sanctions or a form of stigmatisation for those who do not act within the normative boundary. Most discussants shared their experience especially where gender norms have continued to be maintained by negative sanctions of members of a group for not adhering to it such as childbearing and especially of sons by a woman. This affirms the position of Egbo (2021) where women are praised and given positive reinforcement for accomplishing set norms.

To examine the ways through which new media is framing male and female identities (objective 2), evidently the research shows that the southwest, east, and west of Nigeria share the same views when it comes to men growing into varying roles both at home and at work. Most of the discussants perceived that the new media plays a fundamental role in reconstructing these new identities for men and women in terms of switched roles that were portrayed by movies, music, news, and other works of literature. Although the new media has also served as an enlightenment tool there are concerns that the extremism of choosing to be gender neutral was providing for other gender expressions as described by Kumar (2021) may reflect that

some individuals are somewhat distressed with their current gender identity and are seeking for ways to connect through a different form of expression.

"These transgender and binary reconstructions are causing a whole lot of confusion especially for children. This is an ethical issue and contrary to the African belief." (R25)

"The media is not portraying the kind of Africanness we once had in the patriarchal society where males dominate, male decisions and all of that." (R5)

This would justify why the social learning theory puts forth the argument that behaviours are observed and imitated overtime. Most of the participants did agree that most of the roles for women and men were indeed being swapped or that their own families had cultivated a new approach from the media contents they had been exposed to. Most of the female discussants from the southeast, southwest and parts of the north central affirmed that they could do what they really wanted to do and not necessarily have to wait for the men. This position does not negate what Bell hooks in 1982 tried to say in his book - *Ain't I a Woman: Black Women and Feminism*, that women have become active providers and decision-makers in the home. Though this angle is yet to be shifted across the northeast and northwest where a wife needs permission of her husband first.

"In my culture, women do not concern themselves with providing food or clothes. The decision-making in the home is for the man. All these ones that they are shouting about independence, is just causing trouble for men."

For objective 3 which tried to examine the perception of Nigerians around the concept of gender, the responses reveal that gender is a subject that has not been well mastered by Nigerians from whose responses were –

"gender is about: women liberation movement, it is a women thing, gender has to do with women empowerment, gender equality, gender is biological, gender means how the sexes interplay."

Although participants were mostly degree holders and knowledgeable in their fields, their concept of gender did not align with any of the definitions reviewed as their understanding of gender was tilted towards describing feminism or gender equality. These findings further

reaffirm the position of Olonade, et al., (2021) and Hooks (1982) who note that society sees it as an attack on the masculinity of men to deprive them of their patriarchal status in the home.

Also most of the discussants were concerned that what they had read from most gender articles was focused on women when talking of gender roles, gender identity, gender norms and gender inequality. This resonates with the position of Brown (2019) and Ridgeway, (2011) which would mean that the topic of gender is indeed broad and would require a more inclusive definition that includes the boys and men.

Conclusion

There is a distinction between genders on paper and genders on the streets as can be drawn from this study. The gender wars have been as a result of misconceptions around the terms associated with gender equality which seeks the representation and equal opportunities for humans irrespective of gender, race, religion, or ethnicity. It is not a ‘women thing’ it is not a fight for supremacy but to ensure that human rights such as education, freedom to vote, employment are available and accessible to both men and women. The social learning theory may be seen at work, as new media tools influence the behavior of children, men, and women to act in a certain way based on the models they have seen or engaged with and the practices in their culture. Hence gender roles are unquestionably influenced by culture over time. As such sensitisation must be community inclusive for change to happen. Gender identities and gender relations have become important components of culture because they influence not just how people live in their homes, but also how they live in the larger community, which includes the workplace. The new media (social media particularly) has proven to be a tool that can offer a platform that will shift traditional gender roles and yet the tendency for inequality on usage has been established. Notwithstanding, marginalized groups have the opportunity to take advantage of the free space to design contents that will serve to give them a voice.

Recommendations

Following the findings, the following recommendations are areas for consideration

1. The notion of gender portrayed solely a woman thing by the media needs to be corrected. Through mass literacy on the media, an in-depth study around gender and

gender concepts needs to be conveyed to change perceptions that Nigerians have about the subject.

2. Contents that would explain feminism and gender roles need to be published more often seeing it is a controversial field.
3. Africa should not lose her Africanness with the extremism in varying gender expressions the West portrays as there are concerns that the biology of a person when it comes to their sex, should not be tampered with.
4. Content producers should be conversant with gender stereotypes to ensure there are balanced and equal roles for males and females
5. More men should venture into women studies to garner the support that women need for equal rights.

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