

**FEMALE GENDER AND POVERTY: A PHILOSOPHICAL  
ANALYSIS OF ITS IMPLICATIONS FOR AFRICAN  
DEVELOPMENT**

**Mary Winifred Eche, PhD**

St. Thomas Aquinas Major Seminary Makurdi, Benue State  
winieoge@yahoo.com

DOI: [10.13140/RG.2.2.21646.33605](https://doi.org/10.13140/RG.2.2.21646.33605)

**Abstract**

*This paper discussed the state of female gender in relation to poverty in Africa. It does not mean that in Africa only women are identified with poverty but statistics show that majority of women are poor compared to the men. The problem here is based on the link between gender, poverty and inequality. It is the inequality that has come to stay in Africa that creates the opening for poverty. This inequality has placed women at disadvantaged position in many parts of Africa. The paper therefore, tried to explore what it means to be a female, the meaning of this female-based poverty, its consequences and solutions. The paper thus, suggested the need to eradicate the traditional mentality, which presents women as inferior to men and strictly affirms that if achieved, it will go a long way to enhance the development of African nations beginning with the families.*

**Keywords:** Poverty, Female Gender, Inequality Africa, Development

**Introduction**

Though this paper is directed to the African experience, poverty remains a global challenge that affects both men and women in different ways with experience and statistics showing the greater vulnerability of the female gender with regard to poverty. For example, Alice recorded that “today more than 1 billion people worldwide, the majority of whom are women, live in unacceptable conditions of poverty, mostly in developing countries”.<sup>1</sup> Also, “according to a survey from 2020, globally, 247 million women aged 15 years and older will be living on less than 1.90 U.S. dollars per day in 2021, compared to 236 million men. The gender poverty gap is expected to increase by 2030 as women will still be the majority of the world's extreme poor”<sup>2</sup>. In like manner, World Bank report says that about “1.29 billion people live in

---

<sup>1</sup>Alice P. Tuyizere, (2007). *Gender and Development: The Role of Religion and Culture*. Fountain Publishers, Kampala. Pg. 242.

<sup>2</sup> Statista Research Department (2022), “Gender poverty gaps worldwide in 2020 and 2021 (with a forecast to 2030), by gender”. Available at <https://www.statista.com/statistics/1219896/gender...>

Sourced 13/05/23

absolute poverty; the sad fact is that about 70 per cent of them are women”<sup>3</sup>. These are indications that academicians should not fold their hands on this subject matter because what affects the eyes, affects equally the nose and mouth as the case may be. The paper is not advocating that it is better for men to live in poverty. No, rather, the emphasis lies in equilibrium or equality. Both genders are humans. Therefore, based on the ontological nature of the human person, every human person is equal and deserves equal treatment in justice and fairness. Hilda analysed Tahira Abdullah’s quote, which says that poverty has a woman's face with the following words: “Women face the triple burden of child-bearing, child rearing, and domestic unpaid labour; they have been denied opportunities for growth, they are without access to adequate healthcare, education or income, and simultaneously forced to live in the tight bind of culture”<sup>4</sup> Though things are gradually changing, more needs to be done. This is because it has entered into the bone marrow of many African cultures that a woman deserves less, since men are superior. For example, during the homily delivered by Bishop Wilfred Chikpa Anagbe CMF, at the Chrism Mass of 2023, while discussing the contributions of the Church in transforming our society, he mentioned the impact of the church in transforming the status of women in our society. He illustrated it with the following statement:

The Jew in his morning prayer thanked God that he had not made him a Gentile, a slave, or a woman. In Greek civilization, women lived life of utter seclusion, with nothing to do beyond the household tasks. Women were considered as non-entities. It was often possible to see a family on a journey, the father mounted on a donkey, and the woman walking. One demonstrable historical truth is that Christianity transformed life for women. Let us take Benue State as a case study, about what Christianity, (the Church) has done towards the liberation of women. At a time, not too long ago in Tiv Land or in Idoma Land, or Etulo Land, let’s say, in the 1940’s, it was a taboo to train “A Girl Child” in school. The first Girl Child Schools in Benue were not built by the government etc.<sup>5</sup>

---

<sup>3</sup> Hilda Saeed, (2013). “Poverty has a Woman’s Face” Available at <https://www.dawn.com>news>poverty-has-a-woman’s-face>. Sourced on 15/04/2023. DAWN is regarded as the most leading Newspaper of Pakistan.

<sup>4</sup>Hilda Saeed, (2023). “Poverty has a Woman’s Face”

<sup>5</sup>Wilfred Chikpa Anagbe, (2023) “The Transforming Power of Christ” A Homily Delivered at the Celebration of Chrism Mass at our Lady of Perpetual Help Cathedral, Makurdi

A lot of debates have been going on about the fact that women are no longer being marginalized. Such persons might be right but what percentage? This is one of the major concerns of this work. Some claim that the structure has been there and cannot be changed. Opinions like this has kept women as the “poorest of the poor”<sup>6</sup>. They are treated as people of the ‘Fourth world’ from the view point of be it development through income, education, inheritance etc.<sup>7</sup> The disadvantaged position which women have found themselves in many parts of Africa has indeed deprived them of manifesting their full developmental and transformative potential. In the midst of other reasons, this whole bias seems to be borne out of the traditional mentality in which men see women as being inferior to men, and therefore, should always play a second fiddle to them. The implication of this attitude therefore contributes in depriving many women the opportunity of playing central and significant roles in the building and development of our nations.

The feminization of poverty is a combination of factors ranging from traditional gender norms, practices and stereotypes to legal barriers, which prevent women from acquiring wealth in their own name. These and other factors such as restricted access to education, to labour market, being confined to unpaid domestic and caregiving work and thus being highly reliant on men for their survival and prosperity are constantly working towards keeping women statistically poorer than men. This is quite evident in several countries in Africa.<sup>8</sup>

### **The Concept of Poverty**

In a layman’s expression, poverty simply refers to the condition of one that does not have the basic needs of life, one who lacks adequate resources or money to take care of himself/herself. Poverty has been described as the following: the monetary approach, the capacities approach, and the social exclusion and participative approaches.<sup>9</sup>

The monetary approach, which defines poverty as a decline in consumption or income, and is based on a poverty line, is doubtless the most commonly used. However, other approaches have gained increasing acceptance insofar as they have revealed the limitations of

---

<sup>6</sup> Restituta B. Igugbe (2004). *Women and Gender Studies*. Sir Kuf Ventures Ltd. Gwagwalada, Abuja, Nigeria. Pg, 198.

<sup>7</sup> Ibid.

<sup>8</sup> Robert Fisher (2016). “Womanhood and Poverty: Implications, Experiences, Emotions available at <https://networks.h-net>node>. Sourced on 15/04/2023

<sup>9</sup> Mujer y Desarrollo (2004). *Understanding poverty from a gender perspective Women and Development Unir* Santiago, Chile, United Nations. Pg.10

the monetary perspective in defining poverty, and have contributed to a more comprehensive understanding of the issue. The capacities approach, pioneered by Amartya Sen, rejects monetary income as the sole measure of wellbeing, which he defines as the freedom of individuals to live a life that allows them to fulfil their capacities. Poverty is interpreted as a lack of resources impeding people from engaging in certain basic activities such as staying alive and enjoying a long and healthy life, reproducing and transmitting their culture to future generations, interacting socially, having access to knowledge and enjoying freedom of expression and thought. According to this approach, the fight against poverty consists of identifying and increasing people's capacities to improve their wellbeing. The social exclusion approach studies the structural characteristics of society, which engender processes and dynamics that exclude individuals or groups from full social participation. It makes particular reference to the distribution of opportunities and resources needed to overcome exclusion, and to the promotion of inclusion in both the labour market and social processes. In the participatory approach, the poor define poverty based on their own analysis of their reality, by including aspects they consider to be significant. From this point of view, overcoming poverty entails empowering the poor<sup>10</sup>.

This is why we hear people say 'money is everything', especially in Africa. But Jean Jacques Rousseau said "for although money buys everything else, it cannot buy morals and citizens"<sup>11</sup>. "Poverty is a state of living that generally many people perceive as being without a job, homeless, hungry or something that only touches developing countries, certain races or generations – but poverty does not discriminate, instead it targets people"<sup>12</sup>.

Poverty affects many aspects of human life, such as physical, moral and psychological. Scholars have analysed it in different ways. Some follow the conventional view as it has been described above by seeing poverty as a result of insufficient income for securing basic goods and services. Others view poverty, in part, as a function of education, health, life expectancy, child mortality etc.<sup>13</sup> Poverty is about not having enough money to meet basic needs including food, clothing and

---

<sup>10</sup>Ibid.

<sup>11</sup>Stumpf, S. E. (1994). *Philosophy and Problems: 5<sup>th</sup> Edition*. USA: McGraw-Hill Inc.pg.293.

<sup>12</sup>Brooke Uken, (2018). "The Feminization of Poverty: A Gendered Underclass. North Carolina State University. Pg.3

<sup>13</sup> Ajakaiye D.O. and V. A. Adeyeye V. O. A. (2002). "Concepts, Measurement and Causes of Poverty. CBN Economic & Financial Review, Vol. 39 N0. 4

shelter. However, poverty is much more than just not having enough money. The World Bank Organization describes poverty and outlines the features of poverty as: hunger, lack of shelter, inability to pay for medical services when sick, lack of access to good education which leads to illiteracy, lack of adequate job, fear of the future and living one day at a time because of lack of adequate resources. So, poverty is a call to action -- for the poor and the wealthy alike -- a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities.<sup>14</sup>

Poverty can further be described as a phenomenon of severe deprivation in well-being, which results in the lack of basic means of subsistence and denies one voice, power/influence and leads to social exclusion.<sup>15</sup> “The worst forms of poverty are those that combine all four of these aspects: income poverty, asset poverty, opportunities poverty, and access poverty”.<sup>16</sup> Though there are different dimensions of poverty, this paper for the want of space will not discuss them but will rather identify the root causes of poverty among the female gender.

### **Causes of Feminizations Of Poverty**

The phenomenon ‘Feminization’<sup>17</sup> was first coined by Diane Pearce in the late 1970s when she pointed out that women represented a disproportionate percentage of the world’s poor and named the phenomenon “the feminization of poverty”<sup>18</sup> Feminization of poverty refers to the presence of poverty within female-headed households. It is a specific term that encompasses the intersectionality of gender, class, socioeconomics, and culture to refer to the experiences and measure of

---

<sup>14</sup>GBN, (2008) “What is Poverty” Economic and Social Inclusion Corporation, New Nouveau Brunswick, Canada. Available at [https://www.2.gnb.ca/content/gnb/en/departments/esic/overview/content/what\\_is\\_poverty.html#:~:text=Poverty%20is%20about%20not%20having,Poverty%20is%20lack%20of%20sheltr](https://www.2.gnb.ca/content/gnb/en/departments/esic/overview/content/what_is_poverty.html#:~:text=Poverty%20is%20about%20not%20having,Poverty%20is%20lack%20of%20sheltr). Sourced 08/05/2023.

<sup>15</sup> Restituta B. Igube, (2004). *Women and Gender Studies*. Sir Kuf Ventures Ltd. Gwagwalada-Abuja, Nigeria. Pg.206

<sup>16</sup>McFerson, Hazel M. (2010). Poverty Among Women in Sub-Saharan Africa: A Review of Selected Issues. *Journal of International Women's Studies*, 11(4). Pg. 1. Available at: <https://vc.bridgew.edu/jiws/vol11/iss4/4>. Sourced 08/05/2023

<sup>17</sup> Feminization of poverty refers to a trend of increasing inequality in living standards between men and women due to the widening gender gap in poverty. This phenomenon largely links to how women and children are disproportionately represented within the lower socioeconomic status community in comparison to men within the same socioeconomic status. Available at Wikimedia project. Accessed on 13/05/23.

<sup>18</sup>Brooke Uken, (2018). “The Feminization of Poverty: A Gendered Underclass. North Carolina State University. Pg.3

how women experience poverty.<sup>19</sup>The 'Feminisation of Poverty' started gaining ground mostly around the early 1990s, although as it has been mentioned. the coinage goes back to the 1970s.<sup>20</sup> Questions such as whether this gendered or sexual division of labour between men and women has been there from the beginning or not? Below is the response.

The beginning of human societies started with tribal culture, mainly hunting-gathering and agricultural. The primary, tribal societies-maintained equality in terms of labour. In agricultural societies, both the men and women were equally involved in the sowing, watering, harvesting, and transporting tasks. Among the hunter-gatherers, there was a basic division of labour in terms of allocating tasks in a manner that did not imply the upper hand of one gender over the other. Usually, the men would go hunting, while the women would be in search of stuff to gather, for preparing their regular meals. As societies started moving forward in time, various changes in practices started taking place, the most important one being segregating the home and the outer world. That is the point from which gender-based labour and differences came to the forefront, the major characteristics of differentiation being class, caste, race, and sexuality. With the advent of industrialisation, urbanisation, modernisation, and westernisation, with the Europeans colonising most places around the globe, the sexual division of labour started to gain ground more rapidly along with the development of capitalist institutions. It has to be understood that the State is another capitalist institution that chooses to promote patriarchy and marginalising women.<sup>21</sup>

Some of the factors responsible for feminization of poverty includes the family structure, culture/tradition, property rights, weak governance, civil conflict, employment, gender violence, climate change, health, femonomics<sup>22</sup> etc. All contribute to the greater number of women in

---

<sup>19</sup>Kristen N. Dickens & Candace N. Park, (2023) *Feminization of Poverty*. Sage Publications. Available at <http://sk.sagepub.com/reference/the-sage-encyclopedia-of-marriage-couples-counseling/i5618.xm>

<sup>20</sup>Orpheus Sen, (2018). "The Feminization of Poverty: The Link between Patriarchy and Capitalism". *The Breakthrough voice*. Available at <https://inbreakthrough.org/feminisation-poverty-capitalism>. Sourced 15/05/23

<sup>21</sup>Orpheus Sen, (2018). "The Feminization of Poverty: The Link between Patriarchy and Capitalism". *The Breakthrough voice*. Available at <https://inbreakthrough.org/feminisation-poverty-capitalism>. Sourced 15/05/23

<sup>22</sup> Femonomics is a term used to describe the economic empowerment of women. It is a concept that focuses on the role of women in the economy and how they can contribute to economic growth and development. It is based on the idea that when women are given equal opportunities and access to resources, they can make significant contributions to the economy. This can be achieved through policies that promote gender equality and women's empowerment. In the context of poverty, femonomics can help reduce the feminization of poverty by providing women with access to education,

poverty and these interactions have a severe negative impact on the status, condition, and welfare of women.<sup>23</sup> Some of these factors are briefly discussed.

**Family Structure/ Property Rights:** The place a woman is expected to occupy as she participates in the life of society is rather ambiguous, sometimes she is considered very highly, taken to be very important and at other times, she is looked down upon as one that has no value in the society. Sometimes tradition oppresses her as well as a certain philosophical and even religious way of thinking.<sup>24</sup> African family is made up father, mothers and children. Polygamy is acceptable in the African culture, so African men derive joy in marrying many wives. Though through the influence of Christianity, there is much difference now. The question to ask here is, how does the family structure contribute to the poverty state of the woman? The primary role of married women is to be wives, mothers and “companion to men... that command the highest social regard. For any woman to pursue any professional career, she must do so within the limits set by these primary roles, otherwise she is likely to be seen as wayward or a social misfit and her professional achievement considered as having little worth”.<sup>25</sup>

In Igbo culture, which may be applicable to other African cultures, a woman is considered as nobody if she refuses to marry. Marriage already conditions a woman’s opportunity. Secondly, the family structure encourages gender bias. In most families, a girl child is not valued like the boy child. “The traditional stereotyped roles and stigma of the lower status she holds is continuously being reflected”<sup>26</sup> in all that she does.

In fact, by assigning the domestic sphere to women, the gender based division of labour causes an inequality of opportunities for her. Since the woman is responsible for household activities, it makes it difficult for to gain access to material and social resources such as ownership of productive capital, paid labour, education and training, and to participate in decision making in the main political, economic and social

---

employment opportunities, and resources that can help them become financially independent. <https://www.investopedia.com/terms/e/economics.asp>.

<sup>23</sup>Brooke Uken, (2018). “The Feminization of Poverty: A Gendered Underclass. North Carolina State University. Pg.21.

<sup>24</sup>Bernadette Mbut-Beya (1998). *Woman who are You? A Challenge*. Paulines Publication Africa. Nairobi, Kenya. Pg. 15

<sup>25</sup> Michael Muonwe (2016). *New Dawn for African Women*. Xlibris, United Kingdom. Pg.2

<sup>26</sup>Philomina D’Souza, FMA, (2005). *Woman Icon of Liberation. A Work-Book for Exploring and Achieving Total Liberation*. Better Yourself Books. Bandra, Mumbai. Pg. 89.

policies. In most places in Africa, a woman has no access or relatively fewer material assets and fewer cultural assets.<sup>27</sup> Feminization of poverty has helped in revealing that gender biases go a long way in depriving women the opportunities to pursue their careers.

### **Gender Violence:**

Violence against women is a serious human rights violation and a public health problem of global proportions. The Declaration on the Elimination of Violence against Women, adopted by the United Nations General Assembly in 1993, defines violence against women as any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.<sup>28</sup>

Violence against women mostly in different parts of Africa is based upon cultural practices. Few examples are battering, sexual violence/abuse, female genital mutilation, child marriages, forced arranged marriages, bride kidnappings, which is still taking place till this day etc. One of my young friends approached me this January in 2023, telling me how she ran away from her village, because one of her friends was kidnapped into forced marriage. She is from the Igede part of Benue State.

Poverty is one of the consequences of violence. A hungry man/woman as it is said, is an angry man/woman. A home where there is no peace and happiness will hardly prosper. That is to say violence impoverishes people and slows economic development. The reasons being that (a) families which indulge in domestic and sexual violence may likely be spending their resources in settling their cases with police or paying hospital bills. and (b) women victims of domestic violence, specifically,

---

<sup>27</sup>Mujer y Desarrollo (2004). *Understanding poverty from a gender perspective Women and Development Unit* Santiago, Chile, United Nations. Pg.13

<sup>28</sup>Robin N. Haarr (2023) "Global Women's Issues, Women in the World Today: An Extended Version". Pressbooks. Available at [openstax.org/r/women-in-the-world](https://openstax.org/r/women-in-the-world) /chapter /chapter-1-women-and-poverty/ Robin Haarr is a professor of criminal justice at Eastern Kentucky University whose research focuses on violence against women and children and human trafficking, nationally and internationally. She does research and policy work for the United Nations and U.S. embassies, and has received several awards for her work, including induction into the Wall of Fame at Michigan State University's School of Criminal Justice and the CoraMae Richey Mann "Inconvenient Woman of the Year" Award from the American Society of Criminology, Division on Women and Crime.

are less productive in the workplace, which causes a direct loss in national production.<sup>29</sup>

**Culture/Traditions:** In most African cultures, gender norms define women's role as largely relegated to the home, as mother and caretaker. While men's role is seen as responsible for productive activities outside the home. There is no doubt that these norms influence institutional policies and laws that define women's and men's access to productive resources such as education, employment, land and credit<sup>30</sup>. In most African cultures gender inequality remains high, and little progress toward gender parity has been made. No matter the level of enlightenment of a woman, men will always tell her that she is nothing but a woman. "This is a large missed opportunity for African societies and for the continent's growth prospects. Advancing women's equality can deliver a significant growth dividend. In a realistic "best-in-region" scenario in which the progress of each country in Africa matches the country in the region that has shown most progress toward gender parity, the continent could add \$316 billion or 10 percent to GDP in the period to 2025"<sup>31</sup> Thus,

In Africa—and indeed around the world—unpaid care work tends to fall to women. Africa's GPS on this metric is 0.39, near the global average of 0.33. The largest gender imbalance within Africa on unpaid care work is in North Africa where women perform 6.7 hours of unpaid care work for every hour done by men; the gap is much narrower than this in West Africa. Cultural attitudes are a key factor, and inadequate provision of public and social services also plays a role.... One study estimated that African girls and women spend more than five billion hours a year on fetching water alone. The fact that women

---

<sup>29</sup>Ibid. Pg. 15

<sup>30</sup>Geeta Rao Gupta, (2023). "Global Women's Issues, Women in the World Today: An Extended Version". Pressbooks. Available at [openstax.org/r/women-in-the-world](https://openstax.org/r/women-in-the-world) /chapter /chapter-1-women-and-poverty/

Geeta Rao Gupta is a senior fellow at the Bill & Melinda Gates Foundation's Global Development Program and an internationally recognized expert on gender and development issues, including women's health, economic empowerment, poverty alleviation and gender equality. Prior to joining the foundation, Rao Gupta was president of the International Center for Research on Women (ICRW). She also serves on the Steering Committee of aids2031, an international initiative commissioned by UNAIDS, USAID's Advisory Committee for Voluntary Foreign Aid and the boards of the Moriah Fund, the Nike Foundation, the MAC AIDS Fund and the Rural Development Institute.

<sup>31</sup> Lohini Moodley, et.al, "(2019). The power of parity: Advancing women's equality in Africa" McKinsey Global Institute. Pg. 12.

disproportionately undertake unpaid care work matters for their economic opportunity.<sup>32</sup>

The same culture/ tradition has affected the training of girls/women in school in most part of the continent. And we forget that “educated women are more likely to have fewer, healthier, and better-educated children that will survive into adulthood and ultimately contribute to economic growth”.<sup>33</sup> Research carried out by the World Bank (WB) and other organizations has shown that training more girls’ in education can boost women’s wages and lead to faster economic growth than educating only boys. Moreover, experience has established that when women earn more money, they are more likely to invest it in their children and households, which, therefore enhances the family wealth and well-being. Because, they think of their children more than men do. Sometimes, some men spend their money on frivolous matters unlike women.

**Women’s Health:** One may be wondering how women’s health contributes to both poverty and development in Africa. It is obvious that women’s health serves as an indicator of political, social, and economic development of any nation. Since women are more populated, their poor health reduces productivity. It has been recorded that nearly 380,000 women die from preventable causes that are related to pregnancy each year.

Another factor that causes poor health in women is early or child marriage. Child marriage leads to adolescent childbearing. This poses health risks and limits life prospects for the teen mothers and their children. Another factor that endangers women’s health is undernourishment. If women are undernourished, especially those of them involved in child marriages, it poses risk of having low birth-weight babies who, in turn, face a higher risk of poor health and early death. Since women are responsible for the preparing food and of the entire family, if they are unhealthy, their productivity is lowered and their children and families are less secure. This has an economic impact. So, investing in women’s health makes sense from both an economic and a human rights perspective.<sup>34</sup>

## **Conclusion**

---

<sup>32</sup> Lohini Moodley, et.al, “(2019). The power of parity: Advancing women’s equality in Africa” McKinsey Global Institute. Pg. 23.

<sup>33</sup> Geeta Rao Gupta, (2023). “Global Women’s Issues, Women in the World Today: An Extended Version”. Pressbooks. Available at [opentextbc .ca/womenintheworld /chapter /chapter-1-women-and-poverty/](https://opentextbc.ca/womenintheworld/chapter/chapter-1-women-and-poverty/)

<sup>34</sup> Ibid.

It has been demonstrated that ontologically men and women are created equal. Hence, they should be equally valued and respected. We are first human persons created to complement each other. Therefore, it becomes very important that we address the issue of gender inequality. When handled, it will certainly remove the underlying barriers that affect women and girls. When that is done it will equally unlock their potentials.

Education is one of the keys to freedom from poverty. Many women are not educated and that hinders them from knowing their rights and opportunities. More effort should be made by governments of the various nations in Africa to increase the literacy level of girls and women in general. Furthermore, "in order to eradicate poverty and achieve sustainable development, women and men must participate fully and equally in the formulation of macro-economic and social policies.... Eradication of poverty... will require democratic participation and changes in economic structures to ensure access for all women to resources, opportunities and public services".<sup>35</sup> Finally, in the words of Hillary Rodham Clinton, "however different we may appear, there is far more that unites us than divides us. We share a common future, and we are here to find common ground so that we may help bring new dignity and respect to women and girls all over the world".<sup>36</sup> Furthermore, there is need for the existing organizations such as the African Women's Development and Communication Network (FEMNET), Kenya, the African Women Development Fund (AWDF), Women in Successful Careers, (WISCAR) and other NGOs to rise up. This is because it is women that will struggle to see to the improvement of their fellow women. If they do not raise their voices, the problem will persist.

### Works Cited

- Ajakaiye D.O. and V. A. Adeyeye V. O. A. (2002). "Concepts, Measurement and Causes of Poverty". CBN Economic & Financial Review, Vol. 39 NO. 4
- Alice P. Tuyizere, (2007). *Gender and Development: The Role of Religion and Culture*. Fountain Publishers, Kampala.
- Bernadette Mbut-Beya (1998). *Woman who are You? A Challenge*. Paulines Publication Africa. Nairobi, Kenya.

---

<sup>35</sup>Alice P. Tuyizere, (2007). *Gender and Development: The Role of Religion and Culture*. Fountain Publishers, Kampala. Pg. 243.

<sup>36</sup>Hillary Rodham Clinton, (1995).4th U.N. World Conference on Women Beijing, China.

- Brooke Uken, (2018). "The Feminization of Poverty: A Gendered Underclass". North Carolina State University.
- Geeta Rao Gupta, (2023). "Global Women's Issues, Women in the World Today: An Extended Version". Pressbooks. Available at [opentextbc.ca/women intheworld /chapter /chapter-1-women-and-poverty/](https://opentextbc.ca/women-intheworld/chapter/chapter-1-women-and-poverty/)
- GBN, (2008) "What is Poverty" Economic and Social Inclusion Corporation, New Nouveau Brunswick, Canada. Available at [https://www2.gnb.ca /content/ gnb/en/departments/esic/overview/ content/what is\\_ poverty. html#:~: text=Poverty %20is%20about %20not%20having, Poverty %20is%20lack%20of%20sheltr](https://www2.gnb.ca/content/gnb/en/departments/esic/overview/content/what_is_poverty.html#:~:text=Poverty%20is%20about%20not%20having,Poverty%20is%20lack%20of%20sheltr). Sourced 08/05/2023.
- Hilda Saeed, (2013). "Poverty has a Woman's Face" Available at [https://www.dawn.com>news>poverty-has-a-woman's-face](https://www.dawn.com/news/poverty-has-a-woman's-face). Sourced on 15/04/2023. DAWN is regarded as the most leading Newspaper of Pakistan.
- Hillary Rodham Clinton, (1995).4th U.N. World Conference on Women Beijing, China.
- Kristen N. Dickens & Candace N. Park, (2023) *Feminization of Poverty*. Sage Publications. Available at <http://sk.sagepub.com/reference/the-sage-encyclopedia-of-marriage-couples-counseling/i5618.xm>
- Kanu, I. A. (2012). The Genders in Christian Anthropology vis-a-vis the Experience of Violence by Women in Nigeria. *International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS)*. Vol. 1. No.2. June 2012. pp. 1-14.
- Kanu, I. A. (2011). Women Experience of Violence and the Resurrection Faith. *African Journal of Contextual Theology*. Vol. 3. June. pp.125-138.
- Kanu, I. A. (2012). The Equality of Sexes in J. S. Mill vis-a-vis the Participation of Women in the Nigerian Labour and Economy. *The International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS)*. Vol. 1. No.1. March 2012. pp. 18-29.
- Kanu, I. A. (2011). The Philosophy of Reciprocity and the Experience of Widows in Nigeria. *Journal of Nigerian Languages and Culture*, Vol. 13. No. 1. pp. 195-202.
- Kanu, I. A. (2012). The Genders in Christian Anthropology vis-a-vis the Experience of Violence by Women in Nigeria. *International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS)*. Vol. 1. No.2. June 2012. pp. 1-14.
- Lohini Moodley, et.al, "(2019). The power of parity: Advancing women's equality in Africa" McKinsey Global Institute.

- McFerson, Hazel M. (2010). "Poverty Among Women in Sub-Saharan Africa: A Review of Selected Issues". *Journal of International Women's Studies*, 11(4).
- Michael Muonwe (2016). *New Dawn for African Women*. Xlibris, United Kingdom.
- Mujer y Desarrollo (2004). *Understanding poverty from a gender perspective Women and Development Unit*. Santiago, Chile, United Nations.
- Orpheus Sen, (2018). "The Feminization of Poverty: The Link between Patriarchy and Capitalism". *The Breakthrough voice*. Available at <https://inbreakthrough.org/feminisation-poverty-capitalism>. Sourced 15/05/23
- Philomina D'Souza, FMA, (2005). *Woman Icon of Liberation. A Work-Book for Exploring and Achieving Total Liberation*. Better Yourself Books. Bandra, Mumbai.
- Restituta B. Igugbe (2004). *Women and Gender Studies*. Sir Kuf Ventures Ltd. Gwagwalada, Abuja, Nigeria.
- Robert Fisher (2016). "Womanhood and Poverty: Implications, Experiences, Emotions available at <https://networks.h-net>node>. Sourced on 15/04/2023
- Robin N. Haarr (2023) "Global Women's Issues, Women in the World Today: An Extended Version". Pressbooks. Available at <https://www.opentextbc.ca/women-intheworld/chapter-1-women-and-poverty/>
- Statista Research Department (2022), "Gender poverty gaps worldwide in 2020 and 2021 (with a forecast to 2030), by gender". Available at <https://www.statista.com/statistics/1219896/gender...> Sourced 13/05/23
- Studocu World University, (2023). Available at <https://www.studocu.com/ph/document/university-of-perpetual-help-system-dalta/social-science-and-philosophy/feminization-of-poverty/28923841>. Sourced 13/05/23.
- Stumpf, S. E. (1994). *Philosophy and Problems: 5<sup>th</sup> Edition*. USA: McGraw-Hill Inc.
- Wilfred Chikpa Anagbe, (2023) "The Transforming Power of Christ" A Homily Delivered at the Celebration of Chrism Mass at our Lady of Perpetual Help Cathedral, Makurdi