

Cultural Andocentricism and Pollination among Nigerian Christians: Men's Conspiracy against Women in Yoruba Culture

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ABSTRACT

This study examines men's conspiracy against women imported into the Yoruba Culture, via cultural pollination. Conspiracy in this context is referring to all forms of attitudes that tend towards relegating women in the society. Such andocentric culture is identical with that of the biblical Jewish cultural practices. Critical feminist hermeneutics approach which entails four rhetorical strategies: "Suspicion, Reconstruction, Evaluation, and Imagination combined with the reader-response criticism are adopted to re-examine the human right law in the bible times in comparison with Yoruba cultural practices. The exegesis concentrates on selected biblical passages where only men were counted as if women are not part of the people there. The study shows that it is plausible to say that the andocentricities of the Yoruba culture are imported from Middle Eastern (Jewish inclusive) cultures. The study also shows some of the many ways men's conspiracy work to the relegation of women in particular and the society as a whole via the implication on Nigeria Christianity. It is therefore concluded that the feminist critic of the culture is taken seriously in order to ensure better living for all creation, especially women and that they should be counted as individuals who co-exist with men for the purpose of wealth distribution, leadership positions both in the society and the Church so as to ensure balanced representations of both men and women in biblical studies and Church administrations.

Keywords: Conspiracy, Culture, Christianity, Pollination, Men's Emancipation

INTRODUCTION

There might be many definitions of feminism but the two definitions of feminism relevant to this work include the first by Gloria Steinem *et al* which holds that Feminism is "the belief in full economic, political and social equality of males and females... usually seen as a modern movement to transform the male-dominant past and create an egalitarian future"¹.

The second one jointly defined by Oakes Smith and Mink and they both assert that:

Feminism articulates political opposition to the subordination of women as women, whether that subordination is ascribed by law, imposed by social convention, or inflicted by individual men and women. Feminism also offers alternatives to existing unequal relations of gender power, and these alternatives have formed the agenda for feminism movements².

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Women was accentuated by Thomas Aquinas, who adopted Aristotle's view that women were biologically defective³ but while feminist approaches might have women in the centre of the discussion, it does not seek liberation for only female but for humanity in general. Within Christianity, the bible then plays a very important role in how women are perceived whether negatively or positively, as a result the possibility that the Bible may be used in redeeming women is a very open question. However, the position taken in this work that the Bible which has been used as a tool of oppression still contains within it the seeds of redemption if only this redemptive potential is harnessed.

The hermeneutical approach adopted interacts with the Bible in its remoteness, complexity, diversity and contemporaneity to yield new understandings of both the Biblical texts and interpretations. It is clear that this feminist perspective has uncovered abundant evidence for the inferiority, subordination and abuse of women writing in Scripture. Yet the approach has led to different conclusions. Some read the Bible as a historical document devoid of any continuing authority and hence worthy of dismissal. Some people denounce biblical faith as hopelessly misogynous⁴, although this judgment usually fails to evaluate the evidence in terms of Israelite' culture. Some reprehensibly use these data to support anti-Semitic⁵ sentiments. In the light of continuing oppression, with justifications still from scripture and the Christian tradition, the liberative potential of the bible remains doubted by the radical feminists such as Mary Daly, a post Christian feminist. Those however who believe in the redemptive potential of scripture like Elisabeth Schussler-Fiorenza make attempt to tackle the oppressive portions of scripture using various techniques. These liberal feminists take seriously the ever-present male power that the Bible and its commentators hold over women and insist that the biblical texts and interpreters should provide a better way for interpreting the Bible in less oppressive ways. Feminism started in the late 18th century as an organization whose principle pays special attention to women's rights in culture and society where andocentricism is the order of the day. The Bible abounds in male imagery and language. For centuries, interpreters have explored and exploited this male language to articulate theology; as well as to shape the content of the church, and academy to the extent that it is just too natural to act female or male in all cases; for example if a woman does something that is extraordinary, Yoruba people will say, *obirin bi okunrin* meaning a woman like a man but if it is a man that does the extraordinary, they will say *okunrin meta* that is, one man like three men.

It also naturally determines whatever roles they should play or the post they should hold. It seems so harmonious to associate the Scriptural sexism of faith with culture; Nigeria as a nation has never had a female president, many Yoruba royal families never believe that a female child has the same right to her father's property in the same way of a male child despite the fact that they were both born by the same father and sometimes by the same mother. They both answer the same surname which must be the name of their father and never their mothers'. A woman may lose her husband's inheritance if she has no one to speak for her as she may not know her legal right especially when she has no male child. In fact, having female children in Yoruba culture is roughly equivalent to having no child at all. A typical Yoruba man will try all it takes to have a male child "an heir"; if his wife fails to

give him one, all these and many more are the predicaments of women and the girl child in Yoruba culture. It is unfortunate that it is also in the Church, women hardly give sacraments of any kind; as a result both the culture and the Christianity found in the Yoruba community becomes one that is bent on dehumanizing the female. This study argues that the Nigerian Christianity is affected with androcentricism which is present in the culture as a result of cultural pollination and it suggests ways that will promote mutuality and better living conditions for all humans. This study is “a critique of culture in the light of misogyny, (and) feminism (the one adopted by this work) is a prophetic movement, examining the status quo, pronouncing judgment and calling for repentance”⁶.

Cultural Pollination

Culture “comprises a people’s total social heritage, including language, ideas, habits, beliefs, customs, social organization and traditions, art and symbolism, crafts and artefacts”⁷. Yet in different cultures around the world, it cannot be denied that “One of the greatest benefits of feminist scholarship has been to hear stories of women and to become aware that the subordination of women as a gender is a worldwide phenomenon defying the confines of race, class, creed or nationality”⁸. This is both pathetic but yet begs the question on what there is about women, worldwide that calls for that perpetual subordination, repression and oppression? A possible answer is cultural pollination. “The flow of communications and cultural influences has dominantly been from north to south, which means that indigenous cultures of the south have tended to assimilate cultural traits of the more dominant cultures of the north and to experience cultural violence as their own cultures erodes”⁹. Much of global history has been centred in Europe and the Middle East from where it spread to the West (America), East (Asia), and South (the major part of the African continent).

Power being on the side of the cultural perpetrators, ensures that their own cultural standards and beliefs enter into the mainstream culture. After a long time, the intruding culture becomes the norm. The problem that culture generally presents varies across places. Within the Ethiopian Evangelical Church Mekane Yesus, women have been indispensable in the success of the church, Yadessa Daba goes on to say that “even though their activities have been appreciated, it is true that women are still not fully acknowledged, especially with regard to the decision-making processes within the church. The most obvious explanation for this is in cultural traditions, beliefs and practices”¹⁰. Datuk Thu En-Yu identifies some of the problems associated with such cultural pollination with regards to Christianity in Asia. Within the Eastern cultures, Chinese for instance, women are “as ‘the other half of heaven’. This is indeed a profound philosophy of equality and partnership”¹¹. The problem in her view hence is not primarily with the Eastern cultures but the perpetration of foreign cultures with such misogynic tendencies through religion. But we cannot say that this is exactly the case in Yoruba societies. However it is undeniable that the spread of Christianity as well as Islam brought along with it, misogynic tendencies or brought along with it the power that strengthened the misogynic tendencies latent in the culture. The foreign culture, with the authority of religion has undoubtedly added fuel to the fire that burns against the women personhood.

However though there may be general similarities across cultures of the world about the reality of the subordination of women, the origin of the Yoruba identity from Middle-Eastern/Jewish sources present a unique situation of its own. Many Yoruba traditional practices are similar to Jewish and other Eastern practices but this cannot be strange in the light of how Yoruba people trace their origins. Within the Yoruba culture itself, Oduduwa is appraised as the father of the Yoruba peoples and a story has it that he migrated into modern Yoruba region from the East. While the exact location is no more known, Oduduwa is said to have fled from persecution in the regions of Egypt and Saudia Arabia C. 12th century. Of course, there are multiple traditions of the origin of Yoruba people, the narrative above seems historically plausible and confirmable for in the 12th centuries, there was persecution and strife as Islam sought to gain control over the rest of the world.

In the light of the possibility of Yoruba origins from the East, the region of the Jews, it must not be alarming that through Oduduwa and those he came with, the Eastern culture has been imported. Although Oduduwa met some people in Ile-Ife where he settled down because of the “expanse of the land”¹². One must recognise that a person who has power on their side is capable of making their personal ideas the cultural ideas. This is also obvious in the spread of the Greek culture in the ancient world which provides an example of how a leader’s wish becomes the empire’s command. Some of the cultural practices of Yoruba people that are very much like Jewish and Eastern practices include circumcision of the male child on the 8th day, a forty-day cleansing period for a woman who has just given birth, hair covering, the belief that the second of a twin (Kehinde) is the elder to the first of the twin (Taiwo) as in the Jacob and Esau story and so on.

Modupe Oduyoye’s book, *The Vocabulary of Yoruba Religious Discourse* shares extensively how very important Yoruba words are of the same roots with the Hebrew and Arabic words. A straightforward example is the Yoruba word *pada*, meaning to go back, which is imported from the Hebrew word *padah* which means to redeem¹³. Many other examples on the similarities of these important words imported from Islamic, Hebrew or Eastern origins abound. This further confirms the close connections the Yoruba culture has with Jewish and Eastern cultures. This goes beyond the general tendency of cultures to influence one another due to the unavoidability of interactions among cultures. In the light of all these, part of the androcentricism found in Yoruba cultures might be said to originate from these Jewish and Middle-Eastern origins. However, it would be unfair to portray the Yoruba culture as though it was completely irredeemably misogynic. Within the culture, although women were not recognised as they ought to be, their importance is secretly known to be invaluable to the success of the society. Although women may not be kings, the male kings often have *awon iya* that is the great mothers that have to support their rule otherwise there would be trouble in the society.

In the religious sphere and the cosmogony of Yoruba peoples, the goddesses have their place in society and humans would go to them for matters regarding their lives. As there are gods, there are goddesses; all with their own areas of specialization in the Yoruba cosmogony. Osun the goddess of fertility and love is consulted on matters pertaining to her area of specialization. Ayelaala is another goddess, but was a slave girl who was maltreated

and later deified as a form of appeasement. Even outside the religious sphere, there are sayings that show the recognition of the importance of women; a famous one is *orisa bi iya ko si, ti o ye ki a bo orisa, iya lo ye ki a ma bo*. That is, there is no god like one's mother, if any god is worth worshipping at all, it is one's mother. Although in society, female children are not as welcomed as much as male children, the society in the search of male children recognises that the female children are needed to bear children. As much as it is disgraceful for a woman not to be married when she is of age, it is equally or almost equally disgracing or irresponsible of a man not to have a wife when he is of age. Also in the Israelite societies, despite the disregard for women, Deborah, Jael, Huldah among many others still manage to be recognised as important persons for their own generation. It is the men's conspiracy that makes it look like the women have been 'useless' when in reality there have been many useful ones whose stories do not get to be told in the dominant tradition. It is said that "In the old Ibadan kingdom, the title of Iyalode was created in the 1850s to reward Madam Subuola who used to assist the warriors"¹⁴. However popular culture forgets this origin but remembers vividly the wickedness of Efunsetan Aniwura who was Iyalode as well.

Men's Conspiracy

To start with, it is noticed that in modern Nigeria, some men are complaining of being maltreated by their wives or that they know families where the women are the ones maltreating their husbands, this is referred to as "men's emancipation". This is an unusual situation in Nigeria; it is an abomination because a typical Yoruba woman believes that her husband is the head of the family and he has the final say in any discussion or situation, therefore, a thing of this sort can only happen if a woman after being maltreated decides to free herself through occultic powers by using such acquired power to torment him and such women are called "Aje" meaning a witch. If a man behaves wickedly to his wife, it is generally believed that he is only proving 'the man' that is, proving superiority or showing that he is capable of husbanding a woman. What we mean by men's conspiracy here does not necessarily refer to actual men who gathered to conspire against their women. But rather it is the implicit, cultural, ideological, structural entities that continue to suppress, oppress and repress women and their achievements in a way that makes women to be perceived as useless though they are not useless. In clearer terms, men's conspiracy makes successful women disappear in history. It frustrates the efforts of those who are trying to be successful. Finally it prevents those willing to be successful from being successful. Examples in the Judeo-Christian tradition abound to the relegation of women. Selected examples for this work would be selected portions of the Fall story (Gen 3:1-24) and the miracle of the feeding of the five thousand, according to Matthew and John (Mt. 14:15-21; Jh 6:1-13).

In the fall story, taking the story as historically accurate, we see how the first humans disobeyed God's instruction not to eat the fruit of the forbidden tree. We see first that the instruction not to eat the fruit comes to Adam¹⁵ before Eve was taken out in Genesis 2:16-17. The woman was taken out of the man and then in Chapter three, the woman and the serpent engaged in a rapport. It is not certain where the male, that is, Adam was when this conversation went on but his silence either means absence or consent.

We see how Eve had imposed even stricter measures not to disobey God (compare Genesis 2:16-17 to Genesis 3:3). However the serpent still manages to convince her otherwise. She ate the fruit and her husband too. God comes in the cool of the day and because Adam and Eve had gone into hiding, God suspects that they have disobeyed the instruction. God then asks, "Who told you that you are naked? Have you eaten of the tree that I told you not to eat?" (Genesis 3: 11). Adam's reply marks the beginning of men's conspiracy against women. Instead of admitting his guilt, answering the question he was asked, taking responsibility, Adam chooses to pass the blame, "The woman you gave to be with me, gave me the fruit of the tree and I ate it" (Genesis 3:12). At this point, Eve is no longer the bone of his bone, the flesh of his flesh, nor are they one flesh or jointly responsible beings, Eve his wife becomes "the woman you (God) gave me." By doing this, Adam tries to vindicate himself as though he would not have disobeyed if *the woman God gave him* was not there. It is from here misogyny begins in the Judeo-Christian traditions. Women become evil; they become distractions to fulfilling God's work. It is here that men's conspiracy against women begins.

In the second selected text for this work, the feeding of the five thousand, two main things are highlighted in this story. It must be initially recognised that this miracle is recorded in all four gospels and Matthew and Mark have another feeding, but of the four thousand in their gospels. For the purpose of this work however, the synoptic problem and other source critical dimensions to this story would be put aside. Merging Matthew and John's account of the feeding of the five thousand, the two portions of this story that are highlighted for this work are Matthew 14:21 and John 6:9. Mt 14:21 – and the ones who ate were about five thousand *apart from women and children* (emphasis added); John 6:9 – There is a lad here who has five barley loaves and two fish. In the highlighted portion of the Matthew passage 14:21, after Jesus fed the great multitude, the Bible confirms that about five thousand men (5000) had eaten without counting women and children, the same thing was repeated in Matthew 15:38 where another four thousand (4000) men were counted without women and children. Passages like these reflect the andocentricism of the society which is different from the very heart of Jesus' ministry. Jesus had women disciples but they were not counted except for occasions where Jesus highlights some women such as Mary (Lk.7:43-50).

The census passages of the Bible that left women uncounted imply that women did not exist or not important as citizens. This is unreasonable because all men (except the first man) counted actually came into existence through the women that were left uncounted. This is men's conspiracy at work, where the women through whom the men came are not recognised. In the book of Deuteronomy, The Lord rebuked the Israelites, "The Rock that begat thee you have not remembered, and thou hast forgotten thy creator who created thee" (Dt. 32:18). This same rebuke is to be given to cultures, systems and people that disregard the individuality of women and forget that women are their source. In the second highlighted portion in John's gospel, a lad was mentioned to have brought five loaves and two fish. It is more frequent to appraise the boy's generosity without asking who prepared the bread. Who packaged the lunch for the boy? Who brought the boy to the venue of the

meeting where the people were fed? Could the boy have been there, in the wilderness just by himself among the crowd of other people? The boy's generosity is praiseworthy indeed but it must never be to the neglect of the 'person' who taught the boy such good manners and gave the boy the food. Men's conspiracy is to blame women for only misfortunes but never for the good luck they bring. Men's conspiracy is to count only the men as though women and children were not there. Men's conspiracy is to disregard the good work of women and praise other people for it. Men's conspiracy is to regard women, even wives as problems. The Pope is said to be a successor of Peter, they claim the keys given to Peter, his position but not that Peter was married. Men's conspiracy is for Paul to say that being married is to lack concentration on the things of God when he is aware of a couple at least, Aquila and Priscilla, who as a couple did the work of God faithfully.

Men's conspiracy is to acknowledge the importance of women unimportantly, that is not to give them their proper respect for whatever work they are doing. In other words it is to say that women are important people but they are treated less importantly. Men's conspiracy is to appoint only men to leadership positions within the Church when God/Christ the owner of the church is not being gender/sex-biased about the distribution of the gifts of the spirit. Men's conspiracy is to talk of God and the Holy Spirit as though they were males forgetting that they are neither female nor male but simply spirits who are sexless. It is men's conspiracy to therefore exclude women from leadership positions due to the erroneous assumption of the gender of the God-head.

Men's conspiracy is to say that women are inferior to men in society when in the eyes of God they are equal and would receive rewards, punishment equally from God – according to Christian theology. Men's conspiracy is when there have been outstanding women who have contributed greatly to the wellbeing of their societies, but their stories are not told nor are they remembered while on the other hand, it is just the stories of the men that are told as though they alone have kept society in balance. Men's conspiracy does not stop at repressing the achievements of successful women, but also goes on to suppress them so as to be useless in the first place. And for those who are trying to be successful, men's conspiracy is when it is just not possible for them to be successful due to gender oppression against them.

Implication in Leadership

Similarly in churches all around the world, men remain in the position of authority as though their successes were achieved on their own. In our own society, in Nigeria, majority of churches begin with the congregation being primarily women and children. One might have to take a census of the ratio of sexes in any church programme to realise that women are often the greater percentage of the population. Although it is generally said that behind every successful man is a successful woman, in reality the seriousness and gravity of the meaning in this sentence is not taken seriously. During informal discussions when people, lay-people especially are asked to narrate the story of the Israelites from Egypt to Canaan as an example, people are often to forget the women who played important roles in the story. While Aaron might be mentioned, Miriam is hardly mentioned except in connection

to her leprosy. They forget that Moses is alive in the first place because of her protection while he was a baby. One particular ‘addressee’ who was asked to narrate the story of Jericho could not remember Rahab’s name and rather referred to Rahab as the prostitute in a derogatory manner. Without being blind to the facts that she was an Inn-owner and perhaps a prostitute, she becomes the foremother of David, Jesus. When Jesus is not ashamed to come from a line of prostitutes, foreigners and a line of forgotten women, why should the church of God now have problems identifying with women who try their best to live rightly for God? This problem is not just within Christianity or in Yoruba culture; Hibba Abugideiri combats a similar problem within Islam. She says, “Ideally, there are forms of Islamic leadership that are not fundamentally gender specific with respect to which sex can or must exercise authority within a community... Practically speaking, however, traditional Islam has designated most forms of leadership to one sex or the other”¹⁶. That is to say that these leadership positions do not require a certain sex to take them up but since the usual practice is that a male leads, it makes the position appear as a male’s post when indeed there is nothing masculine about the post. The purpose and challenge of feminism remains to provide a critic of society by exposing these oppressive and repressive structures and practices that inhibit people (female and male alike) from being the best that they can be and that also devalue the woman being.

The implications of not giving women and their stories as much attention as men has given can be illustrated in this joke from Akpos. The teacher was teaching the students about how the Children of Israel came out of the exodus, walked through the Red Sea, and did great and marvellous things till they got to the Promised Land. The teacher after teaching these things about the life of the Children of Israel, asked if any student had any questions. Akpos raises his hand and asked, ‘You said the children of Israel left Egypt’ The teacher nodded in the affirmative. Akpos continues, ‘You also said the children of Israel ate manna’. The teacher nods. ‘The children of Israel drank water from the rock etc.’ The teacher nodded still. Akpos bewildered then asks, ‘How come they were only children, where were their parents?’

In relation to this work, the obscurity of the ‘parents’ in the joke about the children of Israel narration is a similar problem encountered in societies. Just the men are known and seen, the women and their achievements become belittled or obliterated in minds of people. When it is time to choose leaders in society, it follows subconsciously and automatically that men can only be leaders while the women just have to follow whatever instructions they are given. It is this obscurity about the capabilities of women as told or rather not told in dominant culture that renders them as ‘weak vessels’. As a result when we are looking for change in society, leaders, visioneers, women do not even come to mind at all, not even the ones who are capable. It may be said that the problem is never with being the second hand person or in the subordinate position since all cannot be leaders. The problem however is when being in the second hand position is a ground for oppression and negating God’s will for people, the female in this context. As mentioned earlier, feminism although focuses on female related matters, is not exclusively about women. It contends with patriarchy which is the ideology and system that creates oppressive living

conditions for women and even nature and among the men themselves. When patriarchy is such an encompassing oppressive structure, ideology, one must not be surprised that the politics and economy of a nation suffer as a result of this patriarchy that plays out on a local level in the church and in families and in smaller societies. It is frequent to hear complaints about the government not taking care of its citizens, does not care about their wellbeing or safety. The government officials embezzle/misappropriate funds to benefit themselves and while they take care of themselves, they ignore the people under them. The attitude of the government towards its citizens is similar to that neglect the patriarchal system gives to women and to their plight. We must recognize that patriarchy might be majorly a men's business but it is not exclusively so. Women who propagate or consent to or submit to patriarchy are themselves patriarchal though they might be women. By contending with patriarchy we are not just contending with men but also women, anyone who wants to suppress, repress, or oppress other people based on their gender or position in society; and feminism pays attention to the plight of women who are being oppressed, suppressed and repressed by patriarchy.

In the Yoruba culture, they say that to know if a man is ready to be married to a woman, he would be given an animal, a goat, a stubborn animal for instance to take care. His parents would watch how this man takes care of the goat. If the man takes care of the goat properly they would be convinced that he would be able to take care of a wife. Excusing the unseemly analogy of a wife to a goat, the point is that the inability to be 'big' enough to accommodate one another, to listen and be listened to, to lead and be led, to help and be helped – this inability afforded by a system of patriarchy leads to suffering for all humans. By excluding women in decision making and leadership positions, not just the women suffer the loss of recognition but also the people who would have benefitted from the full contributions and support of women. We must remember that even God, the sovereign is not too proud to disregard the counsel of others for God said, "Come and let us reason together..." (Is 1:18). Therefore we must remember and take seriously the Yoruba sayings and passages in scriptures that promote mutuality and reciprocation of all members of the society. These sayings include that *Agba gbon, omode gbon la fi da'le Ife* (that is, it is the wisdom of both the elderly and the young that led to the establishment of Ile Ife); *Owo omode o to pepe, ti agbalagba o wo akerengbe* (that is, the hand of the child cannot reach the shelf nor can the hand of the elder pass through the neck of the bottle calabash); *otun we osi, osi we otun, ni owo fin mo* (that is, it is when the right hand that washes the left and the left hand also washes the hand that both hands become clean.)

CONCLUSION AND RECOMMENDATIONS

There should be no more aspiration for male children where we are blessed with female children as if the girls are not children. Every girl child should be trained and treated in the same way as the boy-child in every home. Societies, organizations and persons should be open to suggestions, corrections and methods of making society more gender-fair and girl children should be encouraged to be educated.

There should be no position that is to be reserved for men only; women can do it too and they will, if allowed. Women should be able to decide whether or not they want to change their father's name to their husband's name have both in order that they will not be seen as nothing more than just children producing machines. Male children should be taught to respect their female siblings and men should not marry women for the purpose of domestic activities instead; they should marry them for companionship that is borne out of respect for one another. Women at work should not be undermined in taking any decision whether major or minor, whether housewives or career-focused should be treated with respect. Many women are being called into the gospel ministry (pastors, prophetess, evangelists, etc.) and they are doing tremendously well, even better than their men counterparts. A woman should be able to rise to the post of a General Overseer of great Ministries if she is theologically sound and spiritually qualified to do so. Therefore, they should be given the same treatment as men ministers. Any act of disrespect to women, either in the church or in the society is not simply a deprivation of human right but also a barbaric act of wickedness, irrationality, and ungratefulness which is the same as the crime Israelites committed in the book of Deuteronomy and this calls for urgent repentance if our society is to maintain justice, peace and unity.

NOTES

- ¹ Gloria Steinem started her career as a magazine writer but later begins to write in support of the feminist movement in the late 1960s alongside with Betty Friedan, an author, Bella Abzug and Shirley Chisholm, who are politicians, she helped found the National Women's Political Caucus.
- ² O. Smith and Mink; *A Woman's Place*; Lanx; 1999, p. 55.
- ³ *The Cambridge Dictionary of Christianity* edited by Daniel Patte; Cambridge; CUP; 2010; p.
- ⁴ Misogynous is used for women haters.
- ⁵ Anti Semitic – is the attitude of hating or prejudice against the Jews.
- ⁶ Phyllis Trible, *Texts of Terror*, Philadelphia: Fortress; 1984; p.3.
- ⁷ *Dictionary of Feminist Theologies*; edited by Letty M. Russell and J. Shannon Clarkson; Kentucky: JK; 1996; p. 63.
- ⁸ Musimbi R.A. Kanyoro; *In Search of a Round Table*; Geneva: WCC Pub. 1997; p. 176.
- ⁹ *Dictionary of Feminist Theologies*, 63.
- ¹⁰ *In search of a Round Table*, 174.
- ¹¹ *In search of a round table* 139.
- ¹² Note that the name Ile-Ife literally means a place of spreading, a place of expanse of land. A different aetiology for the origin of the name was that when God created the world, God sent a hen who used its leg to spread the earth from Ile-Ife to the rest of the world thus the name Ile-Ife, the place where spreading started.
- ¹³ Modupe Oduyoye, *The Vocabulary of Yoruba Religious Discourse*, Ibadan, Daystar Press, 1971, p. 41
- ¹⁴ *The Journal of Pan African Studies*, vol.5, no.1, March 2012, 308
- ¹⁵ Adam as an undifferentiated human since Eve, the female had not been taken out of that human yet. We cannot be therefore sure if this Adam was 'male' since the female had not been taken out of him.
- ¹⁶ Hibba Abugideiri, *The Renewed Woman of American Islam: Shifting Lenses Toward 'Gender Jihad?'*, *The Muslim World*, Volume 91, Spring 2001: 1-2.