

GENDER DISPARITY AND WOMEN'S POLITICAL PARTICIPATION IN NIGERIAN DEMOCRACY: AN APPRAISAL OF ANAMBRA STATE (2016-2020)

Anthony Ngonadi Ph.D *

Department of Political Science,
Tansian University Umunya, Anambra State.
anthony.ngonadi@tansianuniversity.edu.ng

&

Akam Ekene

Department of Political Science,
Tansian University Umunya, Anambra State

&

Ifeanyi Umeozor

Department of Political Science,
Tansian University Umunya, Anambra State

Abstract

The focus of this paper is on gender disparity and Political participation in Nigerian democracy: An appraisal of Anambra State. Over the years, statistics have proven that there is gender disparity in Nigeria's democracy. Women's political participation in Nigerian democracy has been recording very low both in elective and appointive positions. However, concerted efforts have been made by the government and non- governmental organizations to increase the level of participation of women in politics in line with the declaration made at the fourth World Conference in Beijing, which advocated 30% affirmative action. This study therefore seeks a critical review of the importance of the importance of data in monitoring women participation in politics in Nigeria vis-à-vis the affirmative declaration. The theory adopted in carrying out this research is motivation theory. The survey research methodology was used in carrying out this study using questionnaire and interview to elicit responses and arrive at a conclusion and not a mere assumption. In the course of study, it was discovered that, attitude of women towards politics in Nigerian democracy does not impact positively on our democracy and there are certain challenges that women face in their political pursuit and participation in Anambra State. The study recommended that there should be a thorough amendment to some sections or paragraphs of the Nigerian Constitution which will support the pursuit of gender parity in Nigerian Democracy.

Keywords: Politics, Political Participation, Democracy, Women, Gender.

Introduction/Problematique

The persistent gender disparity in political participation in our country is longer worthy of negligence. Increasing women's representation in politics is a pivotal task that can empower women in our dear country Nigeria. This notion of women's empowerment is rooted in the human capabilities approach, in which individuals are empowered to choose the functions that they deem valuable. Women, as the conventional primary caretakers of children, often have a more prominent role than men in advocating for children, resulting in a "double dividend" in terms of the benefits of women's representation. Female representatives do not only advance women's rights, but also advance the rights of children. In national legislatures, there is a notable trend of women advancing gender and family-friendly legislation. Furthermore, a number of studies from both industrialized and developed countries indicate that women in Local Government Areas tend to advance social issues. In India, for instance, greater women's representation has corresponded with a more equitable distribution of community resources, including more gender-sensitive spending on programmes related to health, nutrition and education.

In 1954, the United Nations Convention on the "Political Rights of Women" went into force, enshrining women's equal rights to vote, hold office, and access public services as provided for male citizens within national laws. In fact, women participation in politics over the years has taken a new shape and stages. However, the leadership role and political actionism by women have not just started in Africa, according to history. It is ascertained that long before the British colonial administration and the struggle for independence, some women in the parts of the territory that was later designated Nigeria played political roles in Nigeria. There are well-documented accounts of women's roles in pre-colonial Nigeria. For instance, the Igala was said to have been founded by a woman named Ebele Ejaunu. In Ijesha in Yoruba land, five of the thirty-eight Owa (Kings) were women. Prominent among Northern Kings or Queens was Queen Amina of Kastina who in the 15th century extended her influence as far as Nupe. The role of Umu Ada in the East and Niger Delta as civil society organizers, were very significant. These groups had control of markets and ensured that standards were followed.

In Bonny, Queen Kambassa of Bonny was perhaps the only female Amanyabo of Bonny. The rise of Olufumilayo Ransome Kutu, as an Icon in the Nigeria political arena could probably be attributed to her early incursion into western education. It was showcased to some extent in the recent musical Fela where her political

influence was very apparent. Also, Margaret Ekpo contributed significantly to the politics of the colonial period and she worked for equal enjoyment of civil rights for Nigerians in the colonial era where Europeans accorded themselves priority status.

In 1957, during the pre-independence era of Nigeria, a couple of women political activists such as, Janet Mokelu and Young were members of the Eastern House of Assembly. The late Funmilayo Ransome Kuti, though not a full-fledged politician, was a very strong force to reckon with in the politics of the Western Region. Hajia Gambo Sawaba waged a fierce battle for the political and cultural emancipation of women in the Northern part of Nigeria.

Currently, in the fourth republic, there are several prominent women who were fully elected by the electorate into different positions. In this way, they have done justice and are still doing excellently well in Nigerian politics. For instance, Patricia Etteh served as the Speaker of the House of Representatives in 2007, although she was later impeached and replaced by male counterparts who were Dimeji Bankole. Erelu Obada also served as Deputy Governor of Osun state in 2003 till 2010. Virginia Etiaba served as Deputy Governor, and later she became the Executive Governor of Anambra State which lasted from November 3, 2006 to February 9, 2007. She made history as the first female Governor in Nigerian Democracy, Nigeria. Florence Ita-Giwa was a member of the Senate from 1999 till 2003, representing her home State, Cross River. Patricia Akwashiki served as a Senator of Nasarawa North and Minister of Information, from 2007 to 2011. Christiana Anyanwu in 2007 was elected a Senator for the Eastern part of Imo State under People's Democratic Party (PDP) from 2007 to 2015. Kemafo Nonyerem Chikwe was once the National Women Leader of the People's Democratic Party. In fact, from 1999 to 2001, she worked as the Minister of Transport, and from 2001 to 2003, she was the Minister of Aviation. Kemafo was also the Ambassador to Ireland in Nigeria. Rose Okoji is the current Senator for Cross River North. Ngozi Okonjo Iweala holds the record of being the first woman to serve as the Managing Director of the World Bank as well as those of Nigeria's Foreign Affairs and Finance Minister. She served as Finance Minister under President Goodluck Jonathan and was later moved to the Foreign Affairs Ministry. A recent international publication rated her as the 87th most powerful women in the world. Diezani Allison Madueke was Nigeria's first female Petroleum Resources

Despite all efforts by the government and non-government agencies or organizations, locally and internationally, on the need for gender equality, that is

on women participation and representation in political offices, the number of women participation in politics is still not encouraging compared to their male counterparts. Therefore, this study tries to point out the problem that women are facing in the society with regard to their expected full participation in the public politics in Nigerian democracy.

Conceptual Clarifications

Politics

Politics is one of the oldest human activities and its study dates back to antiquity. Being an important and sometimes an interesting activity, politics is also a means for achieving societal goals. This is because governing is more important than conducting election. It is also about providing for the collective good of the people in any society. The traditional definition of politics as the art and science of government offers no constraint on its application (Osigwe, 2013). The Greeks understood politics in a very broad sense, coming from the Greek word for city states (polis). Aristotle (384-322BC) began his famous book the politics with the observation that man is by nature a political animal. By this he meant that the essence of social existence of politics and two or more men interacting with each other are invariably involved in a political relationship. Aristotle by this also meant that this is a natural and inevitable predisposition among men and that very few people prefer an isolated existence to one that includes social companionship. Aristotle concluded that the only way to maximize one's individual capabilities and to attain the highest form of social life was through political interaction with others in an institutionalized setting, a setting that is designed to resolve social conflicts and to set collective goals. David Easton (2007) the American political scientist gave a famous definition of politics as the authoritative allocation of values for a society. This is a more abstract conception of politics. Harold Lasswell (2011), another American political scientist, coined a catchy definition of politics as who gets what, when and how and we may add and why. This definition is credited with reflecting certain aspects of political reality, especially in describing what goes on in the politics of most African States just as Nnoli, 1986:5, noted that politicians use access to political office as a means of acquiring wealth, and those of them who control State power use it to divert all kinds of resources, including State funds, to themselves, their relations, their communities, and their ethnic groups. Max Weber (2004) underlined that politics is the operation of the State and its institutions, politics for him, means striving to share power or striving to influence the distribution of power among individuals and groups within a state.

William Bluhm (2009), a political scientist, explained that politics is a social process characterized by activity involving rivalry and cooperation in the exercise of power and culminating in the making of decisions for a group.

Political Participation

Political participation has been defined as those voluntary activities by which members of a society share in the selection or rulers and, directly or indirectly, in the formation of public policy (Closky, 1968; Dowse & Hughes, 1983). This definition includes casual political conversation, as well as intense activity of the members of political parties, ruling and opposition ones. This implies that political participation can be active or passive. Active means being involved in an election: voting, contributing money, organizing civility. This type of political participation is often associated with members of the ruling class. While passive political participation is often associated with the ruled classes in the society. Okolie (2004), perceives political participation as freedom of expression, association, right to social justice, health services, better working condition and opportunity to franchise. Political participation according to Agbalajobi (2010), entails various variables of participation, basically, voting in elections, contesting elective (public) offices. This of course is different from representation. Representation basically involves elective public offices held in relation to other representation. There are some roles of women participation in politics of political organizations. Annie Oakey (1986), defines the roles of women in political organizations in terms of their participation direct or indirect in the activities of group or subgroup. These activities exercise authority as viewed from the definition, society in the pre-colonial period were able to document high level of women participation in public life. This definition of political participation disproves the belief deeply rooted in the mind of most writers on African women. Hapkin and Bay (1986), argued that Nigerian women had welded political power before the advent of colonial rule. To them, African women list political as well as economic status under colonialism. The writing of Leacock (1972), Koducy (1972) and Buserup (1970) have categorically asserted that colonialism resulted in the determination of the women relatives to that of men. Several investigations have cited particular area in which independent female participation has determinate as a result of colonial influence. This damage done to the status of women at the onset of colonial rule had lead to the assumption of women inferiority in the public affairs; hence we have the men in almost every corner of the public affairs hence we have the men in almost every corner of the public decision making.

Democracy

Democracy is simply defined according to Dibie, 2002 as a form of government in which the people exercise their governing power either directly or through representation periodically elected by them. This informs us that democracy provides institutions for the expression of the supremacy of the people with no basic issues bordering on socio-political decision and policy making. Other factors such as political and economic equality fractural feelings are basic issues for a successful working of this system. The origin of democracy is traceable to ancient word “demo” in Greek means “people” and “kratia” means government. These two words “demo” and “kratia” metamorphosed into the word – “democracy”.

According to Abraham Lincon, (1993) democracy is simply defined as government of the people, by the people and for the people. This definition could be broken into three parts with relevant explanation.

- Government of the people refers to government on behalf of the people. This kind of government is empowered to represent the interest of the people in the political offices.
- Government by the people refers to a kind of government who won the political post or offices as a result of support and guide being given to the candidate or candidates by the people. People vote for them with the aim of representing them in government.
- Government for the people: this third aspect borders on the fact that the government that wins the majority support of the people, is expected to cultivate the habit of accountability. The government must account for its actions to the people who elicited it into power. Also, it is expected that it becomes government for the people. In fact, the government should be carried on by people of high principle, those who are entrusted with the affairs of government. They should not be politicians who seek to make themselves rich or powerful at the expense of those whom they are supposed to save. Thus, democracy has been in good shape among the nations of the world.

Women

According to Spelman, “Being a ‘woman’ is not the same thing as, or reducible to, being a ‘female.’ ‘Women’ are what females of the human species become, or are supposed to become, through learning how to think, act, and live in certain ways” (Spelman, *Inessential Woman*, 134) these points toward the social construction of

women. Females have not just evolved a certain way, but they have been taught to be a certain kind of being. Although females are viewed as having certain key physical features, those features do not make someone a woman. To be a woman is to occupy a certain sort of social position - "woman" is juxtaposed with "men" and other social categories and constructed by the society and culture in which one lives. Instead of looking only at females, the social construction of gender will provide a better starting point for formulating a concept of woman.

If we take other identities to be at the least partially constructed, then the two challenges merge; not only are we dealing with an individual occupying one social position (gender), we are talking about an individual occupying multiple and overlapping social positions, such as gender and race. While this combination seems to complicate talking about women, it has the potential to be very powerful for theory. If gender is constructed, then we can target specific issues that affect how individuals function as women. The following definition from Haslanger may clarify the point: if a person has or is perceived to have certain features associated with female reproduction; if these features relegate the person to a subordinate social position; if the previous two conditionals factor into the person's systematic subordination, then the person functions as a woman (Haslanger, "Gender and Race," 42-43). In their discussions of what a woman is, Lugones, Spelman, and hooks seem to imply the following questions: "Why talk about women? What is the usefulness in a project like that?" The answer to these questions hints to how feminists could use a concept of woman to achieve gender equality. The task shifts from a project that attempts to identify women in the world to one that attempts to identify why and how it is useful to talk about women.

Gender

Earlier definitions of gender were meant to distinguish between the social and biological differences of men and women. Lorber (1994:13) opines that "gender is a set of social and cultural practices that influence the lives of women and men in society." This makes gender culture specific and constructed through the institutions of the society. Eagle and Steffan's (1984) view of gender is tied to power, and so they view it as a social construct based on the assumed power and position that a person possess. By power, they imply the ability which individuals have to make decisions and to behave as they please. On the other hand, Scott (1994) asserts that gender is "a constitutive element of social relationships based on perceived differences between the sexes."

Theoretical Framework

The study is anchored on Motivation Theory. Motivation Theory propounded by Abraham Maslow, Motivation Theory is a theory that believes that an individual is said to be motivated when he or she feels energetic and stimulated to keep moving toward completion of goals or objectives. Motivation is not a unitary construct because of the individual differences in the level and orientation of motivation (Ryan, 1995). Level of motivation refers to the amount of motivation which varies from person to person, while orientation refers to the type of motivation that changes based on varied actions stemming from different goals (Ryan & Deci, 2000b). Self-determination theories' type of motivation are displayed on a continuum that ranges from "amotivation" (a state of lacking any motivation to engage in an activity, characterized by lack of perceived competence and or a failure to value the activity or its outcomes) to intrinsic motivation along with their regulation styles as well as perceived locus of causality. Causality orientations are relatively stable traits and comprised of autonomy orientation, control orientation or impersonal orientation (DeCharms, 1968; Heider, 1958). Autonomy orientation is a trait with an internal frame of reference because the task or behaviour is pursued out of choice and self-initiation. Control orientation is more external and people's behaviours are structured according to external or internal contingencies. Lastly, the sources of behavior for an individual with impersonal orientation is unknown but it consists of people who do not feel competent, find the tasks demanding and are unable to relate any perceived outcomes to their behaviours (Deci & Ryan, 1985).

Methodology

In this study, we adopted case study design which gives us the leverage to carry out in-depth study of a lesser number of cases in their real life situation and understanding how the cases influence and are influenced by their contexts (Yin, 2009). Thus, we selected Anambra State in Southeast of Nigeria. Beyond being a state with high literacy rate and female-gender enlightenment in Nigeria, the region southeast has always been bedrock area for proponents of gender equality in Nigeria even during the colonial era. That said, it does not mean that female-gender enlightenment in Nigeria is not prevalent in other parts of the country. Documentary method was deployed for data generation. Documentary method refers to the analysis of documents that contain information about the phenomenon we wish to study. It is used for identification and analysis of the

limitations of physical sources, mainly written documents existing in both private and public domains (Mogalakwe, 2006).

Most female aspires to be successful and powerful in the society, and one of the easiest ways to attain to success and power in the society is by participating in politics. Motivation Theory (MT) enables women to build up strong will and power to actively participate in politics and be able to strategize following the right political principles. It invigorates and motivates the expressed determination of the women.

Participation of Women in Politics and Governance in Anambra State

In Nigerian politics and governance, some notable women, through their persistence in the face of strong male opposition, blazed the trail. Such persons include Madam Funmilayo Ransome Kuti, Dame Margaret Ekpo, and Hajia Gambo Sawaba amongst a few others. In Anambra state, except Dame Virgy Etiaba who 'mistakenly' became the acting Governor of Anambra State from the 3rd of November, 2006 to the 9th of February, 2007 no woman has gotten to such height in the history of the state. It is common knowledge that since the military relinquished political power in 1999 for democratic governance, Nigeria has never produced an elected female President, Vice President or Governor in 1999, 2003, 2007, 2011, 2015 and 2019. The table below is a representation of women's political participation in Anambra State in the Fourth Republic.

Lists of Women Political Office Holders in Anambra State 1999-2020

S/N	NAMES OF POLITICIANS	OFFICE HELD	YEAR
1.	Mrs. Virginia Etiaba	Deputy Governor	March 26 2006- Nov 3 2006
	Mrs. Virginia Etiaba	Governor	Nov 3 2006- Feb 9, 2007
2.	Obiageli Ezekwesili	Minister for Solid Minerals	June 2005- June 2006
	Obiageli Ezekwesili	Minister for Education	June 2006- May 2007
3.	Uche Lilian Ekwunife	Member House of Representative (Anaocha/Njikoka/Dunukofia Federal Constituency)	2011- 2015

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	Uche Lilian Ekwunife	Senator (Anambra Sentratorial District)	2019-till date
4.	Late. Prof Dora Akunyili	Minister of Information and Communication	2008- 2010
5.	Princess Stella Oduah	Minister of Aviation	July 4, 2011- Feb 12 2014
	Princess Stella Oduah	Senator (Anambra North Senatorial District)	2015-till date
6.	Hon Lynda Chuba-Ikpeazu	House of Representatives member representing Onitsha North/South Federal Constituency	199-2007 2015 - till date
7.	Hon. Eucharia Azodo	Speaker Anambra State House of Assembly	2003-2006
	Hon. Eucharia Azodo	House of Representatives member representing Aguata Federal Constituency	2011-2019
8.	Hon. Chinwe Nwaebili	Speaker Anambra State House of Assembly	2011- 2015
	Hon. Chinwe Nwaebili	Commissioner for Transportation Anambra State	2016- 2017
9.	Hon. Rita Maduagwu	Speaker Anambra State House of Assembly	2015-2019
10.	Professor Kate Omenugha	Commissioner of Basic Education	2018- 2020
11.	Mrs. Sally Mbanefo	Commissioner for Artwork, tourism and Diaspora	2018- 2020
12.	Ndidi Mezue	Commissioner for Women and Children Affairs	2018- 2020
13.	Obiekezie Theresa	Commissioner for Tertiary and Science Education	2018- 2020

Source: Field Survey 2020

From the above table above, suffix it is to say that women are lagging far behind their male counterparts and there is a palpable imbalance when compared with

the male gender in terms of political participation in the state. One cannot help but understand the rationale behind the clamor for more women to be included in the decision making and governance in Anambra State.

Constitutional challenges against women in Nigeria - Politically and Socio-Culturally

Nigerian woman have constantly criticized the 1999 Constitution as being largely gender insensitive. One of the consequences of political discrimination against women is that it limits their opportunities to develop their full potential based on equality with men. It is submitted that discriminatory practices to which women are subjected in politics and decision making bodies cannot be justified under the Constitution. Under the Electoral Act 2006, every citizen of Nigeria is qualified to vote and be voted for. Therefore, women are not subjected to any legal disability. Although they can vote and be voted for, women have been relegated to the background in the politics of the nation as men constituted the bulk of decision-makers. Thus, men dominate the governance of the country contrary to the constitutional provisions of equal participation in governance. Specifically, the following legal provisions and practices need to be repealed and outlawed to enhance more women participation in politics and gender equality:

- Section 26(2) of the Constitution of Federal Republic of Nigeria 1999. The section provides that “a woman who is or has been married to a citizen of Nigeria; or every person of full age and capacity born outside Nigeria any of whose grandparent is a citizen of Nigeria.” This means that unlike her male counterpart, a Nigerian woman cannot confer residency rights on her spouse who is not a citizen of Nigeria.
- Section 55(1) of Penal Code application in the Northern states provides that “Nothing is an offence which does not amount to infliction of grievous harm upon any person and which is done by a husband for the purpose of correcting his wife.” This is a violation of her right to dignity guaranteed by Section 34 of the 1999 Constitution.
- The police Act (Cap 158) Laws of the Federation provide that a woman in police force must seek the permission of the Commissioner of Police in her area of service before she can marry. This law, which restricts the rights of policewomen to marry, is not applicable to their male counterparts.

- Section 55 and 56 of the Labour Act which provides for the exclusion of women from underground work and restricts women from being employed for certain jobs are discriminatory provisions.
- The requirements for corroboration before conviction for rape in ... has continued to encourage the act of violence against women as conviction is usually difficult to secure even in cases that are manifestly bad.
- Genital mutilation, a very deadly practice that has been outlawed in certain States in Nigeria but unfortunately this practice has not been prohibited by specific laws in most parts of the country.
- The award of the custody of children of failed marriages to their fathers in accordance with the patrilineal nature of Nigerian society is discriminatory. Even where the father has proved to be irresponsible in the cause of the matrimonial relationship, the children's custody is awarded to him.
- Section 18 of the Marriage Act (Cap 218 LFN 1990) provides that if either party to an intended marriage is less than 21 years of age, a marriage license could be granted or a certificate issued but parental consent would have to be sought and it is the consent of the father that is required. This provision elevates the status of a father above that of the mother. It is discriminatory and should be discarded.
- Early marriage has constituted many problems to the girl-child as early marriage and eventual child pregnancy increase the risks of complication arising from Vesico-Vascular Fistulae (VVF) and Maternal Mortality; it also terminates abruptly the education of the girl child. Efforts should be made to outlaw this practice in all the States of the federation (Falana, 2009:8).

It is expedient that a lot of efforts have been made through judicial activism to get some of these discriminatory practices and laws struck down by the law courts for being inconsistent with the constitutional provision of freedom from gender discrimination and therefore illegal but the obstacles and brick walls of locus standi have remained a stumbling block in the liberation of women through the law. Nigerian courts would therefore need to follow the new trends on the issue of locus standi in respect of corporate rights litigation. It is worrisome to note that Nigerian's Courts still hold on to the narrow interpretation of locus standi of "if your interest is not directly affected you cannot complain." Even fundamental rights provisions within Chapter IV of the Constitution also require that the litigant must have been directly affected. Section 46 of the Constitution provides

that “any person who alleges that any of the provisions of this Chapter has been is being or likely to be contravened in any state in relation to him may apply to a High Court in that state for redress.”

Other inhibitions for women participation in politics are as follows:

- Poor Encouragement of Women in Party Politics
- Tough and risky political environment
- Cultural and religious beliefs
- Inadequate finance
- Wrong perception of women that participate in politics.
- Stigmatization

Rising from the above, there is therefore an urgent need to democratize the policy environment to accelerating more women access to policy making. Towards a democratized policy environment, in the light of the present condition of Nigerian women vis-à-vis their political participation, the political milieu can be made more receptive and attractive if the following steps are taken:

- **Aggressive education of the girl-child:** According to a 2014 UNICEF report, Nigeria has 10.5 million children out of school, the highest number in the world with about 60% of those children being girls. It also stated that “almost one of three primary age children is out of school”. By implication, the Nigerian girl is one of the most disadvantaged in the world suffering from neglect in all its ramifications especially in the northern part of Nigeria (Archibong 2014:21). Thus, this automatically transforms into women’s neglect in future and their subsequent exclusion from policy making with its attendant effect on them and the nation. To avert this scenario, aggressive education of the girl-child must be pursued with all the vigour and political will it requires.
- **Women empowerment:** Women empowerment entails fundamental alterations in power relations between the gender in the distribution of societal resources and in cultural mores. It implies that women are accorded opportunities to develop their individual talents and contributes more meaningfully to societal development. The possible effects include accelerated and balanced social development in addition to improved welfare, education and health for children since it is generally known that the improvement in the socio-economic conditions

of a woman usually translates into improved welfare for her children. Besides, empowering women is, in itself, a just cause. More so, empowerment is seen as the power to do things one could not have been able to do or that which one is incapable of exercising authority on before. It subverts cultural norms and it is a precondition to social development.

- **Gender Mainstreaming:** Gender Mainstreaming is an important element of women empowerment. This refers to the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated (UN Economic and Social Council, 1997). It is a goal-oriented process. It recognizes that most institutions consciously and unconsciously serve the interests of men and encourages institutions to adopt a gender perspective in transforming themselves. It promotes the full participation of women in decision-making so that women's needs move from the margins to the centre of development planning and resource allocation.

- **Adoption of Affirmative Action:** Another element of empowerment is affirmative action. This has been defined as government initiated advocacy for the special rights of women, characterized by the conscious and systematic readjustment of the labour force through government policy. At the same time, the more women there are in key decision - making positions of society, the greater the chances of effective adoption and implementation of affirmative action measures.

Conclusion/Prognosis

Taking a glance at international and regional instruments above, it is obvious that the right of women to actively participate in politics and governance has gains international recognition. Nigerian women are increasingly becoming aware of their political rights and exercising them. A global analysis will tell you that Nigeria women are still miles away from effectively and actively participating in politics and governance at all levels of government; Anambra state is even worse when compared with Nigeria as a whole. It is true that several efforts have been made to address the low representation of women in elective and appointive positions in Nigeria; among such efforts are the establishment of Women Political empowerment office and Nigeria Women Trust Funds, Women Lobby Group.

Other efforts include the institution of an INEC gender policy, the national multi stakeholder dialogue; the initiation of several interventions to actualize affirmative action and the convening of the Nigeria Women Strategy Conference but all that the Nigerian/Anambra woman needs is perseverance and determination in the face of challenges they face or are likely to face in politicking. The Nigerian government has formulated specific policies to resolve problems facing women in gaining entry into the Nigerian public administration. However, a lot is still required towards their unrestricted and active participation. Since one's interest is best protected when present and involved, it is suggested that the scope for policy making be enlarged and women's inclusion and involvement be made a state policy towards accelerating active political participation of women in Nigeria. Finally, there should be a thorough amendment to some sections or paragraphs of the Nigerian Constitution which will support the pursuit of gender parity in Nigerian Democracy.

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