

SUSTAINABLE DEVELOPMENT GOALS IN NIGERIA AND GENDER DISCRIMINATION: LLOYD'S APPROACH

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Abstract

The question on when Nigeria will experience unprecedented justice, political stability and an all-inclusive socio-economic development has been variously addressed from the narratives of bad leadership, colonial and post-colonial impacts, illiteracy and corruption among others. The underlying assumption for those various approaches and responses is in the hope that if those ills are properly confronted and tackled, then sustainable development can be achieved both for now and future generations. However, not much have been hitherto realized through those models because a crucial substance that requires urgent attention and inclusion on Nigeria's journey towards anything near sustainable development is yet to be given due consideration, that is, gender egalitarianism. The rhetoric and reality in Nigeria has so far demonstrated discrimination against the female gender. Using Genevieve Lloyd's approach, this paper thus argues against the traditional reasoning pattern in support of male superiority which has permeated all sectors of human and national development and created illicit gender prejudices. It consequently emphasises the significance of gender egalitarianism in achieving overall development, empowerment and emancipation for Nigeria.

Keywords: Sustainable Development Goals, Nigeria, Gender, Lloyd Approach

Introduction

At the dawn of the millennium, efforts to tackle economic, environmental and socio-political challenges were made by nations of the world and developmental goals and priorities were set. These became what were known as the Millennium Development Goals (MDGs). However, the United Nations at a 2012 conference saw need to substitute the goals with more valiant commitment towards tackling global pressing challenges. This resulted in the determination to achieve what is now known as Sustainable Development Goals (SDGs). According to UN (2019), these goals are unique in that they cover issues that affect us all. They reaffirm our international commitment to end poverty permanently, everywhere and build a more sustainable, safer,

and more prosperous planet for all humanity. These goals are seventeen (17) in number which include: no poverty, zero hunger, good health and well-being, quality education, gender equality, decent work and economic growth among others. Central to the accomplishment of these goals and overall sustainable development in any nation is commitment to the Goal 5 which is 'gender equality'. However, patriarchal and androcentric practices have over the years been apparently displayed in various political policies, national institutions and religious practices in our nation. Particularly despicable is the fact that whilst other nations are progressing and being referred to as first world countries, the label of third world countries still define us more than anything else. In an era where countries are exploring the benefits of global integration for political, economic and industrial advancements, most countries of Africa are tied to old unprofitable patriarchal policies and practices. This has doubtlessly accounts for the country's protracted journey towards achieving development. Thus it behoves us that urgent effort is made towards locating the root of this problem and proffer a lasting remedy to it. Consequently, subscribing to the United Nations' agenda of sustainable development especially leveraging on the criticality of gender equality and jettisoning all antithetical androcentric reasoning is the way to go as a nation.

On Sustainable Development Goals

Sustainable development involves a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development; and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations. This idea which was birthed at the 2012 United Nations Conference in Rio de Janeiro focuses on tackling global challenges as they affect politics, economy and the environment (UN Document, 2016). It came as a replacement for the erstwhile global agenda of Millennium Development Goals (MDGs), targeted towards confronting various indices of underdevelopment such as extreme poverty and starvation, prevention of deadly diseases and expansion of primary education to all children. After the 2012 Conference, world leaders in 2015 adopted the agenda on Sustainable Development Goals, with 2030 in focus. There are 17 key areas that have been captured in these goals, they are:

Goal 1- No Poverty

Goal 2- Zero Hunger

Goal 3- Good Health and Well-being

Goal 4- Quality Education

Goal 5- Gender Equality

Goal 6- Clean Water and Sanitation

Goal 7- Affordable and Clean Energy

Goal 8- Decent Work and Economic Growth

Goal 9- Industry, Innovation and Infrastructure

Goal 10- Reduced Inequality

Goal 11- Sustainable Cities and Communities

Goal 12- Responsible Consumption and Production

Goal 13- Climate Action

Goal 14- Life below Water

Goal 15- Life on Land

Goal 16- Peace and Justice Strong Institution

Goal 17- Partnerships to achieve the Goal (UN DESA, 2019).

A careful consideration of all the seventeen SDGs reveals the interconnectedness among them whilst a deeper and critical contemplation on them further shows that gender equality is central to the achievement of the goals. Put differently, not only does successful effort made in achieving one goal affects the success of other goals, but the success recorded in achieving gender equality is pivotal and directly proportional to overall success in the entire sustainable development agenda. Gender equality as the Goal 5 of the seventeen SDGs is so significant that it will determine whether or not the overall goal will be realisable in the end. No wonder, many countries have been giving due diligence to ensure the wide gap between male and female roles in developmental processes and programs are bridged. However, the current condition of Nigeria is still in preferment of gender bias against women and this explains why there is lack of desired progress economically, politically, culturally and technologically among others.

Gender Discrimination in Nigeria

Several factors are often held culpable for the current socio-political crisis, developmental challenges and the difficulty in realising Sustainable Development Goals (SDGs) in Nigeria, but gender discrimination is a pivotal

element. This reality is not only peculiar to Nigeria and Africa as observed by the United Nations SDGs Goal 5- Gender Equality, but rather a global phenomenon. According to the Goal 5 on Gender Equality, there is a sustained suffering of discrimination and violence by women and girls in every part of the world. This is quite unfortunate because gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world (United Nations, 2016). The European Institute for Gender Equality's definition of gender equality includes legal, social, and cultural situation in which sex and /or gender determine different rights and dignity for women and men in a society (European Commission 2014). As a concept, gender discrimination or inequality refers to unequal treatment or perceptions of individuals wholly or partly due to their gender or sex. It arises from differences in socially constructed gender roles (Okere, 2017: 1). In the context of the current paper, the female gender is at the receiving end of the unequal treatment. Hence, gender inequality here will refer to the general perspectives and practices that attempt to *reduce* women to accidental beings and *relate with* them not as humans but sub-humans who in all sense of rational analysis and capacity cannot be equated to their male counterparts. Such reasoning is responsible for all manners of ill-treatment, subjugation, dehumanisation and classification on women. It also comes with the assumption that a man should rule over his wife, which is regarded as a natural rule because male by nature are fit for command. It is quite unfortunate that this inhuman treatment of the female folks is a common practice in Nigeria just like other African countries. It is centred on a kind of systemic ideology that affects peoples' opinion on issues of masculine-feminine discrepancies, superiority and inferiority in male-female relationship, justice and fairness in actions of men and women, and ethical behaviours among adults in relation to children. This attitude can be traced to the likes of Aristotle who opined that women are inferior and can only be treated as subjects. According to him, the normal outcome of mating is a male foetus whilst formation of female foetus is as a result of mutilation of an earlier formed male, and so, the female character is a sort of natural deficiency. On the issue of leadership, Aristotle believes it is only free adult male that is qualified to rule society, because only he is invested by nature with full rational capacity. Women for him are deficient not only in bodily strength but in the powers of deliberation, both as they apply to political activities. It is for a woman to lead a quiet, sedentary life, staying indoors to nurture children and preserve possessions acquired by her natural ruler, man (Aristotle, 1941: 1143). This line of thought has over the years put women at disadvantage position across the world such that they are always relegated to

the background, their efforts are not appreciated and in some climes they are denied similar opportunities freely accorded their male counterparts at all.

Regrettably, the fact that Nigeria as a nation condones the practices that makes gender inequality to thrive has thrown the nation into numerous crisis and slow down the rate of development in all facets. In spite of the fact that the population of women in the country is almost half of the total population, gender inequality still manifest everywhere in the country. For instance, in the last four years, the population of women in Nigeria requires that some adjustments are made in women participation in national affairs. See table below:

Population of Women in Nigeria

Year	Population	% Female
2018	195,875,237	49.32%
2017	190,886,311	49.33%
2016	185,989,640	49.34%
2015	181,181,744	49.35%

Nigeria Population 2019 (Demographics, Maps, Graphs)
www.worldpopulationreview.com

Who will expect that a country with the women strength shown and presented in the data above does not value and recognise the political, economic and religious relevance of her women strength? The reality of things as they play out actually shows that gender inequality is the bane of our national development. Different areas including religion, education, labour market and politics among others are replete of the inequality of gender roles and experiences which in turn has affected the nation in the area of development. The role of culture in the construction and transmission of gender inequality from one generation to another cannot be overemphasised (Oluyemo, 2014: 4). A peep into some cultures reveals so many unspeakable and incredible torture and trauma that women undergo. There are cases of women who lost their spouses and barbaric tradition will require they perform certain rituals that include sleeping with the corpse or drinking the water used in washing it. Some are forbidden from remarriage or sleeping with other men after marriage due to the fact that any woman who tries it will either die or go mad or suffer a mysterious sickness whereas their male counterparts are free to ramble around and sleep with as many women they want without any consequences.

In the family settings of preliterate societies, the women folks are saddled with numerous roles that subject them to discrimination and abuses. Domestic chores such as cooking, sweeping, cleaning, going to market, getting pregnant and child raising among others, women are exclusively reserved for women, yet these sacrifices are not being recognised or respected. She changes abodes, changes the surname, risk substituting her aspiration and dreams for the sake of the family and even shakes hands with death at child birth, but even in the face of all these, the ratio of esteem accorded to women in the family is disheartening and pitiable. Women are not considered in the will of the parents, in property distribution especially of land, women are not deemed fit for such awards. Even in the husband's house, the male offspring is often times awarded with much attention and respect over the mother, the woman. As a matter of tradition, most parents prefer the boy child to the girl child such that women are treated as inferior and second-class citizens right from birth (Abara, 2012: 8). All these unfortunate circumstances have their own far reaching consequences. When one considers the stereotypical treatment of women in Nigerian society today, Nietzsche's view cannot but resonate, that is,

Everything in women is a riddle; and everything in women has one solution, that is, pregnancy. Man is for woman means; the purpose is always the child. But what is woman for man?...A real man wants two things: danger and play. Therefore he wants woman as the most dangerous plaything. Man shall be educated for war, and woman for the recreation of the warriors, all else is folly (Nietzsche, 2016: 38-39).

Gender inequality in Nigeria does not end in the stereotypic family settings that emphasises male superiority and relevance over female, it also extends to different ugly experiences witnessed in the labour market. The economic relevance of women and outstanding exploits in corporate affairs is yet to be appreciated Nigeria where segregation tendencies are still in existence. More often than not, majority of women are seen in corporate firms handling roles like the secretary and non-managerial roles because the notion of men and women's job dichotomy still hold sway. Most women in the northern part of the country are in purdah and secluded thereby denying them access to active participation in serious economic activities. That the rate of unemployment in Nigeria is alarming is no longer news, what is news and disheartening is the fact that women bear a larger part of the burden. Even though women form 49% of the country's population, yet it was reported by National Bureau of Statistics that there is 6.3% gap between the rate of unemployment between women and men. There is high degree of underemployment and

unemployment amongst women. In 2018, 26% of women within the labour force were unemployed, that is, 6.3 percentage point higher than the unemployment rate for men-20.3%. This 3.5 percentage points higher than the total labour force unemployment rate, which is 23.1% (Salau, 2019: Guardian Newspaper). Apparently, there is an imbalance in the employment rate and the number of women that contribute to the country's economy. The implication of which is the fact that women rely on men for their sustenance and survival which accounts for why they are referred to in some quarters as liabilities. And for women who found their ways into the labour market, there are also factors that tackle their quick surge to vital and sensitive positions or simply put the top positions. It's sad but true that many of them are prone to and do indeed suffer sexual harassment at the hands of their superior. Promotion always comes at a cost, it requires of them to sacrifice their sexuality at the altar of promotion. Most times, the virtuous ones can't afford to engage in such sacrifice, this contributes to the low outturn of women in the labour market and this continues to perpetually place them in the inferior perspective.

The reality today shows that the rate of gender inequality in the area of literacy is not in favour of women in Nigeria. In spite of growing campaign and sensitisation on girl child education and gender equality, the rate at which girls and women suffer exclusion from formal education is seriously disturbing. More upsetting is the fact that there are policies on paper which never translate into practice. For instance, Akinpelu (2007) claims there is a national policy on education, which aims to ensure equal access to education, which states that access to education is a right for all Nigerian children irrespective of gender, religion and disability. However, the state of affairs does not allow for this and it is believed that educational facilities are inadequate to accommodate girls and women (Uku, 1992: 23). Education as a process of intellectual development is somehow embraced more by the male folk than the female folk. Unlike what is obtainable in other industrialized climes, there are parents in Nigeria, especially the northern part, who are not favourably disposed to sending their female children to school. Some feel it is a waste of money because they would be married to men after the acquisition of education; therefore acquisition of formal education is mainly for the male child. The long run aftermaths of this is seen in their usefulness and worth or otherwise to national development sooner or later. In fact, according to the United Nations Human Development Report in 2005, Nigeria was classified as a low development country in respect of equality in educational accessibility. Obviously, serious and national assignments such as formulation of policies requires highly knowledgeable, intelligent and competent

individual, since a good number of women are not well educated, there is a tendency that their representation in policy making will be extremely low. It is quite pathetic to see that the only training people want a woman to acquire is only toward becoming a future wife, mother, home keeper whose ambition of educational advancement is a sheer myth or daydreaming. And where this has become a national attitude, it is more worrisome. The situation was well described the words that the Nigerian society (both historical and contemporary) has been dotted with peculiar cultural practices that are potently hurtful to women's emancipation, such as early/forced marriage, wife-inheritance and widowhood practices (Nmadu, 2000: 167). Nigerians will not forget in a hurry when their President, Mohammadu Buhari on Friday, October 14, 2016, during his official visit to Germany in the presence of German Chancellor and other dignitaries asserted that his wife (Aisha Buhari), irrespective of her educational background belongs to his kitchen, living room and other rooms. This has been aptly described by Denga (1993) that Nigeria has one prominent cultural perspective that applaud women staying at home and learning to tend to her family, rather than attending school.

In Nigeria political realm, that is, the government, its activities, methods, principles, participation and policies, the low level of women's involvement points to their assumed state of inferiority and subjugation. Women are considered subservient to man in mental and biological capacity and their potential contributions are unappreciated (Abara, 2012: 5). No wonder scanty women are found in elected and appointed offices whilst some women intentionally shy away from politics. Some other women put themselves in the inferior perspectives by thinking that their political involvement would deny them of quality time for their family or would orchestrate a total destruction of other virtues. In another vein, there is this intrinsic jealousy, envy or hate of women against fellow successful women, and as such support is withdrawn from individuals of their folk in politics. Also, the low rate is largely traceable to the blatant refusal of women to holistically engage in politics perhaps due to certain existing policies that perpetuate their marginalization in politics. During Dr. Goodluck Jonathan administration, women's participation in politics through appointments to ministerial positions was raised to thirty-one percent (31%) whilst current administration has depressingly reduced it and give consideration to older men (Nagarajan 2015). The numerical data shows that participation percentage in both administration are poor while also bearing in mind that great majority constituting Nigeria population are women. It is even worst in elective positions as there is presently no female elected into the office of President

and State Governor. Also for the State Houses of Assembly, only 51 women occupy legislative seats across the nation, which 5.2% of 990 (Election Observation Report, 2015). According to Centre for Development and Democracy CDD, available data reveals that representation of women in Nigeria's governance structure is very poor. Find below some charts from CD:

Table 1. Women's representation by geopolitical zone: Deputy Governorship Position

Geo-Political Zone	Number of States	Number of States with women as Deputy Governor	Percentage
Northern Region			
North Central	6	0	0%
North West	7	0	0%
North East	6	0	0%
Southern Region			
South-South	6	2	33%
South West	6	3	50%
South East	5	1	20%

The statistics presented above displays the following:

1. Percentage of women occupying deputy governorship seats in Nigeria is 16.7% nationally.
2. There are 6 states (including Osun, Lagos, Ogun, Rivers, Akwa Ibom and Enugu States) with female deputy governors. All these States are in Southern Nigeria.

Table 2. Women Representatives in Senate (1999-2015)

Year	Number of States	Number of Women	Percentage	Percentage
1999-2003	106	3	97.2	2.8
2003-2007	105	4	96.3	3.7

2007-2011	100	9	91.7	8.3
2011-2015	102	7	93.6	6.4
2015-2019	102	7	93.6	6.4

The statistics presented above displays the following:

1. There are 7 female senators in the Senate in 2015 compared to 3, 4 and 9 in 1999, 2003 and 2007 respectively.
2. Women constitute 6.4% of a total number of the legislators in the Senate. It is same with the number of women representative in 2011.
3. The 6.4% marks a decrease of 1.9% from the 8.3% of women in the upper chamber in the 6th Assembly in 2007 but an increase of 2.7% from 3.7% representation in the 5th Senate in 2003.
4. The South West geopolitical zone (22.2%) recorded the highest number of women representation in proportion to the total number of senators from the zone in 2015.
5. 5.6%, 5.6% and 6.7% senators from North East, South South and South East zones respectively are female senators in proportion to allocated seat per geo-political zone in 2015.
6. North Central and North West have no female senator in 2015.

Table 3. Women Representation in House of Representatives (1999-2015)

1999-2003	348	12	360	96.67	3.33
2003-2007	339	21	360	94.17	5.83
2007-2011	335	25	360	93.06	6.94
2011-2015	334	25	360	92.78	7.22
2015-2019	338	22	360	93.89	6.11

The statistics presented above displays the following:

1. There are 22 women out of 360 members of House of Representatives (HoRs). Thus, women constitute 6.11% of the total number of legislators in HoRs.
2. The number of female members of HoRs grew by 2.5% from 3.33% in 1999 and 5.83% in 2003. This further increased to 6.94% in 2007 and 7.22% in 2011.

3. 6.11% recorded in 2015 a decline of 0.83% and 1.11% compared to figures in 2007 and 2011 respectively but an increase of 0.28% and 2.78% in 2003 and 2009 respectively
4. South South recorded the highest representation of 14.5% in proportion to its 55 representatives in 2015.

In the religious settings, women also experience this overriding marginalization. A critical analysis of the religious institutions in Nigeria, their leadership tiers and control, portrays the fact that men remain absolutely in control of affairs. In mainstream Christianity for instance, leadership positions are restricted to the male folks, be it in the Orthodox, Evangelical and Pentecostals among others. Few women are found been referred to as Pastors, Reverend, Bishops or Priests. In Islam, it is a taboo to talk of a woman clergy or find a woman leading congregational prayers. The traditional religions are also full of stereotypic Rituals that forbid women participations in the various rites. Women are just there to be seen and not to be heard, they pose as toothless bulldogs that may bark but can never bite. Religion at large seems to be propagating male domination over women. Various religions are the bedrock of untold crisis in marriage and family life as they give backing to all manners of unequal roles and responsibility to the two genders. The bible for instance clearly maintains that the man should love the wife while the woman "submits" to the husband (Ephesians, 5:22-25). No matter the philosophical and hermeneutic interpretations given to this text, the word submission still transmits some segregation and Chauvinistic signals. In contemporary times, women enjoy a high handed marginalization in almost all religious settings, whereby they are only assigned roles where they cannot influence necessary view over the religious doctrine or policies. They are given very unfathomable and highly relegated roles such as Women Welfare Coordinator; Anglican Reverend's wives; Choir Mistress and so on.

No wonder Mary Daly was said to have posited the view that "god" is an instrument of oppression and some religious texts dehumanizes women, as she proffers her arguments, according to Hoagland and Frye (2000). The Bible portrays much of heroic men all through and brings women to the fore or limelight at some weak points or points of exemplifying virtues like patience, humbleness, meekness and lowliness. The continuous use of "him" for God and also "son of God" all conglomerates with the proceeding argument to communicate a feeling of suppression to the women. She hence argued that religion and equality between women and men are not mutually exclusive (Hoagland and Frye, 2000: 114). With the experience in Nigeria as a country

greatly rooted in and influenced by religion, something urgent needs to be done if development will be experienced.

Gender Equality: Lloyd as a foil

Having considered the state of gender discrimination in Nigeria, there is no gainsaying that it has caused many of the setbacks experienced by the country just like other African countries. However, the problem must be properly tackled by correcting the thought and rationale behind this inimical and preposterous practice. Behind every action, there is a thought process or an idea, in this case, the androcentric notion that confers rationality and non-rationality respectively on male and female. A standard explanation and equation for human actions has inappropriately emerged from this gender biased attribution through which national life and development have consequently not being spared. Genevieve Lloyd in an essay – *The Man of Reason: Male and Female in Western Philosophy*, raised this concern on male and female dichotomy which favours the male folks and put the female at a disadvantaged position. This according to her originated from the articulations of the form-matter distinction as it were in Greek philosophical thought where maleness was aligned with active, determinate form while femaleness was associated with passive indeterminate matter (Lloyd, 1989: 14). It is however important to state that there is no tenable justification for this stereotypic attribution and gender classification. Such perspectives have long been peddled by the male folks who have had influence in shaping popular perspectives along different historical epochs. Thus, whatever description of weakness, incapacities and inadequacies attributed to the female gender is nothing but male narratives and stereotypes. According to Lloyd, if women's mind are less rational than men's, it is because the limits of reason have been set in a way that excludes qualities that are then assigned to women (Lloyd, 1989: 19).

However, current debate has exposed the worthlessness of any form of biased equation and dichotomization that favours one gender over and above the other. Male reasonability does not presuppose female unreasonableness, albeit apparent differences. So is the possibility of relative gender ideals of reason does not imply the genuineness of one and nullifies the other. Any further attempt to therefore attribute the ideal of Reason and capacity for progress to one gender at the expense of the other will be a disservice to humanity. The same hold sway for the significant role played by gender egalitarianism in actualising sustainable development. Any society that continues to operate through the patriarchal lens which does not value the contribution of women in achieving social, economic or political development, would continually

experience setbacks in attaining progress. No single gender possess all it takes to bring about advancement and sustain it without collaborating with the other gender. That is why Lloyd opined that the ideal of reason must transcend the sexual differences because the guise of aligning the ideals of Reason to maleness has been to the disadvantages of women and men alike (Lloyd, 1989: 108).

It can thus be reiterated against the above background that the solution to Nigeria's challenges as it bothers on development is not a daunting task or an impossible endeavour despite the failures recorded from several previous methods. The position of the present paper is that, a conscious commitment to abandoning every prejudiced equation that align rationality and non-rationality to male and female respectively is the first principle to achieving gender equality. Of course, gender equality has earlier been established as a pivot on which sustainable development and its goal rotate. It must therefore be admitted that any continuous devotion to propagation and promotion of gender disparity, particularly discrimination against women, as a nation leads nowhere. Instead, adequate attention ought to be paid to maintaining gender balance in all areas including health, education, social protection and labour. As demonstrated by the World Development Report 2012: Gender Equality and Development, there are far-reaching human development outcomes in gender equality. (WDR 2012). According to the World Economic Forum's 2018 Global Gender Report, some countries have made commendable progress toward gender parity in the areas such as economic participation and opportunity, educational attainment, health and survival, and political empowerment. Countries like Iceland, Norway and Sweden rank first, second and third respectively on the Global Gender Gap index while some other countries like the United Kingdom, Germany, France, Ireland, New Zealand, Finland, Nicaragua, Rwanda, Philippines, Namibia, Slovenia and Denmark have closed up to 77% of their gender gap (GGGR, 2018). The result is apparent in the impact this has made economic participation, education, health, and political empowerment. Therefore, just as other countries have done and are still doing away with unhealthy categorisation of sex to embrace egalitarian society, Nigeria must jettison every cultural practice and androcentric bias in order to harness the developmental opportunities of this age.

Concluding Remarks

It must be noted that through the effort of the United Nations Development Programme targeted at promoting gender equality and empowerment of women, there have been a considerable progress recorded in women's and

girls' equality in education, employment, and political representation in Nigeria. Nonetheless, there are still many lacunas yet to be filled and which has constituted serious clog in the wheel of our national development in Africa and Nigeria in particular. Until the wide gaps gender discrimination noticeable in the various sectors of the society, as fuelled by traditional equation of rationality and non-rationality, are closed, the road to achieving sustainable development will remain a tall dream. Also, if this culture that promotes androcentrism and patriarchy in Africa is not reconsidered and replaced with an apposite political approach towards all genders, realizing the 2030 agenda of sustainable development will not be possible. It is therefore high time for proper education and sensitisation on the evil of gender discrimination. Similarly, not until it is criminalised and enforced in all sectors of the national endeavours, there might not be the desired improvement. By the way, according to Article I of the Universal Declaration of Human Rights (UNDHR): All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Also, Article 2 of UNDHR emphasises the equality of human persons as follows:

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

So, there is an urgent need for strict enforcement of existing law and improvement on it to make people realise that not only are women robbed of their potential contribution to the national development, but also that the country at large is deprived of tapping from the endowment embedded in these unique human resources. Article 2 of African (Banjul) Charter On Human And Peoples' Rights re-enacted the aforementioned provisions of the UNDHR on equality of human beings, which African countries including Nigeria adopted as follows:

Every individual shall be entitled to the enjoyments of the rights and freedoms recognised and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social, origin, fortune, birth or other status.

To this end, Africa and Nigeria in particular must embrace the modern culture that cohere with spirit of globalisation. Such culture and practice obviously promote equality of all genders and grant them equal access to education, political participation and employment in order to ensure sustainable development. In a similar sense, the golden moral demands from everyone does not condone prejudice and or subjugation of any gender. A recourse to Plato's ideal society as spelt out in the republic for instance allows everyone to be trained irrespective of their sexuality or gender features. Hence, it can again be maintained that a strong, stable and standard development can only be experienced in a society that shuns discrimination and allows an equal interplay of both genders' moral experiences (Babatuyi, 2016: p. 69). A superb system and practice that must be injected into our socio-political and economic life for sustainable development to occur is an egalitarian culture that shuns gender inequality.

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