

Gender Differences in Nigeria: Dissecting Social System in Africa and the Approach Forward

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Abstract. Gender discrimination in Nigeria, especially since 1999's restoration of democracy, has been a key topic in the discussions. This paper examines gender differences in Nigeria: the dismantling of the African social system and the future. The paper examined the role of women in the African social system, with particular reference to Nigeria. While group theory is recognized as a theoretical framework, it was not used in practice. Instead, the paper established credibility in both primary and secondary data collection methods through active observations and records based on expert accounts contained in journals, newspaper, magazines, and online articles. Despite the fact that the results show that the proportion of women and men participating in the fourth republic has increased over other periods of the country's past history, such participation is still low. It was therefore concluded that special politics had undermined the country's democracy and stability policy. It is however recommended that the government empower women by implementing 35% affirmative action to address inequality and political affiliation. Through its policies, the government should encourage political parties, to put emphasis on their constitutions and maintain a certain number of women in elected positions at all levels. Women should do their best to support their own political views and change them if they do not like them. This means building a platform similar to the one you have now and closing the ranks of the upcoming battle.

Keywords: Patriarchy, Gender Difference, Gender equality, Inequality, Social System

Introduction

Although Nigeria is a patriarchal country, history shows that women have played an important role in the economic and political life of their communities. Queen Amina, Ormpoto from the Old Kingdom and Moremi of Ile Ife, Funmilayo Runsome Kuti, Iyalode Tinubu, Efunsetan, Margret Ekpo and Gambo Sawaba were all active in defending political freedom for their people. Even though there were many women, such prominent gestures didn't reflect the opportunities that the Nigerian government offered women in the political arena. Patriarchy refers to a group of material relationships that are based on materialism. It is where there is high equality between men and solidarity among them which allows them the power over women. The foundation of patriarchy is male dominance over women's performance. It doesn't involve women in accessing the economically necessary resources or limiting women's gender. Men can use their power to get favors from women. This is not for domestic or parental responsibilities. It also allows them to access a woman's sexual body and all the necessities we face, even heterosexuals. Marriage, the upbringing and support of women in the home, economic dependence on women, and support of labor market arrangements), the state, many institutions that are based on relationships between men's club, sports unions and trade unions. Professionalism, universities, churches and organizations. According to the 1991 census in Nigeria, about half of Nigeria's population is female. They are still less represented in politics and government than they are in the population. Ironically, women in Nigeria are less empowered than men in politics and government because of the assumption that there are no constitutional barriers to their participation in the political process. What is the real problem facing women in their quest to have uninterrupted political power?

Although both men and women have made great efforts to change the status quo and many women have been able to seek leadership positions in recent decades, the majority of

women are still underrepresented in decision-making areas such as media, law, culture, religion and politics. There are still significant barriers for women to fully and equally participate in the institutions and structures that affect their lives. The 35% affirmative actions plan does not include a significant number of women who hold key positions and appointments in the country.

Concept of Gender

It is not something that we are born with. Sex is something we do (West & Zimmerman, 1987). Imagine a small boy following his father. He moves his chest and exposes his chest to show that he is trying to emulate his father, to become a man. The father may not be moving but the boy is developing an image of himself that is similar to his adult male model. The little girl is the same as her father, who wears her mother's heels and puts makeup on her face. These children will likely not be able to move and digest in the same order as their older siblings. However, elements from their childhood play may influence their adult and male behavior. There is a chance that the girl may also show some swagger, but it will not be considered a positive thing for her digestion. It is possible for a boy to do some mincing and not be considered sexy. Sex games are open to all, but there are limits on who can play them. As society tries to make morals and sex-oriented sexuality one, sex and homosexuality are often merged.

The biological phase of sex is based mainly on the reproductive power of the individual, while sex is the public definition and practice for natural sex. It is not surprising that sex strongly influences the social norms for the opposite sex as well as the care of any children. However, this is only a small part of the story. Gender is based on natural sex but exaggerates biological difference and can carry biological differences to domains in which you don't say anything at all. For example, there is no biological reason why women should shave while men should avoid it, or why red nails should be worn by women but not men. The difference between sex and gender is unclear, even though we tend to think of sex as natural. People tend to view sex as a result of their upbringing, as humans and therefore as a fluid. Biology provides sex as a natural consequence.

Nature and upbringing are intertwined and there is no clear line between sex and education. Sharp design is not possible because there is no biological determinant of gender. The basis of sexuality is a mix of anatomical and endocrinal features. However, the decision about which method to use for sex distribution depends largely on cultural beliefs about who a man and woman are. The social dimension of biological categories, such as man and woman, and the self-understanding of other human beings as men and women, is fundamentally social.

Many argue that biological differences between men & women are what determine gender. They cause permanent differences in skill and circumstance. For example, high testosterone levels are believed to make men more aggressive than women. Left brain dominance, on the other hand, is thought to make men more intelligent, while brain deficiency and lateralization can lead to women having more emotions. It is difficult to make the connection between morals and physiology, and it is even more difficult to end the gender gap. The reality is that physiology is more complicated than most people believe. Research by Rose et al. (1972) has shown that hormone levels, brain activity patterns and even brain anatomy can all be affected by various causes.

Any positive effects that support diversity in life can be easily taken away and mixed with the many sexual orientations that sometimes go awry. This jump can have a direct social and academic impact. It is controversial that there is no gender equality in "left brain" areas such as engineering and mathematics.

Gender Equality

Gender equality refers to ensuring equal value for men and women in all aspects of social, political and cultural competitions. Uchechukwu and Uecheria (2016) believe that gender equality is a manifestation of the rule of law, the right to equal life opportunities, and takes into consideration the diversity of species. This means that society and politics must be sensitive to the needs of each gender, while still ensuring success for all. This means that no woman should be denied a job due to her being a nurse mother or because the center doesn't have childcare facilities. Gender inequality, on the other hand, is the opposite of gender equality. Gender inequality is a social phenomenon that has been ingrained into society by social norms, norms understandings and unwritten pictures. This process places women at disadvantage in all spheres of social, economic, and political life.

Theoretical Framework

This paper is based upon the theory of inequalities. One of the most difficult debates since the advent of modern feminist feminism has been about the root causes of gender inequality. Aristotle and Thomas Aquinas, two of the most prominent historians in the history theories' history, suggest that there are speculative interpretations to gender differences (Makama, 2013). Bachofen and Karl Marx, both nineteenth-century evolutionary evolutionists, explored the different ecological sequences possible in organizational relationships and sexual relationships. Adjepong (2015) suggests that some initial attempts to justify existing institutions sound modern. Fundamental to women's rights analysis lies in the conceptualisation of submissiveness over the centuries. Awajiusuk (2015) also notes that there has been an undeniable rise in masculinity over time, place, and social circumstances, especially in Nigeria's political system. Eniola (2018) explains that Nigerian politics is dominated and dominated by men. Women hold only a handful of key positions. The sole purpose of gender differences analysis is to examine the rise in male dominance. It is difficult to see how equality and globalization can be accepted in Nigeria, a country with strong traditional roots (Anyogu & Arinze, 2013, p. 30).

The theory of inequality describes the inequalities between men and women based on race, class, culture, and culture, regardless of whether they are developed or not. Agbalajobi (2010) states that gender is a biological distinction between men and women. However, gender refers to a social structure that is determined by race, ethnicity and political background. These traditions and customs vary from one place to another and from one culture to the next. These learned cultures are subject to change as cultures evolve (Agbalajobi, 2010). Some developed societies (North American communities) attempted to close the gender gap by giving women more power, changing laws, and disregarding others to encourage development. In developing countries like Nigeria, however, there are still differences and they will persist due to factors such as culture and tradition and the current political system (Anyogu & Arinze, 2013).

From history to today, the most difficult and controlling tasks are performed by men. Therefore, equality should exist between the sexes. Men are strong enough to survive extreme conditions, so they stand out from the rest. A male-dominated institution can create complex cultural communities. This results in female sex being reduced (Agbalajobi, 2010). Inequality can also be traced between classes and nations, aside from extreme gender inequality, and laziness in women's development, in Nigeria. There has been and continues to be evidence of inequality between nations as well as between the upper and lowest classes (Ekpenyong & Ibiam, 2015).

Discrimination against Women in Nigeria due to Gender in Relation to Education

According to Iconi (2009), education is a tool that can break the cycle of poverty and lead to development, change and progress. The 2005 MDG deadline to attain gender equality

in primary school enrollment has passed. This means that women and girls can still develop economically and socially by going to school or engaging in productive and social activities. They have been released from their domestic work responsibilities (CEC Report, 2007).

Education institutions in Nigeria believe they are not adequate and that access to education is restricted for women and girls (in 1992). According to the United Nations Development Program (2005), Nigeria was categorized as a country less developed with limited access to education. The National Adult Learning Program for Women (15-years and older) was 59.4%, while men were 74.4%. Integrated Registration for primary and secondary education for women was 57%, and 71% for men. Ojo (2002) demonstrates that women are less skilled in certain economic and social activities than men. She found that the following percentages of women in certain fields were represented by Ojo: architects, 2.4%; quantity surveyors 3.5%; lawyers / judges 25.4%; educators 11.8%; obstetricians & gynecologists 8.4%; children, 33.4%; media workers 18.3%.

Omolewa (2002) points out that the root of these inequalities is a colonial education system, which was designed to serve the needs colonial government workers. This clearly excluded women from economic and educational opportunities. Nigerian women are more vulnerable to poverty than their male counterparts due to the simple emphasis on education for women and the high prevalence of young marriages that often pushes them, and exposes them (Ojo, 2002).

Mamdani (1996) shows that poverty is more common among African women than in men. This could be due to the discrimination in education opportunities. Nigeria ranks 123rd in the Gender-Related Development Index, (GDI) with a minimum wage of US\$ 614 for women and US\$ 1,495 for men (UNDP, 2005).

Women's participation in the legal field has been hindered by a lack of education. High levels of female illiteracy are due to social oppression, such as early marriage and perceptions that women's education is secondary to boys'. The impact of teenage pregnancy on girls' education is obvious, particularly in the north where these practices are more common (NDHS, 2003). Women can learn to be less dependent on men, and have greater control over their sexual health and reproduction. This often results in fewer births and larger gaps between births which is good for both mother as well as baby. Unintended pregnancies increase when women are not educated about family planning and don't have any social responsibility. This increases the risk of unsafe abortions.

Many times, patriarchal attitudes towards sex hinder the education of girls. This causes some parents to place more emphasis on boys' education than girls. Parents need to have the resources to send all their children to school. Some families consider investing in girls' education to be investing for the benefit and not the advantage of their children. Higher education is the topic of debate. It comes with higher costs and is less attractive for women. They will play a major role in childbirth and home care.

Gender perspectives are also considered in school curriculum and process of disseminating educational. In this case, certain subjects and subject areas such as science and mathematics are designated as males while secretaries and domestic economists get labeled as women. This allows both sexes to have equal access to the same subjects, or wide range of subjects.

Discrimination against Women in the Economy

The Nigerian population is large, so 50% of Nigerian women can work. However, the actual number of women working in the field is only 31%. It is rare for women to work in the legal field. This is evident in the industry as well as social services. Statistics show that women in the Federal Civil Service (the country's largest employer) are more likely than men to find themselves at lower levels (Ajir, 2002).

Women tend to be more interested in street selling, marketing, and trade in urban areas. Statistics show that 78% of women work in unemplyed areas, such as farming and subsistence. Their contribution to the economy is not balanced despite this. Their economic contribution is 30% of the Gross National Product. Women work twice as hard for unpaid work than men. In Nigeria, which has the highest birthrate and the most culturally associated women, the burden of childbirth has been reduced, particularly in Nigeria, where there is a high rate of childbirth and a significant amount of homework and child development.

Like their counterparts around the globe, Nigerian women are subject to discrimination. This reduces their potential to reach their full potential and allows them to compete with men. Their domestic burden, including poor education, poverty and bias in employment, as well as discriminatory wage practices, makes them far from having equal rights on the labor market. Some institutions prohibit women from getting married or having children. This is because they believe that it will decrease their productivity and profits. Young women are often hired as long they are willing to use the body to bring customers to their businesses. This is known as "business prostitution" (Salaam, 2003).

Women tend to be more interested in food preparation and farming. They don't own the land, but they can use it with the help of their brothers and husbands. Access to agricultural inputs is also possible for women. Women are often less able to access agricultural inputs than men. This is because they have less chance of being able to access credit services. The constitution and the Labor Law have little or no effect upon the informal sector, which is agriculture and domestic resources, where most women work.

Women's Participation in Politics

The rights of women to vote in Nigerian constitutions were guaranteed. However, participation has increased in recent years. This is only possible when we measure participation in certain ways, such as the number women participating in elections; the number community offices that are run by women; and many government-related policies that affect women. These policies have resulted in a substantial increase in women's participation in Nigeria's politics over the years. However, women are represented at a higher level under women's representation in politics than their male counterparts (Nkechi, 1996).

The following is the basis for women's desire to be involved in governance: Nigerian women make up the majority of the population. Therefore, they should have equal access to national decision-making. A second principle is that all people are equal, and women have the same rights to participate in governance as men. All citizens have the right to democracy.

The constitution does not contain any provision that excludes women from participation in politics in Nigeria. There is a lot of prejudice when it comes down to actual work. In South Africa, there are many women who were elected to different positions during the 1999, 2003 and 2007 national elections. To date, the men have held many public offices. Although women have been nominated for high-ranking positions, they have not won. The Presidency is the exact same. Although lawyers recognize the importance of women, they are still less represented than their male counterparts. In the following two decades, military governance data shows that women were only 3 percent, 4%, and 6 percent respectively in competitive positions. In the national elections of 1999-2011, there were a few women elected to different positions. Research shows that there have been no women elected to governor in any region of the federation. There were only a few female members of both the National Assembly (Senate) as well as the lower house (House of Representatives), of the National Assembly.

It is very important that women participate in Nigerian politics. Women have been marginalized in politics for many years. This has led to an increase in awareness about women's poor management of public life. A number of women-led NGOs have been created to improve the political and social status of Nigerian women. Although they have launched campaigns to

encourage women's participation in politics, they have not reached the grassroots level. The trick is to make it easier for women who entered the contest in a rush to get a discount. This is known as affirmative action. This is a strategy to increase the representation of women in politics. Park was elected president of South Korea in recent elections (CCTV News, 2013). Women's lawyers agreed to a 30% guarantee, as required. This is to ensure that women are a significant minority, between 30 and 30% in all political posts.

Violations against Women's Rights and Human Rights. Over the past ten year, many cases of violations of women's human rights, including acid baths, murders, rape, widowhood and physical abuse of women, have occurred in Nigeria. The media and police are only interested in the most serious cases of violations of women's rights that result in death or permanent disability. FGM (female genital manipulation) and assault on women (FGM), as well as sexual abuse, verbal abuse, insults or incest, terminations of employment due to pregnancy (TTP) are all serious cases. They are not considered serious enough to warrant attention in the media (Salaam, 2003).

Many victims of violence, particularly domestic violence and rape do not report to the authorities. A wife's battery, for example, is considered private between a husband and a wife. A common patriarchal society in Nigeria views the wife and her husband as property. He can beat the wife for disobedience. Women view rape as an insult to society if their grief is shared with the rest of the world. This is why both individuals and government fail to take the situation of women in Nigeria seriously.

Women and the Law

The Nigerian criminal code contains many provisions that relate to domestic and sexual crimes. Different laws regarding rape may apply in different areas of Nigeria. The definition of rape is based on gender. This includes "physical knowledge" and sexual intercourse with a girl or woman without her consent or under duress. Except for the fact that this definition does not apply to male rape it is important to note that many victims of rape are not able or willing to accept these circumstances. Women are subject to degrading practices because of the way the case is handled and the evidence that is required. It is necessary to expand the law to address marital rape. The Penal Code currently does not allow for "sex with men" as part of the definition of rape. This is as long as the man has reached puberty. In criminal law, it is necessary to eliminate gender segregation from penalties that apply to inappropriate punishment. There is currently a dichotomy that makes it appear one gender is better than the other. The Criminal Policy Sections 350 and 363 cover the same offense of illegal and disrespectful assault, but the punishment is less if the victim is a female (two years imprisonment) than if the victim was a male (three years imprisonment). The Compensation Code in northern Nigeria explicitly forbids a husband from directing his wife, wife or husband under any natural law. In customary law, the wife is often considered an asset and is not expected or expected to receive all the benefits of her husband.

Women and Trafficking

Many thousands of women have been sold into slavery over the years, either as wives, or fornicators. They were kidnapped, or tricked into joining their traffickers. Human trafficking is a violation human rights that has been long recognized in international law. More recently, the international community has recognized it as a violation women's rights. Despite repeatedly promising to end human trafficking, the Nigerian government continues to hide the details and fails to mobilize the community. The persistence of legal trafficking can be attributed to both feudal thinking and modern features. Legal, political, and social factors that contributed to the growth of the practice are often overlooked. The United Nations Children's Fund, which supports figures from ILO, estimates that between 200,000 and 300,000 children are trafficked

each year for forced labor and exploitation in West Africa.⁷ A 2001 study on child labor in West Africa found that around 330,000 children were working in the cork industry in Nigeria, Cote d'Ivoire and Ghana. About 12,000 of the 230,000 children in Cote d'Ivoire had no family ties to the coconut farmer, or any other local farm, while 2,500 were employed in Cote d'Ivoire and Nigeria as coordinators (IITA, 2002). It is shocking to learn that child trafficking victims are more likely girls than boys.

Female trafficking isn't a Nigerian problem. It is also a significant regional and international issue. The limited international employment opportunities, the Gabonese economy and investments in Cameroon, as well as trade in Europe, make it easy for gangs to traffick women across borders. According to records, children aged seven to sixteen years old are frequently deported to Gabon or Cameroon from different parts of eastern Nigeria, Abia and Akwa Ibom. Between March 1994 to January 1997, at least 400 children were saved from Akwa Ibom in the Gabon region. This is one of the most popular destinations from Gabon. There has been a lot in Europe of young women and girls being trafficked over the past 10 years. This is mainly due to their work in the sex trade. These women were lured into prostitution by foreign traders, promising them legal work and high-paying jobs.

To pay huge amounts of debt, they are often forced to have sex to pay for travel documents, tickets and accommodation. To avoid breaking the law they are threatened with death, exposure or physical abuse by authorities and could be arrested or dismissed. These women are actually being held hostage by debt. The program is explained by young women who were able to escape the country or were deported from Italy. To reach the target, he needed to have sex in Rome with 3,000 partners. He managed to escape after 25 days of sex with his coworkers and made his way to Nigeria. Minaj broadcast an international television news report and Yahoo News on June 6, 2001. This exposes a society in which everything is property, even women's bodies.

Women and Reproductive Health

Reproductive health is the ability to get pregnant, to give birth safely, and to ensure a healthy childbirth. It states that women should be able control their fertility without putting their health at risk and that they can have sex safely. It covers safe motherhood, birth control, STD prevention, and healthy children. These dream rights were denied by Nigerian government. This is in accordance with the IMF/World Bank mandate (2002).

Nigeria's maternal mortality rate is 800 per 100,000 live-born babies. This compares to 166 for 100,000 in the south and 1,549 for 100,000 in the north. There are an estimated 536,000 maternal deaths globally. Nigeria is home to about 10% of the world's population, but it contributes only 2%. Nigeria is second in terms of maternal mortality, with 37,000 deaths each year from pregnancy-related causes. Many mothers die not from a 'disease' but rather because of pregnancy-related complications. These are widely accepted as the main cause of disability and death for women in developing countries. According to the Nigeria Statistics and Health Survey 2003, 40% of pregnant women have pregnancy-related problems after childbirth.

The five most common maternal complications in developing countries that result in maternal death are bleeding, inflammation and unsafe abortion. Even with limited resources, many of these maternal complications and deaths can be avoided or prevented.

Studies also show that it is possible for women to get HIV from their male partners. Many women, including women, are not in a position where they can negotiate safer sex. Also many still don't use condoms to protect themselves against AIDS and other sexually transmitted disease. This problem can be solved by providing reproductive health counseling to women and girls ages 13-18. Illegal abortions have been identified as the leading cause for death among young women in recent years. These deaths could have been prevented if women had easy access and the freedom to choose their own pregnancy.

Men must accompany their wives to the first family planning clinic funded by government. This is where women are denied their reproductive rights. This means that the gender of widowed, divorced, and unmarried women is restricted. This means that women cannot express their sexuality outside of marriage. Contribution to the National People's Policy that allows women to have four children, while men continue to violate women's sexual and reproductive rights.

Factors Responsible for Gender Discrimination

Many African countries don't have policies or laws in place to stop the rise of gender inequality. The hegemonic philosophy and dependent political ideologies of colonialism are all seen as factors that affect the gender gap in our society (Adeniran, 2006). The Ideological Factor of Patriarchy is a system that promotes male dominance and shapes women's relationships in all spheres, including politics. It transforms women and men into men and creates sexual relationships for those who have the right to them (Eisenstein, 1984). Andrienne Rich describes patriarchy as "The family, political, ideological, or social systems in which men are forced to, through direct or indirect pressure, culture and law, language, ethics and education, and classification, which part of that profession they can do." women. If a woman is seen everywhere with a man, she will or won't play." (Roc, 1977)

The stubbornness of society means that a man who dies in politics or the electoral system is more respected than a woman in a similar situation. He will be praised by the public, but not him. It has been very difficult to run for the election, as the children will not have mothers. Who will care for them? Remarrying is much easier for men than it is for women. We must learn from every mistake if we want to get into politics. Politics is more risky than for women.

To place women in the private spaces of the home, as mothers and wives, and men in public spaces, patriarchy uses the concept of sex as a tool to promote patriarchy. This is one key factor in shaping women's participation worldwide in politics. This distinction is false.

In daily life for women, the boundaries between private and public privacy can be blurred. Her homeland is still seen as a place that women can call home in both the North and South, while public space is often associated with men. Women should negotiate their entry and look for public space that is compatible with the opportunities and dialogue available in each culture and community. The perception of gender roles is not changing, but it remains volatile in the context of the economic, political, and social systems of a particular society. Women are still considered independent in all countries, which has resulted to their deportation or reduction of power.

Political circumstances are a key factor in determining whether women will be included or excluded from politics. Vicky Randall defines politics as "speaking, working, or working outside of a power structure", which is in direct contradiction to her traditional vision of politics, which she calls work, conscientious participation and deliberate participation in the allocation process. citizens. This political view does not allow for political activity outside the public sphere. Private family life is also considered political. Women are excluded from traditional politics by this public and private debate. Even if they do get into politics, it is usually introduced by their mothers and wives. Another barrier to women participating in politics is the dominance of men over politics, political parties, and the culture of formal structures. Male-dominated political parties often have masculine views about important national issues, which discourages women. Their views are often ignored or not reflected in their party's politics. Because of this bias, women are rarely elected to high-ranking positions in party structures.

Women who don't sleep well at night are often recognized by the public. There are often political rallies, including those that begin at midnight, if they are involved in any political campaign. It can be difficult to balance being a mother with children and a husband. It is

important to remember that most women who achieve political success have supportive husbands and husbands. This includes unmarried mothers with children, as well as daughters of politicians or former leaders. Others mentioned include: Dora Akunyili, Iyabo Obasanjo, Condoleezza Rice (single), Sara Jubril, Hillary Clinton (former spouse of former president). Most of the respondents said these words. This goes a long ways to show that women are known for their participation in politics, no matter what the challenges.

Nigerian politics has been described by Akinola as a place where powerful people are allowed to run without the need for godfatherism (Soyinka, 2004). Godfatherism is a relationship that is customer-oriented with potential managers or customers, particularly in conflict zones where candidates fail to follow agreements and contracts. Women are not attracted to the politics of godfatherism. As we saw in Oyo and Anambra, there are few women who can resist the consequences for disobeying God's will. Nigerian elections have seen violence, electoral disruptions and other criminal activities. The ongoing campaign to empower women has not resulted in much in comparison to the rise in women holding key positions in other areas. Women's participation in politics is also influenced by the larger democratic structure and higher level of democracy. Europe's democracies and those in other developing countries have seen a higher percentage of women participating in politics than countries that are dominated by religious beliefs. After the fall of colonial rule, Nigeria's discriminatory gender texts were still being adhered to.

According to Ake (1996), post-independence political leaders purposefully weakened women's liberation movements today by fostering political battles and raising economic figures. Mama (1997) points out that due to gender blindness, a separate colonial effect on African women and men was not acknowledged until recently. Gender representation based on conventional concerns about meaningful gender equality, external influences, and western values, according to Opaluwah (2007), has far-reaching ramifications for women. Our irrepressible embrace of western political leadership has worsened the problem of reliance.

And the west gives us no other option but to join (Ake, 1996). Contrary to the NEP Development Plan that ran equally (1971-1990), Malaysian women were not allowed to speak in public. The New Strategy for Economic Development and Development, (NEEDS), will be inspired by the New Partnership for Africa's Development (NEPAD - A Vital Declaration of Gender Equality in Africa, 2004).

Oyekanmi (2006) argues that in Nigeria, there are no laws or programs that would allow the country to achieve the NEPAD goals. Social and Cultural Factors Sex has been a part of Nigerian society for some time. Traditional community organizations offer limited incentives to change the existing power distribution between men and women. Nmadu (2000) noted that Nigerian society, both pre-modern and modern, is steeped with cultural practices that are especially harmful to women's liberation. These include forced marriages, early marriage, widowhood, and wife inheritance. Bhavani and colleagues (2003) also stated that such unequal social and gender relationships must be reversed to lift women out poverty. Sexual stereotyping is embedded within families because daughters present themselves as women to their parents and sisters and sons are presented as sons, fathers, and brothers (Haraway, 1991).

In colonial Nigeria and postcolonial Nigeria, prominent religious accounts actually grant men rights through the exploitation, as well as access to education, by giving women rights. Our society continues to be entangled in "metaphorical history" when it is considered part of European history (Mamdani, 1996). CEDAW (1979), therefore, acknowledges that women are at risk of being sexually and physically abused if they have social or cultural norms that do not allow them equal rights. Although women are generally in a lower status than men, there are differences between countries and different levels of subordination.

Gender roles not only create femininity and masculinity but also position them in positions where the female gender is valued more than the male gender due to their socially

defined role within the reproductive sphere. Gender status can be maintained by providing basic resources to women through government, society, and family. Social indicators show the different levels of gender inequalities in education, health, and ownership of productive and political resources across countries. Gender mediates through the inclusion of different races, classes, and ethnicities which increase access to resources and opportunities. Women's social and cultural dependence is one of the biggest barriers to their participation in the political spheres of social work. Due to their dual roles in the reproductive system and motherhood, women find it difficult participating in politics. They are often juggling the roles of mother and wife, as well as household responsibilities and nursing duties, which leaves them with very little time to engage in politics. Women travel across cultures in some countries, including Nigeria. To limit women's mobility, they are subject to sexual segregation and purdah. Politics requires women to be able to interact with male and female voters, and to speak publicly. This is the area where discrimination against women is most severe.

CEC report (2007) states that women's roles in economic and workplace activities are often undermining because many women work in informal environments, with low productivity, low income, and poor working conditions. It noted that sub-Saharan Africa's female workers were estimated at 73 millions in 2005. This represents 34% of legal professionals, who earn only 10% of their wages and own 1% of the assets. The denial of women's land rights and heritage has made it more difficult for them to participate economically and even their desire for education (Nmadu, 2000). The popularity of politics is rising. To get involved in politics, you will need more money.

Women are unable to access and own productive resources. This limits their ability to pursue political careers. Eade (1996) argues that macroeconomic policies, such as the liberalization of oil sector and the removal of resources e.g. they have created distortions in fertilizer, despite the positive steps rural dwellers take to improve their self-esteem. Ake (1996) still believes that the conflict between transparent and hidden functions of public policy is often a hindrance to Nigeria's liberation agenda. Bio-socio Factors Women's biological structure has been promoted as a barrier for empowerment and political participation. Traditions have predetermined and influenced women's roles as wives and mothers.

One example is the Forum of Nigerian Women in Politics. Its main goal is to empower women and eliminate all forms of female violence. It helps women make better decisions in both the public and private spheres. It hosts lectures on topics such as empowerment and inequity, among other things. It has enormous sway over the agenda. It asked, for example, that the government allocate up to 30% of government positions to women. The organization also attempted to promote public awareness about gender issues in public policy and held workshops for women interested in running for office. UN and other international organizations' activities The United Nations has played an important role in developing gender equality ideals, policies, and activities. Government and non-governmental organizations both had an impact. The United Nations (UN) has backed a number of declarations and conventions aimed at ending all types of gender discrimination.

However, any of these laudable goals might be used by Nigerian political parties to boost women's engagement in politics. This means that any continuing revision of relevant sections of the constitution must address the suffering of women as a matter of urgency in order to prevent future discrimination against Nigerian women in politics and other domains. In diverse cultures and societies, there have been numerous initiatives to end women's oppression. Women were expected to be included in the development process. This resulted in the Women in Development (WID) movement in the 1970s which became well-known. During this time, patriarchal systems and structures were not altered.

It didn't take long for it to become clear that women's inclusion would have no impact on their social status. The next step was to investigate the development process and the manner in

which women were marginalized. The Women and Development (WAD) response was started in the 1980s. Patriarchy was also overlooked in this type of collaboration. It wasn't long before people began to view the monarchy's kingdom and create sexual relationships. In the late 1980s and early 1990s, Gender and Development (GAD) was born. The GAD approach was created to investigate sexual relationships. However, the sexual focus remains its primary goal. Gender mainstreaming is a procedure that considers both men and women's demands and concerns as well as knowledge, into the design, implementation, and evaluation of projects. It addresses gender inequality. Since sex was normalized, patriarchy was not affected.

The status of women around the world remains fragile after nearly two decades of trying to implement GAD. It is clear that gender equality will be a major benefit to small, middle-class, educated people who have been promoted to the top by years of fighting for women's participation. Many of these women are unable to answer the questions of women. They not only maintain the status quo, but also help strengthen patriarchy through their collaboration with men. One of the most exciting things that increase women's empowerment is i. Support network and role models: Connecting women with older politicians to identify potential candidates, providing leadership and skills development training for young women politicians.

ii. Creating a Coalition of NGOs, Grassroots Women Associations that combine the advocacy and support of women who are interested in entering.

iii. Awareness of their legal and political rights and demands

iv. It is important to create a safe environment that allows women to take part in decision-making in a constructive and productive manner, without fear of violence or political harassment.

v. Establishment legal funds for women politicians in order to challenge electoral fraud.

vi. Identify and include relevant stakeholders, such as the National Independent Electoral Commission (NIEC) and political parties, when presenting the budget.

Conclusion and Recommendations

This means that Nigerian women are still at high risk. They have been victims not only of sexual harassment due to social and cultural violence, economic, and social problems but also of racism that is caused by fear, criticism and a lack in competitiveness and sophisticated sex.

These stories have been controversial since our analysis. Discussions like these and similar actions make it difficult for women to fight for political power. Political opportunities are not given for free. They must fight. Nigerian women are able to make changes in the political system because they have more electoral power than men. However, they don't know about gender competition, particularly in a patriarchal system that is focused on male hegemony and those who refuse to accept gender justice.

The Nigerian authorities have never implemented a 35% guarantee that women can participate in politics in their regions. Since 1999, the country's democratic government was formed, all political positions, including the elected ones were dominated by men.

To achieve harmony and balance between their male counterparts, it is clear that Nigeria needs more women in its political and social sectors. It is fitting that the pursuit of democracy does not include policies, measures, and procedures that reduce inequality, including between men and women. Democracies promote the transformation of power relationships between men and women through equitable power distribution and influence. This is how Nigeria can reduce its real democracy.

i. The government must empower women by implementing 35% measures to combat political discrimination and inequality of women.

ii. The government should also encourage political parties, through its policies to promote their constitutions and a budget that keeps a certain number of women elected at all levels of

the political structure. If the parties are not following this, it should reflect the same constitution focus and fairness.

iii. It is important that women are not considered sex criminals. They should be encouraged to get such education and not intimidated to be able participate in national and political decisions. He taught the woman and he taught his nation, according to legend.

iv. The pressure should be intensified by civil society organizations and other oppression structures on government and male politicians to include more women into politics, and to educate women about the need for them to run for office rather than waiting for elections.

v. Women should do their best to change the political views they hold about themselves and support those who are better for them, especially if it is because of their merits. These include creating a common platform, closing the positions of the upcoming battle;

vi. The Department of Women Affairs must continue to examine gender in any pending legislation before it becomes an obligation. It should encourage the reversal, if necessary, of any legal proposals for gender equality.

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