



Women's Participation in Nigerian Politics

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Abstract

Women's participation in Nigerian politics has turned out to be a public outcry because they are grossly underrepresented in both elective and appointment positions in the political and leadership spaces. This Paper examines and analyses the challenges Nigerian women are undergoing in the political space. The truncated level of women's participation in politics is becoming alarming and worrisome. The deficient representation hampers women from contributing their quota to the development of Nigerian society. It also debated the gender discrimination in the Nigerian polity which could be linked to certain cultural and traditional practices that have methodically familiarized and treated women as being inferior to their male contemporaries. The study divulges that the patriarchal structure and male dominion of the human race that lowers women to a secondary level have twisted women's lowliness and isolated them from conventional politics. The patriarchal dominant factor in Nigerian society also designates women as full-time housewives thereby being relegated to the background. The study adopts the social-historical method, narrative and descriptive analyses to address gender stereotypes that assign leadership roles exclusively to men. The article provides instructive outcomes that contemporary developmental responsibilities necessitate women's presence in governance to play vital roles and enhance contributions to economic life for the progression of democratizing Nigerian polity. Some recommendations and innovative measures based on restructuring should be employed to advance the convalescence of women in the Nigerian political system. Equality in the sharing of political offices will empower both men and women to have equal prospects. The bursting and equitable participation of women in public life is indispensable to building and sustaining robust democracies. Women's participation will fashion a balance of power between genders. A quota system that reserves a fraction of electoral positions for women can be passed.

Keywords: women, politics, participation, Nigerian society and development



Introduction

The current trend in democratic restructurings surges a rehabilitated curiosity to encourage the participation of women in politics and governance at all levels of society. Gender equality in politics and women's involvement in governance are understood as part of nation-building and developmental schema for democracy to thrive. This study advocates for the reintegration of women into contemporary governance because increasing acknowledgement of women will contribute to economic and political developments in Nigerian society. Fasake (2004) ascertains that the pursuit of workable democratic governance necessitates the active participation of all shareholders as well as women. The study reveals that in the present dispensation, the role of women in good governance and nation-building cannot be overstressed. Comparable or healthier representation of women is measured as very significant for the appropriate development of any nation, and the weightiness dedicated to this is replicated in the statement of Affirmative Action by the United Nations Conference on Women in Beijing (Economic Commission for Africa, 2010). Points of female participation and representation in Nigerian politics are truncated. A chauvinist and patronage-constructed political philosophy joined with gendered economic and family inequalities, are realized to be the key barricades to women's participation in governance. The study recommends quotas, enabling programmes and improved electoral monitoring as thinkable answers to women's participation in politics and governance.

The paper concludes with recommended approaches on measures to ensure that women do not only partake in politics but similarly appreciate the dividends in the form of women's activities and conspicuousness as well as making sure that women's voices are not only heard in public life but also demonstrated.

Women's Truncated Participation in Nigerian Politics

After Nigeria's first democratic elections since military dictatorship in 1999, the ratio of women in the democratic setting has persisted to the lowest ebb at all stages of government, nevertheless, there have been improvements in women's representation at the limited stage.

It is argued that, when the Western type of education was presented primarily in Nigeria by the colonial officials, it was measured valuable only

because it equipped boys to be able to meet the requirements for engagement as assistants, interpreters, teachers, catechists, evangelists, stewards and cooks for government offices, commercial houses and missionaries. Girls were never well thought out to be suitable enough for such job openings (Ikpe, 2004; Yusuf, 2009).

Colonialism was the origin of women's marginalization in the contemporary Nigerian political scenery. This is because, at independence in 1960, Margaret Ekpo was the lone female member of the then-eastern region house of assembly in the country, whereas Mrs Wuraola was the only lady chosen out of the 12 Senators from the western region of Nigeria. Besides, out of the 312 members in the then Federal House of Representatives, there was no female representation (Nwankwo, 2006). The purported example depicts that, women had low representation in Nigerian politics. After some time in 1979/83 second republic politics, Mrs Franca Afegbua was elected for the first time as the only female Senator into the Nigerian House of Senate constituted of 100 members (Yusuf, 2009; Nelson, 2012).

Some of the restrictions on women's active participation in politics and governmental affairs comprise the patriarchal construction of the Nigerian society brought about by colonialism, traditional models, gender prejudice against women, sexual nuisance and discrimination. Politics by landscape and description in Nigeria is a combative action and women are not attracted and tangled in confrontational activity, somewhat they are more positioned within the caring occupations (Aboribo and Oguoe 2007: 31). In corroboration of the foregoing argument, non-indigence disorder is a system copied from the pre-colonial Nigerian cultures where each ethnic group fought for political identity and self-safeguarding. The problem of non-indigenes is a grave impediment to women partaking in politics. A lady who tied her nuptial knot from another ethnic group is considered not eligible to contest for public office. Unless this disorder is dismantled straightaway, women who fall into this category would be disallowed from partaking in the Nigerian political process for a longer period (Iloh and Ikenna, 2009: 113-128). Olomola (2008: 93), argues that since the 1999 Constitution of the Federal Republic of Nigeria offers non-discrimination and gender equality, in practice, the law and implementation are rather farfetched.



Discrimination against women in Nigeria emanates from traditional culture and practices that respect the man as superior to his feminine counterpart. Additional structures that permit the downgrading of women in political involvement and governance comprise cultural and religious practices and beliefs in most Nigerian cultures back the argument that women are to be homemakers, and consequently should not partake in politics to the extent of standing for election at any stage. Such as, until 1976, most women from the northern part of Nigeria, because of their Islamic religious faith were not even permitted to vote for candidates of their choice, not to talk of vying for elective positions in the state (Iloh and Ikenna, 2009: 113-128; Yahaya, 2012).

Crises, thuggery and bullying are other trending factors. Political race in Nigeria is full of crises, using all the required violent strategies to win and hence not suitable for women. In the Nigerian political scenery, there are widespread unsettled issues of political assassination. People grasp politics as an end in itself because of the economic advantages through corrupt self-amelioration, henceforth would use any available strategy at their disposal to win at all costs. This advancement triggers political involvement a problematic and hazardous undertaking for women (Joseph, 1991; Eyinade, 2010).

The expensive cost of party nomination payments is another chief hindrance to women partaking in the electoral process which is enabled by the higher and more prevalent political parties in Nigeria. Most women who might intend to run for elective posts are not financially buoyant enough to foot the bills (Eyinade, 2010; Yahaya, 2012).

The consequence is that, most women who may be keen to play their role in the direction of the development of the nation are not likely to be elected into public offices because of their incapacity to afford the nomination payments. This progress impedes justifiable democracy in Nigeria. The highlighted reasons undoubtedly have contributed destructively in the past towards the truncated level of women's participation in politics and made it virtually unfeasible for them to participate in governance by way of invention and application of public policies for development. The truncated

level of women's participation in politics consequently could be perceived as a menace to workable democracy.

Women's demotion in political affairs is traced to the undesirable features of colonial heritage in Nigeria, which was reimposed by the different governments of post-colonial Nigerian culture after independence. It is attested by scholars that some have demonstrated their expertise in the governance of their particular kingdoms, empires and emirates before the dawn of colonialism in 1900. Corresponding to the foregoing assertion, the governance of pre-colonial Nigerian cultures emphasized the achievements of women such as Queen Daura of Daura emirate in the present-day Katsina State, Queen Amina of Zazzau, now Zaria, of the Zaria emirate in the present-day Kaduna State, all were northerners; Ogiso Orhorho and Emotan of the famous Benin Kingdom (south), in the present-day Edo State (Faseke, 2001; Agaba, 2007: 73-89). In corroboration, Ikpe argues that colonial rule imposed the supremacy of men in politics to the degree that even when new rulers were to be chosen, colonial agents did not see women as proficient in carrying out the duties of such workplaces. Women were seen as absolute homemakers (Ikpe, 2004). This gender prejudice in Nigeria's political system is repeatedly traced to the inception of colonialism in Nigeria. Hence the Western cultural conception of colonialism interlaced around male dominance echoed in their dealings with Nigerians. To further buttress this point, Agbalajobi (2010) and Yetunde (2010) acknowledged the suppression of women by colonialists when they penned that the 1922 Sir Hugh Clifford Constitution which was extensively held to have presented the first elective principles in the pre-colonial Nigerian society disqualified women and restricted the participation of adult male to the rich. This portrays that, there was no present part of gender discrimination in the traditional state in Nigeria but the colonial order made gender discrimination more noticeable. According to Akande (2002), Nigerian women have persistently endured and continued to bear the load of activities enforced by their male contemporaries who have been controlling the socio-economic and government at all stages. Consequently, in Nigeria, as in other countries, gender has persisted as a problem, (Afonja 2002). Anifowose (2004) avers that in some conventional democracies like Britain and the United States of America, democratic polyarchies for a long time, were dominated



polyarchies. He revealed that even popular activists of democratic and Republican governments banned rights that women should be full citizens. This supports the view held by Agbalajobi (2010) who opined that gender prejudice is not limited to only Africa and obviously, underdeveloped countries. Anifowose (2004: 77) contended more that, for the utmost part, they endorsed the major view that the suitable role of women was marriage, reproduction and family, not politics... they at no time authorized that women be acceptable to vote and measured it relatively indisputable that in family stuff, the husbands have the final verdict.

The prior investigation demonstrates that the constitution of the Federal Republic of Nigeria, which unquestionably is the reference bedrock for social co-existence amongst clusters and peoples has not by any way discriminated against anybody in the socio-political scheme of things. It is thus indefensible for the menfolk to decide to rule the Nigerian political section and hereafter, push women aside. Women have been scantily represented in public offices.

Some cultures in Nigeria and other African countries forbid women from taking part in dynamic politics because of religious theories. Politics has been ridiculed as a dirty game and discourteous and consequently, has the capability of besmirching any religious person who is cognizant of eternity, bearing in mind that there is life after bereavement. There are nevertheless numerous enigmatic things that go with politics in Third World countries for instance vote buying, ballot box packing, incendiarism, elimination of political opponents, violence and so on. Accordingly participating in this type of wrongdoings by followers of true worshipers of God is a debauched system. It then developed into a grave component in frightening away people or clusters from circular politics.

The overriding philosophy in Nigerian politics is cash. The ‘money’ influence plays a very vigorous role in the commencement, disposition and winning of political offices either at the presidential, governorship, senatorial, local council elections and other meetings. Money is very critical in the influencing, making and undoing of public office which is supposed to be on conviction. Therefore, the more advanced and larger one’s monetary power is in Nigeria, the larger one’s probability of winning public

office. Tor and Terkula (2011) asserted that the system of corruption that has penetrated the Nigerian system has virtually put women on edge and everything appears to be working against them (women) at the advantage of men. Women's oversimplification seems to have diminutive or no monetary sponsorship. They are by nature concerned, caring and reflect principally in the direction of home-building, and hereafter, banishing from public offices to develop themselves is very erratic.

The above situation is not a unique Nigerian issue; it is a global and historic phenomenon, and World studies vividly illustrate the under-representation of women in Parliament (World Economic Forum, 2005).

From the foregoing, the following questions are germane: why is it that, in 2011, more than a decade after the return to democratic rule in Nigeria, there remains a need to assert the right of women's participation? This is a question we need to ponder and consider why we still need to strategize on measures to ensure that this right is not only protected and promoted but the dividends in the form of women's active involvement in political and public life are manifested. What have been the issues? This work reviews various attempts at encouraging more women's participation in politics, women in key positions, the challenges faced and suggested ways forward.

However, the story is different because more women are now being elected into both the state and the national legislature. What this implies is that the concept of “near-exclusion” of women in the Nigerian political process is fast disappearing (Iloh & Ikenna, 2009: 113-128; Oni & Segun, 2011: 1-20).

Marginalization of Nigerian Women in Governance

As stated by Nelson (2012: 85-99), colonialism had an authoritatively negative impact on the home-grown political system in Nigeria, and the gender dimension of politics was not excluded. In the same vein, colonial rule imposed the domination of men in politics to the extent that even when new chiefs were to be chosen, colonial negotiators did not see women as proficient in carrying out the roles of such office. Women were viewed as homemakers and nothing more (Ikpe, 2004). In corroboration of the above analysis, some scholars argue that the dawn of colonial administration



nevertheless, wrecked the traditional systems of women's political participation in Nigeria (Allen, 1972; Lewu, 2005:65; Mba, 1982). The formation of a patriarchal government by the colonial administration, its gender rules and economic interests strengthened and generalized patriarchal standards and prolonged gender discrimination in the state (Kamene, 1991; Olojede, 1999).

Since 1999 when the country assumed democratic governance; participation in politics continues to be a major challenge in terms of domination and discrimination against women. Research finding expresses that gender role ideology not only generates a duality of femininity and masculinity but similarly positions them in a hierarchical style in which women are subordinated to men. Women also find it hard to partake in politics because of the restricted time accessible to them because of their double roles in the productive and reproductive spheres (Bari, 2005).

Colonialism was the origin of women's marginalization in the present-day Nigerian political landscape. It is evident on independence in 1960, Margaret Ekpo was the only female member of the then eastern region House of Assembly in the country, whereas Mrs Wuraola was the only female voted out of the 12 Senators from the western region of Nigeria. Also, out of the 312 members in the then Federal House of Representatives, women's representation was lacking (Nwankwo, 2006: 720).

Women in Governance, Democracy and Nation Building for Development

Liebenow (1986) posits that the process of nation-building is to a considerable degree a product of social engineering rather than the result of natural or inevitable evolutionary forces. This implies that for any nation to achieve sustainable democracy and development, social engineering is a vital choice to make. Therefore, an end to discrimination against women in politics and their involvement in the policy process in a traditional patriarchal society of male dominance like Nigeria is the right step in the right direction for development. Over the past three and a half decades, agitation and movements toward gender relevance and equity in the governance of nations have gained momentum the world over (Elson, 2002; Rubin and Bartle, 2005). Researchers and practitioners in corroboration have come to comprehend and overtly dedicated themselves to endorsing

gender importance and equity of men and women as a policy for justifiable democracy, economic development and complete social development of nations. This is predominantly feasible owing to the fact it has been grasped that participation in a nation's development is not gender-prejudiced (Klasen, 1999; Hewitt and Mukhopadhyay, 2002).

Scholars have discovered that development in any society necessitates greater gender equilibrium in power-sharing between males and females in the political process for it to be accomplished (Hamadeh-Banerjee, 2000; Bouta, Frerks & Bannon, 2005). Oni and Agbude (2011) contend that sustainable democracy depends on the equality and corresponding participation of both males and females in the demeanour of governmental dealings as the foundation for the development of states. In acknowledgement of the significance of the role of women in governance for sustainable democracy and development of nations, Article 1 of the United Nations Security Council Resolution (UNSCR) 1325: Urges states to guarantee amplified women representation at all decision-making levels in national, regional and international institutions and machinery for the stoppage, management, and resolution of conflict, while Article 8 calls on all actors to implement a gender viewpoint when selling and implementing peace agreement (UNSC, 2000).

Moreover, in undertaking women's significance in the governance of nations, the UN General Assembly in 1979, adopted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), referred to as the "International Bill of Rights for Women" (Rubin and Bartle, 2005). Gender segregation in governance is realized as harmful to nation-building and development.

Consistent with Onyeghalaji (2008), the responsible and reactive governance that makes for workable development positions political verdicts and events in the custody of the general public without gender discrimination. He contends that what is obligatory comprises: the genuine involvement of every person in society regardless of gender and the social collaboration of everyone in making pronouncements about the standards that have to do with the life of the people for the mutual good. In addition,



democracy is the scheme of government that is more likely to place political verdicts and events in the custody of the general public either unswervingly or through their elected legislatures.

Women and Appointment into Positions of Authority

President Goodluck Jonathan gave more appointments of more women into his government as he was elected into office. The Top Gear agenda of Jonathan's administration led to the appointment of 12 women out of the 42 ministers appointed by the Federal Government, which represented 30 per cent of the total number of ministers appointed. Moreover, out of 20 special advisers appointed by the Federal Government, 4 were women, which represented 20 per cent of the number of people appointed. This was an upgrade over the past governments in the country. This development in the appointment of women into positions of authority could be ascribed to the incessant determination of women's advocacy groups who call for 35 affirmative action plans for women's representation in government by the National Gender Policy (Idonor, 2011; Nigerian News online, 2011; Okoronkwo-Chukwu; 2013: 39-46). This progress infers that what women could not attain at the ballots; they were able to get through appointments.

The practice has revealed that nation-building for development is not a limited preserve of a specific gender. contributions toward nation-building for development by some of the women chosen into positions of authority are stated in this study. They were chosen because of their personal quality in terms of education and performance in their previous assignments in different areas of the nation's economy. More so, they were selected due to their brilliant performance in the appointment given to them by the government. Democracy nevertheless not a new phenomenon, has appeared as the most noteworthy movement in world politics over the past decade. Democracy means equal prospects for men and women to participate and decide the calibre of people that will govern them (Pateman, 1970; Agbaje, 1999:193 and Anifowose, 2004:205). The foregoing assertion entails politics is not exclusively restricted to a particular gender; hence, it encourages equity and fairness.

In April 2001, Olusegun Obasanjo's government appointed Prof Dora Akunyili as the Director General of NAFDAC, with the sole aim of

eradicating counterfeit drugs in Nigeria. Through determination, she was able to carry out positive reforms that gave Nigeria a good name in that aspect. One of such feats is that, between April 2001 and January 2006, NAFDAC carried out 100 demolition workouts of fake and deficient drugs worth NGN 14 billion or USD 90.32 million; between 2001 and 2005 alone, 1,000 raids were carried out by NAFDAC officials on circulation outlets of counterfeit drugs throughout the country.

NAFDAC was able to secure 45 convictions in respect of counterfeit drug-related cases within five years (Agbalajobi, 2009; Nnabuife, 2010). Also, NAFDAC under the leadership of Professor Akunyili was able to monitor salt iodization in Nigeria to the extent that UNICEF was able to rate Nigeria as the first country in Africa to achieve universal salt iodization (Agbalajobi, 2009; Nnabuife, 2010).

In October 2003, Obasanjo's government appointed Dr Ezekwesili as the Senior Special Assistance to the President on Due Process or BMPIU to supervise the sensible and integrity-anchored procurement system that would power the economic growth of Nigeria and reward productive hard work. (Agbalajobi, 2009; Nnabuife, 2010). Under the headship of Dr Ezekwesili, BMPIU was able to make massive gains. She achieves the upgrade of fair play and competition resulting in huge savings through a decrease in contracts sum to the tune of NGN 77.50 billion or USD 500 million (Oladoyin, 2006). Besides, contrasts in the past when contracts were given at more than 200 per cent of the accurate cost. BMPIU was able to save an additional NGN 125 billion or USD 806.45 million for the nation in two and a half years. Dr Ezekwesili's positive performance in Nigeria's public sector administration finally her to be appointed the Vice-President of the World Bank's African Region in 2007 (Oladoyin, 2006; Adebayo and Arawomo, 2008).

Obasanjo's government in 2003 appointed Dr Okonjo-Iweala as the first female Finance Minister in Nigeria. While in office, she enabled the formation of the Economic Reform Team (ERT), which fashioned the podium for the intercession of debt discount from the Paris Club of creditors to attain debt relief for the country in 2005. The concession materialised to the annulment of USD 18 billion out of USD 30 billion owed to the Paris



Club of creditors by Nigeria (Agbalajobi, 2009). Dr Okonjo-Iweala's performance enabled her appointment as the Managing Director of the World Bank, African Region in 2007. During the first tenure of President Goodluck Jonathan's administration in 2011, she was appointed the Minister of Finance for the second time. Her initiative for the renovation of the nation's economy facilitated her appointment as the head of the economic implementation of the decision of the Economic Management Team (EMT) (Eni, 2012).

Aruma Oteh was appointed the Director-General of SEC by President Goodluck Jonathan's government. She brought a reform built on accountability, good corporate governance, impartiality and proficiency as a method of building a world-class capital market that investors would patronize with trust (Oriloye, 2011; Odutola, 2012).

President Goodluck Jonathan for the first-time appointed Justice Alloma Mariam Mukhtar, a female judge as the Chief Justice of Nigeria on the 16th of July 2012. She was the greatest woman to have appeared in the Nigerian judicial landscape. Justice Mukhtar's focus is on judicial reforms for the effective dispensation of justice in the country (Onuorah and Ughegbe, 2012; Uche-Okobi, 2012).

The scenario is fast reforming since there are more women now being elected into political offices at both the state and the national levels. In essence, what this implies is that the exemption saga of women in the Nigerian political space is speedily growing thin (Okoronkwo-Chukwu, 2013).

The justification for encouraging women's participation in political space is grounded on fairness, value and development. Structural inhibitions ascribed to patriarchal philosophy and engrained gender prejudices that obstruct women's representation in governance processes have reduced as well as institutional barriers and letdowns to standardize, housetrain and implement gender equity devices. In addition, circumstantial challenges, such as fierce conflicts, political uncertainty, and reconfiguration of political power; and internal challenges within women's movements and webs are diminished (Ekiyor & Lo, 2009: 23).

The 1999 Constitution and the Place of Women in Nigeria Politics

Since the transition to democratic rule in Nigeria in 1999, there have been many; campaigns, both by governments and different organizations, both locally and internationally, in the deployment of more women involvement, but regardless of the growth made in the last century, there are still few women leaders. It is appalling to note that the right of every citizen of Nigeria, women participation, to vote and to be voted for specified in Sections 40, 42(1), 77(1 & 2) of the 1999 Constitution of the Federal Republic of Nigeria has been twisted against the women (FGN, 1999). The 2007 election demonstrates that less than 10 per cent of the elected Senate are women, less than 10 per cent of the House of Representatives are women, and no women governors nor presidents.

The right to democratic governance is a prerogative conferred on all citizens by law. The Nigerian 1999 constitution as revised stipulated this privilege very evidently in section 40 thus: Every person shall be entitled to assemble freely and associate with other persons, and in particular, he may form or belong to any political party, trade union or any other association for the protection of his interests: provided that the provisions of this section shall not derogate from the powers conferred by this constitution on the Independent National Electoral Commission concerning political parties to which that commission does not accord recognition.

Correspondingly, section 42(1) of the 1999 Constitution of the Federal Republic of Nigeria (as amended) stated interalia that A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person be subjected to any form of discrimination.

The above extracts demonstrate that any man or woman can go to court to pursue justice if his or her right to the franchise is being desecrated and that the Constitution in its wholeness proscribes discrimination of any sort on the account of sex or otherwise. The discussion portrays that the constitution of the Federal Republic of Nigeria, which unquestionably is the reference point for social co-existence amongst clusters and persons has not by any means discriminated against anybody, man or woman in the socio-political scheme of things. It is thus unwarrantable for men to decide to control the



Nigerian political scene and henceforth, exclude women who are willing to get involved.

Conclusion

This paper discusses the truncated participation of women in Nigerian politics. The study in so doing explored some factors affecting women's participation in Nigerian Politics. Women typically constitute a smaller proportion of political party involvement because of the cultural and religious attitudes of different Nigerian civilizations that are inclined to relegate women to the background. The study has surveyed the scholarly arguments that have been going on for years on the place of women in politics generally. Though most scholars contended that women are unequalled matched in the domestic works of society, others scholars argued that women are capable of carrying out significant assignments in governments' parastatals to spur the development process, and so, should be encouraged and disposed to equal representation as associates in development.

The gravest part of this study is that women are, and have been pushed aside in the political system in Nigeria and this act aggravates disproportion for the Nigerian structure which is factually patriarch-controlled. It is revealed that women's political roles have contributed enormously to the development of Nigerian politics and governance. Accordingly, thinking through the foregoing it is absurd to whisk away the hard work of women in contributing to the making of the Nigerian state a great nation. It is insalubrious to assign political powers stringently to men in this age of globalization where the duty of women in global politics is well-thought-out to be germane in general world peace and development is no longer practicable.

The stipulated recommendations, if strictly adhered to, will without hesitation boost the political standing of women in Nigerian politics in that way giving them the advantage to contribute their quota in governance immensely. In light of the above issues raised in the discourse, the following recommendations are drawn out:

Recommendations

- There should be fairness in the allotment of political offices by adopting a quota system to apply to competing runners. This will empower gender equality in fair representation in governance.
- There should no more be any form of discrimination rather a favourable work environment should be fashioned to get the best out of our women. When women are copiously empowered they would take their equitable slots. Consequently, aside from being mothers, and wives, they would become influential politicians and occupy other positions in governance.
- Nigerian government should inevitably, as a matter of priority make it obligatory that particular public offices be set aside for women to balance the equation. This will liquefy lopsided representation in governance.
- The path to excessive funding in politics which scared away the less-privileged should be eroded in Nigeria so that women who do not have the money but are qualified can participate fully in politics.
- Nigerian society should discard the tradition that has blackmailed the womenfolk for decades as full-time housewives who are exclusively and befittingly capable of working at home to encourage fair gender participation in politics.
- Women should be equipped to acquire masculine and feminine potentials to promote development in enhancement. They should cultivate talents like intelligence, decisiveness, discernable passion, innovativeness and operative communication skills for public growth and upgrading.
- Women must be invigorated to vie for elective positions, advance lobby clusters and create pressure groups at many stages to make their yearnings increase political freedom.
- The Nigerian constitution should be strengthened so that it could have considerable impacts on the political scene of Nigeria thereby curtailing any form of discrimination against women. The right to democratic governance is an entitlement conferred on all citizens by law. As the Nigerian 1999 constitution amended, spells out this privilege very plainly in section 42(1) of the 1999 Constitution of the Federal Republic of Nigeria.



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