

Patriarchy and Emergent Gender Equality in Nigeria

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Abstract

The paper examines patriarchy and emergent gender equality in Nigeria. Tradition or culture and religion have dictated men and women relationship for decades and institutionalized male superiority into the structure of social organization and institution at all levels of human life. Patriarchy rationalizes the degradation and marginalization of women in education, economy, employment, politics, business, family, domestic issues utilizing several ideological, cultural, socio-economic, political as well as religious forces. The paper contends that the world has observed a renewed concern in the pursuit of gender equality and this interest has culminated in the materialization of several international and national strategies aimed at promoting gender equality, women empowerment as well as stimulates and facilitates the protection of the rights of women. Though, despite the fact that gender disparity is not pleasant and acceptable, the paper counters the belief that gender division can be utterly stamped out knowing the patriarchal composition and religious ideals, thinking and custom that sustain male dominance in most Nigerian societies. It is therefore recommended among others that there is need to step up education and enlightenment of the individual woman to enable her establish her influence and fracture the cycle of low self esteem which is often characterized by lack of confidence, disillusionment, and self-pity and that the Nigerian government should make an effort to review all gender discriminatory laws in order to demonstrate her whole dedication to eliminate gender inequality in Nigeria.

Keywords: Patriarchy, Gender equality, Female, Male, Discrimination, Sex

1.0 Preamble

From time immemorial, the fight for supremacy and control between the two recognized sexes i.e male and female has never faded away. Patriarchy refers to a system in which men rather than women have all or most of the power and importance in a society or group is a

salient feature in most Nigerian societies (Aina, 1998). Patriarchy structure has been a major feature of the traditional society. Traditionally, men were seen to possess certain qualities such as potency, dynamism, great nerve, self-assurance and the knack to wade off enemy invasion and as such do not partake in household chores

including child rearing which is deemed the exclusive sphere of women. Men were also seen solely as the ‘provider’ or bread-winner of the house (Silberschmidt, 1999). It is a configuration of a set of social relationships with material foundation which enables men to rule women (Stacey 1993; Kramarae 1992; Lerner 1986; Aina 1998, 2003). It is a system of social stratification and segregation on the basis of sex, which provides material advantages to males while at the same time placing strict restraints on the duties and responsibilities of females.

Most feminist scholars consider and portray patriarchy as the premeditated degradation and suppression of females by their male counterparts, utilizing several ideological, cultural, socio-economic, political as well as religious forces (Makama, 2013; Okafor, 2010; Ejumudo, 2013; Babalola, 2014). However, with the emergence of democracy coupled with civilization, modernity and education, the struggle by women to gain relevance and recognition in cultural, economic, socio-political, religious and professional spheres of the society has been an enduring attribute in the global development process (Damilola, 2010).

Discrimination premised on gender is an all-encompassing worldwide dilemma which has engendered passionate gender inequality in many countries of the world. It manifest differently in various countries and cultures. Articles 1 of the Convention on the Elimination of All Forms of Discriminations against Women (CEDAW) has defined the term “gender discrimination” thus:

“any distinction , exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of man and woman, of human rights and fundamental freedoms in the political, economic,

*social,
cultural,
civil or any
other
field”(CEDE
W,1979).*

Gender inequality gave rise to devastating social, economic and health cost on the female gender, which have been extremely marginalized and subdued. This discrimination not only gives vent to feminized poverty, but also low self esteem, diseases, etc. For the past few decades, the world has observed a renewed concern in the pursuit of gender equality. This interest has culminated in the materialization of several international and national strategies aimed at promoting gender equality, women empowerment as well as stimulates and facilitates the protection of the rights of women (Essien and Ukpong, 2012). Some of these approaches include the Vienna Declaration Programme and Action; Nairobi Forward – looking Strategies for the Advancement of Women, the ICPD Programme of Action; the Beijing Conference, Convention on the Elimination of All Forms of Discrimination Against Women (1979), Declaration on the Protection of Women and Children in Emergency and Armed

Conflict (1974); Optional Protocol to the Convention on the Elimination of Discrimination Against Women (2000); African Charter on Human and Peoples Rights (1986) among others (Ayobade, 2012). Despite the declaration and recognition of these regional and international rights, women in Africa continue to face inequality in many spheres of their societies.

The above strategies collectively recognizes the fact that humans be it men or women are born free and equal in dignity and rights without any peculiarity of any kind. Discrimination against women is irreconcilable with human self-esteem, wellbeing of the family and the society. However laudable and desirable gender equality is, the patriarchal nature and character of Nigerian society will continue to systematically prevent women’s participation on equal conditions with men in the political, social, economic, occupational and cultural lives and this is an obstruction to the complete growth and utilization of women’s potentials for the greater good.

2.0 Clarification of Major Concepts

- **Patriarchy**

The word “patriarchy” was initially used to describe the power of the father as head of household, but with the advent of feminism, the term has come to be associated with the methodical organization of male superiority over their female counterparts (Aina, 1998). Okpe, (2005) submits that patriarchy is a broad network or system of hierarchical organization that cuts across political, economic, social, religion, cultural, industrial and financial spheres, under which the overwhelming number of upper positions in society are either occupied or controlled and dominated by men. Thus, any system that operationalizes an order that accords men undue advantage over women is considered patriarchal. A patriarch is usually seen as the master of the house which automatically gives him control over productive activities, labour power, and procreation abilities anchored on the philosophy of supremacy and lowliness and given legitimacy by variation in gender and cohort (Makama, 2013). Also, Roc defines patriarchy as:

“a familial-social, ideological, political system in which men by force, direct pressure or through ritual,

tradition, law, and language, customs etiquette, education, and the division of labor, determine what part women shall or shall not play in which the female is everywhere subsumed under the male.”
(Roc, 1977).

No matter how it is defined, patriarchy simply refers to the minimization and subjugation of women by men in almost every aspect of human life made possible by cultural, religious, political and socio- economic factors.

- **Gender**

Gender must not be confused with sex. Gender is a product of culture while sex is biologically determined. For instance, sex is defined as the biological disparity between male and female which is characterized by the presence of breast, penis etc and it is permanent. Gender on the other hand is the socially and culturally constructed roles for men and women. For instance, Stacey (1993) defines gender as the social organization of sexual differences but this does not mean that gender reflects or implements fixed and

natural physical differences between women and men, rather gender is the knowledge that establishes meaning for bodily differences. That is to say, gender relates to the normative expectations attached to each sex. Gender is therefore seen not as an attribute innate in an individual but as something that is socially created. Gender roles are not predetermined but are in a state of flux i.e continually evolving.

- **Gender Equality**

This refers to the state of affairs where women and men have equal opportunities and stipulations for achieving their complete human rights, potentials, prospects and vision. Gender equality permits women to contribute uniformly to political, economic, social, cultural and national development as well as allow them to profit equally from the outcome. Additionally, it requires that the core causes of gender disparity and discrimination are methodically recognized and weeded out so as to provide men and women equal chances. Consequently, gender equality must as a matter of fact include both prescribed equality and

substantive equality, and not just plain equality to men.

3.0 Drivers of Gender Inequality in Nigeria

There are numerous factors or forces that promote gender inequality in Nigeria. These factors are:

- Ideology - Ideology refers to a set of beliefs on which people base their actions. Millet (1970) in Aweda (1984) associates gender inequality to faulty socialization process in which men were socialized to have an overriding disposition. This result in a situation where the male folk have a higher social standing which translates to men occupying social positions in which they can put into practice command over women. The strong belief in male ascendancy has continued to promote gender inequality in Nigeria.
- Genetic or Biological factor – Scholars are of the view that a cut above male muscle or strength is a major contributor in generating gender inequality. Biological characteristics of male/female

divide encourage their socialization in activities and roles that reinforces such differentiation.

- Societal Factor – Institutions in the society such as the family is one of the greatest advocates of gender discrimination. From time immemorial, the family institution has been the cradle of patriarchy and still plays a crucial role in its propagation across time and space. The family helps to keep alive the episode of patriarchy through the socialization of infants to think and act in line with their sex and also accept social responsibilities based on this difference.
- Education – It act as viable tool in encouraging and facilitating gender inequality in the country. From the pre-colonial era, women education was always conceived as a wasted investment. Also, the unserious consideration placed on female education, and the pervasiveness of early marriage has a propensity to advance the impoverishment of women, and subjecting them to legal bigotry (Ojo 2002). Similarly, Mamdani (1996) posits that the

frequency of poverty is more unconcealed among women in Africa generally and Nigeria in particular due to bias in educational prospects. Consequently, women educational backwardness helps to facilitate their dominion by men.

- Religion – The incidence of patriarchy and gender inequality is also made possible by religious belief predicated on the Christians' assertion that Eve is a lesser being by virtue of the fact that she was created from Adam's auxiliary ribs. Male superiority and dominance is highly toughened and legitimized by such religious convictions.
- Psychological factor - Another driver of gender disparity is the acceptance of their low standard and flaccid nature by women. This passiveness is made worse by the media. The internalization and recognition of male authority by women directly and indirectly affect their psyche and mental functioning which contributes to low self esteem, lack of self-assurance, disenchantment,

disappointment and inferiority complex.

From the above, it is quite noticeable that traditional, biological, cultural and religious factors and a host of other forces have sustained the lack of correspondence between men and women by subjecting women to secondary position.

4.0 Dimensions of Gender Inequality in Nigeria

The manifestations or dimensions of gender inequality in Nigeria are multi-faceted. The relegation of women cut across all spheres of human existence be it political, cultural, economic, religion etc. Some of these domains will be briefly discussed.

- **Political Dimension**

In governance, the problems of gender divisions are equally obvious. An examination of the political system in Nigeria shows great disparities in favour of men. Many reasons abound for low females' participation in active politics. Females who try to succeed in politics discover that the hurdles they have to face whether based on cultural factors such as tradition, state-imposed legal restriction

and policies, which is further compounded by the obstacle of their birth. The natural physiological and biological differences between the sexes as well as religious beliefs have greatly hindered the effective participation of females in politics (Omede, 2002). Nigerian women have encountered numerous problems, while venturing into politics. They have experienced a large scale of discriminations from the men folk, both in voting for candidates, and in allocation of political offices.

The gross under-representation of women in the legislative and executive arms of government across the country shows the obvious marginalization of women in the country's democratization process. This is regardless of the fact that a National Gender Policy has been formulated to promote a 35% affirmative action for women – a policy that demands 35% involvement of women in all governance processes. For instance, the Government of Nigeria's establishment of National Policy on Women has provided an affirmative action to increase to 30 per cent the total women's representation in the legislative and executive branches of Government and in political party

hierarchies. Similarly, Nigeria's Constitution has provided a freedom from discriminatory traditional practices in many states of the Federation which have led to an increase in women's participation in economic activities and politics (Committee on Elimination of Discrimination against Women, 2004). For instance, women in Nigeria now hold political appointments both at federal and state levels.

The emergence of a female presidential candidate in 2003, 2011 and 2015 elections is another significant development. Furthermore, progress has also been made in the area of judicial appointments. Most of Nigeria's 36 states and Federal Capital Territory (FCT) judicial institutions now have women as High Court Judges, accounting for about 30 percent of the total number of judges in the country.

- **Cultural Dimension**

Culture is seen as the total way of life of a people and it is relatively enduring (Adekeye, 2005). However, it is no secret that women in most tribes are distinguished against when it comes to property inheritance and succession in

Nigeria. Right of inheritance is principally by male descent being that Nigeria is a patrilineal society (Aduba, 1999). Notwithstanding, as postulated by Babalola (2014), in some places women can inherit their father's property as typified in Yorubaland but it is the sole prerogative of men in Igboland. Despite National and International proclamations on the elimination of all forms of discrimination against women, gender inequality continues to persist. This is made easy by the fact that Nigerian society is structured to ensure male dominance. Women are socialized to recognize and acknowledge male superiority via the system of patriarchy. Therefore, women are born into a culture of male primacy. There is the general preference for a "male child" while girls leave home at marriage to become their husband's assets.

More so, there is widowhood practices which are quite demeaning to womanhood which some have to experience for the duration of the funeral of their departed husbands. Female genital mutilation (FGM) otherwise known as female circumcision and tribal marks are traditional rites that have refused to die in most societies in Nigeria. Women and girls

are deprived from eating certain food which is outlawed for them. While some of these mores may be relevant earlier, they are no longer germane in the face of modernity and educational explosion.

- **Religious Dimension**

Essien and Ukpong (2012) observed that religion is the strongest factor in the society and wield most likely the most powerful influence upon the philosophy and existence of the people. They are of the opinion that women in Nigeria are in a difficult religious position typified by varied denominations and religious leaders that are not necessarily well trained both mentally and culturally. Traditionally, in the religious sphere, to consider a woman being in charge of a community shrine is highly prohibited. The regular religious rite is the pouring of libation, a form of incantation and imploration of the ancestors for blessings and protection. No woman can dare to attempt to perform this ritual, even if she is the eldest and most religious in the community. Hence, women are perceived as being religiously inferior to men, and where there is no male child, a family deity

is in a way of extinction as a female would not be allowed to minister.

Insufficient spiritual teaching and practices has negative consequences on the idea of patriarchy and gender inequality. The present-day Nigerian society is characterized by profound religious devotion and loyalty. A significant number of people in the country recognize and profess one religious belief or the other, and enthusiastically partake in religious ceremonies on a regular basis. However, their stance and appraisal of patriarchy and gender inequality are not usually in accord with satisfactory humanistic estimation of the relations between male and female these days.

Numerous religious doctrines are cruel and prejudiced especially against women and are contradictory to human rights norm. Many religious faiths allow polygamy which some see as women demotion blueprint in some parts of the world. Polygamy is a very ancient practice found in many human societies. Although the taking of plural wives by a man is commonly called polygamy, the more correct sociological designation is polygyny. One feature of Islam and other religions (e.g Christianity and Judaism) is

the allowance of polygamy or more properly speaking polygyny. The million dollar question is: If men are permitted by religion to marry more than one wife, why are women proscribed from doing same? Were they not created equally by God?

- **Discrimination under Customary and Sharia Laws**

Nigeria is made up of many ethnic groups and each ethnic group operates a peculiar customary law. Most of Nigerian customary laws are fraught with a legion of gender discriminatory practices which includes forced/child marriage; wife/girl child disinheritance; wife chastisement; payment and refund of bride-price; wife inheritance; polygamy; denies women custodial and maintenance rights, encourages harmful widowhood practices and female genital mutilation. All these cultural practices have one way or the other negatively impacted and slowed down the pace of women liberation in Nigeria.

Firstly, a girl- child who is forcibly married off at the age of 10 years by her parents for economic gains to a man old enough to be her father, is not only emotionally and medically ill-equipped for

marriage but is also economically ill-prepared for it, and often time such a child is eternally denied the right to education. Secondly, child /forced marriages expose the girl-child to medical hazards associated with early child birth, such as Vesico Vaginal Fistula and Recto Vaginal Fistula, (conditions of uncontrollable passage of urine). Also, the payment and refund of bride-price on the origination of a customary law marriage and its termination respectively and wife inheritance by the brother of a widow's late husband, give the disgusting notion that women are goods that could be bought with money and such payments refunded in the event of divorce, no matter the length or duration of such a marriage. Furthermore, in the occasion of the death of a man, his widow is exposed to a lot of harmful widowhood practices which requires all method of demeaning treatment and undignified acts. For example, where she is being alleged by her spouse's family of involvement in his demise, she is made to drink the water that was used to bathe the dead body, in order to be free. If she does not die after drinking the water, her virtue is instituted. She is equally forced to shave her hair, sleep

beside her late husband's corpse and her activities are highly confined. Moreover, customary laws in Nigeria are patriarchal in nature and thus do not identify daughter/wife inheritance of father/husband's landed property. Land is entrusted on only the male descent. In addition, a large amount of Nigerian customary laws encourage wife chastisement, and a significant number of Nigerian women have been indoctrinated into acknowledging their lesser position and condition.

In the context of Sharia law which operates totally in the northern parts of Nigeria, discrimination against women is noticeable. The Sharia law lessens a woman's substantiation or evidence, and places it at the same level with the statement of a minor. Also, the stoning of women to death as punishment for adultery cases by Sharia Courts and 100 lashes for fornication discriminates against women in preference of men.

- **Educational Marginalization**

Discrimination against women in education is a common practice in many parts of Nigeria. Many girls who attempt to go to school are usually given out for

marriage sometimes before the end of their primary education, while their male counterparts may continue to attain higher levels of education (Ojobo, 2008). This attitude towards women education is most inimical to the development of the families and the basic social structure in the society. The result of this lopsidedness in education between men and women is that few women become empowered and participate in the labour force.

Policies to correct this situation in Nigeria need to be instituted after a thorough examination of the circumstances that produce this situation particularly with respect to participation of women. During the introduction of formal education generally in Nigeria, efforts were made to ensure women did not attend formal schools. Indeed most often, girls' education was terminated at the primary school level. This laid the foundation for the marginalization of women in terms of life's opportunities and access.

Government has not had a deliberate policy to encourage and assist women in this direction in spite of the National Gender Policy and its subscription to affirmative action. Many girls have been withdrawn from schools to assist their

mothers or guardians and are subjected to harassment and exploitation.

- **Employment Marginalization**

Employment discrimination generally occurs when an employee is deliberately treated differently because of his or her race, colour, religion, national origin, disability, gender, sexual orientation or age by the employer in either the phases of hiring, discipline, performance appraisal or termination of appointment. In the labour force, men constitute the bulk of the industrial work force. Prior to now, the traditional and social practices as well as role stereotypes confined women to the home as house wives and children bearers, hence, they were largely economically dependent on their husband, and by implication subservient to them (Osunyikanmi, 2000). Females constitute little percent of the total labour force in Nigeria and are mostly found in small-scale enterprises including petty-trading and food production. They engage in craft-making, weaving of cloth, animal husbandry and planting, transformation and commercialization of agricultural produce. Hence, Klasen (2002) argues that between 70% and 75% of Sub-

Saharan African food crops are produced by women.

In the formal sector of the Nigerian economy, women's access to employment is more difficult due to some ill-conceived societal biases. In fact, being a woman is a supplementary obstacle to finding objective jobs (Angya, 2013). The report graphically illustrated the adverse decline in Nigerian women labour-force, which stood at 29.7% in 1980, reduced to 28.0 in 1990 and 14.3 in 1994 (Osunyikanmi, 2000). In Nigeria, the labour laws prohibit discrimination in a number of work-related areas, including recruiting, hiring, job evaluations, promotion policies, training, compensation and disciplinary action. Moreover, treating a person differently from others violates Equal Employment Opportunity (EEO) laws advocated by most countries.

Onyejekwe (2011) argued that although in the past, women faced higher employment discrimination than men and the place of women in paid employment in Nigeria remained severely neglected, in recent years, women have now broken into the masculine world of profession, higher education, and even public life. For example, Omoike (2009) reported that

about 30 percent of women are involved in wage employment in public sector in Nigeria, 8.1 percent in private sectors. Such imbalances have affected the occupational position which women occupy. In every career setting, men outnumber women and women are few in top positions. A woman's place in the society is assumed to be simply dependent upon that of her husband or father. In Nigeria, the socially defined roles and duties of a woman is daughter, wife and mother, even though many women in our society today are getting more involved in paid employment, thereby performing multiple roles in the society (Ojie, 2002).

While the few women who are lucky to acquire jobs are constantly victims of sexual harassment, and failure on their part to succumb to these inordinate sexual demands from their bosses, often earns them sack letter. Furthermore, as a result of the prevalent "Son Preference" syndrome in Nigeria, the girl-child often fall victim of child trafficking (for cheap labour and prostitution) by her parents, for financial gains while the boys are kept back. There is no gainsaying the fact that economic emancipation of women is crucial in the struggle for gender equality

as an economically dependent house wife or daughter lacks the resources that will enable her to agitate for her rights (Ekpe, Eja and John, 2014).

5.0 Catalytic Agents in the Pursuit for Gender Equality

Catalyst according to Bandele (2015) is a substance, someone or something that causes intermittent or methodical change in the process of growth of an organism, living or non-living. The catalytic agents in this case have to do with forces/factors that have facilitated gender parity in Nigeria. Some of these factors are:

- **Education.** It has become a liberating force for women in many respects. Prior to learning being opened up for women, the notion that reigned was that though women were crying to be appointed into positions, they do not have the requisite credentials to lead. But with more women gaining higher education, they now occupy leadership positions having been equipped with the necessary qualifications and expertise.
- **Heroic Feats of Early Women.** The significant role played by such

women like Moremi of Ife, Emotan of Benin, Omu Okwel of Ossomari, Efunstan Aniwura of Ibadan, Madam Tinubu, Funmilayo Ransome-Kuti, Hajia Gambo Sawaba and a host of others geared towards women liberation and empowerment in the history of Nigeria cannot be ignored (Abidemi, 2005). These women surmounted all the cultural and socio-economic structures erected by patriarchal societies to gain prominence and achieve remarkable status in their societies. In recent times, the achievements of women such as Bolanle Awe, Professor Grace Alele Williams, Sarah Jubril, Ngozi Okonjo Iweala, Dora Akinyuli etc have helped in stimulating other young girls and women to venture into domains that were previously male dominated.

- **International Conventions** - The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) requires the necessity of eradicating

stereotypes, customs, and norms that give rise to the numerous legal, political and economic constraints on women. On the subject of the rights of women in Africa, the Protocol to the African Charter on Human and Peoples' Rights states in Article 17 that "Women shall have the right to live in a positive cultural context and to participate at all levels in the determination of cultural policies" (2009). This is in addition to Article 2 of the African Charter on Human and Peoples' Rights which "enshrines the principles of non-discrimination on the grounds of race, ethnic group, color, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status". These declarations have helped to curb the rate of discrimination against women.

- **Women Empowerment Programmes**

Women empowerment has been conceptualized as a multi-dimensional process involving the transformation of

the economical, political, social, psychological and legal circumstances of the feeble with its aim of taking apart the cultural, traditional and social norms, which disvalue, dis-empower and deprive women with its central objectives tied to the needs of women to opportunities, facilities, skill acquisition and position of authority, especially within the political sphere (Okonofua, 2007). This recent development accords women the prospect to develop their individual talent and contribute more meaningfully to societal development, helping confront cultural as well as the societal norms which have been a drawback to the women folk. Forum of Nigerian Women in Politics (FONWIP) is an example, whose fundamental goal is to encourage women empowerment and obliteration of all shapes of aggression and bias against women (Salaam, 2003).

- **Quotas and Proportional Representation**

These are generally seen as a positive action of laws allocating quotas for women to assist in the promotion for gender balance in public life. The Law in

Nigerian provide offer a maximum of 60% and a minimum of 30% representation for either sex, which was implemented as a result of the Beijing Conference. The Conference agreed that 30% of public seat and positions should be reserved for women. Nigeria records an increase of 78% progress in women's election into public offices spanning from 1999 - 2015. It can therefore be seen that the practice of the quota system assists in reducing the low-level of women participation in politics, a veritable solution to male dominated patriarchal society.

6.0 Concluding Remark and Recommendations

The issue of gender equality is not a new phenomenon taking into cognizance the patriarchal nature of most Nigerian societies. The patriarchal society situates the boundaries for women's structurally unequal arrangement in families and society by overlooking gender disparity in inheritance rights and differential wages for equal or similar work. Tradition or culture and religion have dictated men and women relationship for decades and established male supremacy into the structure of social organization and

institution at all levels of human life. Patriarchy rationalizes the marginalization of women in education, employment, politics, business, family, domestic issues and birthright. Despite the fact that the paper is of the opinion that gender dissection in Nigeria is not pleasant and acceptable, it counters the belief that gender division can be utterly stamped out knowing the patriarchal composition and religious ideals, thinking and custom that sustain male domination.

Nevertheless, the adoption and implementation of certain recommendations will help to reduce the magnitude of gender inequality in Nigeria. It is therefore recommended that there is need to step up education and enlightenment of the individual woman to enable her establish her influence and fracture the cycle of low self esteem which is often characterized by lack of confidence, disillusionment, and self-pity. Re-orientation of men's mind set via gender education could greatly enhanced women empowerment. This could be achieved through organized seminars, training and workshops for men as well as introduction of gender studies in primary, secondary and tertiary institutions.

Nigerian government should endeavour to review all gender discriminatory laws in order to demonstrate her whole dedication to eliminate gender inequality in Nigeria. Furthermore, the government should collaborate with traditional rulers in Nigeria and other stakeholders to ensure that all harmful traditional practices against women are removed. Compulsory girl-child education should be enforced which in the long run, would equip her future participation in key decision making in the government and also enable her influence gender friendly policies. Additionally, Nigerian government is called upon to beef up her political appointive positions for women. The present appointments still fall short of the international expectation, that 35 per cent of all political appointment should be reserved for women.

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