



Women Political Participation and Economic Development in Wukari Local Government Area of Taraba State, Nigeria

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Abstract

Every nation's primary objective is to pursue economic development. This is conceived in raising the wellbeing and socio-economic capabilities of the people of a particular nation. Every year, policies are formed, aid is disbursed, plans are hatched and investments are made to achieve or get closer to achieving economic development but to no avail. Economic development occurs when poverty, unemployment and inequality are reduced while income per capital increases. However, Nigeria seemed not to achieve sustainable economic development since the return of democracy in 1999. Therefore, the objective of this work is to examine the relationship between women political participation and economic development in Wukari Local Government Area of Taraba State. This study employed simple percentage method and questionnaires were served to collect people's opinion. Chi-square (χ^2) was used to test the hypothesis. The data obtained from these sources were used in analyzing the nexus between women political participation and economic development in Nigeria in general and Wukari Local Government Area of Taraba State in particular. This study discovered that there is a strong relationship between women political participation and economic development in Wukari Local Government Area of Taraba State. Thus, this paper recommended among other things that, women should be given Full Corporation needed for political participation.

Keywords: Women Political Participation, Economy, Economic Development, Democracy, Wukari LGA

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Introduction

The world over, participation of women in politics and administration have been of no significant value. This has been due to the menfolk's attitude towards women based on religious placement of women as men's companion and not as figure heads, women are therefore regarded as 'Weaker Vessels'. For this reason, some duties which hitherto concern development, achievements, decision-making etc. are left for men to handle, while lesser jobs like cooking, taking care of the family, typing and teaching are given to women (Fidelis, Jude & Ighata, 2014). In recent times, development has made it possible for women to participate in those activities which were exclusive reserve of the men. And considerable attention has been focused on making women more prominent in terms of contributing to the economy and development of their countries, hence their participation in politics has been viewed to be of a major purpose-nation building.

According to Oyedele, (2012) women activities have been relegated to the background acting as a supportive agent to the men, fulfilling the adage, 'that behind every successful man there is a woman'. Due to the above reasons, society still negates them in doing some jobs with the feeling that as weaker beings, they can only be reckoned with after the men. This has greatly affected the participation of women in most developmental programmes, politics and administration in particular. In Nigeria and indeed the world-over, the society feels reluctant to assign duties of



superior positions to women, but recent development has shown that women can perform as much as their male counterpart. And records have shown that some women are more than most men especially in administrative duties, politics inclusive.

Education of women which has hitherto been neglected by the society has received an upward attention and this has more importantly ignited women to be more aware of the roles they could play in developing the nation through active participation in politics, as they have come out in-masse to vote and be voted for. Women's education has been the only way to attain self-fulfillment. According to General Babangida (1992) one-time military president in Nigeria, in a conference on women, noted that "the compelling reasons why women must be integrated in the development process is their numerical strength, they are industrious and enterprising and they are good managers". Against this backdrop, Admiral Augustus Aikhomu in the regime of Ibrahim Babangida in 1988, indicated the intention of government to set up the Women commission to coordinate women affairs.

Meanwhile, it was only during the first International Year for Women in 1985 that Nigeria began to make deliberate efforts to reckon with women in public affairs and national planning. The intention of Admiral Aikhomu, was actualized in 1989 when federal government by decree No.30 of 1989 established the National Commission for Women. The basic objective, was to remove duplication of Programmes and efforts to strengthen inter-agency linkages and complement similar Programmes as well as defining sectorial responsibilities to promote the general welfare of Nigerian women. States were further instructed to establish directorates of women affairs. This was in line with the United Nations (UN) Declaration of a decade for



women (1975-1985). The evidence was the emergence of many women organizations that have been formed by voluntary members of the society.

In reality some of these organizations were formed before the UN declaration. Interestingly, these organizations were formed by women themselves to achieve their total emancipation and potentials. Examples of such organizations, are the NCWS (National Council for Women's Societies), WIN (Women in Nigeria), FOMWAN (Federation of Muslim Women Association of Nigeria) and OYUN progressive Women Association. In Nigeria, the 14th century story of Queen Amina of Zaria, a new role was defined for women through her bravery and exemplary leadership. Nigerian women became aware of the roles they could play in politics and administration. This resulted in so many women participating in politics before and majorly in the dispensation under review, 1999-2007. It is important to note that the situation of women rising to positions reserved for men is a worldwide phenomenon (Oyedele, 2012).

These women together with a few successful ones from various areas of human endeavor constitute a small fraction of the women population who are still ignorant and unaware of their rights and the roles they could play in the society other than those dictated to them by the men.

However, attempts made to open up most of the rural areas where women are mostly based have been of tremendous effort. Thus, even women in the villages have become aware of the changes going on around them. The regime under review and its concerted efforts has initiated programmes to check the abuse of women's rights and a good percentage of elective and appointive positions were reserved for women.



To further empower the participation of women in politics, the regime under the leadership of Olusegun Obasanjo of the (PDP) People's Democratic Party, scrapped all fees required by women political contestants to enable them participate in future elections. Nigerian government still under the regime the 4th Republic have been encouraging women to come out from their shell and join other women the world over in the full participation in politics and in administration. This necessitated the sending of about 30 women to India to see and learn how to establish a small-scale industry in order to contribute immensely to the economic development of the country. The Beijing conference of 1998 added impetus to the empowerment of women in Nigeria.

Egonmwan (2002) confirmed the various efforts by developing countries to enlist women's participation in politics as part of their developmental programmes. The various programmes embarked by Nigerian government include Family Economic Advancement Programme (FEAP) and Family Support Programme (FSP) assisted so much in advocating the course of the women folk. Erne (1997) stressed the efforts of the Better Life Programme in supporting the level of awareness given to women as to what their role should be in regards to politics. The belief that information rules the world, have been emphasized on because without the requisite information at the disposal of these women, the efforts of the government would be in futility. Hence, the regime of President Olusegun Obasanjo, made frantic efforts to reach the women by appointing them to key positions in the Federal level as ministers, director generals. And some others, elective positions in the Legislative Assembly as Senators, Legislators local government chairmen, councilors, speakers etc.



Women and Politics in Nigeria

According to Ephraim and Moses (2021), the biological attributes of the sexes should not be used as a yardstick for socio-political nor, should it be used to determine performance index of any of the sexes. Ogbogu (2010) observes that, women's involvement in politics varies throughout the world and their participation in politics and the democratic process has become an integral part of contemporary discourse on development and governance. In spite of the clamour for women's political empowerment by international organizations, research consistently shows that in many parts of the world women still linger on the fringes of political realm and their participation in government structures and the democratic process remains low Leadership trait is inherent in human being, as it can be natural or natural as the case may be. There are instances where either of the sexes has assumed the position of leadership. In Nigerian situation, leadership is conspicuously dominated by the male sex. The issue here is the discrimination, marginalization and non-recognition of the female sex in matters of leadership. This poses a challenge to the country in terms of national development. Following Nigeria's political independence in 1st October, 1960, the issue of gender insensitivity to women in the leadership structure was glaring despite the role that women played in the agitation for independence. It is said that in Nigeria, it was only four women that were members of parliament in their various Regional Houses of Assembly and there was no woman in the cabinet membership.

According to Agbasiere (1987) as cited in Oyonumoh (2018), traditionally, women do not have an active voice in purely political affairs that is the privilege of a final say in any decision concerning matters of common interest. However, women possessed a consultative voice which



can exert significant political influence especially in matter that concerns women directly. In matters of communal interests, a woman like a man is expected to speak her mind, but usually final decision rests with the male elders. Although the traditional Nigerian elders were mostly men, nonetheless there were situations when the actions of women do speak louder than their words. In his *Anatomy of Female Power*, Chinweizu (2017) described a scene that, as part of the intricate system of checks and balances in some traditional African societies, women exercise the most effective sanction against misrule when a king becomes intolerable of his subjects, a procession of grandmothers will march naked to his palace, no ruler survives this final dramatic repudiation by the mothers of his subjects usually, the threat of these mothers is enough to bring erring dictatorial rulers to heel, it is a popular knowledge that, Nigerian women in pre-colonial and colonial period confronted and overcome oppression and violence. Women were able to confront the government and make it reverse its decisions. The cases of various women riots and demonstrations are a known fact in Nigeria.

It is important to state here, that, there are some female figures both in the past and present who have served as an icon of leadership. In this regard are the legendary monarchs and living heroines who had reigned creditably in their various domains. The position and efforts of people like Luwo Gbadiaya of Ife, Iyayun of Oyo, Queen Amina of Zauzau, Queen Daura of Daura, Queen Kanbasa of Bonny, etc are brought to bear. It is impossible to give complete list of women who have in one way or the other served as an icon of leadership in Nigeria or had played a significant role in shaping of Nigeria or their peculiar environment, the above listed is to balance the view that says, women cannot or have not served as head of their people (Ephraim



& Moses, 2003). The Sir Hugh Clifford constitution of 1922 which was widely believed to have introduced the first elective principle in the colonial era in Nigeria, should have addressed the imbalance in the polity, rather it disenfranchised women, and this was one instance of marginalization and discrimination against women.

Factors Affecting Women Participation in Politics

In many African countries, such as Nigeria, obnoxious social norms, political exclusion and economic lopsidedness dictate the presence and voice of women in public life. According to the 2006 Nigerian population census figure, women constituted 49% of the total population, yet, there has been a gross gender gap between men and women, especially in political representation, economic management and leadership. Political equality is still obscure in African countries, although some progress has been made. According to Okafor and Akokuwebe (2009), as men have control over assets and have relatively better education, they have a dominant position in terms of political power. For instance, men councillors may not necessarily be highly educated but such positions are not given to women who have the same low educational level with them. In Nigeria, a lot of women lack effective power or influence, especially in federal government structure. Many of them do not have the necessary skills to present ideas effectively. Lack of awareness of political participation means inadequate contribution to public affairs and women's empowerment.

Some of the factors that hinders women participation in politics includes;

1. Obnoxious socio-cultural practices such as widowhood practices, female genital mutilation (FGM), restrictive religious practices (as observed in the Northern geo-



political zone), and purdah system (observed in the northern part of the country). Many of these socio-cultural practices create barriers to women empowerment and gender equality, thereby placing a clearly greater burden on women. The shrouding different exclusions and deprivations faced by women in cultural and traditional beliefs often deprive them access to information, education and wealth-creating assets, such as land, capital (including credit facilities), labour, and entrepreneurial skills (Aina, 2012).

2. Exclusion of girls from obtaining their share of family inheritance (this is common in the South-East of Nigeria). In almost all the states of the federation, women have no right over land and landed property, as they cannot, under customary laws, inherit land/landed property, neither directly from their fathers nor from their husbands (Aina, 2012).
3. The traditional role of the women and the girl-child in carrying out household chores, which often leaves them with little or no time for formal education and self-development.
4. Poor access to education and scholarship facilities in various professions: These restrictions also affect women's access to education and professions, which also limits their capacity to compete effectively with their male counterparts in the labour market for lucrative and more fulfilling jobs (Aina, 2012).
5. Patriarchal settings in African family societies: The low status of the Nigerian women is generally reproduced by the culture of male supremacy inherent in local traditions and cultures, including religious idiosyncrasies (Aina, 2012).
6. Stereotypical constraints against women in striving to attain political and organisational leadership roles to the top (Okafor, Fagbemi and Hassan, 2011).



7. Crimes and corruption prevalent in emerging democracies do not provide favourable environment for women leaders to play their roles. Women may also be in less powerful positions to challenge corruption when it occurs. Alternatively, they may face gendered forms of corruption, such as the demand for sex in return for particular services or resources.

Women, Democracy and Development in Nigeria

The issue of women's political representation has gained salience in recent times. To this effect, increasing number of countries has sought to improve female representation and political participation generally. While some countries have adopted quotas as part of the electoral landscape, others have formulated laws to this effect while some have resulted to tokenism showing little or no attention to this all-important global agenda. In the particular case of Nigeria, it is observed that the country has persistently showed a lackadaisical attitude as well as 'let-my-wish-be-done' approach to women's issues and their political empowerment which has been largely based on regime-type, personifying the interest and the intention of the leader that utilizes them as add-ons without any democratized policy making process towards their upliftment.

The various challenges facing women in the face of the vital and enviable roles, which they play in the development process is well documented (Oke, 2012). Over the years, some considerable concern and commitment to issues affecting women have been generated. However, a major challenge for women, like other disadvantaged groups, is to seek ways and means for their self-emancipation and empowerment. One way by which women can do this is for them to avail



themselves of the various opportunities provided by relevant national and international agencies and organizations interested in and or committed to their advancement by working assiduously towards influencing policy in their favour. It is imperative that any society that claims to be just, democratic, representative and progressive, must ensure women's significant presence and participation in the higher-level public policy decision-making positions. This paper specifically addresses the policy environment and its impact on policymaking vis-à-vis women's political participation in Nigeria. It is believed that participation in the policy process is pivotal to women active participation in politics since it is the policy outcome that determines the fate of women within the polity.

Theoretical Framework

A study adopted Social Change theory as its theoretical framework of analysis; the word "change" denotes a difference in anything observed over some period of time. Social change, therefore, change would mean observable differences in any social phenomena over any period of time. Social change is an essentially irrational and unconscious process. Variation in the folkways which occurs in response to a need is not planned. Man can at most only assist or retard the change that is under way. It was Karl Marx who, deeply impressed by the German philosopher Hegel's metaphysical idealism, held that material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or "the materialist interpretation of history. Briefly put Marx held that human society passes through various stages, each with its own well-defined organizational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one



stage to another is due to changes in the economic factors, namely, the methods of production and distribution.

The theory is deemed to be relevant to the study because it advocates for a social paradigm shift in some particular situations. A look at the crises, catastrophes and collapses in historical-sociological study depends on the fact, what is the frame of interpretation that contains the problems associated with these concepts, and also on the fact in which theoretical and spatial-temporal relationships they are discussed. All these notions can be referred to the general concept of social change. The way in which the very problem of social change is reviewed and interpreted in the context of various concepts, largely determines and differentiates the perception, as well as the use, of these concepts.

The evolutionary theory of social change gained prominence in the 19th century. Sociologists latched on to Darwin's theory of evolution, applying it to society. Augustine Comte known as the "father of sociology," was believed to have been the originator of this theory. According to this theory, society always evolves into "higher levels." Like organisms evolve from simple to more complex, so do societies. Societies that don't adapt fast enough will fall behind. This led many sociologists to conclude that Western societies must be "superior" because of their "advanced" state.

At first, social evolutionists asserted that all societies must go through the same sequence of progress. Modern theorists believe that change is multi-linear. Societies can evolve in different ways and different directions. Social change teaches that society is like a human body. Each part is like an organ. Individual parts can't survive on their own. Emile Durkeim, a major leader



in the social sciences, believed that all parts of a society must be harmonious. If they aren't unified, society is "no more than a pile of sand" that's vulnerable to collapse. When one part suffers, all the other parts must adjust. Why? The social change theory believes that society always works toward stabilization. When problems occur, they're temporary, but they do need attention from the other parts.

Methodology

The study adopted survey and documentary methods for data collections. Data generated from both Primary and Secondary Sources were analyzed using frequency counts and percentages. The study utilized questionnaire in generating data and was presented in tables for clarity and easy comprehension.

Data Presentation and Analysis

The researcher adopted a systematic approach to analyze the data after collecting them. The researcher examined the questions collected in the questionnaires that were distributed among civil servants, students, Farmers and Parents in Wukari metropolis to evaluate the frequency of the response and what they reveal concerning women political participation and economic development of Wukari local government area of Taraba state, Nigeria 2018-2023.

Table 1: Distribution of respondents on whether government policy affects women political participation.

Variable	Frequency	Percentage
Yes	99	66%
No	41	27.33%
Neutral	10	6.67%



Total	150	100
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Sources: Field Survey 2023

The table above shows that ninety-nine (99) of the respondents representing 66% agreed with the stated view, forty-one 41 of the respondents representing 27.33% of the total respondents disapproved the stated view, and ten 10 of the respondents representing 6.67% of the respondents were having limited knowledge of the stated notion. This show that majority of the respondents attested with the view that government policy affects women political participation.

Table 2: Distribution of respondents on the frequency on whether there are times in Nigeria when women political participations were better than now

Variable	Frequency	Percentage
Yes	90	60%
No	41	27.33%
Neutral	19	9.3%
Total	150	100

Sources: Field Survey 2023

The table above shows that ninety (90) of the respondents representing 66% agreed with the stated view, forty-one 41 of the respondents representing 27.33% of the total respondents disapproved the stated view, and ten 19 of the respondents representing 6.67% of the respondents were having limited knowledge of the stated notion. This show that majority of the respondents attested to the fact that there are times in Nigeria when women participation in politics were better than now.

Table 3: Distribution of respondents on the frequency on whether lack of proper policy implementation affects women political participation

Variable	Frequency	Percentage
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Yes	90	60%
No	41	27.33%
Neutral	19	9.3%
Total	150	100

Sources: Field Survey 2023

The table above shows that ninety (90) of the respondents representing 66% agreed with the stated view, forty-one 41 of the respondents representing 27.33% of the total respondents disapproved the stated view, and ten 19 of the respondents representing 6.67% of the respondents were having limited knowledge of the stated notion.

This shows that majority of the respondents agree with the view that government policies affect women political participation.

Table 4: Distribution of respondents on the frequency on whether women attitude towards politics affect their political participation?

Variable	Frequency	Percentage
Yes	99	66%
No	41	27.33%
Neutral	10	6.67%
Total	150	100

Sources: Field Survey 2023

The table above shows that ninety-nine (99) of the respondents representing 66% agreed with the stated view, forty-one 41 of the respondents representing 27.33% of the total respondents



disapproved the stated view, and ten 10 of the respondents representing 6.67% of the respondents were having limited knowledge of the stated notion.

This shows that majority of the respondents affirmed that woman attitude to politics affects their political participation.

Table 5: Distribution of respondents on the frequency on whether more women political participation can turn for good, Nigerian political system?

Variable	Frequency	Percentage
Yes	136	87%
No	10	6.67%
Neutral	4	3.46%
Total	150	100

Sources: Field Survey 2023

The table above shows that one hundred and thirty-six (136) of the respondents representing 87% agreed with the stated view, ten 10 of the respondents representing 6.67% of the total respondents disapproved the stated view, and four 4 of the respondents representing 3.46% of the respondents were having limited knowledge of the stated notion.

This show that majority of the respondents agreed to the view that more women political participation can turn for good, Nigerian political system?

Table 6: Distribution of respondents on whether proper motivation of women can improve their political participation in Wukari local government?

Variables	Respondents	Percentage
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Yes	105	70%
No	45	30%
Neutral	-	-
Total	150	100

Sources: Field Survey 2023

The table above shows that 105 of the respondents representing 70% of the total respondents concurred with the view that proper motivation of teachers can improve the Nigerian educational system, 45 of the respondents representing 30% of the total respondents disapproved it.

Therefore, majority of the respondents admitted that proper motivation of women can improve their political participation in Wukari local government?

Table 7: Distribution of respondents to whether women political participation brought about development in the political atmosphere of Wukari local government in the time past?

Variable	Frequency	Percentage
Yes	41	27.33%
No	90	60%
Neutral	19	9.3%
Total	150	100

Sources: Field Survey 2023

Table 7 shows the differences in opinion among the respondents whether President Muhammadu Buhari has done enough in his second term democratic administration to improve the educational system. Forty-one 41 representing 27.33% of the respondents affirmed, ninety 90 representing 60% disagreed, while nineteen 19 representing 9.3% are neutral.

Succinctly, one could conveniently say that women political participation has brought about development in the political atmosphere of Wukari local government in the time past.



TABLE 8: Distribution on whether you agree with the fact that if more women participate in politics, Wukari local government will be better developed economically?

Variable	Frequency	Percentage
Yes	41	27.33%
No	90	60%
Neutral	19	9.3%
Total	150	100

Sources: Field Survey 2023

Table 8 shows the differences in opinion among the respondents whether the respondents agree with his policy on education. Forty-one 41 representing 27.33% of the respondents affirmed, ninety 90 representing 60% disagreed, while nineteen 19 representing 9.3% are neutral.

Succinctly, one could conveniently say that if more women participate in politics, Wukari local government will be better developed economically?

Table 9: Distribution on whether women involvement in politics is a religious and cultural taboo

Variable	Frequency	Percentage
Yes	41	27.33%
No	90	60%
Neutral	19	9.3%
Total	150	100

Sources: Field Survey 2023

Table 9 shows the differences in opinion among the respondents whether the respondents agreed that his policy on education led to educational development of Nigeria. Forty-one 41 representing 27.33% of the respondents affirmed, ninety 90 representing 60% disagreed, while nineteen 19 representing 9.3% are neutral.



Succinctly, one could conveniently say that women involvement in politics is not a religious or cultural taboo.

Table 10: Distribution on whether we can attest to a woman’s strength in political development?

Variable	Frequency	Percentage
Yes	10	6.67%
No	41	27.33%
Neutral	99	66%
Total	150	100

Sources: Field Survey 2023

Table 10 shows the differences in opinion among the respondents whether the respondents agreed that there is a significant development in the child under the regime in view. ten 10 representing 9.3% affirmed, forty-one 41 representing 27.33% of the respondents disagreed, while, ninety-nine 99 representing 60%are neutral.

Therefore, majority of the respondents admitted that they can attest to a woman’s strength in political development.

Test of hypotheses 1

H0: Women political participation have an effect in economic development.

	Yes	No	Neutral	Total
Male	170	98	10	378
Female	51	60	24	70
Total	221	158	34	448

Decision Rule



Reject the null hypothesis (Ho) and accept the alternate hypothesis (Hi) if the calculated value is greater than the critical or table value. The expected frequency is calculated and presented in a contingency table using this formula;

$$E(RC) = \frac{FR \times FC}{N}$$

Where, E (RC) = FR = expected frequency of the cell

Fc = total column frequency

N = total frequency

Sex	Yes	No	Neutral	Total
Male	170 74.33%	98 47.29%	10 3.68%	378
Female	51 28.6%	60 31.21%	24 7%	70
Total	221	158	34	448

The chi square value is calculated using this formula

$$\chi^2 = \sum \frac{O - E^2}{E}$$

Therefore, the calculated chi square value is 10.3

Using a significant of 0.05, with a degree of freedom as 2, the table value is 5.991.

Test of Hypothesis 2

H1: women political participation does not have any effect on economic development.

Yes	No	Neutral	Total
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Male	26	89	20	251
Female	32	204	15	70
Total	58	293	35	386

Decision Rule

Reject the null hypothesis and accept the alternate hypothesis if the calculated value is greater than the critical or table value. The expected frequency is calculated and presented in a contingency table using this formula

$$E(RC) = \frac{FR \times FC}{N}$$

Where, E(RC) = FR = expected frequency of the cell

Fc = total column frequency

N = total frequency

	Yes	No	Neutral	Total
Male	26 (20.28)	89 (102.47)	20 (12.24)	251
Female	32 (37.71)	204 (190.52)	15 (22.76)	70
Total	58	293	35	386

The chi square value is calculated using this formula

$$\chi^2 = \sum \frac{O - E^2}{E}$$

Therefore, the calculated chi square value is 12.77



Using a significant of 0.05, with a degree of freedom as 2, the table value is 5.991.

Discussion of Findings

Women in Nigeria continue to face economic empowerment and entrepreneurship barriers despite the fact that their participation in the workplace has increased over the years. Gender inequalities still exist with respect to pay, working conditions, and level of participation. A 1996 World Bank report on gender and poverty in Nigeria, suggested that legal, regulatory, and cultural barriers may be keeping women more disadvantaged than men in terms of access to health, education, financial, and agricultural extension. Women statistically, are said to be more in Nigeria. However, despite their numerical strength, this has not translated to democratic leadership positions in Nigeria. The men still dominate democratic leadership in the country. Women are not active as they are supposed to be in politics and leadership position. This relegation of women to the level of second fiddle seems to have a dual reason of cultural and religious connotations.

Conclusion

There can be no easy answers, and the solutions will be difficult. A modest point to start from is for those running Nigeria's democracy to implement socially just and welfarist policies based on a new social contract that will ease the pains of the people and for the forces of economic globalization to take into consideration that more than two decades of adjustment in Nigeria have failed to deliver development to the people. What perhaps is needed is less, not more, of the same. A new democracy from below, rooted in the people and a developmental

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state, representing and reflecting their quest for dignity, equity, welfare and freedom offers brighter prospects. Whose democracy will survive without a united people? That is a question that time and the outcome of the ongoing struggles in Nigeria will ultimately answer. The pressure is mounting for visible progress in institutionalizing democratic reform and inculcating the idea of national integration, because the profound insecurity inherent in the present system virtually guarantees declines in living standards, rising inequality, increasing political violence and other disintegrative vices.

Recommendations

Participation of women in politics and administration has been of no significant value. This has been due to the men folk's attitude towards women based on religious placement of women as men's companion and not as figure heads, women are therefore regarded as 'Weaker Vessels'. Women on their own should play their roles with all sincerity of purpose. They should be able to give good and qualitative leadership when called upon to take positions of power just like they are expected to do in the home front. This because when you see through most good homes, well – behaved children and successful family life “Better Mama is behind it. This work therefore recommends that;

1. The Nigerian government should enshrine the involvement of women in politics in the constitution and this should include all areas of governance be it federal, state or local government area.



2. Education of women should be of paramount importance to any government in power because when you educate a woman you educate a society. And education will enable them hold positions without the feeling of inadequacy.
3. At least not less than 30 – 40 percent ministerial vacancies should be occupied by women and up to 60 percent elective positions should be for women also.
4. Women should be given access to credit facilities in form of loans and advances, if possible, without collateral securities but on the 'benefit of doubt'. The funds will enable them pursue their political aspirations without hindrance.
5. Though the existence of many women organizations has helped women to be aware of their roles in governance, yet it is advised that proliferation of these organizations is uncalled for. The existing ones should be able to coordinate the activities of women in general. It should not be used by women as a means of competition and rivalries. Women speak under one umbrella organization.



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