

### Chapter 1 : The Role Of Radio In Mobilizing Women For Politics In Nigeria - MySchoolTrick

*Lagos, Nigeria - Redefining the role of Nigerian women in political life was the focus of a conference held for female political leaders at the national and local levels from the six leading political parties and women legislators in the National Assembly.*

Yet this achievement is precisely so remarkable because of the ongoing challenges women in Nigeria face in becoming politically active from the bottom-up through elections. Yet in women gained no more seats than at the election and they lost many at the Federal level. While the outcomes of some seats are still being contested, meaning that the current 96 of elected positions held by women as reported by UNWOMEN could increase slightly, the result will still be well short of the anticipated increase. So what are the primary challenges facing women in becoming involved in Nigerian politics? And why has progress to date has been so modest? These attitudes also create disparities in educational opportunities, with women continuing to have higher rates of illiteracy and lower rates of school enrolment than their male counterparts across Nigeria. This means that not only do women with political ambitions face attitudinal barriers from their family and communities, but that they also frequently possess less educational qualifications than the male candidates that they will likely run against at election. Political meetings are often held late at night on an ad hoc basis, making attendance difficult for women, who face greater personal risk in travelling alone at night and often have to arrange for assistance to care for families. Women who do attend such meetings have, according to numerous anonymised sources, been labelled as prostitutes. Research by UNWOMEN and the Institute for Democracy in Africa has revealed worrying levels of violence against women aspirants and voters during Nigerian elections, distinct from other forms of gender-based violence. Accounts from the above research include women aspirants and voters who have been kidnapped, beaten up, sexually assaulted and shot at in order to deter them from participating in elections. Nigerian politics is already considered a dangerous undertaking and the fear of physical violence further deters women from participating in political life. There are also institutional obstacles to women becoming involved in politics. For instance, the voter registration process for the elections was described by anonymised interviewees as not being women-friendly. There were no separate registration lines for pregnant women or those with children who were not able to wait in queues for long periods of time. As a result, some women returned home without registering, which made them ineligible to vote at election time. Furthermore, electoral laws in Nigeria denote that women may only stand for election in the constituency in which their father or husband is registered. Particularly after marriage, this is frequently not the constituency where a woman has grown up or lived, meaning that her ability to build a support base is limited. The final challenge women face in getting elected in Nigeria relates to financial constraints. The costs of running an electoral campaign are high €” even more so in the context of Nigeria where politics is highly monetised. Women are at a disadvantage in this regard as they consistently earn less than their male counterparts and are usually not in charge of household finances, limiting their ability to make independent decisions. While many candidates receive donations from patrons, there are few patrons willing to risk their money on female candidates, given the low likelihood of them being elected. This helps to explain the lower success rate of women at the Federal, as opposed to State level, with the higher political level requiring broader advocacy efforts beyond their immediate locality and thus greater financial resources for campaigning. It is doubtful whether the top-down changes that President Goodluck Jonathon has made through political appointments of women will transform the role of women in politics without similar results achieved from the bottom-up. This is a story that development organisations and donors should heed, given that most support to the electoral process in Nigeria is focused on elections themselves, rather than on the enabling environment that shapes the election. Interviews revealed an increasing recognition amongst donors, since the difficult elections, that support needs to be broadened across the political cycle, yet the election seems to show that support was once again focused on the election moment. She has an interest in security and development, peacebuilding in fragile states and informal governance practices.

### Chapter 2 : Problems Militating Against Women In Politics - calendrierdelascience.com

*One can say that women have always played viable political roles in Nigeria in spite of all the limitations and encumbrances. The Babangida era marked a turning point in the history of women struggle in Nigeria, when Maryam Babangida institutionalized the office of the first lady in*

Suffrage and voting rights[ edit ] Sojourner Truth c. While African-American men attained the vote in with the passage of the 15th Amendment , African-American women were still unable to participate in political elections. During the period, African-American women were widely minimized or ignored due to racism from white suffragists or general sexism. Some faced tests that required them to interpret the Constitution in order to vote. It outlawed any discriminatory acts to prevent people from voting. Women and Black Power[ edit ] Despite the fact that elements of the Black Power movement had some views centered on misogyny, [3] African-American women quickly found a voice in the movement. Women held leadership positions, ran community-based programs, and fought misogyny. It was coined by queer Black feminist Moya Bailey. The term was created to tackle the misogyny directed toward black women in American visual and popular culture as well as in politics. S political sphere, misogynoir has led to the lack of African American Women in politics. The number of African-American elected officials has increased over the last four decades, however black people remain underrepresented at all levels of government. When fighting for equal voting rights, Black Women found that they were often surrounded by sexist Black Men who did not want them to rise in power, and racist White Women who did not want them to be on the same level. According to the Center for American Women and Politics at Rutgers University , currently 13 African-American women serve in the th Congress, with state legislators serving nationwide. Shirley Chisholm ran for president of the United States in Though African-American women have run for presidential nomination in several campaigns, many have been labeled as "non-viable" due partly to their party affiliations, i. The United Daughters of the Confederacy no longer uses the confederate flag as their insignia. Bush , she also became the first woman to serve as the National Security Advisor. She was known and widely criticized for her views on foreign policy [14] and the American War in Iraq. Although not in political office, Michelle Obama , the first African-American First Lady of the United States , has made an impact on women in the 21st century. Michelle Obama has donated her services to soup kitchens, homeless shelters, and other urban social services, [15] but she eventually found her niche in childhood obesity. A number of organizations supporting African-American women have historically played an important role in politics. Pierre Ruffin and Mary Church Terrell , is one of the oldest political groups created for and by African-American women. Among its objectives were equal rights, [19] eliminating lynching, and defeating Jim Crow laws. NCNW still exists today as a non-profit organization reaching out through research, advocacy, and social services in the United States and Africa. Magazine , a magazine focusing on a feminist take on news issues. Though the organization had disintegrated by , another organization, which formed just a year after the NBFO in , turned out to be one of the most important black feminist organizations of our time. Combahee River Collective was founded by African-American feminist and lesbian, Barbara Smith , and described themselves as a "collective of Black feminists [

### Chapter 3 : Women Play Increasingly Important Role in African Life and Politics - SPIEGEL ONLINE

*Over the years women have always played political roles in Nigeria in spite of all the limitations and encumbrances, but have been relegated to the background in issues of the overall development especially in the developing nations like Nigeria.*

Several arguments have cropped up about the place of women in politics over the years. Opinions are however divided on whether the role of women is predominantly in the home fronts or whether women can also engage meaningful in other socio-economic and political activities like their male counterparts, thereby contributing their own quotas in the sequence and development of the polity. This trend of high level inequality on the potential role of women in shaping the direction of politics in the Nigerian society from time immemorial constitutes a broader gender question of this research paper which the authors intend to address. Over the years, there has been raging debates over the perceived roles of women in Nigerian politics. According to Agbalajobi argued that women are regarded as weaker sexes and hence, have less obvious roles and relatively insignificant impacts to make in terms of contributions to circular politics. Thus the western cultural notion of colonialism woven around male superiority reflected in their relations with Nigerians. Agbalajobi and Yetunde have agreed on the subjugation of women by colonialists when they wrote that the Sir Hugh Clifford Constitution which was widely believed to have introduced the first elective principles in the pre-colonial Nigerian society disenfranchised women and limited the participation of adult male to the wealthy. This is not to say that, argues Agbalajobi, there was no existing element of gender inequality in traditional state and stateless societies in Nigeria but the colonial order made gender discrimination more pronounced. For example, in traditional Yoruba states, women held high political offices like the Iyalode, Iyaloja, Iyalaje and even the office of the Oba, and their political impacts in such societies were variously felt. But at the establishment of the colonial order, women became estranged to these rights politically, but could however still perform their traditional roles as in case of Yoruba Kingdom earlier mentioned. Generally speaking, and from contemporary perspectives in Nigeria, it would appear that women had never been influential in the realm of Nigerian politics. In the past, and even in the present democratic dispensation, there has been and there are still some fair share of recognition of the increasing role of women in the Nigerian society, be they social, economic or political. Falola and Fwatshak wrote that the place of women in politics during the pre-colonial period is sufficiently familiar. During the colonial period, women asserted and expressed themselves politically. It is however worthy of mention here that though women enjoyed higher level of authority in Southern Nigeria, men have always been dominant in the political structure with women playing sedentary roles as inferior and subordinate partners Erunke, Even when women are deeply involved in the highest level of decision-making in Nigeria, their involvement is superficial, grossly inadequate and lacks the moral justifications for effective representation. Conceptual Issues For the purpose of clarity, the concepts of politics, political participation and power will be used interchangeably in the discourse. The concept of politics have been given various interpretations and conceptualizations with each of these having common linkages to the one thing, which is control of power and resources, domination of a certain group by others, assertion of some level of political authority and subversion of both individual and group interests to serve personal regarding or aggrandizement Erunke, ; Omodia, ; Ihonvbre, by the wielders of such powers. Okuosa quoting Etzioni opined that politics stands for the competition and in most cases such competitions could be fierce and unhealthy for the control of the public policy-making process within the organized framework of government. To Okuosa , argued that in a democratic society, power acquisition and control is achieved privately or collectively, irrespective of gender through a process of active participation and representation, which then means that the question of gender discrimination is ruled out in terms of contestation or even nomination of persons or groups into political offices. The aforementioned presupposes that politics therefore is not the exclusive preserves of the male folk and, so, the inordinate dominant of the epicenter of political platforms by the male folk is perceivably unacceptable and runs contrary to democratic dictates as well as specifications of the thesis of Affirmative action. In any case, however, it can be said that modern

democracies, there cannot be political power without political participation and adequate group representation. And by extension, political participation connotes a variety of ways in which people try to and of course are supposed to exercise influence over the political process, the kind of political process which has the potential of attracting best brains cutting across all gender, whether male or female. This level of participation also means that there should be a level of playing field for accommodation of diverse interests and opinion and the general rule and perception of exclusivity of men as having natural rights over political powers to the detriment of women should be thrown to the dogs. Thus when this is the case, for sure, there will be the likelihood of equity in the level of participation and representations of the opposite sex in the scheme of things, thereby clearly and conspicuously integrating diverse human potentials in the political arrangement in the society. However, Maclosky and Lawson and Wasburnn have seen politics very differently. To Maclosky participation in politics is voluntary and the kind of activities involved allows members of society to share in direct and indirect selection of rulers and in the formation of public policies. This definition however falls short of acceptable democratic practices. Voluntary power play in society means that there will be room for laxity and certain groups of people in such societies will be excluded in the political arrangement, thereby disenfranchising vast majority of persons or groups of voting age. This kind of scenario is likely going to exclude certain persons and sections of the society, from active participation. It could also entrench some traces of political apathy in the mind of such persons or groups. According to Lawson and Wasburn opined that political participation defines both individuals and group agitations and interests, with each of these individuals or groups acting singly or through group organization and attempting to influence decision-making or altering the manner in which power may be distributed and the principles by which it may be distributed and the principles by which it may be exercised in a particular society. This definition therefore encompasses some degree of democratic ethos in participation. It also demonstrate the capacity of a free society which allows for express group representation in the decision-making processes. This position by Lawson and Wasburn therefore could be seen as a direct antithesis of the positions put forwarded by Maclosky Although, the concept politics has been expressed in various ways by different scholars, there seem to be a common thematic point of view which is that participation or representation means such activities aimed at the objective of controlling the decision-making machinery. It is therefore a means to an end. Thus political power is a product of political participation and representation. And this further explains the relative importance of citizenship participation in politics as very crucial aspect of politics because it determines how much power is controlled in any society. By the concept of power, argues Ogunshola , it means the capacity to overcome part or all the resistance to introduce changes in the face of opposition and this includes sustaining a course of action or preserving a statusquo that would otherwise have been discontinued. The concept of political power or powerlessness is applicable when the capacity to overcome resistance is related to the control of public policy. Consequently, the political power that women or any group of persons in a society have would be linked directly to e degree of their participation in the political process of that society. The fact that Nigerian women are in active politics is not in doubt in the on-going Fourth Republic. Prominent women for example, Dr Okonjo Iweala who currently serves as Minister of Finance and coordinating minister for the Nigerian economy , no doubt, has played significant role in not only the political economy of Nigeria. She ahs also set a pace at the international scene. Iweala, for example, during her first ministerial appointment from the post democratic dispensation, was very instrumental to the debt negotiation between Nigeria and the Paris or London Club. And that such policies may not be in harmony with acceptable norms and peculiarities of the Nigerian state and its people at large. In all fairness, however, it must be said that as a woman, Iweala has greatly influenced the direction of the Nigerian politics through her economic agenda as coordinator minister of the economy of Nigeria. One basic point worthy of mention however is that most of her perceived policies are undemocratic, and so do not reflect the growing interest of the Nigerian people. Critics however have contended that the increment was not the singular idea process of the minister. Nonetheless, critical minds have also drawn inferences from very many public lectures given by the Minister of Finance to the effect that Nigeria cannot afford to lose out like the Republic of Greece in the face of the increasing impacts of the global economic meltdown. According to Usman argued that the global recession which started way back in in the

USA and has now snowballed into dangerous levels affecting not only the western world; but even the Third world, have had very devastating impacts on economies of several countries. The premise of this argument by Usman presupposes that something drastic has to be done to forestall the looming crisis that has rocked bigger economic giants. This is the thrust of aggressive economic reforms in Nigeria, including increase in pump price of petroleum products in Erunke, The relative decrease in the level of counterfeit drugs importation from India and several countries of the world to the Nigerian market has been reduced considerably. And it was during the leadership of Professor Akunyili. The inprints and legacies of the professor has made it possible for not only drugs, but also food items, body lotion, creams, soap, water, assorted drinks, etc. These items coming through the various borders to Nigeria would have to be certified safe for human consumption before they could be allowed entry at the various ports. This is not to say that the system had no challenges. The inherent challenge was the persistence in which die-hard drug importers exhibited to continue to flood the Nigerian market to date. The dangerous effects of unwanted imported contrabands on the lives of millions of Nigerians are better imagined. In a nutshell, the empirical evidences as given above depicts the potency or otherwise of the contribution of women in the formation and restructuring of the Nigerian economy and politics in general. It then means that women can play active roles in shaping the direction of Nigerian politics even far beyond the imaginations of the male folk. By any standard, however, women participate in politics as voters, party supporters and usually attend political rallies in large number. Some even run for top political offices the case of Sarah Jibril who contested for the office of President with Goodluck Jonathan is apt in this direction. And the census puts Nigerian women at about half the population of the entire country. From all intents and purpose, it appears that the Nigerian situations seem to defy the political theory that political power derives from political participation because women participate fully and actively in politics but have not succeeded in gaining power. The fundamental reasons responsible for this constitute the problem of this paper, and frantic efforts will be made to address this gap in the course of the discussion. Theoretical Issues Empirical evidences from the works of scholars around the world are replete with a common theme of domination of women by men in the socio-political and economic scheme of things. According to Agbalajobi and Kira argued that the increasing domination of women by men have several theoretical underpinnings and are varied. On the one hand, women are less represented in politics due to persistent cultural stereotype, abuse of religious and traditional practices. On the other hand, the relegation of women form the realm of politics is akin to the kind of societal social structures in operation at a particular point in time. Agbalajobi then contended that the discrimination against women in terms of participation and representation is universalistic and has long historical standing dating back to the ages. The practice of gender discrimination and sexism according to him plays itself out even in the most advanced democracies of the world including Europe and America. Substantiating his claims, Agbalajobi puts in that: This form of discrimination is not simply an African or Nigerian phenomenon but a global one. Thus both developed and underdeveloped nation states are guilty of the same discriminatory sexist politics. The only difference is that, it has lasted for so long in this part of the world as other developed nations of the world are moving towards gender equality and equity my emphasis added Agbalajobi then claimed that women are unjustifiably discriminated against, not only in elective offices; but that they are also victims in matters of jurisprudence and litigations. For instance, in some courts and police stations in Nigeria, women who propose to stand for sureties for accused persons who have secured bail routinely disqualified simply because they are women. For the fact that democracy and its principles of freedom is the most cherished dictum the world over, it appears that the values of democratic exercise is still largely elusive in Africa Nigeria inclusive. At the same time, it can be adduced that political participation which is sine qua non of democracy and allows for diverse interest and representation of both men and women cannot effectively thrive when women are excluded from the scene. It was Anifowose who argued that in some established democracies like Britain and the United States of America, democratic polyarchies, for a long time, were in fact made dominated polyarchies. He noted that even famous advocates of democratic and Republican government rejected claims that women should be full citizens. This further corroborates the position held by Agbalajobi who opined that gender bias is not restricted to only Africa and of course, underdeveloped nation states. To Anifowose argued further that: For the most part, they adopted the

prevailing view that the proper role of women was marriage, procreation and family, not politics. They never recommended that women be allowed to vote and considered it more or less self-evident that in family matters, the husbands have the final say. By any standard however, Anifowose claimed that locating the historical background of male dominance over women in matters of society is practically impossible. He then maintained that such expectations are better appreciated when one considers the genetic make-up and the relative difference that exists between both men and women. Unarguably, however, Anifowose opined that: Men are generally heavier, taller and even physically stronger than women and therefore more capable than women to enforce their will through physical violence and threat of violence. Women on the other hand are vulnerable because of their role of child bearing and nursing. In addition, discrimination and subjugation of women is further enforced by custom, traditional practices, beliefs and the law, behind which stood coercive force of the state. Drawing from the above excerpts, one can conveniently adduce that discrimination against women has its root in the character and content of our social milieu which rather celebrate the male folks as unique beings, who are considered stronger and unique and so, fit for public space while women are merely weak, feeble minded and so, reserved for domestic use at any point in time. This tendency has gone several miles away in disconfiguring the apparent role of women in politics, thereby according for the low level of participation and representation in the political scheme of things in the 21st century. The Nigerian constitution as amended spells this privilege out very clearly in section 40 viz: 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: Similarly, section 42 1 of the Constitution of the Federal Republic of Nigeria as amended stated inter alia 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. Furthermore, section 77 of the Constitution states that:

### Chapter 4 : Obaseki canvasses more roles for women in politics, governance - Vanguard News Nigeria

*Radio plays a major role in mobilization women for politics in Nigeria for majority of women groups in Nigeria, improving the lots of Nigerian women is a prime target. The experience of the management of women is all facts of life is feasible to cultural practice of gender relations within the Nigeria society these practice have become.*

On the 13th of June, , the Federal Government signed and ratified the convention on the elimination of all forms of discrimination against women. Subsequently, the Federal Government began to initiate policies and programmes aimed at improving the lives of women. The Constitution of the Federal Republic of Nigeria also guarantees non discrimination of women. The role and prominence of women have been advanced with projects like the Better Life Programme in the era of Mrs. Also only three women out of senators were elected into the Senate in the same year under review, while 13 women were equally elected into the House of Representatives as against men. More women participated in the elections. In the State Assemblies, in there was a slight increase as only 39 women were elected as against men. This was against men that found their way into the House of Representatives and 3. Even in appointment into offices, records from show that persons were appointed with 86 of them women, representing only As for the elections, the figures as collated from the database of the Independent National Electoral Commission INEC is still based on the number of candidates. The records showed that a total candidates both men and women contested in the April elections. Of this number, only women participated. Out of the twenty five candidates that participated for the office of the President, only one was a woman, while five women contested for the office of the Vice President. From the records , there are nine female senators out of senators and 27 women in the House of Representatives of members. She said that after several years of military rule in Nigeria and eight of democratic governance that female participation in politics was still inconsequential, despite their numerical strength. The National Policy on Women in Nigeria in line with the Beijing Agenda adopted that 30 percent of the seats for women in both elective and appointed offices be reserved for women. This is advocating a policy of positive discrimination. The rationale for the policy as regards appointed office is perhaps stronger than the argument regarding elective office. But the records so far are not encouraging. The factors responsible for poor female participation in politics include: And women find it more difficult to raise such sums of money. Issues of sexual discrimination and harassments still pervade the electoral system as regards obtaining the party ticket and also for elections proper. Cultural issues which sometimes support the subjugation of women over men. The case of Gbemi Saraki is on point where it has been suggested that for religious reasons she can not win the Gubernatorial seat in Kwara State because she is a women and will not be voted for by some sections of the male moslem vote due to cultural and religious reasons.. The fuller participation of women in politics will improve the democratic fabric in Nigeria. But equally important if for Women to be very active in fighting against corruption and bribery in elections. Women should be at the forefront in calling for electoral reforms to restrict the use of money in elections. There should be a massive voter education and mobilisation to ensure that voters reject money process and embrace free and fair elections as component parts of democracy. Women and equally men must refuse to sell or trade their vote for money. It is by showcasing female legislators and politicians and creating an environment where people vote on issues and performance that we will see greater female participation in the political process. NAWIP and other NGOs should be at the forefront in ensuring the implementation of provisions and statues, which Nigeria has signed as regards the implementation of women participation in politics. It should be part of any progressive Government policy that the 30 percent quota should be compulsory for Government as regards appointment of women to posts in Government. This will ensure a proportional representation of interests in Government and most importantly there are sufficient numbers of women satisfactorily qualified. Because of the circumstances of women not easily meeting the resources needed for elections, some countries like Tanzania and Rwanda have advocated special seats should be reserved for women. In the case of Nigeria with six identifiable geo political zones, and because the election of members of the National Assembly and State House of Assembly are regulated by the Constitution of the Federal Republic such a procedure would not, in our view, be possible unless the

Constitution was amended. And the change with the current composition of the Assembly would be challenging. Over the years women have always played political roles in Nigeria in spite of all the limitations and encumbrances, but have been relegated to the background in issues of the overall development especially in the developing nations like Nigeria. This is borne out of the sentimental attachment on feminine gender. Today, women are participating more actively in political issues than ever before as a result of political re-awakening and awareness. A fair amount of men are still predisposed to the notion that decision making is exclusively for the men folk while women are to be instructed on what to do. This idea of seeing the women playing the number two role at homes appears to be playing itself out in the political life of the people. And this ought not to be so with regards to the ever dynamic nature of things globally where women have been for long playing prominent roles in political affairs. There are also good role models for women in Nigeria in the person of people like Ngozi Iweala the former minister of finance who performed ably and Professor Dora Akunyili, the NAFDAC boss who also performed credibly; leading the fight against adulterated pharmaceutical drugs. Using her record as a good public servant she later served in Government as a minister and is now seeking elective office as a senator in Anambra State. Today, many countries of the world are making efforts to bridge the gap between men and women in politics. But in Nigeria the representation of women in Government even though it has improved slightly is still unsatisfactory. There is no doubt that women have plenty of potential and there are many ways that they can contribute meaningfully to the development of their country. The Nigerian government should work towards achieving gender equality in democratic governance by the creation of new policies as regards the appointment of women into Government.

*This paper is an exploration of the role of women in the Nigerian politics. The inferiority complex of women regarding active political participation and representation constitute the bane of this study.*

The role of Nigerian women Written By: See Article History From precolonial times to the early 21st century, the role and status of women in Nigeria have continuously evolved. However, the image of a helpless, oppressed, and marginalized group has undermined their proper study, and little recognition has been granted to the various integral functions that Nigerian women have performed throughout history. In the precolonial period, women played a major role in social and economic activities. Division of labour was along gender lines, and women controlled such occupations as food processing, mat weaving, pottery making, and cooking. Moreover, land was communally owned, and women had access to it through their husbands or parents. Although a man was the head of the household in a patrilineal system, older women had control of the labour of younger family members. Women were also central to trade. Among the Yoruba , they were the major figures in long-distance trade, with enormous opportunities for accumulating wealth and acquiring titles. The most successful among them rose to the prestigious chieftaincy title of *iyalode*, a position of great privilege and power. In politics, women were not as docile or powerless as contemporary literature tends to portray them. The basic unit of political organization was the family, and in the common matrifocal arrangement, which allowed a woman to gain considerable authority over her children, a woman and her offspring could form a major bloc in the household. Power and privileges in a household were also based on age and gender, thereby allowing senior women to have a voice on many issues. She could use food production to gain respect. She could control her children and influence men through this power. She could evoke the power of the spirit or gods in her favour. Or she could simply withdraw and use the kitchen as her own personal domicile for interaction with her colleagues, friends, and children. Beyond the household level, power was generally dominated by men, but in many areas specific titles were given to women. In her own palace, the queen mother presided over meetings, with subordinate titleholders in her support. Yoruba and Hausa legends describe periods when women were either the actual kings or heroines. Such women as Moremi of Ile-Ife and Amina of Zaria are notable legendary figures, as are the powerful queens in the Ondo and Daura histories. The most serious threat to the influence and privileges of women occurred during the 20th century, when patriarchy combined with colonial changes to alter gender relations. As male chiefs collaborated with the British colonial administration in collecting taxes and governing, the position of female chiefs declined in importance. When the economy became increasingly geared toward the production of cash crops for export, Nigerian men and European firms dominated the distribution of rubber, cocoa, groundnuts peanuts , and palm oil. Women, pushed to the background, were forced to shift to the production of subsistence crops. A previous land-tenure system that had prevented land alienation gave way to land commercialization, favouring those with access to money gained from the sale of cash crops. Western-style education also favoured boys over girls and thus largely excluded women from many of the new occupations introduced by colonialism. Intelligent, educated, and confident, they can be found in all leading occupations; they now challenge many aspects of patriarchy and are gradually organizing to ensure that the political arena expands sufficiently to accommodate them.

### Chapter 6 : The Role of Women in Nigerian Politics - Academic Project Guidance Provider

*Redefining the role of Nigerian women in political life was the focus of a recent conference held for female political leaders at the national and local levels from the leading political parties and women legislators in the National Assembly.*

And those loud colors! Two older women at a table in the back of the room begin to whisper to each other. A stout woman is standing at the front of the room. She is wearing a tomato-red dress and a knit bolero jacket in cobalt blue. The woman places her hands on her hips and smiles at the crowd. Then she begins speaking. She attacks the president, rattles off the latest corruption scandals and sharply criticizes the new Protection of Information bill that curbs press freedoms. The audience -- primarily older and white -- seems bowled over by this clever and eloquent young black South African woman. Wherever she speaks in public, the nation takes notice. Mazibuko is liberal, pragmatic and courageous, and embodies a new type of female African politician. She is a role model for all African women who desire a voice in shaping the future of their continent. Speaking to the People "Africa has millions of young, talented women," says Mazibuko, as she walks to the nearby parliament building in Cape Town. Room has mahogany paneling, massive leather armchairs, a fireplace, an English table clock and a view of the original neoclassical wing of the National Assembly complex. Verbal Abuse Lawmakers with the ruling party, the African National Congress ANC, derided her as a "coconut" -- brown on the outside and white on the inside -- who had sold her soul to a party dominated by whites. She was berated as a "house Negro" in social networks. President Jacob Zuma dismissively referred to her as a "ntombazana," a derogatory term in the Zulu language which means "young girl. Today even her political rivals admire Mazibuko, so much so that elderly male politicians with the ANC sometimes send her flowers. She has prevailed, and she has even greater ambitions. She says she wants to be president because, "Africa is in the midst of an economic boom. If this development is to be stable, we need new ideas and a younger elite. And, of course, we need far more women in positions of leadership. One of the women is white, one is of mixed race and one is black -- three strong women who are putting the fear of God into the autocratic contingent of male politicians in the ANC. Challenging the Status Quo Bastions of power that were firmly in male hands until not too long ago are toppling all across Africa. In Kenya, a female foreign minister and female defense minister were sworn in for the first time since independence. Liberian President Sirleaf and Leymah Gbowee, a civil rights and peace activist, accepted the honor on behalf of all African women who brave the adverse conditions in their part of the world, including poverty, disease, the overexploitation of natural resources, lawlessness and violence, and the chaotic forces of war. Her most important objective is to fight poverty, which is especially prevalent among women and children. Her first official acts showed that she means business: They are establishing law firms, Internet companies and fashion labels. They are managing banks, securing seats on corporate boards and running their own farms. In Tanzania, Masai women are fighting back against land grabbing and the forced displacement of their nomadic ethnic group. In Mali, Muslim mothers are rejecting the barbaric rituals of female circumcision that mutilate their daughters. In South Africa, tens of thousands of female activists are involved in an anti-rape campaign. All of these women are taking advantage of the faster communication offered by cellphones, text messaging and social networks. More and more women are no longer willing to be treated like house slaves and unpaid workers. And more and more are rebelling against their husbands -- the abusers, rapists, drinkers and good-for-nothings who exploit their families instead of providing for them. Mao said that women hold up half the sky. In Africa, they hold up at least three-quarters of it. The Washington-based International Center for Research on Women estimates that women in sub-Saharan Africa produce about 80 of all food products, and yet they own only 1 percent of arable land. In chronic crisis and war zones, like eastern Congo, it is primarily women who fight for peace and, with their reconciliation programs, attempt to heal the wounds of conflict. International aid organizations prefer to employ women, because they are more reliable and less susceptible to corruption. Women-run projects are generally more sustainable. Microloans are more effective when entrusted to women, with a repayment rate of 95 to 98 percent.

*Women's Studies and Studies of Women in Africa During the s Amina Mama Snippet view - Igbo Women and Economic Transformation in Southeastern Nigeria,*

Over the years women have been relegated to the background in issues of the overall development especially in the developing nations like Nigeria. This is borne out of the sentimental attachment on feminine gender. Historical evidences are available to prove that the Nigerian women have for long been playing crucial role in political life of the country, and this has contributed in no small measure in shaping the political system of the nation. For development of any kind to be successful, a vantage position should be accorded the women, as they constitute larger proportion of the population. In this regard, they should not be left out in the issues of decision making that bothers even on their lives as a people. Today, women are participating more actively in political issues than ever before as a result of political re-awakening and awareness. More often than not, they are besieged with challenges of which discrimination is more rife. Majority of the men more on chauvinistic disposition are preoccupied with the notion that decision making is exclusively for the men folk while women are to be instructed on what to do. This idea of seeing the women playing the number two role at homes has come to play itself out in the political life of the people. And this ought not to be so with regards to the ever dynamic nature of things globally as women are now seeing in other communities as avant-garde in developed nations. It is surprising that the same mindset of yester years is still what is obtained in our country. Despite the difficulties faced by women in politics, they continue with their political ambition, contributing enormously to the political and national development in their own way as the challenges militating against them are not present, although Nigeria is yet to have a female president. Women over the years could be said to have recorded some measure of appreciable political achievement in other political fields of endeavors, meeting their political objectives with limited support and resources at their disposal. In during the pre-independence era of Nigeria, a couple of women political activists such as, Mrs. Janet Mokelu and Ms. Young were members of the Eastern House of Assembly. Funmilayo Ransome-Kuti, though not a full-fledged politician, was a very strong force to reckon with in the politics of the Western Region. And Hajia Gambo Sawaba waged a fierce battle for the political and cultural emancipation of women in the North. One can say that women have always played viable political roles in Nigeria in spite of all the limitations and encumbrances. The Babangida era marked a turning point in the history of women struggle in Nigeria, when Maryam Babangida institutionalized the office of the first lady in Ngozi Okonjo Iweala former minister of finance, who saved the nation records of billions of Naira as a result of her hard working nature as a public officer. Obi Ezekwesili also laid a land mark in the history of Nigeria politics. Dora Akunyili, the NAFDAC boss has also performed credibly; leading the fight against adulterated pharmaceutical drugs, her name can never be forgotten in the annals of history. There are myriads of women in politics even presently that have done very well and are still performing excellently well. This could be seen as the strong factor women constitute in the political parlance of any nation. Today, many countries of the world are making efforts to bridge the gap between men and women in politics. But in Nigerian the representation of women in Government even though has improved than before is still very low compared to what obtains in other nations of the world, particularly in the developed nations. The representation of women in the last republic, election, was poor only 3 women made it to members senate house, while 21 were elected in members lower house of representatives. As it were, the number of serving female Ministers is still very few. There is no doubt that women have some potentials and rights to contribute meaningfully to the development of their country. Therefore, the Nigerian government should work towards achieving gender equality in democratic governance, increase women participation and access to politics. It must be realized that the role of women as home makers can not be down played in that it equally has an extended impact on their responsibility in service, the women touch anywhere cannot be matched.

## Chapter 8 : The Critical Role of Women in Nigerian Politics

*The role of Nigerian women: From precolonial times to the early 21st century, the role and status of women in Nigeria have continuously evolved. However, the image of a helpless, oppressed, and marginalized group has undermined their proper study, and little recognition has been granted to the various integral functions that.*

Gonyok Over the years women have been relegated to the background in issues of overall development especially in developing nations like Nigeria. This is borne out of the sentimental attachment on feminine gender. Historical evidences are available to prove that the Nigerian women have for long been playing crucial role in political life of the country, and this has contributed in no small measure in shaping the political system of the nation. For development of any kind to be successful, a vantage position should be accorded the women, as they constitute a larger proportion of the population. In this regard, they should not be left out in the issues of decision making that bothers on their lives as a people. Today, women are participating more actively in political issues than ever before as a result of political re-awakening and awareness. More often than not, they are besieged with challenges of which discrimination is more rife. Majority of the men more on chauvinistic disposition are preoccupied with the notion that decision making is exclusively for the men folk while women are to be instructed on what to do. This idea of seeing the women playing the number two role at homes has come to play itself out in the political life of the people. And this ought not to be so with regards to the ever dynamic nature of things globally as women are now seeing in other communities as avant-garde in developed nations. It is surprising that the same mindset of yester years is still prevalent in our country. Despite the difficulties faced by women in politics, they continue with their political ambition, contributing enormously to political and national development in their own way as the challenges militating against them are not present, although Nigeria is yet to have a female president. Women over the years could be said to have recorded some measure of appreciable political achievement in other political fields of endeavors, meeting their political objectives with limited support and resources at their disposal. In during the pre-independence era of Nigeria, a couple of women political activists such as, Mrs. Janet Moku and Ms. Young were members of the Eastern House of Assembly. Funmilayo Ransome-Kuti, though not a full-fledged politician, was a very strong force to reckon with in the politics of the Western Region. And Hajia Gambo Sawaba waged a fierce battle for the political and cultural emancipation of women in the North. One can say that women have always played viable political roles in Nigeria in spite of all the limitations and encumbrances. The Babangida era marked a turning point in the history of women struggle in Nigeria, when Maryam Babangida institutionalized the office of the first lady in Ngozi Okonjo Iweala former minister of finance, who saved the nation records of billions of Naira as a result of her hard working nature as a public officer. Obi Ezekwesili also laid a land mark in the history of Nigeria politics. Dora Akunyili, the NAFDAC boss has also performed credibly; leading the fight against adulterated pharmaceutical drugs, her name can never be forgotten in the annals of history. There are myriads of women in politics even presently that have done very well and are still performing excellently well. This could be seen as the strong factor women constitute in the political parlance of any nation. Today, many countries of the world are making efforts to bridge the gap between men and women in politics. But in Nigerian the representation of women in Government even though a has improved than before is still very low compared to what obtains in other nations of the world, particularly in the developed nations. The representation of women in the election, was poor, only 3 women made it to the member senate, while 21 were elected out of members lower house of representatives. As it were, the number of serving female Ministers is still very low. There is no doubt that women have the potentials to contribute meaningfully to the development of their country. Therefore, the Nigerian government should work towards achieving gender equality in democratic governance, and increase women participation and access to politics. It must be realized that the role of women as home makers can not be down played in that it equally has an extended impact on their responsibility in service. To contact the copyright holder directly for corrections or for permission to republish or make other authorized use of this material, click here. AllAfrica publishes around reports a day from more than news organizations and over

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*African contributions to transnational women's rights activism have been especially important in the areas of violence against women, women and conflict, the girl child, financing women's entrepreneurship which was influenced by pioneers like Esther Ocloo in Ghana, opposing female genital cutting, analysing the role of government vs. NGOs.*

Effah Attoe Related Links: Female Personalities Nigerian women have encountered a number of problems while venturing into politics. There is large scale discrimination from the men folk, both in voting for candidates and in allocating political offices. More often than not, men constitute a larger percentage of the party membership and this tends to affect women when it comes to selecting or electing candidates for elections. Women usually constitute a smaller percentage of political party membership because of the social, cultural and religious attitudes of different Nigerian societies which most often tend to relegate women to the background. As a result, only very few men, even among the educated, allow their wives to come out and participate in politics. Another problem facing women is lack of adequate education. Women constitute a larger percentage of the illiterate group in Nigeria. This could be attributed to the fact that in most families, parents prefer to send their sons to school, instead of their daughters whom they fee! Thus, a larger percentage of the girls remain uneducated and unexposed. Lack of adequate finance is a crucial hindrance to effective female participation in politics in Nigeria. A large portion of the Nigerian female population is not as financially strong as their male counterparts. Family responsibilities and childbearing also hinder women from participating effectively in partisan political activities. During a sizeable part of their adult lives, most women are involved not only in child bearing, but also in child rearing. Thus, much of the time they may have wished to devote to politics is taken up by their maternal challenges and obligations. The census figures show that women are almost now numerically at par with men. Moreover, some of the obstacles highlighted above are already being removed. For example, the number of educated women in Nigeria has increased over the years. Many members of this new class are willing and able to participate effectively in politics at various levels. The number of girls admitted into schools, colleges, polytechnics and universities has increased phenomenally. In some states in the eastern part of Nigeria e. Abia, Imo, Enugu, Ebonyi and Anambra , there are now more females than males in schools. In the northern part of Nigeria, a quiet but significant social revolution is now taking place among women. It may not be very long before education reaches the corridors of the purdahs. Even nomadic men, women and their children including females are now receiving education which is invariably a source of political, economic and social power. On the 13th of June, , the Federal Government signed and ratified the convention on the elimination of all forms of discrimination against women. Subsequently, the Federal Government began to initiate policies and programmes aimed at improving the lives of women. With the emergence of the Better Life Programme in the era of Mrs. Stella Obasanjo, one may confidently state that women organisations are now beginning to find a rallying point for common action politically, economically and socially.