



**NEAR EAST UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF INTERNATIONAL RELATIONS**

**GENDER EQUITY AND WOMEN POLITICAL
PARTICIPATION IN INTERNATIONAL POLITICS: A CASE
STUDY OF NIGERIA**

MSc. THESIS

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Nicosia

JUNE, 2022

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Approval

We certify that we have read the thesis submitted by Emmanuel O. Udochukwu titled “**Gender Equity and Women Political Participation in International Politics: A Case Study of Nigeria**” and that in our combined opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of International Relations.

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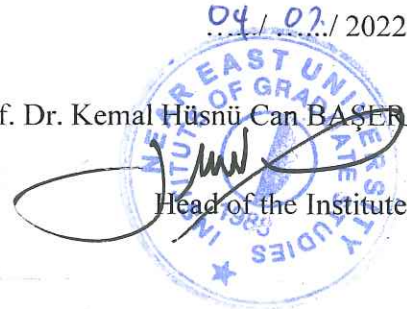
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Declaration

I hereby declare that all information, documents, analysis and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.


Emmanuel O. Udochukwu

04./...07./2022

Dedication

This thesis work is dedicated to the Almighty God the maker of the ends of the earth and whose wisdom is unsearchable; the God who holds the universe the palm of His hands and stretches the earth like a canopy. The God who speaks and it is done and who declares that which is yet to, existing by His sovereign might, the giver of life and knowledge and who sustains my soul. I also want to dedicate this thesis work to my wonderful, loving and caring parents (Mr & Mrs. Emmanuel and Racheal Okere) for always been my pillar of support.

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Abstract**Gender Equity and Women Political Participation in International
Politics: A Case Study of Nigeria****Emmanuel O. Udochukwu****Masters, Department of International Relations****Supervised by Prof. Dr. Nur KÖPRÜLÜ****May 2022, 98 pages.**

In spite of the fact that a greater fraction of the total world's populations is constituted of mostly women, it is interesting to know that only few of these women are actively involved in the political activities and other vital decision making bodies in today's world globally; in which only 23% of women holds political seats in the parliaments and senates world-wide. The participation of women in political life around the world is a matter of human rights, all round evolvement and well-grounded development universally. Furthermore, Nigeria, known as the most populous race on the African continent, with over 200 million populations; of which the large chunk of her population are women. So also, notwithstanding the fact that half of the populations of Nigeria are also embodied of women, it is noteworthy to state here that less than 10 percent holds major political offices. Gender differences pervades all levels of Nigerian community as well as the economic environments, political struggle and also in the socio-cultural spheres. This world stratified by gender assigns more rights, privileges and greater responsibilities on the condition of the physiological disparities that exist between male and female gender. The study will assess gender equity and participation of women internationally politics so as to increase awareness and participation of women in international politics.

Keywords: Gender equity, Women Political Participation, International Politics, Parliamentary seat, Well-grounded Development

Öz

Uluslararası Politikada Toplumsal Cinsiyet Eşitliği ve Kadınların Siyasal Katılımı: Nijerya Örneği

Emmanuel O Udochukwu

Yüksek Lisans, Uluslararası İlişkiler Bölümü

Danışmanı Prof. Dr. Nur KÖPRÜLÜ

Mayıs 2022, 98 sayfa.

Toplam dünya nüfusunun çoğunlukla kadınlardan oluşmasına rağmen, kadınlardan sadece küçük bir bölümünün küresel olarak günümüz dünyasında siyasi faaliyetlere ve diğer hayati karar alma organlarına aktif olarak dahil olmaktadır. Kadınlar, sadece %23'ünün dünya çapındaki parlamento ve senatolarda siyasi sandalyeye sahiptir. Kadınların dünya ölçeğinde siyasal hayata katılımı, evrensel olarak bir insan hakları, her yönden gelişme ve sağlam temelle dayalı bir gelişme meselesi olduğu aşikardır. Ayrıca 200 milyonu aşkın nüfusuyla Afrika kıtasının en kalabalık ırkı olarak bilinen Nijerya; nüfusunun büyük bir kısmını kadınlar oluşturmaktadır Dolayısıyla, Nijerya nüfusunun yarısının kadınlardan oluşması gerçeğine rağmen, burada yüzde 10'dan daha azının önemli siyasi makamlara sahip olduğunu belirtmek dikkat çekicidir. Cinsiyet farklılıkları, ekonomik ortamlar, siyasi mücadele ve ayrıca sosyo-kültürel alanlarda olduğu kadar Nijerya toplumunun tüm seviyelerine de yayılmıştır. Cinsiyete göre katmanlaşan bu dünya, erkek ve kadın cinsiyetleri arasında var olan fizyolojik eşitsizlikler koşuluyla daha fazla hak, ayrıcalık ve sorumluluk yükler. Bu çerçevede elinizdeki çalışma, kadınların uluslararası politikaya katılımını ve farkındalığını artırmak için toplumsal cinsiyet eşitliğini ve kadınların uluslararası siyasete katılımını değerlendirecektir.

Anahtar Sözcükler: Toplumsal cinsiyet eşitliği, Kadınların Siyasi Katılımı, Uluslararası Politika, Parlamento sandalyesi, Sağlam Temelli Kalkınma

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List of Abbreviations

ANPP: All Nigerians People's Party

CEDAW: Convention on Elimination of All forms of Discrimination against Women

EU: European Union

FEC: Federal Executive Council

FONWIP: Forum for Nigerian Women in Politics

GDP: Gross Domestic Product

ICCPR: International Convention on Civil and Political Rights

INEC: Independent National Electoral Commission

LGC: Local Government Council

LGA: Local Government Area

LN: League of Nations

MDG: Millennium Developmental Goals

NBS: National Bureau of Statistics

NPC: National Planning Commissions

NPF: Nigeria Police Force

NMD: National Multi-Party Dialogue

NWTF: Nigeria Women Trust Fund

PDP: people's Democratic Party

SDG: Sustainable Development Goals

SHA: State House of Assembly

UN: United Nations

NICEF: United nations Children's Fund

WLG: Women Lobby Group

WTO: World Trade Organization

WPE: Women Political Empowerment

WEP: Women Environmental Programme

CHAPTER I

Introduction

Women's active involvement in politics globally attract human rights debate, all round involvement as well as a well-grounded development universally (OECD, 2018a). In view of the United Nations 2019 MDGs (Millennium Development Goals), which stated that female's participation should equate with their male's counterparts on nomination for political power positions and policy-making. Such postulates agree with gender equity and women empowerment within a democratic construct. Furthermore, as recorded by (UNDP, 2018), between the period of 2014 to 2019, to reinforce the international women's participation within European Union (UN) member state, there was the plea to proliferate women's commissioners in European Union (EU) to 40% (UN., 2013).). The result, however, only 9 female Commissioners of the 28 Commissioners in total were represented at the European Commission (before the Brexit) which constitutes 32% female participation. From the foregoing, it became quite visible that despite the fact that women represents a greater fraction of the world population, merely 23% of them holds parliamentary positions worldwide (Chalaby, 2017; Radu, 2018).

Based on UN statistics, the progress of diplomacy throughout history progressed particularly following the creation of the civil organization such as the erstwhile League of Nations (LN) and presently the UN. It is generally believed that traditionally, diplomacy has continuously been under the domination of men; as the admission of women into diplomatic and international affairs services has not enjoyed any appreciable number up till 1993, when thirteen countries which includes Turkey and Nicaragua which had female diplomats (Pallapothu, 2018). As at today, the number of women taking up significant roles in diplomacy still remains an oddity. Accordingly, going by the UN statistics, as at 2016, female representatives serving their various countries as ambassadors have risen to 37 from 31 as at 2014, out of the 193 member nations. Furthermore, irrespective of the rise in female representations and political

involvement over time, it is surprising to know that approximately about thirty states still have no fewer than 10% of its legislators are females (UN).

Nigeria, known as the most populous country in the African continent coupled with its enormous resources both in human and natural resources with a population of about 200 million, consisting of approximately two hundred and fifty ethnicities groups, with about five hundred different languages. In addition, there are also 3 dominant ethnicities in Nigeria which are, the Hausas being which is known as most populous and politically influential with 29%, the Yorubas' in the Western region with 28% and the Igbos in the East with 18% of the entire populations. There are, however, other ethnic groups which are considered to be in the minority group such as the Tiv, Kanuri, Ibibio and the Ijaw ethnic groups with 2.5%, 4%, 3.5 and 10% of the entire populations respectively (USCIRF, 2016).

Nigerian women, according to (Agbalajobi, 2010) constitutes a greater percentage of the total populations and also commonly engages in such crucial roles as, mothers, producers, finance managers, society builders as well as social and political activist. However, regardless of these major roles women plays coupled with their population, society did not recognize these roles and even the marginalization and discrimination against women in the society. This is could largely have attributed to some stereotypically cultural belief systems, religious misconception and perversion of religion, traditional eccentricities (practices) and most importantly, the prevalent patriarchal societal structures embedded within the country. However, the Nigerian women over the years have become the main object of abuse, harassment and victims of violence of various degrees predicated on their positions in promoting transformative politics economic development. Since her independence in 1960, Nigeria has been ruled by military regimes and later with the end of military regime as well as the establishment of the Fourth Republic in 1999, the country has shifted towards democratic transition. Since 1999 Nigeria has engaged in democratically elected leaders, and despite the trend towards democratization and in all these governments women have not been treated appropriately in the area of political

representation. Hence, the involvement of women in active politics within the Nigeria society is replete with restraining factors which has distanced most Nigerian woman from active politics in which this thesis aims to address and discuss its implications.

Statement of the Problem

Gender parity pervades economic environments, political struggles and also in the socio-cultural spheres at all levels in the international community as well as the Nigerian community. This world stratified by gender assigns more rights, privileges and greater responsibilities on the condition of the physiological disparities that exist between male and female gender (Eniola, 2018). It is also worrisome to know that only 23% of women holds parliamentary positions world-wide (Chalaby, 2017; Radu, 2018). This research will shed light on the representation of women in diplomacy. It will also assess gender equity and the involvement of women in international political space with particular emphasis in Nigeria so as to increase awareness and the participation of women in international political space.

Aims and Objectives

The following are the main objectives of this research paper.

1. To assess gender equity and women's participation in international politics;
2. To assess the effects/impact of women's participation in international politics in Nigeria;
3. To assess the level of women involvement in international politics with a particular emphasis in the Nigeria society;
4. To determine the Glass-ceilings mitigating against women's participation in the political arena.

Significance of Study

This study aims to explain and explore the extent to which women involve or participate in politics in the case of Nigeria and as the corollary of this; to determine the effect of gender equity on women's participation in international politics.

Additionally, it will help in orientating women on the need to participate in active politics and the political processes in the international politics with more emphasis in the Nigeria nation, and that women also need to be well represented in politics in so that their voices will be heard and their impacts felt. It is also expected that this study will educate government at all levels both in the international community and much more in Nigerian government to insure gender equity in the distribution of political powers. With this in mind, the results of this study would challenge the mass media to increase their consciousness of the prominence of womenfolk besides their roles in politics. Lastly, this research will also add to the existing body of knowledge in previous researches in gender equity; while the outcome of this study will also be of immense help to would-be researchers on gender equality and politics.

Contributions of the Study

The followings would be the contribution of this research work to the field of learning;

1. This research will shed light on women participation in diplomacy, by creating awareness of the impact of women's participation in international diplomacy.
1. It will also assess gender equity and the involvement of women in international political space with particular emphasis in Nigeria so as to increase awareness and women involvement/ engagement in international political space.
2. Finally, the outcome of this study would be of immense help to would-be researchers on gender and politics.

Research Questions

As one of the main focus of this research, it will explore the determinant repercussion of gender equity on women participation in international politics in Nigeria.

Following from the research objective, the following are the research questions the study will adopt:

1. What are the levels of political participation of women in Nigeria?
2. What measures are in place to ensure gender equity in Nigeria since its democratic transition?
3. How does gender equity affect women's participation in international politics in Nigeria?

Limitations of the Study

Gender equality in the global system has become an issue that has attracted a lot of attentions from both male and female scholars alike, and calls for more researches; however, this research has limited its scope within Nigerian society. Carrying out a research that borders around gender disparity requires enormous resources; hence, given the economic hardship experienced particularly by international students on the island the required resources required to carry out the research was largely affected. Also, given the prevalent Covid-19 epidemic experienced world-wide and by extension Nigeria, this research was also greatly limited as a result of the measures such as social distancing measure adopted in order to curtail the spread of the pandemic this by implication placed a limit to how people moves around and as such a lot of correspondent could not be reached physically.

Methodology

This research will utilize a qualitative analysis of longitudinal study to assess the association between gender equality and women's participation in international politics

in Nigeria. The results obtained from the observed sample will be used to make inferences and conclusion on the entire population. And the study population for this research will be alone women in Nigeria. This research will apply qualitative analysis to evaluate how the gender equity affected the participation of women in international politics. Purposive sampling will be carried out in this research work because only articles relating to women participation in politics and gender equity will be sampled. Literatures will be gotten from credible sources like UN Women, UNICEF, etc.

Research Organization

This Research follows logical steps of establishing research questions, developing methodology, gathering information through data collection, and drawing conclusions. The study is organized into four chapters as follows:

Chapter one: provides an introduction, a statement of the problem, research questions, the significant of the study and the methodology;

Chapter Two: introduces the Literature review, a brief history of women's political participation in Nigeria, the theoretical perspective of the study, the role of women in international and Nigerian politics, a comparison of the achievements of women and men in the parliament.

Chapter Three: introduces the method which will be used in carrying out this study. It also discusses the study area, the study population, the research method and the sampling designs. This will set the direction of this research.

Chapter four provides the research findings, recommendations and implication for future studies. Then the research will end by the conclusion section.

CHAPTER II

Literature Review

This chapter introduces the conceptual framework of the research while reviewing previous literatures carried out along this line; it also examines the brief historical background to women political involvement in Nigeria, the theoretical perspective of the study, role of women in international and Nigeria politics, a comparison of the achievements of women and men in the parliament.

Theoretical Framework

Historically, records have shown that women have been subjugated to the dominance of men. This is due to the prevailing stereotypical culture and religious pervasion, traditional patterns, predominant patriarchal social construct which accords political, economic and social powers to men while the women from a historical point of view, have displayed the role of supporters of male political leaders. Hence, in order to examine the prevailing gender inequality and the low representation of women in the international political space, socio-economic space as well as in the public life, this research adopted three different theories which aims to address the different aspects of women marginalization in order to grasp the holistic knowledge of the topic of discourse. These theories include; the Social Role Theory, the Kanter's Glass-ceiling Theory and the African Feminist Theory. The Social role theory as used in this research examines the stereotypical societal role between the female and their male counterpart.

Furthermore, the social role theory also argued that the differences in sexes and also the similarities in the behaviors reflects gender roles and beliefs that in turn depicts people's views towards women's and men's social roles within the society in which they find themselves or their primary habitation. For instance, in the post-industrial societies, men stand the higher chance of gaining employment than the women, while

women are most likely to occupy a care giving employment/role than men, within the homes as well as in a formal setting. Consequently, male and female as a result of the involvement of human's physical sex differences in which men are considered to be larger, swifter and having a more upper body strength while the women have been seen to be gestate and nursing babies; hence, they are distributed into social roles given these physical variances. It is imperative to state here that, gender role(s) belief system rises owing to the fact male and female behaviors have overtime been observed by people and thus inferences have been made that gender of a person possesses a matching disposition. Hence, the social role theory used in this research aims at examining the societal roles imposed on the women as a result of their physical attributes.

The second theory used in this research is the African Feminist Theory. This theory was also adopted in this research because, for decades, governance both in the national and international level has been created in male's and patriarchal terms and also according to a "masculine ethic" since the 1970s, according to Billing and Alvesson (2000). Also, this prevalent masculinization of leadership is grounded in cultural institutions and societies that daunt women from pursuing political roles and results in prejudiced valuations when they do. Put in another words, males and females have equally strengthened gender stereotypes; and political roles have been fashioned nationally and globally bestowing to male criteria, occasioning in challenges and deterrence in pursuing leadership positions within the international system. Consequently, the apparent clash amid masculine and femininity has ensued in the so-called "glass ceiling," which thwarts women from climbing through the ranks of the hierarchical structure of international system (Muhr, 2011). By the way, according to (Muhr, 2011), one of the most effective way through which women have broken through the "glass barrier" is by rebuffing their customarily feminine qualities and taking on the traditionally male ones that are purportedly prerequisite for political leadership; one of such feminine quality as conceived of women is the claim that a woman in political leadership only attempts to be "tough, enthusiastically in control, scheming, and she is not the soft, kind mother symbol who has maternal care for her

colleagues." Thus, the African Feminist theory as used in this research tries to examine the predominant alleged clash between the masculine and feminism that has resulted in the discouragement of women from pursuing political leadership.

The last theory used and which happens to be the main theory which this research adopted is the Kanter's Glass-Ceiling theory. This theory is considered to be the main theory because theory properly fits in addressing the topic of discourse which centres around women's political participations in the Nigerian context. Hence these theories are discussed in detail as follow.

Social Role Theory

Eagly's (1986) social job theory argues that customarily shared gender conventional evolves from the sexual orientation division of labor that portrays a large audience. In Western social orders, the most outstanding men gain more support in paid positions of greater strength and status while the unbalanced task of nurturing responsibilities within the home are often left to the females, which have created a stereotypes that ties offices with the men and fellowships with the women. Thus, the social job theory holds that gender contrasts happen as an outcome of two related cycles: cultural force relations conduct and social learning (Kacmar et al, 2011). Consequently, what might be esteemed as appropriate as gender fitting practices are generally acquired through public models and supported through social forces and status structures. Furthermore, (Kacmar et al. 2011) stated that individuals mask the gendered responsibilities that society has characterized and as such tends to see the world and carry on in manners that conforms to the cultural assumptions related with such responsibilities. However, as Kacmar et al. clarified, men and women will in general react to social data predictability, and after some time, these cycles by and large lead either to collective or agentic personal conduct standards. Standards of conduct are regarded sustaining and socially situated and arise basically amongst women; wherefore agentic are cutthroat and accomplishment-oriented standards of conduct and will in general arise more amidst men. In Nigeria today, it is observed that most of the major roles when it

comes to formal employment and other social roles, most of the sensitive positions are accorded to the men as a result of the societal, cultural and religious belief that is embedded within the society. For instance, according to the Islamic culture in northern Nigeria, until recent times, it is considered as a taboo for a woman to partake in any political or religious activities as it was believed that their roles are mainly to stay at home and do house chores, take care of the children as well as oversee the general wellbeing of the entire family both extended and nuclear family.

Secondly, it is also considered as a waste of resources to educate the female children at any level of education; even those who manages to go to school only gets basic education which was seen as the most important level of education in the Nigerian culture. Thus, this explains why high rate of poverty amongst the female folks in the northern region. This also explains the response of president Muhammadu Buhari during a joint briefing with Angela Merkel the German Chancellor as reported by the BBC Africa on 14th Oct. 2016 where the president stated that;

I don't know which party my wife belongs to, but she belongs to my kitchen and my living room and the other room. (BBC Africa, 2016).

African Feminist Theory

According to (Archer, 2009), there are various feminist philosophies, views and descriptions. Some African intellectuals like Nkomo and Ngambi, postulated using the African form theory to simplify the issue of African women in ruined management posts. They argued that more findings are needed in order to better comprehend African women understandings and positions with reference to management posts (Nkomo & Ngambi, 2009). As this study is based on gender equity in the Nigerian society, discussing African feminist theory is sacrosanct to offer a good knowledge on the certainties of African philosophy, values, and principles. Okafor & Akokuwebe (2015) affirmed that conventional and ethnic customs see women as being lesser to men which leads to the greater suppression of women, while offering opportunity for men to continue ruling women in the political sphere. A gender based research carried

out in Georgia stated that cultural values is one of the measures obstructing females from political involvement, noting that fact that women have the more roles in homes, some traditional duties have been given to the women in the community. Women suppression has been in existence right from the time of colonial rule in Nigeria, majorly, when it has to do with their involvement in politics and other decision-making in Nigeria has a tale of downgrading and sidelining by men. Perhaps, man has always been featured by ostracism, gender or sex prejudice from ancient times (Abubakar & Ahmed, 2014). However, most of the findings conducted on Nigerian women aid to political involvement and policy-making indicates that women are underrepresented in politics, and the past studies also reveals that the issues influencing these women from attaining management roles are based on gender inequality, tradition. In other words, most of these past studies are based on highlighting the main matters that have been stopping women from having opportunity to political posts like their male colleagues in Nigeria.

Kanter's "Glass Ceiling Theory" (1977)

This theory centers on how the building of labor associations, especially those with large numbers of middle-class workers, institutes women in subordinate positions i.e, Places an "unreasonable obstacle" to women's opportunities (Kanter, 1977). Kanter argued that men always favours candidates that possesses cognate cultural distinctiveness and proclivity. The key political arrangement in Nigeria context can be identified with the characteristic alluded to in Kanter's theory. Furthermore, "Glass-ceiling is considered as imperceptible structural hurdles confronted by group or groups of under-represented individuals in great hierarchy. It is imperative to state here that, the adverse outward impacts of well-known glass-ceiling are considerably greater for the Nigerian women in the political landscape, economic environment as wells as in the area of technology entrepreneurship, when equated to their male colleagues. Furthermore, the ascensions of Nigerian women into key political leadership spots and authority in different organizations and societies is often limited by the prevailing social norms, the cultural structures within various organizations and other structures

mutually alluded to as “glass-ceiling.” Thus, the concept of leadership and authority in the Nigerian society has long been conceived to be solely held in reserve for only men. Hence, the resultant effects of this dominance of male archetype is that, it has made the leadership ability of women to be out of place in territories outside the shores of Nigeria. So also, the leadership patterns in Nigeria, has conventionally tended towards the masculine gender. Kanter in his theory depicted work association as far as three proportions:

Opportunity: People who are fairly opportune will in general be low in confidence and yearning while individuals with greatly opportune are competitive and have more prominent confidence.

Power: Kanter characterized power as ability to assemble assets on the side of individual interests. Individuals with a small power will in general be tyrant, subjecting, coercive, basic, and regional and are not all around connected. Individuals that are highly powerful will be non-order, urging to subordinates, accommodating and famous.

Proportions: This is a social blend. The little extent will be profoundly apparent, exceptionally pressured and conventional. The enormous extents undetectably fit into the gathering, regaining the networking and safety of supporters.

Looking at Kanter's chance as one of the three components of trade union association, the Nigerian political field is not unique: women do not have the sufficient ground to exert their political power, for example by involving key political situations in state decisions. All things considered, they are exposed to a specific designated set of functions/positions whereby all they do is just go about as figure-heads while their male counterparts who indirectly selected them into these positions also controls them; all in a man centric social construction. When it comes to power, Nigerian women are very much like those Kanter describes as those with low power, while men are the ones with high power. For example, during elections, men seem to be the ones preparing women for elections; captivating them with diverse motivations to cast their ballot papers, but never encourages them on how to assemble themselves nor give the

women proper orientation on how to contest and win elective offices. In a more comparative way, Nigerian women are the little extent (as far as Kanter's survey is concerned). Women in Nigeria are not just restricted by male centric society, they are properly and unduly generalized and profoundly focused with duties (Justina Olufuunke, 2014).

Conceptual Framework

This describes the researcher's blend of past works on gender equity and women political participation in international politics. It shows different perspective of researchers and it projects the required actions during this study, given their prior knowledge of the views of other researchers and their observations on the research topic.

Gender

Gender, according to UNICEF (2017) is defined as the cultural, psychological and social characteristics connected to the men and women through association or socialization. Hence, it is a social tool that is responsible for allocating roles on the bases of femininity and masculinity. Socialization strengthens the allocative gender roles which essentially confers on a person his or her self-identity which is peculiar to them in the social constructs. Sex of an individual, is quite different from gender because the sex of any individual is the biological differentiability amidst female and male while gender encompasses the roles constituted through distinguishable association of females and males. Gender is also known as social responsibilities assigned individually to both male and female in a specific society and at a given time. Hence, these responsibilities alongside the variances amidst the male and female are accustomed by numerous socio-political, commercial, philosophical as well as ethnic factors, and are illustrated in most societies as it gives unequal power interactions (Kemi, 2016). According to Douglas (2014), gender roles keeps transmuting and emerging over time, and have seen to be gravitating towards benefiting men more than

female; this is particularly so for the reason that most African communities are known to be patriarchal as well as stereotypical nature of many African societies.

Gender Equity

Gender equity is a series of strategy/distinct plan directed at women with the goal of rewarding them for the historic and social inequalities that deny them to enjoy equal prospects. Gender equity strategies centred on the identification of women's and men's various posts, condition and demands. It acknowledges that obtaining fairness in results may need various treatment of women. As such, it is a set of programs which acknowledge the prerequisite to redistribute power and resources. Equity is not contrary with equality but rather harmonizes and influences its adequate execution (UN, 2013).

Furthermore, according to World Bank, women constitutes proximately half of the total world population, it is surprising to know that they still “receive a minor share of developmental opportunities and remain largely represented among the poor, often taking on precarious, informal, and unpaid domestic work” (World Bank, 2017).

For example, in terms of parliamentary representation world-wide, there have been a considerable rise to “23% in 2018, as opposed to 18.3% and 11.8% in 2008 and 1998 respectively” (IPU, 2018).

Gender Inequality

Sexual discrimination tends to be a vital challenge in Nigerian politics. Women in the time past have been perceived as endangered species followed by the record of their low involvement in the Nigerian government and political activities in Nigeria, which is often associated with lots of constraints such as economic, culture, religion and chauvinism by the male gender. In general, one can infer from most African societies especially in Nigerian society that the majority of leadership roles are on the male

gender, which has resulted greatly in the propagation of gender inequality among African society (Uwa et al, 2018).

From an economical point of view, it is assumed by most feminists that female marginality from the public affairs management and conduct stemming from the entrenched globalized capitalists' relations of production. The female gender is not considered or recognized in the decision-making process from the traditional society view. The female gender up to date is still being fully ignored when it comes to family, community or even in government parastatals. To date, developments of community meetings are scheduled for late at night, hence making it challenging for women of such community to attend and share their opinion on matters concerning the community they leave in (Uwa et al, 2018).

A biased connection has rendered a large percentage of Nigerian women as homemakers and peasant farmers. Furthermore, most feminists have failed in the role of unravelling the fundamental explanatory analysis of the female gender to eliminate the self-immolating attitudes. A core female gender self-immolation is the decline participation by women in political participation, and this is most time laid in existing scrutiny. For example, in 1991, the population census captured the Nigerian women to an estimated number of approximately 44 million, this is almost 50% of the entire population, and by this indication it is safe to infer that women make up half of Nigerian voters (Nation Population Census Commission) (Ajayi, K. (2007).

For years, this broad voting advantage has not been turned into confident feminine electoral and political benefits. Although in recent times, specifically in the wake of the millennium and during the 2005 general elections, where majority of the female gender rose to the challenges of the current time. This move has resulted in many political and religious leadership positions occupying the female gender populace. They can be termed a huge attempt in the right path to achieving the suppression of the plague of gender inequality and male chauvinism amongst the male and female gender in Nigerian society.

Women Political Participation

Fifth of the seven Sustainable Development Goals (SDGs) aims at attaining equality of gender and women empowerment and girl for the child. There are many targets that was set in place to ensure the fulfilment of this goal. The target of interest for this study is ensuring that women's fully and effectively participate at all levels of leadership and also have equitable opportunities in these levels (UN Women, 2021).

Women's Participation in International Politics

More women are now interested politics and government at the highest levels, even though there is no gender equity yet globally for women in government and parliamentary. In as much as tremendous progress has been recorded over the years, the number of an average woman within the labour force still earns 24% lesser than men world-wide. Furthermore, 22% of all national parliamentarians were female in 2015, as opposed to 11.3% in 1995 (UNESCO, 2017). In addition, countries like the United States, the United Kingdom and Canada that are well known for being a liberal democracy have experienced a rise in participation of women in political arena lately (Wineinger and Nugent 2020). Take for example, during the year 2014, an upswing in the percentage of women in the United States assembly and also as state council disclosed they govern 19% and 24% of the positions respectively.

Far back in the era of the Ottoman Empire, there was a far greater limitation of women participation. In the public sector and political functions, this view was dropped when the founding elites who found Turkey saw that women liberation is one major factor for modernization (Fisher Onar & Parker, 2012). Despite this development in Turkey, the number of female participants in Turkey politics remained very low (Uwa et al, 2018). Across the globe, In the current dispensation, there exist lots of hurdles and difficulties that prevent women participation in international politics. During the 2017 International organization of parliaments, a total of 23.6% female representation was recorded. In general, men are strongly believed to perform better than females in

nature and this significantly influences their political roles. Moving by the European Union evaluation, the male and female populace of Turkey on paper are equals, whereas the disparity among male and female gender is continued in daily dealing.

By the year 2012, in a view to raising the number of female participants in politics across the globe, the European Nation stipulated an anti-discrimination initiative to aid improvement of gender balance by raising the quota to 40% of women participating in politics (UNDP, 2018). Just around the year 2014 to 2019, in a plight to increase female participation in politics globally, the European Union member state, made a plea to increase women's commissioners in the EU to 40%, still, at the end of it all, there were only 9 female commissioners out of the 28 commissioners which were 32% of female participation (UNDP, 2018). Furthermore, women involvement in parliament was captured as 14.6% by the year 2015 and Cyprus involvement was just 17.9% by the year 2017. It is evident to allude the presence of a high disparity betwixt men and women general political involvement in the public life.

Following from the yearly report on Women in Parliament, at the start of 2021, the number of women in national legislatures globally is at 25.5%, just a little better than 24.9% in the previous year. Twenty-two women currently hold the top position i.e. president and prime minister in their respective countries, and One Hundred and Nineteen Countries has never both in the past and present recorded any female leader (UN Women, 2021). However, twenty-one percent of government ministers globally are females, while only 14 countries have achieved 50% or more women in their cabinets (IPU & UN Women, 2020). Just 25% of all national assemblies' representatives are females (IPU, 2020). As recorded by the International Parliamentary Union, Rwanda, Cuba, Bolivia and the United Arab Emirates have at least "50% women" (IPU, 2020).

CHAPTER III

Women's Participation in Africa and Nigeria Politics

In Africa, growing democracy in which elections into political offices has continuously remained in domain of the male gender, female political participation continues to remain unchanging notwithstanding some exclusions. Some of these exclusions are notable in countries like Ethiopia, Rwanda, Uganda, Mozambique, South Africa and Namibia which have recently revealed an increase in the presence of women in their legislatures (Townley 2019). Evaluating from Inter-Parliamentary Union data, recent data on women's participation in these countries in 2020 are: “Rwanda (61.3% lower house, 38.46% upper house), South Africa (46, 58% Upper House, 37, 74% Lower House), Namibia (43.27% Lower House, 19.05% Upper House), Mozambique (41.2%), Ethiopia (38.8% Lower House, 32 % Upper House) and (34.9%) in Uganda” (Oladapo, 2021).

Before Nigeria experienced colonialism, the females in Nigeria were vigorous and they were prolific in their particular traditional political governance (Ajayi, 2007). Notwithstanding, females' political active involvement before the colonial period was not at par with that of their male counterpart, as most positions held by the females in governance were more of complementary positions and not subordinate nor real political powers (Nwankwo, 1996 & Ikpe, 2004). Furthermore, even in the most conservative societies of Nigeria, women have played an important role in the growth and development of their various societies. (Awe, 1992). Women also maintained key roles in ancient political life and in their various territories in pre-colonial Nigeria; they willingly engaged in politics and were in positions of decision-making in governmental institutions in their areas of jurisdiction (Uwa et al., 2018).

The level toward which females were prominent in the public sector prior to the colonial period, on the other hand, was determined by the organization of their unique society, whether monarchical, as in the Yoruba Empire, or republican, as in the Igbo

communities (Sunday, 2013). The traditional Nigerian society was isolated between sexes, which led to authority and exploits being measured. Despite this, female's complementarities were incorporated in sex difference, which acted as a driver for gender role, position, and societal power and supplied them with their own operating and management fields (Ikpe, 2004). Some political structures that allowed both genders to share power were defined and firmly established. In certain communities, females obtained access to be involved in politics through an advanced and complicated network of relationships, rights as well as power management with the male, while in others, the female roles were more of supplementary or secondary roles (Oloyede, 1990).

This therefore does not, imply that women and men played similar roles in the society. In pre-colonial times in Nigeria, there were limited number of females who rose to positions of political prominence (Awe, 1992). The importance of Iya Afin, Iya Agan and Iya Abiye to the imperial administrations of various kings cannot be overemphasized (Mba, 1982).

Similarly, Queen Amina of Zaria's impact and efforts towards the political outlook of Northern emirate in the Northern part of Nigeria, as well as the achievements of Kambasa of Bony in then pre-colonial era, cannot be shrugged off (Awe, 1992). Nevertheless, when the Hausa aristocracy gave way to the Fulani/Muslim predominance, females were completely shut out of the public realm. As a result of this exclusion during the Fulani/Muslim era, no female was allowed into the court room of any Hausa ruler after Queen Amina's reign in Zaria's pre-Islamic period (Uwa et al., 2018). For the distinct genders, Islam established a rigid segregation of domains. Women were not allowed to be noticed in public places. In the Benin Empire, female's role in community life was limited (Ikpe, 2004). Among the several ranks of chiefs, there was no female representation. As agents of the Benin King, males commanded the various craft groups and even ruled the markets. The Iya-oba (Mother of the King), with her court at Uselu, was the sole important female prominent politician. She was not a member of the Oba's council (board of directors) and therefore did not participate

in the decision-making process. Many of these Iya-oba's were influential and assisted their sons' successful reigns, such as Iya-oba Idia, who is said to have directly aided the success of Esiegie's campaigns against Idah (Ikpe, 1997). However, these Iya-Oba's did not function as representatives. For women in Benin, there was an institution of the queen, the Omu, in riverine Igbo towns including Onitsha, Asaba, Osomari, and Illah. Though the Omu had a lot of power among the ladies in the community, but her status was predicated on her constancy to the Obi (king), which limited the power of the office. (Uwa et al., 2018)

Nonetheless, in Igboland, the management of the society's activities was done with extensive consultations between the male and female groups (Ajayi, 2007). Despite the paucity of literature and history describing the contribution of women during this era, and the fact that traditional African history offers “only fragmentary images of women; pre-colonial Nigeria”, despite being a patriarchal society, did not completely exclude women from politics (Ojo, 2003 & Nwankwo, 1999). There has been much effort put in place to address the issues bordering round minimal representations of women in key positions in Nigeria, whether for elected positions or appointments. Also, Ogunyinka (2019) revealed that the frequency of women voted for into parliamentary offices particularly into the Senate House of Nigerian dropped from 7 in 2015 to about 6 in 2019. The number of women legislators in the federal House of Representatives has also fallen sharply, from 20 women in 2015 to 12 in 2019 (Quadri, 2015, mentions 19 for the House of Representatives: following a response in the state of Rivers, one MP joined the Chamber between the time of Quadri's work and Ogunyinka's report). However, when combined (i.e. in the Senate and the Federal House of Representatives), only 3.8% of delegates to the National Assembly nationwide in 2019 were women, the lowest percentage of women's political involvement in sub-Saharan Africa and this is well below the region. average of 24% (Ogunyinka, 2019). Moreover, narratives from the executive branch of government share similar scenarios.

However, following the succession to power of Nigerian President Buhari by President Jonathan in 2015, his 36-member cabinet consisted of only six women. (17%), whereas the cabinet of his predecessor's consisted of 13 (32.5%) females out of 40 cabinet members (Akutu & Opara, 2015). However, according to (Williams, 2019), after the re-election of President Buhari in 2019, his cabinet was increased to 42 members but only 1 female member was added to the previous 6 members in his first term making it a total of 7 females in his cabinet. Furthermore, the formation of Women Political Empowerment Office (WPE), as well as the Nigeria Women Trust Funds (NWTF) and Women Lobby Group (WLG) are all inclusive in the effort to address such problems confronting female's participation in Nigerian politics (Olufemi, 2017).

The significance of governmental partnership in any humankind, either civilized or ancient, search out inquire control of authority, procurement of authority and administering power to bring together the society, harness and dispense resources and to effect resolution-making under group or personal interests Uwa et al., 2018). Consequently, women through their progressive advancement of knowledge in the public space, in recent times continues to agitate for more capacity for the equation, allocation and the re-distribution of financial resources in their favour. Although careful observation has also shown that the absorption of women into the Nigerian political arena is broadly evident through turnout of women during elections as well as the dormant support for electoral aspirants. Furthermore, Adeniyi (2003) also identified the intensity and additional forms of electoral conflict provoked and perpetuated by young men as the major obstacles facing and inhibiting the active collaboration of women in Nigerian government.

The distinguishing roles women plays in the development of a society and its importance in recent times have sparked up arguments amongst scholars; there have also been discrepancies between various views as to whether women's function is primarily on the domestic front or whether women can undertake other socio-financial and governmental endeavors such as their male counterparts. It is, still, trusted that

though the usual friendship bounded by mom and her child can necessitate and enclose her to sedentary exercises, it is likewise main that such mom concedes possibility to provide her quota to the incident of her kin what of her society lose (Uwa et al., 2018).

The constant marginalization of a Nigerian woman has in no small measure denied a lot of women in the ruling class the opportunity of performing some of these functions which men in the society performs. It is interesting to note here that people recognize the advantage of women as voters in a representative process, but they are seen as powerless to lead, hence their restricted consensus to reach the top of a conclusion and participate in capacity building. Furthermore, financial resources have always been seen as a determining factor in the game of politics, in addition to the relatively lack of commercial enablement of women. Additionally, there have always been instances of a lot of violence and murder, powerful confrontations at protests, and thugs that are not pleasant in a woman's experience. (Uwa et al., 2018). New obstacles have been added to the traditional ones to oppose women to the government. Sharia (as a scrupulous and legal code) as taught in Zamfara State and several northern states, for example, is unequivocally a disadvantage to the welfare of women in government. Here, women are unlikely to oppose a male child on public transportation, and separate modes of transportation have existed to help the most appropriate government roles for women in the state not to be seen as doing celebration. Therefore, Mrs. Josephine Anenih was cautious in her reaction to the fact that the experience of Sharia influenced the involvement of northern women in the campaign. "I had a conversation with some heads of state who practice Sharia and they told me that it would not limit the collaboration of women (in government) and that if they now express it through Sharia, they will be absent, the candidates will manage when we reach it" (Uwa et al., 2018).

Women in National Development

In Federal Republic of Nigeria, the general awareness of the status of ladies once the International Women' Year (1975) and therefore the following decade (The international organisation Decade for Women, 1975-1985) (Aina, 1993:1) still as later United Nations conferences similar to the 1992 Rio Conference on atmosphere and Development, the 1993 national capital Conference on Human Rights, the 1995 Copenhagen Summit on Social Development and the Beijing World not solely set new priorities however also created a blueprint for the property role of women in development. Thus, the role of women in national development has assumed a central role publicly debates in Nigeria (Luka, 2012).

The role of women in the development of any nation cannot be overstated. Their contribution to the national development goes beyond the narrow conventional understanding of their role in maintenance and reproduction and permeates all aspects of the national economy. According to (Coleman Onwubiko 2012: 68), who argued that women in some societies are viewed as the currency with which political and economic alliances are built.

From this point of view, it is futile to enunciate the invaluable contribution of women in promoting unity and chime among the different ethnic groups in Nigeria through interethnic or intertribal marriages. Also, the vast bulk of support work for food, cooking, raising children, caring for the elderly, managing a home, and carrying water is done by women, and globally this kind of work is accorded lower status and no monetary pay (Onwobiko, 2012). Likewise, the ability of women to serve as mothers to plan, prepare, organize and coordinate all household resources for the benefit of all family members contributes to stability and tranquility in the home which promotes developmental process of any nation (Ayabam and Ngara, 2013:47-58).

The census figure of 1999 indicated that the percentage of women was just over 50% of the entire population of Nigeria. Therefore, with their large numbers, they have the

potential to transform a struggling economy at the family, local, state or national level, through their innate economic ability, organizational skill and attention to overcoming obstacles posed by the environment, culture and partners (men) (Asaju and Adagba, 2013, 59). For example, 54 million of the 80.2 million women in Nigeria live and work in agrarian (Rural) settlements where they make up about 6,079% of the rural labor force (British Council, 2012; Agu, 2013). Furthermore, women are also known to be responsible for accomplishing 70% of agricultural work, 50% of livestock-related businesses and about 50-60% of these women also work in agro-processing industries (Mohammed and Abdulquadri, 2012; Akpalaobi, 2011). However, they have access to less than 20% of accessible agricultural resources, a major obstacle to their maximization of agricultural production (Akpalaobi, 2011, p. 474). Also, in politics and decision-making, Nigeria's pre-colonial history is replete with the exploits of Queen Amina of Zaria, who led armies to drive the invaders from Zaria.

Table 1: Statistics of Women Traditional Rulers in Pre-colonial days

S/N	Name	Town/Village	LGA	State	Type of Rule	Date
1	Luwo Gbadiaya	Ife	Ife Central	Osun	Ooni of Ife	Pre-colonial days
2	Iyayun	Oyo	Oyo L.G	Oyo	Alaafin	Pre-colonial days
3	Orompoto	Oyo	Oyo L.G	Oyo	Alaafin	Pre-colonial days
4	Jomijomi	Oyo	Oyo L.G	Oyo	Alaafin	Pre-colonial days
5	Jepojepo	Oyo	Oyo L.G.	Oyo	Alaafin	Pre-colonial days
6	Queen Amina	Zauzau		Zaria	Emir	Pre-colonial days

7	Daura	Daura	Daura Emirate	Kastina	Queen	Pre-colonial days
8	Kofono	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
9	Eye-moi	Akure	Akure	Ondo	Regent Monarch	Pre-colonial days 1705-1735 AD
10	Ayo-Ero	Ak ure	Akure	Ondo	Regent Monarch	Pre-colonial days 1850-51 AD
11	Gulfano	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
12	Yawano	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
13	Yakania	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
14	Walsam	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
15	Cadar	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
16	Agagri	Daura	Daura Emirate	Katsina	Queen	Pre-colonial days
17	Queen Kanbasa	Bony	Bony L.G	Rivers	Queen	Pre-colonial days

Source: Kolawale et al (2012).

Major Glass-Ceilings militating against Women Political Participation in Nigerian

The low partnership of women in the electoral campaign and in governance has caused great concern around the world. In Nigeria, the number of women collaborating in electoral campaigns is not uniform for the 50% of the national population they

represent and this has not translated into equal similarity in government leadership positions. The challenges faced by women in their involvement in Nigeria politics females are mammoth, however, research has shown that the following has been a major glass ceiling militating against women political participation in Nigeria.

Patriarchy

This can be referred to as society or association governed by male over female, it can also be seen as social structure or organisation which is characterised by dominancy of men as the head of the family or clan as the case may be. In a patriarchal structure, males and female's values are alienated in the society. Fundamentalist considers that males are born to lead the female gender and as such, male hierarchy in the social order should remain. Patriarchal structure has over the years continued empower the male folks and it has however continued lower the status of women forcing women to follow in the footsteps of men to prove themselves capable of certain positions. Patriarchy subjugates women to men and gives men the dominant roles in the society (Trivedi, 2016). The pattern of democracy, democratical processes and political representation omitted women. The concept of democracy ought to be more about inclusiveness and not just about organizations and, or more about different social groups involvement in these institutions; while women's contribution in democracy aids to define its quality (Moghadam, 2008). The nonappearance of women from political space leads to democratization of male dominance, a partial and prejudiced practice of democracy. Nevertheless, in a country such as Nigeria which is characterised by its patriarchal system, there happens to be a strong cultural domination of male over female thereby putting the women under the subjugation of men. Furthermore, men have always assumed the position of the decision maker, which therefore implies that a woman must always get permission in all areas of life. Consequently, in order for a woman to attain more financial resources, women also take up daily paid jobs. Hence, most women struggle to acquire a decent work life balance and also eschew overloaded roles. Thus, in Nigeria, the patriarchal nature of

the country has therefore formed a great barrier in achieving gender equality and well as economic balance.

The Perception of women towards Politics

An average Nigeria woman perceives politics in Nigeria to be more of a game for the men; hence, most women tend to stay away from politics. Furthermore, most Nigerians are daily being deluged with fables and rumours of discreditable and erroneous practices of most Nigerian politicians. Hence, the commonly held notion or perception of politics been a dirty game which is reserved for people with refutable integrity and as well as have little or no respect for the rule of law and the principle of due process that governs the country. For that reason, women who participates in politics or political processes are therefore considered as been confederates of the execrable carried out by the political elites. Hence, in a bid to stay clear of such sordidness or stain been affiliated with politicking most of the women would rather choose to completely stay clear of active politics or in worst case scenario takes the backseat.

Cultural based and Religious Discriminations

Often times, some women get demoralized from involving themselves in the things that pertain to public life such as politics from their infancy through womanhood by the people who they consider to be an authority figures for instance, their fathers, mothers, husbands as well as close and distance relatives as a result of the culture depicts or characterizes as what a virtuous woman represents. For instance, in the Nigerian contest, a woman is considered as vitreous when she is quite and submits all her rights and also as one who ought to only be seen but her voice not to be heard (Muoghalu and Abrifor, 2012). Accordingly, been partisan is also perceived as a venture that goes out of the boundary of societal expectations of a more descent effeminate conducts thereby giving rise to stereotypes. Furthermore, these embedded cultural exposures constitute counterincentives for the political involvement of

women. In a similar vein, religion have also been a very stereotypical instrument against most women who has summoned enough courage to actively take part in politics. One of such religious instrument of stereotype against literally means the confinement of women to their appropriate domicile which is the a predominant practiced amidst the Muslim community in the Northern region of Nigeria which aim is to ensure that women are completely barred from any political activities whether in the capacity of an electorate, political party aspirants or even involvement in economic exercise. Howbeit, this is not only limited to the Islamic faith some Christian faith also does not confer so many roles to women in public life.

High level of Illiteracy amongst Women

According to the UNICEF Nigerian survey carried out in 2004, records showed that only 60 percent of females between the ages of 30 and 45 years manages to finish their basic education (elementary level) while only 26 percent out the 60 percent manages to proceed to high school. Furthermore, a survey also conducted by the National Planning Commission (NPC) alludes to the fact that 50% of Nigerian women have no formal education (Okpilike and Abamba, 2013, p. 159). This has been a significant social impediment for women in their participation in the Nigerian politics. This however, consistently sums up the reason why only limited number of women qualifies for most jobs in the formal sectors; in addition, the small size of women who acquired formal education also explains the reason why the women also have limited representatives for elective offices.

Political Violence

This is the violence which is carried on either the electorate or political aspirants for the sole aim of achieving political objectives. Political violence has been one of the greatest nightmare in the Nigerian political system. Political violence to a large extend decreases the involvement of women in the politics of Nigeria. According to (Kolawale et al, 2012), the use of political hoodlums prior, during and after the

conducts of election as well as the prevailing or resultant insecurities in the country suchlike the intimidation of voters, kidnapping and killing of party representative, political aspirant, the intimidation of electoral umpires, snatching of ballot boxes and the destructions of properties that depicted archetypal election processes in the Nigerian society makes politics something out of the reach for majority of Nigerian women. According to Dorathy Nyone, one of the female spirants in one of the elections conducted in 2011, who narrated her ordeal during the elections when asked by the election monitoring team stated that;

A ward chairman was shot dead; all the women and most of the men fled the scene. My husband rushed there and took me home. I was scared; men who were fully prepared for the violence were the only ones who remained behind to hand pick the various winners (Luka, 2011:32).

Thus, while this menace generally explicates the nature of election processes in nation, the multiplicity of constant political massacre, perpetual political hooliganism and pervasive violence have also succeeded in putting so much anxiety and fear in the heart of the average Nigerian woman.

The Marginalization of Women in Political Party's Leadership

The hierarchical nature of most political parties in Nigeria is one that is mostly men dominated. The comparably disadvantaged financial status of some women to either bankroll or finance their political campaign or even to support their various political party's activities have essentially placed a ceiling in their ability to pull a major impact in their political party structure. Thus, the likelihood of women to be voted into sensitive placement within the political party hierarchy is slim. Consequently, the degree to which women women's influence and powers within the political party structures is also hampered by these. Hence, in the process of party appointments the women usually are not able to advance the interest of women or assert themselves this in turn leads to women marginalization during elections.

Political Godfatherism

In the context of Nigerian politics, Godfatherism has become the order of the day as it appears to become practically impossible for anyone to win any election into political offices without the leverage of a one political godfather or the other backing their candidacy, which often times considered as a “POWERFUL FORCE” that decides who wins what and when. Hence, Godfather(s) are conventionally described as man or woman who possesses the political powers and dominance/influence to single-handedly determines the individual who is to get the party nomination form to contest for any election and ultimately who wins the election in the entire country. Ostensively, it is arguably true to believe that most of the parliamentary members as well as states governors and key government appointees were bankrolled by these calibre of people called their godfathers. Howbeit, from her transition to democratic government in 1999, the concept of godfather has continuously played decisive role in the architectural framework of the Nigerian politics in determining candidates that they feel are eligible to contest in an election into any political office as well as to emerge victorious too. Hence, this forms a great barrier for most women even those that has the political well withal as it becomes practically impossible for the women to contest with such candidates with influential godfathers when they (women) possess the adequate capital to finance their campaigns (Kolawole, 2018).

Lack of Self-Confidence of Women

The absence or weak of self-confidence of women in political landscape is also a significant barrier to women's participation in policy making as well as participation. In some case, the women perceive politics as the game exclusively reserved for the men and as such they don't see themselves venturing into politics, and for the ones who dares to venture into politics most often than not takes the backseat. In addition, it should be noted here that a large number of women also lack confidence in their peers, which makes it difficult for them to gain support from their peers but rather choose to give their support for their male counterparts. Albeit, other traits such

resentment, anonymity and other issues affiliated to inter-personal relationship are synonymous amongst women. Simply put, some women basically prefer to through their weight behind the men and also give all the necessary support the men politicians to emerge victorious during elections due to the of the lack of confidence towards their fellow men as well as for monetary gains, notwithstanding their large numbers. As a result of this, the men have continuously enjoyed greater advantage and transcendence during mobilization of supports for elections. A clear cut instance of such was recorded when Mrs. Sarah Jubril contested during the presidential primary elections of the People's Democratic Party (PDP) against Goodluck Ebele Jonathan who happens to be the incumbent president as at that time and the erstwhile Vice President Alhaji Atiku Abubakar in the build-up of the of the 2011 general elections; when the primaries were concluded, Mrs Sarah Jubril secured just one vote of the total vote casted during the primaries which proved to be her own vote, while her fellow women supporters never voted for her (Ayabam and Ngara, 2013, p. 47-58).

Lack of Funds

When we consider politics especially when it comes to contesting for an elective position in Nigeria just as it is in every parts of the world, election happens to be a very a very costly enterprise or venture which involves a large amount of finance. Hence, the already established poor financial status of women in Nigeria pose a very serious problem which attributes to the reason for the failures of women from winning elections in Nigeria. The absence of financial will-power has to a large extent reduced the Nigerian women to the position of been a subjugate or flaccid contender in the political arena. According to (Yahaya, 2012, p. 9), approximately ninety percent of Nigerian women presently lives beneath the poverty line index, hence, despite the consensus agreed upon by majority of the political parties particularly the two big parties that is the All Nigerian Peoples Party (ANPP) and the People Democratic Party (PDP) who reduced the cost for purchasing the party nomination form particularly for women in order to advance greater women participation as well as to enable the women contest for election position, notwithstanding, the huge sum involved in

actualizing electoral dreams continues to be far from reach for most Nigerian women when without the help of political godfathers is volunteers themselves to bear the financial burden needed and this does not come without a price as most godfathers in exchange for the assistance demands unlimited favour from the women after their victory, while others demand for sexual intimacy with women even those who they are aware are in husbands' house, while some others seeks to have considerable control of the women during their stay in offices when the political seat is finally won.

Prospects of Women's Participation in Nigerian Politics

The heightening of democracy and democratic institutions ineluctably leads to the gradual review of laws and provisions contrary to the interests of women. This progress is further stimulated by the role of multinational bodies and agencies in raising consciousness and advocating for a wider role of women in national development, chiefly with regard to involvement in politics. These efforts have produced many positive results. In many circles, the persisting bias and discriminations against women in public life is gradationally fading as emerging social institutions transform to formally grant women equal privilege and status with men, in accordance to constitutional provisions. Despite the current low involvement of the female folks in politics, the number of females elected and appointed has steadily increased since 1999, when democracy was reintroduced in Nigeria; and despite women's poor performance in the 2011 elections, there were relatively large increases in women's interest in politics, as evidenced by the number of women expressing interests or vying for various elective positions in the general elections of 2011 (Ayabam and Ngara, 2013, pp: 47-58).

Table 2: Election turnout in Nigeria by gender in April 2011.

Offices Contested	Gender		Total
	Male Aspirants	Female Aspirants	
President	19	1	20

Vice President	17	3	20
Senatorial	800	90	890
Houses of Rep	2,188	220	2,408
Governor	340	13	353
Deputy Governor	289	58	340

Source: British Council (2012).

Table 2 shows that there were 13 women who contested for governor, 90 women for senatorial seats, 220 women vying for seats in the House of Representatives, and "493 for the various houses of the Assembly" (Okpilike and Abamba, 2013); and above all, a woman competed for the first time in the presidential primaries, under the aegis of the People's Democratic Party (PDP). This development gives women a gleam of hope that they will actually be able to do more and perform better in subsequent elections and occupy important decision-making positions.

Furthermore, some of the few eminent women who have held political and decision-making positions since 1999 have demonstrated excellent leadership skills and outstanding achievements. The contributions of women such as Mrs. Abigail Ukpabi, Dr. Ngozi Okonjo Iwela, Dr. Obiageli Ezekwesili not only proliferated the visibility of women in national politics, but also led to a general appreciation of the potential of women to act as catalysts for social change (Chiejina, 2011, p. 160). Consequently, the roles of these and many other women many to enumerate in different spheres of their professional callings in the public and private sectors have placed the female folks on a worthy height, thus creating an auspicious indicator of great prospects for multiple roles for Nigerian women in public life.

The Empirical Framework

Review of the Level of Women's Participation in International Politics in Nigeria

Despite the fact that women's participation in decision-making in political spheres,

both regionally and globally, is increasing, UN Women has already stated that "gender equality cannot be achieved within the next 130 years" (UN, 2021). This is because "only 21% of government ministers are women, with only 14 of 195 nations reaching 50% or more women in cabinets" (UN, 2021). Although more than two-thirds of nations have used gender quotas to create opportunities for greater representation of women in parliaments, "only three countries in the world have "50% or more women in parliament and the same number have no women in parliament" (UN Women, 2021). Nigeria presently can be positioned among nations with the least number of women participation in parliaments globally ranks 186th out of 193 countries in the world (IPU, 2019). The appointment of African women to important positions in global governance societies in the 21st century indicates a commitment to inclusion; even if equality is not achieved. Three prominent positions include: Phumzile Mlambo Ngcuka of South Africa, who since 2013 has served as United Nations (UN) Under-Secretary-General and Executive Director of UN Women; Uganda Winnie Byanyima, Executive Director of Oxfam International from 2013 to 2019; and currently it is Dr Ngozi Okonjo Iweala who was very influential in being the first African woman to chair the World Trade Organization (WTO)'s Office of the Director General (Towns, 2020).

Review on Measures of Ensuring Gender Equity in Nigeria

Around the world, education rights have proven to be a key means of mainstreaming women's representation in political office (Bullough et al. 2012). For example, in Sweden, the intensification of learning opportunities, including at lower secondary level, has been associated with increased opportunities for women aspiring to political office by up to 30% (Lindgren et al., 2019).

This joint association between education and women's political engagement is also found in non-Western societies. Isaksson et al (2014) found that in emerging democracies political engagement is higher among the educationally disadvantaged. However, Bhalotra et al (2013) noted that education intensified the political

engagement of Indian women as voters and participants. A study of women in southwestern Cameroon also found that women's goal of adequate education is positively associated with voting and contesting general elective office (Goetz 2003).

In Mozambique, Rwanda and Uganda, for instance, females with low education accomplishments and moderately high participation in elective public offices are verified to match (Goetz 2003). This relationship is asserted by the study which stated that education have low political empowerment influence on Ugandan women while those in places with little opportunity to education are more politically inclined likened to those in regions with better opportunity to education. Literature shows that nations with these quotas like the South Africa, Namibia, Scandinavian countries, or Latin American countries such as Argentina, or European countries such as France and also Mozambique have an average of 35 men in their parliaments.

However, research from Nigeria also shows, arguing that education is relevant to addressing the problem of women reduced political representation, proposing that Nigerian women's political representation is reduced because their right to learn has diminished (Orji et al. 2018; Odionye 2016; Oloyede 2015; Dim and Asomah 2019). Researchers are of the opinion that, if the right to learning is enhanced, other features such as bias and unfairness against women in politics can be resolved considerably. This occurs in the extensive socioeconomic inequality that differentiates Northern region from Southern region of Nigeria. The latest Demographic and Health Survey reveals that there is a significant gap between the number of women with secondary and higher education in the northern rregion which stands at (13.7%) and Southern region of Nigeria with record (37.4%), a clue that the Southern region has an educational preference over the Northern region of Nigeria and it would therefore seem to offer a good opportunity for the political participation of women (National Commission on Population and ICF 2019). Involvement in well paying jobs and opportunity to revenue are reflected as major features that enhance women's effective representation in politics.

Furthermore, Hern (2018) noted that African women who have participated in formal employment tend to acquire skills that facilitate political representation. In Tunisia, for example, AbdoKatsipis (2017) found that employment with correspondingly high-income levels improves women's political involvement. Mlambo et al (2019), the South Africa Development Commission regional study, also clarified the relationship between women's political engagement and their participation in the labor market (Albarracin et al. 2017).

Availing women greater access to political involvement is a vital component to attaining gender equality and democratic control in the world (OECD, 2014). Enhancing women's involvement in politics leads to significant effect for nation's advancement. One study showed that more women in government translates into greater reserves in education (Chen, 2008). More women lawmakers are linked with enhanced governmental responsibility, more passed law-making and improved concession between political parties (Kumar, 2018). Research also shows that involving women in conflict resolution reduces the chance of peace treaties being delayed by 64% and increases the chance of peace treaties being unshakable for 15 years by 35% (O'Reilly, 2015).

Regardless of the promising trend of 35% women participating in politics and non-elective positions in politics in Nigeria, there still continues to be a low percentage of females in the federation's legislative body, which can be linked to male's patriarchal dominance in the country's politics. From 1999 till date, within the elective positions, the number of women who have occupied such positions cannot be said to be up to 10% representation of the total populations of women in Nigeria. The position of the vice president of Nigeria has never been occupied by any female, not to mention the office of the president. Under the platform of the People's Democratic Party in the 2011 general election, it is surprising to know that only one woman ran for the office of President of Nigeria, with her electoral race cut short during the primaries of the People's Democratic Party. Given the trend of things within the political structure of Nigeria, it is certain that there was no way she could have pulled out anything from

the party primaries with just one vote despite the large turnout of female electorate in attendance for the primaries but decided not to vote her not even for sympathy sake. Even in the 2015 general elections, a total of 5 out of 14 women were vying for the post of vice president, while 14 men were vying for the post of president (Uwa et al., 2018).

Aiyede (2006) stated that the participation of women in political positions has increased over time, with a strong likelihood of further increase in the nearest future, but however noted that the level of progress remained marginal. This was evident in the 2007 elections. There has been significant improvement, although little has been done to correct the imbalance.

Effect of Gender Equity on Women Participation in International Politics in Nigeria

Previous literature indicates that gender equity within the scope of politics enhances gender equity in the labor force. For instance, a study carried out on women in the labour market revealed that firms with good female management, that is to say, having more than 3 women on their management board, records a yearly profit of approximately 10.1%, when compared to the 7.4% for firms without a good number of female management (Lee, 2015). This signifies incredible economic prospects, as seen that gender equity in the labour force could result to expansion of global GDP by 2025 due to the impart women will bring to the labour market (Woetzel, 2015). The participation of women in all spheres of life, either from direct action in the society or to governance is of enormous benefit, stable democracy and resistant structures (Markham, 2013). Findings also show that countries where women are more involved in social life face fewer inequality characteristics (World Economic Forum, 2018). Tendering gender-profound political governance and proficiencies tutoring for women also offers them with the basics they need to readily involve in politics. Furthermore, women enlightenment either formal or informal teaching to a large extent also helps in developing the required competence needed for the women to participate in active

politics as well as in decision-making (UNDP, 2013). However, various firms around the world have conducted one form of trainings or the other which aims at overcoming key political obstacles for women representatives, and to also enable the women to be able to contend for political offices with their male politicians (National Democratic Institute, 2013). Amongst these obstacles militating against the women includes the lack of funds and low level of education, uncooperative governments, and topographical limitations. Also, a 2019 research on governmental boards and the medical sphere in Westminster Foundation for Democracy's Africa also revealed that even after being elected, women representatives still face discrimination by being allocated to lower notable boards (Dodsworth, 2019). By enhancing prospects in political involvement education, women may rapidly take feat at all spheres producing optimum outcomes.

Consequently, a well-planned and appropriately executed quota system can be suitable, short-term methods to enhance women's opportunity to policy-making posts while shifting to the stage where a gender equity in political governance can be attained and maintained (O'Brien, 2016). In Tunisia, for example, they argued that the nation takes constitutional guarantees for equal opportunity for women. In April 2017, the Tunisian congress enacted a law with a significant margin to boost women's participation in community elections, with 127 parliamentarians voting in favour, three against and four against. The recent legislature needs factions and political alliances to put forward equal numbers of women and men in party leadership. This democratic legislative process contributes to "horizontal and vertical" equity by establishing greater prospects for women to be chosen as delegates (Chouakri, 2019). Furthermore, the rule of law requires gender equality in municipal and provincial committees, which confirms that the quota law affects women at the sub-national level. The consequences of the quota law are that women made up 47% of those chosen in the May 2018 collective in Nigeria, a notable impairment of gender equity and democracy (Institute for Democracy and Electoral Assistance, 2019).

Representation of Women in Government and Diplomacy

It is fascinating to see where women are represented in government. Feminist research has shown that the overrepresentation of men tends to increase with power and status in positions. For example, women are more likely to be prime ministers than presidents, and it's no coincidence that prime ministers generally have less power than presidents. Ministers and legislators are often grouped in fields considered "feminine" or "soft" traditionally linked to the private sphere and/or to women as a group. Men find themselves in what are stereotypically considered "difficult" areas of the military and finance.

Overview of Women Representation in Nigerian Politics since 1960

The entry of Nigerian women into the corridors of power either during political decision making or in active governance has been on a dilatory pace. After her independence in 1960, women advancement into the hierarchy of political positions or the corridors of powers has been very discouraging. For example, according to (Eme et al, 2014), during the first republic i.e between 1960-1966, records show that no woman was capable of winning any election into the federal legislative offices, even though 3 women won elections into the federal legislative house. Amongst these women includes, Mrs. Wuraola Esan who was the first woman to win election into the federal parliament, making her the first female member of federal parliament in western Nigeria in 1960 (Eme et al, 2014). In addition, in the 1961 elections, Mrs. Margaret Ekpo also participated in the elections for the Eastern House of Assembly and was victorious thereby becoming a member of the Eastern House of Assembly until 1966, Mrs. Ekpo A. Young and Mrs. Mokelu N. Janet protested. and became members of parliament. However, in the northern part of Nigeria, the right of women to vote and be elected was still denied after the country's independence until 1979, which marked the beginning of civil rule or return to civilian government. Consequent to the denial of women franchise in the North, the likes of Hajia Gambo Sawaba and other prominent politicians were all denied the right to exercise their voting franchise

and to also contest for any political position. However, 3 women ran and won election to the Eastern House of Assembly in the 1961 regional elections. Also, under the 2nd Republic 1979-1983 just one woman was also elected into the Senate house which was Senate Franca; she was elected in the 1983 election but only served in the capacity of a senator for only 3 months before the collapse of the 2nd Republic that same year. Incidentally, it should also be noted here that out of 300 aspirants in the gubernatorial election during the 1992 transitional programme of the then military government of Ibrahim Babangida only 8 out of the total aspirants were women and non-amongst the women could make it into any of the Government House as only the men won in all the states of the federation (Eme et al, 2014).

The 3rd Republic signifies the onset of a major change in the political environment in Nigeria as it officially ushered in the transition to a democratical government in 1999. However, the 1990 local government elections which heralded the 3rd Republic only the emergence of few women have emerged as councilors and only one woman has been elected Chairperson of the Local Government Council (LGC) in the Western Region of Nigeria. Subsequently, it is also surprising to know that only 2 females were elected as Governors; Mrs. Alhaja Sinatu from Lagos State and Mrs. Ekpenyong Cecilia from Cross River State while the remaining 34 State were won by men. In the gubernatorial election, no woman governor emerged in any of the 36 states of Nigeria. Furthermore, the elections into the Senatorial office of 1992 saw the emergence of only as the Senator elect. Furthermore, only a handful of women have won elections to the House of Representatives; amongst these women is (chief) Mrs. Mrs. Florence Ita Giwa who won in the Calabar constituency; it is also Mrs. Kofo Bucknor Akerele noteworthy to state here that, the then head of state, President Babangida's Transitional Council in January 1993 appointed 2 women which are Mrs. Labara Dagash and Mrs. Emily Ailmhokuede. Also, during the caretaker (interim government) national government of Leader Ernest Shonekan, 2 ministers were included in the cabinet by appointment. In addition, General Sani Abacha's administration also had a number of ministers at different times included in his cabinet such as Ambassador Judith Attah and Chief (Mrs.) Onikepo Akande. The military

administration of Gen. Abdulsalami Abubakar which lasted between June 9, 1998 - May 29, 1999, also had 2 females in the Federal Executive Council (FEC), which includes Dr. Labara Gambo who was appointed Minister of Women's Affairs and Chief (Mrs.) Akanda Onikepo who served as the Minister of Commerce (Kolawale et al, 2013).

The 4th Republic, which marked the return to democratic government on the 29th of May till date raised a fresh breath of hope for the agitation of greater involvement of women in the politics of Nigeria. Conceptually, democracy is a concept that is based on fairness and equal representation of every interest groups within state of the federation; hence, the poor representation of women in international politics particularly Nigeria contravenes the principle of democracy. However, in spite all attempts set in place, Nigeria are yet to measure up with the thirty and thirty-five percent benchmark of Beijing Platform for Action and national policy respectively. Furthermore, Nigeria has had 5 different administrations since her transition into democracy in 1999 till date; the first democratical president of the Nigeria, President Olusegun Obasanjo who ruled the country between 1999 and 2007, followed by president Umaru Musa Yar'adua who occupied office for 3 years from 2007 to 2010, and was replaced by his vice president Dr. Ebele Goodluck Jonathan after his death on the 5th of May, 2010 at the age of 58. Dr. Ebele Goodluck Jonathan occupied office from 2010-2011, and returned to office in 2011 when he contested and won the elections in 2011 and remained in office till 2015; thereafter, president Muhammed Buhari (incumbent president) from 2015 till date; all these administrations show that Nigeria has had 5 successive and successful elections after the transition to democracy. The position of vice-president of the federation also follows the same trend, as the position of the four vice-presidents has been held by men and no woman has ever held the position of vice-president.

Nigeria Elective Position between 1999-2011

The Nigerian elective positions over the years has and still favours the men more than

it favours the women as the men has enjoyed more political powers and also the dominance in various decision-making positions in Nigeria and it continues to this day. According to the Nigeria Population Commissions of 2015, the population of Nigeria stands at One hundred and Eighty-One million, One Hundred and Thirty-Seven thousand, Four Hundred and Forty-Eight (181,137,448); and the total population of women in Nigeria as at 2015 was Eighty-Eight million, Seven hundred and Fifty-Seven Thousand Three hundred and Fifty (88,757,350) which means the women constitutes 49% of the entire population (Nigeria population Commissions, 2015). Despite their large numbers, women continue enjoys an extremely unsatisfactory political representation in the corridor of powers in Nigeria. Furthermore, according the record of the National Bureau of Statistics (NBS) of 2018 and also the statistics of the United Nations report, statistic also shows the continuous dominance of men over women in the Nigerian politics. The table below shows a detailed records of women's political involvement in Nigeria between 1999 to 2011.

Table 3: Distribution of female Elected between 1999 and 2011 in Nigeria.

Office	1999		2003		2007		2011	
	Seat Available	Women	Seat Available	Women	Seat Available	Women	Seat Available	Women
President	1	0	1	0	1	0	1	0
House of Rep	360	12 (3.3%)	360	21 (5.8%)	360	25 (6.9%)	360	26 (7.2%)
Senate	109	3 (2.8%)	109	4 (3.7%)	109	9 (8.3%)	109	7 (6.4%)
Governor	36	0	36	0	36	0	36	0
State House of Assembly	990	24 (2.4%)	990	40 (3.9%)	990	57 (5.8%)	990	68 (6.9%)
Councillor's	6368	69 (1.1%)	6368	267 (4.2%)	6368	235 (3.7%)	6368	-
LGA Chairperson	710	13 (1.8%)	774	15 (1.9%)	774	27 (3.6%)	774	-
SHA Committee Chairperson	829	18 (2.9%)	881	32 (3.6%)	887	52 (5.9%)	887	-

Source: [Eyeh](#) (2010) (2012); [Irabor](#) (2012) and [Okoronkwo Chukwu](#) (2013).

From table 3 above, we can see that between 1999 to 2011, one woman has never won election into the office of the president and office of the governor in the whole 36 states of the federation; this is the same for the position of the vice-president. However, progress was recorded in other political position where we saw an increase in the representation of women in the Federal House of Representative, Senate, State House of Assembly, Councilors, Local Government Area (L.G.A) Chairpersons and State House of Assembly (SHA) Committee. Furthermore, from the table 1, it was also observed that from even though there were increase in the number of women representation in the in position of the Councilor, Local government Area Chairperson and the State House of Assembly Committee from 1999 to 2009, but in 2011, no woman occupied the position in any of the mentioned 3 grassroots offices. For example, in 1999, out of the 710 local government area elections contested by candidates, only 13 (1.8%) women won, while for the positions of the councilor and state house of assembly committees election contested for, only 69 (1.1%) and 18 (2.9%) women won the election out of the total of 6368 and 829 seats available respectively. Also, in 2003, out of the total 6368 councillorship seats, 774 local governments and 881 state house of assembly seats contested for, only 267 (4.2%), 15 (1.9%) and 32 (3.6%) women won elections into these seats respectively; this was also the case in 2007. Although there has been an increase in female representation in the various offices but it was sad to note that in 2011, there was no single woman won any elections into these aforementioned offices. Therefore, the marginal increase in the number of women since 1999 (please see the above table), shows irrelevant and consequential implications for governance. Martin (2015) puts forward that if women cope with the many hurdles of a grossly uneven playing field and are elected, they will face the new obstacles of living in a well-established "gentlemen's" club that prevents all opportunities in parliament and in decision-making. The idea is that few women in positions of political power, particularly those with gender implications, will not be able to influence policy. In most circumstances, the few females who are willing to question patriarchal structures of power and dominance are unwilling to do so.

Women Leadership Role in International Politics

Women's leadership role in international politics has proven to be immensely beneficial socially (World Economic Forum, 2017); however, it is a matter of the right to equal access and privilege in the political arena. However, in some countries women participation in politics is still faced with low participation in politics; for example, despite the increased participation of women in the Asia-Pacific region following the Beijing Platform for Action in 1995, the Pacific region still falls below expectation in the global trends; as the representation of women in parliament in the lower house of this region is twenty percent compared to the world average of twenty-five percent (UNESCAP, 2019). Furthermore, the even participation in the legislatures and political leadership of women in the political sphere and in public life is an essential element for achieving the Sustainable Development Goal by 2020. However, data has shown that women have been under-represented at all levels of the world decision-making; therefore, the possibility of achieving greater gender equality in the political sphere is remote (UN, 2003).

Stemming from the 4th world conference on women in Beijing 1995, in the Beijing Platform for Action, sections G.1 and G.2 outlined the prioritization of women's leadership; hence, the sections G.1 and G.2 of the Beijing Platform for Action "takes measures to ensure women's equal access to and full participation in power structures and decision-making" and "increase women's capacity to participate in decision-making and leadership" (ESCAP, 2003). Furthermore, according to (Markham, 2013), the irrefutable social outcome of women's political leadership has been shown to have immense social benefits such as the abatement or reduction of inequalities (WEF), advanced partnership between parties and ethnic lines and also the priority of social issues such as education, gratitude and pensions, health and parental sabbatical or leave to mention but a few. In addition, women's involvement in the political arena has proven to be notably illustrious or significant to women in their various societies. Also, factors like female's involvement in politics, the sensitiveness of civil/public service concerning women and the turnout

of female voters have far reaching positive connection with the presence of women in different decision-making skills in the public and private sectors (Burns, et al, 2001).

Women in Executive Government Offices

Records have shown that the percentages of women occupying executive government positions globally has continued to suffer a lot of setback. According to the United Nation (UN) women calculation, as at 1st of September, 2021, there are only twenty-six women serving in the capacity of the Head of State or Government in just twenty-four countries; these includes; Bidya Devi Bhandari of Nepal (President), Tsai IngWen of Taiwan (president), Ana Brnabic of Serbia (Prime Minister), Halimah Yacob of Singapore (president), Jacinda Ardern of New Zealand (Prime Minister), Katrin Jakobsdottir of Iceland (Prime Minister), PaulaMae Weekes of Trinidad -and-Tobago (president), Mia Mottley from Barbados (Prime Minister), SahleWork Zewdwe from Ethiopia (president), Salome Zourabichvili from Georgia (president), Maia Sandu from Moldova (president), Zuzana Caputova from Slovakia (president), Mette Frederiksen of Denmark (Prime Minister), Sanna Marin of Finland (Prime Minister), Katerina Sakellaropoulou of Greece (President), Rose Christiane Reponda of Gabon (Prime Minister), Victoire Tomegah Dogbe of Togo (Prime Minister), Ingrida Simonyte of Lithuania (Prime Minister), Kaja Kallas of Estonia (Prime Minister), Samia Suluhu Hassan of Tanzania (President), Vjosa Osmani of Kosovo (President), Naomi Mata'afa of Samoa (Prime Minister), Natallia Gavrilita of Moldova (Prime Minister), Najla Bouden of Tunisia (Prime Minister), Sandra Mason of Barbados (President) and Magdalena Andersson of Sweden (Prime Minister). Given this current trend, it shows that gender equality or equality in political leadership positions may not be achieved in 130 years (UN Women, 2020 calculations). Moreover, only 21% of the various government ministers appear to be women with only 14 countries in the world reaching 50% women in the various toilets, an annual increase of around 0.52% points. Therefore, the gender gap in key ministerial positions is unlikely to be attained globally on or before 2077 (Inter-Parliamentary Union and UN Women,

2020). Worldwide, the five most common roles/portfolios left for women to occupy are either, catering for those with disabilities, family, children, the elderly and the youth.

When we also consider the number of women that occupies the national parliaments, records have also shown that only 25% of the entire parliaments are held by women which is an increase from the 11% in 1995 (Inter-parliament Union, 2020). In addition, only 4 countries have attained 50% of women in national parliaments in a lower house; It should be noted here that Rwanda, Cuba, Bolivia and the United Arab Emirates (UAE) lead the countries with the highest number of women in parliament with 61%, 53%, 53% and 50% respectively (Ibid). Similarly, 19 other countries have also reached, if not exceeded, 40% including 4 African countries, 5 Latin American and Caribbean countries, 9 European countries and 1 from the Pacific (Ibid). However, 2/3rd of the above-mentioned countries has succeeded in applying the gender quotas whether as a legislative candidate's quota or through allocated seats, therefore creating opportunities for greater women's participation in politics in the national parliaments (Ibid). further to this, there appears to be twenty-seven states globally where women parliamentarian in a single or lower houses accounts for less than 10% in addition to 4 single or lower chambers with no single woman. Hence, going by the present nature or rate of progression of women participation in the national legislative bodies, the possibilities of attaining gender parity in the national legislative body on or before 2063 may not be feasible (UN Women calculations).

According to the United Nations (UN) Statistic, data derived from one hundred and thirty-three countries suggest that women constitutes thirty-six percent (2.18 million) of elected representatives in the grass-root/local deliberative bodies. And only 2 nations have attained 50% and an additional eighteen countries have extra 40% of female in the local government (United Nations Global SDG Database, 2020). In addition, regional arrangements (variations) are also alluded for the representation of women in local deliberative bodies, in January 2020, women's representatives in local legislative bodies from Central and South Asia, Europe and North America, Oceania,

Sub-Saharan Africa, East and South-East Asia, the Latin America and the Caribbean as well as the Northern Africa stand at 41%, 35%, 32%, 29%, 25%, 25 and 18% respectively (Ibid). According to (United Nations 1995), equal or balanced political participation and power sharing between men and women is the internationally recognized standard established by the Beijing Declaration Platform for Action. Despite all the efforts put in place by the Beijing Declaration of Action, it is interesting to know that most countries in the world have not yet achieved gender balance and also, only a handful or few countries have managed to set or met assertive goal for gender disparateness that is a 50-50 gender equality in political participation between men and women. There have also been a constant and increasing proof that women's political role in decision-making processes either politically economically or otherwise cannot be overemphasized in the developmental process of any country of the world. The panchayat study, for example, referred to local councils in India found out that the number of portable drinking water projects in local councils led by women was 62% higher than in local councils led by men. Moreover, in Norway, it has also been found that there is a direct link of influence between presence in municipal councils and childcare coverage (Chattopadhyay and Duflo, 2004). Thus, women have demonstrated and continue to demonstrate their leadership role by working across party lines through women's parliamentary affiliates (caucuses), even in areas or environments that appear to be politically belligerent and advocating for gender equality issues such as the eradication of gender-based violence, electoral reforms to accommodate more women in the decision-making environment, advocating for parental leaves and childcare, gender equality laws for fairness towards women and female pension. An example of this is Ngozi Okonjo Iweala who not only served twice as Minister of Finance (2003-2006 and 2011-2015) in Nigeria and also acted as Minister of Foreign Affairs in 2006, making her the first woman to occupy the two positions originally reserved for men. Ngozi Okonjo Iweala, is known as the first woman and also African candidate to contest for the president of the World Bank Group in 2012, and today she is the 7th Director General of the World Trade Organization (WTO) thereby making her the first female as well as the first African to serve in that position (Towns, 2020).

Impact of Gender bias in Policies and Unequal Representations

According to the study conducted by the World Economic Forum (as of November 2017), states/nations where men and women are closer to equal rights (such as Scandinavian countries) are much more economically competitive and socially than those with a much higher gender gap (Vaishnavi, 2018). Furthermore, in countries where women and girls have limited or no access to medical care, education, the right to vote and to be elected and to business, there is no wonder it is these countries that deny women's basic human rights and are therefore among those countries that are also disadvantaged by lower quality of life, weaker governance structures and slower economic growth at measurable costs. Peace treaties and post-war discussions are concluded by predominantly male military and political leaders, although they suffer from much of the residual violence and poverty caused and due to violent conflict, they are excluded from negotiations and peacebuilding/reconstruction efforts (Vaishnavi, 2018).

Effort Made Towards Participation of Women in Politics in Nigeria

The establishment of the Office for Women's Political Empowerment and the Nigerian Women's Trust Funds and Women's Lobbying Group were launched to address the under-representation of women in elected and appointed positions in Nigeria. In addition, INEC has put in place a gender framework, as well as a multi-stakeholder debate at the national level; the launching of numerous initiatives to implement positive actions, as well as the holding of the Nigeria Women Strategy Conference. Thus, the National Center which is set up for Women's Development is collaborating with the National Bureau of Statistics to collect factual records on this topic. Currently accessible data is not synchronized, the information was collected between 1999 and 2015. One of the purposes of data collection is to establish a baseline for the implementation of the new Sustainable Development Goals (SDGs). The data collection process is still ongoing. The results should show steady progress towards positive affirmation and also assess how the gap that existed before has been reduced

and will measure the difference between where we are now and 35% affirmative action. Additionally, promote support from key stakeholders for measures to increase women's participation in making policies and decisions; and increase partner awareness of current “advocacy tools to support the initiative for greater participation of women in decision-making in Nigeria” (Daniel and Faith, 2013). At this point, all non-harmonized data will also be deleted (Daniel and Faith, 2013).

Factors Leading to the Growth of Women's Participation in Politics in Nigeria

The Sand Brook and Halfari women's empowerment programs defined Womens Empowerment as a multi-dimensional system that includes altering the Economic, Political, Social, Psychological, and Legal conditions of the helpless, with the goal of breaking down cultural norms. Traditional and social problems that devalue, demoralize and weaken women, their main objectives being related to female's needs for potentials, facilities, acquisition of skills, and positions of authority, particularly within the political world. This latest development provides females a chance to grow their particular talent and offer more constructively to society progress, assisting in the subversion of cultural and societal conventions that have historically been detrimental to females. The Forum for Nigerian Women in Politics (FONWIP) is an example of an organization whose core mission is to enhance the empowerment of women and the abolition of all acts of abuse and oppression of women. It encourages women to participate in decision making in the public and commercial sectors. Among other things, the organization hosts lectures on empowerment and injustice. It has a powerful agenda; it has asked for 30% female participation in government nominations; it has made various attempts to raise official understanding of gender problems in society policies; and it has held seminars for females who want to enter politics. UN and other International Organizations' Activities Both government and non-governmental groups have proposed and implemented principles, laws, and activities aimed at eradicating gender disparity in Nigerian politics with the help of international organizations. The United Nations (UN) has pushed for a series of affirmations and agreements targeted at eradicating all kinds of gender-based political

prejudice against women. The Universal Declaration of Human Rights is one such declaration that prohibits the oppression of women. The International Covenant on Civil and Political Rights (ICCPR) is a treaty establishing a framework for Civil and Political Protection (ICCPR). The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

Women' access to accurate participation in political landscape and decision-making in public affairs are currently recognized as a basic part of sustainable development, democratization or democratic form of governance, since true democracy is outlined by the total and evenhanded inclusion of females in planning as well as in the execution of resolutions all told spheres of public life. Hence, no country can assert to be democratic when one third of its citizens are left out in the decision-making processes. The United Nations has other initiatives as well as organizations devoted to promoting gender equality in political affairs, such as the 4th Women's Conference of 1995, convened in Beijing, which main theme was, "Development of equality and peacebuilding strategies" towards the active freedom and advancement of women, with the ultimate goal of abolishing the norms and traditions that oppress women; take measures to expand the numbers of females in lawmaking institutions globally; improving the Social, Economic and Political position of women, which is crucial to ensuring both transparency and accountability in government; ensure and support women to actualize women' maximum potential and relevance in political and social progress, in order for women to have full representation in the decision making bodies of all organisations globally; teach and strengthen the active political participation of women as been a member(s) of a political party, leaders, voters and candidates.

CHAPTER IV

Methodology

This section of the research introduces the data collection process as well as the research method that is used throughout the research. It discusses the research design, the study populations, sampling design; it also shows the criteria used in the selection process of the population to be used and the data analysis of the research.

Study Area

Nigeria is a West African country that lies between longitudes 3°N and 14°N, latitudes 4°E and 14°E. It has border with Niger Republic in the northern side, Chad in the Northeast, Cameroon in the Eastern part and Benin in the Western part. Nigeria happens to be the Africa's most crowded country, and the 7th most inhabited country in the universe. She has an estimated population of 201 million with an area of 923,768 km². The nation has its capital city is Abuja, although Lagos happens to be the economic epicenter. The official language is English with about two hundred and fifty ethnic groups, which include Igbo, Fulani, Edo, Tiv, Fulani, Hausa, Yoruba amongst others. The major religions are Islam, Christianity and the African tradition religion. She has the leading financial system in Africa, and the twenty-sixth biggest in the universe in nominal GDP.

Study Population

The study population for this study will be all women in Nigeria.

Eligibility criteria

Inclusion Criteria

Only articles that were relevant to the scope of this study were used.

Exclusion Criteria

- Materials such as articles/journals not presenting recent and lucid ideas will be eliminated.

- Articles without authentic and reliable source of information or where the information collection strategy was hazy will also be excluded
- Papers distributed or published before 2010 will not be used.

Research Method

This thesis is solely benefited from the secondary data. The research will apply qualitative analysis to evaluate how the gender equity affected the participation of women in international politics.

Sampling Design

This thesis is solely benefited from the secondary sources. Purposive sampling will be carried out in this research work, because only articles relating to women participation in politics and gender equity will be sampled. Literatures will be gotten from credible sources like UN Women, UNICEF, etc.

Method of Data Collection

Data will be collected through secondary sources. The data used for this study were gotten from online research and literature research with the dependent variable being women's participation in international politics while independent variable is gender equity.

Data Analysis

Qualitative analysis will be carried out with the help of different literatures that fit into the inclusion criteria. We will use the methodology of the Grounded theory to generate the logical flows of the data and then generate a systemic analysis of codes, concepts, categories and then theory.

CHAPTER V

Key Findings

This chapter presents the results of this study.

According to the findings in this research, it was revealed that gender equality (equity) which appears as one of the fundamental factors of the Millennium Development Goals (MDGs) equality, which is one of the objectives of the Millennium Development Goals (MDGs) is a combination of essential developmental goal in its own right and also a key driver for human development. Gender equality or the rights of every individual to partake or participate in public life is a right that is recognized by international laws; however, it continues to remain a perpetual challenge to attain equal participation for women particularly in areas that concerns decision-making. Furthermore, the significance of advocating for greater women leadership participation in the political arena has continually gained traction; there however remains a lot to be done to achieve higher involvement of females in politics even though efforts are being made gradually but eventually it can be achieved. Disappointingly, female's leadership involvement in politics or public administration is receiving meager encouragement and reasonable attention in order to promote gender equality.

From this research findings, it was discovered that, the low representation of women in politics in Nigeria over the years was a result of various glass ceilings which has posed as a major obstacle for Nigerian women; some of this glass ceiling includes; the patriarchal nature that is prevalent in the Nigeria society. For several decades, the Nigeria society is one that has been seen as the man's world and the women are only supposed to be a supporter of the men which core responsibilities is only at home and also taking care of the children; hence, this has led to the Nigeria political landscape to always be dominated by men. The patriarchal structure of the Nigeria society has also and continues to be a major stumbling block in the part of the Nigerian women in pursuing the political aspirations; this is particularly so because the Nigerian

constitution was structured in a way where it favours mostly the male in the society thereby creating a major barrier for the women in the Nigeria society and unless this patriarchal structured is pulled down and the constitution of the country amended to also favor the women, the goal of achieving the 35% benchmark of women political participation remains unrealistic in the next 30 years.

The findings in this research also revealed that political Godfatherism was another major glass ceiling mitigating against women participation in Nigerian's politics. Godfatherism has become the order of the day as it appears to become practically impossible for anyone to win any election into political offices without the leverage of a one political godfather or the other backing their candidacy, which often times considered as a "POWERFUL FORCE" that decides who wins what and when. It was observed that a lot of women has been disadvantaged when it come to the Nigerian politics because their inability to associate themselves with the political godfathers of Nigerian politics, as most female politicians finds it difficult to meet up with the demands of these political godfathers. Hence, the concept of Godfatherism in Nigeria has continuously played pivotal role in the architectural framework of the Nigerian politics in determining which candidate is eligible or ineligible to contest in an election into any political office as well as which candidate should emerge victorious too.

It was also revealed in this research that women need self-confidence regarding Nigerian politics is also a significant glass ceiling confronting women involvement in decision-making, policy-making as well as political representation. In most case, an average Nigerian woman perceives politics as the game entirely earmarked for the men and as such they don't see themselves getting involved in politics, and for the women who dares to venture into politics most often than not takes the backseat. Furtherance to this, a large number of women also lacks confidence for their fellow women therefore making it extremely problematic for them to get the support of their fellow women but rather choose to give their support to their male counterparts. Put in another words, some women fundamentally prefer to throw their weight behind the male politicians and also give all the necessary supports them to emerge victorious

during elections due to the of the lack of confidence towards their fellow women as well as for monetary gains notwithstanding their large numbers. This is also considered as a glass ceiling mitigating against women political participation in Nigeria.

Another finding in this research also revealed that public administration remains and continues to remain the institution (foundation) and also the predominant mechanism through which public policies and blueprints are executed. Hence, transnational norms necessitate that public administration ought to be regulated by fundamentals principles of equity and fairness, impartiality/justice, and non-discrimination, and that it should be the proper pattern to govern any institution or nation. Nonetheless, internationally, it is important to state here that this is yet to come into fruition because rather than being a propelling puissance behind the enactment globally accepted goals on gender parity and human right principles and dictates; howbeit, in several, public administration has predominantly maintained a patriarchal structure, sustaining traditions that are gender biased as well as postures and dispositions that prevents female participation in decision-making. Furthermore, the amplified involvements of females in parliamentary houses in some nations have had more or less subtle influence on the political environment, due to the revamping of the attitudes of people regarding women, the advancement of a trans generational impact, and or the setup of a new political values and norms that accommodates women as a political leader too not just men.

Additionally, in Nigeria presently, just like in many other African nations, traditionalistic sociocultural principles economic impediments and political ostracism have decided or determined the capability of the voices of women in the public spheres/life. Notwithstanding, there have been considerable progress has been achieved overtime, however, political equity continues to remain a far reaching objective, as the control and dominance of assets are still largely done by men and also, a male child is still relatively given better education than a girl child in Nigeria; this is because it is believe that in the Nigerian culture, a child has no place in her

father's house as she will one day get married to a man and changes her family's name to her husband's hence, the girl child receives less education than the male child and the ones that gets education at all gets such education either when all the male children have achieved their educations to their desired level, then only can the child get education or a girl child can also get education if and only when she is the only child of her parents until a male child is born. Hence, this explains why most dominant positions both in economic power, political power and public life are men dominated. For example, male House of Representative or Male counselors may not ineluctably be greatly intellectual but such political positions are never accorded to women even though they acquire the same educational qualifications with their male counterparts. Following from this, findings in this research reveals that the lack of advertency results to conditions whereby women continually rely on men in order to gain political positions; as a result of this, the interest of men becomes more protected because the men in the leadership positions will continuously focus their attentions on issues that centres around the interest of men than they will do for the issues that concerns women. However, in some instances, women are elected into political offices or arms of government where the women in the actual fact are not participating in true leadership.

Findings in this research also reveals that, in Nigeria, considerable number of women lacks persuasive puissance particularly within the federal government structure, as a lot of these women have not acquired the requisite expertise to put forward ideas aptly. Consequently, the absence of female active involvement in politics is expresses low contribution to public affairs and women folk's empowerments. It should also be noted here that the main reason why women have not yet received satisfactory support after several years of planning and development is due to their weak representation and their non-involvement in the process of elaboration and implementation of economic development plans. the advancement of women and social equity through decentralized agencies or institutions. Moreover, it is also interesting to know that a large number of political parties in Nigeria don't keep the data of the female members of the part as most women are used just as an instrument to reach the market women

in order to get the votes of the women during election and the parties; or in worst case scenario only a handful of women are given the party tickets to represent the party in the elections. A lot of political parties find it difficult to keep data on their female membership (Shamim and Kumari,2002). Consequently, Nigerian women over the years has also recorded an insignificant access to decision-making processes in politics because it is believed that politics in Nigeria is customarily known as man's domain hence, a lot of economic, political, financial as well as commercial agreements/negotiation are usually held in locations not suitable for women to be in such as hotels, night clubs and other unwelcoming locations for women and most of these meetings or negotiations are held in the dead of the night by male alone; hence women severely lacks access and control over financial resources. This however, has significantly reduced the chances of women to contest during elections thereby assuming decision-making positions. Women marginalization and low involvement in politics and political leadership has over the years attracted a lot of scholarly attentions; howbeit, men and women are distinct in their physiological and biological make-up, also, women likely share ubiquitous qualities with their male counterparts with respect to social and cultural status, socio-economic and occupational status, level of education, among others, but women are still largely marginalized in virtually every field of public life.

Finally, when we consider politics especially when it comes to contesting for an elective position in Nigeria just as it is in every parts of the world, election happens to be a very a very costly enterprise or venture which involves a large amount of finance. Hence, the already established poor financial status of women in Nigeria pose a very serious problem which attributes to the reason for the failures of women from winning elections in Nigeria. The absence of financial will-power has to a large extent reduced the Nigerian women to the position of been a subjugate or flaccid contender in the political arena.

CHAPTER VI

Conclusions

The transition from military rule to democracy since 1999 in Nigerian Fourth Republic swiftly led to the improvement in women's participation and engagement in political arena as well as in joining the decision-making. There is no doubt that women are still highly marginalized in all spheres of socio-economic and political life in Nigeria. the nation. This is particularly evident when comparing gender relations in politics and decision-making positions. Various glass ceilings such as lack or insufficiency of finances, cultural and religious discrimination, political violence, illiteracy and inadequate education, marginalization in the hierarchy of political parties, mistrust on the part of women, the patriarchal nature of Nigerian society among others have been identified as the major issues mitigating against women participation in Nigerian politics and the nation at large. The research of Women political participation in Nigeria cannot be overemphasized. Policies for women's participation in politics and other decision-making positions in public life remain an ongoing challenge to attain equal participation for women particularly in areas that concerns decision-making. It was observed that, women are being encouraged to participate in political affairs. This is widely encouraged. Despite that, there remains so many things to be done to achieve greater participation of females in political affairs though efforts are being made gradually but sooner or later it can be achieved. Unfortunately, females' leadership involvement in political affairs or management is receiving little encouragement and rational attention so as to encourage gender parity. In addition to this, the increased participation of women in parliamentary houses in some nations have had more or less delicate influence on the political environment, due to the revamping of the attitudes of people regarding females, the advancement of a trans generational impact, and or the setup of a new political values and norms that accommodates women as a political leader too not just men.

The increase in the worldwide campaigns by females' movement for gender parity have elevated well known awareness as well as powerful educational discourse on the

poor involvement of females in political affairs all over the globe. Since sustainable self-governing administration depends upon the involvement of the populations in order to determine their leader via elections as well as political procedures, the importance of females' participation in political with human growth should not be overlooked. Regardless of the rise in distress for gender fairness across the globe. Nonetheless, for years, there has been the records of women's poor involvement in politics as well as decision making post. It was also discovered from this study that the rights of every individual to partake or participate in public life is a right that is recognized by international laws. Globally, rights to literacy is seen as a vital means for complementing female's representation in political posts. Despite these challenges, women have made notable inroads into the country's political landscape since 1999. The enormous energies of women's activism and advocacy groups, the achievements of women in politics and decision-making, the growing number of women and educated professionals, the positive effects the following government's disposition towards women's political empowerment and the growing interest of women in participating in politics have positioned women as significant players in the Nigerian political topography with brilliant future prospects.

In Nigeria presently, just like in many other African nations, traditionalistic sociocultural principles economic impediments and political ostracism have decided or determined the capability of the voices of women in the public spheres/life. Notwithstanding, there have been considerable progress has been achieved overtime, however, political equity continues to remain a far-reaching objective, as the control and dominance of assets are still largely done by men and also, a male child is still relatively given better education than a female child in Nigeria.

It was further discovered in this study that the major reason why women are yet to gain support from many years of preparation and growth is due to their low level of representation and nonparticipation in preparing and implementing plans for women, economic advancement and social equity by the means of a decentralized agencies or institutions. The heightening of democracy and democratic institutions ineluctably

leads to the gradual review of laws and provisions contrary to the interests of women. This progress is further stimulated by the role of multinational institutions and agencies in raising awareness and advocating for a broader role for women in national development, especially with regard to political involvement.

The adverse bias toward the Nigerian women have remained at the fore front of women's promotion. Osibanjo et al. (2013), referred to this occurrence/phenomenon as "the glass-ceiling syndrome." And this glass ceiling has always and continues to remain the major obstacle confronting the Nigerian women from participating in the politics and other decision-making processes in Nigeria; and as long as these glass ceilings remains the 35% benchmark will continue to remain mirage. One of the main contribution of the theoretical framework to the topic of discourse was the adoption of the Kanter's GLASS CEILING THEORY which happens to be the main theory. This theory is considered to be the main theory because theory properly fits in addressing the topic of discourse which centres around women's political participations in the Nigerian context. The Kanter's theory is considered to be the most important theory because in a country such as Nigeria characterised by a paternal or patriarchal system, men and women' values are separated within the society. Traditionalist also considers that males are born to dominate the feminine gender and male hierarchy in the society ought to continue. paternal system has authorized men and it's but lower the standing of girls forcing women to follow in the footsteps of men to prove themselves capable of sure positions. patriarchate subordinates' women to men and provides men the dominance role in society.

Lastly, it is sacrosanct to state here that, according to (Abdi, 2019), gender inequality comes at an economic cost, obstructive productivity and economic process that globally countries are losing \$160 trillion in wealth because of the variations in period of time earnings between males and feminines. Country akin to African nation is a sign that womens involvement in democracy and political processes is crucial for any nation to progress. The exaggerated range of female politicians and lawmakers in nigeria, has furthered gender equality by increasing investments in land by eighteen

percentage, which is doubly the amount discovered for men (Abdi, 2019). it's little doubt that paternal systems, lack of funds, political violence, Godfatherism, the perceptions of women towards politics, etc which limits women weakens democracy and development.

Recommendations

Based on the findings of this research, the following recommendations have been suggested;

1. There should be a renewal of customary rules in countries to avoid preventing discrimination against women's participation in political affairs. The traditional principles that trigger the power imbalance between men and women must be stopped.
2. Administration of states should join forces with females' movements as well as civil society to begin effective sensitization campaign towards changing the community view which states that 'females are substandard to males.
3. Female literacy is an advantageous tool in destroying inferiority complex and also, to encourage ambitious women to compete with male counterparts. Females' education should also include the older generation both in the cities as well as rural areas.
4. Government must control the habit of violence during election period and the usage of hooligans and hoodlums to oppress and target political opponents for harm in the country. The government can create a taskforce from Nigeria Police force (NPF) and some other Law Enforcement Agencies.
5. Political parties should create a support network for potential aspirants by reaching out to them with already established policies who will play a key role as mentors and develop the capacity of young politicians or political aspirants to improve and develop them before the next elections.
6. The government of Nigeria should introduce a quota's system in the slightest degree levels of state and establish and have interaction relevant stakeholders adore the freelance National Electoral Commission and political parties to make sure adherence.
7. There should be a huge coalition of support and women' rights teams victimization NGOs and grassroots women' associations to coordinate support and advocacy for aspiring women.

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APPENDIX A

Gender Equity and Women Political Participation in International Politics: A Case Study of Nigeria

Yazar Emmanuel Okere Udochukwu

Gönderim Tarihi: 01-Haz-2022 02:47PM (UTC+0300)

Gönderim Numarası: 1848430362

Dosya adı: Emmanuel_Udochukwu_Thesis_BINDING_1.06.22.doc (487K)

Kelime sayısı: 24163

Karakter sayısı: 140005

Gender Equity and Women Political Participation in International Politics: A Case Study of Nigeria

ORJİNALLİK RAPORU

% **15**

BENZERLİK ENDEKSİ

% **14**

İNTERNET KAYNAKLARI

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YAYINLAR

% **6**

ÖĞRENCİ ÖDEVLERİ

BİRİNCİL KAYNAKLAR

1	www.eajournals.org İnternet Kaynağı	% 1
2	www.researchgate.net İnternet Kaynağı	% 1
3	Submitted to Yakın Doğu Üniversitesi Öğrenci Ödevi	% 1
4	opendocs.ids.ac.uk İnternet Kaynağı	% 1
5	docplayer.net İnternet Kaynağı	% 1
6	Submitted to University of Duhok Öğrenci Ödevi	<% 1
7	journals.sagepub.com İnternet Kaynağı	<% 1
8	www.e-ir.info İnternet Kaynağı	<% 1
9	Submitted to CVC Nigeria Consortium Öğrenci Ödevi	<% 1
10	academicexcellencesociety.com İnternet Kaynağı	<% 1
11	www.unescap.org İnternet Kaynağı	<% 1

APPENDIX B

25.05.2022

Dear Emmanuel Okere Udochukwu

Your project "Gender Equity and Women Political Participation in International Politics: A Case Study of Nigeria" has been evaluated. Since only secondary data will be used the project it does not need to go through the ethics committee. You can start your research on the condition that you will use only secondary data.

Assoc. Prof. Dr. Direnç Kanol

Rapporteur of the Scientific Research Ethics Committee



Note: If you need to provide an official letter to an institution with the signature of the Head of NEU Scientific Research Ethics Committee, please apply to the secretariat of the ethics committee by showing this document.