

**WOMEN AND POLITICAL DISCRIMINATION IN EKITI STATE; USING FOUR
LOCAL GOVERNMENT AREAS AS A CASE STUDY**

BY

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF SOCIOLOGY, FACULTY
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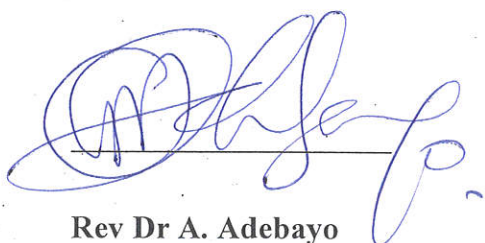
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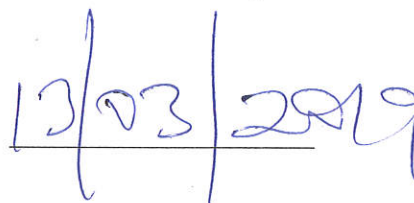
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CERTIFICATION

I hereby certify that OYEBODE OLUWAPELUMI VICTOR with Matric Number: SOC/14/2093 carried out this project in the Department of Sociology, Faculty of Social Sciences, Federal University, Oye-Ekiti. In partial fulfilment of requirements for the award of Bachelor of Science in Sociology (B.Sc Sociology)

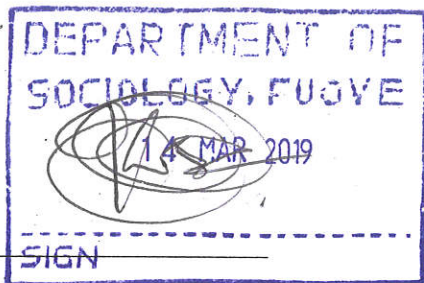


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DEDICATION

This project work is dedicated to Almighty God who has seen me through with this project work in all the good and hard times I have experienced in the course of carrying out this research work. I also want to dedicate this work to my parents, my loving uncles and aunts and to the family of the Oyebode's in the Diaspora.

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Above all, I give thanks to Almighty God, who gave me the grace, strength and enablement to complete this work. He is the reason why I am still alive, the backbone of my life, the beginning and the end, the all sufficient one and whom I give all my dedications and adorations to.

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My special thanks goes to my parents Dr O.A Oyeboode and Mrs E.O Oyeboode, and my loving sisters Oyeboode Gladys Oyinloluwa and Oyeboode Favour Similoluwa for their moral and financial support throughout my stay in this university. May God shower his infinite mercy upon you and make you eat and enjoy the fruit of your labor, [Amen]. I want to appreciate the effort of my wonderful lecturers; Prof, O. Fasoranti, Dr kolawole taiwo, Dr Babatunde Omotosho, Rev Dr Adebayo, Dr Abimbola, Dr Akindola, Dr Odedokun, Mr Fasoranti, Ms Adeoye, Mrs Oriola.

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ABSTRACT

This research study laid emphasis on the issue of women and political discrimination in the society and has been a major concern for social analysts, law enforcement agencies and human rights activists across the country. It is pertinent to note that discrimination against women in politics is the unfavourable treatment of women in the political sphere or arena which results in their unfavourable position within the distribution of all important political resources and it is based on the logic of the patriarchal system of political power. This research study work was directed towards establishing the nature of participation of women in politics, the level which they have attained, the hindrances and what should be made to improve the level of participation in politics and to drastically reduce the rate of political discrimination against women. The major objective of this research is to explore discrimination against women in politics, to examine the factors encouraging political discrimination against women, to explore the effects of active participation of women in politics of Ekiti state and also to explore strategies to be adopted in order to ensure active participation of women in politics using four Local Government Areas in Ekiti state namely Oye, Ikole, Ilejemeje, Ifelodun/Irepodun Local Government Areas as case studies.

Data collection was solely based on primary means through the use of questionnaires administered to [200] respondents from Oye, Ikole, Ilejemeje, Ifelodun/Irepodun Local Government Areas. Random sampling technique was adopted so as to aid easy accessibility. Data generated from the data collection through questionnaire were analyzed and interpreted quantitatively to bring out required results.

Findings revealed that, 74% of the respondents believe that there is political discrimination against women, 78% of the respondents agreed that women are not allowed equal opportunity to participate in politics like men. Exactly 74% of the respondents negated that women are more corrupt than men; less than 30% of the respondents indicated that the knowledge of women politically is too low. 72% of the respondent concurred to the statement that religious beliefs does not allow women to be placed above men, 80% of the respondents approved that culture does not allow women to be above men. 94% of the respondents believe that women should be courageous enough to compete with men, 79% believed women should be running mates for men in political positions.

It was recommended that women should be courageous to compete with men; stop demonstrating inferiority complex, love themselves, speak in one voice and support themselves politically. Women should be politically conscious; women should be well represented in political parties. There should be legislation by the government to curb and eradicate discrimination against women in politics, and there should be a quota reserved for women in political offices.

Word Count: 452

CHAPTER ONE

1.1 BACKGROUND OF THE STUDY

According to Afolabi et al. (2003), women constitute over half of the world's population and contribute in vital ways to societal development generally. In most societies women assume five key roles: mother, producer, home-manager, community organizer and socio-cultural and political activists. Of these roles mentioned, the last has been engendered by women movements attributed to historical gender discrimination and inequality. Hitherto the emergence of these movements, gender roles was divided between the male and female sexes. These roles can be broadly classified into- the productive and the reproductive gender roles. Whereas the productive gender roles were mainly associated with the male sex, reproductive gender roles were exclusive to their female counterparts. This societal reality was deeply rooted in the cultural beliefs and values of societies in the world. From those societies we might want to call most egalitarian to those which sexual stratification is most marked, men are the locus of cultural value. Some areas of activity are always seen as exclusively or predominantly male and therefore overwhelmingly and morally important (Rosaldo and Lamphere, 1974: 20-22). As a consequence, women had for long suffered various forms of gender discrimination, inequality and exclusion, especially in the area of politics. These societal beliefs, as well as ethnic and most times religious doctrines and norms, have turned into self-fulfilling prophecies. Sex role socialization assign distinct and often unequal work and political positions to biological sexes turning them into socially distinct creatures, gender-economists see this as the sexual

division of labour. This concept is central to the Nigerian political system where sexes are assigned to different complementary tasks, now inherent in the labour market and the political scene (sector).

Nigerian women constitute about half of the population of the country and are known to play vital roles. But despite the major roles they play and their population, the society has not given recognition to these and to the fact that they are discriminated against. This is due to some cultural stereotype, abuse of religion, traditional practices and patriarchal societal structures. It is expected that both men and women should have equal rights and opportunities to participate fully in all aspects and at all levels of political processes. But in practice, women face challenges and the number of women in leadership and decision making positions is abysmally low. Meanwhile, it has been proven that countries with increased women's participation in politics and leadership position tend to be more inclusive, egalitarian and democratic. In the world, women are indisputably a force to reckon with in the social, economic and political development of any nation. This is not just because they are directly involved in the production of larger chunk of food consumed around the world, but more because during the tender ages of a child's development, they make the greatest impact on the child's thought which will to a large extent, determine the child's approach to life (Goetz, 1995). In Nigeria, men hold a belief that women have no right to participate in politics, and also represent them (men) in public offices. Men perceive women as second class citizens who are only to be seen and not to be heard. Women are also viewed as economic liabilities thus making them to live under great disadvantage.

This work will therefore X-ray issues, constraints and strategies to remedy the problem of political discrimination against women in Nigeria. After all, the lion may be the king in the jungle, but we all know he would not dare test a lioness.

1.2 STATEMENT OF THE PROBLEM

Historical evidence had proved that women in Nigeria have for long been playing crucial role in the political life of the country, and it has contributed in no small measure in shaping the political system of the country, but over the years women have been relegated to the background especially in the issues of political representation. This is largely due to the fact that Nigerian politics is highly patriarchal in nature, with men often in lead of the political affairs and women occupying insignificant roles.

Politically, women suffer from a great impact from discrimination. Women have been discriminated in the political arena, as the society gives the women politicians less creditability than men due to some ideas stuck in the minds that women are more likely to be secretaries other than being the boss. The media has a huge impact on such negative ideas, giving the women always as the soft secretary that has a model body shape and a voice that rhymes with music. According to Abdel-Wahab's film, he sketched a wife being a CEO in a governmental institution, while the employees of that institution do not believe that a woman can hold such a sophisticated position (1966). In that film the female CEO proves to her husband and to her employees at the end of the film that she is as competent as any male CEO that has ever held this position. This is the kind of media that needed to be seen today, not the ones that weaken the image of women and strengthens the stereotyping of them in politics and in workplace.

According to Constance B. Morella a US Republican Congresswoman, who represents the Seventh District in Maryland," in politics (once elected) there is equity in terms of salary, but not in terms of leadership. Women are excluded from many issue areas and commissions where they might serve" as cited in (Headlee & Elfin, 1996). In the US congress the government cannot give smaller salary to women, "of course" or it would be contradicting its own policies out in the public, nonetheless, they do not give women the right of leadership as they might provide help to their country, the US- her country- deny the women's help in leadership. Unlike men, women pursue politics for the sake of issues and morals not for career advancement. The rejection of women being in the political arena gave them the opportunity to be more active volunteers than men, which gave them more than enough experience to successfully enter the political arena (Headlee & Elfin, 1996, p. 26). Men do not have an extra brain that makes them excel in politics and likely women do not, hence, they are equal and should have equal political opportunities. Women went to work thus, affecting the men's jobs and the economy mainly because of money. Women worked because they did not have husbands as unmarried or divorced, or they had husbands who were in low-pay jobs. In 1994, 59 percent of married women were working for pay which increased by 19 percent from 1970 (Headlee & Elfin, 1996, p.3)

1.3 RESEARCH QUESTIONS

The following questions are formulated based on the research topic:

1. What is the pattern of discrimination against Women in politics?
2. What are the factors responsible for discrimination against women in politics?

3. What is the effect of political discrimination against women?

4. What are the possible policies that can be used to eradicate political discrimination against women?

1.4 STUDY OBJECTIVES

This research work is directed toward establishing the nature of participation of women in politics, the level which they have attained, the hindrances and what should be made to improve the level of participation in politics and to drastically reduce the rate of political discrimination against women.

The specific and concrete desired achievement at the end of the research work underscores its objectives. Accordingly, this research work intends:

1. To explore the discrimination against women in politics
2. To examine the factors encouraging political discrimination against women
3. To explore the effects of active participation of women in politics of Ekiti state local Government
4. To explore strategies to be adopted in order to ensure active participation of women in politics of Ekiti State local Government

1.5 SIGNIFICANCE OF THE STUDY

The recommendation from the study will help to reduce the discrimination being faced by women in politics, thereby contributing to the attainment of gender equality in the society. The

study will also contribute to the existing body of literature as well as stimulate further research in the subject area.

1.6 SCOPE AND LIMITATION OF THE STUDY

In terms of scope, the researcher will study the political discrimination against women in Ekiti state using four Local Government Areas. The study will concentrate on why women within Ekiti state are politically discriminated against.

In terms of limitations, the researcher is faced with a number of constraints in the process of carrying out this study. Some of them are discussed below:

1. **Time:** Time is one of the limiting factors of the study. This relates to the fact that this research work is one out of a number of different courses; the researcher would have limited time due to tight schedules in his final year in school.
2. **Inadequate Finance:** The price of most of the material needed for the study had been increased in the recent past. This constrained the researcher to strict conservation of almost everything at the expense of presenting a better work.

1.7 THEORETICAL FRAMEWORK

The Theory that would be used to explain this research work is a form of the Feminist Theory which is Liberal Feminism theory.

Feminist theory is the extension of feminism into theoretical or philosophical fields. It encompasses work in a variety of disciplines, including anthropology, sociology, economics, women's studies, literary criticism, art history, psychoanalysis and philosophy. Feminist theory

aims to understand gender inequality and focuses on gender politics, power relations, and sexuality. While providing a critique of these social and political relations, much of feminist theory also focuses on the promotion of women's rights and interests. Themes explored in feminist theory include discrimination, stereotyping, objectification (especially sexual objectification), oppression, and patriarchy.

Liberal feminism Theory

Liberal feminism is an individualistic form of feminist theory, which focuses on women's ability to maintain their equality through their own actions and choices. Its emphasis is on making the legal and political rights of women equal to men. Liberal feminists argue that society holds the false belief that women are, by nature, less intellectually and physically capable than men; thus it tends to discriminate against women in politics, in the academy, the forum, and the marketplace. Liberal feminists believe that "female subordination is rooted in a set of customary and legal constraints that blocks women's entrance to and success in the so-called public world". They strive for sexual equality via political and legal reform.

1.8 DEFINITION OF TERMS

Discrimination: Discrimination is the treatment or consideration of, or making a distinction in favour of or against a person based on a group, class or category to which the person is perceived to belong rather than on individual attributes. This includes treatment of an individual or group based on their actual or perceived membership in certain group or social category. "In a way that is worse, than the way people are usually treated".

Democracy: Democracy is about "people rule" and in a democratic policy, citizens are presumed to have equal rights, opportunities and voice in the governance of the public domain.

Political: It is connected with the state, government or public affairs. It is also connected with the different group working in politics, especially their policies and the competition between them.

Politics: politics is defined as the 'authoritative allocation of values'. This means that politics encompasses the various processes through which government responds to pressures from the larger society, in particular by allocating benefits, rewards or penalties. 'Authoritative values' are therefore those that are widely accepted in society, and are considered binding by the mass of citizens. In this view, politics is associated with 'policy' (see p. 352): that is, with formal or authoritative decisions that establish a plan of action for the community. [US Political Scientist David Easton (1979, 1981)].

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 CONCEPTUAL FRAMEWORK

Literature is an important part of research studies such as the present one. This is because it provides every study conceptual, theoretical and empirical foundation. In the light of this, this chapter will endeavor to review relevant and authentic reference.

2.0.1 DISCRIMINATION

Discrimination is prohibited by six of the core international human rights documents. The vast majority of the world's states have constitutional or statutory provisions outlawing discrimination. (Osin and Porat 2005) And most philosophical, political, and legal discussions of discrimination proceed on the premise that discrimination is morally wrong and, in a wide range of cases, ought to be legally prohibited. However, co-existing with this impressive global consensus are many contested questions, suggesting that there is less agreement about discrimination than initially meets the eye. In his review of the international treaties that outlaw discrimination, Wouter Vandenhoele finds that "there is no universally accepted definition of discrimination" (2005: 33). In fact, the core human rights documents fail to define discrimination at all, simply providing non-exhaustive lists of the grounds on which discrimination is to be prohibited. Thus, the International Covenant on Civil and Political Rights declares that "the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (Article 26). And the European Convention for the Protection of Human Rights declares, "The enjoyment of the rights

and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, color, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status” (Article 14). Left unimpressed is the question of what discrimination itself is.

Any viable account of what discrimination is will regard it as consisting of actions, practices, or policies that are in some appropriate sense based on the (perceived) social group to which those discriminated against belong. Moreover, the relevant groups must be “socially salient,” as Kasper Lippert-Rasmussen puts it, i.e., they must be groups that are “important to the structure of social interactions across a wide range of social contexts” (2006: 169). Thus, groups based on race, religion and gender qualify as potential grounds of discrimination in any modern society, but groups based on the musical or culinary tastes of persons would typically not so qualify.

Discrimination against persons, then, is necessarily oriented toward them based on their membership in a certain type of social group. But it is also necessary that the discriminatory conduct impose some kind of disadvantage or harm on the persons at whom it is directed. In this connection, consider the landmark opinion of the U.S. Supreme Court in *Brown v. Board of Education*, holding that de-jure racial segregation in public schools is unconstitutional. The court writes, “Segregation with the sanction of law ... has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racial[y] integrated school system” (1954: 495). Thus, the court rules that segregation amounts to illegal discrimination against black children because it imposes on them educational and psychological disadvantages. Additionally, as *Brown* makes clear, the disadvantage imposed by discrimination is to be determined relative to some appropriate comparison social group. This essential reference to a comparison group explains why duties of

non-discrimination are “duties to treat people in certain ways defined by reference to the way that others are treated” (Gardner 1998: 355). Discrimination is inherently comparative, and the Brown case seems to suggest that what counts in the comparison is not how well or poorly a person (or group) is treated on some absolute scale, but rather how well she is treated relative to some other person. But an important element of the court’s reasoning in Brown suggests that the essence of discrimination does not lie in treating some persons more favorably than others. Thus, the court famously writes, “Separate educational facilities are inherently unequal” (1954: 495). In other words, the harm of discrimination lies in the very act itself of racially separating black and white children, quite apart from the educational or psychological impact of the separation. On this understanding, treating blacks differently from whites amounts to discrimination, even if they are treated as well as whites.

The relative nature of the disadvantage that discrimination imposes explains the close connection between discrimination and inequality. A relative disadvantage necessarily involves an inequality with respect to persons in the comparison class. Accordingly, antidiscrimination norms prohibit certain sorts of inequalities between persons in the relevant comparison classes. (Shin 2009) For example, the U.S. Civil Rights Act of 1866 requires that all citizens “shall have the same right, in every State and Territory in the United States, to make and enforce contracts, to sue, be parties, and give evidence, to inherit, purchase, lease, sell, hold, and convey real and personal property, and to full and equal benefit of all laws and proceedings for the security of person and property, as is enjoyed by white citizens” (Civil Rights Act 1866). And the international convention targeting discrimination against women condemns “any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or

nullifying the recognition, enjoyment or exercise by women ... on a basis of equality of men and women, of human rights and fundamental freedoms" (CEDAW, Article 1).

Discrimination is the practice of treating someone differently because of that person's perceived status or characteristics. Discrimination has been common in human societies, and sociologists study how and why it occurs in order to understand better how people interact with each other. (Chegg study; 2017) Discrimination can be positive (in favor of a person), as when someone is offered a job because of that person's sex. However, discrimination is often discussed as negative, for example, when someone is barred from voting because of that person's race. When a society commonly practices discrimination via its processes and institutions, it is institutionalized; for example, if hospitals and health organizations consistently treat and research men's health issues more than women's health issues, they participate in institutional discrimination against women. (Chegg study; 2017)

According to Open Education Sociology Dictionary, Discrimination is defined as the unequal treatment of an individual or group on the basis of their statuses (e.g., age, beliefs, ethnicity, sex) by limiting access to social resources (e.g., education, housing, jobs, legal rights, loans, or political power).

Discrimination as defined in international law is "any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life." [United Nations Definition].

Discrimination may be distinguished from prejudice which is made up of unfavourable or discriminatory attitudes (not actions) towards persons of different categories. Racial, sexual and other types of discrimination can exist at the level of personal relations and individual behaviour as well as be institutionalised as legal or administrative policy. The term discrimination refers to modern industrial societies characterised by a generalized ideology of equality of opportunities and rights, but which exclude from them certain categories of persons, sometimes small minorities but often large and important ones or even majorities such as women. [Unesco].

Discrimination is the selection for unfavourable treatment of an individual or individuals on the basis of: gender, race, colour or ethnic or national origin, religion, disability, sexual orientation, social class, age (subject to the usual conventions on retirement), marital status or family responsibilities, or as a result of any conditions or requirements that do not accord with the principles of fairness and natural justice. It can take a variety of forms and may include the following:

2.0.2 Direct Discrimination, for example, refusing to admit as students, employ or promote individuals because they are black, female, disabled or because of their sexual orientation.

2.0.3 Indirect Discrimination, for example, setting age qualifications which discriminate against women who have had periods away from work because of family responsibilities.

Discrimination and Harassment refer to intentional or unintentional behaviour for which there is no reasonable justification. Such behaviour adversely affects specific individuals or groups on the basis of characteristics defined by the 1992 B.C. Human Rights Act. These characteristics include age, race, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical or mental disability, sex, sexual orientation, and unrelated criminal convictions.

[United Nations. The International Convention on the Elimination of All Forms of Discrimination, Article 1].

2.1 SOCIAL AND POLITICAL DISCRIMINATION AGAINST WOMEN

Women participation in politics is crucial to the development of World on a Global scale and since women constitute a sizeable proportion of the population, neglecting them may mean losing their valuable contribution. Traditional socio-economic and political and cultural structures aid discrimination against women leading to loss of contributions of women to societal and political development. 14

The world is facing many problems that are demolishing its unity, forcing the process of making a better world harder to achieve. One of the most devastating problems yet to be solved is the women's rights against discrimination. Discrimination, according to Cambridge University's dictionary is the act of treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin colour, religion, sex.

Discrimination against women is a type of gender discrimination. According to the Australian Office of Anti-Discrimination Commissioner (OADC) gender discrimination occurs when someone is treated less favourably than another person because of his or her gender (Justice, 2009). Women's discrimination is a series problem, it is just not a discrimination against a minority (with all due respect to all minorities). "It is impossible to realize our goals while discriminating against half the human race" Kofi Annan. Annan described discriminating against women discriminating against half of the human race which rely on how important the role of women in the progressing of the human race. The problem of discrimination against

women was officially addressed to the world through the first couple of years of the establishing of the United Nations (UN). "Women inscribed their identity as holders of rights in the founding documents of the UN-the UN Charter (1945) and the Universal Declaration of Human Rights (1948)... the Convention of Civil Rights to Women (1948) and the Convention on the Political Rights of Women (1952)" (Jain & Sen, 2005, pp. 12-13). Many countries and nations have issued legislations against discrimination, and specifically against gender or sex discrimination. One of the most notified acts against discrimination is the "Sex Discrimination Act 1975" by the British Parliament.

Many countries and nations have acts against discriminating women; however, women are still being discriminated before the law (Franciscans). Discriminating against women is not just discriminating against a person it is discriminating against families as well; who would want the mother, the sister or the wife to be discriminated at work, at school or at club under no reason but solely because of the gender. Women play the part of half the human race if they were less competent or reliable than men and do not deserve equality God would not let them share every role with men.

Politically, women suffer from a great impact from discrimination. Women have been discriminated in the political arena, as the society gives the women politicians less creditability than men due to some ideas stuck in the minds that women are more likely to be secretaries other than being the boss. The media has a huge impact on such negative ideas, giving the women always as the soft secretary that has a model body shape and a voice that rhymes with music. According to Abdel-Wahab's film, he sketched a wife being a CEO in a governmental institution, while the employees of that institution do not believe that a woman can hold such a sophisticated position (1966). In that film the female CEO proves to her husband and to her

employees at the end of the film that she is as competent as any male CEO that has ever held this position. This is the kind of media that needed to be seen today, not the ones that weaken the image of women and strengthens the stereotyping of them in politics and in workplace. According to Constance B. Morella a US Republican Congresswoman, who represents the Seventh District in Maryland, "in politics (once elected) there is equity in terms of salary, but not in terms of leadership. Women are excluded from many issue areas and commissions where they might serve" as cited in (Headlee & Elfin, 1996). In the US congress the government cannot give smaller salary to women, "of course" or it would be contradicting its own policies out in the public, nonetheless, they do not give women the right of leadership as they might provide help to their country, the US- her country- deny the women's help in leadership. Unlike men, women pursue politics for the sake of issues and morals not for career advancement. The rejection of women being in the political arena gave them the opportunity to be more active volunteers than men, which gave them more than enough experience to successfully enter the political arena (Headlee & Elfin, 1996, p. 26). Men do not have an extra brain that makes them excel in politics and likely women do not, hence, they are equal and should have equal political opportunities. Women went to work thus, affecting the men's jobs and the economy mainly because of money. Women worked because they did not have husbands as unmarried or divorced, or they had husbands who were in low-pay jobs. In 1994, 59 percent of married women were working for pay which increased by 19 percent from 1970 (Headlee & Elfin, 1996, p. 3).

2.2 DISCRIMINATION AGAINST WOMEN AND THE HUMAN RIGHTS OF WOMEN

Discrimination against women is defined as the "unfavourable treatment of women in the public sphere which results in their unfavourable position within the distribution of all important social

resources (material wealth, power and status)” (Blagojević, 2000: 478), and it is based on the “logic” of the patriarchal/traditional system of social power. Within the researches of this social phenomenon, M. Blagojević points out that discrimination and misogyny (Blagojević, 2002: 23-24), as well as the exploitation of women and the violence against women, are a part of the problem of the patriarchal/traditional social framework.

Namely, the relations between men and women, and their real position within society, as well as the degree of expression of discrimination against women, are significantly determined by the attitudes and values about men and women, which are shared by a wider social community. Within the researches and the literature regarding the question of women, the social phenomenon known as the “gender paradox” shows that “when traits or behaviours which are connected to a woman are evaluated as negative or less valuable - then, the gender is relevant, that is, when a trait or a behaviour which is connected to a woman is evaluated as positive or valuable - then, the gender is irrelevant” (Rosener, 1997:296). This gender-based “value consensus” in a certain society is a collection of many factors which determine the degree of egalitarianism of that society. Those are the societies which are defined, to a certain extent, by the traditional culture, where the economic development is on a lower stage, where the church expounds public views, where there is a lack of civic tradition and the tradition of political protest and where the feminist movement does not have tradition and is not accepted by the wider public. A great number of researches, concerning the discrimination of women, which have been conducted by M. Blagojević, show us the fact, as she states, that not only discrimination can be empirically proved, but that we can also empirically determine the existence of a systematic inhibition which affects women as members of a marginal group, and which is important for its explanation.

The systematic inhibition is a social construct and it is understood as a “collection of social mechanisms which affect the quantitative reduction and the qualitative degradation of the activities of women and their entire social position. The systematic inhibition, which has to be overcome by women in their process of climbing up the ladder of social hierarchy, is manifested in five areas: 1. the area of work; 2. the area of socialisation and education; 3. the area of occupation; 4. the area of creativity, and 5. the area of the family” (Blagojević, 1991: 483–484).

In order to overcome the limitations imposed by the system in these specified areas, women are, therefore, forced to have both a greater number of and more emphasised promotional mechanisms than men, who are, in a social sense, the dominant group.

Namely, women are prevented to have equal participation as men in the labour market, that is, in the distribution of occupations and positions which secure wealth and reputation, and where a significantly greater concentration of social power can be found. Researches show that discrimination against and segregation of women in the workplace has a direct influence on the earnings of women and on the amount of power they exercise. This is manifested in two ways, and those are: a) horizontal discrimination – the segregation of women within the private sphere is based on the construction of social roles and stereotypes which structure the gender-based division of labour. In this way, occupations are separated based on the gender which traditionally plays such roles: for instance, teaching, nursing, housekeeping - for women; mechanics, medicine, and engineering - for men; b) vertical discrimination – the respect of men and the placement of women into the position of subordination and submission, as well as not valuing their prescribed duties (Facio, Sandoval, Morgan, 2005: 115).

The problem of discrimination also becomes socially visible when the chances for the social success of women (and their representation rate) start to diminish as we go towards the positions

which are fewer and more sought after. Bourdieu states that the rate of current and potential feminization is undoubtedly the best indicator of the positions and values of different occupations (Bourdieu, 2001:126). The cultural gender-based pattern presupposes that the positions of power and social prestige are reserved for men. Of course, there are exceptions, and some women also occupy prestigious positions, but gender balance is a sporadic occurrence, even at the level of the European area. Women make up more than half of the population and electorate in the European Union (EU), yet they continue to be underrepresented in all economic and political decision-making bodies at all levels. The average representation of women in national parliaments is 24% and in national governments 23%. The number of women presidents of Europe's largest companies has fallen from 4% to 3% since 2004. For the European Women's Lobby (EWL) and its members, this underrepresentation of women constitutes a serious democratic deficit, which undermines the legitimacy of the contemporary democratic ideal (European Women's Lobby, Report. 2013).

Therefore, among other things, the dogma about the inferiority of women self-renews and becomes grounded in the circumstances when the social control of discrimination against women enters the system of institutional application and protection of women's rights. Discrimination, as a structural concept, refers to systematic denials to certain social groups. Its causes lie in customs and standards which are not questioned, in prejudices which are supported by the institutionalised rules and in all other consequences of obeying such rules. In other words, "discriminatory discourse is a part of our many everyday experiences" (Young, 1999: 40).

Therefore, in a structural sense, discrimination refers to deep injustice which is suffered by some groups, often as a consequence of unconscious stereotypes, prejudices and reactions in ordinary communication; media and cultural stereotypes and market-based mechanisms, that is,

everything that is part of the process of everyday life. We cannot eliminate structural discrimination just by creating new laws or just by changing the political context; the essence is in the multidimensional reproduction of structural discrimination in the most important economic, political and cultural institutions. "The opposition to structural discrimination demands a process of questioning basic cultural values and fundamental principles of social organisation" (Pincus, 2000: 31-35).

On a historical level, the areas of social life within which it is possible to indicate discrimination against women have had, it would appear, completely different dimensions regarding its content, intensity and social visibility. Based on the wider structures of inequality, it could be said that discrimination against women is exercised at different places and under different circumstances within society, which clearly indicates that there are double standards regarding the rights of people – men and women.

It is a social fact that, in the labour market, women are "always paid less than men, even when everything else is the same, that they obtain less significant positions even though they have the unemployment and more often placed in part-time positions which, among other things, consequentially leads to an almost certain exclusion from the power games and career perspectives" (Bourdieu, 2001: 127). The phenomenon named "glass ceiling" is only a finite sum of economic and social inequalities of women. This solid and invisible barrier is defined by Laurie Morgan as those cases in which "women start their career from the same entry position as men, but, in time, they either have a slower progress in comparison to men, or they continue to progress at the same rate until, at some moment, their progress is stopped« (Morgan, 1998: 126).

In fact, even though they make up 40% of the global labour force, women occupy just around 20% of management positions, and, as the hierarchical level of positions increases, this percentage decreases to 1% for the top management positions.

In essence, discrimination is marked by the existence of two poles where it is clearly shown that the first refers to politics, which is characterised by the partial absence of women and that the other - the family is characterised by the pronounced presence of women. A necessary consequence of this absence/presence of women is the fact that the area of politics is most often articulated as the "male sphere", while the area of the family is unambiguously represented as the "female sphere". "There is no doubt that these are unique correlates, that is, that the presence of women within one area increases their absence in the other, and vice versa" (Blagojević, 1991: 492). The permeability of the system at the higher levels of social hierarchy is extremely limited for women, and this is particularly visible in those areas which hold the centers of power in politics.

Pierre Bourdieu states that the structural relations of the gender-based government and the social correlation between them become visible, and that "women who have obtained very high positions (personnel, head of a ministry, etc.) have to "pay", so to speak, for that professional success with their lower 'success' within the family relations (by divorce, late marriage, celibacy, difficulties or failures of their children, etc.) and within the market of symbolic goods, or on the contrary, that success within the household is often partial or complete compensation for giving up on the professional success (especially through the acceptance of 'advantages' which are so easily ascribed to women only because they place them outside the 'rat race': for the half or 'four fifths' of their working hours)" (Bourdieu, 2001: 146).

It is certain that there is no society which treats women as good as men. The sociability of discrimination against women (Badinter, 1986: 207) indicates the systematic deprivation of women in public life, as well as the transfer of discrimination onto the structural and institutional levels of society. As we have already mentioned, the matrix of discrimination against women is the constant reproduction of discrimination in the fundamental cultural, economic and political institutions of a society. Discrimination is, therefore, an essential characteristic of the social position of a woman, whether observed on an individual or on a group level (Blagojević, 1991: 489). In fact, it is wrong to expect that, nowadays, we can mark and clearly recognise discrimination. "It is not one-dimensional, simple, and easily noticeable. On the contrary, the mechanisms, by which it operates, are more and more subtle" (Blagojević, 1991: 493).

Men and women consummate and exercise their rights in different and unequal ways, which also indicates their different social position, which is caused by the presence of discrimination – which is their coexisting, exemplary characteristic. When the question of gender became the focus of legal researches, through the analysis of the discourse of the human rights of women, it became clear that it is important to explain the problem which existed in the exercise of human rights of a group of people (the social group of men and the social group of women), connected by the same status.

The discussion about the concept of the human rights of women, its origin and the reasons of its existence, should, perhaps, start from a known social fact that a woman has always been "only a mediator of the law, and not its beneficiary" (Beauvoir, 1982: 101). What does this social fact state, and what meaning does it have for the explanation of the creation of "women's rights"? How is this process of "obtaining" women's rights described and defined in the history and theory of human rights, and what are the social consequences of this process for the overall

emancipation of people? Have the reasons of social and/or theoretical provenance been the cause of “conflicts” and misunderstandings between the theory of human rights and the concept of the human rights of women? Being that the analysis of the discourse of women’s rights is in focus, we must not, after all, lose sight of the fact that the theory of law “is not and cannot be only a question of conceptualisation. Concepts do not exist in a timeless void, but they are an integral part of social life, and they cannot be treated as abstractions separated from the concrete forms of social relations” (Pateman, 1998: 104).

Human rights are established as the rights which are connected with the very conditionality of human beings (Levinas, 1995-1996: 30) and their right to freedom. People as individuals can demand, and they do demand, those rights on the basis of their existence as human beings, and the community is the one which makes legal guarantees in their behalf, due to ethical reasons. The elevation of “those rights to the level of fundamental principles of legislature and social order” (Levinas, 1995-1996: 30) represents, in a civilization sense, the key moment in the history of the ideas of the Western cultural circle, and, also, one (of several) universally acknowledged moral vision of the humanity (Bunch, 1995-1996: 175). Therefore, human rights do not originate from the positive legal order of the state, but they belong to the moral structure of humans and to individuals as autonomous, free, equal and rational human beings. According to Richard Rorty, “the phenomenon of human rights is ‘a worldwide fact,’ and the general consent on the idea of human rights and its expansion calls for a new age, ‘the age of rights’, in which, as it seems, human rights have an opportunity to become universal, to become ‘the general law of the people’ (Rorty, 1995-1996: 46).

In its study of human rights, the theory of sociology is analytically directed towards the connections between an individual and the society, with the idea to explain the way in which

human rights represent an individual and collective desire for human freedom. In the historical and political sense, the freedom and the equality of citizens are the essence of human rights, and, due to this fact, at a certain historical and social moment, the accent have had to be put on the theoretical and institutional development of the concept of the human rights of women. The most remarkable achievement of the 1990s was, perhaps, the introduction of the question of sexual and reproductive health and right, violence against women, and unequal balance of power in gender-based relations, into the center of global and national debates about human rights and human development (Gender Equality – Striving for Justice in an Unequal World, 2005: 1).

Within the question of whether the state is responsible for providing women with the freedom to exercise human rights (civic, political, economic, social and cultural rights), there has been a “hidden” seed of the debate, which has grown within the circles of the theorists of law who have insisted on the fact that there is no legal space for special rights of women beyond the concept of human rights which are universally projected. In a social sense, regardless of the theoretical debates and disputes, the insistence on the protection of women’s rights has proved itself as inevitability and as a reaction to the systematic and historical nature of inequality between men and women. Most feminist female theorist’s emphasis two remarks which refer to the notion of human rights: the abstract character of the very notion of right, and the individualism upon which this notion is grounded. Therefore, if we would review the feminist criticism of human rights, we could state that human rights are actually the rights of men, and the state is using them as the means of controlling sexuality (Salecl, 1996: 17).

However, perhaps we could ask the question in this way: what kind of concept of universality is offered “within the society where certain groups are privileged, while others are subordinated, where it is insisted upon the fact that, as citizens, people have to replace their own inclinations

and experiences with general attitudes – this only helps the further establishment of privileges, because, in this way, the attitudes and interests of the privileged will become dominant in such a unified public sphere, by marginalizing and silencing the attitudes and interests of other groups” (Young, 2004: 419). Or, if going further why are women “defined as subjects outside social relations, instead of considering in what way the women as women are constituted, precisely through structures (for example, legal structure, the structure of kinship, and alike)” (Mohanty, 2005: 186)? Frances Olsen, for example, states that the discourse of rights cannot resolve social conflicts, that is, that it can only be used to reform them into a certain abstract and finite form the discourse of rights cannot be successfully separated from politics, morality and other human activities, because right is an integral part of the network of social life (Olsen, 1995: 474 – 487). Also, as we would like to add, since the rise of liberal thought, and, perhaps, even since Plato and Aristotle, our thought has been structured around opposites: rational/irrational, active/passive, idea/feeling, sense/emotion, culture/nature, power/sensibility; objective/subjective; abstract/contextual, and principal/personal.

Each side of this binary system has its normative and descriptive elements which are ascribed to men and women. In the context of defining and classifying human and women’s rights, from different theoretical and social perspectives, dual models occur as the basis of the formation of the identities of men and women (Olsen, 1995: 474).

Certainly, most feminist theorists of law think that human rights, as well as the law, reflect a male stance which is determined by objectivity, distance and abstraction, or, as formulated by Catharine MacKinnon: “Abstract rights will authorise the male experience of the world because the state, in part through law, institutionalises male power. If male power is systemic, it is the

regime (MacKinnon, 1995: 93). Therefore, this would be the field which opens up the possibility of a different perception of the social relations between women and men and their place within the discourse and the practice of rights. The revision of a definitional framework for the category of human rights is the way to discover social reasons and legal principles for the establishment of the rights of women. Taking into consideration the presented findings, we can discuss several conceptual, essential reasons for the introduction of a category of the human rights of women into the corpus of universal human rights and the "obtainment" of a legitimate space within the international law. Those are, primarily, different culturally-shaped gender roles; in other words, the ideology of gender roles; then, the view that discrimination against women is structural; as well as, the social fact which indicates that the forms and consequences of discrimination are extremely gender-based and different in relation to women.

Also, the existing legal norms regarding human rights do not express female needs and female experiences; the existence of various social records which show the way in which men and women exercise their rights to an extent which is available to each of them, that is, to a different extent; and, finally, the listed reasons show that there are visible indicators of interdependence between the structural and the institutional discriminations against women.

The advancement of human rights in contemporary democracies is a widely accepted aim, which, by itself, gives a focused and useful framework for searching the ways in which to remove all kinds of discriminations, as well as gender-based discrimination. "The problem to which we should turn is how to regard the universality of human rights in relation to the differences and antagonisms which intersect society. One of such differences is the gender difference (Salecl, 1996: 23). In this sense, the process of the conceptualisation of the rights of women requires that specific experiences of women have to be added to "traditional approaches

to human rights in order to make women more visible and in order to transform the notion and the practice of human rights into our culture in such a way as to take into consideration the lives of women more properly” (Bunch, 1995-1996: 174).

In conclusion, Violation of gender-based rights has been significantly neglected and, today, this area of research represents the greatest challenge within the field of human rights. That is why it is useful to further revise the concept of human rights through the process of defining the rights of women as human rights, taking into consideration the “leitmotif” that most women are exposed to different kinds of threats and restrictions of rights. Namely, there is a significant number of social barriers (cultural, economic, political, legal, etc.) which lead to: the feminisation of poverty or to the information that women are poorer than men; that women are more exposed to sexual and physical abuse than men; that women are paid less than men; that women are more dedicated to the care, nurture and tender for children, more than men; that they sacrifice their professional career for the sake of the family more than men; that, in comparison to their male colleagues, they have fewer opportunities and not enough public and private support in using their abilities within the scientific, academic or other professional careers; that women are, more than men, exposed to and burdened with the imposed stereotypes about their own female roles, (the only) acceptable female behaviour and femininity, and the rest.

The approach to the rights of women is still under the influence of the traditional perception of the entire society – what is right for women and what is not. It is greatly wrong that women have been neglected in their search for freedom, equality, and for those, all too precisely named ‘the rights of men’« (Phillips, 2001: 12). Unfortunately, a paradigmatic attitude towards women’s rights is that, as the constancy in the perception of women’s rights within legal theory and

practice, human rights are still regarded as more important than the rights of women. It is certain that the curriculum of human rights has to move outside its male-defined norms, in order to make a global response to discrimination against women. This implies the questioning of patriarchal prejudices and the acknowledgement of the rights of women as human rights.

However, from the view of “public values”, rationality and democratic development, it is also important to ask the question – whether an increase in social reflexivity, within the context of the general course of the modernisation of society, as a condition in which we have to constantly question the situations in our life, will change the social position of women and force the state to institutionally control discrimination against women in all segments of the society.

2.3 PATTERN OF DISCRIMINATION AGAINST WOMEN IN POLITICS

Women involvement and representation in Nigerian politics at both local and federal levels was very low. Women involvement in decision making at all level has been very low, warranting the conclusion that women are at the periphery of the Nigeria politics, despite the fact that they have been constituting a larger proportion of active voters. For instance, out of the 47 million Nigerians who registered as eligible voters in the 1999 election, 27 million were women, representing 57.4 percent of registered voters. The registration of Nigerian women has always at par with that of men in the entire census so far concluded in the country; yet the percentage of women in elective position when compare with men, is very abysmal (Nda, 2003). It should be noted however that women have been involved though in a passive way long before the colonial masters. For instance, women like Moremi of Ile-Ife, legendary Queen Amina of Zazzau in Zaria who was reported to have ruled over an empire and Queen Idia of Benin, Madam Tinubu of Lagos and so on have sacrificed themselves in the service of their varied communities. With much enlightenment, women mounted pressure on the president Obasanjo’s administration to

increase the percentage of women representation to 30% percent into elective political offices (Wrapa Newsletter 2002). Fayemi (2011) even opined that despite the fact that women belong to several political parties in Nigeria, they nearly contest for leadership positions within the parties or in the larger society. The reason may be because men in politics prefer to hold political meetings at night and women were hardly involved where party programmes, strategies and tactics are drawn. Coupled with the above is the fact that religion, tradition, socio-economic status as well as societal problems also militates against women participation in politics.

Suffice it to say that some women in Nigerian politics could not be forgotten because many of them were elected into various positions both within and outside Nigeria. These include Olusola Obada and Latifa Okunnu who were the first female deputy governors of Osun and Lagos state respectively. Khairat Gwadabe, Stella Omu, Florence Ita-Giwa and Iyabo Obasanjo Bello were senators while Magret Isheen has been speaker for Benue State House of Assembly; Abike Dabiri is an honourable member of House of Representatives. Outside Nigeria, Ellen Johnson Sirleaf was the elected female president of Liberia (2006-2011) and Nichelle Rachets who became the first elected president of Chile in 2006.

Different factors are attributed to little involvement and participation of women in Nigerian politics. These include socio-cultural factor, fear of domination and lack of solidarity among women, lack of fund or economic factor, mental and family commitment, indigent-ship factor, political insecurity, harassment and representation, step down factor and representation.

2.3.1 SOCIO-CULTURAL FACTOR

In the cultural and traditional environment in Nigeria, as male child grow up, he finds out that his sex confers something extra on him. Women are deprived of basic rights using culture and tradition to justify the abuse in the following practices: husbands are the heads of families and their decisions are final. Women must respect and obey their husbands at all times. Also most women spend their lives with marriage. According to Rai (2000) women find it hard to participate in politics due to limited time available to them because of their duties in the productive and reproduction spheres. Women as mothers and wives are confronted with competing domestic work and responsibilities. Hence, they are left with little time to participate in politics.

2.3.2 ECONOMIC FACTOR

Not many women are financially buoyant to participate in Nigerian politics. Politics in Nigeria is becoming increasingly commercialized. More money is needed to participate in the politics. Women involvement in the politics of Nigeria was therefore limited because many women did not have access to ownership of productive resources. Also the idea of vote buying which is peculiar to Nigerian politics may not favour the women. Vote buying has implications for female candidates as many of them are not economically buoyant like their male competitors and may not be able to influence their voters with money as recorded in 2011 general election (Ojo, 2011). Added to that was the fact that about 70% of the 1.3 billion women are living in on less than a dollar per day (World Bank 2001). This indicated that gender inequalities in developing countries inhibit economic growth; and there is a correlation between gender discrimination and greater poverty, slower economic growth, weaker government and lower standard of living of the people (World Bank, 2001)

2.3.3 FEAR OF MARGINALIZATION AND LACK OF SOLIDARITY AMONG WOMEN

This is another factor that is militating against women involvement in Nigeria. There was massive displacement of the female aspirants from Peoples Democratic Party (PDP) in the primaries of the parties. This singular act frustrated women to participate in politics. It should be stressed that not much was done to improve the lot of the few women in the top positions by their female counterparts. The reason may be because they have been influenced by the men who appointed them.

2.3.4 POLITICAL INSECURITY, HARASSMENT, VIOLENCE, THUGGERY, UNCERTAINTIES AND INTIMIDATION

These are also strong factors militating against the participation of women in Nigerian politics. This is because of lack of adherence to rules of democracy by large number of actors. This is the more reason why politics is considered as a dirty game and exclusive right of thugs and hooligans in Nigeria. No wonder, Nigeria politics is characterized by assault, assassination, harassment, acrimony, intimidation, maiming and killing (Obasanjo, 2002, Akunyili, 2010). The country's storm-like political atmosphere therefore favours men to the detriment of Nigerian women. Women by nature are too weak to face the storm of politics. Politics of Nigeria was even regarded for the tough and cannot be contemplated by the weakling. Women by nature like to preserve their dignity anywhere. The fear of being attacked is always in the heart of women. Political sphere is often viewed as area where men have superior knowledge.

2.3.5 INDIGENE-SHIP FACTOR AND REPRESENTATION

Nigeria's political atmosphere poses another challenge called indigent-ship factor or 'son of the soil factor'. An individual is firstly expected to be recognized as a citizen before ethnic group but in Nigeria, the ethnic group comes first in most cases in Nigeria and this has a huge effect on women's level of participation. In the Nigerian tradition, the society bestows respects on women based on marriage and it is something regarded as important for every woman who automatically changes her state of origin and become a member of her husband's ethnic group. Ironically, in political environment the woman is not fully regarded as a full member of that community rather she is seen as a foreigner and a member by marriage alone and therefore should not be given the right that should be for the 'son of the soil'. The case is even worse for a foreign woman married to a Nigerian because she may never be appointed into any noteworthy political office because she can never be considered as true 'indigent' of any state (CEDAW,2008). The parties often use it to disqualify women or discourage them from being flag bearers for the party during elections since they believe the political environment is hostile to such candidate that fit the profile.

2.3.6 STEP-DOWN FACTOR AND REPRESENTATION

In most cases in Nigeria's political sphere, candidates who are eligible to contest are asked to step down for a more 'suitable' male candidate despite the outcome of pre-election to allow the person a better chance of winning the main election. Hon. Adefulire (Deputy Governor of Lagos State) of the ACN party confirms that this is a major limitation to women involvement in politics (Olamitoke, 2011).

2.3.7 APPROACHES TO REDUCE DISCRIMINATION AGAINST WOMEN IN POLITICS

The following are suggested approaches to reduce discrimination against women in Nigerian politics:

1. Our Society's quest for social stratification or prestige on the basis of gender should give way to equal opportunities for all citizens. The Nigerian constitutional provision of equity for all citizens should be enforced to the letter.
2. Political education on women involvement. Female aspirants should be equipped with relevant skills that match the position to be desired. The result of this would enable the aspirant to address gap to reposition them for the necessity of electoral campaigns and elective office.
3. Also, women non-governmental organization should make sure that legislative and administrative reforms to give women full and equal access to economic resources are undertaken in Nigeria. Women should also be given right to ownership and inheritance of land as required in the Beijing Platform for Action (BADBAB, 2011). Women activists in Nigeria should also create awareness on provision relating to 35% affirmative action and demand for electoral accountability from political parties.

In conclusion, Women discrimination is an anathema to human existence, healthy relationship and development. Ignorance contributes to women discrimination and violation of rights. At creation almighty God saw the need for women to compliment men in his stride for survival and development. There is therefore no doubt that Nigerian women have potential to contribute to Nigeria's transformation. Women should be given equity in harnessing available resources. Exclusion of women in Nigerian politics and our national life has made us lose a lot of human

resources that if well-garnered could help situate Nigeria and Africa properly and beneficially in the world global systems. Since culture is not static but dynamic, the dynamism of culture should prompt Africa and Nigeria to march forward and liberate the productive forces of our women for self-actualization, political and national development. This will enable Nigerian women never to be only westernized but will take their rightful position in the scheme of things globally.

2.4 CURRENT STATUS OF WOMEN IN POLITICS

The 1979 Nigerian constitution guaranteed the rights of women to participate in active politics; however, the last decade has witnessed a relative increase in women's participation. This is only when we measure increase in participation with certain standards like the number of women who vote in elections; the number of public offices held by women; number of women related policies implemented by government etc. Over the years, there has been a remarkable increase in women's participation in politics in Nigeria considering these standards, yet there is inherently a pronounced level of under-representation of women in politics when compared with their male counterparts.

Women's aspiration to participate in governance is premised on the following ground; that women in Nigeria represent half of the population and hence should be allowed a fair share in decision-making and the governance of the country. Secondly that all human being are equal and women possess the same rights as men to participate in governance and public life. The right to democratic governance is an entitlement conferred upon all citizens by law. The 1999 Nigerian constitution by virtue of Section 40 states the following:

Every person shall be entitled to assemble freely and associate with other persons, and in particular he may form or belong to any political party, trade union or any other association for

the protection of his interests: Provided that the provisions of this section shall not derogate from the powers conferred by this Constitution on the Independent National Electoral Commission with respect to political parties to which that Commission does not accord recognition.

Section 42(1) of the same constitution states further that:

A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person be subjected to any form of discrimination.

This further confirms that you can go to court to seek redress if as a woman your franchise is violated and that the constitution as a whole prohibits discrimination on the basis of sex. Section 77 of the Constitution also states:

1. Subject to the provisions of this Constitution, every Senatorial district or Federal constituency established in accordance with the provisions of this Part of this Chapter shall return a member who shall be directly elected to the Senate or the House of Representative in such manner as may be prescribed by an act of the National Assembly.

2. Every citizen of Nigeria, who has attained the age of eighteen years residing in Nigeria at the time of the registration of voters for purposes of election to a legislative house, shall be entitled to be registered as a voter for that election.

From the foregoing, it appears that there is nothing in the constitution, which excludes the participation of women in politics in Nigeria. Yet when it comes to actual practice, there is extensive discrimination. Few and almost insignificant number of women were elected into various posts in the 1999, 2003 and 2007 general elections held in the country. Men dominate most public offices till date.

S/N	POSITION	NO. OF AVAILABLE SEATS	NO. OF WOMEN ELECTED AND % TOTAL IN 2003	NO. OF WOMEN ELECTED AND % TOTAL IN 2007
1	PRESIDENCY	1	0	0
2	SENATE	109	3(2.27)	9(8.28)
3	HOUSE OF REPRESENTATIVES	360	21(5.83)	25(6.98)
4	GUBERNATORIAL	36	0	0
5	STATE HOUSE OF ASSEMBLY	990	38(3.84)	54(5.45)

Source: Gender Audit and IPU PARLINE database (2003 and 2008).

Female gubernatorial candidates have emerged but none has ever won and same goes for the Presidency. Legislative representation has witnessed the presence of women yet they remain under-represented when compared to their male counterparts. Following two decades of military rule statistics reveal that women only secured 3% representation in contested positions in 1999, 4% in 2003, while in 2007 they made with only 6%. Few and almost insignificant number of

women were elected into various posts in past three general elections held in the country between 1999 and 2007. The result of the survey shows that no woman was elected as governor of any state in the federation. We only had few women as members of Houses of Assembly across the country and as members of the upper house (Senate) and lower house (House of Representative) of the National Assembly.

This survey shows a poor representation of women in the 1999, 2003 and 2007 elections. In 2003 in States like Adamawa, Cross River, Ebonyi, Jigawa, Kano, Katsina, Kebbi, Nasarawa, Oyo, Sokoto, Yobe and Zamfara, no woman was elected as member of the State House of Assembly. In states where women were elected as Representative of 360 members, there are 54 female members of the State Assemblies. This is two percent improvement of the 2003 general elections: Members of House of Assembly, they were very few.

Accordingly to the figures collated from the database of the Independent National Electoral Commission (INEC), records shows that a total 7160 candidates (men and women) contested in the April elections. Of this number, only 628 women participated. Out of the 25 candidates that participated for the office of the President, only 1 is a woman while 5 women contested for the office of the Vice President.

From the table we see above, that there are 9 female senators out of 109 Senators and 25 women in the House of Representative of 360 members. There are 54 female members of the State Assemblies. This is two percent improvement of the 2003 general elections.

2.5 FACTORS RESPONSIBLE FOR DISCRIMINATION AGAINST WOMEN IN POLITICS

2.5.1 GENDER ROLES - PATRIARCHY

The family is the main institution of patriarchy (Kate Millet,1970), which is an important concept in explaining gender inequality. Literarily, it means “the rule of the father”; more broadly, it refers to a society ruled and dominated by men over women. This is inherent in most African families. Giving men a higher social status over females has crept into public life, which reflects in state activities. The family plays an important role in maintaining this patriarchal order across generations. The socialization of children to expect and accept different roles in life has created a social mechanism for the development of values that engender the several forms of discrimination against the female sex. The greatest psychological weapon available to man is the length of time they have enjoyed dominance over women, who have taken it for granted especially in the area of politics that often continue to stereotype women and justify their subordination.

2.5.2 VIRILITY DEFICIENCY - WOMEN CONCEPTION OF POLITICS

Some consensus has been of the belief that Nigerian politics is based on high political virility, those who have all it takes to compete in the turbulent environment; those who possess the wherewithal to take it by force when force is required; those that can march violence with violence.. This consensus belief that men possess the superiority strength, competitiveness, are self-reliant and are prepared to tussle in political endeavour, whereas women are considered too passive to engage in politics and governance. This consensus is also constructed by societal norms and values, which through socialization has defined different gender roles according to

biological differences. Women's perception of politics as a dirty game and continued fright at the thought of violence has further alienated them from mainstream politics.

In Nigeria there seems to be no critical understanding of the difference between "a visible agenda for women and an impacting agenda for women." (Nkoyo, 2002:29). While severally, emphasis is laid on women's numerical strength, translating such into the attainment of power has been difficult as women are perceived as "supporters club, team of cheerers and clappers" in contrast to their male counterparts. Women politicians seek offices on the premise of being different; most believe they must do what men are doing to succeed. And the meekness of women is not to their advantage in political tussle.

2.5.3 LACK OF ECONOMIC INCENTIVES [FINANCIAL BACKING]

Women's historical experience of discrimination puts them at a disadvantage economically. Political campaigns are expensive and require solid financial backing for success. Over the years, sexual division of labour and job opportunities offered on sex basis has given men productive gender roles, enabling them to possess more purchasing power over their female counterparts. As an implication, the Nigerian labour market has about 75% of labour being supplied by men. This economic disparity favour men to the disadvantage of women. Only few women that are affluent possess the economic power to bankroll political campaigns. Societal value assumes that political activities are masculine and this makes it worse as financiers and sponsors of politicians prefer male candidates over female ones, since they believe they stand a better chance. Most success achieved by women in politics has been through women movements that sponsor women political aspirations financially and otherwise. Women dependence on men financially made manifest through wife's dependence on their husbands in families reveals the extent of

financial incapacitation of women in Nigerian politics. As a result, women political aspirations have been grossly hampered by lack of financial bedrock to subsist their endeavor.

2.5.4 DISCRIMINATION CUSTOMS AND LAWS

The customary practices of many contemporary societies are biased by subjugating women to men and undermining their self-esteem. The overall impact of gender bias, cultural norms and practices has entrenched a feeling of inferiority in women and place them at a disadvantage vis-à-vis their male counterpart in the socio-political scene even in urban centers. These socially constructed norms and stereotype roles make women overplay their 'femininity' by accepting that they are 'weaker sexes', overemphasizing the dainty nature of their sex and regarding exceptional achievement as masculine. For example, most customs often prefer sending the male child to school over the female, who is expected to nurture siblings and to be married off. This marginally increases the illiterate women and stiffens their competition with their male counterparts in politics.

2.5.5 LACK OF AFFIRMATIVE ACTION QUOTA

Affirmative Action is usually a measure intended to supplement non-discrimination; it is a broad term encompassing a host of policies that seek to support weak groups in society. They include policies where deliberate action is used to stop discrimination. A policy process of this kind allows for rules that have the objective of enhancing equal opportunity for individuals and the improvement, in the situation of marginalized groups. In 1979, the United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This convention has variously been described as the "Bible of women empowerment" and "Women's International Bill of Rights." Since its adoption it has become a

reference point for the women's movement in the demand for gender equality. It is not the use of Affirmative Action that seems to be the problem but the practical effects and its linkage to fundamental ideas of fairness and justice. By the same token there can hardly be a stronger argument for gender based affirmative action than equal representation in a country where women who constitute about half of the population have been continuously sidelined in public life to the extent that they have never held more than 15% of both appointive and elective offices.

However, the Constitution was not explicit in ensuring equal representation on sexual bases.

- Unlike the constitutions of some African countries, notably South Africa and Uganda, the Constitution of the Federal Republic of Nigeria takes no cognizance of the disadvantaged position of women and has no provision for gender equality. Apart from the general reference to nondiscrimination on the basis of sex etc, there is nothing in the constitution that is aimed at redressing the disparities that exist along gender lines in Nigeria. On the other hand, the Federal Character Principle, which is meant to ensure equitable representation of states and ethnic groups in national appointments, actually places women at additional disadvantage by implying that they can only represent their states of origin. Where culture does not permit a woman to represent her place of birth, she loses a golden opportunity. There have been many cases where a woman's state of origin disallows her appointment and the husband's state also refuses to endorse her. In many of these instances the government plays safe by appointing a man instead. And this has continued to consolidate women's under-representation in national politics.

2.5.6 OTHERS

- i. Inadequate knowledge of written and unwritten rules protecting women's political rights.
- ii. Religious Doctrine: Some religious doctrines militate against the active participation of women in politics and position of authority. As Millet puts it: "patriarchy has God on its side" that is, Christianity portrays Eve as an afterthought produced from Adam's spare rib. Furthermore, it is held that the origin of gender discrimination began from their sins. Islamic doctrines strictly bar women from some political endeavour – public speaking etc. – that can facilitate their political ambitions.

In recent times, however, there have been a number of movements to the commitment, both to the personal and social change of women in their status in public life. Through series of women enlightenment, emancipation and conscious rising of groups on women movement, women subordination in politics have been reduced to an extent. Women through several of these platforms have played influential roles and this has further spurred more women in to politics

2.6 WAYS DISCRIMINATION AGAINST WOMEN IN POLITICS CAN BE REDUCED

2.6.1 WOMEN EMPOWERMENT PROGRAM

Sand Brook and Halfari defined women empowerment as a multi-dimensional process involving the transformation of the economic, political, social, psychological and legal circumstances of the powerless with its aim of dismantling the cultural, traditional and social norms, which disvalue, disempowered and dispossess women with its central objectives tied to the needs of women to opportunities, facilities, skill acquisition and position of authority, especially within the political sphere. This recent development accords women the opportunity to develop their

individual talent and contribute more meaningfully to societal development, helping subvert cultural as well as the societal norms which have been of disadvantage to the women folk.

Forum of Nigerian Women in Politics (FONWIP) is an example, whose central objective is to promote women empowerment and eradication of all forms of violence and discrimination against women. It supports women in decision making in both public and private sector. The group organizes seminars on empowerment and inequality among other things. It is influential in its agenda; it requested that government should yield to 30% female representation in government appointments; made several attempts to increase official awareness on gender issues in public policies and conduct of workshops for women who aspire to run for public offices.

2.6.2 ACTIVITIES OF UN AND OTHER INTERNATIONAL ORGANIZATIONS

The principles, policies and actions towards ending gender inequality in Nigerian politics have been advanced and undertaken with the influence of international organizations by both government and non-governmental organizations. On its part, the United Nations (UN) has fostered several Declarations and Conventions aimed at ending all forms of political discrimination among women.

Among such documents that prohibit women discrimination are:

- i. The Universal Declaration of Human Rights.
- ii. The International Convention on Civil and Political Rights (ICCPR).
- iii. The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW).

Following conferences in Copenhagen, Nairobi, Vienna, Cairo and Beijing, women participation on development has become a recurrent issue as women access to decision making and full participation in public affairs is now recognized as a fundamental condition for democracy and for attaining sustainable development, as true democracy is characterized by full and equitable participation of women in both formulation and implementation of decisions in all spheres of public life. And no state can claim democracy if half of its population are excluded from decision making processes. The UN also has programs and agencies dedicated in uplifting the status of women in political affairs, e.g. the 4th Conference of Women held in Beijing, China in 1995, with the theme “Equality Development and Peace Contriving Strategies” towards active liberation and empowerment of women with its overall aim at annulling those practices and values that discriminate against women; taking steps to increase the number of women representation in legislative bodies around the world; the improvement of women’s social, economic and political status, which is essential for the achievement of both a transparent and accountable government; ensuring and encouraging the women towards realizing their abilities and utmost importance in the political and social development such that they will be significantly represented in the decision making bodies in every organization; politically educating and empowering women to take active part in the political process as party members, leaders, voter and candidates.

2.6.3 QUOTA AND PROPORTIONAL REPRESENTATION

These are generally seen as a positive action of laws allocating quotas for women to assist in the promotion for gender balance in public life. Quotas are considered as a legitimate means of securing this end. In many countries the exclusion of women in politics is as a result of many reasons – financial, cultural, traditional and political. Asserting this fact and the reasons that have made it so implies that quotas should not be seen as discrimination towards men and cannot be branded unconstitutional as most quotas are formulated under neutral basis. The Law (Nigerian) provides for a maximum of 60% and a minimum of 30% representation for either sex, which was implemented as a result of the Beijing Conference. The Conference agreed that 30% of public seat and positions should be reserved for women. Nigeria records an increase of 78% progress in women's election into public offices spanning from 1999 - 2007. In the 4th Republic which started on May 29, 1999 the Nigerian political terrain had witnessed an increase in the number of women political appointees as few women have emerged as Chairpersons of Local Government Councils. Lagos State produced a female Deputy Governor in the person of Senator Bucknor Akerèle. In the Senate, there were three (3) women namely Chief (Mrs.) Florence Ita Giwa representing Cross-River State, South Senatorial District; Mrs. Stella Omu from Delta State and Hajia Khairat Abdul-Rasaq representing the FCT. Twelve (12) women in the House of Representatives; Barrister Iquo Minimah, Mrs. Patience Ogodo, Lola Abiola Edewor, Patience O. Etteh, Dorcas Odurinrin, J.F. Adeyemi, Binta Garba Kosi, Gbenni Saraki, Florence Aya, Linda Ikpeazu, Temi Harrinnan and Mercy Almona Isei. In the Executive Councils, Former President Obasanjo also appointed a number of women in the Federal Executive Council. In Goodluck Jonathan's administration eight (8) women occupy strategic ministerial posts, they are – Prof. Dora Akunyili the (Min. for Information), Mrs. Felicia Njeze (Min. of State), Mrs.

Diazani Madueke (Defence), Mrs. Agata Jerry (Transport), Mrs. Aishatu Dikku (Min. of State), Mrs. Grace Ekpiwhre (Science and Technology), Fatima Ibrahim (Min. of State of Energy and Power) and Mrs. Bingudu (Min. of women Affairs). From the foregoing it is evident that there has been an increase in the number of positions manned by women in Nigerian political affairs, a far cry from what persisted in the 1950s. This has been made possible due to the quota allocation system as approved by the UN to be implemented in global politics.

It can therefore be seen that the practice of the quota system assists in reducing the low-level of women participation in politics, a veritable solution to male dominated patriarchal society. It also stereotypes the presence of women, which changes the face of decision making, providing opportunities for substantive input. This technique contributes to no small measure in improving female intention to participate in Nigerian politics despite the prevailing political structure and societal norms, as “a woman’s experience is needed and necessary in political life and policy making in order to represent the entire society” (Phillips, 1995). “Quotas do not discriminate but compensate women for actual barriers that prevent women from pursuing a political carrier” (Bunagan et al.,2000)

2.6.4 OTHER AMIABLE FACTORS

- i. Support network and prospective role models: Through the identification of aspirants and pairing them with established women politicians, playing mentoring a role and providing capacity building training to young or aspiring female politicians.
- ii. Building a Coalition of NGOs and Grassroots women associations that coordinates the support and advocacy for women aspirants.
- iii. Awareness of their political and legal rights and to claim them.

- iv. An enabling environment that allows for women to engage in decision making process in a sustainable and effective way free from political harassments and violence.
- v. Establishment of legal funds to enable women politicians challenge electoral malpractices.
- vi. Identifying and engaging relevant stake holders such as Independent National Electoral Commission and political parties in introducing quota.

In conclusion, Women involvement in Nigerian politics is an issue of great importance. Women have been put at the background politically for years; this has engendered a consciousness of women's under-representation in public life. However, the intention of most women to participate in politics is basically to support their female folk, this is their substantive responsibility and it is even on this platform that most women emerge as public office holders successfully. They use the platform of women movement as a veritable platform to seize political power and consolidate the power on this same platform. Be as it may, there is an increase in women participation on these bases and women movements are promising in achieving gender equality and equity.

2.7 THEORETICAL FRAMEWORK

Theory has its central feature as a set of interconnected abstract principles or propositions that have the same form as laws but more general than laws (Isiugo-Abanihe and Alonge, 2002). The concise oxford dictionary of sociology (2003) describes theory as an account of the world which goes beyond what we can be seen and measured "it embraces interrelated definitions and relationships that organizes our concepts and understanding of empirical world in systematic way". De Vaus (1996) describes the relationship between theory and research in the following words- "theory construction is a process which begins with a set of observation and moves on to

develop theories from these observations. Theory is a necessary background needed for a research”.

2.7.1 HISTORY OF LIBERAL FEMINISM

Liberal feminism is an individualistic form of feminist theory, which focuses on women's ability to maintain their equality through their own actions and choices. Its emphasis is on making the legal and political rights of women equal to men. Liberal feminists argue that society holds the false belief that women are, by nature, less intellectually and physically capable than men; thus it tends to discriminate against women in the academy, the forum, in politics and the marketplace. Liberal feminists believe that "female subordination is rooted in a set of customary and legal constraints that blocks women's entrance to and success in the so-called public world". They strive for sexual equality via political and legal reform.

The goal for liberal feminists in the late 1800s and early 1900s was to gain women's suffrage under the idea that they would then gain individual liberty. They were concerned with gaining freedom through equality, putting an end to men's cruelty to women, and gaining the freedom to opportunities to become full persons. They believed that no government or custom should prohibit the exercise of personal freedom. Early liberal feminists had to counter the assumption that only white men deserved to be full citizens. Feminists such as Mary Wollstonecraft, Judith Sargent Murray, and Frances Wright advocated for women's full political inclusion. In 1920, after nearly 50 years of intense activism, women were finally granted the right to vote and the right to hold public office in the United States. Liberal feminism was quiet for four decades after winning the vote. In the 1960s during the civil rights movement, liberal feminists drew parallels between systemic race discrimination and sex discrimination. Groups such as the National Organization for Women, the National Women's Political Caucus, and the Women's Equity

Action League were all created at that time to further women's rights. In the U.S., these groups have worked for the ratification of the Equal Rights Amendment or "Constitutional Equity Amendment", in the hopes it will ensure that men and women are treated as equals under the democratic laws that also influence important spheres of women's lives, including reproduction, work and equal pay issues. Other issues important to liberal feminists include but are not limited to reproductive rights and abortion access, sexual harassment, voting, education, fair compensation for work, affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women.

2.7.2 LIBERAL FEMINIST THEORY

According to Schwartzman (2006: 1), "The ideals and concepts of liberalism have been used in feminist struggles for liberation throughout recent history. From the time of the women's suffrage movement to the more recent battles over abortion, women have formulated their demands in terms of equality, autonomy, and individual rights." Thus we see that the central themes in liberal feminism like independence, equality of opportunity and individualism are derived from the political philosophy of liberalism. In a way, liberal feminists argued that women should have similar rights as men. They challenged their systematic and historical exclusion from the public space. Some of the key writings in liberal feminism are by Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792), John Stuart Mill's *The Subjection of Women* (1869), Betty Friedan's *The Feminine Mystique* (1963) and others. *The Subjection of Women* (1869) is authored by John Stuart Mill. It first appeared as a pamphlet. It is in this writing that empathy towards women's inequality and commitment towards resolving the same appears very strongly. The late 19th and beginning of the 20th century witnessed the suffrage movement so as to achieve equal voting rights similar to that of men. Thus the notion of

rights is central in liberal feminism. The historicity of liberal feminism has been succinctly outlined by Jaggar (1983: 27-28) wherein she states that "In the 18th century, they argued that women as well as men had natural rights; in the 19th century, they employed utilitarian arguments in favour of arguments in favour of equal rights for women under the law; and in the 20th century, with the development of the liberal theory of the welfare state, liberal feminists demand that the state should actively pursue a variety of social reforms in order to ensure equal opportunities for women." In the broad rubric of liberal feminism, women demanded equal rights to education and entering into occupational domains earlier considered as masculine or male-centric; equal political and civil rights manifested in citizenship which subsequently will lead to the right to vote. Liberal feminist suffrage campaign is a potent symbol of such demands. It is important to note that the dynamism of the state is paramount for liberal feminism. The latter strongly puts forth its demands and argues for its acceptance and implementation by the former.

In contemporary times, liberal feminism has become all the more important due to the changing nature of welfare state due to emergence of capitalism and globalization. Some liberal feminists, who emphasize the importance of political autonomy those women, are co-authors of the conditions under which they live focus in particular on participation in the processes of democratic self-determination. These processes include both political deliberation in the many arenas of public political discourse, and electoral politics. Liberal feminists hold that the conditions under which women live lack legitimacy because women are inadequately represented in these processes. They hold that this political autonomy deficit is, in large part, due to the "gender system" (Okin 1989, 89), or the patriarchal nature of inherited traditions and institutions, and that the women's movement should work to identify and remedy it.

Attempts to decrease discrimination against women in politics and increase women's participation in public deliberation and electoral politics confront a vicious circle of women's exclusion. The gender system leads to women's being underrepresented in influential forums of public deliberation, including in elected law-making bodies. For example women have less free time to engage in public deliberation because of the double-burden they carry of paid and unpaid labor; sex stereotyping leads many to think that women (especially women from particular ethnic and cultural groups) are less capable of leadership than men; the behavior called for in agonistic public deliberation and electoral politics is understood to be masculine; issues of particular interest to women are seen as personal and not political issues; women lack power in the many institutions (like churches, universities, and think tanks) that influence political debate, etc. But when women are underrepresented in these forums and law-making bodies, it is unlikely that the justice of the gender system will become the subject of public conversation or its dismantling a target of legislative action. Some liberal feminists explore ways to escape this vicious circle. Because women are excluded from important forums of public deliberation and electoral politics in complex ways, remedies must address a variety of problems. Justice in the distribution of benefits and burdens in society would go some way towards enabling women to access forums of public debate on equal terms with men (Okin 1989, 104). But cultural change is necessary as well if stereotypes about women's abilities are not to interfere with their participation, if women's needs and interests are to be understood as legitimate claims on democratic power, and if men's dominance in institutions of influence is to be overcome. Seyla Benhabib argues that the women's movement, along with other new social movements like the gay and lesbian liberation movement, has begun this work (Benhabib 1992). While much of this change is cultural and must come about through civic action, the state has a role to play. Linda McClain argues that all

children must receive civic education—to equip them for democratic citizenship—including instruction in women's equality (McClain 2006, 81). She also argues that the state may use its persuasive power to put traditionally excluded issues, like violence against women or the dilemma of balancing work and family, on the agenda for public deliberation.

In conclusion, Liberal feminism tends to rely on the state and political rights to gain equality -- to see the state as the protector of individual rights. Liberal feminism, for example, supports affirmative action legislation requiring employers and educational institutions to make special attempts to include women in the pool of applicants, on the assumption that past and current discrimination may simply overlook many qualified women applicants. The key goal of liberal feminists is to see equality amongst men and women in the social and political sphere of life, because both women and men we're born equal and it should remain that way. Discrimination against women in politics should be reduced to its barest minimum therefore allowing women to occupy more political offices for optimal efficiency. An adage says "What a man can do, a woman can do better".

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

As it is indicated in the title, this chapter includes the research methodology of the dissertation. In more details, it deals with the methodology employed in the course of this study. This chapter is divided into nature and sources of data, Area of study, population of the study, sample size, sampling techniques, research instruments, research design, validity, reliability, and method of data analysis and ethical considerations.

3.1 Research Design

Research design entails the structuring of investigation aimed at identifying variables and their relationship to another. It is the program that guides the researcher in the process of collecting, analyzing and interpreting data. According to Sekaran (2003) a research design is set up to decide on, among other issues, how to collect further data, analyze and interpret them, and finally, to provide an answer to the problem. A research design may be described as a series of decisions that as a whole form a strategy for answering the research questions and testing the hypotheses. Supporting this way of thinking, Cavana et al. (2001) view research design as a structured set of rational decision-making choices, or guidelines, to assist in generating valid and reliable research results. A research design in a positivist setting covers decisions about the choice of data collection methods, and about measurement and scaling procedures, instruments, samples and data analysis (Cavana et al, 2001). A good research design must make sure that the information obtained is relevant to the research problem, and that it was collected by objective

procedures. The purpose of this research is to investigate why women are discriminated politically within Ekiti state using four Local Government Areas as a case study.

3.2 Area of Study

This study is limited to the study of women and political discrimination in Ekiti state using four local Government Areas within Ekiti State. The LGA's includes Oye Local Government Area, Ikole Local Government Area, Ilejemeje Local Government Area, Irepodun/Ifelodun Local Government Area.

Oye local Government was carved out from the defunct Ekiti North Local Government on 17th May, 1989. Oye Local Government is bounded by Ilejemeje Local Government to the North, Irepodun/Ifelodun to the South, Ikole Local Government to the East and Ido/Osi Local Government to the West. It is comprised of the following towns and villages: Oye Ekiti, Ilupeju Ekiti, Ayegbaju Ekiti, Ire Ekiti, Itapa Ekiti, Osin Ekiti, Ayede Ekiti, Itaji Ekiti, Imojo Ekiti, Ilafon, Isan Ekiti, Ilemeso Ekiti, Ijelu Ekiti, Oloje Ekiti and a host of others. Oye LGA is headed by a chairman whose name is Oluwole Paul & it has 12 wards represented by 12 Councillors.

Ilejemeje is a Local Government Area of Ekiti State, Nigeria. It consists of seven towns. Its headquarters are in the town of Iye. It is known to be the smallest local government area in Ekiti state both the population and town lists. The inhabitants of this LGA are mainly the Yoruba ethnic group majorly farmers and local traders. Its town includes: Otun Ekiti, Iye Ekiti, Osan Ekiti, Igogo Ekiti, Erinmope Ekiti and others. Ilejemeje LGA has a subdivision of 10 wards and representing councilors.

Irepodun/Ifelodun Local Government Area has its administrative headquarters in Igede town, comprising of the towns and villages of Igede Ekiti, Iyin Ekiti, Igbemo Ekiti, Awo Ekiti Afao,

Are, Awo, Igbemo, Iropora / Esure / Eyio Iworoko and others. Irepodun/Ifelodun Local Government Area is headquartered in the town of Igede and is bordered to the south by Ado-Ekiti, Gbonyi to the east, Oye and Bole in the northern side, Ido-Osi in the northeast, and Ijero and Ekiti west in the west. The local government area is lead by the chairman who is the chief executive officer of the council. Irepodun/Ifelodun has 11 councilors that represent 11 subdivisions of wards operating under its jurisdiction.

Ikole Local Government Area has its headquarters in Ikole town and comprises of the towns and villages of Agere, Ajileye, Apadie, Ikoyi-Ile, Ire, Ijesa-Isu, Ikole, Oke-Ako, Ijesha, Iyemero, Temidire, Ikunri, Ijebu-Agege, Ilamo, Ayebode, Ikosi and others. Ikole exists as one of the Local Government Areas of Ekiti state, Nigeria with its administrative headquarters situated in the town of Ikole. It has common boundaries with Oye, Gbonyi, Ekiti east and Irepodun/Ifelodun local government areas. The legislative council of Ikole local government area is the law making body of the area whereas the local government council in general takes charge of the public administration of the communities and villages under its jurisdiction. Ikole has 12 councilors that represent 12 subdivisions of wards operating under its jurisdiction (Ekiti state pocket fact-finder by Wole Adedoyin, 2012).

3.3 Population of the Study

The target population for this study are individuals within the age of 15 and above in four Local Government Areas which includes: Oye, Ikole, Ilejemeje & Ifelodun/irepodun Local Government Areas and most importantly women would be given 60% of the questionnaire to fill and the men 40%.

3.4 Sample size and Sampling techniques

This research adopted a random sampling technique to assign 200 questionnaires to the samples in each of the Local Government Areas. More so, in order to minimize cost, Three towns in each Local Government Areas were selected randomly for sampling, they include: Oye Ekiti, Aiyegbaju Ekiti, Ilupeju Ekiti for Oye Local Government Area; Iye Ekiti, Osan Ekiti, Otun Ekiti for Ilejemeje Local Government Area; Igede Ekiti, Iyin Ekiti, Iworoko Ekiti for Irepodun/Ifelodun Local Government Area; Ikole Ekiti, Ikole Ekiti, Iyemero Ekiti for Ikole Local Government Area.

3.5 Instrument of Data Collection

The instrument which will be used for data collection during the course of this study will be a questionnaire designed by the researcher. The instrument will consist of sections, section A which contains the demographic characteristics of the respondent's, section B, C, D and E determines the individual's perception or their views on Women and Political discrimination in Ekiti State.

3.6 Method of Data collection

Questionnaires will be used to collect data for this study. Questionnaires will be personally administered to the respondents and all respondent will be drawn from three towns in each Local Government Areas within Ekiti state. The questionnaires will be personally retrieved from the respondents. Fifty Questionnaires will be administered and retrieved per Local Government Areas for analysis. Questions in the questionnaires will be structured to allow participants give detailed perceptions on Women and political discrimination within Ekiti state.

3.7 Reliability & Validity of Instruments

The instrument will be validated and made reliable by the supervisor. Validity of research can be explained as an extent at which requirements of scientific research method have been followed during the process of generating research findings. Oliver (2010) considers validity to be a compulsory requirement for all types of studies. There are different forms of research validity and main ones are specified by Cohen et al (2007) as content validity, criterion-related validity, construct validity, internal validity, external validity, concurrent validity and face validity. Measures to ensure validity of a research include, but not limited to the following points:

- a) Appropriate time scale for the study has to be selected;
- b) Appropriate methodology has to be chosen, taking into account the characteristics of the study;
- c) The most suitable sample method for the study has to be selected;
- d) The respondents must not be pressured in any ways to select specific choices among the answer sets.

In this study therefore, the instrument will be constructed accordingly and will provide the respondents with clear guidelines on what is expected of them. The guideline will include among other things, the purpose of the study, research questions. This idea is to help the respondent to determine which item actually elicits the information they intend to elicit.

Reliability refers to the extent to which the same answers can be obtained using the same instruments more than one time. In simple terms, if your research is associated with high levels of reliability, then other researchers need to be able to generate the same results, using the same

research methods under similar conditions. It is noted that “reliability problems crop up in many forms. Reliability is a concern every time a single observer is the source of data, because we have no certain guard against the impact of that observer’s subjectivity” (Babbie, 2010, p.158). According to Wilson (2010) reliability issues are most of the time closely associated with subjectivity and once a researcher adopts a subjective approach towards the study, then the level of reliability of the work is going to be compromised

3.8 Method of data analyses

Data collected will be processed and analyzed to facilitate answering the research objectives and questions. This will be done using descriptive statistics. The descriptive analysis (percentages, tables, pie charts, bar graphs and cross-tabulations) will be used to summarize and organize data and to describe the characteristics of the sample population. The quantitative data derived from the field will be coded using Nominal and Ordinal levels of measurement, entered into the SPSS spread sheet on the computer. Nominal scale will be used to code the bio-data question in part A of the questionnaire and Ordinal scales will be used for the Part B, Part C, Part D and Part E. For the data analysis, different methods will be used and from this a uni-variate analysis will be performed showing the trends and patterns of the variables in frequencies and percentages. This will be done with the aid of a computer programme-Statistical Package for Social Sciences (SPSS) version 20. Graphical works will be done using Microsoft excel for a better graphical output.

3.9 Ethical Consideration

The questionnaire used for data collection has no space for name and respondents will be assured of confidentiality of their response. The collection of data for this study will not trample on the fundamental rights of the respondents and it will not look into the privacy of the respondents. Nobody will be forced to give information for this study.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This segment of the research focuses on the analysis and presentation of data collected from the field on women and political Discrimination in Ekiti state. This unit will be subdivided into three portions. The first portion explains the socio-demographic characteristics of the respondents. Second subdivision explaining factors responsible for political discrimination against women, and finally we will examine the possible solution to the problem of political discrimination against women.

4.1 SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

The characteristics of the respondents as observable in table 4.1.1, shows that the sampling was done on an equal proportion across four selected local governments. Having twenty-five percent of the respondents each from Oye, Ikole, Ilejemeje and Irepodun/Ifelodun local government areas. Majority of who were between the ages 15 to 25, 17% of the respondents are between the ages 26 to 36. While the least frequent age groups were those aged 59 and above comprising of less than 2% of the total sample size.

Of the total 200 respondents, 60% were female and 40% were male. Of which exactly 52% had never being in a union, less than 43% are presently married, and almost 6% are either widowed, separated or divorced.

Regarding the level of education, more than a third quarter of the respondents attained a post-Secondary Education. 21% educated to secondary level, 2% had only primary level of education while less than 2% had no formal education at all. Most of the respondents, 82% to be précised, are adherents to the Christian faith, less than 17% Muslims and almost 2% are devotees of other religions including the traditional religion.

Yoruba was the most populous ethnic group among the respondents consisting of almost 79%. Ethnic groups such as Igbo, Hausa, and other minorities groups took approximately 17%, 4% and 1%, of the total sample size respectively. A large chunk of whom were students, 26% civil servants, nearly 7% of them do not have any job presently while others are either trader, Self-employed or Artisans.

Finally, it is noteworthy that nearly 74% of these people believed that there is a political discrimination against women.

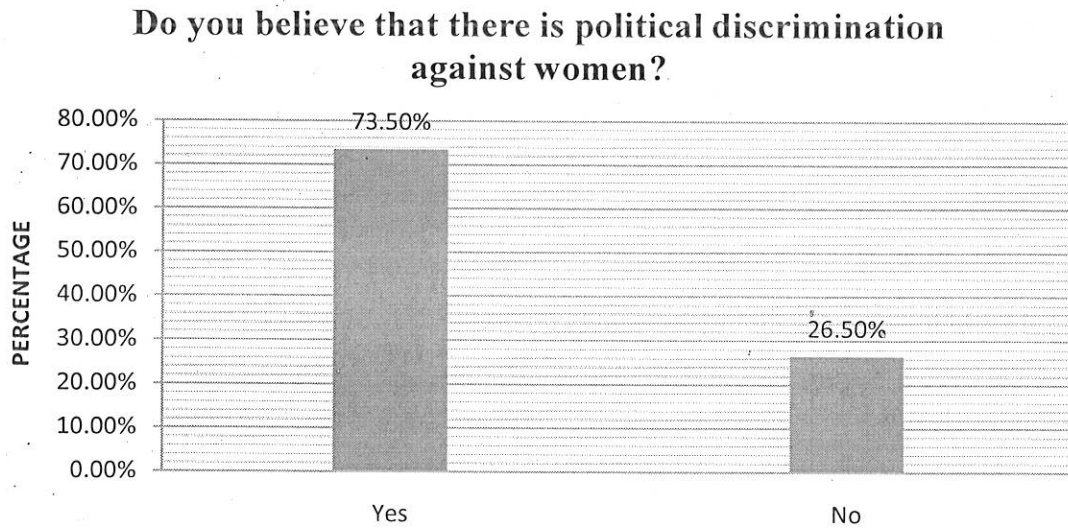
Table: 4.1.1 BASIC CHARACTERISTICS OF SAMPLED RESPONDENTS

Local government area	Frequency	Percentage
Oye local government	50	25.0
Ikole local government	50	25.0
Ilejemeje local government	50	25.0
Irepodun/Ifelodun local government	50	25.0
TOTAL	200	100%
Age at last birthday		
15-25	95	47.5
26-36	34	17.0
37-47	48	24.0
48-58	20	10.0
59+	3	1.5
TOTAL	200	100%
Sex of the respondents		
Male	80	40.0
Female	120	60.0
TOTAL	200	100%
Marital Status		
Married	85	42.5
Single	104	52.0
Separated	6	3.0
Divorced	2	1.0
Widowed	3	1.5
TOTAL	200	100%
level of Education		
No formal education	3	1.5
primary Education	4	2.0
Secondary Education	42	21.0
post-Secondary	151	75.5
TOTAL	200	100%
Religion Affiliation		
Christian	164	82.0
Muslim	33	16.5
Traditional	3	1.5
TOTAL	200	100%
Ethnicity		
Yoruba	157	78.5
Igbo	33	16.5
Hausa	8	4.0
Others	2	1.0
TOTAL	200	100%
Occupation		
Student	83	41.5
Civil servant	52	26.0
Trader	34	17.0
Unemployment	13	6.5
Self-employment/Artisan	17	8.5
Other	1	0.5
TOTAL	200	100%

Source: Author's construct 2018

Nearly 74% of the total respondents believed that there is political discrimination against women as against nearly 27% who disagree with this aforementioned statement.

Figure 4.1.2



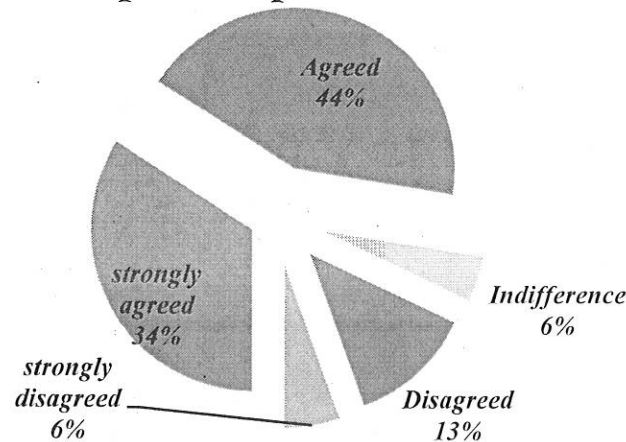
Source: Author's construct 2018

4.2 REASONS AND FACTORS RESPONSIBLE FOR DISCRIMINATION AGAINST WOMEN IN EKITI STATE

Nearly 78% of all respondents agreed that women are not allowed equal opportunity to participate in politics like men, although the degree of agreement varies among respondents. On the contrary 19% of them disagreed

Figure 4.2.1

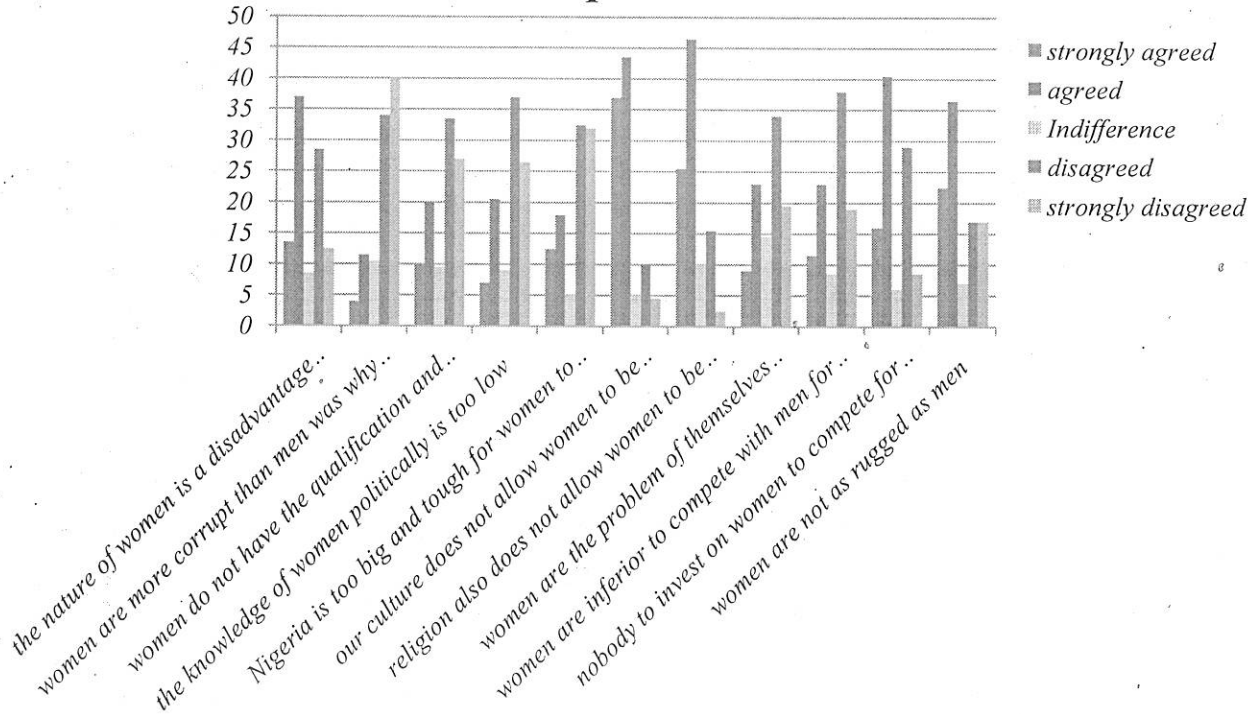
Women are not allowed to participate in politics like men



Source:
Author's
construc
t 2018

Figure 4.2.2

Reasons and factors responsible for women discrimination in politics in Ekiti state



Source: Author's construct 2018

Reasons for discrimination against women

Among the factors stated to be responsible for the discrimination against women, more than half of the respondents stated that the nature of women is one of the factors responsible for discrimination against women in politics. Exactly 74% of the respondents negated that 'women are more corrupt than men', meaning that the statement is not agreed upon as less than 15% of them agreed to that particular statement. More so, almost 61% of the respondents refuted the statement that "women do not have the qualification and money to compete for any political position" a proportion quite larger than the 30% who agreed with the statement. In addition to this, less than 30% of the respondents indicated that the knowledge of women

politically is too low. *Nigeria is too big and tough for women to govern* may not be an important reason for this political segregation, as roughly 65% of the respondents do not coincide with the statement.

Table: 4.2.3 Reasons for discrimination against women

	<i>strongly agreed</i>	<i>Agreed</i>	<i>Indifferent</i>	<i>disagreed</i>	<i>strongly disagreed</i>	<i>Total (Percentage)</i>
women are not allowed to participate in politics like men	34.0	43.5	4.5	12.5	5.5	100%
the nature of women is a disadvantage against them during politics	13.5	37.0	8.5	28.5	12.5	100%
women are more corrupt than men was why they are not allowed to participate	4.0	11.5	10.5	34.0	40.0	100%
Women Do Not Have The Qualification And Money To Compete For Any Political Position In Ekiti State	10.0	20.0	9.5	33.5	27.0	100%
the knowledge of women politically is too low	7.0	20.5	9.0	37.0	26.5	100%
Nigeria is too big and tough for women to govern	12.5	18.0	5.0	32.5	32.0	100%

Source: Author's construct 2018

Factors leading to Political Discrimination of Women in Ekiti State

Divergently, a very high percentage – exactly 72% - of the respondents concurred to the statement that “*religious believe does not allow women to be placed above men...*” while 18% disagreed with the statement. Correspondingly, above 80% of the respondent approved that their cultures does not allow women to be above men. Finally on the alliance is ‘*ruggedness*’, going-on two third of the respondents perceived that women are not as rugged as men.

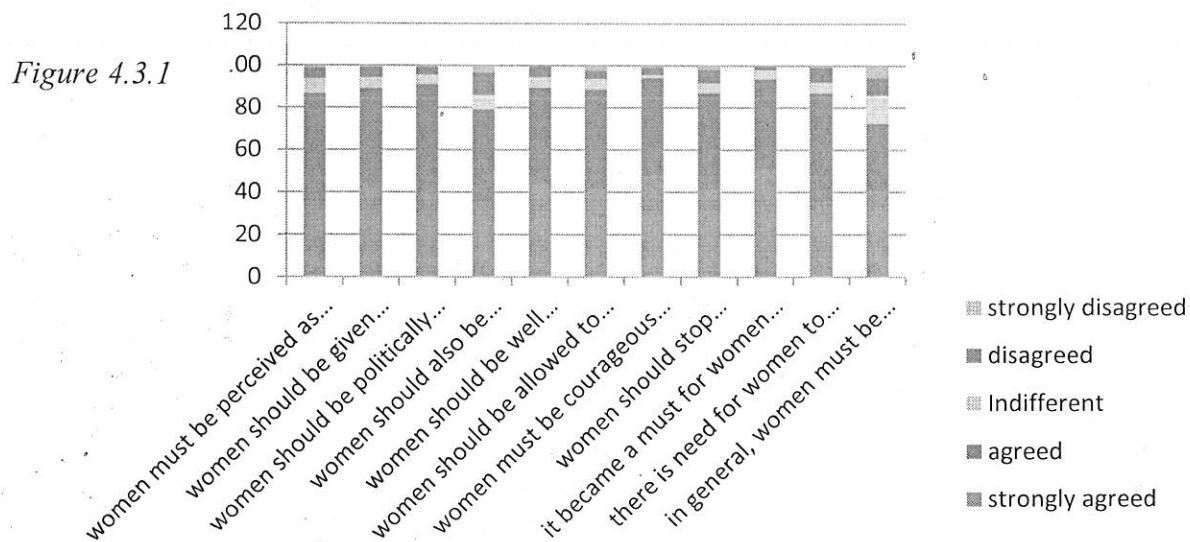
On the contrary, less than 32% of the respondents stated that women are the problem of themselves politically. 57% of them disapproved that women are inferior to compete with men for political position, Less than 38% of the respondents disagreed that nobody to invest on women to compete for any position.

Table 4.2.4 Factors leading to political discrimination of women in Ekiti state

	<i>strongly agreed</i>	<i>agreed</i>	<i>Indifferent</i>	<i>disagreed</i>	<i>strongly disagreed</i>	<i>Total (Percentage)</i>
our culture does not allow women to be above men or their husband	37.0	43.5	5.0	10.0	4.5	100%
religion also does not allow women to be placed above men	25.5	46.5	10.0	15.5	2.5	100%
women are the problem of themselves politically	9.0	23.0	14.5	34.0	19.5	100%
women are inferior to compete with men for political position	11.5	23.0	8.5	38.0	19.0	100%
women are not as rich as men to compete for any political position	10.5	21.0	10.0	37.5	21.0	100%
nobody to invest on women to compete for any position	16.0	40.5	6.0	29.0	8.5	100%
women are not politically knowledgeable	7.5	22.0	6.0	38.5	26.0	100%
women are not as rugged as men in politics	22.5	36.5	7.0	17.0	17.0	100%

Source: Author's construct 2018

4.3 POSSIBLE SOLUTIONS TO THE PROBLEM OF POLITICAL DISCRIMINATION AGAINST WOMEN.



Way of reducing Political Discrimination against Women in Ekiti State

A very high percentage of the respondents agreed to all solution proffered. Approximately 87% of the total respondents felt that “*women must be perceived as equal to men*”. Nearly 90% support the proposition that, “*women should be given chance and full support*”. Also, exactly 91% said political enlightenment of female will reduce the discrimination against women in politics.

In the same way, 79% believed women should be running mates for men in political positions to diminish the existing political segregation. 94% of them believed that women should courageous enough to compete with men. Finally, going on 95% of the total respondents believed that if women unite and support each other, they would be able to conquer political discrimination against them.

Table 4.3.2 Way of reducing Political Discrimination against Women in Ekiti State

	<i>strongly agreed</i>	<i>agreed</i>	<i>Indifferent</i>	<i>Disagreed</i>	<i>strongly disagreed</i>	<i>Total (Percentage)</i>
women must be perceived as equal to men	35.5	51.0	7.0	5.0	1.5	100%
women should be given chance and fully supported	44.5	44.5	5.0	5.0	1.0	100%
women should be politically enlightened so as to be well informed	39.5	51.5	4.5	3.5	1.0	100%
women should also be running mate for men	35.0	44.0	7.0	10.5	3.5	100%
women should be well represented among political party	43.5	46.0	5.0	5.0	0.5	100%
women should be allowed to demonstrate their leadership experience	41.0	47.5	5.0	4.0	2.5	100%

Strategies to ensure active participation of Women in Politics in Ekiti State

Exactly, 94% of the total respondents concurred to the statement that “*women must be courageous to compete with men*” while nearly 5% disagreed with the statement; also exactly 87% of the respondents believe “*women should stop demonstrating inferiority complex politically*”.

Nearly, 94% of the total respondents believe that “*it becomes a must for women to love themselves, speak in one voice and support themselves politically*”, only 2% disagreed with the aforementioned statement.

Precisely, 87% of the total respondents believe that “*there is need for women to be politically conscious*” while 8% disagreed with this statement.

Finally, nearly 73% agree that “*women must be submissive in all sense of it*” 14% of the respondent disagree.

Table 4.3.3 Strategies to ensure active participation of Women in Politics in Ekiti State

	<i>strongly agreed</i>	<i>agreed</i>	<i>Indifferent</i>	<i>disagreed</i>	<i>strongly disagreed</i>	<i>Total (Percentage)</i>
women must be courageous to compete with men	48.0	46.0	1.5	3.5	1.0	100%
women should stop demonstrating inferiority	41.5	45.5	4.5	6.5	2.0	100%
it became a must for women to love themselves, speak in one voice and support themselves politically	51.0	42.5	4.5	1.5	0.5	100%
there is need for women to be politically conscious	36.0	51.0	5.0	7.0	1.0	100%
in general, women must be submissive in all sense of it	40.5	32.0	13.5	8.0	6.0	100%

CHAPTER 5

SUMMARY, DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATION

This chapter presents the summary, conclusion and recommendations based on the findings of this study.

5.1 SUMMARY

The main objective of this research work is to examine women and political discrimination in Ekiti state. To result at this stated objective, Chapter One had it discussions on women and political discrimination under the following sub-headings such as background of the study, statement of the problem, objective of the study ,research questions , significance of the study, scope and limitations, definition of terms etc.

Chapter Two dealt with the review of prior and existing literature, conceptual framework and the theoretical framework on women and political discrimination in Ekiti State. The theoretical framework for this study was discussed on liberal feminism theory.

In Chapter Three, the area of study, population of the study, sample size, sampling technique, instrument of data collection, the method of data collection, method of data analyses were discussed. This study administered questionnaire using random sampling to pick 200 random respondents, 50 each selected from four local government areas in Ekiti state.

Chapter Four focuses on the analysis and interpretation of the data gathered from the field which was subdivided into three portions. The first portion explains the socio-

demographic characteristics of the respondents. Second subdivision explaining factors responsible for political discrimination against women, and finally we will examine the possible solution to the problem of political discrimination against women.

5.2 DISCUSSION OF FINDINGS

This section of this chapter provides the discussion of research findings as they relate to Research questions and objectives of the study;

Based on the study, it can be noted here that there is a pattern of discrimination against women in politics citing the fact that women in every sector or facet have no say into the political activities of the society and it was interesting to find out that this is not a new thing, political discrimination against women is been recognized.

Also based on the study findings, there are factors or reasons why women are politically discriminated and it is also interesting to note that nearly 77% of all respondents agreed that women are not allowed equal opportunity to participate in politics like men, although the degree of agreement varies among respondents. On the contrary 19% of them disagreed. In view of this, the reason or a major factor of political discrimination is the limited chance giving to women to participate as compared to men. The study also accrues a major reason of political discrimination of women in Ekiti state to culture meaning that our culture does not demand women competing or been above men in any activity.

The research work also brought out the effects this factors has on the individual, all this makes the women secondary and are not free to talk or participate in politics.

Finally, on the course of this study, the solutions to the issue of political discrimination of women in Ekiti state was discussed and many respondents gave

solutions such as women must be perceived as equal, women should be given chance and supported, women should be running mate for men , etc.

5.3 CONCLUSION

This study has discussed and shown how men are seen as always been in the herm of affairs and leadership roles compared to women with which culture and different factors has contributed to that but it is noted to see that feminism has started to come in and due to education and enlightenment women of these selected areas In Ekiti have, makes them more involved in politics.

Furthermore, the study creates and would create the avenue for women in Ekiti to participate more in politics, exercising their franchise and not been restricted to the work of taking care of the family and household. There should be equality between both gender and one should not been seen as higher or superior the other in order not to bring discrimination. Politics should not only be restricted based on the male counterpart alone because as much as men could have their opinion and participate, so also women can bring up and participate thereby bringing a new phase to political activities.

Conclusively, the study has poised the impact of women in politics and not to be political discriminated because what a man can do, a woman can also do better.

5.4 RECOMMENDATION

At the end of this research, it is required to note that women should not be political discriminated , we are all equal before the law and so no stands, basis , culture of so ever form should bring a form of discrimination of the issue of people exercising their franchise. With this, it is recommended that;

1. Women should be courageous to compete with men; Based on this study that women should be courageous, have this mind, boldness to compete with men for political offices in Ekiti state and even in other parts of the country. They should not see their physical characteristics as a disadvantage meaning that because they are women does not mean they can't compete and does not mean they can't have impact in politics.
2. Women should stop demonstrating inferiority; women should not be seen or see themselves as inferior to the men, because that would make them lose interest when participating in politics.
3. Women should love themselves, speak in one voice and support the politically; women should always speak in one voice, support themselves when they see their female counterpart vying for any political posts, in as much as they engage themselves, they should also participate by supporting themselves which would create a different platform to the perspective of the men.
4. There is need for women to be political conscious; women need to be political conscious, to have this sense of involving and engaging in politics, they should not shy away when they hear people discriminating them as to women in politics, having this sense of leadership between them would make them involve themselves in politics.
5. Women should be well represented in political parties; women should have be giving the chance in politics, to contest for political offices under a particular political parties, there should carry the flag bearer , and also be nominated for political posts.

6. Women should be politically enlightened so as to be well informed and also be enlightened on the political affairs going on in their society; they should participate in the decision making process and also participate in public opinion.
7. Women should be allowed to demonstrate their leadership experience and should be allowed to show their leadership prowess, leadership should not be made only on the male part, women also have the skills and enablement to contest and rule.
8. There should be legislation by government to curb or eradicate discrimination against women in politics and the legislation should be diligently enforced.
9. There should be a quota reserved for women in political offices so as to ensure adequate participation of women.

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APPENDIX

**Department of Sociology
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Study Questionnaire

My name is Oyebode Victor Oluwapelumi, a final year student in the Department of Sociology, Faculty of Social Sciences at Federal University Oye-Ekiti, Ekiti State. I am working on a study which is entitled, "Women and Political Discrimination in Ekiti State using four Local Government Areas as case study". I am currently collecting data on this study. Therefore, I am using this opportunity to implore you to supply adequate information that will enrich this study. I promised that all your responses will be held or treated confidentially.

Thank you dearly

Oyebode Victor Oluwapelumi

Section A: Socio-Demographic Characteristics of Respondents

1. What is your age as at your last birthday

- (a) 15 – 25 Years ()
- (b) 26 – 36 Years ()
- (c) 37 – 47 Years ()
- (d) 48 – 58 Years ()
- (e) 59 years and above ()

2. Sex of the Respondents

- (a) Male ()
- (b) Female ()

3. Marital Status:

- (a) Married ()
- (b) Single ()
- (i) Never married ()
- (ii) Separated ()
- (iii) Divorced ()
- (iv) Widowed ()

4. Educational Qualification of Respondents

- (a) No formal education ()
- (b) Primary Education ()
- (c) Secondary Education ()
- (d) NCE/ND Education ()
- (e) B.SC/HND ()

5. Religious Affiliation of the Respondents

- (a) Christianity ()
- (b) Muslim ()
- (c) Traditional Religion ()
- (d) Others Please Specify.....

6. Ethnicity of the Respondents

- (a) Yoruba ()
- (b) Igbo ()
- (c) Hausa ()
- (d) Others Please Specify.....

7. Occupation

- (a) Student ()
- (b) Civil Servant ()
- (c) Trader/Business ()
- (d) Unemployed ()
- (e) Self-employed/Artisan ()
- (f) Others Please Specify.....

Section B: Reasons for Women Discrimination in Ekiti State

8. Do you agree that women are politically discriminated against?

- A. Yes ()
- B. No ()
- C. Don't Know ()

8. To the best of your knowledge, what is political discrimination.....

.....

.....

.....

.....

.....

Tick the most appropriate option: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

	Options	SA	A	I	D	SD
9	women are not allowed to participate in politics like men					
10	the nature of women is a disadvantage against them during politics					
11	Women are more corrupt than men was why they are not allowed to participate in politics					
12	women do not have the qualification and money to compete for any political position in Ekiti state					
13	The knowledge of women politically is too low					
14	Nigeria is too big and tough for women to govern					

Section C: Factors leading to Political Discrimination of Women in Ekiti state

Tick the most appropriate option: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

	Options	SA	A	I	D	SD
15	Our culture does not allow women to be above men or their husband anywhere					
16	Religion also does not allow women to be placed above men					
17	Women are the problem of themselves politically					
18	Women are inferior to compete with men in any political position					
19	Women are not as rich as men to compete for any political position					
20	Nobody to politically invest on women to compete for any position					
21	Women are not politically knowledgeable					
22	Women are not as rugged as men in politics					

Section D: Way of reducing Political Discrimination against Women in Ekiti state

Tick the most appropriate option: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

	Options	SA	A	I	D	SD
23	Women must be perceived as equal to men to contest for political position					
24	Women should be giving chance and fully supported by men politically					
25	Women should be politically enlightened so as to be well informed					
26	Women should also be running mate for men in all political positions					
27	Women should be well represented among political party's executive at state and federal levels					
28	Women should be allowed to demonstrate their leadership dexterities in the political institution					

Section E: Strategies to ensure active participation of Women in Politics in Ekiti state

Tick the most appropriate option: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

	Options	SA	A	I	D	SD
29	women must be courageous to compete with men politically					
30	Women should stop demonstrating inferiority complex politically					
31	It become a must for women to love themselves, speak in one voice and support themselves politically					
32	There is need for women to be politically conscious					
33	In general, women must be submissive in all sense of it					