

Political Development of Women in Nigeria, 1985-2019

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Abstract. After decades of the ratification of the Convention for Elimination of All Forms of Discrimination Against Women (CEDAW), an international treaty which Nigeria signed on 23rd April, 1984 and ratified on 13th June 1985, the number of women elected to the three-tier of government in the Federal Republic of Nigeria was very insignificant during the 2015 election. This paper, therefore, examines the impact of CEDAW on the political development of Women in Nigeria from 1985 when Nigeria ratified it. The methodology adopted involves the use of phenomenology, primary and secondary sources for this research. The findings reveal that the twelve key critical areas of CEDAW served as stimulus for women to agitate for non-discrimination, state obligation and substantive gender equality, it however, did not improve their lot. Therefore, the way forward is that women should advocate and lobby for legislation in the domestication of CEDAW before the next election in 2023.

Keywords: Rights, International Treaty, Non-Discrimination, Legislation, Domestication.

1. Introduction

Nigeria got independence from the British Colonial Government in 1960 and became a republic nation in 1963. With the British legacy to the Nigerian government after independence, the Victorian concept policy was based on single sex-role political system. This system de-emphasizes gender equality as it sees women as the weaker sex due to her biological sex differentiation from the male sex. From the first republic to the end of civil war in 1970, the constitutional democracy adopted did not emphasize gender equality in the five basic ideas of the constitution as noted below:

- Political participation, meaning that "democracy is a rule by the people i.e. the

rights to choose their government, to elect leaders and to express their opinions;

- Social Equality, i.e. "equal participation and equality of the rights of individual members of the society (which was never carried out);
- Public welfare, stipulating "that the government should provide for the needs, rights and infrastructures;
- Limited government, characterized by 'a rule by the representatives of the people subject to (a) limitation on the extent of the powers, and (b) the rules of procedure for exercising powers'; and
- An ethic of democratic behavior, which demands a way of life in which both the rulers and the followers are expected to develop the habit of treating the constitution of the land with a great deal of respect. (Olugbemi, 2007:281),

According to Olugbemi (2007:281-282) the imbalance between the regions which brought about the case of the minority areas, the constitution democracy did not make adequate provision for the equality of sexes in Nigeria. This was because the British home policies always influence Nigeria's policy; Nigeria, "instead of fashioning theories of democracy to suit the diverse and heterogeneous nature of the country, decided to put into practice the theories of democracy as known in Britain". (2007:282) In the constitution, item 2 was not carried out as there was no provision in the electoral act which stipulates equal rights for men and women, the old and the youth to be voted into the various political offices in Nigeria. The blanket provision in the constitution and the electoral laws had and still, is an obstacle on the realization of gender parity in Nigeria today.

2. Conceptual Clarifications of Terms

Rights according to MaryC (2020) is defined as social, ethical, and moral principles, legislation, rules, entitlement or guidelines that empower optimum health, human rights, democracy, right to life...peace, prosperity and freedom of human beings and animals. In the same manner, Rights are defined as fundamental normative rules about what is allowed of people according to some legal system, social conventions or ethical theory (Editor, "The Civil Rights Movement Made Great Changes Throughout Society" submitted to Editor, British National Corpus on 4th April, 2020). This paper takes a cue from both definitions that the 'rights' of women should be in terms of fundamental normative rules, entitlements and freedom which empowers her to the best means of participating in all the aspects of government on equal basis with men through legislation. The legislation without doubt would eliminate every form of inhibition to gender equality in Nigeria thereby fulfilling the international treaty.

2.1 International Treaty is an agreement or conventions or protocols etc between countries that is legally binding on the nations involved in it under international law, when it is signed by representatives of the countries involved after negotiation and ratification. International treaties are of two types, namely, Bilateral and Multilateral. The term Bilateral treaty is used when it is between two countries, while Multilateral is used when many countries are involved in the treaty, to be bound by their provisions'. According to Yubaraj Sangroula (2010) the importance of international treaty among others is to enlarge and institutionalize the 'universality' of human rights using 'the treaty mechanism' to enforce obligation under the treaty. The implication is that each of the parties have the treaty obligation to implement the agreement under the international law. He enunciated further that "while treaties create obligation for the parties, the moral perspective they generate for community of states and people as well is tremendous...as the enforcement of the treaty is thus backed by the 'legal as well as moral sanction'. The concern of this paper therefore is to assess the extent to which the international treaty adopted by the United Nations General Assembly in 1979 as a bill of rights for women has helped to eliminate all forms of discrimination against women in Nigeria as a signatory to it on 24th April, 1981 and with the ratification of the multilateral agreement on the 13th June, 1985. The Fourth World Women Conference at Beijing in China which held between 4th and 15th September, 1995 was a Platform on Action for the actualization of the Convention for Elimination of Forms of Discrimination Against Women. The treaty has empowered women across the World to demand

for at least 35% Affirmative Action to actualize the treaty.

2.2 Non-Discrimination simply means equal, fairness, equitable and unbiased treatment of different categories of people. Non-discrimination is a basic principle of international human rights law (<https://minorityrights.org-law>). It is a means of working in a way which respects the views, rights and behaviour of people from minority groups and which celebrates their diversity. The principle of non-discrimination guarantees equal treatment of an individual or group irrespective of their biological sex, physique, looks, race, religion, language or nationality. According to Humanium, equality is a deep-rooted principle in human morality and protected by the principle of non-discrimination, which is a recurring and dominant principle in multiple international human rights law treaties. Thus, the Article1Convention on the Elimination of All Forms of Discrimination Racial, Discrimination (CERD) says we have the right to be equally treated, regardless of our race, colour, sex, nationality, language, religion or ethnical, national or social origin (Humanium:Principleofnon-discrimination-<https://www.humanium.org>non-discrimination>) Globally, women had been marginalized and discriminated against until women across the world started to agitate through confrontation, hunger strike actions, and collective actions to break the barrier of discrimination against women. Sadly, after decades of the ratification of the Convention for Elimination of All Forms of Discrimination Against Women (CEDAW) by Nigeria on 13th June, 1985, it is yet to be domesticated, in spite of the fact that Nigerian women through confrontation, diplomacy and the use of Western acquired education to organize seminars, workshop, and conferences in the twelve critical areas highlighted in CEDAW to gain political rights i.e., power to vote and be voted for on equal basis with men. Though, the efforts only yielded result in the area of the education of the girl-child, female inheritance, female genital mutilation, in the remaining critical areas of human rights, women in power and decision making, women in the economy, ending violence against women, women and arms conflicts, women and the media, women and the environment, maternal mortality and institutional mechanism are yet to yield the desirable result. Furthermore, the declaration of 'Women's Rights is expected to contribute immensely to the political development of women in Nigeria, however, thirty-six years after the bill has been established, Nigeria women are not yet on equal pedestal with their menfolk either in social, economic and political areas chiefly because it was not backed up by legislation.

2.3 Legislation according to different authors simply means law which has been promulgated by a legislature or other governing body or the process of making it in form of a bill either by local, state or national legislature in a country or bodies. It is usually laws that are related to government activities. For examples, in Nigeria, the Councilors makes law at the Local government level as they are the legislative arm of the Council, the House Assembly forms the legislative arm at the state level while Senate and the House of Representatives are the legislative arm at the Federal level. The primary source of legislation is constitution, statutes, amendment, legal cases, and judicial decisions. (<https://www.en.m.wikipedia>) According to Austin (6th June, 2019), legislation means “the making of law by a supreme or a sovereign authority which must be followed by people of every stratum of the society backed by sanctions”. By Austin’s definition of legislation, the United Nations General Assembly made the treaty to be signed and ratified as a form of statement for moral and political intent of a contractual force under international law. And it provided both normative policy framework and a treaty based reporting procedure (as well as the individual communications and inquiry procedure in the Optimal Protocol (OP) so that either or both may influence development at the domestic level in order to forge ahead the path of equality (The Impact of the CEDAW Convention: Paths to Equality, Andrew Byrnes(2012) University of Press Electronic New South Wales, Faculty of Law Research series, paper 7, published by The Berkeley :Marsha Freeman.) but there should be a synergy between the international human rights and domestic institution for the full implementation of ‘rights of women’ with a sanction for defaulting nation.

2.4 Diplomacy according to White (2001) is a process of communications and negotiation between states and other international actors, while Charles Calvo defines “diplomacy as the science of relations between different countries resulting from mutual interests, and on the principles of public international law and the provisions of treaties and conventions” ([https:// www.ukessays.com>essays](https://www.ukessays.com>essays)). On a general term, diplomacy is the established method of influencing the decisions and behavior of foreign governments and peoples through dialogue, negotiation, and other measures (<https://www.britannica.com>). Thus, diplomacy became the instrument used for the real emancipation of women by global action to enforce the United Nations Declaration of 1967, as stipulated in Article three that: "All appropriate measure should be taken to educate public opinion and direct national

aspirations toward the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of inferiority of women”. Thereafter, the United Nations General Assembly (UNGA) set up an amendment of a law adopted after the review by the CEDAW COMMITTEE of a State party’s report that corresponds to specific recommendations made by the committee (and in relation to which CEDAW-consistency has been invoked by the government and or advocacy group as the reason for the change), (Andrew Byrnes& M. Freeman,2012) The Impact,,p.3) By 6th October,1999,UNGA adopted an Optional Protocol to the Convention(OP). (United Nations, Treaty, vol.2131, p.83 in The Impact, p.6), which contains a procedure for consideration by the committee on CEDAW committee on individuals’ complaints of violation of their convention’s rights as well as a procedure under which the committee may undertake an inquiry into “ grave or systematic’ violation of Convention rights as a State party. The OP entered into force on 22nd December, 2000, following the receipt of the necessary ten ratifications or accessions by State parties, (p.6). As of 31st December, 2010 OP., there were 100 States parties to the OP.... (Ghana ratified the OP on 3rd February,2011 and the Seychelles on 1st March,2011).(Andrew Byrnes& M. Freeman,(2012),The Impact p.6) It states that any state which became parties to the Convention accept wide-ranging obligations to eliminate direct and indirect discrimination against women and promote formal and de facto equality of women and men in all fields of life in the public and private spheres. Subsequently, Women in Nigeria continued to use non-governmental organizations such Women in Nigeria (WIN), Women in Empowerment and Development Organization (WEDO) and National Council of Women Societies (NCWS)- the umbrella body for all women organizations. Women leaders did not relent in their bid to increase women's political awareness. Thereafter, Nigeria women stepped up agitation for full participation in politics during the first and second republics. (see Olugbemi V.K.,2007:291)

3. Developments After Nigeria Signed in 1984 and Ratified CEDAW in 1985

The military intervention on 23rd December,1983 did a deadly blow to the aspiration of women for gender equality as military rule is an aberration. They could not resolve the national question, i.e. the Nigerian entity as a nation, because the question of unity, peace and stability still persisted. That notwithstanding, the impact of CEDAW on Nigerian women, made them to see themselves at the receiving

end of the military rule as mothers, wives and daughter thereby struggled further in their bid to acquire equal political status with men. Women continued to agitate for equality with men and it became more pronounced in the Third and the Fourth Republics across the length and breadth of Nigeria through conferences, seminars and workshops. The geographical spread was an indication that women in Nigeria had actually spread the gospel of active participation in politics to fellow womenfolk.

Nigerian women did not relent in their efforts to develop on equal terms with men, especially in the political field. In an attempt to sensitize and attract more women to the political field, women adopted slogans such as "what a man can do, a woman can do better" and "behind every successful man, there is a woman" was substituted by "beside every successful man there is a woman". These set the pace for the emancipation of women from patriarchal inhibitions against gender equality in preparatory for more inclusive participation in policy and decision making process. Henceforth, Nigerian women as a result of the impact of CEDAW realized that they need to strategize further through lobbying and advocacy for the education of the girl-child; kicking against childhood marriage, violence against women and the rights of women to own properties, which were inhibiting factors for women's participation in politics. They cried and lobbied for a national policy on women from the successive governments through women in non-governmental organizations, individuals, national and concerned international bodies who were highly interested in gender issues. Some notable women professional associations like Federation of Women Accountants, Federation of Women Lawyers, National Association of Women Academics emerged and rose to the occasion of breaking into the military regime and enlisted their interest in advocacy for gender equality.

3.1. Development During The Babangida Military Era

As a follow up to Nigeria's ratification of CEDAW in 1985, the first lady, Mrs. Mariam Babangida, wife of the General Ibrahim Bademosi Babangida, the military president of Nigeria in September, 1987, initiated and inaugurated the "Better life Programme for Rural Dwellers" as a wakeup call for women in the rural areas in 774 local government areas of Nigeria for political participation in future. Later, the Better Life Programme for Rural Women' was changed to 'Better Life for the Urban Dwellers to include all women in all strata of the society. Consequently, through the activities of the Better

Life Programme, the Federal Military Government (FMG) made it mandatory for Military Administrators at the state level to at least appoint a female Commissioner. For instance, in Ondo state Mrs. Iluyemi, Funke Egunjobi, and Bosede Aparara were appointed as commissioners while Alhaja Latifa Okunnu became a deputy governor in Lagos State under a military governor.

Later, FMG created the Ministry of Women Affairs to cater for the interest of women nationwide. At the grassroots, rural, illiterate women were appointed to serve as caretaker committee members and councilors in the local government areas. The resultant effect was that it actually encouraged many women's full participation in politics.

On 13th January, 1987, the FMG set up a political bureau to conduct a national dialogue on the political future of Nigeria under the Chairmanship of Doctor S.J, Cookey which submitted a detailed report which was applauded as logic, profound in research, factual in representation, and impartial in analysis of our historical and political development, together with recommendations on the way forward" of 256 pages in March, 1987. ([https:// DAWODU.COM](https://DAWODU.COM). - Mamser, 2015). Even though the term of reference did not cover the issue of gender parity, women Non-Governmental Organizations such as Women in Nigeria (WIN), Women's Consortium of Nigeria (WOCON), Country Women Association of Nigeria (COWAN), started to sensitize women both rural and urban for political participation. In the same vein, Better Life Programme (BLP) intensified effort in what seemed to mobilize women for political participation. However, the main purpose of the founder, the First Lady, Mrs. Maryam Babangida came into limelight that her focus was on the mobilization of rural women for empowerment when the Federal Military Government (FMG) established a National Commission for Women Affairs in compliance with the UN Directive in 1989, under decree 30, with a view to address the issue of gender equality, under the leadership of an erudite scholar and CEDAW advocate, Professor Bolanle Awe whose focus centred on the empowerment of women both in the rural and urban in order to emancipate them economically, educationally and politically.

3. 2 Development During the Third Republic

For transition to the third republic, between 1990 and 1993 President Ibrahim Babangida set up transitional time table to civilian rule, initially made National Electoral Commission (NEC) to register thirteen political parties which were later deregistered and established two political parties: National Republican

Convention (NRC) and Social Democratic Party (SDP). Politicians men and women went into the race, for example, Mrs. Sarah Jubril contested as candidate among a total of thirteen presidential candidates - the first of its kind in the history of Nigeria Chief (Mrs.) Titi Ajanaku, a nurse by profession, floored all the male contestants to emerge as the Chairman of Ake Local Government in Ogun State. She contested and won on the platform of Social Democratic Party. Mrs Bola Ogunbo ran as a Vice-presidential candidate to Alhaji Yusuf. Women were so involved that many were appointed to government parastatals, and commissions. Mrs Osinatu Ojikutu was picked as Deputy Governor of Lagos State while Prof Mrs Abba Sagoe became the Secretary to Government under Governor Michael Otedola in Lagos State. (Eyewitness Account)

Within the two political parties (NRC & SDP), for the first time in the political history of Nigeria, women were fully involved in the electoral process and in the governance in the states controlled by them. For example, Mrs Olugbemi Kikelomo (The Writer of this paper) served in Bauchi State as Gubernatorial Election Chairperson for NRC. Similarly, Alhaja Fati Muazu was made Secretary to Government in Bauchi State. Regrettably, the 1993 presidential election that was acclaimed the freest and fairest election was annulled by President Ibrahim Babaginda thereby aborted the third republic.

The annulment of 12th June, 1993 election and Chief M.K. Abiola death in detention when he tried to declare himself as the winner of the election scuttled the transition programme to the third Civilian rule. After national protest, General Ibrahim Bademasi Babaginda "stepped aside" as the president, and handed over to Chief Ernest Shonekan, a civilian as the head of Interim Government on 26th August, 1993 and by 17th November, 1993, he was ousted in a military coup led by General Sani Abacha. In spite of aborted third republic in 1993, Nigerian women became more determined to participate fully in politics.

Another impetus was the September, 1995 International Conference of Women in Beijing, and Platform of Action attended by government of different countries, sought to advance the goals of equality, development and peace for all women. The governments of 189 countries including Nigeria, unanimously adopted the 12 objectives and actions for gender equality in critical areas and then became a turning point for Nigerian women who are now conscious of CEDAW. However, the year 1996 witnessed a tornado of political assassinations of prominent Nigeria citizens, notable women in politics

were also victims of these assassinations. On 4th June, 1996, Alhaja Kudirat Abiola, wife of Chief Moshood Abiola was assassinated at Ikeja, Chief (Mrs) Bisoye Tejuoso, the Iyalode of Egbaland was murdered in Abeokuta on 19th September, 1996 while Alhaja Suliat Adedeji, National Republican Convention (NRC) was also murdered in Ibadan on 14th November, 1996. (TELL Magazine, No, 6, February, 5, 1996 titled A harvest of Architecture of Assassinations and The Guardian on Sunday, December 22, 1996) In spite of these assassinations, women continued in their struggles for gender equality.

3.3 Development During the Fourth Republic 1999-2015

The death of General Sani Abacha 8th June, 1998 ushered in General Abdulsalam Abubakar succeeded Abacha as the Military President on 9th June, 1998, he promised to return Nigeria to a democratic Civilian government within a year ([https:// World History Archives, The Military Under General Abdulsalami Abubakar \(June 1998-May, 1999\)>](https:// World History Archives, The Military Under General Abdulsalami Abubakar (June 1998-May, 1999)>)) set up electoral body known as Independent National Electoral Commission (INEC) under the leadership of Justice Ephraim Akpata. Shortly after the inauguration, it commenced the conduct of election to the local government areas on 5th December, 1998, followed by State Assemblies and Governorship on 9th January, 1999, then National Assemblies on 20th February, 1999 and finally the President on 27th February, 1999.

3.3.1 Result of Election into Various Levels from 1999-2015

In spite of the fact that many women contested and that 49.36% of the total population were women in 1999 (World Bank Reprt, 2012), only 1.1% won elections into to Local Government as Councillors while there was no woman Chairperson. For other elections, women only won 24 out of 991 members which is 3% into the State Assemblies, 1 Deputy Governor, 3 (2.8%) Senate, 12 (3.3%) House of Representatives and none into the Presidency. (Statistics of National Electoral Commission, Abuja in Okpeh Ochayi Okpeh & Dung Pam Sha, (2007) Gender, Power and Politics in Nigeria. Makurdi: Aboki Publishers, p.135)

In the general elections in 2003, for the first time in the history of Nigeria, a female speaker emerged at the House of Representatives in the person of Honourable Patricia Olubunmi Ete. In the House Assembly election in 2003, only 12 female members were elected into 990 House of Assembly across the

country, 3 Senators emerged out of 109 members and 13 female members won election into the House of Representatives out 360 members. At the 774 Local Government Areas, only 9 female members were elected as Chairman while 143 members were Councillors. (Ibid.,136)

Apart from election into public offices, Nigerian women have received other dividends of democracy. The Obasanjo led government assented to the bill on 'Policy on Women'. The policy, if fully implemented according to the United Nation's specifications, will give 30% of parliamentary seats to women. This is a step forward for women's development in the areas of politics. Nigerian women participated in this civilian government than ever before. During 1999 to 2003, under the leadership of Chief Olusegun Obasanjo, 6 female ministers were appointed as against one or two that had been in practice.

At the state and local government levels, women were not left behind. Between 1999 and 2003, in Ondo State, for example, had three female commissioners appointed by the Adefarati government. They were Chief Mrs. Lydia Olafunmiloye, Mrs. Jurnoke Anifowoshe and Mrs. Sanni. The number of female councillors increased than it has ever been witnessed and more women contested elections into various offices in the 2003 elections, and among them were two presidential candidates- Mrs. Sarah Jubril contested on the platform of Progressive Action Congress (P.A.C) and Mrs. Moji Obasanjo on the platform of Grassroots Movement of Nigeria. There were also female vice presidential candidates among the thirty political parties but none of them won the election. Twelve women in Ondo State alone contested for election into the House of Assembly, only one emerged. (Olugbemi,2007:293)

In the fourth republic, Mrs Obada as the Deputy Governor in Osun State, and many women senators, legislators and house of assembly members emerged. From the foregoing enumerated facts, it is true that women in Nigeria have come a long way in politics. However, despite the efforts of individual women, societies, NGOs, national and International Organisations (United Nations inclusive) and even various governmental efforts, the level of women participation is still relatively low. Though, the result of the 2003 elections seemed to improve over 1999 elections as women came out to contest, only Erelu Obada of Osun, Pauline Tallen in Plateau State, and Alhaja Salimat Badru in Ogun State while Otunba Grace Titi Laoye-Tomori won elections as Governors. (Mrs Oloyede Olayemi, Monitoring of

Women In Politics in Nigeria, A paper presented to National Bureau of Statistics (NBS) Abuja, Nigeria), In a twist of event, Her Excellency, Dame Virginia Ngozi Etiaba became the first female Governor in Nigeria (2nd November, 2006- 13th June, 2007) when Governor Obi was impeached in 2006 to 2007 when the impeachment was nullified. For the State Assembly election across Nigeria, only 40 females emerged as state House of Assembly members, 4 female Senators, and 21 female members to the House of Representatives. In 2007, there were 68 female members elected into the Houses of Assembly across Nigeria while deputy governors emerged in Lagos state again in the person of Her Excellences, Omoba Sarah Adebisi Sosan, Late Mrs Olufunmilayo Adunni Olayinka in Ekiti state (2003-2010 and was succeeded by Professor (Mrs) Modupe Adelabu (2010-2013) while a female Speaker, Hon. Titi Oseni in Ogun state House of Assembly also emerged. In the National Assemblies, 25 females were elected into the House of Representatives while 9 females were elected into the Senate.

In 2011, there were decline in the number of women elected into various political class, 57 women were elected into

Houses of Assembly, 26 female won into the House of Representatives and 7 female members to the Senate. There were two Deputy Governors in Lagos State and Anambra State in the person of Her Excellences Adejoke Orelope Adefulire, Lady Barr. Valerie Ebe in Akwa Ibom, and Otunba (Mrs) Grace Titilayo Tomori (2010-2015) (Daily Trust Newspaper, Saturday, June 13, 2016)

According to INEC, the result of the 2015 elections reveal that out of 919 seat contested into the House of Assembly, only 46 females were elected, only 14 females were elected into the House of Representatives and 8 females to the Senate (Ibid.). In 2015, Dr. Ipalibo Gogo Banigo became the Deputy Governor of Rivers State, in Lagos state, Dr Idiat Oluranti Adebule was elected the Deputy Governor, Mrs Yetunde Onanuga, elected a female Deputy Governor in Ogun, Hon. Cecilia Ezeilo was also elected as the female Deputy Governor of Enugu State (Ibid.).

From the above, it is obvious, that women tried to overcome all obstacles against CEDAW such as religion, culture, male chauvinism, patriarchy etc yet, only few women gained accessed to both political and appointive office. Various reasons that could be adduced for the gradual decrease in the number of women elected into various level of political hierarchy in Nigeria. First, was the waning influence

of Beijing Conference, because women in politics were more concerned with their political party meetings in preparatory for second term in office of Governors as the wives of the governors are more concerned with the pet projects that will muster support for their husbands. Hence, they concentrate on programmes that will mobilize support for their spouses has been the central focus instead of agitation for gender equality. They therefore, jettisoned the planning of seminars and workshops on political education for women. Only few NGOs like Country Women Association of Nigeria (COWAN) were doing so. Majority of the NGOs became subsumed by the ruling political party (PDP). Apart from that, male opponents of women who contested during the elections were moneybags and would not spare any amount to ensure they were elected into offices. Nigerian women were not yet bold enough to challenge election malpractices in this country. Daylight manipulation of election results in favour of the highest bidder is one of the factors militating against women's full integration into politics.

As mothers, women cannot risk anybody's life for election victory, which the men in Nigerian politics care less about. Thirdly, there was more solidarity among men than we have among women. Fourthly, women are yet to learn the tricks and intricacies of the political game. As a way to overcome these inhibiting factors, women in leadership position must embark on mentoring of other yet to be empowered and politically motivated for equal participation with men is to be realized.

4. Conclusion

Women are nation builders in Nigeria as elsewhere in the world. The involvement of women in politics and in policy-making will usher in a new period of peace and stability which has eluded the country. The dictum says "You train a woman; you have trained the nation"; because they can easily influence both their husband, children, friends and relations, women without doubt are good managers of their homes and of nations. In essence, Nigeria must stop paying lip service to gender equality through the 30% Affirmation, the Federal Government should take a bold step to enforce the Bill of Rights in CEDAW through legislation 50% like other countries such as Iceland, Norway, Sweden, Spain, Rwanda, Germany, New Zealand etc for the realization of gender equality in Nigeria.

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