

AN ASSESSMENT OF PUBLIC PERCEPTION OF WOMEN IN POLITICS IN EKITI STATE

BY

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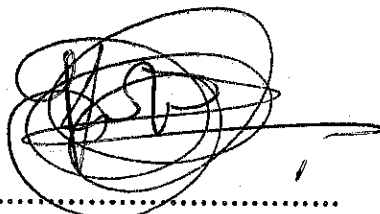
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CERTIFICATION

I certify that this study was carried out by ONIOSUN VICTOR OLUWATOSIN of the Department of Sociology, Faculty of Social Sciences, Federal University, OyeEkiti.


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DEDICATION

This project work is dedicated to God Almighty, my Creator and king. In Him I depend without Him I am nothing. And also to my lovely father Late (Mr) P.A Oniosun, may his gentle soul rest in peace.

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My profound gratitude goes to God Almighty for giving me the privilege to be alive till today and also rendering me with guidance and assistance to conduct this project successfully. Glory, honour and adoration are to His holy name.

I am particularly indebted to my supervisor Dr. Rufus B akindolafor his fatherly advice, encouragement, corrections, concern, discipline towards the success of this project work, may God Almighty increase you in wealth, health and knowledge.

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ABSTRACT

Politics is seen as a major set up or frame work of how the society is or how it is going to be in the future and it is pertinent to note that more males are involved in politics more than the females. Women participation is at lower rate which has given a one way perspective of how the society is governed from the apex to the grass-root.

The aim of this study is to make an assessment of the public perception of women in politics. The purpose is to understand how women are given autonomy to be voted for in an election and the societal views concerning women involvement in politics. Ekiti state was the area or location for data to be gotten and data collection was solely based on single method, with the use of questionnaire and to collate the data required. Random sampling technique was adopted so as to aid straightforward convenience. Data generated from the data collection through questionnaire was analyzed and interpreted quantitatively to bring out required results. The research question of public perception of women in politics in ekiti state were answered by the findings through analysis of the data collected which relieved the following factors to be responsible for the low participation of women in politics, low level of education, low income, religious and family influence, low women political orientation or training, etc. conclusively, at the end of the study, women participation in politics was noted and it would be a good stepping stone when government, individuals and the society at large see the participation of woman in Nigeria politics very essential.

CHAPTER ONE

1.0 Introduction

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. Political participation according to Anifowose (2004) is a *sin-qua-none* for democracy, as democracy involves a commitment to equal opportunity for male and women to be involved in decision making in their immediate society. Political participation involves these voluntary activities such as attending rallies, vying for position and party office, involving campaigns, voting and expressing oneself to political stimuli. However, the pursuit of these democratic principles, according to Anifowose (2004) shows that women are generally less empowered and apathetic. In general, participation is lower among women than men

For a long period of time, it is seen as if women largely accepted as "natural" the difference in their opportunities as relatively few women raise their voice in protest. Recently however, more and more women in countries have established women movement to protect and change not only discriminatory practice against themselves and society and began to participate in political affairs of their country. In some countries, women have struggle to gain political leadership, thus as rightly pointed out by Anofowose (2004), in 1979 Mrs. Margret Thatcher became great Britain's first woman prime minister, the republic of Ireland voted into office Mrs. Mary Bobinson as women president. In other nations like India, Srilanka, Pakistan, Philippines and Israel, women have also occupied some sensitive political leadership position. Similarly, in Rwanda and South Africa 56.3% and 42.5% respectively of their national parliament comprised of women (international parliamentary union IPU, 2010). The Nigerian women have not been left out in this struggle as women organization are

formed for “consciousness raising” campaigns to help women discover and develop new orientation (Lane, 1958) Greinstein, (1961).

1.1 Background to the Study

Contemporary debates in the global media landscape have been very much focused on achieving equality and equity for all citizens including women. Issues about women’s rights for instance have progressively gained prominence in governmental policy discourses, civil society advocacies and academic literatures due to the low representation of women in political governance. The growing wave of this consciousness towards women’s participation in political governance across the world is anchored by legal and policy frameworks such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979) and the Beijing Platform of Action (1995).

Karam (2010) asserted that the Beijing Platform for instance committed signatories to the Beijing declaration and plan of action which is embodied in a comprehensive set of recommendations for the global community to advance women’s participation in political decision making process and increase women’s representation in political power structures. However, in spite of the progressive global effort to advance the course of women’s development, the scourge of gender discrimination and marginalization which is an unhealthy reality in most developing countries disallowed women from full participation in society (Kurz& Johnson-Welch, 2000). Almost 20 years on, global statistics indicate that women account for less than 10 per cent of parliamentarians in 38 countries according to the UN Women Report, (2014).

Equity in participation in the Nigerian national political system is somehow asymmetrical thereby limiting women’s involvement in the decision making process. Addressing the gender gap in politics especially at the national level requires critical

assessment of opportunities and limitations that underpin women's participation. A contextual analysis of the historical, structural, socio-cultural, economic and the type of political system is relevant.

1.2 Statement of Problem

Historically, women's participation in the socio-political spheres in the Nigerian traditional society is unusual. This is premised on the patrilineal system of succession of some major tribes in Nigeria which gives the material based for the relative independence of women in the same compared to the patriarchal ethnic societies. The patrilineal tradition traces the lineage of a child from the paternal blood line that under the patrilineal tradition a person is believed to inherit their "flesh and blood" from the father blood lineage. Enhancing more of men than women participation in the political process and this serve as hindrance to women participation in politics fundamental to the sustainability of the democratic culture as said by Madeline Albright at the National Democratic Institute (2010:12),

"If democracy is going to put down strong and healthy roots, it must profit from all the full and equitable participation of women in national and local leadership positions and in a full range of advocacy roles".

Over the years, there has however been raging debates over the participation or desire of women in Nigerian politics. Some argue that: Women are regarded as weaker sexes and social constructs owing to social values, norms and beliefs, which have neglected their meaningful contribution and have replaced them in a subordinate position to men in the nation's political system. This 'sexual division of labour' in the political system is often traced to the onset of colonialism in Nigeria. Their western cultural notion of male superiority reflected in their relations with Nigeria. The 1922 Sir Hugh Clifford constitution disenfranchised women and limited the political participation of adult male to the wealthy. This is not to say that there was no existing element of gender inequality in traditional states

and stateless societies in Nigeria but that the colonial order made gender discrimination more pronounced.

The political enfranchisement of women in the Nigeria politics seem to have maintained on the surface a level of gender equity politically, because it is assumed constitutionally that there are no barriers whatsoever to the participation of women in politics. But what exactly is/are the problem and prospects that women encounter in their quest or involvement with the political atmosphere? Women movements can be said to be largely responsible for the increase in political participation of women. Kira Sanbonmatsu (2003) recognized an important variable for the increase in women participation other than women movements. In her study, she concluded that “women will be more supportive of electing more women to public or elective posts if they were more knowledgeable as men about the extent of women’s under-representation.

1.3 Research Questions

Based on the problems identified above, and in order to achieve the stated aim of the research work, the study seeks to answer the following questions;

- a) What factors account for the low participation of women in politics at the national level?
- b) What can be done to increase the participation of women in the participation of politics at the national level?
- c) What is the public perception of women in the participation of political roles?

1.4 Research Objectives

The general objective of this research study is to explore and analyze factors that influence women’s participation in the Nigerian political process.

Specifically, the study aims to:

- a) Find out the factors that account for low participation of women in politics

- b) Examine the trend of women's participation in national politics
- c) Examine opportunities available to promote women's participation in national politics
- d) Evaluate the rate of perception of women in politics.

1.5 Aim of the study

The aim of this study is to make an assessment of the public perception of women in politics. The purpose is to understand how women are given autonomy to be voted for in an election and the societal views concerning women involvement in politics.

1.6 Significance of the study

This study will add to the existing body of knowledge in the literature of political behaviour and the role of women in politics in Nigeria. It will however give an understanding into the societal perception of women's role in politics and how they are being viewed in the social spheres. The outcome of this study will also be a relevant academic material for policy makers, students of research and civil society organizations. Also women politicians will find the findings useful as it will inform them about the factors that affect their participation in national politics.

However, this study will shed more light into the role of feminists view in understanding the need of women participation in politics and aid to proffer solutions into the gender discrimination on women in their participation in political process. Emphasis will also be laid on the perception of people towards women partaking in politics and therefore eradicating all forms of negative thoughts about their ability in the political process of Nigeria.

1.7 Scope and Limitations of Study

This study is limited in scope as it will not be able to address the political participation of women in the entire country. Only a small fragment of state will be used in the assessment of societal perception of women involvement in politics. Similarly, the study

ideally should cover all females who are participating in National level of politics as well as all females who wish to participate in politics but are not interested in participating at the National level. A longitudinal study would have been more appropriate. However, the study is limited with time because it is an academic work with a specific deadline for submission

1.8 Definition of Terms

- i. Participation:** Is a process where citizens are actively involved in expressing their views on issues of governance and development. Participation here goes beyond merely including citizens in governance but giving them the power and authority to influence decisions that affect their lives.
- ii. Politics:** The activities associated with governing, with obtaining legislative or executive power. This includes taking part in political party campaigns, seeking for election or being associated with an organization that seeks to promote governance by holding government accountable through policy engagement, demonstrations and processions.
- iii. Inequality:** Unequal power relations between men and women where the latter is under represented in political governance at both national and local levels.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This Chapter reviews the literature on women's participation in politics, especially in Nigeria. Theory gives explanation about a few qualities of human conduct and therefore considers consistency. This is trailed by discourses on the definitions and explanations of the different ideas and the empirical literature.

2.1. Theoretical Framework

The Theory of Participation created by Arnstein (1969) and the Glass Ceiling theory created by Lorber (1994) frame the reason for this investigation. Arnstein's work advances a typology of eight phases of participation which reflects diverse level of national's capacity from a generally non participatory stage to a final phase of native control. Arnstein represented the different phases of participation with an eight level example, emphasizing that the diverse phases of participation is an intelligent proportion of the degree of intensity, influence and control by nationals.

The principal phases of participation in a sequential request, Manipulation and Therapy is viewed as "non participation", repeated by Arnstein to suggest a false substitute for genuine participation as nationals' involvement in basic leadership process is immaterial, weighty of best down power elements between the power holders and the residents.

Further on, the levels of Informing, Consultation and Placation bears residents a "tokenistic" participation whereby their interests are guaranteed however does not results in any guarantee of it being tended to. Uneven power relations suggest the underdog-natives do not have the capacity to command reaction to their interest from the prevailing request. An increasing

level of participation by the underdog nationals is spoken to further up the stepping stool from the phase of Partnership through to designated Power to the final stage which is subject's control. The level of Partnerships engage the underdog residents to consult with the prevailing force holders while the level of participation at the phase of Delegated Power and Citizens Control bears the underdogs subjects a greater part stake within the power circles limiting the hitherto definitive intensity of the previous.

Clearly, in spite of the fact that Arnstein's participatory framework shows up excessively shortsighted nonetheless it is relevant, making it impossible to this examination as it could explain the elements of women participation Nigerian Politics at the national level. Inferring from the theory, the participation of women in Nigerian politics at the national level can, best case scenario be portrayed as "tokenistic", as in just couple of women take an interest in politics at the national level with respect to men, likewise their degree of influence to guarantee any genuine meaningful changes in basic leadership at official and authoritative arms of government is plainly inconsequential. Using Arnstein's participation theory, Nigerian women engaging in national level politics work at the phases of Informing, Consultation and Placation; described by low female portrayal, low influence in basic leadership process at the national level and low results as far as articulating their interest.

2.2 Empirical Literature

Some way or another, there is dependably a point where theory and empirical actuality concur or oppose this idea. While theory gives the establishment whereupon an idea is constructed, empirical investigations gives confirmation of a research in light of involvement, experimentation or perception. In spite of the fact that empirical examinations don't give a formal proof of a reality, it demonstrates the relevancy of theory by working in a certifiable domain. Having reviewed the theoretical belief systems on women's participation, it is

important that this examination examines the empirical findings on the condition of women participation in political governance.

2.2.1. Education and Women's Political Participation

A significant number of specialists have put accentuation on education as an antecedent to one's accomplishment in the public arena. Though education may not be the main determinant of achievement, it enables one with the ability to completely draw in or take part in any area of society. Acknowledging that it is impossible for the full range of sex issues to be tended to without women in prominent positions, for example, national lawmaking bodies, neighborhood government and major monetary exercises, McLendon and Eddings (2002) contend that there is confirmation to affirm that women's education plays foremost importance to enhancing their participation in politics and financial exercises. An examination directed by Ahmed (2000) on the effect of Non Formal Education (NFE) among women from the town of Srefultoli, Bangladesh found that the NFE program engaged women leading to their perceivability in political and financial exercises. Using a social mapping strategy to design these women's viewpoints, the investigation reasoned that education gives women a voice against social and political injustice since it enhances their strengthening both in the family and societal undertakings. In Ahmed's findings, education increases women's understanding and familiarity with the circumstance in which they live, and their intellectual and mental domain of strengthening. This backingsMulwa's (1999) contention that there will be increased women's political participation when there is sex value and correspondence in education.

In another examination by Bishaw (2014) to examine the effects of education on women's political and monetary exercises, comparable findings were found. Bishawanalyzed women's shifted educational foundations using One Way ANOVA to determine effect of education on

participation in initiative, affiliations and governance and in addition the advantages they anchored because of their participation. Analysis of the examination found that the mean score of the factors was impressively significant at $P < .001$. In other words, women with better educational foundations had the perception that they have added to guarantee great governance in the general public. Taking into thought self-initiated ventures and undertakings initiated by other organizations, it was understood that women with essential and optional education took an interest in self-initiated ventures like neighborhood material, tea bistros, and cultivation. For ventures initiated by non-government organizations, for example, Water Conservation, Soil Conservation and Other Natural Resource Conservations, there were women participants with essential and optional education contrasted with unskilled women.

By these empirical perceptions, women will probably enhance their political participation with increased level of education. As of now implied, education might be a forerunner to women's political participation, yet researchers like Godwin (2013) contend that regardless of the level of education, the dominance of male controlled society will subordinate women's endeavors towards political participation.

2.2.2. Male Patriarchy and Women's Political Participation

In trying to understand the requirement for women's participation in nearby governance in Nigeria, Godwin (2013) analyzed investigations on women's participation and arrived at the end that "marginalization of women in neighborhood governance is nothing yet a prolongation of male dominance in practically all political undertakings". Godwin (2013) does consider this to be a recorded reality as well as something that is profoundly reinforced by attitudinal perspectives which frequently obstruct the noticeable journey of women to increase their political portrayal at the neighborhood government level in Nigeria.

In Sierra Leone, FRIDE (2009) watched comparable results. Notwithstanding the nation's day of work in social state of mind and re-introduction on women's part and the perception that women currently have the privilege to take part in governance after 2002 common war, it was discovered that women still experienced large amounts of avoidance and unequal sexual orientation relations. According to FRIDE, the bases for these unequal sex relations are endemic man centric, social and religious qualities particularly in the north of Sierra Leone. The extraordinary idea of this man centric dominance is with the end goal that women are banished from participating in public life or speaking in public (on the same page.). It is important to take note of that while woman themselves recognize the attitudinal and social move, a few respondents of the investigation still contended that this change is simply insignificant talk since women still "face resistance and provocation for taking on a more public part, especially from standard experts who contend that it is against custom".

Apparently, women's perceivability in politics in post-common war Sierra Leone saw a change. In its first decision held after the 2002 war, FRIDE (2009) records that 18 women were chosen individuals from parliament out of 124 however this therefore dropped to 16 women in 2007 being another misfortune to women's political inclusion. The explanation behind this decline as FRIDE watches was because of the utilization of relative portrayal framework instead of the conventional majoritarian framework which was utilized in 2007 races. Being egotistical and control eager as they may be, political gatherings handled less women in light of the worry that electorates will vote against them.

At the neighbourhood government level, 56 women were chosen as District Councilours out of 456. The quantity of women councilours increased to 86 in the 2008 races. At the Ward Committee level, it is mandatory that women constitute 50 percent. While this 50 percent may demonstrate that at the ward board level, there is sex equity, it is contended that these panels are moderately littler with next to no power. Therefore, the appropriation of a 50

percent mandatory portrayal at the ward advisory group level likens to tokenism since at that level, there is next to no influence council individuals can have on basic leadership.

2.3 Current Status of Women in Politics

The 1979 Nigerian constitution guaranteed the privileges of women to partake in dynamic politics; be that as it may, the most recent decade has seen a relative increase in women's participation. This is just when we measure increase in participation with certain standards like the quantity of women who vote in decisions; the quantity of public offices held by women; number of women related strategies actualized by government and so on. Throughout the years, there has been an exceptional increase in women's participation in politics in Nigeria considering these standards, yet there is inherently an articulated level of under-portrayal of women in politics when contrasted and their male partners.

Women's desire to take an interest in governance is started on the following ground; that women in Nigeria speak to half of the populace and thus ought to be permitted a decent amount in basic leadership and the governance of the nation. Besides that every single human being are equivalent and women have indistinguishable rights from men to take an interest in governance and public life. The privilege to majority rule governance is a qualification gave upon all residents by law. The 1999 Nigerian constitution by prudence of Section 40 expresses 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 Representatives 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. 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 many years of military decide insights uncover that women just anchored 3% portrayal in challenged positions in 1999, 4% in 2003, while in 2007 they made with just 6%. Maybe a couple and relatively insignificant number of women were chosen into different posts in past three general races held in the nation somewhere in the range of 1999 and 2007. The consequence of the study demonstrates that no woman was chosen as legislative leader of any state in the league. We just had couple of women as individuals from Houses of Assembly the nation over and as individuals from the upper house (Senate) and lower (House of Representative) of the National Assembly.

This overview demonstrates a poor portrayal of women in the 1999, 2003 and 2007 races. In 2003 in States like Adamawa, Cross River, Ebonyi, Jigawa, Kano, Katsina, Kebbi, Nasarawa, Oyo, Sokoto, Yobe and Zamfara, no woman was chosen as individual from the State House of Assembly. In states where women were chosen as individuals from House of Assembly, they were not very many.

According to the figures gathered from the database of the Independent National Electoral Commission (INEC), records demonstrates that an aggregate 7160 candidates (people) challenged in the April races. Of this number, just 628 women took an interest. Out of the 25 candidates that took an interest for the office of the President, just 1 is a woman while 5 women challenged for the office of the Vice President. From the table we see that there are 9 female congresspersons out of 109 Senators and 25 women in the House of Representatives of 360 individuals. There are 54 female individuals from the State Assemblies. This is two percent change of the 2003 general races.

2.4 Women's Political Participation

Participation is a wide term however often utilized generally within the setting of advancement, where individuals are relied upon to have influence and take joint choices related with each period of their improvement. According to the African Development Foundation (ADF), a non-legislative organization, improvement ventures are destined to succeed when there is dynamic involvement and responsibility of individuals who are influenced by and have a personal stake in the movement to be sought after. In other words, conventional improvement approaches often fizzled on the grounds that interventions depended on solutions without the dynamic participation of the influenced individuals. The AFD continues to contend that when the greater part of the control and specialist is in the hands of a contributor, whether government or institution, the beneficiaries are impaired, making improvement endeavors uneven, inequitable, and limited to the individuals who control the assets.

The reference to participatory improvement is to help shed light on the importance of participation yet the focal point of this examination is on political participation which is even more seasoned than the non specific idea of participatory advancement. According to Binder (1976) however the idea of political participation generally gained cash through crafted by Verba and Nie around 1972, its relevance for vote based theory are not of late vintage. Binder (1976) points out that even before analysts began to feature political participation, it was a point of convergence in the assessment of liberal administrations and in addition inserted in endeavors to figure a non-Marxist theory of political majority rules system.

In Binder's view, in spite of the way that political participation has been widened to include other levels of participation aside voting, relatively every action has some resemblance to voting. The definitions offered by Verba et al. (1978) and in addition Kaase and

Marsch(1979) bolster Binders' declaration. For instance, Verba et al (1978) allude to political participation as legitimate demonstrations of private natives that are specifically gone for influencing the determination of government faculty. Despite the fact that demonstrations of residents, for example, showings, involvement in common society battles and petitions all things considered have the intensity of influencing the determination of legislative work force, the way that Verba et al. (1978) allude to determination as the final product means that voting is a focal theme in their definition.

Given these attestations, it means that women's political participation ought not to be in question. This is on the grounds that the involvement of women in voting process has for some time been perceived in both law and practice. In any event in Nigeria, women have taken part in voting since 1992. In any case, the inescapable worries of women's political avoidance are a long way from being limited to simply voting. Otherwise, the issue of participation won't emerge. While it is only one type of political participation, there are other sorts of political participation which the following dialog will address.

2.5 Sorts of Political Participation

According to the United Nations control on Women and Elections (2005), political participation involves considerably more than simply voting. Political participation means having the flexibility to stand up, collect and partner; the capacity to partake in the direct of public undertakings; and the chance to enlist as a candidate, to crusade, to be chosen and to hold office at all levels of government. The situation of the UN is communicated in the International Covenant on Civil and Political Rights (ICCPR). Article 25 of the ICCPR particularly expresses that:

Every citizen shall have the right and opportunity to take part in the conduct of public affairs, directly or through freely chosen representatives; to vote and to be elected at

genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors.

Shamatha (2014) held a comparable view where he alluded to political participation as basically the path through which the residents of a nation partake in the constituent and in addition in strategy making process. Shamatha further explains that political participation contains: Those intentional exercises by which individuals from a general public offer in the choice of rulers and specifically or indirectly in the development of public approach. These exercises include casting votes, seeking information, holding dialogs, attending meetings, staging strikes and showings, communicating with the officials and the like.

In spite of the fact that it is perceived in both national and international administrative frameworks that people have parallel rights to political participation, the United Nations say women find it hard to practice this privilege and therefore extraordinary consideration ought to be concurred them to understand this right.

2.6 Participation in Political Party Activities

In multiparty vote based systems, the part of political gatherings is that of a significant one. They have incredible influence on governance particularly when they are voted into control. Mainwaring (1999) advanced a point that residents might be disappointed with political gatherings and their activities in a few nations, the gatherings nonetheless remain the key operators of portrayal and maybe, the main performing artists with access to chose positions in democratic politics. While in government with authenticity gave on them by the natives, they approach state control and can influence arrangement procedures and usage. With regards to Nigeria, participation in the political climate isn't a thing that has a decent intake for women.

2.7 Participation in Electoral Processes

The broadly recognized type of political participation is participation in discretionary procedures. The participation of women in constituent process will be examined in two different ways: their participation in voting and participation to be chosen. The previous is a crucial right of residents in current democratic practice where natives are granted equivalent rights by their Constitutions and/or Constitutional Instruments.

2.8 Components Responsible for Low Participation of Women in Nigeria Politics

a) Gender parts - Patriarchy

The family is the main institution of man controlled society (Kate and Millet, 1970), which is an important idea in explaining sex inequality. Abstractly, it means "the manage of the father"; all the more comprehensively, it alludes to a general public governed and dominated by men over women. This is inherent in most African families. Giving men a higher economic wellbeing over females has crawled into public life, which reflects in state exercises. The family assumes an important part in maintaining this man centric request crosswise over ages. The socialization of kids to expect and acknowledge distinctive parts in life has made a social mechanism for the improvement of qualities that induce the few types of discrimination against the female sex. The best mental weapon accessible to man is the period of time they have delighted in dominance over women, who have underestimated it particularly in the zone of politics that often continue to generalization women and legitimize their subordination.

b) Virility Insufficiency

Women's origination of politics Some agreement has been of the conviction that Nigerian politics depends on high political virility – the individuals who have everything necessary to

contend in the tempestuous condition; the individuals who have the fortitude to take it by drive when compel is required; those that can walk savagery with brutality. This accord conviction that men have the prevalence quality, aggressiveness, are independent and are set up to tussle in political undertaking, while women are thought about excessively uninvolved, making it impossible to take part in politics and governance. This agreement is additionally built by societal standards and qualities, which through socialization has defined distinctive sexual orientation parts according to natural contrasts. Women's perception of politics as a grimy amusement and continued alarm at the prospect of viciousness has further estranged them from mainstream politics. In Nigeria there is by all accounts no basic understanding of the distinction between "an unmistakable motivation for women and an impacting plan for women." (Nkoyo, 2002). While severally, accentuation is laid on women's numerical quality, translating such into the attainment of intensity has been troublesome as women are seen as "supporters club, group of cheerers and clappers" rather than their male partners. Women politicians look for offices on the preface of being unique; most trust they should do what men are doing to succeed. And the docility of women isn't to their advantage in political tussle.

c) Lack of monetary incentives (Financial backing)

Women's chronicled understanding of discrimination puts them at a disadvantage financially. Political battles are costly and require strong financial backing for progress. Throughout the years, sexual division of work and openings for work offered on sex premise has given men gainful sex parts, enabling them to have additionally purchasing control over their female partners. As a ramification, the Nigerian work advertises has around 75% of work being provided by men. This monetary difference support men to the disadvantage of women. Just couple of women that are rich have the financial influence to bankroll political battles. Societal esteem expect that political exercises are masculine and this aggravates it as

financiers and supporters of politicians lean toward male candidates over female ones, since they trust they stand a superior chance. Most achievement accomplished by women in politics has experienced women developments that support women political goals financially and otherwise. Women reliance on men financially made manifest through spouse's reliance on their husbands in families uncovers the degree of financial incapacitation of women in Nigerian politics. Therefore, women political desires have been terribly hampered by absence of financial bedrock to subsist their undertaking.

d) Discriminatory traditions and laws

The standard practices of many contemporary social orders are one-sided by subjugating women to men and undermining their confidence. The general effect of sex predisposition, social standards and practices has settled in a feeling of inferiority in women and place them at a disadvantage versus their male partner in the socio-political scene even in urban focuses. These socially built standards and generalization parts influence women to exaggerate their 'femininity' by accepting that they are 'weaker genders', overemphasizing the dainty nature of their sex and regarding uncommon accomplishment as masculine. For instance, most traditions often incline toward sending the male kid to class over the female, who is required to support siblings and to be offered. This marginally increases the ignorant women and solidifies their opposition with their male partners in politics. Absence of governmental policy regarding minorities in society portion Affirmative Action is typically a measure intended to supplement non-discrimination; it is an expansive term encompassing a large group of strategies that look to help frail gatherings in the public eye. They include arrangements where think activity is utilized to stop discrimination. A strategy procedure of this kind takes into consideration decides that have the target of enhancing level with open door for individuals and the change, in the circumstance of marginalized gatherings.

In 1979, the United Nations General Assembly embraced the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This tradition has differently been portrayed as the "Authoritative guide of women strengthening" and "Women's International Bill of Rights." Since its appropriation it has turned into a reference point for the women's development in the demand for sexual orientation correspondence. The Convention "mirrors the profundity of the rejection and confinement honed against women exclusively based on their sex by calling for level with rights for women, paying little mind to their conjugal status in all fields – political, monetary, social, social and common. It calls for national enactments to ban discrimination, prescribes brief unique measures to speed fairness in actuality amongst people" (UNESCO, 1999:6). The Convention gives that: Adoption by States Parties of transitory exceptional measures went for accelerating true equity amongst people will not be viewed as discrimination as defined in the present Convention, yet will not the slightest bit involve as a result the maintenance of unequal or separate standards; these measures will be discontinued when the targets of uniformity of chance and treatment have been accomplished. - Article IV, CEDAW.

The 1999 Constitution made gave to some degree comparative governmental policy regarding minorities in society to supplement non-discrimination of contending parties. The Constitution gives that: "the arrangement of the legislature of the alliance or any of its offices and the lead of its issues will be done in such a manner as to mirror the elected character of Nigeria and the need to advance national solidarity, and likewise command steadfastness, thereby ensuring that there will be no predominance of people from a couple of states or from a couple of ethnic or other sectional gatherings in that Government or any of its organizations." It isn't the utilization of Affirmative Action that is by all accounts the issue yet the reasonable impacts and its linkage to basic thoughts of reasonableness and equity. By a similar token there can barely be a more grounded contention for sexual orientation based

governmental policy regarding minorities in society has not met portrayal in a nation where women who constitute about a portion of the populace have been continuously sidelined in public life to the degree that they have never held over 15% of both appointive and elective offices.

Nonetheless, the Constitution was not explicit in ensuring measures up to portrayal on sexual bases. Not at all like the constitutions of some African nations, prominently South Africa and Uganda, the Constitution of the Federal Republic of Nigeria takes no cognizance of the disadvantaged position of women and has no arrangement for sexual orientation correspondence. Aside from the general reference to non-discrimination based on sex and so forth, there is nothing in the constitution that is gone for redressing the differences that exist along sexual orientation lines in Nigeria. Then again, the Federal Character Principle, which is meant to guarantee fair portrayal of states and ethnic gatherings in national appointments, really puts women at extra disadvantage by implying that they are not to share in the political condition.

2.9 Ideas of the Study

This area gives a review of key ideas utilized in the examination. The operational definitions of these ideas are important in light of the fact that they help to eliminate potential disarray about the correct meaning of terms. Jakobsen, Hels and Mchaughlin (2004) contended that the absence of normal understanding of ideas is a key hindrance since look into results and methodologies cannot be thought about. In other words, a similar research cannot be duplicated if there is absence of basic understanding in the utilization of terminologies. Three key terms which are over and over again said all through this examination are operationalized as follows:

- I. Participation: Is where nationals are effectively involved in expressing their perspectives on issues of governance and improvement. Participation here goes past just including subjects in governance however giving them the power and specialist to influence choices that influence their lives.
- II. Politics: The exercises related with governing, with obtaining authoritative or official power. This includes taking part in political gathering efforts, seeking for race or being related with an organization that tries to advance governance by holding government responsible through approach commitment, exhibits and parades.
- III. Inequality: Unequal power relations amongst people where the last is under spoken to in political governance at both national and nearby levels.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques.

For the purpose of this inquiry, a qualitative interpretative research approach was employed. It was considered to be the most suitable approach to carry out this inquiry because it offers the researcher a wide range of possibilities in order to gain and understand an interviewed person's ideas and perceptions. In this particular case, we wanted to know the perceptions of the students regarding the lecturer-students relationship in the classroom, and how these affect the students' motivation in the learning process and their productivity.

According to (Cresswell, 1998), qualitative research is defined as:

An inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (p. 14)

Also, qualitative interpretative research also emphasizes the researcher's interpretation based on the information provided by the research participants. The researcher takes into account different aspects, such as the participants' personal experiences, their cultural background, as well as the case to be studied and, as a result, achieves a plausible interpretation of the data. The data collected are words, descriptions and experiences of different processes instead of numbers as in quantitative research. For this reason, it is important to acknowledge that as these findings are based on the researchers' interpretation of the data' perceptions of their

realities, other interpretations, meanings and understandings are possible. However, this is acceptable as, according to Parker (1999),

“...there will always be a gap between the things we want to understand and our accounts of what they are like if we are to do qualitative research properly” (p. 3).

3.1 Source of Data

Data for this study was acquired from women actively involved in participation of politics or political behaviour. The study area selected for the study is Ekiti State. The population in 2006 was 308,621. This area covers a land area of 293 square kilometres. The people of Ekiti state are mainly of a sub-ethnic group of the Yoruba. Cotton is grown for weaving.

Ekiti State is situated in a land that has been continuously inhabited occupied by human communities from time immemorial. Available research shows that human societies of unknown antiquity occupied this neighbourhood about eleven thousand (11,000) years ago. These ancient inhabitants were probably the same or progenitors/ancestors of Igbon near Ogotun, Erijiyan, Ijero, Ulesun and Asin (near Ikole) who were probably touchstones because available traditions shows that they had lived in and near their abodes from time immemorial.

The research adopted a survey design to acquire the opinions of people concerning their perception of women participation or involvement in politics. Survey design was adopted as the research work requires the systematic collection of data from the sample of population through the use of scaled questionnaire. The research design was essential as the researcher seeks to have a smattering idea of the phenomenon of interest and to get an inexpensive approximation of the true tendency of the research phenomenon. Also, this was achieved as the group of respondents had been identified and what the researcher did was to select few members of the group by giving them questionnaires to fill.

3.2 Model Specification

The model summary above states that political participation is caused by gender inequality and the perception level of the society. This therefore results in low participation of women in the political sphere as a result of gender roles, discrimination and lack of economic incentives.

3.3 Identification of Variables

The variables of study consist of the following:

- 1. Participation:** Is a process where citizens are actively involved in expressing their views on issues of governance and development. Participation here goes beyond merely including citizens in governance but giving them the power and authority to influence decisions that affect their lives.
- 2. Politics:** The activities associated with governing, with obtaining legislative or executive power. This includes taking part in political party campaigns, seeking for election or being associated with an organization that seeks to promote governance by holding government accountable through policy engagement, demonstrations and processions.
- 3. Inequality:** Unequal power relations between men and women where the latter is under represented in political governance at both national and local levels.

3.4 Estimation Techniques

The population of the study comprises of people who are asked to report on their perception of the participation of women in the political sphere. The study centered on people based in Ado-Ekiti, Oye-Ekiti and Ikole-Ekiti. A simple random sampling technique will be used in selecting participants for the study. This was achieved as it aids the selection of 50 participants which constitute the sample size from each local government area of Ekiti state.

The sample size is however minimal and is limited due to constraints in carrying out a wider survey. The participants of the study are women of voting ages and those that are eligible by constitution to stand out to be voted for in an election. About 150 people will take part in the questionnaire survey. Data collected for the study will be analyzed using simple percentage to determine the prevalence of the perception towards women participation in politics. Chi-square will be used to determine association among the study variables, while Pearson correlation will be used in examining relationships of study variables.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction:

In this chapter, the analysis and interpretation of data is done. The chapter is divided into two sections I.e. the tables and the figures.

4.1: Respondents Socio-Characteristics

Table 1: Educational Qualification of Respondents

option	Frequency	Percentage
Illiterate	3	2.0
Primary	2	1.3
Secondary	14	9.4
Graduate	78	52.3
Post Graduate	33	22.1
Others	11	7.4
No response	8	5.4
Total	149	100

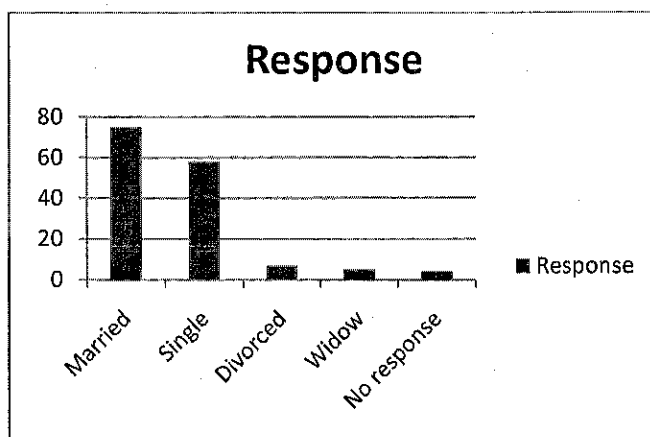
The frequency table above shows that, 3(2.0%) of the respondents are illiterate, 2(1.7%) have primary qualification, 14(9.4%) have secondary qualification, 78(52.3%) are graduates, 33(22.1%) have post graduate qualifications. 11(7.4%) have other various qualification. 8(5.4%) did not give any response to this question. From the above analysis, the study shows that over 95.0% of the respondents are literate. Also, the literacy of the respondents are in different level.

Table 2: Age of the Respondents

Options	Frequency	Percentage
25 – 35 years	67	47.3
36 – 45 years	56	37.6
46 years and above	15	10.1
No response	9	6.0
Total	149	100

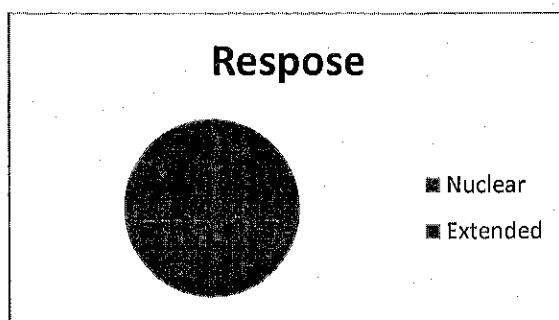
The table above shows that, 67(47.3%) are of age 25 – 35 yrs, 36 – 45 yrs are 56(37.6%) and 15(10.1%) are above 46 years. 9(6.0%) of the respondents gave no answer to this question. It means that over 95.0% of the respondents relatively young. They are very agile and up and doing.

Figure 1: Marital status of the Respondents



The bar chart above shows the marital status of the respondents. 75(50.3%) of the respondents are married, 58(38.9%) are single, 7(4.7%) are divorced while 5(3.4%) are widowed while 4(2.7%) gave no response to this question. It means most of the respondents are married that is, they are very responsible. Also, some women are still single on the bases of divorce and widow.

Figure 2: Respondents Family type



The pie chart above gives a representation of the responses of people to the family type. About 97(65.1%) of the respondents have a nuclear family while 52(34.9%) of the respondents have extended family. Among the respondents, most of the respondents are nuclear family. That is, single father and mother with or without child/children.

Table 3: Respondents Ethnic group

Option	Frequency	Percentage
Yoruba	117	78.5
Igbo	23	15.4
Hausa	5	3.4
Others	4	2.6
Total	149	100

The frequency table above shows that, 117(78.5%) of the respondents are Yoruba, 23(15.4%) are Igbo, 5(3.4%) are Hausa, while 2(1.3%) are from other ethnic group and 2(1.3%) of the respondents gave no response. It shows that majority of the respondents were Yoruba the study was conducted in Yoruba speaking area of Nigeria.

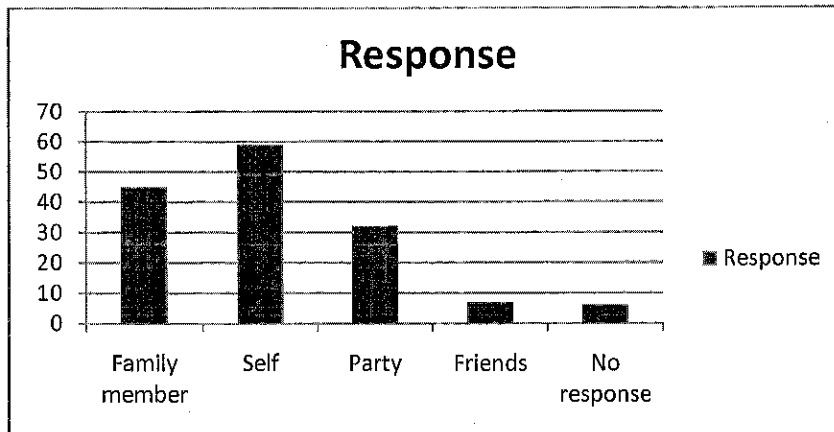
Table 4: Respondents Religious Affiliations

Option	Frequency	Percentage
Christianity	99	66.4
Islam	45	30.2
Traditional	5	3.4
Total	149	100

The table above shows the frequency representation of the respondent responses to religious affiliations, 99(66.4%) of the respondents are Christian, 45(30.2%) are Muslims while 5(3.4%) are Traditionalists. The above analysis show that most respondents are

Christians because the study location is Christians dominated. Also, our traditional religion is still in practice by some people, which means tradition is still in practice.

Figure 3: Who encouraged you to join politics?



The bar chart is the graphical representation of response to who encouraged you to join politics. About 45(30.2%) of the respondents said it is family, 59(39.6%) are self, 32(21.5%) are family while 7(4.7%) are encouraged by friends while 6(4.0%) gave no response to this question. The above breakdown shows that most of the respondents voluntarily chose politics as a career or profession despite there are many means or channels of entering into politics.

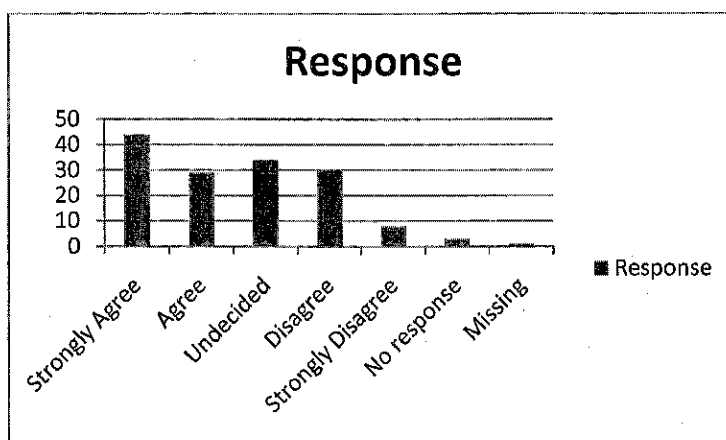
Table 5: Women in Nigerian Politics

Statement	SA	A	U	D	SD
Women participation in politics can influence Nigeria politically	81(54.4%)	43(28.9%)	16(10.8%)	7(4.7%)	2(1.3%)
Equality exist in politics between men and women	52(34.9%)	33(22.1%)	23(15.5%)	27(18.1%)	14(9.4%)

From the frequency table above, 81(54.4%) of the 149 total respondents strongly agree that women participation in politics can influence Nigeria politically, 43(28.9%) agree, 15(10.1%) are undecided about this question, 7(4.7%) disagree and 2(1.3%) strongly disagree

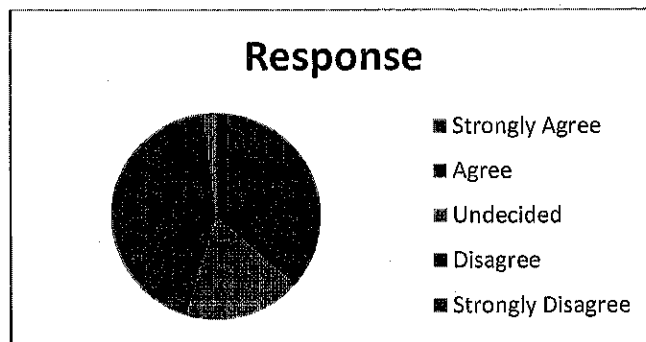
that women participation in politics can influence Nigeria politically. There was 1(0.7%) missing information. From the frequency table above, 52(34.9%) of the respondents strongly agree that equality exist in politics between men and women, 33(22.1%) agree, 19(12.8%) are undecided about this question, 27(18.1%) disagree and 14(9.4%) strongly disagree that equality exist in politics between men and women. 3(2.0%) gave no response. There is 1(0.7%) missing information. The above statistics shows that the participation of women in politics will make Nigeria politics to be well respected globally and also, Nigerian politics gave a plain level ground for both men and women in the country.

Figure 4: Women have greater influence in Nigeria politics



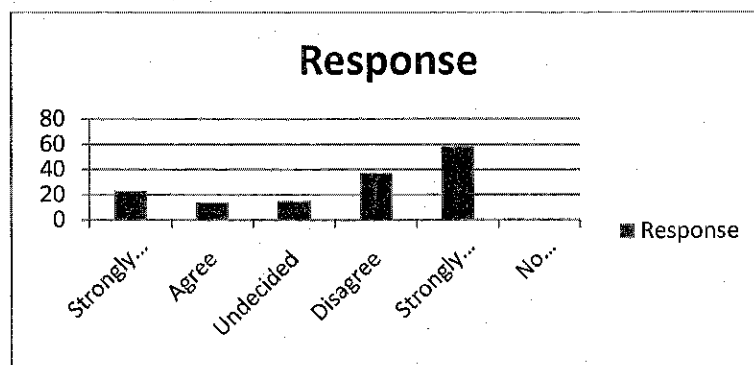
The Chart graphically shows, 44(29.5%) of the 149 total respondents strongly agree that women have greater influence in Nigeria politics, 29(19.5%) agree, 34(22.8%) are undecided about this question, 30(20.1%) disagree and 8(5.4%) strongly disagree that women have greater influence in Nigeria politics, while 3(2.0%) did not respond to this question. There was 1(0.7%) missing information. This shows that respondents strongly agree that women can make Nigeria politics to be very great than what it is now because a good number of women are still God fearing and very culture.

Figure 5: Nigeria politics have been fair to Nigerian women



From the pie chart above, 36(24.2%) of the 149 total respondents strongly agree that Nigeria politics have been fair to Nigerian women, 18(12.1%) agree, 27(18.1%) are undecided about this question, 46(30.9%) disagree and 18(12.1%) strongly disagree that Nigeria politics have been fair to Nigerian women. 3(2.0%) did not respond. There was 1(0.7%) missing information. Most of the respondents disagree that Nigerian politics has not been fair to women. Women are at the receiving end in Nigeria as far as politics in concern.

Figure 6: Nigeria politics is good as it suppose to be



From the bar chart table above, 23(15.4%) of the 149 total respondents strongly agree that Nigeria politics is as good as it suppose to be, 14(9.4%) agree, 15(10.1%) are undecided about this question, 37(24.8%) disagree and 58(38.9%) strongly disagree that Nigeria politics is as good as it suppose to be. 1(0.7%) did not give and response to this question. There was 1(0.7%) missing information. It is important to discover that 38.9% of the respondents

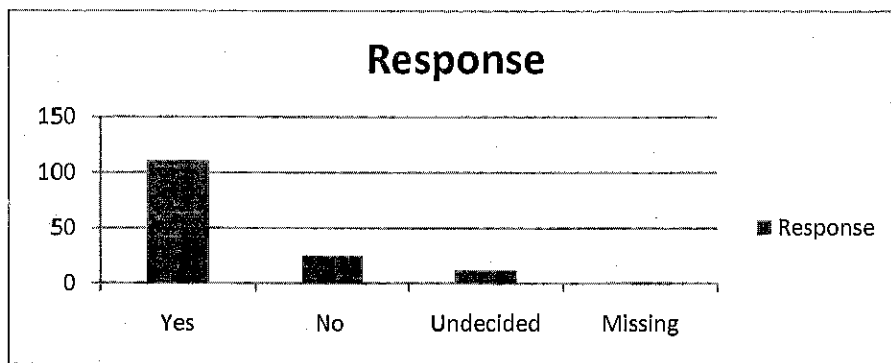
strongly disagree that Nigerian politics is good as it supposed to be. Nigerian politics is nothing to write home about compare to some African nations. Politics in Nigeria is highly characterized with violence.

Table 6: Can increase in income influence your political ambition

Option	Frequency	Percentage
Yes	93	62.4
No	19	12.8
Undecided	37	24.9
Total	149	100

The above chart shows that 93(62.4%) of the total respondents responded yes that increase in income can change your political ambition, 19(12.8%) responded no while 37(24.9%) are undecided about this question. The above shows that Nigerian politics is now a platform to make ridiculous money and not to serve the people. Therefore, virtually everyone in politics make a lot of money dubiously in Nigeria.

Figure 7: Do you think your family encouragement can increase your political potentials



The above chart shows that 111(74.5%) of the total respondents responded yes that family encouragement can increase political potentials, 25(16.8%) responded no, while 12(8.1%) are undecided about this question, while there was 1(0.7%) missing information. Of course, in Nigeria it is a great opportunity for a politician and the entire family to support the ambition of their family member that show interest in politics. This is because they know that within

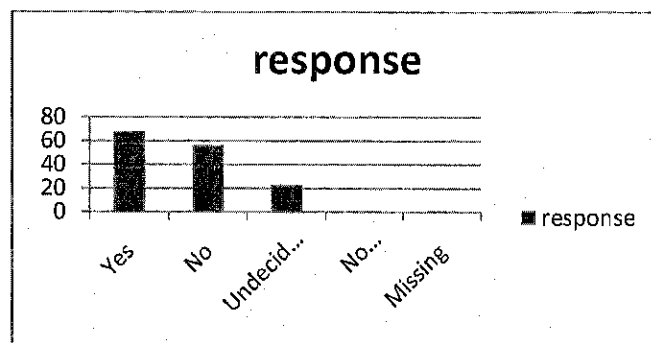
short period of time, the person will make a lot of illegal money for him/herself and their family members.

Table 7: Religion should support or encourage women in politics

Option	Frequency	Percentage
Yes	121	81.2
No	18	12.1
Undecided	10	6.8
Total	149	100

The above chart shows that 121(81.2%) of the total respondents responded yes that religion should support or encourage women in politics, 18(12.1%) responded no, while 8(5.4%) are undecided about this question. 1(0.7%) of the respondents did not respond to this question while there was 1(0.7%) missing information. It is very important to know that the contribution of religion to the decadence of Nigeria politics is not quantifiable. But Nigerians are now agitating for the introduction of tradition religion into Nigerian politics so that people will do exactly what they promised the people during manifestos.

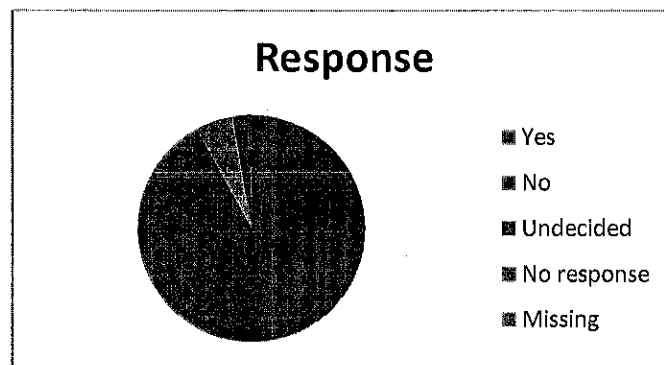
Figure 8: Do various organization in your area support women in politics



The above chart shows that 68(45.6%) of the total respondents responded yes that various organization in their area support women in politics, 56(37.6%) responded no, while 23(15.4%) are undecided about this question. 1(0.7%) of the respondents did not respond to this question while there was 1(0.7%) missing information. Even though most of the

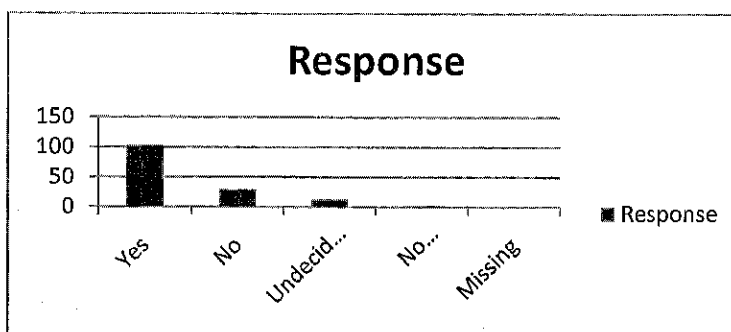
respondents said yes, organizations support women in politics, the truth is that there are lots of barriers and hindrances to women participation in politics in Nigeria. This is because once a woman is given the opportunity to hold one post or the other in politics, they see it as a platform to rival their men counterparts. Therefore, there is no reasonable level of support for women in Nigerian politics.

Figure 9: Women training is needed before entering into politics



The above chart shows that 102(68.5%) of the total respondents responded yes that women training is needed before entering into politics, 35(23.5%) responded no, while 8(5.4%) are undecided about this question. 3(2.0%) of the respondents did not respond to this question while there was 1(0.7%) missing information. This means women do not have the required knowledge of Nigerian type of politics. Women need to go through political college or institution anywhere it is in the world to acquire real training that Nigerian politics need or required to be able to compete properly like their men counterpart.

Figure 10: Would you like women to rule your state



The above bar chart shows that 103(69.1%) of the total respondents responded yes that they would like women to rule their state, 29(19.5%) responded no, while 13(8.7%) are undecided about this question and 3(2.0%) of the respondents did not respond to this question, there was 1(0.7%) missing information. The above shows that Nigerians are tired of serving men in politics because they have been disappointed and deceived for long. They need women to be at the helm of affair politically in Nigeria. For instance, Julie Payette was a female head of state in Canada and she served her nation with transparency, President Mohamad Buhari was once the military head of state in Nigeria and now the president for second term. Let us give women chance in Nigeria and the needed support.

Table 8: Do you think women in political offices really manage their office appropriately

	Frequency	Percentage
Yes	77	51.7
No	36	24.2
Undecided	36	24.2
Total	149	100

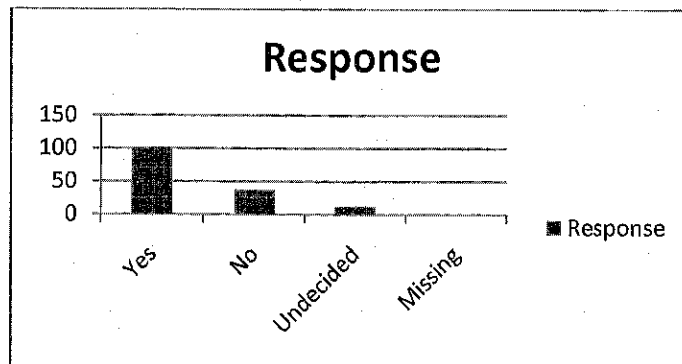
The above chart shows that 77(51.7%) of the total respondents responded yes to “do you think women in top political offices manage their office appropriately”, 36(24.2%) responded no, while 36(24.2%) are undecided about this question. Majority of the respondents strongly said yes, women will manage political office very well if they are appointed to their desired office.

Table 9: Are you satisfied with the current position of women in politics

Option	Frequency	Percentage
Yes	49	32.9
No	82	55.1
Undecided	18	12.1
Total	149	100

The above chart shows that 49(32.9%) of the total respondents responded yes that increase in income can change your political ambition, 82(55.1%) responded no while 18(12.1%) are undecided about this question. The above indicated that people are not happy and satisfied with the kind and nature of politics in Nigeria that is devoid of the involvement good and sizeable number of women. The gender disparity is too wide, women and youths are at the receiving end politically. This also explains why the politics practice in Nigeria does not replicate the picture of the true democracy done globally.

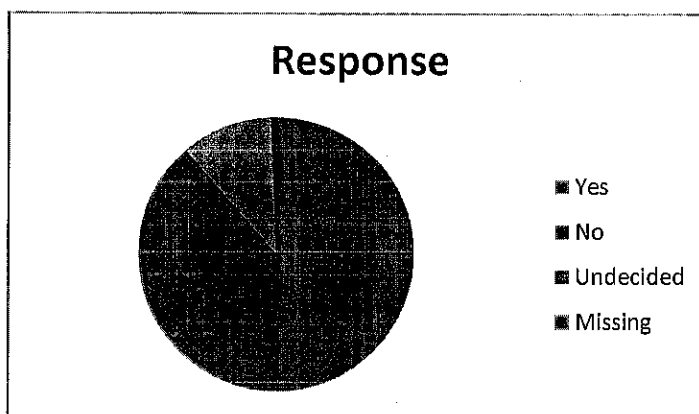
Figure 11: Do you think women leading political campaign can help in winning election



The above bar chart shows that 99(66.4%) of the total respondents responded yes that women in leading political campaign can help in winning election, 37(24.8%) responded no, while 12(8.1%) are undecided about this question while there was 1(0.7%) missing information. From the above the people said yes, women can properly and adequately organize and plan political campaign which will pull its crowd and lead to winning an

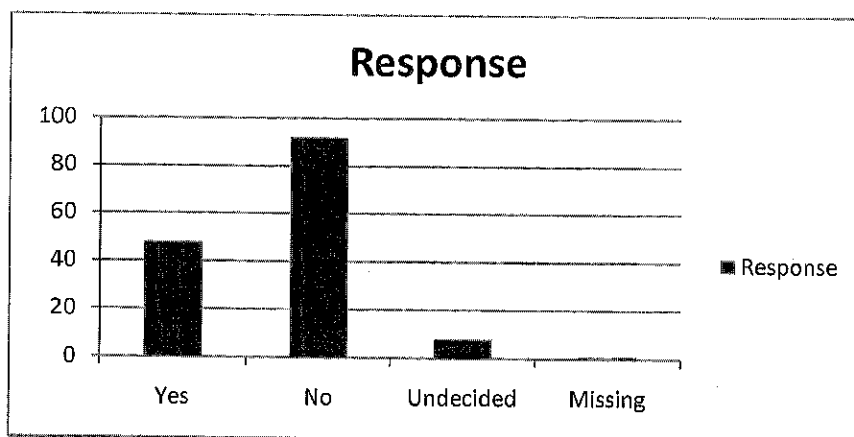
election and any tier of government. But in Nigeria, women has not been allowed to lead political campaign of any political party in Nigeria.

Figure 12: Do you think women have contributed immensely to national development



The above chart shows that 93(62.4%) of the total respondents responded yes that women have contributed immensely to national development, 39(26.2%) responded no, 16(10.7%) are undecided about this question, while there was 1(0.7%) missing information. The majority of the respondents said yes, Nigeria women have contributed immensely to national development in all ramifications. For instance, historically we have heard about women that fought war to deliver their areas such Queen Amina, Moremi in Yoruba land and Aba women riot. In terms of human right activism, Mrs FunmilayoRansomeKuti and HajiaGamboSawaba. In terms of holding position, Prof. Dora Akuyinli change the phase of NAFDAC in Nigeria, Dr.OkonjoIwela was former Minister for Finance who contested for the Chairperson of World Bank to mention but a few. With the little references above, it shows that women had contributed; they are contributing and will still continue to contribute to national development in Nigeria in all spheres of life.

Figure 13: Do you have negative thought about women in politics



The above chart shows that 48(32.2%) of the total respondents responded yes that they have negative thought about women in politics, 92(61.7%) responded no, while 8(5.4%) are undecided about this question. And there was 1(0.7%) missing information. The respondents overwhelmingly said no, they do not have negative thought to women participation in Nigerian politics. This means that women should be giving equal opportunities of participating politically in Nigeria.

Table 10: Should women participate in national decision making>

Option	Frequency	Percentage
Yes	105	70.5
No	29	19.5
Undecided	15	10.1
Total	149	100

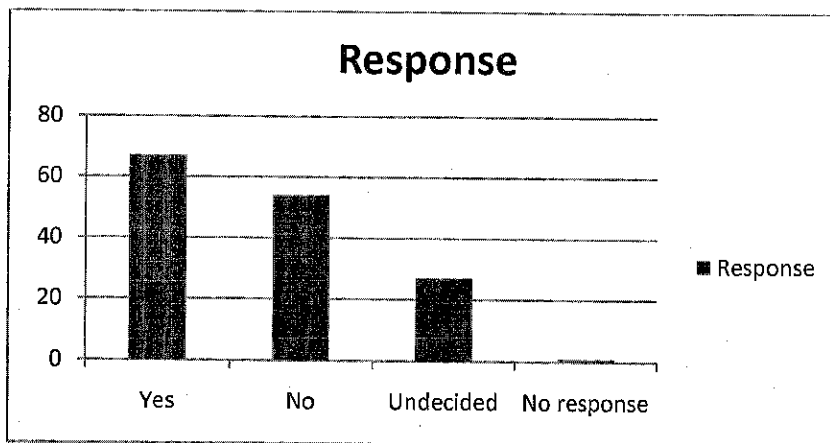
The above chart shows that 105(70.5%) of the total respondents responded yes that women should participate in national decision making, 29(19.5%) responded no, while 15(10.1%) are undecided about this question. From the above, the respondents agree that women should be giving the opportunity to participate in decision making. This is because whatever decision women participated in, will represent the interest of people generally and particularly women and children.

Table 11: Do you think their opinion or contribution can lead to national growth

Option	Frequency	Percentage
Yes	126	84.6
No	13	8.7
Undecided	10	6.7
Total	149	100

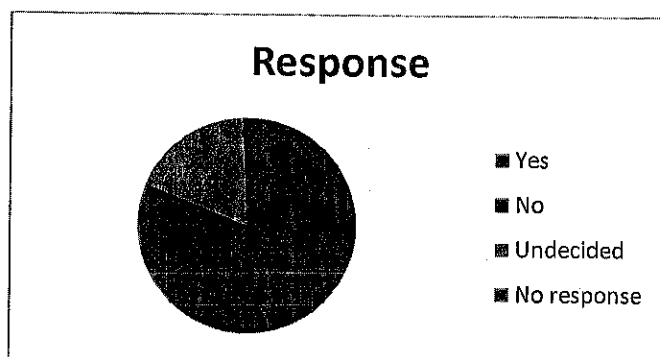
The above chart shows that 126(84.6%) of the total respondents responded yes that their opinion or contribution can lead to national growth, 13(8.7%) responded no, while 9(6.0%) are undecided about this question. The respondents said yes, the opinion of women can transform into national growth in Nigeria. Women by their nature, will always make decision that will benefits all and sundry and not themselves alone.

Figure 14: Do you think women should control more political office than men



The above chart shows that 67(45.0%) of the total respondents responded yes that women should control more political office than men, 54(36.2%) responded no, while 27(18.1%) are undecided about this question. And 1(0.7%) gave no response to this question. The respondents said yes, women should hold or control more political office than their men counterparts because women have not been giving the real quota of political participation in Nigerian politics.

Figure 15: Do you think women can revive the nation's economy to a better place than men



The above pie chart shows that 93(62.4%) of the total respondents responded yes that women can revive the nation's economy to a better place than men, 28(18.8%) responded no, while 27(18.1%) are undecided about this question and 1(0.7%) gave no response. In the Nigeria of today, women in some homes are the bread winners, they are the majority in terms of buying and selling of different goods and products in small and medium enterprises (SMEs). This means the contribution of women to Nigeria's economy is more than that of men. Although, it may be little but drops of water become an ocean.

Table 12: Do you think women have a reserved political offices than men

Option	Frequency	Percentage
Yes	51	34.2
No	57	38.3
Undecided	41	27.5
Total	149	100

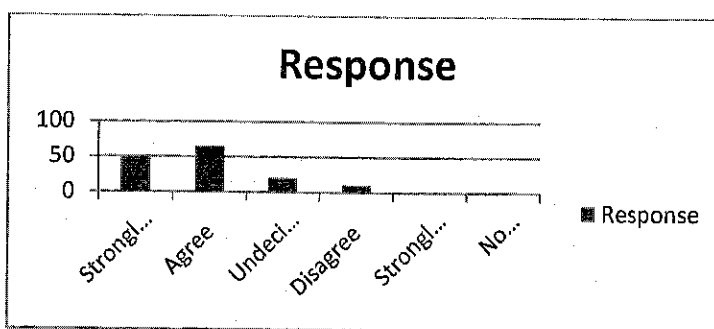
The above chart shows that 51(34.2%) of the total respondents responded yes that women should have reserved offices than men, 57(38.3%) responded no, while 40(26.8%) are undecided about this question. The respondents said no, they don't believe women have reserved political posts than men. That is why men have been occupying over 85.0% of political posts in all tiers of governments in virtually all states.

Table 13: Income plays a great role in ability of women to participate in politics

Option	Frequency	Percentage
Strongly Agree	80	53.7
Agree	41	27.5
Undecided	19	10.7
Disagree	10	6.7
Strongly Disagree	2	1.3
Total	149	100

From the frequency table above, 80(54.4%) of the 149 total respondents strongly agree that income play a great role in ability of women to participate in politics, 41(28.9%) agree, 19(10.7%) are undecided about this question, 10(4.7%) disagree and 2(1.3%) strongly disagree that income play a great role in ability of women to participate in politics. From the above analysis, most of the respondents strongly agree that income plays a vital role in the participation of women in politics. In Nigeria of today, the democracy practice in Nigeria is money ridden; anybody who is contesting for any political office without money cannot go far at all.

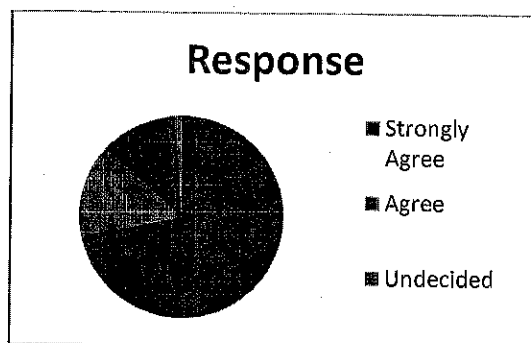
Figure 16: Residence hinders women in participating in politics



From the chart above, 49(32.9%) of the 149 total respondents strongly agree that residence hinders women in participating in politics, 65(43.6%) agree, 20(13.4%) are undecided about this question, 11(7.4%) disagree and 2(1.3%) strongly disagree that

residence hinders women in participating in politics. And 2(1.3) gave no response to his question.

Figure 17: Family size hinders or determine women participation in politics



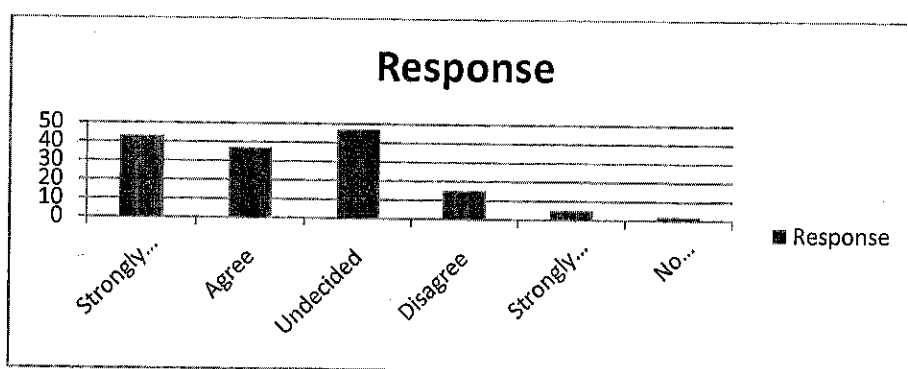
From pie chart above, 63(42.3%) of the 149 total respondents strongly agree family size hinders or determine women participation in politics, 44(29.5%) agree, 22(14.8%) are undecided about this question, 16(10.7%) disagree and 2(1.3%) strongly disagree that income play a great role in ability of women to participate in politics. And 2(1.3%) did not respond to this question. The size of the family where women that take politics as a career comes from really affects their ambition, majority of the respondents strongly agree that. This is because most of the family members if not all will always discourage them from going into politics because of the deadly nature of politics practice in Nigeria.

Table 14: Women in extended family have every opportunity to participate in politics

Option	Frequency	Percentage
Strongly Agree	38	25.5
Agree	50	33.6
Undecided	41	27.5
Disagree	16	10.7
Strongly Disagree	4	2.7
Total	149	100

From the frequency table above, 38(28.9%) of the 149 total respondents strongly agree that women in extended family has every opportunity to participate in politics, 50(33.6%) agree, 39(26.2%) are undecided about this question, 16(10.7%) disagree and 4(2.7%) strongly disagree that women in extended family has every opportunity to participate in politics. And 2(1.3%) did not respond to this question. The structure of a family any women comes from does not in any way determine their participation in politics in Nigeria. Anybody from anywhere can participate in politics.

Figure 18: Women in nuclear family have every opportunity to participate in politics



The bar chart above, 43(28.9%) of the 149 total respondents strongly agree that women in nuclear family have every opportunity to participate in politics, 37(24.8%) agree, 47(31.5%) are undecided about this question, 15(10.1%) disagree and 5(3.4%) strongly disagree that women in nuclear family have every opportunity to participate in politics. And 2(1.3%) did not respond to this question. This is to buttress the above point again that the structure of a family a woman come from does not determine their participation in politics.

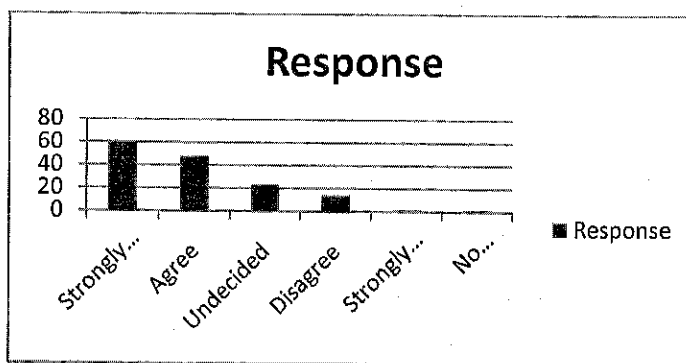
Table 15: Hindrances of women participation in Politics

Statements	SA	A	U	D	SD
Religion hinders you in participating in politics or political activities	33(22.1%)	57(38.3%)	38(25.5%)	15(10.1%)	06(4.0T%)
Do you think Individual culture can hinders	44(29.5%)	49(32.9%)	36(24.1%)	19(12.8%)	01(0.7%)

women in political participation					
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From the frequency table above, 33(22.1%) of the 149 total respondents strongly agree that religion hinders you in participating in politics or political activities, 57(38.3%) agree, 36(24.2%) are undecided about this question, 15(10.1%) disagree and 6(4.0%) strongly disagree that religion hinders you in participating in politics or political activities. And 2(1.3%) did not respond to this question. From the frequency table above, 44(29.5%) of the 149 total respondents strongly agree that culture hinders women in political participation, 49(32.9%) agree, 34(22.8%) are undecided about this question, 19(12.8%) disagree and 1(0.7%) strongly disagree that culture hinders women in political participation. And 2(1.3%) did not respond to this question. The respondents agree well that religion and culture are powerfully capable of hindering women from active participation in politics. This is simply because both religion and culture place an average men over women.

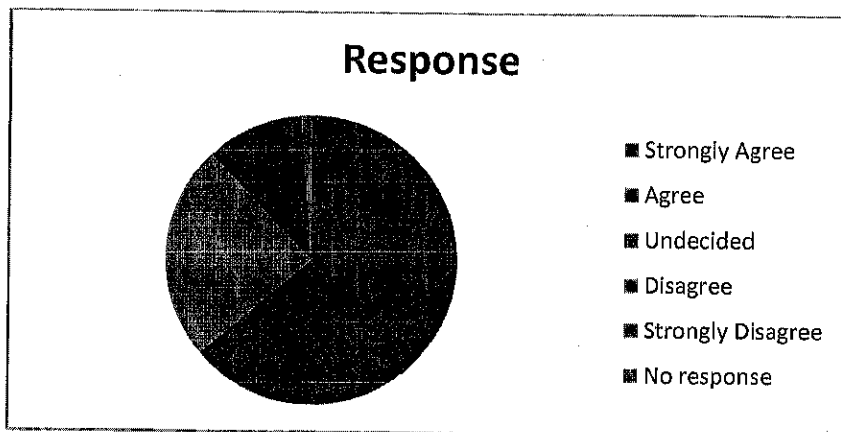
Figure 19: Does level of education affect or hinder women in winning political offices



From the chart above, 60(40.3%) of the 149 total respondents strongly agree that level of education affect or hinder women winning political offices, 48(32.2%) agree, 23(15.4%) are undecided about this question, 14(9.4%) disagree and 2(1.3%) strongly disagree that level of education affect or hinder women winning political offices. And 2(1.3%) did not respond to this question. Majority of the respondents strongly agree that level of education of any woman determine whether or not they participate in politics in Nigeria. In Nigerian politics

today, illiterates cannot context for any political position. Education gives women qa very good advantage in politics.

Figure 20: Does political behaviour encourage women in public offices



The pie chart above shows, 38(26.2%) of the 149 total respondents strongly agree that political behaviour encourage women into political offices, 56(37.6%) agree, 36(24.2%) are undecided about this question, 13(8.7%) disagree and 3(2.0%) strongly disagree that political behaviour encourage women into political offices. And 2(1.3%) did not respond to this question. The political behavior attain by an average women in politics help them in public office. This happens when a woman hold political office and do well, it helps her to get another public position to continue to serve the people.

Table 16: Does women status in the society affects their participation in politics

	Frequency	Percentage
Strongly Agree	53	35.6
Agree	60	40.3
Undecided	21	14.1
Disagree	14	9.4
Strongly Disagree	1	0.7
Total	149	100

From the frequency table above, 53(35.6%) of the 149 total respondents strongly agree that women status in the society affects their participation in politics, 60(40.3%) agree, 19(12.8%) are undecided about this question, 14(9.4%) disagree and 1(0.7%) strongly disagree that women status in the society affects their participation in politics. And 2(1.3%) did not respond to this question. The respondents agree that the status of an average women affects their participation in politics. If a woman is responsible and come from a very good and cultured home and also marries from a well respected home, this enable people to voluntarily support her for any political ambition that she have. For instance, Dr.OkonjoIweala came from aq good home and also married from a respected home. This enable federal government to call her to serve the nation at federal level.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This study investigated the public perception of women in politics in Nigeria using three local governments in Ekiti state as case study. The study started with background to the study, Statement of the problem, objectives of the study, research questions, research hypothesis, significance of the study, scope and limitation of the study and the definition of the terms. Review of past literature of different researchers on public perception of woman in politics and adjustment strategies were undertaken to provide a basis for the research work. Using questionnaire, analysis was conducted as to know public perception about women participating in politics. Questionnaire is been shared in three different local government in Ekiti state to carry out the research. Therefore, this chapter is to present the summary, conclusion and recommendation to the study.

5.1 Summary

Chapter one focuses on the introductory aspect while chapter two reviews relevant literature. Chapter three presents the methodology and research design. The data for this study was derived mainly from primary sources. The primary data was collected through the use of questionnaires. A total of 150 questionnaires were administered in the study area to three local Government which include Ado, Ikole and Oye Local government, Distributing 50 questionnaire to each local government. Chapter four present the data and analysis of findings; both descriptive and inferential statistics were employed.

The research question of public perception of women in politics were answered by the findings, which relieved the following factors to be responsible for the low participation of women in politics, low level of education, low income, religious and family influence, low

women political orientation or training. The effect of this can also be seen in low standard of living,

5.2 CONCLUSION

The study as conducted a thorough investigation to public perception of women in politics and found the following factors to be responsible for the low participation of women in politics; low level of education, low income, religious and family influence, low women political orientation or training, society patriarchy system, women status in the society. Despite several efforts by individuals and Government to limitate or mitigate the low participation of women in politics, the problem still persist because of patriarchy system in the society, inconsistent policies, poor planning, complex structures and inadequate fund or low income of women. This as consequently, as already stated in the preceding chapters led to low women participating in politics because politics in either local, state or national level is dominated by men,

5.3 RECOMMENDATION

Base on the findings of this study, the following recommendation are made;

- ✓ The Government or the public should overlook the patriarchy system in the society in order to allow women to gain their value or status in the society.
- ✓ Effort should be made by the government to encourage and support women to participate and contest for any public office and partake in decision making at any level of Government.
- ✓ Government should initiate strong policy that will encourage women to participate or contest for any political post.

- ✓ It has been ascertained that there is a strong link between women and society in term of societal development i.e. women also can contribute to national development if they are given the chance
- ✓ Government or political parties should provide the necessary infrastructures needed to lay a solid foundation for training or orientating ambitious women who are willing and ready to influence politics at any level of Government.
- ✓ Without good governance, there can't be accountability; good governance plays a critical role in ensuring collaborative, peaceful, progressive and coexistence process of democratic culture and socialization without bias in gender. Therefore, government has an important role to play in order to encourage women participation in politics.
- ✓ Religious organization, government and non-governmental organization and entire citizen must comply with government policy and efforts to encourage and support women in participating in politics.
- ✓ Finally, government should strengthen every policies made to support and encourage women in political participation from influence of political elites and the government in order to ensure continuity of such policies.

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