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THE ROLE OF GENDER AND RELIGION ON WOMEN PARTICIPATION IN DECISION MAKING PROCESS IN NIGERIA

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Abstract
Gender equality has become one of the core global discussions nowadays in academic, business and politics; it has been perceived as a clear-cut catalyst for development. This study discussed the role of gender and religion on women participation in decision making process in Nigeria. It examined perception of male and female participation in decision making in the public service, and also determine the influence of religion on participation in decision making process. The population of the study was 9248 drawn from eight ministries among Osun State civil servants in Osogbo. It adopted multi-stage sampling technique in the process of selection and collection of data. The sample size was 354 respondents. Data collected were analysed using, independent "t" test, Anova and Multiple comparisons between the groups. The findings of the study showed that there is significant difference in the scores for males ($\bar{x}$= 21.2, S.D= 3.15) and females scores $\bar{x}$=20.1, S.D= 1.69, t(198) = 3.26, P= 0.30. This indicated clearly that male respondents $\bar{x}$=21.2 reported more favourably in participation in the decision making process than female respondents M= 20.10. Also, the study revealed that there was no statistically significant difference between Christianity, Islam and other religion in their participation in decision making process. F(2,197=0.404, P=0.668, p>.05). The study concluded that to enhance gender equality, education should be used to empower female counterpart. Also, right to religion should be balanced between male and female, and there should be equal right, and assessment to decision making.

***Keywords**: Role, Gender, Religion, Women Participation and Decision Making.*

***Jel Classification Codes:** J17, Z12*

1. INTRODUCTION

Statistics have shown that women constitute about half of the Nigeria population and are known to play vital roles as mothers, producers, managers, community developers/organizers. Their contribution to social and economic development of societies is more than half as compared to that of men by virtue of their dual roles in the productive and reproductive spheres. Yet their participation in formal and informal structures and processes where decisions regarding the use of societal resources generated by both men and women are made remains insignificant. Decision making has been defined by several authors in numerous literature. The act or process

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of making important decision has been defined as decision making. More so, it has been regarded as the cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. It entails the process of the process of identifying and choosing alternatives based on the values, preferences and beliefs of the decision-maker.

Religious system in Nigeria is expected to advocate for women liberation, freedom and more participation in decision making. It is apparently, that the status of the study of women in religion also reflects the status of women in the society as a whole (Clifford 2017). Religion plays a vital role in the cultural life of different spaces; it is deeply rooted in peoples' experiences and influences the socio-economic and political direction of the society. The role of religion is obviously complex and it varies across time and space, the real status of women in religion is more complicated, however religion in Nigeria have encouraged certain women who have risen to significant positions.

Women empowerment and their full participation on the basis of equality in all spheres of life in the society, including participation in decision making process and access to power, land, bank loan, are fundamental for the achievement of equality, peace and societal development. For women to participate in the decision making process, it is pertinent that they should be allowed to compete freely with their male counterpart. It should involve the transformation of patriarchal societies through a process of enlightenment and collective organization. Level of education, exposure, technological advancement is factors that have contributed largely to women participation in decision making process. Little have been said on religion as a socio-demographic characteristic that influences women participation in decision making. The struggle for gender equality for men and women within and outside of religion has always been at the front burner of religious agenda, which have provoked mixed reactions among religious leaders in Nigeria as resistance to this change increases on daily basis.

The relationship between religion and gender equality can be explained by the assertion that society with higher religiosity accept the authority of religious teachers, who advocate a patriarchal organization of society. It is obvious that those women, who adhere to the dominant religions, might also not be inclined to take part in their society's public life, due to their up-bringing and social tradition surrounding them. There are so many religious institutions that always help women who are in economic and social distress in decision making. The study examined the perception of male and female participation in decision making in the public sector, as well as the infl uence of religion on pa rticipation in decision making. Whi le the following hypothesis were formulated in null form for the study:

i. there is no significant difference between male and female perception and their participation in decision making.
ii. there is no significant difference between influence of religion and participation in decision making

The study examined the role of gender and religion on women participation in decision making process in Nigeria. Efforts were made to consider gender globally discrimination against female in access to education, on political participation activities on employment and also religion on women participation in decision making process in Nigeria. As a result of the

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wildness of the topic, this particular study was narrow down to public policy and Osun State Civil/Servants so as to obtain data through the use of survey research design, i.e questionnaire was used to elicit information from respondents. The remaining part of the study was organized as follow. Section two discusses the related literature review. Section three explains the methodology while Section four presents the findings and discussion of findings. Section five concludes the study and states the policy recommendations.

2. LITERATURE REVIEW

Over the past decades, the widespread 'unequal' power relation between men and women has attracted global concern and has turned out to be a crucial scholarly debate in developmental and academic discourses. Recently, the Millennium Declaration overtly recognizes the equal rights and opportunities for men and women.

The third goal of the Millennium Development Goals (MDGs) specifically addresses the promotion of gender equality and women's empowerment. Except in few exceptional cases, a baby is either born as a boy or a girl. This is known as sex. (Awopegba, 2004), from a religious point of view, sex is biologically determined, permanent, unchangeable and God-given. While sex is biological, gender is socially defined which is worth noting that gender is socially and culturally constructed, and that the disparity between men and women's roles are fundamentally created by society, and not necessarily by any physiological or biological advantages (Mbilizi, 1999 & Akindele, 2009). Each society is believed to spell out roles to be played by male and female within the context of the culture of the society in question. In fact, there is hardly any society where men and women occupy equal social status even in the most liberal societies like the United States. This is because each individual gender has specific roles to perform and there are varying ways of awarding merit to these roles (Oyekanmi, 2005, Akindele & Akindele, 2011).

Gender equality is globally accepted as a requisite for achieving development and democratic governance that give men and women equal voices in decision-making, policy implementation and attaining millennium development goal (Ezeilo, 2008). Despite widespread democratization in most countries and the struggle by the feminist movements for the integration of gender balancing in the national politics of countries over the world however, women who constitute about 50% of Nigeria population still remain systematically alienated from politics and decision making process in the country (Akindele & Akindele 2009; Agbalajobi, 2010 & Arowolo & Aluko, 2010). Over the years, the Nigerian Government has advanced various programs for Community Development as well as to assist the Nigerian woman. This is as a result of a perceived gender imbalance in our society which has led to the low socio-economic status of women as manifested in low literacy rates, poverty, low employment rates and low self-esteem (Koroma 2014). It is only when women start assuming the right to define for themselves the parameters of their own identity and stop accepting unconditionally, and without question what is presented as the "correct" religion that they will be able to effectively challenge the corpus of laws and gender construct thrust up. Higher levels of religiosity in Nigeria tend to magnify their gender inequality; however, every religious doctrine has slightly different attitude towards the public participation of women. Religious leaders in Nigeria should fund gender

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research, preach it in their religious organizations, float gender sensitivity and ensure that results are achieved (Clifford, 2017) and that the need to ensure the elimination of all the obnoxious cultural practices against women in Nigeria should be advocated by the government (Ekesionye & Okolo, 2014).

Over time, the tendency has been to assume that the males are superior and that the females are inferior, subordinate and weak. In some societies reference to MENA (Middle East and North Africa), where this discrimination against the female is exhibited even before the child is born through sex preference for the male child (Israel), which may be shown in the deliberate termination of female foetus by the expectant mothers. Arguably, the participation of women in decision making is pivotal for ensuring their equality and rights. In countries like (Spain, United Kingdom and the U.S.) where women have participated actively in public policy, they have been able to raise the visibility of women's issues and work toward ending gender discrimination. But women have made slow progress in the political arena, even while making impressive gains in other areas such as education, employment and health. Sometimes, female babies are deliberately starved in order to provide adequate nourishment for baby boys in case of food scarcity.

Discrimination against the females in access to education and labour force participation has also been documented in many societies in Africa where women participated in decision making processes have been mundane – Nigeria inclusive (Oyekanmi, 2005). This assumption of inferiority of women has been predicated on the belief that men or husband, as the case may be, go out of the house in order to work and earn income with which to provide for their family needs, a status that automatically crowns them the "breadwinners" of the family and women they do household chores in addition to bearing children. This kind of patriarchal attitudes and gender bias that underline women's insubordination represent hidden impediment to social and economic development. However, with the level of civilization and agitation of the feminine gender for equality, the rate has reduced lately (Ekesionye & Okolo, 2014).

The Nigerian political scene has been characterized by patriarchism over the years which in the words of Heywood (2007), generally connotes the "rule by men". Although, women were politically active and relatively less exclusive in decision-making process in many pre-colonial societies, the advent of colonial administration with its anti-women policies gradually transformed a hitherto politically gender-unbiased to a predominantly male dominated political scene. For instance, women were known to have occupied very influential political offices, including the highest political office (the King or the Oba) among the Yorubas. Female individuals such as the Iyalode of Ibadan, Efunsetan Aniwura, Moremi of Ile-Ife, Queen Amina of Zaria, to mention a few were powerful political forces who occupied very sensitive positions in the overall political hierarchy of their respective communities. Some of these women performed credibility even as military warlords in their respective communities. On the other hand, the offices of the President or the Head of State and the Defence Minister in Nigeria since independence till date have been the exclusive reserved areas for the male gender. Apart from major political offices which were keenly manipulated by men, statistics also show that "women are grossly under-represented in public life and decision-making positions".

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Udegbe (1998), had for instance, demonstrated that women representation in the three tiers of government since independence in 1960 till late 1990s was as low as two per cent. Similar trends were witnessed under successive administrations, both military and civilian. The little improvement made in female gender political representation in recent time were only marginal. However, despite the increasing global agitations for gender equality, the situation in Nigeria, following the demise of military rule in 1999, is nothing to write home about as women representation in the national parliament in the 1999, 2003, 2007 and 2019 elections recorded a dismal 6.3%, 8.8% and 7.3% respectively. The low participation of women in politics was also fostered by the nature of post-colonial politics. The ethnic and personality based, paternalistic and acrimonious politics of the post-independence era were detrimental to women's participation (Aina, 2004; Ikpe, 2004; & Agbalajobi, 2010).

In the first republic, there were only four female legislators in the whole of the country, a number that was so negligible as to give women the necessary influence and they could not play any active role in decision-making process (Omotola, 2007). The imposition of military, an era that followed this period from 1966 did not foster women's participation in politics and very little was heard of women at the helm of affairs (Anya, 2003). Military rule was an all-male affair and while it lasted women played only a peripheral role (Adeleke, 2004). It was discovered by (Oni & Joshua, 2012) that male domination in the society is through patriarchy system and religious orthodoxy are cultural factors that affect women's political participation.

It was discovered that protestant religion is beginning to encourage women's prominence in public life, religious orthodoxy however, continues to place restriction on the extent of female's featuring in political activities. The instrument of sex segregation and purdah are found to restrict women's empowerment by limiting their exposure to interact with male and female constituents and to attend public meetings. These factors have consigned women to be subordinate to men and has created women's inferiority complex (Ejumudo, 2013).

In Nigeria, women have historically been subjected to marginalization, oppression and injustice both in public and private life. An example of the oppression of women in Nigeria among the Igbo tribe is clearly evident in the way widows are treated, a lot of the times they are subject to culturally dehumanizing acts where they are required to shave their hair and also robbed of their husband's possessions. In many cases, the widow and her children are left in dehumanizing conditions and abject poverty while the husband's family share the wealth and possession of the deceased amongst themselves.

In Nigeria, there still exists large inequality between the male and female gender. The male gender is viewed as superior to the female gender in Nigeria and therefore, this gender is given preference in different sectors of our economy. Such as education, employment, and political participation.

2.1 Education

Education is a basic human right. However, women in Nigeria have had various challenges in order to obtain equal education in all forms of formal education in Nigeria. In

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1920, out of a total of 25 secondary schools in Nigeria, three were girls only and the remainder were boy only schools. In the 1960s, there was considerable gender disparity in education. Girls' enrolment figures were very low throughout the country. From 1970 to 1994, the enrolment of girls in primary education steadily increased from 30% to as high as 80%. However, differences exist between enrolment of males and females in all levels of education most especially in the northern Nigeria. In addition, the drop-out rate of girls is higher than boys and participation in STEM classes are lower for girls than boys.

Also, most primitive and traditional Nigerian parents in the north and the Yorubas in the west are more willing to invest in their sons' education than they are to invest in their daughter's education because of the traditional belief that the male child is more valuable to the family. Although the culture is gradually fading away with the introduction of free education in many states of the federation. Equality between boys and girls in primary school enrolment has, for instance, been achieved in most regions of the world, except sub-Saharan Africa and Southern Asia. Gender inequality in tertiary education is also still tilted in favour of men in Africa. (Ejumudo, 2013)

2.2 Employment

Existing data shows that there is a persisting wide gap between the income generating and employment opportunities of women and men in virtually all sectors of the Nigerian society (FG 2012: 12). Women involvement in the industrial sector is estimated at 11% compared with the 30% for men, while women's participation in income generating activities that are predominantly characterized by intense manual labour like mining and quarrying is virtually non-existent mainly as a result of the gender-related perception concerning the social construction of labour and production-related activities (National Bureau of Statistics 2004: 39-41). Also, in the Federal Civil Service, which is the largest single-entity employer in Nigeria, 76% of civil servants are men and 24% are women (Okafor E., et al 2011). Meanwhile, women constitute less than 14% of the total management level positions, while 17.5% of those engaged in the medical field are women compared with the 82.5% men (CIDA2012: 17). Besides, other indications of gender disparity suggest that men involved in the formal sector is approximately 87% against the 11% of women, while the extractive industry with an annual business volume of over US $42m (equivalent ₦15,120,420,000) has virtually zero level involvement by women (CIDA, 2012:27).

Gender-induced norms and values equally assign to women the task of home or household management and it has the potency of precluding women from pursuing their careers to top management positions and decision-making cadres at the same rate, frequency and fashion as their male counterparts in essentially all sectors of the Nigerian society (National Gender Policy 2006:4).

No wonder, among the 70% of the population estimated to be living below poverty line in Nigeria, over 65% are estimated to be women, especially as the income and purchasing power for women is estimated to be ₦538.21 as against ₦221,046 for men who also have access to high-paying, secure and stable employment. In fact, despite the appointment of women to the

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cadre of permanent secretaries starting from the year 2000 in tandem with the affirmative action initiatives, the level of disparity between men and women in terms of employment in Nigeria has significantly impacted on the capacity of women to contribute to economic growth and development (Ejumudo 2013)

It can be clearly seen that the access of women in Nigeria to paid employment that is secured in the light of income and social importance is very low when juxtaposed with that of men in all sectors including agriculture.

2.3 Political Participation

Individuals engage in a variety of political activities including voting, donating to campaigns, protesting, organizing through local political groups, and serving in local office or on local boards to improve their lives and communities, have a voice in public affairs, and influence policy. (Cassese et al 2016) Although voting is the most common form of political participation, less than half of all eligible voters vote in Nigerian presidential elections. Even fewer Nigerians participate in more demanding and costly activities such as donating time or money to political campaigns, contacting public officials, or participating in a demonstration or protest (Election Guide 2019).

Historically, men and women have participated in a variety of political activities at different rates. Women, for example, have voted at higher rates in elections in the United States since the 1980s, but lag behind men in other activities, such as contacting public officials and donating money to political campaigns... Women are also less interested in politics and seek office at far lower rates than their male counterparts do (Schneider et al. 2015).

Nevertheless, women's access to political decision-making, especially in terms of their share of seats in the parliament has gradually and steadily increased on a global scale. Unfortunately, this is not the case in Nigeria. Currently, women in Nigeria occupy just 7 percent of elected positions in Nigeria, this means that the other 93 percent of elected positions is held by men. This shows us quite clearly the gender disparity of women in all sectors of Nigeria, this gender disparity affects women's political participation. Plausible explanations for the disconnection of women from the mainstream of politics, despite the demands and expectations of liberal democracy for gender parity in politics, are gender stereotypes and predisposition toward women participation in politics and also a lack of group identity and gender consciousness.

The first plausible explanation for the disparity of women in politics is gender stereotypes and predisposition toward women participation in politics. Majority of the women in Nigeria are little attracted to political careers. It is because everything tends to turn them away from them, and if they allow politics to remain essentially a man's business, it is because everything is conducive to this belief: tradition, family life, education, religion and literature. The small part played by women in politics, merely reflects and results from the secondary place to which they are assigned by the customs and attitudes of our society and which their education and training tend to make them accept as the natural order of things.

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Most societies, particularly in Africa, is innately patriarchal in nature. This patriarchal nature is male-dominated in traditionally social, cultural, economic and religious realms or settings. Because of the natural responsibilities to women, they are not naturally or traditionally predisposed toward socio-political activities. The patriarchal nature of the African culture encourages the exclusion of women from political sphere. Although liberal democracy permits full participation of women in politics through voting and holding of elective and appointive offices, but women are still at the periphery of real politicking (Agbalajobi 2010).

The second plausible explanation for the disparity of women in politics is a lack of group identity and gender consciousness. Group identity consists of an awareness of one's membership in a social group and the psychological ties maintained with that group (Gurin 1985). Identification with a social group can emerge from a variety of different contexts and experiences... Identification with groups based on religion, gender, race, and ethnicity (among others) have the potential to influence how individuals act, including whether they engage in political participation. (Cassese et al 2016)

Gender consciousness, and social identity more generally, is a multifaceted construct consisting of factors like perceptions of group-based discrimination and feelings of linked fate with other group members. Perceived discrimination includes both a sense of inequality, the belief that women have less access to power and fewer resources than they deserve, and discontent regarding the illegitimacy of these disparities (Miller et al. 1981; Gurin 1985). Linked fate includes both identification with the group and a collective orientation with other group members (Miller et al. 1981; Leege and Kellstedt 1993). These aspects of group consciousness are known precursors of collective action and political participation (Simon and Klandermans 2001; van Zomeren et al. 2008). Unfortunately, most women in Nigeria do not realize the large level of inequality and gender disparity that they face in Nigeria. Without an awareness of the problem, they cannot take a stand against it.

3. METHODOLOGY

The population for this study consisted of Osun State civil servants. This population represented secretariat members of staff of the state Ministries in the State Capital (Osogbo). Report of the Accountant-General, Osun State (December, 2015) shows that there are twelve ministries in the state: Ministry of Education, Science & Technology; Ministry of Health; Ministry of Agriculture, Food Security & Youth Engagement; Ministry of Information & Strategy; Ministry of Environment & Sanitation; Ministry of Works & Transport; Ministry of Commerce, Cooperative & Empowerment; Ministry of Lands, Physical Planning & Urban Development; Ministry of Justice; Ministry of Finance, Economic Planning & Budget; Ministry of Local Government & Chieftaincy Affairs; and Ministry of Human Resources & Capacity Building. The approximate population size of the ministries is 11,000.

The study adopted multi-stage sampling technique in the process of selection and collection of data. Firstly, the purposive sampling technique was used in the selection of the

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eight ministries, which are: Ministry of Education, Science and Technology; Ministry of Health; Ministry of Agriculture, Food Security and Youth Engagement; Ministry of Finance, Economic Planning and Budget; Ministry of Environment and Sanitation; Ministry of Works and Transport; Ministry of Commerce, Cooperative and Empowerment and Ministry of Justice; all in Osun State, making a total number of 9248 staffs in the selected ministries. The selection is based on the criteria that the establishment is the civil service sector having a relatively large number of workers. The sample size for this study was determined by the application of Taro Yemen's formula. Therefore, a sample size of 383 was arrived at as the minimum, but an attrition rate of 10% was added to make 421 in order to increase the strength of the study. At the second stage, stratified sampling was employed to select the participants, using the classification of ministries as the basis for stratification. It is survey research and structured questionnaire was used to elicit information on the role of gender and religion on woman participation in decision making process in Nigeria Indices for measuring each of the variables were specifically specified for the respondents to understand so as get appropriate respondents from them.

Four hundred and twenty one (421) copies of questionnaire were administered on the participants in the selected ministries proportionately to their size, however, three hundred and fifty-four (354) employees (civil servants) in the eight selected Ministries (Osun State civil service) responded to the research questionnaire. Participants comprise males and females, singles, married and divorced with mean age of 43.39 years and 9.09 as standard deviation, and from grade level one staff to senior staff members (*GL 01 – GL 17*).

4. FINDINGS AND DISCUSSIONS

Research Hypothesis 1: There is no significant difference between male and female respondents' perception in participation in decision making

Table 1: A summary table of t-test for independent measures between male and female perception and their participation in decision making

	Gender	N	$\bar{x}$	SD	df	t	P
Participation In Decision Making	Male	176	21.2782	3.15	198	3.26	<.01
	Female	24	20.1097	1.69			

Source: Author's Fieldwork, (2020)

An independent samples t-test was carried out to compare the participation in the decision making scores for male and females. There is significant difference in the score for males ($\bar{x}$ =21.2, SD = 3.15) and females scores ($\bar{x}$=20.1, SD = 1.69); t (198) =3.26, p = 0.30). This indicated clearly that male respondents ($\bar{x}$=21.2) reported more favourable in participation in the decision making process than female respondents ($\bar{x}$=20.10).

Research Hypothesis 2: *There is no significant difference between religion of the respondents and participation in decision making.*

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Table 2: A Summary Table of Analysis of Variance (ANOVA)

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	5.453	2	2.727	.404	.668
Within Groups	1329.017	197	6.746		
Total	1334.470	199			

Source: Author's Fieldwork, (2020)

A one-way between groups analysis of variance was conducted to explore the impact of religion on participation in decision making. Respondents were divided into three groups according to their religion (Group 1: Christianity, Group 2: Islam, Group 3: Other religion). There was no statistically significant difference at the $p>.05$ for the three religions: $F(2,197) = 0.404$, $p = 0.668$.

Table 3: Post Hoc Tests Showing the Multiple Comparisons between the groups

(I) Religion	(J) Religion	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Christianity	Islam	-.36189	.41594	.660	-1.3442	.6204
	Other religion	-.07403	.85788	.996	-2.1000	1.9519
Islam	Christianity	.36189	.41594	.030	-.6204	1.3442
	Other religion	.28787	.81464	.002	-1.6360	2.2117
Other religion	Christianity	.07403	.85788	.996	-1.9519	2.1000
	Islam	-.28787	.81464	.934	-2.2117	1.6360

Source: Author's Fieldwork, (2020)

Post-hoc comparison using the Turkey HSD test indicated that the mean score for Group two (Islam), ($\bar{x}$ = 20.81, SD = 2.92) was significantly different from either Group 1 or Group 3. The result clearly shown Islam (group 2) participated more in the decision making process because they have high number of participant.

4.1 Discussion of Findings

The first hypothesis examines the difference between male and female respondents' perception in participation in decision making. The results revealed that there is significant difference in the score for males ($\bar{x}$=21.2, SD = 3.15) and females scores ($\bar{x}$ =20.1, SD = 1.69); t (198) =3.26, p = 0.30). This indicated clearly that male respondents ($\bar{x}$=21.2) reported more favourable in participation in the decision making process than female respondents ($\bar{x}$=20.10). This results support the findings Flann and Oldham, (2007) which said over 50% of the world's women still face gender discrimination in laws, policies and practices Experience has also shown that women have equal abilities with men and can compete favourably when given equal opportunities. There is a need to note that the quest for gender equity in social, economic, political and decision making processes are on the increase; and have in fact yielded positive results. Women are now better appreciated and efforts are on-going to empower them to

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contribute maximally to community and national development. We have the potential capacity to change the social relations in which we live, including the social relations between biologically defined men and women.

Also, the second hypothesis revealed that Post-hoc comparison using the Turkey HSD test indicated that the mean scores for Group two (Islam), ($\bar{x}$ = 20.81, SD = 2.92) was significantly different from either Group 1 or Group 3. The result clearly showed that Islam (group 2) participated more in the decision making process because they have high number of participant.

5. CONCLUSION AND RECOMMENDATIONS

In conclusion, effective decisions mostly depend on knowledge and information of a person and only education can reach them to the final destination. On the other hand, if the decisions have to be taken for the people as representatives or on behalf of the others it carries more importance because their future depends on them (representatives). The argument for women's participation in decision making and leadership also starts from recognition that women and men have different needs, interests and priorities arising from their specific roles and situations. Even when men are aware of and seek to represent this difference, they lack information in the same way that mainstream decision makers are unable to capture the perspectives and needs of minority cultures or the poor. This failure to incorporate women's concerns in decision making represents a major loss for society as a whole. The study recommended that:

i. First and foremost thing is to increase education rate of women. Only education can make them skilled, aware and understanding of their duties, responsibilities, policies, and issues that involve in decision making.
ii. Economic freedom related to education; when women make them skilled they will be able to earn money. Through this process, women will be able to participate in decision making process.
iii. Supporting women's confidence and capacity to participate in and influence decision making on religion, fundamental human right of females should not be infringed by religion. Religion should be seen as personal between individual and his/her maker religating female to the background due to religion of what any form should be discouraged.

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