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PUBLIC PERCEPTION OF WOMEN EXCLUSION IN POLITICAL REPRESENTATION AND APPOINTMENTS IN ENUGU STATE

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Abstract
Women in Nigeria seem to constitute more than fifty percent of the population, yet they are relegated to the background. They seem to have occupied the backseat in the mainstream political process, representation and appointments compared to their male counterparts especially in Enugu state. For a nation to grow and develop, women must be actively involved in governance. This paper examines the public perception of women exclusion in political representation and appointments in Enugu State. Qualitative methods such as interview and Focus Group Discussion (FGD) were employed to gather information from participants of 18 years and above across the three senatorial zones of the state. The liberal Feminist Theory was adopted as the theoretical framework. Data collected were transcribed and analysed thematically. Results show that cultural expectations, religion and socio-economic status(income) have been the causes of women's political timidity in Enugu state. Findings also show that educational level, residence, fear of being initiated into occultic associations, night meetings, use of thuggery in election and others tend to scare women from seeking political appointments or elective positions. The paper however recommends among other things an effective sensitization of women to take more visible roles in politics, building synergy with key political stakeholders and laying more emphasis on women education.

Key Words: Public perception, Politics, Political representation, Political appointment, Women.

Introduction
In many parts of the world today, women seem to have occupied the backseat in the areas of political representation and appointments. In other words, only few women have made a name for themselves compared to their male counterparts. Evidence available shows that the little opportunities that women have had in politics globally was actualized through the efforts of collective struggle of some women movements and organizations (Orisadare,2019).The marginalization of women appears to have been a major setback for socio-economic development of many nations especially in Sub-Saharan Africa. Information released by the United Nations (2019) shows that in Sub-Saharan Africa, only 23.9% were elected into various political positions, the

United States (30.6%), Asia (19.8%),Arab (19%),and so on. The information shows the extent to which women are excluded from the inner circle of power which makes them unable to access the dividends that come with democracy (Bauhr, Charron & Wangnerud, 2019).

Similarly in Nigeria, despite the fact that women seem to have more than 50% of the total population and their general commitment to the principles of non-discrimination as provided in the nation's constitution, the country still falls short of the desired results of giving equal opportunities to males and females in political representation and appointments (NCAA,2006).Women and men are entitled to equal civil and political rights as enshrined in the Universal Decleration of Human Rights and other International commitments (Brechenmacher & Hubbard,2020).Clayton and Zetterberg (2018) noted that giving women adequate appointment and representation in the government could lead to tangible democratic gains, including policy responsiveness to diverse citizens' need, reduction of conflict recurrence and higher level of political stability. In addition, having proportionate representation of women in the government seems to be one of the major goals of the National Gender Policy (NGP,2006),which centres on building a just society devoid of discrimination and harnessing the full potentials of all social groups regardless of sex or circumstance, promote the enjoyment of fundamental human rights and protecting the health, social, economic and political wellbeing of all citizens. In other words, it is meant to guaranteeing equal access to political, social and economic wealth creation opportunities for women and men, and developing a culture that places premium on the protection of all. Pepera (2018) remarked that in order to meet world wide development goals and build strong and sustainable democracies, women must be encouraged, empowered and supported to become strong political leaders.

Despite the fact that in Nigeria we have records of women ministers, senators, deputy governors and others that have served in different capacities like Patricia Eteh, Ngozi Okonjo-Iweala, Diezani Allison Madueke, Halima Tayo Alao, Oby Ezekwesili , Fidelia Njeze, Dora Akunyelu and so on, to shape the destiny of Nigeria, we are yet to produce a female president or governor. This seems to confirm the fact that women are being excluded in sensitive political positions. This pictures a gap in leadership especially on gender empowerment. In order to arrest this situation (political exclusion of women) Adeyemo (2013) argued that Nigerian female political leaders should work together setting aside petty differences to liberate themselves from religious, social and cultural strongholds or patriarchial social structures. More so, Mbakwe (2011) argued that men should not be allowed to occupy the entire political landscape alone citing Chinweizu (1990); the Nigeria prolific writer and social commentator in his book “The anatomy of female power”. The author remarked that rather than being inferior to men, women's superiority is incontestable and is based on the womb. However, in many parts of Nigeria, people tend to see politics as a dirty game strictly reserved for men. According to Agbalajobi (2010) only men possess the superiority, strength, competitiveness, zeal and self reliance to navigate or tussle in such endeavor

while women do not. In addition to the institutional factors, it seems that the socio-economic status of women may have accounted for their marginalization in both political appointments and representation in many states in Nigeria. This implies that lack of financial and other resources could limit women's political representation and appointments given the cost associated with lobbying, campaigning and participation in election (Kayuni & Chikaddza, 2016; Common Wealth,2017). Apart from that, education could be among the important drivers of human development and if women fail to enjoy equal educational opportunities like their male counterparts, they may be marginalized both in political appointments and representation.

Research evidence has shown that studies on women exclusion on political representation and appointments in Nigeria had concentrated on the analysis of legal and constitutional rights of women as members of political parties or women contesting as members of legislative chambers and none was pinned down to Enugu state (Agbalajobi, 2010, Uwazie, Igwemma & Ukah, 2015; Adedayo & Agunbiade,2019). This study in an attempt to fill this gap examines the perception of the public in Enugu state on the extent of exclusion or marginalization of women in terms of political appointments and representation at various levels. This is necessary so as to encourage more women to see political participation as a field of equality for men and women which forms the catalyst for sustainable development and democratic government.

In doing so, the following research questions were posed (i) What are the relationships between socio-cultural factors and women exclusion in political representation and appointments in Enugu state? (ii) Does the religious belief of a group or individuals have any influence on women exclusion in political appointments or representation in Enugu State? (iii) Does socio-economic status (income) of the individuals have influence on the exclusion of women in the political appointment or representation? (iv) Does level of education influence women exclusion in political appointments or representation? (v) Does institutional factors have influence on the public perception of women exclusion in political representation and appointments in Enugu state?

Conceptual Framework

Women Exclusion: The term exclusion seems to be relative or vary in emphasis on the construct of solidarity and power. In other words, the concept is a function of disciplinary perspectives, context and even political efforts to address the issues of the disadvantaged (Silver, 1995). According to De-Haan (1998), it is seen as a product of discrimination and inappropriate enforcement of rights. Under these circumstances, concern is expressed for the weakening or rupture of the social bond, which introduces risks for the individuals in terms of material and symbolic exchange with the larger society. It also expresses the individual, structural and societal components of marginalization (Saunders, 2008). Women exclusion therefore refers to the process in which women are denied full participation or opportunities in the political life of the society they live. This means that the various rights available to the men in the political

process especially under democracy are not given to the females. The situation may result in resistance in the form of demonstrations or protests from the excluded group. Orisadare (2019) noted that the exclusion of women in politics has been identified in the recent times as one of the major setbacks for socio-economic development of many nations. It is therefore necessary that women should be included and be on equal terms with men, at all levels of political and decision making process for sustainable development, peace and success of democracy (Mlambo, Kapingura & Meissner, 2019).

Political Representation/Appointment: The term representation is generic or heterogeneous and may occur in many combinations and articulations. It first appeared at the time of the Roman Empire and to date has been discussed in Theology, Sociology, Philosophy, Political science, Aesthetics and other fields (Sintomer,2013).It simply refers to the exhibition of a presence; elected or other authorized spokespersons. According to, Rehfeld (2006),representatives are those who are selected by a selection agent from a larger set of qualified individuals who are then judged to be representatives by a relevant audience using particular rules of judgement which can either be democratic or non-democratic. Political representation therefore rests on the idea of mandate particularly the electoral mandate. According to De Tocqueville (1981),mandate representation became politically hegemonic in the 17th and 18th centuries with the rise of theories of natural laws and of Republican ideas. In other words, the concept of political representation refers to an arrangement whereby one is enabled to speak and act with authority on behalf of some others. The primary rationale for this system derives from its usefulness in extending the reach of democracy over a community larger than what could be governed through the direct participation of all (Szymanek, 2015).It is a solution widely applied across all democratic systems nowadays. Elliot and Kyngnmound (2020) considered it as a method or process of enabling the citizenry, or some of them, to participate in the shaping of legislation and governmental policy through people chosen by them.

Similarly, political appointment refers to the engagement of a person by any person elected to serve in the executive, administrative and legislative positions. It also indicates any employee who is appointed by the chief executive or the head of an agency to serve in a given capacity. Although women represent more than 50% of Nigerian's total population, there are gender disparities in the nation's political activities. Men are more in the occupation of political offices as legislators/executives etc. after the elections at various levels compared to the females. Research evidence reveals that in almost all nations of the world, women have been under represented (Paxton, Kunovich & Hughes, 2007, Duverger, 1995).

Dzradosi, Agyekum and Ocloo (2018) noted that the attainment of gender equality and representation of women in all aspects of political lives produces more equitable societies and delivers a stronger and more representative democracy. The author further stated that the Beijing Declaration and Platform for Action (1995), all

identified and recorgnised the inequality between men and women in the sharing of power and decision making. Thus, a 30% target was set for representation of women at all levels to enhance women participation in politics and decision making positions(UN,1995).The essence of this development was to ensure a more balanced reflection of the composition of society ,while strengthening democracy and ensuring that women's interest and perspectives are included in the governmental politics (UNDP, 2016).

Theoretical Orientation

The Liberal Feminist Theory was adopted as the theoretical link of the study. This theory focuses on the inequality between males and females and has sought explanations for these differences articulated in the "declaration of sentiments" drafted at Seneca Falls, New York in 1884 (Ritzer,2011).In other words, the theory accepts the proposition that women as a group are not innately less talented or less diligent than men but are denied opportunities simply because of their sex (Scott,2015).This implies that in most democratic states including Nigeria, women's needs and interests are insufficiently reflected in the basic conditions under which they live because of their exclusion in the democratic self determination. It is believed that all men and women are created equal, hence ,granting women political equality with men would not only benefit the women but also men and society as a whole (Bryson,1992).

Study Setting

The study was carried out between the months of May to November, 2020 in Enugu state which is located at a very large expanse of a fairly land within south east Nigeria. The state was created in August 27, 1991 with Enugu as its capital city. The state is predominantly occupied by the Igbo ethnic group with some pockets of Igala speaking communities of Ette in Igbo-Eze North local government area, Ogurugu and Ojjor in Uzo-Uwani local government area respectively. There are seventeen local government councils in the state which make up the three senatorial districts of the state; Enugu north, Enugu east and Enugu west.

In 1999, democratic government was entrenched in Nigeria under the second republic and this saw the emergence of Dr Chimaroke Nnamani as the executive governor of the state. Like every other state in Nigeria, the administration of Dr Nnamani and the subsequent ones to have not given women opportunities to get involved fully and display their leadership potentials in the democratic decision making process. The table (Table 1) below shows the distribution of political appointments and representation in Enugu state;1999 – 2019.The study tried to ascertain the view of the public in Enugu state on this critical issue; that is, exclusion of women in political representation and appointments with a view to identifying the factors accountable to this and proffering solutions.

Table 1: Distribution of political representation and appointments in Enugu state (1999 – 2019)

Police position	1999-2003		2003-2007		2007-2011		2011-2015		2015-2019		2019-date	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Governor	1	-	1	-	1	-	1	-	1	-	1	-
Deputy Governor	1	-	1	-	1	-	1	-	-	1	-	1
Senate	3	-	3	-	7	1	3	-	3	-	3	
House of Reps	8	-	8	-	7	1	7	1	7	1	8	-
House of Assembly	24	-	24	-	23	1	23	1	23	1	21	3
Commissioners	24	-	24	-	23	1	21	4	21	3	21	3
Total	61	0	61	0	62	4	56	6	55	6	54	7

Source: Researcher's field survey 2020

Literature Review

Literature on public perception of women exclusion in political representation and appointment has consistently found out that right from the era of colonialism, many societies especially in Sub-Saharan Africa engaged in some levels of maginalization of women. Sote (2021) stated that many states in Nigeria are yet to create an enabling environment that allows women's involvement in governance. The author attributed this systemic wedge to the patriarchal system and other socio-cultural factors which have robbed women from attaining their best in life and contributes their own quota to societal building. This practice could also be buttressed by the fact that since the attainment of political independence in Nigeria, no woman has assumed the office of the president/vice president or governor.

Research evidence has also shown that women's political participation in Nigeria has remained below 10% in both elective and appointive positions, a situation that is far from the acceptable global average of 22.5%, Africa Regional average of 23.4%, West Africa Sub-Regional average of 15% respectively (Oluyemi, 2016). This also contravenes one of the provisions of the National Gender Policy (NGP) which recommended 35% inclusion of women in both political and appointive positions in Nigeria. Corroborating this view, Eme, Onyishi and Nwaoha (2014) noted that women's political appointment or representation in Nigeria tend to be the least when compared with other countries in Sub-saharan Africa such as South Africa , Liberia and Rwanda. The World Bank (2020) in a recent study also reported 7% as the proportion of Nigerian women in parliament while other African countries like Cameroon, Egypt Ethiopia and Equatorial Guinea recorded 34%, 27%, 39% and 21% respectively. It is believed by most Nigerians that women are meant to subordinate themselves to men.

More so, lack of basic educational foundation of the girl child appears to be one of the potent factors militating against women's political representation/appointment. Sote

(2021) observed that currently, 13.5 million out of school children in Nigeria are females which spells out the level of development in Nigeria with such significant portion of the population under siege and some kind of slavery.

It has also been argued that socio-economic factors or personal income and other institutional factors such as party structures and activities are obstructions to the opportunities of women in political representation (Eme, Onyishi & Nwaoha,2014, Oguadimma,Nwakalor & Ejinkeonye 2021). The authors were of the view that politics is an expensive business especially in obtaining the party forms and campaign which many women cannot afford. More over, the use of violence, political thugs, norctunal meetings and other indecent practices tend to discourage women from engaging their male counterparts for political positions. This implies that inspite of the widespread campaing in Nigeria especially in Enugu state, on the rights and equality of men and women in political representation since the era of democracy in 1999, women have always been at the back as displayed in Table 1.

Methodology

The study adopted a cross-sectional survey research design which provides for collection of data from a target population by drawing a representative sample from it (Babbie, 2007; Obasi, 2008). Multi-stage sampling technique is employed. The 17 local government areas of the state were stratified into three (Enugu north, Enugu east & Enugu west). . Three local government areas (one from each of the strata) were purposively chosen as a result their metropolitan characteristics. These local government areas are Nsukka, Enugu north and Udi. 36 participants (12 for each of the three local government councils) were purposively selected on the basis of having attained the ages of 18 years and above, being literate and/or having been a member of any political or social group in Nigeria. The participants were subjected to Focus Group Discussion (FGD) organized in three sessions at different venues in the three council areas.. Data collected were transcribed and analysed thematically. The study was conducted between the months of May and November, 2020 with the willingness of the participants to engage in the study and confidentiality of information maintained.

FINDINGS AND DISCUSSION

Table 2: Socio -Demographic Characteristics of Participants in the Focus Group Discussion (FGD).

Characteristics	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
(a) **Place** of residence	Nsukka	Nsukka	Nsukka	Nsukka	Nsukka	Nsukka	Nsukka	Nsukka	
Gender	F	F	M	F	F	M	M	F	M	F
Age(in yrs)	31	56	49	26	62	46	55	58	28	32
Marital Status	single	married	married	single	ever married	married	married	ever married		
Level of edu.	Secondary	primary	Tertiary	Tertiary	secondary	Tertiary	Tertiary	Secondary		
Religion	christainity	christainity	christainity	christainity	christainity	christainity	christainity	christainity		
Socio-economic level	medium	low	high	high	medium	high	high	medium	medium	low low high

(b) Place of residence	Enugu north	Enugu north	Enugu north	Enugu north	Enugu north	Enugu n							
Gender	F	M	M	F	M	F	F	F	F	M	F	F	
Age(in yrs)	64	32	52	49	27	50	56	63	30	44	39	53	
Marital status	ever married	single	married	married	single	married	married	married	single				
Level of Edu.	Tertiary	secondary	Tertiary	primary	Tertiary	Secondary	Tertiary	Tertiary					
Religion	Christainity	christainity	christainity	christainity	christainty	christainity							
Sosci-economic level(income)	medium	low	high	low	high	low	high	high	medium	high	medium		

(c) Place of residence	Udi	Udi	Udi	Udi	Udi	Udi	Udi	Udi	Udi	Udi	Udi	Udi	
Gender	M	F	F	F	M	F	F	M	M	F	F	F	
Age(in yrs)	54	57	63	35	47	52	58	31	46	53	28	41	
Marital level	married	married	ever married	single	married	married	ever married	married					
Level of Edu.	Secondary	Tertiary	primary	Tertiary	Tertiary	Tertiary	secondary	secondary					
Religion	christainity	christainiy	christainity	christainity	christainity	christainity	christai						
Socio-economic level(income)	medium	high	low	high	high	high	low	medium	high	medium			

Source: Researcher's Field Survey, 2020

The Socio-demographic characteristics of participants in the FGD as displayed in the table 2 shows that 60% are females while the remaining 40% are males. This disparity shows that women tend to display more interest when issues relating to their wellbeing are raised. Again, all the participants are 18 years and above, 70% 0f the participants are married/ever married while 30% are single. One of the implications is that many of our young men and ladies who are yet to marry may be unemployed and cannot involve themselves in politics knowing what it takes to be there in Nigeria. All the participants are literate and belong to the Christian religious faith and more of them are in the low/medium income categories.

Participants perception are sought on the following issues : (i) relationships between socio-cultural factors and women political exclusion (ii) Influence of religious belief on the exclusion of women in political appointments/representation (iii) Influence of socio-economic status(income) on women's political exclusion (iv) Influence of educational levels and Institutional factors on women's political exclusion in Enugu state.

- **Socio-cultural Factors:** Findings from the Focus Group Discussion (FGD) shows that cultural restrictions have been identified as part of the potent factors that have contributed to the political exclusion of women in political representation and appointments in Enugu state. A male participant in Nsukka commented thus:

> It is natural that a woman should be under a man. If I now allow my wife to go into politics or accept political appointment, who is now under who? It is against many cultures in Nigeria to give women such liscence to contest with men in politics although we are trying to imitate the western world .This could make the man loose his respect and authority as the head of the family.

This finding confirms the view of George (2019) twhich disclosed that women's ability to engage in political activities are often shaped by norms that drive wider social structures. Adebayo and Agunbiade (2019) attributed this to the patriarchal nature of most African societies where women are left to play the second fiddle through certain cultural sentiments.

Similarly, another female participant in Udi remarked:

> The culture of our people tend to becloud our perceptionespecially the males on issues related to women political representation or appointment. Our men try to see it in the negative spectrum. They believe that only women who are infidel and indecent could be seen in politics. I'm also in support that politics ,both representation and appointment should be reserved for males '.

Habiba (2020) aligning with the above submission noted that the long-held cultural beliefs in many societies especially in Sub-saharan Africa tend to fuel gender discrimination in the educational opportunities of the girl child and further limit her chances of attaining her full potentials. According to the author, many parents favour boys education as they believe that educating the girl will only end up in the kitchen. Agbalajobi (2010) also observed that in most societies, men are the locus of cultural values and as such many areas of activities are predominantly reserved for men while women are left subservient.

- **Religious belief:** Participants' views also reveal that the religious belief of a group or individuals could influence the involvement of women in all forms of political activities or appointments.

A female participant in Obiagu Enugu north council area who subscribed to this notion stated thus; ' a born-again child of God should realize that a woman should be under a man. women should not rub shoulder with men in politics; moreover, politics breeds unnecessary evils that may end ones life in hell fire' .

Asogwa (2009) argued that doctrinal interpretation of some issues in the scriptures of various religions has been a bane to nation building especially in Nigeria. Osagiobare, Orosaye and Ekwukoma (2015) corroborated the above view and stated that the misunderstanding and position of some Islamic Sects in the Northern Nigeria on western education has been a barrier to girl child education and participation in political activities/representation.

- **Socio-Economic Status (income):** Again, in assessing the views of participants on whether socio-economic status (income) of the individual has impact on women's political exclusion or not, the majority of the participants said 'yes'. A female participant in Enugu north commented like this :

> The game of politics both in the appointment and representation has been a male affair because men posses what it takes to be there. What I mean is that men are more financially buoyant to be in politics and lobby for appointment. Women don't have such money; moreover, the money they make are being controlled by their husbands. Men are highly corrupt and can go to any length to make money and use the money to win election or lobby for appointment'.

This finding is in tandem with the submission of Hadley Freeman; a one time columnist of Guardian Magazine based in the United Kingdom who noted that money gives men the power to run election and to define value. According to the Writer, women own less than one percent of the world's property which makes it more compelling for their political marginalization. Kassa (2015) also noted that socio-economic status of women could play a significant role in enhancing their participation and representation in political decision making.

Another female participant who objected to the above view in Opi Junction, Nsukka council area attributed the situation to time constraints. The participant further commented thus:

> One of the promoting factors of women being excluded from Political representation or appointment is time and not necessarily Money. Women are saddled with family responsibility, taking care of the homes and preparing the family meals and child bearing. Even if a woman should have millions of Naira, she may find it difficult to combine political appointment with family responsibilities'.

- **Educational Status:** Similarly, the views of participants in the FGD were sought on the relationships between educational status and women political exclusion. Findings show that education is one of the driving force in all spheres of human activities for successful living. A male participant in Amokwe- Udi, who expressed a different view stated thus:

> Gone are the days when women were not highly educated. In this Eastern part of Nigeria, we have appreciable number of Girls in the school. In fact, the numbers may be equal or more than boys. We now have many women professors and others with Higher degrees, so, educational qualification can never be seen as a barrier to women intending to go for political appointment or representation. After all, what certificate does one need to posses to become a President or governor in Nigeria that women don't have'.

This aligns with the liberal views that usually contend that although certain level of education is imperative for the realization of democratic principle it does not appear

that higher level of education necessarily correlates with higher degree of political participation (Amucheazi,1985). On the other hand, the majority of the participants disagreed with the above views and stated that generally in Nigeria, women are less educated compared to the males citing examples of the Northern part of the country and its marginalization of women especially in the political appointments. Corroborating this view, a male participant in Nsukka remarked; 'you do not need to train a woman to reach such a high level of education, remember what our Presidenttold us that a woman's role is in the kitchen and the husband's bedroom'.

- **Institutional Factors and other Emerging Behaviours:** Finally, participants opinions were also sought to ascertain whether or not Institutional constraints and other emerging behaviours from party members and stakeholders have impact on the political exclusion of women in terms of representation and appointment in Enugu state. A female participant in Enugu north expressed her view this way:

  > Many of our political parties are managed by Cabals and mostly the males who rarely consider the interest of women. Members remain seat-tight and commit all sort of atrocities because the constitution is prepared in such a way to favour these cabals. As a result of this, women become scared, many of them could vow not to venture into politics'.

This finding aligns with the submission of Ijomah (2005) which unfolded that in Nigeria, people see politics as the fastest and the surest way to acquire wealth, power and prestige which compels politicians to behave any how. The author further noted that electoral malpractices in Nigeria have been institutionalised with every segment of the society being involved in rigging and with the belief that the end justifies the means.

Another male participant remarked that politics in Nigeria is a dirty game that may call for attending night or late hour meeting, identifying with one occultic association or the other and one's readiness to deliver by mobilizing thugs to kill or maim the opponents. Agbalajobi (2010) noted that the frights at some of these emerging behaviours are capable of alienating women from mainstream politics and political appointments.

Conclusion And Recommendations

More than two decades of the Nigerian's democratic experiment with the fourth republic, women all over the states are battling with political exclusion at all levels of representations and appointments.. In other words, Nigerian women have not been fully integerated into the nation's political process as required by the international convenants and threaties on human rights.

This study examined the topic with regards to the view of the public in Enugu state, South east Nigeria. Findings of the study revealed that Nigerian women are

marginalized or excluded from political representation/ appointments not because they are not interested but because of some socio-cultural and religious factors that work against them.A female participant in the FGD commented thus; 'as a born-again child of God,I cannot go into anything politics or accept political appointment because of the immoralities and corruption there, my dream is how to make heaven and not to end in hell fire'.

Findings of the study also revealed that socio-economic status (income) of women tend to limit their opportunities for appointments as politics in Nigeria is all about spending money and lobbying. It was also revealed from the study that educational status of women although a potent factor that could influence women's opportunities in political representation in Enugu state. It is relative as we have many women professors and others with higher degrees. Many of the FGD participants attributed women's reluctancy over political appointment to time as they are saddled with family responsibilities. Finally, the study revealed that institutional factors and other emerging behaviours were also among the factors that had contributed to the low involvement of women in political representation. For example, many of the Nigerian political parties are at the mercy of the cabals who are untouchable no matter what they do. In addition, members of this clique only consider people who possess large heart and are ready to deliver or maim their opponents. These therefore end up scaring women away from the game.

The study therefore made some recommendations which include; the need for Nigerian women to be innovative; that is, being creative, curious and has the strength to challenge men as wisdom and excellence have no gender. Women must not confine themselves to traditional responsibilities and expect a different result. More so, women must strive for a better source of income and give maximum support to their colleagues aspiring for political position, building synergy with key political stakeholders and emphasizing vigorously on women education.

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