



Understanding Gender Inequality and Patriarchy Issues in National Development Metropolis in Nigeria

Ajiteru Sherif Abdul Raheem

Department of Political Science & International Relations Achievers University, Owo,
P.M.B.1030 Owo Ondo State Nigeria
ajiterudr.sheriffdeen@gmail.com

Sulaiman T. H

Crown University Intl Chartered Inc, Faculty of Social Science, in USA, official partners'
constituent campuses at government regulated universities worldwide and online operation
staiwohassan99@yahoo.com

Abalaka, J. N

Crown University Intl Chartered Inc, Faculty of Social Science, in USA, official partners'
constituent campuses at government regulated universities worldwide and online operation
abalaka.james@yahoo.com

Abstract: When the word "gender" is spoken, most people immediately associate it with women, who face obstacles and are frequently placed in a disadvantageous position in relation to men in many civilizations. Consequently, there is a push for numerous programs aimed at empowering women in order to mitigate the negative impacts of their enslavement. This essay looks at gender, attempting to comprehend gender roles that have been established, particularly for women, and how they affect growth. For African development to occur, both men and women must fulfill specific roles. As a result, gender issues and everything associated with them may have an impact on societal advancement. The study used the functionalist method and Axel Honneth's theory of recognition to explain gender and how, if handled properly, it can foster progress. It was found that the outcome will not only result in development but also in sustainable development if both genders are appropriately valued, each playing their part, and neither discriminates against or denigrates any position.

Keywords: Patriarchy, gender relations, sustainable development, gender disparity, and development.



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1. Overview

The moral problem of our time is the oppression of women in the Global South (Kristof in Abalaka, 2021). Htun goes on to say that gender inequality is pervasive in today's developing democracies, including the state of Nigeria in West Africa. The Nigerian state, which is representative of a place where the crises of gender identity, democracy, and national growth continue, is the purposeful focus of this work. The factual The contribution focuses on the years

1999–2019, which spans what appears to be the country's return to democracy following a protracted military rule. The Nigerian nation has been headed by current President Muhammadu Buhari and former Presidents Olusegun Obasanjo, Umaru Musa Yar'Adua, and Goodluck Jonathan at various points during this historical divide. As the relationship between gender, democracy, and national growth is examined in this article, references to various administrations that are not always chronological are made Sulaiman, (2022).

In Nigeria, gender, democracy, and development have in fact remained research priorities. The percentage of women holding elected and appointed office at the national level has stayed at 6.7%, which is significantly lower than the global average of 22.5% and the African regional rate of 23.4% and the subregional West African percentage of 15%, according to Ajiteru (2020). The Nigerian nation's venues for women's involvement appear to be becoming less democratic as more women call for political inclusion Sulaiman (2022). Thus, politics in Nigeria continues to be primarily a male domain. This raises the question of how representative governments in developed and developing democracies may achieve gender justice and improve efforts to stop the pervasive oppression of women. What are the chances that these problems will be properly and diligently addressed and resolved? How likely is it that SGO923350, the national development goal, will be accomplished with such persistent gender discrimination? This paper aims to provide answers to these queries, primarily in the context of Nigeria Ajiteru (2020).

The section on women and democracy in Nigeria after the war provides specific

for gender parity as a means of eliminating discrimination based on gender Sulaiman, (2022). However, new and terrifying difficulties appear to be emerging even while the situations that currently lead to prejudice against women are still unresolved Abalaka, (2021). Sulaiman (2022) presented one of these striking challenges, claiming that women—mothers and wives—fail to carry out their roles successfully and have been mainly disregarded. All of these have the effect of severely undermining the socialization function that women play in instilling in children the values of society from an early age, which typically helps to regulate behavior in the community and the home institution. saw Ajiteru (2020), This exposes the apparent causes of the disintegration of society values, which are seen throughout numerous cultures.

2. Problem statement

Since the United Nations' 1975 statement and the 1985 "Decade for Women," feminists and campaigners have carried out the campaign for gender equality as a means of putting a stop to gender discrimination Sulaiman, (2022). However, new and terrifying difficulties appear to be emerging even while the situations that currently lead to prejudice against women are still unresolved Abalaka, (2021). Sulaiman (2022) presented one of these striking challenges, claiming that women—mothers and wives—fail to carry out their roles successfully and have been mainly disregarded. All of these have an impact on the family institution and society at large because of the socialization role that women play in instilling cultural values in children from an early age, which typically helps to regulate behavior in the community is woefully inadequate 2020 saw Ajiteru. This exposes the apparent causes of the decline in society values that have been observed in numerous cultures recently. African morality and culture are typically ingrained from family. In other words, the family unit is no longer an institution. Because of the breakdown of the family system, moral bankruptcy has consequently become the norm, severely impeding living and development standards. Sulaiman (2022).

Most crucially for this study, the ideals of duty, patriotism, and tolerance are greatly needed for advancements but are not properly present in contemporary society. According to Ajiteru (2020), the majority of African countries are currently undergoing modernization as a result of colonialism, and all of these effects are related to it. This procedure has had a major impact on a negatively impacting the African family unit Sulaiman, (2022).

2.1 Objectives Of Study

The main goal of this study is to examine gender issues in Nigeria and Africa, specifically how they have impacted development thus far. Additionally, this article makes legislative proposals and aims to instill a sense of worth in the duties of each gender, particularly those of women. Sulaiman (2022).

3. Definitional Explanations Patriarchy

In the last 20 years, the term "patriarchy" has been reconstructed to examine the causes and circumstances of men's subjugation of women Ajiteru, 2020. The term "patriarchy," which was first used to characterize the authority of the father as head of the household, has come to refer to the systematic arrangement of male dominance and female subordination in post-1960s feminism Sulaiman, (2022).

Sulaiman (2022) argues that the vast majority of upper positions in society are either held by or controlled by men, and that patriarchy is a broad network or system of hierarchical organization that spans political, economic, social, religious, cultural, industrial, and financial spheres. Therefore, a system is deemed patriarchal if it operationalizes a hierarchy that gives men an unfair advantage over women.

The literature notes that the patriarchal family functions as the fundamental organizational unit and that men and women have historically established and practiced male control over women and children. According to the ideas of a patriarchy, the head of the household is in charge of the family's labor force, reproductive potential, and productive resources by differences in gender and generation superiority and inferiority and legitimized Abalaka, (2021).

3.1 Gender

The roles that are assigned to men and women by society and culture are known as gender. For example, the social, historical, and cultural construction of men's gender roles as property owners, decision makers, and leaders of households has nothing to do with biological distinctions. It's critical to understand the distinction between gender and sex. The biological distinctions between males and females are referred to as "sex." For example, an adult male does not have a breast that can secrete milk to feed a baby, while an adult female can. Gender roles vary geographically and evolve over time. However, sex roles are set in stone by nature Sulaiman, 2022.

3.2 Relationships Between Genders

Gender relations pertain to the manner in which the social categories of men are interconnected. Males and females relate to each other across the entire spectrum of social organization, not only in terms of biological reproduction or interactions between specific men and women in the context of intimate relationships. Gender has a significant role in determining people's behavior and the outcome of any social interaction in all spheres of social activity, including access to resources for production, rewards or remuneration for work, distribution of consumption, income, or goods, exercise of authority and power, and involvement in cultural, political, and religious activities. Gender relations reflect the social meaning of being male or female and, consequently, what is deemed suitable behavior or activity for men and women. They also describe institutions between individual men and women. Abalaka (2021).

4. A Condensed Review of the Literature

This a brief overview of the attempts made in the literature to create connections between gender, democracy, and national development (in Nigeria) is given in this section of the article. The present work contributes in its own right within the framework of the gaps in these previous research. Accordingly, Sulaiman (2022) came to the conclusion that, when taking gender inequality in development into account, the gender-sensitive policies designed to address this issue in Nigeria seemed to have had little to no effect on a large number of Nigerian women. As a result, there is a dearth of women in government at all levels in Nigeria since many voters do not

see the advantages of having a male and female workforce. Ajiteru's (2020) research on gendered approaches to development emphasize the efficiency approach as one of the tenable strategies by which women's economic contributions and active participation in development policies and initiatives increase the efficiency and effectiveness of development plans and projects. This method of efficiency is a result of democracy. (It is dependent upon democracy continuing to exist.) Abalaka (2021) proposes that disparities in economic progress could be explained by gender inequality.

4.2 The Power Theory, the Study's: Theoretical Foundation

The power theory serves as the article's theoretical foundation. The social sciences' primary idea is always power, according to Sulaiman (2022). While traditional power theory in political science does belong to the particular field of international relations, it is being applied more and more to the study of other political events. Additionally, Hans Morgenthau Ajiteru (2020), was the leading authority on power theory in international relations Morgenthau defined power as a man's ability to influence the thoughts and deeds of other men. saw Ajiteru (2020). Despite its lengthy history, there are still significant debates in the analytical community on the precise meaning of power as well as other aspects of the conceptual frameworks that should surround it.

However, power is generally defined in political science as the capacity of one political actor to influence another actor to act in a particular way at the local, national, and international levels Sulaiman, (2022). It is important to emphasize that there are complicated and dynamic relationships between gender, power, and politics Abalaka, (2021). However, with all of these complications and dynamics, the precise connection between politics and power is never unclear. Gender issues are therefore linked to power politics in the application of power theory to this work. Abalaka (2021), for example, contends that the idea of group power is founded on a profoundly flawed premise since diffuse groupings, like men and women, are incapable of acting as a group because a group's potential for power decreases with size. Morriss claims that the idea that males are inherently stronger than women refers to the fact that a typical man is inherently stronger than a typical woman. One of the main issues around which this study's theoretical framework centers is how each Nigerian woman has positioned herself in the power battles between gender and democracy for contributions to national development Sulaiman, (2022).

5. Nigerian Gender Inequality and Discrimination: A Comprehensive Overview Education and Women

According to Ikoni (2009), education is a means of releasing people from the bonds of poverty and promoting change, advancement, and progress. The ability of women and girls to empower themselves economically and socially by attending school or by participating in productive and civic activities is still being hampered by their responsibility for daily tasks in the household division of labor, even after the 2005 MDGs' first deadline for achieving gender parity in primary and secondary school enrollment was missed Ajiteru, (2020).

In Nigeria, many people—especially women and girls—believe that the country's educational facilities are insufficient and that access is restricted. AJiteru (2020). Nigeria was rated as a poor development nation in terms of equality in educational accessibility by the United Nations Human Development Report of 2005. The country's adult female literacy rate (ages 15 and over) was 59.4%, while the country's male adult literacy rate was 74.4%. Female CGSE for primary, secondary, and tertiary education was 57%, while male CGSE was 71%. As a result, Ojo (2002) states that women participate in less socioeconomic activities than males do. He said that the proportion of women employed in a few chosen professions was as follows: 2.4% for architects; 3.5% for quantity surveyors; 25.4% for lawyers/jurists; 11.8% for lecturers; 8.4% for obstetricians and gynecologists; 33.3% for pediatricians; and 18.3% for media practitioners.

Nonetheless, Sulaiman (2022) demonstrates that the colonial educational system, which was primarily focused on toward fulfilling the colonial government's requirement for manpower, which undoubtedly excluded women from possibilities for employment and education. Because of

the nonchalant emphasis on female education and the prevalence of early marriage, which tend to further impoverish the womenfolk and subject them to statutory discrimination, women in Nigeria are more affected by poverty than males are (Ojo 2017). According to Mamdani (2019), inequality in educational possibilities is the reason why poverty rates are higher among African women. Nigeria is ranked a dismal 123rd on the Gender-related Development Index (GDI), with the Estimated Earned Income for females as low as US \$614 and US \$1,495 for males (UNDP 2019).

One of the most obvious and significant obstacles to women working in the formal sector has been their lack of education. The primary causes of the high prevalence of illiteracy among women are societal constraints placed on them, such as early marriages and other unrelated issues. They also include the belief that girls' education should come second to that of boys and various restrictive religious customs that exist in some parts of Nigeria. Girls are doubly disadvantaged when it comes to access to school due to the consequences of adolescent pregnancy and early marriage, which are particularly evident in the north where these practices are most common (NDHS, 2003). Education allows women to take charge of their sexual and reproductive health and become less dependent on men. This leads to fewer births and longer intervals between pregnancies, which is better for mother and child. Where women are undereducated and misinformed about there is a much higher prevalence of unintended pregnancies; have a low social status, the biggest risk factor associated with this being unsafe abortions and family planning Sulaiman, (2022).

Gender stereotyping also occurs in the curriculum and academic streaming process of schools. For example, courses and subjects like home economics and secretarial studies are labeled as feminine, while the sciences, mathematics, and other technical disciplines are labeled as masculine. This results in a lack of opportunities for both sexes to gain from exposure to a wider range of subjects or all subject areas. The goals and ultimate learning achievement of boys and girls are influenced by the female inferiority complex that is ingrained in them from an early age through social interactions in the household, including the disparate levels of support and motivation Abalaka, (2021).

5.2 The Economy and Women

Nigeria's population means that there is a 50% potential female labor force, but the actual number is just 31%. The percentage of female's in There is very little in the formal sector. This is evident in the civil service and industry; data show that women are primarily found in junior categories in the Federal Civil Service, the largest employer in the nation (Ajir, 2002).

The majority of women engage in small-scale business, including market hawking and street hawking in cities. Statistics show that 78% of women work in the informal economy, primarily in petty trade and farming. In spite of this, their financial contribution is insufficient. Women perform twice as much unpaid labor as men do, and the economic impact of this labor is thought to account for up to 30% of the GDP of the country. The burden of reproduction has limited women's opportunities for self-advancement, especially in Nigeria where there are a very high birth rate in addition to the traditional tasks that women play in raising children, having children, and taking care of the home Sulaiman, (2022).

The majority of farmers and food processors are women. They are unable to access land; instead, they can only use it with their husbands' and brothers' permission. Additionally, women's access to agricultural inputs is restricted. Due to their lack of access to financial facilities, women are typically at a disadvantage compared to males. As a result, they are less likely to be involved in the production and sale of profitable cash crops like cocoa, which is typically the domain of men. In the informal economy, the legal protections provided by the Labour Act and the Constitution are either negligible or nonexistent the majority of women work in agriculture and home services 2020 saw Ajiteru.

5.3 Politics and Women

The freedom of women to actively engage in politics was guaranteed by several Nigerian constitutions; yet, women's participation in politics has increased somewhat over the past ten years. This is only the case when we quantify the rise in involvement using specific metrics, such as the proportion of female voters in elections, the number of women holding public office, the quantity of government programs pertaining to women, etc. Considering these criteria, women's participation in Nigerian politics has increased significantly over time; nonetheless, as compared to their male counterparts, women are still notably underrepresented in the political sphere Ajiteru, (2020).

The ambition of women The idea behind women's participation in governance is that, as they make up half of Nigeria's population, they need to have an equal say in making decisions and running the government of their nation. Second, that women have the same rights as males to engage in public life and governance and that all people are created equal. According to law, every citizen has the right to democratic governance (Abalaka, 2021).

Section 40 of the 1999 Nigerian Constitution declares the following:

Everyone has the freedom to come together and develop relationships with others. In particular, they can form or join a political party, labor union, or other organization to further their interests. As long as the rights granted to the Independent National Electoral Commission by this Constitution with regard to political parties that the Commission does not recognize are not to be diminished by the provisions of this section Sulaiman, (2022). According to Section 42(1) of the same constitution, a Nigerian citizen who belongs to a specific community, ethnic group, place of origin, sex, religion, or political opinion cannot be subjected to discrimination just because of who they are Abalaka, (2021).

This reaffirms that the constitution forbids discrimination based on sex in its entirety and that you, as a woman, have the right to file a lawsuit to seek remedies if your rights are violated. Additionally, the Constitution's Section 77 declares:

Assuming the provisions of this Constitution, each Federal constituency or Senatorial district created in line with this Part of this Chapter's provisions shall return a member to the Senate or House of Representatives who will be elected directly in a manner as may be specified by a National Assembly act. All Nigerian citizens who are residents of the country and have reached the age of eighteen at the time of voter registration for the purpose of electing a legislative house are eligible to register to vote in that election.

Based on the aforementioned, it seems that the Nigerian constitution does not contain any provisions prohibiting women from participating in politics. However, in terms of real practice, widespread discrimination is present. During the country's general elections in 1999, 2003, 2007, and 2011, a negligible number of women were elected to various positions. To this day, men hold the majority of public office. There have been female candidates for governor, but none have taken office; the same is true for the presidency. Women are present in legislative representation, however they are still underrepresented in comparison to their male colleagues. Statistics obtained after twenty years of military rule show that, in 1999, women held only 3% of disputed positions; in 2003, their share was 4%; and in 2007, their share was just 6%. In the previous four national elections, which took place in the nation between 1999 and 2011, a very small number of women were elected to a variety of positions. According to the survey's findings, no woman has ever been chosen to lead a state in the union as governor. Few women were represented in the top (Senate) and lower (House of Representative) chambers of the National Assembly, as well as in Houses of Assembly around the nation (Sulaiman, 2022).

5.4 Human Rights Violations and Women

For more than ten years, there have been many instances of women's rights violations in Nigeria, including rape, acid baths, killings of women, physical attacks, and widow abuse. Regretfully, the

media and law enforcement only take notice of severe instances of women's rights violations that end in death or irreversible impairment. Serious incidents such as wife beatings, marital rape, female circumcision or genital mutilation, and sexual Police do not take harassment, emotional and verbal abuse, incest, pregnancy-related job termination, or other behaviors seriously enough to draw attention from the media (Salaam, 2017).

Furthermore, victims of violence—particularly rape and domestic abuse—rarely report their experiences to the proper authorities. For example, husband and wife battery is regarded as a private matter. Furthermore, Nigeria is a typical patriarchal society where tradition, culture, and religion beliefs view the wife as her husband's property. As such, he has the moral right to beat her as retaliation for perceived wrongdoing or insubordination. If the world learns about a woman's experience with rape, she views it as a social stigma Sulaiman, (2022).

Similarly, regulations in Nigeria that shield women from violence are insufficient. For instance, in Nigeria, marital rape is typically not considered a crime under any legal framework, even in situations where the victim suffers injuries during coerced sex. Formal channels for seeking justice in rape and domestic abuse cases—police investigations followed by court proceedings—frequently fail to provide results. In situations of rape, this is especially true as the prosecution bears the burden of proof, requiring the victim to demonstrate that she did not consent, and because a woman's testimony is not as credible under Muslim law as that of a man. Consequently of the aforementioned, the government and people in Nigeria do not treat women's rights issues and conditions with the seriousness they require Sulaiman, (2022).

5.6 Legal Matters and Women

Many aspects of Nigerian criminal law, which deal with sexual and domestic offenses, are particularly pertinent to the rights of women. Nonetheless, different regions of the nation have distinct laws that apply, such as those regarding rape. Gender-specific definitions of rape include "carnal knowledge" and having sex with a woman or girl against her will or while under coercion. In addition to the definition's limitations—which do not apply to rapes of men—it is important to note that most rape victims are actually ineligible for these benefits in practice. The manner in which which rape trials are held and the type of proof needed exposes women to humiliation; thus, it is a man's trial but a woman's suffering. Marital rape must be included by an expansion of the law. As long as the woman has reached puberty, "sexual intercourse by a man with his own wife" is expressly excluded from the definition of rape under the current Penal Code Abalaka, (2021).

The gender gap in the penalties for indecent assault must also be eliminated in terms of the criminal code. There is a duality that exists today, giving the idea that one gender is better than the other. The Criminal Code's Sections 350 and 363 both address unlawful and indecent assault, however they do so with less severe penalties compared to when the victim is a man (three years in prison), when the victim is a woman (two years in prison) Ajiteru, (2020).

The Penal Code in northern Nigeria expressly prohibits any act carried out by "a husband for the purpose of correcting his wife, such husband and wife being subject to any natural law or custom in which such correction is recognized as lawful" and does not amount to the infliction of grievous injury. The law, via the Penal Code, encourages wives to be beaten, so long as it does not result in grave injury. This helps to justify the pervasive issue of domestic violence. When it comes to customary customs, the wife is typically considered property and is not expected to Embrace any anticipation. In fact, she is one of the possessions that will be "inherited" following the passing of her husband Sulaiman in some traditional customary law systems, particularly in southeast Nigeria (2022).

5.7 Women in Culture and Religion

Religion is typically employed as a weapon to uphold patriarchy and class society. It treats women unfairly. Because the northern section of Nigeria was governed in a theocratic manner before to the arrival of British colonialists, Islam has become entrenched in the culture and way of

life of the vast majority of the population in the area. Like most other religions, Islam offers its followers hope of a wonderful paradise, or heaven Abalaka, (2021).

The conviction also informs the penal code that the rate of crime decreases with increasing severity of punishment. However, these are false beliefs. The crisis-ridden neocolonial capitalist economy of Nigeria is the source of increasing unemployment and widespread poverty, which in turn leads to crime, violence, and other social vices. The only things that can reduce, if not completely eradicate, crime are the elimination of the causes of endemic poverty, the establishment of decent living conditions, full employment with a living salary, free and high-quality medical care and education, and appropriate housing for everyone Sulaiman, (2022).

5.8 Trafficking in Women

Throughout history, traffickers have abducted or deceived thousands of women into becoming their wives or prostitutes, selling them into slavery. Even though trafficking has long been acknowledged by international law as a type of Human rights abuse has only lately been acknowledged as a violation of women's rights by the international community Ajiteru, 2020. The Nigerian government has made repeated promises to end women trafficking, but it still imposes restrictions on information about this crime, making it difficult to inspire the populace to take action against it. The official reason for trafficking's continued existence is feudal mindset; as a result, modern elements—legal, political, social, and economic—that have aided in the practice's resurrection are disregarded Sulaiman, (2022).

Supporting data from the International Labor Organization (ILO), the United Nations Children's Fund (UNICEF) estimates that between 200,000 and 300,000 children are trafficked annually for forced labor and sexual exploitation in West and Central Africa.⁷ Additionally, based on a

Approximately 330,000 children worked in the cocoa agricultural sector in Cameroon, Côte d'Ivoire, Ghana, and Nigeria, according to a 2001 study on child labor in West and Central Africa. Approximately 12,000 of the 230,000 minors employed in Côte d'Ivoire had no familial ties to the cocoa grower or to any other farm in the nation, while 2,500 were hired through middlemen in Nigeria and Côte d'Ivoire. IITA (2017) Girls are more likely than boys to become victims of child trafficking, which is a frightening fact. The empirical data from a 2003 study for Benin, Nigeria, and Togo Abalaka, (2021) is displayed in Table 1.

A few young ladies who were deported by the Italian authorities or who managed to flee have explained how the system operates. At the outset pace, in Rome, where one of them was employed, she would have needed to have 3,000 sexual encounters in order to reach the desired amount. She found her way to Nigeria after escaping after 25 days and numerous partners (Minaj televised international television report and Yahoo news, June 6, 2021). These depict a society in which women's bodies are just another commodity. Abalaka (2021).

5.9 Reproductive Health and Women

The concept of reproductive health suggests that individuals ought to be able to procreate, that women can safely carry their pregnancies and give birth, and that reproduction should be carried out successfully. It also suggests that individuals ought to be able to control their fertility without endangering their health and that they are comfortable having sex. It essentially covers safe motherhood, child survival, and STD prevention in addition to fertility regulation. However, these rights are only dreams in Nigeria because, among other reasons, the government neglected to fulfill its fundamental duty of offering the public free, high-quality healthcare as a social service, in accordance with IMF/World Bank directives (WHO, 2017).

Nigeria contributes approximately 10% of the estimated 536,000 maternal deaths that occur globally, despite having a population that is only slightly larger than that of the United States. The country's maternal mortality ratio is estimated to be 800 per 100,000 live births, with a wide geographical disparity ranging from 166 per 100,000 live births in the south to 1,549 per 100,000 live births in the north the number of people on the planet. Pregnancy-related factors account for

an estimated 37,000 maternal deaths in Nigeria each year, making it the country with the second greatest maternal mortality burden globally. Therefore, pregnancy-related complications—which are now universally acknowledged as a major cause of death and disability among women of reproductive age in developing countries—cause the majority of maternal deaths, rather than "disease" per se. Pregnancy-related health issues are thought to affect 40% of expectant mothers either during or after pregnancy and delivery (Nigerian Demographic and Health survey, 2018).

Women's rights to manage their fertility are violated by the need that husbands travel with their spouses to government-funded family planning clinics on their initial visit. The sexuality of unmarried, divorced, and bereaved people is also demanded by this. Women are confined. This implies that women's sexual expression is limited to marriage, according to Ajiteru (2020). Women's reproductive and sexual rights are violated by the National Population Policy's clause that permits women to have a limit of four children while males are always allowed to have as many as they want Sulaiman, (2022).

6. The connection between development and gender

As Sulaiman (2022) pointed out in his work, without objective gender equality, no society can develop regardless of the current political and legal systems, just as no two-engine plane can fly with one engine. For any society to achieve sustainable development, pursuing gender equality is not only imperative but also essential. One of the most important components of the development strategy that attempts to help people—men and women alike—reduce suffering (in all imaginable forms) and enhance quality of life [1]. With a clear connection to the relationship between gender equity and sustainable development, the significance of women's roles in national and international development is garnering attention on a daily basis Sulaiman, (2022). This paper aims to argue that equality does not necessarily mean that men and women start playing the same roles, but rather that each gender's roles—especially the often-underappreciated ones performed by women—are acknowledged and valued on par with those of men Abalaka, (2021).

6.1 Solving the problem

This research resembled a presentation more. The study used secondary data and a desk research methodology from earlier research (papers, government reports), as well as the British Council study. This paper's macro-level examination of gender issues and development was the rationale for the methodology. Conducting an empirical investigation was nearly impossible due to time and budget constraints, as noted by Ajiteru (2020).

7.0 Africa's growth and gender difficulties

In African traditional communities, gender issues are not extremely important because everyone has a function to play in the family and community (Sulaiman, 2022). Each gender has specific roles to play in the advancement of humanity. In other words, women's roles were complementary to those of men. Gender inequality was therefore essentially nonexistent. Regardless of who does it, each was deemed essential, but its significance to the survival and well-being of the community. Prior to colonization, traditional African people played a variety of tasks in ensuring the proper operation of their society, as Arowolo Abalaka (2021) pointed out. Thus, the thesis of this essay is that colonialism is to blame for gender inequality as well as other types of inequality Sulaiman, (2022).

The social duties of the wife's mother include raising children, taking care of older family members, and keeping friendly relationships with neighbors and relatives through visits and presents. Women, albeit not always their mothers, are fully responsible for the care of younger children. In traditional African civilization, the African woman plays a critical role in both the survival of the family and the prospects of marriage (Sulaiman, 2022). Women are seen as an intermediary and as a symbol of the Akan people of Ghana within the traditional patriarchal social structure (Busia, 1952). It is impossible to overstate the importance of African women in educating children and influencing their social, moral, and ethical ideals, which serve as the

cultural yardsticks for appropriate behavior. Abalaka (2021) asserts that women fulfill two distinct responsibilities that are inextricably linked: motherhood and marriage.

The African woman is essential to the future of marriage and the survival of the family. This demonstrates how crucial women's roles are to the advancement of traditional African society. The influence of women was apparent in all facets of life. They had a crucial role in imparting moral, social, and ethical values in kids, which are fundamental to the cultural norms that determine what constitutes suitable behavior in society. Abalaka (2021). Because they were closer to God, women were protected with unmatched respect Ajiteru (2020). This is due to Due to their ability to carry children, women are creative beings (Iwelumor et al., 2020). It might be accurate to view them as the inspiration behind the term "sustainable development" because, as creators of life, they were entrusted with the sacred responsibility of providing for the needs of future generations. It is an undeniable reality that stable family structures are fundamental to healthy society development, as suggested by Sulaiman (2022). The most important aspect of existence and the survival of society is the family. This implies that the idea that a stable family structure is the foundation for sustainable society development is unquestionable. The family is the most important institution for life and the survival of society in almost all cultures. Abalaka (2021).

7.1 Nigerian gender concerns and development

sex According to Abalaka (2021), inequality has permeated every facet of Nigerian society. claimed that the data now available demonstrate a persistent, wide disparity between men's and women's work prospects and income-generating potential in almost all Nigerian economies Ajiteru, (2020). Nigeria is ranked 184th out of 134 countries on the Gender Equality Index Sulaiman, (2022). Statistics show that there is significant gender tension in Nigeria with regard to the family, economy, education system, governance, and many other social institutions. The findings demonstrated a gender gap in educational attainment, with few women holding leadership positions and participating in the workforce, especially in the teaching profession. Ajiteru (2020) said that a headcount conducted in 1990 indicated that there were 1,500 male professors in the nation, while the number of female professors represented just 1.8 percent of all Nigerian academics.

Compared to men, who make up 30% of the national economy, women make up only 11% of it. Experts from throughout the world have observed that any country that places a high priority on the education of women and girls is headed for sustained economic growth Sulaiman, (2022). In the informal and domestic spheres of the economy, women have shown some degree of probity, proven to be superior managers, and are capable of holding significant managerial positions in a number of international organizations. Additionally, it was demonstrated that neglecting gender parity and continuing to treat women and girls unfairly will only make Nigeria's sustainable development more difficult Abalaka, (2021). The roles that women play in the traditional African development of cultural patterns in the Urhobo community in Delta State, southern Nigeria, are noteworthy apparent in Ikperha Sulaiman's work (2022).

However, because many African communities were patriarchal, males still hold leadership positions despite the different duties, responsibilities, activities, and places that women are assigned in traditional African societies Ajiteru (2020). As previously mentioned, while this study does not deny the existence of gender disparity based on the numerous reports that have been made public, it does make the point that it exists in historical African contexts. Notwithstanding the patriarchal order's inequality, harmony prevailed since both gender roles were acknowledged and valued as complementary roles Sulaiman, (2022).

8. Conclusion

Gender undoubtedly has a substantial impact on whether a civilization develops more quickly or more slowly. It was noted that certain actors that constitute gender, and each and every one of these actors' deeds or omissions matters. Nigeria and some other African countries have distinct environments and well-organized, systematic systems, as seen by the patriarchal society of

Sulaiman (2022). But as culture spread across her home, a number of additional order patterns that led to agitations and gender tensions were also passed down, which has resulted in a new impression of inequity in gender roles, rewards, and recognition. As a result of these perceived disparities, a number of projects and programs aimed at empowering women and encouraging their participation in all societal institutions have emerged. Even though a lot of these initiatives are commendable and have produced some outcomes, many women are ineffectual within the family, which is the source of further developments. This means that women's roles as homebuilders and their incorporation into the workforce should be properly balanced. Thus, this essay values the contributions made by the many movements and laws promoting gender equality. It comes to the conclusion that every gender position is equally important in formal and corporate settings, with a focus on women's roles in the workplace and at home (Sulaiman, 2022). This is not to argue, however, that women cannot perform well in other spheres, such as politics and high leadership roles in society, provided that it is not at the price of their primary responsibilities inside the home, which is the fundamental unit of society Abalaka, (2021).

In light of the discussion and conclusions above, for development to go smoothly although long-lasting, this study suggests that both men and women view their responsibilities as vital but not as superior, and that every organization should be able to acknowledge the roles played by each actor and provide them with advantages and rewards that are suitable. Furthermore, since women are and will be creating the lives that will shape nations, they should see their primary roles in the family as essential to achieving societal development, rather than merely striving to make a statement by obtaining positions outside the home, which would leave them with little to no time to fulfill them Sulaiman, (2022).

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