

## Politics and Gender Inequality: A Study of Katsina Local Government Area

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### Abstract

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There is inequality among the sexes of which everybody is equal before the law, particularly in Katsina state local government area; few women are educated while most are illiterate which makes them not to participate in things of politics which affect the political development of the state. Political participation as a critical component for promoting democratic development cannot be achieved without the involvement of equal participation of the different groups which jointly make up the society. In Nigeria, women represent about 48.8% of the population (2006 census). Inequality between the sexes exists, although it varies from one ethnic group, geographical settings, social class and historical epochs. However, the male spheres were traditionally accorded value and respect in Nigeria like most patrilineal (patriarchal) of the world. The past and current changes in the country have continued to dis-empower Nigerian women particularly in the political, economic and social spheres of the society. The methodology used to gather data include the use of questionnaires. Secondary data was also sourced from textbooks, magazines, journals, newspapers etc. The finding of the research reveals the impediment to women's political participation in the political process to consist low educational achievements, differences in terms of place of residence, marital status, male dominance in politics, sex stereotype, negative societal attitudes towards women and negative portrayal of women struggling for political offices, female illiteracy, religious roles which leave women with no time to in politics, bias sex roles, psychological factors, socialization process etc., Recommendations were giving on how to improve women's political participation and possible ways to overcome the constraints to women political participation as well as ways, which could encourage their participation in the future, hence, keyed to sustainable development strategy.

**Keywords:** *Gender, Political participation, Marginalization, Gender and participation, Gender and political participation in Nigeria*

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### **Background to the Study**

The constitutional and legal status of women and women's participation in all levels of governance have long been taken as key indicators of the general level of democracy, on the basis that, since women constitute a historically oppressed and marginalized group and at least half of most national populations, their level of participation is crucial. This is as true of African countries as it has been in Western Europe and North America. Mama (1995:747).

Nigeria been a pluralist state from independence has adopted different system of government ranging from the military dictatorship to civilian democracy. Notwithstanding the successive achievement of various military administrations, many Nigerians are of the opinion that Democracy is the most appropriate system of government to be adopted in achieving their desired political, economic and socio-cultural development. That is why most states are trying to democratized so as to get everybody participate or represented in the governance of making their ends and means jointly without any form of bias.

Representative government may be defined as a system of government in which the electorates (citizens), through elections elect those that will represent and govern the state on their behalf. It is also a process which people do not rule directly but through elected and accountable representatives with significant decision making process., and should reflect the social and gender composition of electorates (Ruskin, etal 2008:75), The most important reason for representative government is that, it gives the people sense of belonging in their state, local or ward by allowing them have access to modern and infrastructural facilities which will go a long way in reducing the level of poverty and creating employment opportunities thereby narrowing the gap of inequality in the state. It is very important for people to have representatives in their local government affairs, because the fear of domination, marginalization and inequality will be narrowed to some few degrees as it is not possible for everybody to gather in a particular place to take decisions that will suit their yearning and aspirations.

However, the idea of representative democracy is based on the fact that the elected representatives cannot violate the right of those that elected them (Isiaq, 2008:115). This signifies the important of groups in democracy which implies equal entitlement of each individuals, not only in the matter of chosen a government but also to the advantages accruing from organized social life of the people.

Women are one group that was identified by Civil Society Coordinating Committee of Nigeria (CSCC). A body made up of seven civil society coalitions to have been marginalized in the constitution, the low level of representation of women in elective offices, citing examples of state in the northern part of the country. The ongoing electoral reform process thus, provides a great opportunity for Nigerian women to make input that will address their specific interest and ensure that they get an even playing ground in the quest for elective offices.

However, long historical problem of women representation in politics is in the northern Nigeria where women got their franchise in the year 1979 much later than their southern counterparts who had it by 1959. Women in the north were not allowed to vote or be voted for into positions of authority before 1979, even though it was constitutional right for all qualified Nigerians to vote and be voted for.

In spite of adopting democracy in Katsina state and Katsina Local Government Area in particular, the people of Katsina have over the years faced with the perception of gender inequality and unequal representation which make their representation questionable. Since democracy advocates equality, rule of law, leadership training and access to modern, social and infrastructural facilities among others.

Finally, the researcher on completion of this research the problem being faced by women in Katsina local government area of Katsina state of Nigeria has enabled us get an objective solution to correct various abnormalities existing in the political system which invariably has little or strong effect on the women's participation in the Nation's political process.

### **Theoretical Framework**

Sociological approach to the study of political science is employed for this research work. This approach emerged as a result of the obstacles associated with historical approach, which narrows view of politics and restricts it to the domain of the state, several contemporary writers such as Max Weber, Emile Durkheim and Vilfredo Pareto have tried to widen the scope of political science, so as to include not only the state but the society as well (Varma: 108). Sociology as a discipline studies human behavior within the context of social environment. Its basic premise is that membership and interaction within human group affect the behavior of individual. The researcher adopted the sociological approach to investigate issues such as the relationship between social environment, on one hand and political behavior on the other hand. Such analysts make considerable use of sociological concepts like society, culture, status and role. They also employ sociological variables such as education, income and occupation in their studies (Chigbo: 1999). According to Bali (1971) "political sociology starts with society and examines how it affects the state". This inclination supported by tradition and personal interest not by any definition. Political sociologists are also interested in explaining how and in what ways the social and political are interrelated. How, for example are so-called democratic form of government rule-making related to other social factors such as the level of economic development, literacy, social stratification, socialization pattern and so on (Ibid).

Now, having seen some of the basic assumptions of this theory, attempt has been made to see the correlation between it and our topic of discussion. In this regard, gender is a sociological variable which was adopted to enable the understanding of its influence on political participation of both genders. Therefore, this approach was employed to explain the nature of gender variance and also explain its influence on the political

participation in Nigeria and Katsina local government area in particular. The approach guided this research work as it deals with interaction within human group which involved both men and women and of course affect positive outcomes in terms of political behavior as well as political participation. This approach guided this research work to understanding the state emerged from the society which comprised the existence of both men and women of which each has the right to participate in the political processes and the development of the state. Finally, the theory in relation to this research work ones the interaction among the members of the society is free without gender discrimination it would allow equal political participation particularly in katsina state local government area.

### **Conceptual Framework**

#### **Gender**

The term gender derives from Latin noun, genus which means "kind" or "group". Until recently the term was used mainly as a grammatical concept to classify words in masculine, feminine and neuter. However, the term has gained a new and dominated meaning. The concept is now widely use to designate the culturally defined, socially formed identities of men and women that are highly variable across culture and are continually subject to change (UNESCO, 2002). According to Chigbo (1999:227) "gender refers to the socially constructed inequalities between women and men." Consequently, there is agreement among many social science scholars that gender concerns the psychological, social and cultural differences between men and women. They further looked at sex as physical differences between males and females (Ibid). Society created and sustained gender differences through its traditions, conventions, mores and regulations. Therefore, gender roles differ from one society to another and even within a society, gender views differ over time (Ibid) In most societies gender notions about male and female include:

*Traditional stereotypes that characterized women as submissive, illogical, passive, talkative, emotional, easily move to tears etc., men on the other hand are assumed to be competent, logical, independent. These stereotypes tend to reflect men and women as belonging to opposite ends of bipolar adjectives in which men have desirable qualities while women have undesirable one.*

*Societal norms and stereotypes also function as a traditional ideology that relegates women to house wife's roles while promoting men as actors, providers and final authorities (Udegbe, 1998:3-4).*

Furthermore, these traditional stereotypes formed the basis for gender inequality which channeled women away from leadership role and into more informal positions within social movement (Robert, 1997) and structure the informal and formal social networks that serves as bases for movement mobilization. Women roles as caretakers, mothers and comity members profoundly shape their activist commitments in ways that are both empowering and problematic, UNESCO (2000) stated that "in most society's gender roles have hackled women to the door, preventing them from participating in, and benefiting from development efforts.

According to UNDP (1997) in Nigeria, women have always played five key roles- mother, producer, home manager, community organizer and social, cultural and political activist. Despite the fact that, women constitute half of the world's population and have contributed significantly to the well-being of human race, All through the ages and for several millennia- from Stone Age to modern contemporary time the struggle for dominance and superiority among the two known sexes has never abated (Obafemi 2006: 15). Mythology, metaphysics and all most all religions have spoken with one voice in favour of a male- dominated world (ibid), in contemporary society, the age-old dominance of men over women is a key factor in the struggle between the two genders and the sole domain of feminist movement- to gain a voice and status for women in all spheres of human Endeavour (ibid).

Simon de Bouvoire (1908- 1986) wrote a book titled *Le Deuxième Sexe* (the second sex) 1949, she traced the origin of female subjugation to men as not deriving from any natural inferiority, but in the age- old dominance of men, a religion gives credence to this men-derived personality of women (op cit: 16), the African religions give definitive roles to women which were inexorably inferior to those of men- as wives, mothers and defenders (Harry 1991). Even in the modern world democracies in Europe and America, feminist concerned with reconstructing gender and redressing gender relation and inequality are beset with the task of securing a place for women in political, vocational and economic spheres (Obafemi 2006:17).

The compelling need to enhance the status of women has gained wide recognition in recent times, this is, as a result of longstanding struggles of women activists in different parts of the world. Subsequently, principle, policies and actions toward ending gender marginality have been advanced and undertaken within international and national governmental and nongovernmental organizations (Chigbo, 1999). Therefore, promoting gender equality is now globally accepted as a development strategy for reducing poverty level among women and men, improving standard of living etc. The attainment of gender equality is not seen as an end in itself and human right issue, but as a prerequisite for the achievement of sustainable development (N.G.P. VII) Olusi (1998:261).

The 1999 federal constitution of Nigeria stated the principle of non-discrimination as enshrined in section 2. This provision paves a way for the emergence of governmental and non-governmental association, prominent among them is National Gender Policy, (NGP) which was created with the aim to build a just society devoid of discrimination, harness the full potentials of all social groups regardless of sex or circumstance, promote the enjoyment of fundamental human rights and protect the health, social, economic and political well-being of all citizens (NGP 2006: VII).

### **Political Participation**

In most contemporary research on political participation, women are generally portrayed as uninterested and uninvolved in the game of politics while others have shown more interest in the game of politics while others have shown more interest and desire to



participate in politics. Although scholars had written much about women and politics generally, yet much need to be done especially, in the area of level of women participation with reference to social status or class and which particular factor affects a particular society in question.

Women in Nigeria join their male counterpart in the political struggle of the country, yet the fruit of their labour was never rewarded. In support of this assertion, Okoli (2003) argued that historically, Nigeria women contributed immensely to the political independence of the Nigeria state. According to her the root cause of domination is as a result of patriarchal dominance aimed at restricting women's participation in public matter.

The fourth world conference on women (UNESCO, 1995) stated that equal dimension in governance and policy making is not only a demand for simple justice or democracy, but can also be seen as a necessary condition for women's interest to be taking into action. This position has made it clear that women's participation in decision making should no longer be regarded as a privilege, but as necessity, so that women can represent their own interest in the society.

Akingboye (2004), in agreement, argued that God endowed women with some innate qualities, which are fundamental for leadership. Similarly, Isiaaq (2008), argued that politics in democratic studies is about conflict and struggle for right, fundamental to every human being. LEWU, (2004) defined political participation as (a variety of ways in which people try to exercise influence over the political process". For Robert (1975) political participation is a series of voluntary activities through which members of a society share in the direct or indirect selection of rules and formation of public policy. According Okoli, (2003), political participation "is the process by which individuals acting simply or through group organization attempt to influence decision- making or alter the manner in which power may be distributed and the principles by which it may be exercised in a particular society". Although, this concept has been expressed in various ways by different scholars, there is a common theme which is that, political participation is an activity directed at the objective of controlling decision-making machinery. It is therefore, a means to end (Lewu, 2004:63). The importance of political participation cannot be over emphasized. According Isiaaq,(2008) "citizen's participation in politics is very important because, it determines how much power is controlled". It has always been a core issue in political sociology (Robert, 1975).

### **Gender and Political Participation**

Gender disparity in political participation is a global phenomenon. In spite the mixed reactions that usually growth the visibility of women in position of power, the level of participation of women in the political process has become a subject of major concern to protagonists of democracy the world over. Women constitute half of the world population (Obafemi 2006:15 ), they represent the very best human resources which can play critical role in resolving certain major problems faced by the country (Nigeria/ and

Katsina in particular) such as: corruption, population explosion etc (Usman, 2005). Therefore, they have the potential necessary to evolve a new economic order to accelerate social and political development and consequently transform the society into a better one (Hassan, 2003). However, women all over the world have suffered one form of oppression or the other (Ibid).

Women are numerical more than men in all nations of the world. And if politics is a game of number therefore, no justifiable reason what so ever why women have been so neglected to the backwards of the development process of many nations (Ibid: 72). Democracy: a system that encourages popular participation identified political freedom as a principle for both men and women; Women like men can participate in politics in order to exercise their right of political freedom. It means 'that what man can do woman can do even better' (Mama Amina 1995).

The inequality of women to attain the highest (gladiatorial) level of political activities is not peculiar to Africa or Nigeria, but a worldwide problem, even in the oldest and longest practicing liberal democracies of world, the United State (US) and the United Kingdom (UK), the political powerlessness of women is real (Lewu, 2004). Similarly, all over the world, women had the same story in political matters in the past. In America for instance, prior to 1850, women had no legal control over their own properties, they could not vote also, until after the convention in Seneca Falls - New York, in 1848 when the human rights movement was launched with the aim of producing for women the same educational, economic and political rights enjoyed by men. That was the emancipation of women (Maryam, 1992).

At the forefront of the demand for the advancement of women and women rights is the United Nations (UN), through its relevant agencies, the UN organized several conferences on women issues. The first was held in Mexico City in 1975 followed by another in Copenhagen 1980, Nairobi 1983 Beijing 1995. In addition to this, the UN declared 1976 to 1985 as the UN decade for women and 1975 as international women year (Okoli, 2003). All these efforts were aimed at improving the status of women as well as eliminating some of the societal problems that women face today in various societies of the world. These problems often place women in a second position and sometimes are rendered irrelevant in matters that may concern them directly (Ibid). It was on this basis that, the Beijing declaration of 1995 demanded among others that "all government and international non-governmental and governmental organizations recognized rights of indigenous women to self-determination and enshrine the historical, political, social, cultural, economic and religious rights of the indigenous women in their constitution and legal statutes". They also sought for "equal political participation at all level of the political spectra" (Ibid).

### **Gender and Political Participation in Nigeria**

Like other societies in the world, Nigeria is assumed to be patriarchal society. Despite the fact that, women constitute more than half of the national population (Census 2006). They constitute disadvantage social group (Lewu 2006), Different people and cultures within

Nigeria and out-side, perceived leadership as a prerogative of men alone. However, the active involvement of women, talk in leadership positions in Nigeria today dispute this act, either the slogan 'what man can do woman can do even better', or women can better stand the test of time, therefore, women can play very important roles if given the opportunity to serve in any leadership capacity (Hassan 2003).

Despite the importance of women in the country, since the introduction of election in 1920s they were not allowed to vote until 1976 and until the beginning of second republic in 1979 no woman ascended any political situation of decision making status on the basis of electoral context.

Prominent women that actively participated in politics are:- Olufunmilayo Ransome-Kuti who joined the National Council of Nigeria Citizen (NCNC) and she was nominated by the party as member of the delegate to London to lodge a formal protest for self-government, Hajiya Gambo Sawaba of Northern Element Progressive Union (NEPU), Mrs. Margeret Ekpo and Bolarinwa among others, In spite the women participation in political struggle, women were not given the vote until the 1956 elections and only for southern women (Lewu 2003).

President Abdul Salam Abubakar in 1998, announced the transition mission of his government to 1999. The transition program was successful which ushered in the fourth republic with revival and restoration of democracy in Nigeria for sustainable development. Women experience development in term of their participation in the political set up. Their participation keeps increasing up to the time of President Umaru Musa Yar'adua. Similarly, within the politically active group women are said to be marginalized, especially in the gladiatorial level of political participation, Katsina inclusive, in spite the practice of democracy which propagates equal political right for both men and women without gender discrimination.

### **Methodology**

Research methodology in this work is taken as a body of principles and organizational framework aimed at guiding deduction and generalization in the process of searching for collecting, analyzing and interpreting data. The research methodology for this study includes the techniques and method of data collection sources of their interpretation and analysis. For the purpose of this study, data was derived from both primary and secondary sources. Primary source comprises of observation, questionnaire and interview that will be administered to respondent. Sample size (primary source) the research was carried out in the designated area with limited size of one hundred (100) respondents. Secondary source were used such as textbooks, like Democracy and civil society in Nigeria. Hassan M. Kuka, Nigerian facts and figures by Bala Y.

Usman Etc. Journals like Nigerian political science journal A.B.U Zaria, newspapers like Daily trust, Punch, Internet website like [www.google.com](http://www.google.com) and other non-Published material from the government and non-governmental institutions like paper presentation



was used also. Sampled technique random selection was employed using random sampling. The number of wards in Katsina local government area of Katsina state was divided into group and sample was taken separately from each other. The groups were proportional to the number of individual in the group and the sampling used Proportionate stratified sampling. This technique divided the population into sub-group and then selection was made from the sub-group.

It will be very difficult to use the whole population of Katsina local government area in the process of data collection and analysis. This brought about the issue of sampling frame, which is defined as the working universe or precisely a part of the population in the study. Ideally it should include all the sampling elements that will represent the whole population. Therefore, the sampling frame of the work was one hundred people from Katsina local government area, which includes all the element of the population.

However descriptive and inferential statistics are employed to present and analyze the data collected. The research data was summarized and organized in an effective and meaningful way. The process involves noting whether an expected pattern designed by the theory and hypothesis is usually found in the observations. Both inferential and descriptive statistics are used to determine the differences between the groups, and help in developing explanations for complex social phenomena that deal with relationship between variables. Statistics provide the tools for analysis, representation and interpretation of those relationships (Ndagi 1999)

### Analysis and Results

This analysis was gathered from our field survey in a tabular form, using statistical observation, the data was collected through the use of questionnaire instrument from the research field. Descriptive and inferential analysis was employed. The instrument used in collecting the data, was designed to obtain information that would address the issues and questions raised by the research topic. The information obtained was presented and analyzed accordingly:

**Table 1:** Whether respondents had voted

Category	Frequency	Percent
Yes	62	70.5%
No	26	29.5%
Total	88	100%

**Source:** Field work 2019

The table above displays the respondents' views about the question 'Do you vote? Whereas the majority 70.5% (62) of the respondents voted, while the remaining (29.5%) were not. It means that in term of voting the respondents were very active, irrespective of gender, age, religion, tribe or educational level.

**Table 2:** Respondents' Reasons for not voting

Category	Frequency	Percent
Rigging	27	30.7%
Biased electoral body	45	51.1%
Not believing in the political system	16	18.2%
Total	88	100%

**Source:** Field work 2019

Table two presents the respondents reasons for not voting. According to 30.7% (27) of them they do not voted because of rigging that they perceived had characterized the electoral process, 51.1% (45) claimed that the electoral body was 'biased', therefore they claimed that is a machine of retaining power also, 18.2% (16) argued that they did not believed in the political system.

**Table 3:** Whether the respondents were party members

Category	Frequency	Percent
Yes	6	6.8%
No	82	93.2%
Total	88	100%

**Source:** Field work 2019

The table above presents the respondents' answers about the question 'are you a party member?' in response to this question it was only 6.8% (6) of the respondents belonged to either of the political parties while the vast majority 93.2% (82) were not affiliated to any political party. This shows that majority of the people were not party members.

**Table 4:** Respondents' Reasons for not belonging to Political Parties

Category	Frequency	Percent
The political parties have no good ideology and programs	38	43.2%
Fear of political betrayal	12	13.6%
The pervasive of immorality in the political processes	18	20.5%
Married women	8	9.1%
Cultural believes	12	13.6%
Total	88	100%

**Source:** Field work 2019

Table four presents the respondents reasons for not belonging to political party. From the table above 43.2% (38) of respondents claimed that the political parties have no good ideology and programs, 13.6% (12) argued that the fear of political betrayal was their

reason, 20.5% (18) claimed that the pervasiveness of immorality in the political processes was their reason, 9.1% (8) of the respondents claimed that they are married women so they can not belong to political party, and 13.6% (12) argued that their culture discourages them from belonging to political to party.

**Table 5:** Whether the Respondents held Party Offices

Category	Frequency	Percent
Yes	2	2.3%
No	86	97.7%
Total	88	100%

**Source:** Field work 2019

The above table provided the answers for the question 'whether the respondents held party offices?' From the table the majority 97.7% (86) of the respondents did not hold party offices, only 2.3% (2) of the respondents held party offices. This shows that majority of the respondents held no any party offices.

**Table 6:** Respondents' Reasons for not holding Party Offices

Category	Frequency	Percent
They were not party members	64	72.7%
It entails injustice	7	8%
They were not interested	13	14.8%
Not opportune	4	4.5%
	88	100%

**Source:** Field work 2019

Table six presents the respondents reasons for not holding party offices. According to the above table 72.7% (64) of the respondents claimed that they were not party members, therefore, they are not entitle to the offices, 8% (7) said holding party offices lead to injustice, 14.8 (13) argued that they were not interested, and 4.5% (4) said they were not opportune.

**Table 7:** Whether Respondents held Political Offices

Category	Frequency	Percent
Yes	1	1.1%
No	87	98.9%
Total	88	100%

**Source:** Field work 2019

The above table presents the respondents' views about the question 'whether the respondent held political office? In response to this question it was only one person (1.1%)

of the total respondents that held political office, while the majority 98.9% (87) was not. The outcome of findings has shown that illiteracy was the major obstacle to higher level of political participation in Katsina local government area. Finally, we will come to agree that, certain religious injunctions by Muslims is responsible for low level political participation in like tune illiteracy is also responsible for the low level of women political participation in Katsina local government area. Women socially construct are equally responsible for the low level of women political participation in Katsina local government area.

### **Discussion of Findings**

Majority 70.5% (62) of the respondents voted, but the remaining minority 29.5% (26) further their reasons like; rigging, biased electoral body and not believing with the political system. Similarly, majority of the respondents held neither party offices nor political offices and most of them were not party members. Some of them reject the political system in totality, some pinpoint certain problems within the system and others claimed to be uninterested in the offices.

However, the majority 62.5% (55) of the respondents opined that women in the Katsina local government area were marginalized and factors responsible for that were illiteracy, religion, lack of political awareness and the incapability of women themselves. This marginalization manifested itself according to the respondents in occupying political party offices, and in the process of political appointments. However, the majority 71.6% (63) of the respondents opined that marginalization was not absolute, rather relative. To eliminate marginalization according to them constitutional arrangement, rule of law, gender sensitive, and women economic empowerment, creation of political awareness and eradication of illiteracy should be achieved.

### **Factors Responsible for Women political Marginalization in Katsina Local Government Area**

From the outcome of this research the following are the factors responsible for women political marginalization.

1. Tradition
2. Illiteracy
3. Religion
4. Lack of political awareness
5. Women incapability to participate

### **Marginalization of women in Katsina local government area**

It becomes obvious from the analysis that the majority 96.6% of the respondents argued that, women were marginalized from the political process through the following ways:

1. Not allowed to hold party offices
2. Not allowed to hold political office
3. Not allowed to become party members
4. They were denied political appointment

The extent of women political marginalization in Katsina local government area is so vivid that majority (71.6%) of the respondents maintained that there should be a balanced position in which they argued that women were neither totally marginalized nor absolutely allowed to participate in the political processes.

#### **Measures to be taken in order to address the problem of marginalization in politics**

According to the respondents' views 100% (88), the following are the solution to this phenomenon of political marginalization.

1. Constitutional provision
2. Implementation of true democracy
3. intensifying rule of law
4. Gender sensitive
5. Women economic empowerment
6. Creation of political awareness
7. Education

From the outcome of this research work it is evident that women political marginalization in Katsina local government area was as a result of illiteracy and socially construct which induced low participation of the women in the political process of Katsina local government area.

#### **Conclusions**

The leading task of this research work was to examine the relationship between gender and political participation in Katsina local government area. The people of this community were asked questions based on the problem at hand and their responses were analyzed as research findings. The findings of this research work showed that, Katsina local government area is among the patriarchal societies of the world (society where men dominate the political processes). Therefore, from the research outcome, the factors responsible for women marginalization and low level political participation were discovered to be:

1. Illiteracy which was the major obstacle that limited the level of political participation in Katsina local government area, especially that of women.
2. Tradition which played an increasing role in limiting the level of political participation in Katsina local government area.
3. Lastly, the evolution of a just electoral body, intensifying rule of law, economic empowerment of the community, free and fair election and the introduction of morality into politics were the solution to the problem of low level political participation of women in Katsina local government area.

#### **Recommendations**

Gender and political participation is all about the way and manner which both men and women can get involved in the public affairs of the state invariably ensuring effective public office holders for sustainable development. Therefore, resources, services, policies and decision making in the society should be equitably accessed by both men and women, most especially by women.



The followings are the recommendations which the researchers feel if implemented will go a long way in encouraging women to go into politics for sustainable development

1. Education is to be perceived as a catalyst for development and a tool to provide girls and women with the necessary skills for economic survival. Even though education is expensive to the ordinary man in Nigeria, girl child should be taken more seriously, if not, total development of women may not be achieved in the society at large.
2. Women should realize that they have strength in their number and should utilize it to the maximum. Where they are minority women should play the game of minority. They should be determined to prove their superiority over their majority counterpart and go into serious lobbying and negotiation to get women come forward to take part in the social, economic and political functions e.g. Joining political parties of the society etc they should not wait for men to create space for them, they should unite to create strong alliance of women's organizations and networks to support the cause of women in politics. There should be encouragement by women in power to serve as mentor and support women candidate in political carrier development.
3. Women should try to form powerful women's voters league to further enhance women's participation.
4. Establishing a legal framework to promote legal equality by involving civil society group for legal reform especially those aimed at removing all vestiges of discrimination against women in all spheres of life and when such laws are made and their implementation should be monitored
5. Since politics in Nigeria as a whole involve conflict mechanism for containing situations of conflict should be firmly entrenched. Redefining good governance as sensitivity to the needs and aspiration of women.
6. Setup training programs in political and leadership training for women aspiring to decision making position. The principle of "quota system federal character" should be applied in political parties so as to remove the presence of male dominance in the community and Nigeria as a whole.
7. The government should appoint women in strategic political position to enhance their participation in decision making process, Katsina not exception.

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