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GENDER PERSPECTIVES TO DEVELOPMENT

Dedication

Dedicated to the African-Global Academy for Women Research Experts, a research directorate of the International Institute for Policy Review & Development Strategies for providing a platform and supporting Institutional and Collaborative Research and Sustainable Development.

Acknowledgement

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Introduction

Gender Perspectives to Development: Defining the Trajectory of Stability, Progress and Long-Term Development of Nations

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Conceptualizing Gender Role in Development

Gender refers to both male and female. It defines the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles. The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever (UNESCO, 2013).

By the World Development Report (WDR) (2012) standard, gender is seen as socially constructed norms and ideologies which determine the behavior and actions of men and women. The Gender approach is distinct in that it focuses

on women and men and not on women in isolation. However, when compared to men, women control fewer political and economic resources, including land, employment and traditional positions of authority. The WDR 2012 highlights the importance of directly targeting the persistent constraints and obstacles to women's equality (especially in areas of economic empowerment, educational gaps, household/societal voice, and violence against women) in order to enhance productivity and improve longer-term development outcomes.

Gender perspectives on development extends to all aspects of women and male contribution; human security whether environment, economic, social cultural or personal. Sustainable development demands that priorities of both women and men and vision of development goals and approaches are clearly addressed, integrated and promoted especially in policies related to education, science, culture, communication and information. It is important to consider gender role in development because of the following;

1. Gender allows for a clear gender analysis which helps to identify, understand, and redress inequities based on gender development initiatives hence sound inclusive development. Understanding gender and applying a basic gender analysis are essential tools for development activists.

2. Gender enables enhanced social and economic impact of development. Sustainable development depends on integrating technical and economic considerations with social and cultural aspects. The active participation of women and men in gathering information differentiated by gender, and the analysis of this information and the decision-making process, will lead to a more positive social impact.

3. Gender increases possibilities for successful action in development interventions. Development planning that takes into account gender-based division of labour and gender-based access to resources and control of resources will result in development initiatives based on more complete information.

4. Gender allows for a more efficient use of resources in development. Taking into account social, technical and economic considerations will ensure that development activities make better use of often increasingly diminishing resources available. Involving groups and individuals not normally party to planning and decision-making can often lead to gathering information which might not be gained.

5. Gender Parity has become central to the development process everywhere- As the world is focusing on development as a means of alleviating world poverty, removing particularly gender inequalities will give the world a better chance to develop. Acknowledging and incorporating these gender inequalities into programmes and analyses is therefore extremely important, both from a human rights perspective and to maximize impact and socioeconomic development.
6. Gender enables development practitioners to determine the behavior and actions of men and women in development interventions. Understanding these gender relations and the power dynamics behind them is a prerequisite for understanding individuals' access to and distribution of resources, the ability to make decisions and the way women and men, boys and girls are affected by political processes and social development.
7. Gender allows for prioritization of development initiatives. This is based on considered needs of men and women, persons with disability, children and widows to have targeted investment opportunities.
8. Social and institutional change. Gender affects social and institutional change that leads to sustainable development with equity and growth.
9. Policy linkages. Gender allows priorities of men and women to be properly addressed and integrated into policy documents of development initiatives.

While both gender plays key role in development, research focus and development practice in recent years is focused on the female gender because of its susceptibility to unhealthy practices (comparatively low investment in female education and health, unhealthy cultural practices, restricted access to services and assets, legal and regulatory constraints on women's opportunities, rape and injustice and poverty) that affects her existence. As such, enhancing women's participation in development is essential not only for achieving social justice but also for reducing poverty. Worldwide experience shows clearly that supporting a stronger role for women contributes to economic growth, it improves child survival and overall family health, and it reduces fertility, thus helping to slow population growth rates. In short, investing in women is central to sustainable development. And yet, despite these known returns, women still face many barriers in contributing to and benefiting from development.

Gender Role in Development: Stability, Progress and Long-Term Development of Nations

Facts and Figures by the UN Women Forum (2018), show that women play key roles in economic empowerment and development of any society. Some of these are examined below,

1. Women's economic empowerment is central to realizing women's rights and gender equality. Women's economic empowerment includes women's ability to participate equally in existing markets; their access to and control over productive resources, access to decent work, control over their own time, lives and bodies; and increased voice, agency and meaningful participation in economic decision-making at all levels from the household to international institutions.2. Empowering women in the economy and closing gender gaps in the world of work are key to achieving the 2030 Agenda for Sustainable Development and achieving the Sustainable Development Goals, particularly Goal 5, to achieve gender equality, and Goal 8, to promote full and productive employment and decent work for all; also Goal 1 on ending poverty, Goal 2 on food security, Goal 3 on ensuring health and Goal 10 on reducing inequalities.

3. When more women work, economies grow. Women's economic empowerment boosts productivity, increases economic diversification and income equality in addition to other positive development outcomes (International Monetary Fund, 2018). For example, increasing the female employment rates in OECD countries to match that of Sweden, could boost GDP by over USD 6 trillion (Women in Work Index, 2018), recognizing, however, that growth does not automatically lead to a reduction in gender-based inequality. Conversely, it is estimated that gender gaps cost the economy some 15 percent of GDP (Cuberes, & Teignier, 2016).

4. Increasing women's and girls' educational attainment contributes to women's economic empowerment and more inclusive economic growth. Education, upskilling and re-skilling over the life course – especially to keep pace with rapid technological and digital transformations affecting jobs—are critical for women's and girl's health and wellbeing, as well as their income-generation opportunities and participation in the formal labour market. Increased educational attainment accounts for about 50 per cent of the economic growth in

OECD countries over the past 50 years (OECD, 2012). But, for the majority of women, significant gains in education have not translated into better labour market outcomes (UN Women, 2016).

5. Women's economic equality is good for business. Companies greatly benefit from increasing employment and leadership opportunities for women, which is shown to increase organizational effectiveness and growth. It is estimated that companies with three or more women in senior management functions score higher in all dimensions of organizational performance (McKinsey & Company, 2018).

Globally, women comprise 43 percent of the world's agricultural labor force – rising to 70 percent in some countries (Women in Work Index, 2018). For instance, across Africa, 80 percent of the agricultural production comes from small farmers, most of whom are rural women. It's widely accepted that agriculture can be the engine of growth and poverty reduction in developing nations. Women, notably mothers, play the largest role in decision-making about family meal planning and diet. Rural women play a key role in supporting their households and communities in achieving food and nutrition security, generating income, and improving rural livelihoods and overall well-being. And, women self-report more often their initiative in preserving child health and nutrition.

Today, the median female share of the global workforce is 45.4 percent (World Bank, 2018). Women's formal and informal labor can transform a community from a relatively autonomous society to a participant in the national economy. Despite significant obstacles, women's small businesses in rural developing communities not only can be an extended family's lifeline, but can form a networked economic foundation for future generations. The role of women in the urban and rural workforce has expanded exponentially in recent decades (Women in Work Index, 2018).

No doubt, women play key role in ensuring the stability, progress and long-term development of nations. This Charter series on Gender Perspectives to Development is dedicated to the African Global Academy for Women Research Experts on her maiden International conference on Gender and sustainable development. The contributions examine emerging issues, challenges and prospects of gender in achieving development goals in developed and developing countries of the world.

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www.empowerwomen.org

www.unwomen.org

Gender and Sustainable Development

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Gender issues and concerns continues to form part of the sustainable development goals globally, across all discipline and profession. It is very important to note that we cannot transform our world, without having a clear understanding of gender issues and concerns.

World Development Report (2012), define gender as a "socially constructed norms and ideologies which determine the behavior and actions of men and women" while World Health Organization emphasized that gender refers to the roles, behaviors, activities, attributes, and opportunities that any society considers appropriate for girls and boys, women and men. Understanding these gender relations and the power dynamics behind them is a pre-requisite for understanding individual access to resources and its distribution, the ability to make decisions and the way men and women, boys and girls are affected by policies, political processes, and socio-economic development. The study of gender have gathered interest since 1962 amongst scholars and international policy makers. The field has undergone major theoretical shift with Women in Development (WID), to Women and Development (WAD), and finally known as Gender and Development (GAD).

There has been argument and counter argument on gender representation and balance in the society, governance, education and labour market and often a time such argument have bordered on the assumptions that gender is a proxy for women or women's right. But in this book gender is defined and must be viewed in a bi-directional way, with the mind to acknowledge and incorporate the obvious inequalities and disparity in providing girls and women with equal access to education, health care, decent work and representation in political and socio-economic decision making processes.

Gender and development is an interdisciplinary field of research and study that implements a feminist approach in addressing the distinct impact that economic development and globalization have on people based on their location, gender, class, background and socio-political identities. Also the issues of gender have been up in international conferences and summit for example: (a) The 1992 UN Conference on Environment and Development (UNCED) in Rio de Janeiro (The Earth Summit), (b) The World Conference on Human Rights held in 1993 in Vienna, (c) International Conference on Population and Development held in Cairo in 1994, (d) The World Summit for Social Development held in Copenhegen in 1995, (e) The fourth World Conference on Women held in Beijing in 1995. And the top agendas of these conferences and summits are on; how to reduce inequality and achieve gender equity in social and economic development, the rights of women and girl-children as part of universal human rights, how to achieve empowerment of women for equitable development, how to overcome inequalities and unequal access to education and training of girl child, overcome unequal access to health care and labour market, how to overcome violence against women and promote advancement of women in all levels, amongst others.

In line with the two key objectives of African-Global Academy for Women Research Experts (A-GAWRE) which are (a) Strengthening gender role in development process and (b) fostering advocacy against gender discrimination. A-GAWRE held its first international conference on 18th March, 2020 in collaboration with the Centre for Gender and Conflict Studies, University of Port Harcourt Rivers State. The aim of the conference is well articulated in A-GAWRE's specific objectives which are:

a) Organizing international policy summits, research conferences, career development and networking opportunities for women in the academia and the private sector at different stages in their careers

b) Active participation in gender advocacy and international events, unite international women scholars and provides information on opportunities, regional and local events and access to capacity building

c) Award study fellowships and exchange programme, including scholarships and research grants for women researchers

d) Present Awards to recognize and celebrate distinguished career women experts who have made significant contribution to research and education field.

Based on the above, our sub-themes was designed to touch all aspect of discipline: Agriculture; women and green economy, education and arts, women and opportunity in politics, insecurity/gender unemployment, gender equality/inequality, trans-gender and sexual diversity, women rights, hospitality and technology, trafficking and prostitution, communication and public administration and others. Through the above specific objectives, gender issues in development were explored by participants through paper presentation and policy discussions. Contributions and findings from this maiden conference forms the framework of this text.

The strategic assessment of the place of gender in development, and the challenges of gender in developmental processes was evaluated and through various policy recommendations, we still maintain that gender equality is an essential aspect of development and no economy will achieve or sustain development without achieving balance in gender perception.

Chapter **1**

Gender Equality and Economic Development: Imperatives for Sustainable National Growth

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Conceptual Clarifications
Gender Equality

A belief that both men and women should receive equal treatment or a state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making.

Economic Development

A multidimensional process involving major changes in social structures, popular attitudes, and national institutions as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty.

Sustainable Growth

A process of economic growth (that is, expansion of per capita material output) where the welfare of human society does not exhibit a tendency to decline over time.

Global Gender Inequality Statistics

1. Women are 47% more likely to suffer severe injuries in car crashes because safety features are designed for men
   a. The positioning of head restraints, women's shorter height, different neck strength and musculature, as well as their preferred seating position.
2. 33,000 girls are married out every day or one every two seconds before the age of 18.
3. Women in rural parts of Africa spend 40 billion hours a year collecting water. (UN)
4. It will take 108 years to close the gender gap. (WEF Global Gender Gap report).
5. Only 6 countries (Belgium, Denmark, France, Latvia, Luxembourg and Sweden) give women equal legal work rights as men. (World Bank).
6. 22% of AI professionals are women - and it could be down to lack of confidence (WEF Global Gender Gap report).
7. For every female film character, there are 2.24 men

Gender Inequality Statistics in Nigeria

1. 40% of girls are out of school according to the UNESCO Institute for Statistics
2. Those who make it into school have an average school life expectancy of 9 years, as against 17 years in the developed world.
3. In health care, reproductive rights are heavily short-changed as we have the highest maternal mortality rates in the world.
4. In finance, nearly 7 in 10 women are unbanked, with more than half of them financially excluded.
5. Across the legal institutions and family structures, socio-cultural determinants continue to lead to the treatment of women as being inferior to their male counterparts.

Political Statistics of Gender Inequality in Nigeria

Women made up 47% of registered voters for the 2019 elections, only 8% were cleared to vie for electoral positions. 7 were elected into the Senate out of the 235 women that aspired throughout the Federation. Only 20 out of the 533 female HOR aspirants were elected. Of the 275 female Deputy Governorship

candidates only 4 were successful 40 were successful out of the 1825 candidates for the State Assemblies.

Biblical Records of Women Inclusion
In the Old Testament, see examples of God using women to lead his people and also save his people in various circumstances.

    a.   From the amazing story of Deborah in Judges 4 to the stories of Ruth, Esther, Tamar, Rahab, Huldah the prophetess, we consistently see God drawing women into leadership in his greater redemption plan and drawing them up out of the brokenness of patriarchy.

In the New Testament, see the ministry of Jesus

    a.   He consistently interacts with women throughout the gospels in ways that are radically counter to the culture of patriarchy around him. He praises the worship of the sinful woman who anoints him with perfume.

    b.   He engages the Samaritan woman at the well in theological discussion.

    c.   Mary Magdalene was commissioned as one of his disciples, and the very first person to preach the resurrection to the other disciples. He lifts them up, in a culture that has pushed them down.

    d.   The New Testament holds many examples of Godly women who led, preached, taught and disciple.

Is Gender Equality Achievable in our Times?

    a.   Exclusion of women and girls' voices from global and national decision-making.

    b.   Access to STEM (science, technology, engineering and maths) education should be pursued vigorously.

    c.   Stop child marriage and sexual harassment

    d.   Make education gender sensitive by ensuring textbooks promote positive stereotypes.

    e.   Raise aspirations of girls and their parents not just to be good wives and mothers.

    f.   Empower mothers to be educated so that they can make choices in their lives, thereby enable their daughters to go to school.

b. Getting women into power
c. Encourage women into non-traditional vocations
d. Beware of the backlash in the form of sexual harassment, humiliation, violence in education and the workplace for "trespassing" in spaces that were previously completely male-dominated.
e. Effective prevention and response strategies to stop the violence against women
f. Involve girls in discussions of their challenges in order to address the gap.

Concluding Remarks

History has amply proven that inequality has the potential to destroy societies. On the other hand eradicating inequality opens up a world of possibilities and prosperity for all. Nothing is more important as a continental goal than to work towards that end. It's no coincidence that Iceland, Norway, Sweden, Finland ranks high in HDI. They are atop the gender equality's list.

For Nigeria, struggling with stagnating economic growth, slow development, an unstable polity, falling standards of living and weak institutions, a heightened focus on addressing the intersectional gender imbalances that are a main feature of these problems may be the master key to unlocking the myriad of opportunities that the country possesses. Simply put, Africa's most populous country could easily become Africa's most prosperous, if it addresses the hurdles and hindrances that holds down roughly half of its people.

Post Script

A BBC report states that 40% of Nigerian women are entrepreneurs, which is the highest ratio of female business owners in the world. Driven, innovative and passionate about uplifting themselves and others around them. According to the CFR report, if Nigeria could achieve Gender Equality by 2025, GDP could increase by 23%, which is equal to an overall gain of $229 billion or $1, 264 per person. These gains from gender inclusion could raise Nigeria from a low-income economy to a middle-income economy by 2030.

You want to be RICH as a Nigerian? Then support Gender Equality!

Chapter **2**

Gender and Sustainable Development

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Introduction

Gender is a concept which has varied definitions and this is predicated on the followings; culture, education and social status. Whatever an individual's leaning is, it is generally regarded as a social construct wherein the role of a person is determined based on sex. Determination of a person's role based on sex is biological gratified and environmentally specific. For me gender is defined as a complementarity of role relation of people who interact on daily basis as family members, office and society at large. However, what we see practiced is as dependent on the nature of a society or what can be otherwise described as culture. Culture according to Taylor in Nsirim-Worlu (2018) is the totality of a people's way of life which includes both material and immaterial aspects of their lifestyle.

The gender role as practice in and around us is because of the patriarchal nature of our society (nation), where the decisions are made by the males. It is the males also that are entitled to inherit family wealth and as they are regarded as the propagators of the family name and lineage.

On the premise of the above cultural positioning of humans in African societies, it is observed that there are a lot of challenges besetting or bedeviling

our societies especially the contemporary ones. Patriarchal societies are such that females are denial available life opportunities for the simple reason that they are women and or girls, but whenever there are responsibilities in the families or communities, the females are compelled to share the responsibilities equally and some times, the females invariably shoulder all the responsibilities due to one or more of the reasons articulated below; by virtue of their being married or because they are first daughters or by the social positions they occupy in the larger society.

The above posture to my mind accounts for the numerous conflicts that are observed and are ongoing in some many homes in our society. Imagine that you are denied certain privileges such as do not speak out in the home no matter the circumstance, denied right of inheritance in both you home of orientation and home of procreation by the mere fact that you are a female, but the moment there are demands on the either of the families, you are then expected to contribute extensively depending on your social status, how would you feel?It is because of the inequity that exists in most societies of the world and the extant effect of almost half of the world's population and the retrogressive that is associated with it that the United Nations (UN) in one of its security assemblies that posits that right of the females is a human right issue and so should be treated thus. The argument for equality of human beings and human dignity came to the front burner following the Beijing Platform of Action1995 conference with the theme: Action for Equality, Development and Peace, where it was clearly stated that women of all climes should be given equal opportunities and right to existence; and so it was an agenda for women's empowerment and considered the key global policy document on gender equality.

This conference can be considered as a watershed on the emancipation of women in the areas of economic production, education, politics and the likes. Following the outcome of that conference and the rippling effect it had on the life and style of women globally, United Nations resolved to review every five years how the resolutions reached and for which most national governments are adapted and implemented. These reviews are recorded up to Beijing Platform for Action+25, which is up to 2020. In the year 2000, the Millennium Developments Goals (MDGs) were formulated to continue to bring about improvement in the social and living standards of women, especially in the

developing nations by the United Nations, and the Millennium Development Goals had eight critical areas.

It is worthy of note that the United Nations Millennium Declaration was signed in September 2000 and its main aim was to commit world leaders to combat poverty, hunger, disease, illiteracy, environmental degradation, and discrimination against women. The MDGs are derived from this Declaration, and all have specific targets and indicators as show below;

1. To eradicate extreme poverty and hunger;
2. To achieve universal primary education;
3. To promote gender equality and empower women;
4. To reduce child mortality;
5. To improve maternal health;
6. To combat HIV/AIDS, malaria, and other diseases;
7. To ensure environmental sustainability; and
8. To develop a global partnership for development.

According to United Nations, "the MDGs are inter-dependent". This is because all the MDGs influence health, and health influences all the MDGs. For example, better health enables children to learn and adults to earn. Gender equality is essential to the achievement of better health. Reducing poverty, hunger and environmental degradation positively influences, but also depends on, better health. The United Nations is known to continuously evaluate its programmes in order to ensure that it achieves what it sets out to achieve or otherwise; this position of it propelled her to step up the Millennium Development Goals to what is currently known as the Sustainable Development Goals (SDGs). The Sustainable Development Goals are also known as the Global Goals. These goals were adopted by all United Nations Member States in 2015 as a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030. Theme of these goals is; "transforming our world: the 2030 agenda for sustainable development goals". On that premise the United Nations made the upcoming comment.

"This Agenda is a plan of action for people, planet and prosperity. It also seeks to strengthen universal peace in larger freedom. We recognise that eradicating

poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development. All countries and all stakeholders, acting in collaborative partnership, will implement this plan. We are resolved to free the human race from the tyranny of poverty and want and to heal and secure our planet. We are determined to take the bold and transformative steps which are urgently needed to shift the world onto a sustainable and resilient path. As we embark on this collective journey, we pledge that no one will be left behind. The 17 Sustainable Development Goals and 169 targets which we are announcing today demonstrate the scale and ambition of this new universal Agenda. They seek to build on the Millennium Development Goals and complete what these did not achieve. They seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls. They are integrated and indivisible and balance the three dimensions of sustainable development: the economic, social and environmental. The Goals and targets will stimulate action over the next fifteen years in areas of critical importance for humanity and the planet" (UN 2015).

The 17 Sustainable Development Goals (SDGS) to Transform our World:
GOAL 1: No Poverty
GOAL 2: Zero Hunger
GOAL 3: Good Health and Well-being
GOAL 4: Quality Education
GOAL 5: Gender Equality
GOAL 6: Clean Water and Sanitation
GOAL 7: Affordable and Clean Energy
GOAL 8: Decent Work and Economic Growth
GOAL 9: Industry, Innovation and Infrastructure
GOAL 10: Reduced Inequality
GOAL 11: Sustainable Cities and Communities
GOAL 12: Responsible Consumption and Production
GOAL 13: Climate Action
GOAL 14: Life Below Water
GOAL 15: Life on Land
GOAL 16: Peace and Justice Strong Institutions
GOAL 17: Partnerships to achieve the Goal

From the above it is obvious that the aim of this agenda is to have a better world for all to live in and so we all must endeavour to contribute a little bit to our globe. Therefore, the theme of this conference "gender and sustainable development" is a multidisciplinary one and that means that the contributors in this event will be discussing how all humans through their activities will be able to deal with each kindly presently and thereby bequeathing a healthy society for the future generation which is the main goal of Sustainable Development Goals (SDGs).

Chapter **3**

Gender Equality/Inequality and Sustainable Development

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Abstract

The social relationships between individuals and communities can either promote or constrain sustainable development. This paper is concerned that no sustainable development stride can be achieved in the face of the enormous gender challenges in the country. Using secondary data, the author observed that strong political will, monitoring and evaluation, among other factors, are lacking in the implementation of gender mainstreaming in Nigeria. This paper tries to provide a critical perspective on the current sustainable development paradigm and tries to integrate a human rights approach too. In the Beijing Platform for Action, governments agreed that Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace.

Keywords: Environment, Gender Equality/Inequality, Human rights, Socio economic, Sustainable Development.

Introduction

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. In fact sustainable development refers to a development process which enhances peoples' capacity to create and consume wealth on a lasting basis. Gender equality is a broad concept and refers to it as

> *A situation in which both women and men are granted equal opportunities to develop their personal abilities and to make choices without being constrained by gender roles. It does not mean that women and men have to become the same, but that their behaviour and aspirations are equally valued and that their rights, responsibilities and opportunities do not depend on their gender.*

This paper tries to provide a critical perspective on the current development paradigm and tries to integrate a human rights approach across all subject areas. This is also done by wherever applicable referencing important UN human rights conventions and resolutions, on which the world community could build when devising possible pathways to sustainable development. In the Beijing Platform for Action, governments agreed that Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centered sustainable development. While UN member states acknowledged at the Rio+20 Conference, that:

> *Gender equality and effective participation of women are important for effective action on all aspects of sustainable development.*

Women's experiences of development in different parts of the world are different. Women from a number of countries have chances to work hard to promote sustainable development in their communities but women in some other countries do not have opportunities or possibilities to officially involve in sustainable development process. Generally speaking, there have been a number of improvements to women's lives in the past twenty years. For example, female life expectancy is increasing; more girls are going to school; more women are in the paid workforce; and, many countries have introduced

laws to protect women's rights. However, the gender divide remains. There has been no breakthrough in women's participation in decision-making processes and little progress in legislation in favor of women's rights to own land and other property. Sustainable development cannot be achieved without gender equality. Gender Equity is the process of allocating resources, programmes, and decision fairly to both males and females without any form of discrimination and addressing the imbalances in the benefits available to males and females (Pathania, 2017). To have a strong family and a viable society in this rapidly changing world there is need for partnership and equality between men and women. Across human history, women have been consistently excluded from decision-making in the society.

In governance and all social groups, women are systematically discriminated against and this allows the domination of few social groups in governance at the expense of others. This power structure caused further imbalance, marginalization, suffering and conflict. Gender equity is very essential in achieving sustainable development because none of the three ingredients of sustainable development can be achieved without ensuring gender equality. For instance, to achieve green environment, women must have the knowledge of their relationship between natural and environmental resources and their roles in resource planning and management. Also economic objective cannot be achieved without putting in place strategies that are gender sensitive. More also, social objective cannot be achieved without gender equality. Sexism, racism and ethnic, religion, social status, political opinion and sexual orientation based on discrimination rising in the society are clear indicators of social inequity.

In Nigeria, despite the changes in the approach used in addressing social, economic and environmental issues in Nigeria, the achievement of developmental goals still remain a mirage. The problem of poverty, flooding, ethnic crisis, environmental pollution, corruption and inequality in income distribution has been on the increase (Adejumo and Adejumo, 2014). In 2004 Nigerian profile showed a relative poverty of 54.4% which increased to 69% in 2010. In 2012, Nigeria experienced the worst flooding (Adejumo and Adejumo, 2014). A review of existing literature on gender and sustainable development indicates a lack of consistency in their interpretation because of their incomplete perception of the problems of poverty, vulnerability,

environmental and natural resources, environmental degradation, sustainability and participation. These weaknesses have affected policy making specifically in the context of international trade, agriculture, and forestry. It is against this background that this study was motivated to examine gender equality and sustainable development in Nigeria.

The act for promoting equality between men and women has provided the legal framework to eliminate discrimination on the basis of sex in a number of areas such as employment, education and vocational guidance, discriminatory advertising for employment and sexual harassment at the workplace among others. To provide equality among men and women all sectors of society have a role to play to improve the quality of life in three key areas, namely:
  (a) Economic growth and equity,
  (b) Social development and
  (c) Conserving natural resources and the environment. Their balance cannot be achieved without solving the prevailing problems of gender inequality and inequity.

Women's Contributions to Sustainable Development are Under-Valued
In most societies, women are predominantly responsible to care for children, the elderly and the frail, and spent at least twice as much time as men on domestic work, of which care work is an integral part. However, this work, which is essential for the functioning of any economy, is hardly ever counted in any valuations of a country's economy and therefore remains largely invisible. According to article 156 of Beijing Declaration for Action, Women contribute to development not only through remunerated work but also through a great deal of unremunerated work. On the one hand, women participate in the production of goods and services for the market and household consumption, in agriculture, food production or family enterprises. Though included in the United Nations System of National Accounts and therefore in international standards for labour statistics, this unremunerated work - particularly that related to agriculture - is often undervalued and under recorded. On the other hand, women also perform the great majority of unremunerated domestic work and community work, such as caring for children and older persons, preparing food for the family, protecting the environment and providing voluntary assistance to vulnerable

and disadvantaged individuals and groups. This work is often not measured in quantitative terms and is not valued in national accounts. Women's contribution to development is seriously underestimated, and thus its social recognition is limited. The full visibility of the type, extent and distribution of this unremunerated work will also contribute to a better sharing of responsibilities. The Commission on the Status of Women (Fifty-fifth session) on 22 February-4 March 2011,regarding "gender equality and sustainable development" and Following-up to the Fourth World Conference on Women and to the twenty-third special session of the General Assembly, entitled "Women 2000: gender equality, development and peace for the twenty-first century". "While the relevance of gender equality and women's empowerment for sustainable development has long been established in intergovernmental commitments, such as the Rio Declaration on Environment and Development and agenda 21, and the Beijing Declaration and Platform for Action, it has become increasingly evident that women's contributions to sustainable development are both undervalued and underutilized."

Gender Inequality and Sustainable Development
Gender inequality can be regarded as the unequal treatment or perception of individual on the basis of gender. It is perspective in which members of a particular sex are not granted equal opportunities to develop their inert endowments and strengthen their natural capabilities to make choices without being constrained by traditional gender roles. Gender equality is promoted by human rights activists and United Nations values. Though the United Nations has adopted several conventions and declarations for "the equal rights of men and women" and pledged to advance gender equality in international fora, yet millions of women around the world, most especially in Nigeria continue to experience discrimination, gender-based violence, denial of their sexual and reproductive health rights, their role in peace and security and active participation in sustainable development.

According to a review made by the UK Department for International Development (DFID) 2012, Nigerian women and girls have significantly worse life chances than men compared to other societies of the world. Regardless of their educational qualification, they still occupy fewer than 30 per cent of all positions in the public sector, only 15 per cent of Nigeria's 80.2 million women operate bank accounts and is 3 times less likely than a man to

receive bank loan, 5 times less likely to own a land than a man (Gender in Nigeria Report, 2012). This reveals the neglect of the Nigeria government in tackling the issues of gender inequality despite all attempts from various quarters to reduce its tenacity. The report also stated that women are Nigeria's hidden resource. Yet over 80 per cent of them are unable to read compared to 54 per cent of their male counterpart. In some states; majority of women are illiterate especially in the Northern Nigeria, more than two-third of young girls are unable to read and write (Gender Statistics, 2010).

Gender equality has also been articulated in the document of the United Nations Conference on Sustainable Development entitled: "the future we want" adopted in 2012 which include recognition of the importance of gender equality and women's empowerment across the pillars of sustainable development namely; social, economic and environment (Department for International Development, 2012). There is a growing evidence of the synergies between gender equality and economic sustainability. For instance, when women participate in public administration, public resources, are likely to be allocated more towards investment in human development such as child, and women health, nutrition and employment (Buckingham-Hartsfield, 2013).

According to Food and Agriculture Organization (FAO, 2011), women's access and control over agricultural assets and productive resources is important for achieving food security and sustainable livelihood. This means that women's knowledge and collective action are central to building more economically, socially and environmentally sustainable strategies to manage local landscape, produce food and secure water. Furthermore, certain aspect of gender equality such as women education, women full participation in decision making and employment have positive impact on economic growth (Agarwal, 2010) considering women's roles in the family, community and the environment where they live.

The United Nation World Survey (2014) articulates that standards on women's and girls' human rights and gender equality provide a solid basis for advancing action to strengthen the vital role of women in achieving sustainable development. Although inequality and discrimination are prohibited under the law and all major international human right instruments,

yet discrimination is still preponderant and laws are not invoked against offenders. This paper is of the opinion that gender mainstreaming can respond to these concerns and bridge the gap that has existed between men and women over the decades.

General Principles Guiding Gender Mainstreaming
The realization of gender equality is a goal that needs to be achieved across international and global spheres. Gender equality does not mean that women and men have become the same, but that their behaviour, aspirations, opinions are equally valued and that their rights, responsibilities and opportunities do not depend on their gender differences which is a social construction of identity (Elegbede, 2012). Equality means that men and women are able to enjoy equal status, entitlement, rights, access to assets, services without limitation imposed by gender norms. These gender norms or roles define how, who, why, when women and men should hold positions of power, how they access resources, what decisions are made regarding reproduction, sexuality, family planning, marriage and labour within household.

Recognizing and understanding these facts, therefore, go a long way in addressing the underlying cause of women's right violation and may provide guidance towards minimizing constraints to equal rights, choices and opportunities of women and girls (Acha, 2016).

UNESCO derives the following eight guiding principles for its gender-mainstreaming policy:
1. **Recognition:** Gender issues permeate all aspects of international co-operation, its management systems, personnel policies, organizational culture and working methods and the issues it addresses, from policy planning, programming and implementation to evaluation. Acknowledging this fact is necessary to tackle the systemic barriers to gender equality.
2. **Diversity and intersection:** Policies, programmes and projects affect women and men differently but not all women and all men experience the same form of gender-based discrimination and marginalization. Sub-groups of men and sub-groups of women may experience specific gender inequalities that must be acknowledged and documented to be adequately addressed.

3. **Equality:** Gender equality requires the protection and promotion of human rights for all: the rights of young and adult men and women, boys and girls; Equality also implies ensuring equal opportunities;

4. **Equity:** Specific measures that favour the most disadvantaged sex must be designed to eliminate disparities between the sexes, sexist-stereotypes and discrimination. Equity compensates for unequal opportunities and guarantees the fairness of our programmes.

5. **Empowerment and agency:** Individual and collective empowerment is central for boys, girls, young and adult women and men to meet their immediate practical needs as well as their long term strategic interests. It begins with consciousness-raising and leads to self-realization. UNESCO must support processes that increase women's and men's self-confidence, develop their self-reliance, and help them set their own agendas.

6. **Participation and parity:** Equal participation of young and adult men and women as agents of change in economic, social and political processes is essential to achieving gender equality.

7. **Partnership between women and men:** Empowering women does not mean excluding men. It is about establishing partnerships between women and men that empower both sexes. This implies giving an equally pivotal role to men and women in creating more equal societies.

8. **Social justice:** Though gender inequality breeds poverty, anti-poverty measures alone cannot redress gender inequalities. Poverty reduction efforts must be coupled with actions to eliminate gender inequality in order to be truly effective (UNESCO, 2007).

Policies and Programmes in Nigeria towards Bridging the Gender Gap
The following policies and programmes were put forward to bridge the gender gap in Nigeria
1. National Policy on Women (2000)
2. National Gender Policy (2006)
3. Establishment of the Ministry of Women Affairs and Poverty Alleviation (2019).

The National Policy on women (2000) is a policy formulated in the hope to ensure justice, freedom, basic human rights and most of all equality across

gender. This policy was replaced with the National Gender Policy in 2006 adopted by the Federal Ministry of Women Affairs. The major goals of this policy is to build or create a just society devoid of discrimination; also to harness the full potential of all social groups regardless of set or circumstances, and to promote the enjoyment of fundamental human rights and protect the health, social, economic and political wellbeing of all citizens in other to achieve equitable rapid economic growth. The establishment of the Ministry of Women Affairs and Poverty Alleviation (2009) most importantly, has provided an avenue for women to advance in the area of politics. This is because it is an institution created specially to facilitate the mobilization and involvement of women in National, State and Local Government Affairs (Effiong, 2008). All these policies/programmes and others not discussed are yet to bridge the gender gap in a considerable manner.

Gender Equality/Inequality and the Nigeria Situation
The problem of gender equality/inequality in Nigeria will be discussed under two sub-heads:
1.   The place of women in the constitution
2.   Thirty-five percent affirmative action

(i)   The place of women in the constitution
 Gender gaps in Nigeria constitution can be seen through the language of the constitution. The language in which the constitution is written betrays its seeming desire to continue with the patriarchal tradition of our society. The pronoun "he" appears in the 1999 constitution 235 times (FGN constitution, 1999) and the word women was used only two times. See section 26(2)(a) and 29(4)(b) (1999, constitution).

In terms of indigene-ship, there is a continued ambiguity about the "origin" of women who marries a man from other ethnic or geographical area to hers. The reality of most women in this category is that they lack any definitive claim to the area they left or that to which they married into. In some instances, women have been denied their rights to appointive or political positions due to the fact that they can no longer claim their original place of origin or that of their husbands (Morley, 2012).

Furthermore, speaking of the right to dignity of womanhood, section 34 of the 1999 constitution generally speak to right of dignity of human persons, however does not touch on the specificity of women's rights to be free from harmful traditional practices which includes traditional practices which includes widowhood practices, female genital cutting, force marriages and others which have constituted a continuing threat to the lives of women in Nigeria. Other aspects of the 1999 constitution that are injurious to women are in the aspect of the political rights, right to inheritance and many more (Aminu, 2014).

(ii)   The thirty-five percent affirmative action

Although women constitute about half of the projected population of Nigeria, this numerical strength has never found a corresponding expression or representation in Nigeria's political public life. The Beijing conference of 1995 recommended 35 per cent allocation for women in political positions, power and decision making. This has not been the case of Nigeria where women can barely boast of five percent. However, the minimal rise in gender participation in the country has been attached to appointive positions having failed to produce women in elective posts (Conyok, 2015). Available statistics reveal that out of 109 senators in the National Assembly, only nine (9) are women, while only 27 out of the 360 members of the House of Representatives are women. Besides, out of the 990 members of the state Houses of Assembly, only 54 are women (Fashola, 2015). The picture markedly depicts a lopsided membership of the legislative houses in favour of men and the story is similar at the local level, where only a few women function as chairpersons or councilors in local government councils. Though about two thirds of Nigerian voters are women, electoral and power sharing arrangements fail to consider the interests of the women, thereby rendering them largely politically powerless.   Nigeria lags far behind in women political participation index on the African countries. For instance, Nigerian women have about the worst representation of 5.9% in the national legislature when compared to most other African countries such as Uganda, 34.6 per cent, South Africa, 43.2 per cent, Ethiopia, 27.7 per cent, Cameroon, 20 per cent, Niger,12.3 per cent and Congo, 8.0 per cent (Olumode, 2011).

Conclusion

There are certain things a woman can do which a man cannot do and vice versa so both can never be equal. The advocates of gender equality should therefore tread with caution for sustainable development of the country. From the foregoing, Nigeria does not have the political will to successfully drive the process of gender mainstreaming and gender balancing in politics, economy, religious and cultural activities? Generally women have not been fairly treated in all spheres of human endeavour and this poses virulent challenges militating against gender mainstreaming in Nigeria. The problem of gender mainstreaming in Nigeria is more worrisome given the excess of policies and conventions endorsed by successive political leadership in the country that are yet to be implemented. Presently the temperament of the President of the Federal Republic of Nigeria does not seem to favour gender mainstreaming. The president recently stated that his wife belongs to his kitchen, his living room and the other room! By extension, all women carry this burden of exclusion. Certainly, when confined in such obscure rooms in a man's house, the talents and potentials of women to excel in the society will be truncated. The subjugation and relegation of women to the background by male chauvinists and their female compradors (the so-called enlightened women) should be erased by a strong political will to mainstream gender. The following obstacles among others should be addressed in Nigeria constitution to ignite the political will for a successful gender mainstreaming. Therefore, there is need to reaffirm and reinforce commitments to ensure that women are given equal rights, access and opportunities for participation and leadership in the economy and other spheres of national life. Finally, this paper will examine policies and programmes in Nigeria that will bridge the gender gap, examine gender equality/inequality and the Nigeria situation as it affects the place of women in the constitution.

Recommendations

Gender equity implies that women and men are treated fairly according to their different needs this implies the possibilities of adopting different strategies in order to compensate women for their historical disadvantages. As mentioned approaches that use gender equity should eventually lead to gender equality. The major inequality exist in labor market and best policy advice in this relation is from the International Labor Organization which some of them are mentioned here:

1. Re-skilling, training and unemployment protection, unemployment benefits and measures for women workers.
2. Initiatives for women to return to work after maternity leave, incentives for men to take paternity leave and more accessible childcare services.
3. Quotas for women in employment guarantee programmes targeted at the poorest households
4. Work-sharing schemes which include workers that do not have regular contracts
5. Cash transfer programmes for poor households Microcredit and micro insurance
6. Public employment programmes
7. Re-training of unemployed persons to new jobs which break gender stereotypes, especially for those with family responsibilities
8. Keeping/increasing minimum wages, as women are lower paid than men due to the gender wage gap.

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Chapter **4**

Women's Right and Gender Equality

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Eleanor Roosevelt the mother of human rights in a speech to the United Nations in 1968 stated thus:

> *Where, after all do universal human rights begin? In small places close to home-so close to home and so small they cannot be seen on any maps of the world. Yet they are the word of individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm of office where he works. Such are the places where every man, woman and child seek equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world.*

Maputo protocol offers comprehensive rights to women including the right to take part in the political process, to social and political equality with men, to control their reproductive health and put an end to female genital mutilation (FGM).

Purpose of Gender Equality
Gender equality is instrumentally linked to sustainable development and linked to the realisation of human rights to all. The overall objective of gender

equality is a society in which women and men enjoy the same opportunities rights and obligations in all spheres of life.

What does Gender Equality Mean?
1. Gender equality means that the difference in behaviour aspiration and needs of men are women are considered valued and favoured equally. It does not mean that women and men have to become the same but that their rights are the same and equal.
2. It is also known as sexual equality or the equality of the sexes. This depicts equal ease of access to resources and opportunities regardless of gender, including economic participation and decision making; and the state of valuing of different behaviours, aspirations and needs equally regardless of gender.
3. It is the goal, while gender neutrality and gender equity are practices and ways of thinking that help in achieving the goal. Gender parity which is used to measure gender balance in a given situation, can aid in achieving gender equality but it is not the goal in and of itself.
4. Gender equality is more than equal representation. It is strongly tied to women rights and often requires policy changes. As of 2017, the global movement for gender equality has not incorporated the proportion of gender equality, besides women and men or gender identities outside the gender

United Nations Children's Emergency Fund (UNICEF) posits that gender equality means that women and men, and girls and boys enjoy the same rights, resources, opportunities and protection. It does not require that girls and boys or women and men be the same or that they be treated exactly alike.

Achieving Gender Equality
On a global scale, achieving or realising gender equality requires eliminating harmful practices against women and girls including sex trafficking, female war-time sexual violence and other forms of oppression.
1. It also means that I, and every one of us here will raise our voice to speak out against any form of oppression Tolani V. Kwara State Judicial Service (2009) PELR – 8375 (CA) – The marital status of the appellant became an issue to warrant her job being terminated.

2. We must all endeavour to use our time expertise, money/resources to empower at least one woman.

3. We must make conscious efforts in our homes, schools, churches and at the work places to burst open the "woman box" where duties are gender prescribed. Numbers 27:4 (About the daughters of Zelophehad, who asked for their inheritance which was considered a 'for men only entitlement').

4. There cannot be any democratic government or transformative leadership in Africa/Nigeria without the inclusion of women.

5. Cultural and institutional reforms can be achieved vis-à-vis legal framework. However we must note that legal reforms are not an end in itself, but a means to realising gender equality.

6. Gender equality as at 2017 was the fifth (5) of the 17 sustainable development goals of the United, Nations.

According to Mahatma Ghandi "To call women the weaker sex is a libel; it is man's injustice to women. If by strength you meant brute strength then, indeed a woman is less brutal than a man. If strength is moral power, then a woman is immeasurably a man's superior. Has she got greater intuition, is she not more self-sacrificing, has she got greater power of endurance, has she not greater courage? Without her a man could not be. If non-violence is the law of our being, the future is with a woman.

The **United Nations Population Fund (UNFPA**) noted that despite many international agreements affirming human rights, women are still more likely than men to be poor and illiterate. They have less access to property ownership, credit facilities, training and employment. They are less likely than men to be politically active and far more likely to be victims of domestic violence.

Why Promote Gender Equality?
1. The central aspect of promoting gender equality is the empowerment of women with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives.

2. Gender equality is vital for the growth and completeness of nations. A gender-balanced economic empowerment is prerequisite for sustainable development.
3. The empowerment of women and girls promotes a multiplier and helps drive up economic growth and development across the board.
4. Target 5 of the sustainable development goals states that "Ending all forms of discrimination against women and girls is not only basic human right but it is also critical to accelerating sustainable development.

Gender equality and women's empowerment continues to be a central theme in global treaties, covenants and declarations because they are now acknowledged as catalysts to people ordered development, good governance and attainment of globally agreed targets. Achieving gender equality requires women's empowerment to ensure that decision making at private and public levels and access to resources is no longer weighted in men's favour, so that both women and men can fully participate as equal partners in productive and reproductive life. It is very pertinent to note that in spite of the policy and international legal provisions, the history of development policies demonstrates that of neglect of the gender equality variable.

Women's Human Rights
Women's rights are those entitlements claimed for women and girls worldwide and which formed the basis for the women rights movement in the 19th century and feminist movement in the 20th century. In some countries, women's rights are institutionalized or supported by law, local custom and behaviour, whereas in other places they are ignored and supressed. They differ from broader notions of human rights than claims of inherent historical and traditional bias against the exercise of rights by women and girls in favour of men and boys.

Women's rights are the fundamental human rights that were enshrined by the United Nations (UN) for every human being on the planet nearly 70 years ago, these include rights to; live free from violence, slavery and discrimination, to be educated, to own property, to vote and to earn a fair and equal wage. Though human rights are women's rights, yet almost all over the world women and girls are still denied their rights often simply because of

their gender. Women's rights have traditionally been viewed as not separate from human rights, yet, throughout their lifetime, women are often faced with violations and suppressions of their human rights. More often than not, the violation takes the form of gender based violence and discrimination. Families can be critical drivers of gender equality only if decisions, makers deliver police rooted in the reality of how people live today. Winning rights for women is about more than giving opportunities to any individual woman or girl, it also involves changing laws and policies, winning hearts and minds and investing in strong women organisations and movements.

Women right is also the right of every woman to live equally and her sexuality or identity free from discrimination and ensuring access to sexual reproductive health and also includes equal access to education, expanding women's economic opportunities and reducing the burden of unpaid care work on women and girls. In developing women rights, other rights that are related for women's equality is upheld like the right to decide if and when a woman has children and to have high quality health care that means she won't die in pregnancy or during child birth.

1. It is a violation of Human rights when babies are denied food, or drowned, or suffocated, or their spines broken because they are born girls.
2. It is a denial of Human Rights when women and girls are sold into slavery of prostitution. It is a denial of Human Rights when girls are defiled by their care givers and guardians, or worse their fathers.
3. It is a denial of Human Rights when women are doused with gasoline and set on fire and burned to death because their marriage dowries are deemed too small.
4. It is a denial of Human Rights when women are raped in their communities and when hundreds of women are subjected to rape as a tactics or prize of war.
5. It is a rape on their human rights when women are stigmatized for their inability to have children biologically or have the proverbial son. The Female Genital Mutilation -FGM) is a violation of girls and must be eliminated

Issues Commonly Associated in Notions of Women's Rights Include;
1. the right to bodily integrity and autonomy

2. to be free from sexual violence,
3. to vote and also to hold public offices,
4. to enter into legal contracts,
5. to have equal rights in and within the family,
6. to work and to fair working wages or equal pay,
7. to enjoy professional and affordable reproductive health care,
8. to own property,
9. and access to education.

Brief History on the Ancient Women of Athens in Relation to Women's Right

Women in classical Athens had no legal personality and were assumed to be part of oikos headed by the male Kyrios. Until marriage women were under the guardianship of their father or other male relative. Once married, the husband became a woman's Kyrios as women were barred from conducting legal proceeding, the Kyrios would do so on their behalf. Athenian women could only acquire rights over property through gifts, dowry and inheritances, though her Kyrios had the right to dispose of a woman's property. Athenian women could only enter into contract worth less than the value of "medimnos of barley" (a measure of grain) allowing women to engage in petty trading. Women were excluded from ancient Athenian democracy both in principle and in practice. Slaves could become citizens after being freed but no woman acquired citizenship. They were also barred from becoming poets, scholars, Politicians or artists.

During the Hellenistic period in Athens, the philosopher Aristotle thought that women would bring disorder and evil, therefore it was best to keep women separate from the rest of the society. This separation would entail living in a room called 'gynaikeoin' while looking after the duties in the home and having very little exposure with the 'male world'. This was done to ensure that wives only had legitimate children for their husband. Athenian women received little education except home tutorship for basic skills such as spin, weave, wash, cook and some knowledge of money.

Conventions

A number of African countries have acceded to various International legal frameworks protecting the human rights of women including the Beijing

Platform for Action, Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and the Protocol to the African Charter on Human and Peoples Right on the rights of women in Africa. The Convention on the Elimination of All Forms of Violence Against Women (CEDAW) requires all governments to ensure gender discrimination is eliminated and to affirm women's rights to health services including family planning. The Beijing Declaration and Platform for Action adopted in 1995 was a rallying cry to embed gender equality and women's right in every facet of life. Women's rights progress under the UN millennium Goals despite setting specific targets to reduce poverty including targets for increased gender equality in education work and representation was found to be uneven. Though we have increased number of elected women into public offices but the percentage stands at 21.8% of parliamentarians. What is more? Women rights remain a risk in many areas not addressed in the Millennium Development Goals for violence against women and sexual reproductive rights.

Many governments have shown commitment to achieving gender equality by adopting National Gender Policy (NGP) and main streaming gender into national priorities. Despite existence of these key policy documents, addressing women's empowerment and equality issues, however, implementation of policies remains an overreaching issue. The Ministries of Women Affairs/Gender charged with the mandate of gender equality and women empowerment are weak in terms of capacity and often have very minimal budgetary allocation. Gender mainstreaming involves much more than increasing women's participation; it involves identifying and addressing the gender perspective in all areas of development it involves addressing the implications for women and men of any planned action including legislation policies or programs in all levels. It is strategy for making women as well as men's concerns and experiences an integral dimension of the design, implementation monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality. *The new Sustainable Developments Goals (SGD's) hold real promise to embed actions in women rights, and include a specific goal (goal 5) for gender equality.

Goal-3 is more broad based and includes targets ending gender based violence (GBV), eliminating child marriages and female genital mutilation (FGM), and ensuring access to sexual and reproductive health, and not also limited to equal access to education, expanding women's economic opportunities and reducing the burden of unpaid care work on women and girl. Female genital mutilation is a violation of girls' right and must be eliminated.

A number of inter-related factors are responsible for the African countries' poor gender equality indices including patriarchy, socio-cultural factors, the peculiarity of gender disaggregated data for the advancement of women and gender development and the absence of adequate legal frameworks to protect women's rights and ensure gender equality. No wonder implementation of Millennium development goal -3 will fall short of the set targets. The weak institutional capacity of programs in a gender responsive manner by ministries, departments, agencies, (MDA's) can also not to be ruled out. These huge capacity gap need to be addressed. However, the key challenge remains the lack of legal framework on gender equality and women's empowerment.

The Secretary General of the UN in his address at the 2017 women's day posited thus;

> Despite some improvements, leadership positions across board are still held by men and the economic gender gap is widening thanks to outdated attitudes and entrenchment made chauvinism. We must change this by empowering women at all levels enabling their voices and giving the control over their own lives and over the future of our world.

In Africa, the post-colonial period and independence saw a few women participating in politics with the reintroduction of democracy the participation of women increased to less than 10% both in elective and appointed positions, registering below the global average of 22.5%. Nigeria today has recorded the lowest percentage on the continent of women in parliament with about 59%, but thankfully Rwanda has made women of Africa proud with over 500% women in parliament.

The question which readily comes to mind is, if Rwanda with her challenges could see potential in her women folk why is it difficult for other African nations? Our oars must not be rested upon. A closer perusal of the various laws UDHR 1948; CEDAW related to Nigeria in 1985, Constitution of the Federal Republic of Nigeria 1979, 1989, 1992 and 1999, Electoral Act 1982 and its provisions did not in any way abrogate the right of women to participate in politics in all its ramifications. The government to this end is enjoined to make commitments to establishing the goal of gender balance in government bodies and committees.

Though today more than ever, more girls go to school, but despite this progress, women and girls continue to face multiple barriers based on gender and its intersections with other factors such as age, ethnicity, poverty and disability in the equal enjoyment of the right to education. This is not elusive of barriers at all levels to access quality education and within education systems, institutions and classroom, such as amongst others;
1. Harmful and wrongful gender stereotypes
2. Child marriage and early and unwanted pregnancy
3. Gender based violence against women and girls
4. Lack of inclusive and quality learning environment and inadequate and useful educational infrastructure including sanitation
5. Poverty.

Economic Advancement and Employment
Globally women constitute more than half of the world's population making them an important but often underutilised resource. It is common knowledge now that promoting gender equality is a game changer especially economically and politically. Closing the gender gap implies higher productivity and growth. According to the IMF in 2018, Nigeria is yet to reduce gender equality, the economy would grow when women participate fully in the labour force more opportunities are created and these generates growth. If a woman grows, the nation grows and profits.

On Education: The international community has recognised the equal right to quality education of everyone and committed to achieving gender equality in all fields including education through the acceptance of human rights law. The implication of this is that states have the legal obligation to remove all

discriminatory barriers, whether they exist in law or in everyday life and to undertake positive measures to bring about equality including access of, within and through education. Reforms undertaken in the field of education seem to have improved access and have led to increased literacy rates and a narrowing of the gap between males and females in education. However, literacy rate remains in the low in some countries. In the words of the Chief Judge of Malaysia Rt. Hon Tara Sri Dato Siti Norma Yaakobat women's submit on the 25th May 2005 sums it up

> *Education and exposure to various forces have destroyed the traditional boundaries and definitions of space of the respective roles of men and women. Thus, there should be no denial of a woman's economic dimension since the clear and unequivocal right to improve herself infused as she is, with all the right credentials affirmed.*

Employment and job security: In some countries, girls and women are deprived from the basic services in the areas of nutrition, health, safe water, sanitation ad employment to mention a few and this has invariably diminished life chances and no opportunity for economic advancement. Although the promotion of women's employment has been addressed in many countries, the issue is to ensure that the right to a fair and equal employment is practiced. There are areas for deliberation in particular issues such as unequal pay for work or work of equal value, gender based discrimination and sexual harassment which severely limit women's job opportunities and the ability to make choice regarding work. We do not deny promoting of equal pay for work of equal value but there remains room for improvement for a number of gaps that could have been due to lack of enforcement of laws in view of certain cultural practices that impede such action.

The recent brouhaha concerning the appointment of a new Chief Judge of Cross Rivers State comes to mind when considering the level of injustice women face in Nigeria. The House of Assembly of Cross Rivers State refused her appointment on the grounds that she is not an indigene of the state despite the fact that both her husband and her mother are from Cross Rivers State. Although the move is clearly political and absurd, the implication of this action is that a woman's identity cannot be traced to her matrilineal lineage.

More compounding is that she was denied from adopting her husband's lineage as well. Not until fairly recently, women and girls were prohibited from inheriting property based on cultural practices. In the landmark case of Ukeje v Ukeje, the Supreme Court found that such cultural practices were repugnant and contrary to natural justice, equity and good conscience. Since this case, the law has made strides in ensuring that such laws be banished from our cultural practices.

Moving on to sexual harassment at work place, studies carried out in a number of industrialised nations show that the proportion of female employees who had been subjected to sexual harassment is between 42-70%. It is to be noted that a large number of sexual harassment cases occurring at work places goes unreported and this could be due to embarrassment, fear of losing one's job and fear of being ridiculed. It would be pertinent to have a program to progressively monitor the intake of women into the public sector and measure the increase in the representation of women in government offices. These would include the introduction of quota system for the number of women officers in government institutions facilitating study for young women in universities which provide training in management and law, focus in managerial positions. The unavailability or lack of opportunity for women socially and culturally has a significant effect on their rights to economic equality.

On Health: Globally, experts estimate that women constitute 70% of the world's poor and that they own only 1% of the world's health poverty, particularly for women it is more than income deficiency. The World Health Organisation (WHO) has noted that women lag behind men in control over essential resources including cash, credit property, land wealth and access to material goods. The pressures on their available time and energy are linked to gender role responsibilities. It is for these reasons women are often poorer relative to men of the same household and social group.

Recently the New World Bank Report in response to how women are doing during the global push for gender equality said; "Not all that great in work and legal protection, even in some prosperous countries including the United State, the USA ranked 65th on the score card, below Malawi, Kenya and the Bahamas".

Victoria Robinson speaking on progress made on gender issues in a global context specifically in terms of gender equality noted that;

> "Education and violence have been sites of gender inequality specifically focused on over the last decade by international activism".

She further noted that " to address the global issue of gender inequality in more innovative ways, it would be useful to further the contemporary debate and emphasis on intersectionality in relation to gender inequality and to highlight the increasing academic focus on masculinity and gender relations and its link to feminism"

Some Forms of Gender Discrimination
1. Male children preference and sex selective abortions
2. Marginalisation which is great conspiracy to stifle the talent in women in their quest to have equal representation like men in governance
3. Distribution of political office in Nigeria- *No female governor,*no woman as the speaker of the Federal House of Representative.
4. Gender division of labour- *Allotment of more roles and duties to women that are not financially rewarding.
*No representation at the Nigerian football federation executive committee *Poor financial rewards for the Falcons.
5. Loss of indigeneity of the places into which they are married and even where they were born.

May I state unequivocally, it is only when women and girls have full access to their rights for equal pay and land ownership, rights to sexual rights, freedom from violence, access to education and maternal health rights will true equality exist. Only when women have taken leadership and peacemaking roles and have equal political voice will economies and countries be transformed. And only then will all women and girls have the self-determinants they are entitled to.

The clarion call is up to us all to hold governments accountable for their commitments and make sure the goals are met involving women and finding, the solution for grass root women groups- this will be central to success. No wonder Justice Nikki To be (JSC) noted;

"Generally while the development of men is a priority of society that of women do not receive equal attention. Women under normal circumstances do not need special development. In essence, if there exist an egalitarian treatment irrespective of sex, across board in terms of development of person, there will be no need for a special cry in favour of women. It is, however, not so, and this is an obvious state of affairs in the Nigeria polity. The fact that women have unfortunately, not been allowed personal development. They do not obtain the same educational, political and economic opportunities as their men folk."

In conclusion, we need transformation across all levels of society to transform the social paradigm so that women will be able to take greater control of their lives, but women cannot fight alone, men and young people joining in the global efforts to promote and preserve the dignity and respect of women will help achieve the desired effect of promoting women's rights. I would like to quote from an old saying that". It is not enough to be equal to men, when men are acting like beasts. It is not enough to assimilate. We need to create a world worth assimilating into". The struggle against gender discrimination needs to involve men much more than is currently the case, engaging more men in reform is important as women alone cannot achieve gender equality and women's right.

Jullia Gillard said:
"Men have always played critical roles in the women's movement. John Stuart Mill to Fredrick Douglas, male allies have long supported the struggle for gender equality, and today, there are many proud feminists; Andy Murray or Ryan Goshing. But there is still a long way to go and we will only get there by drawing more men into the conversation".

Ruby Taylor of th**e UN Women** succinctly made an analogy of what women rights and gender equality should entail in a hypothetical manner vis-à-vis the nation of Equiterra

Equiterra- Equality is where
    1.   Equality rights and opportunities

2. Equal payment for work of equal value
3. Shared chores and duties at home
4. Access to high quality health care at affordable rates
5. Equal representation in political offices, corporate boardrooms and factory floors.
6. Equal position in decision making
7. Equal value of boys and girls

The reality check is that Equiterra exists only in our imagination, but it is a place that we can all aspire to build. To date, no country in the world has achieved gender equality. As we imagine our country being a prototype of the Equiterra country, dare I to make this clarion call to all nations, people, this very esteemed audience here today to join in #Generation Equality to make this a reality in your family, community and country **#EachforEqual!**.

Chapter **5**

Re-Socialization, Gender Equality, and Women Access to Justices in Nigeria

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Abstract

The ability to seek and obtain a remedy through formal or informal institutions of justices for grievances in compliance with human rights standards is open for all. However, when people lack information or knowledge of their rights together with a weak justice system, access to justice becomes a mirage and abysmal. Women and girls experience rights abuses and infringements in various degrees without obtaining justice nor remedy for their pains. In Nigeria, rights denial, physical, sexual, emotional, social and economic abuses amongst others are more predominant with the female folk than their male counterparts. In some cultures in Nigeria, women perceive injustices and dehumanization as deserving and repercussions and therefore do not seek justice for their pains and grievances in marriage, sociopolitical, economic and cultural environments. Applying qualitative research design and the theory of justice the paper provided answers to the following questions: What are the real reasons why women fail to obtain justices for their hurt, is the justice system in Nigeria pro or against women, how can women access justice and remedy for their grievances in Nigeria? The majority of women are ignorant of their rights which stifle the efforts of stakeholders in the struggle for women's access to justice. There is a need for a

re-socialization revolution to educate and empower women about their rights. For sustainable access to justice, women need to be equipped and empowered from generation to generation to demand for justice when aggrieved. Civil society other stakeholders need to be engaged in aggressive women's rights advocacy.

Keywords: Re-socialization, Fairness, Access, Justice

Introduction
An estimated four billion people around the world live outside the protection of the law, mostly because they are poor or marginalized within their societies. The ability to seek and obtain a remedy through formal or informal institutions of justices for grievances in compliance with human rights standards is open for all. However, when people lack information or knowledge of their rights together with a weak justice system, access to justice becomes a mirage and abysmal. As gender continues to be a powerful barrier shaping the rights, capabilities, and opportunities of the individual from birth throughout the lifetime. Women and girls experience rights abuses and infringements in various degrees without obtaining justice nor remedy for their pains. In Nigeria, rights denial, physical, sexual harassment, rape, emotional, social and economic abuses amongst others are more predominant with the female folk than their male counterparts.

The majority of women maintain a culture of silence in the face of injustice because they stoically perceive injustices and dehumanization as part of womanhood, others perceive it as deserving and repercussions for their failures in life situations such as barrenness or failures to bear male children. Ann mentioned in Otakpo (2005) maintained that childless women whether married or single suffer dehumanizing treatment, stigmatization, discrimination and in some extreme cases ostracism. Cadigan (1998) confirmed that the stigmatization of women especially poor and childless ones can be so extreme in some cultures, where infertile women are viewed as a burden on the economic well-being of a family or community as they are considered cursed by the gods.

(Cadigan 1998) argues that culturally for a woman to be socially acceptable, she should have at least one biological child.

The dehumanization of a barren woman extends to her wider family including siblings, parents, and in-laws who are deeply disappointed by the loss of continuity of their family and contribution to their community population growth. On the other hand, Trigs (1997)maintained that women have been marginalized for a long period of time through social exclusion and this becomes a given. In this respect, women themselves see it as the norm of life and the life of a woman and transmit the same to their children especially the girl child. Girls are, therefore, socialized to be submissive, subservient and silent. , Trigs (1997) further stressed that women often face multiple forms of discrimination, violence, sexual harassment and are particularly affected by legal and social exclusion. In the workplace women are mistreated, easily cheated by their employers, driven from their land, preyed upon by the powerful, exploited and intimidated by the violence yet in most cases women scarcely seek redress nor press charges neither culturally nor through the legal constitutional institutions. Charon (1989) laments that women have been degraded and not respected for a long time even in religious settings. Arguing that in most churches women attend churches to be prayed for by men, listen to the gospel preached by men, clean the church used by men and cook during ceremonies officiated by men (Charon 1989). To Klasen (2012) inequality, discrimination and exclusion remain severe obstacles to universal human development.

Contending that people living in poverty and marginalized groups may not be aware of their legal rights and often lack legal protection and access to mechanisms to remedy their grievances, resulting in increased vulnerability. Meyer (2006) confirms that women in some churches are not allowed to participate in liturgical service because they are women and not because they are not qualified to do so. Mill in Subrata and Sushila (2007) maintained that women acquiesce themselves to these treatments, are consenting parties to them even as they police their own marginalization because they have been socialized to conform to the situation as a given. Women's marginalization as pointed by Charon (1989) is passed from generation to generation of women through socialization even by women to their daughters. The marginalization and social exclusion of women, only means that a part of humanity has been condemned to the status of slaves, even in the house of God, where all are supposed to be equal in the quest to find common salvation for all. Robertisan, (2002) believes that social exclusion is multidimensional

appearing at different levels of human life, affecting not only individual persons but also the whole group and is a major problem in the world (Robertisan, 2002).

Kibe Wachania and Ndegwah (2017)submit that there are cultural values that have come up with myths that portray women's image negatively leading to negative perceptions of their performance and denial of opportunity for women. Following the former, social exclusion is also synonymous to poverty generally, women are poorer than men. Consequently, this leads to economic and total emotional dependence of women (the marginalized) on the perceived holders of power (men). The consequence of prolonged marginalization of women is that most women tend to emotionally dependent especially on men. Fromm mentioned in Pualo Freire (1987) referred to this form of dependency as necrophilia behavior; the destruction of life - their own or that of the oppressed fellows. Fromm explains why individual women and women organizations have continued to make a social appeal to men to give them power and to carry them along in politics, economy and in other social relationships.

Consequently, much of the powers women have today politically seem to be granted from men. Women are intelligent and influential beings who are capable of achieving power by themselves. Women need a re-socialization to unlearn what they have been taught over the years through socialization and to impact the same to a subsequent generation of girls. Women arguably, lack information and knowledge of their rights as human beings and subsequently lack access to justice. However, the importance of women's access to justice cannot be over-emphasized if there must be gender equality and parity in political, social and economic systems. The crux of re-socialization, gender equality, and women access to justices in Nigeria is to uncover the reason why women are marginalized, to reveal if the Nigerian justice system is pro or against women and to discover how women can access justice and remedy for their grievances in Nigeria? As long as women remain unaware of their rights but fatalistically accept their exploitation, access to justice and gender equality will also remain a mirage and abysmal for women in Nigeria.

Philosophical Issues
Access to Justice means different things to different philosophers and theorists alike. In its narrowest sense, it represents only the formal ability to appear in

court. Comprehensively, access to justice engages a much larger social context of our court system and the systemic barriers faced by different members of the community. Aristotle 384-322BC quoted in Subrata and Sushila (2011) for instance, conceded that justice is a moral and ethical concept to deal with the concrete relationship in our day-to-day life. He believes that justice embodies an ideal and it symbolizes perfection and a dynamic idea hence realization of the ideal of justice is a continuous process. Stretching that, the establishment of just social order depends on the development of social consciousness. For instance, in ancient and medieval Europe, slavery and serfdom and untouchability of certain privilege people like the kings were widely justified. However, during the Enlightenment and the development of the justice system, such acts were discovered to be inhuman. Justice is essential to eliminate the impact of various actions performed by man. Again in the stoic philosophy, justice is identified with righteousness or virtue. Spiritually in that era, justice means that all men are equally created and are equal before the eyes of the creator. The notion of good or bad is determined by the concept of justice. Anything that fails to conform to the standard set by justice is considered bad. Simita Srivastava (2012) stressed that in the Greeks writings justice was equated with harmony.

Justice is an ideology that emerged on the bases of conceptuality. It is a way of life or to defend the notion of equality or to justify the act or rather to forbid an act, which is prohibitive like racism. It is a means to protect the weak from the strong. Still, for some, it is an ideology to protect the need of the so-called people. Marxism came as a reaction against the dangers of capitalism and cumulated in the elimination of the idea of states. Justice implies the rights of the classes that are deprived or it can also mean the rights of the so-called classes who lack bargaining power. In a democratic system, we can adduce also that justice as an ideology function on the bases of rationality, which is the reflection of the due process of law and also the rule of law. For Cepalus, justice means speaking the truth and paying your debt Polemarchus, the child of Cephalus believes in giving to each man what is proper to him. The word proper in the cause of the discussion to the assumption of justice is an art, which gives good to friends and evil to enemies. Plato interprets "this as the interest of the stronger.

Furthermore, in the republic Plato emphasized on the principle of functional specialization and principle of non-interference or non-meddling. The epicureans, however, believe that there was never a notion of absolute justice but only a convention made in mutual intercourse. Justice to Aristotle is complete virtue, though not absolute it is in relation to one's neighbor. Both Plato and Aristotle believes that the primary task of a state is to ensure justice. Aristotle distinguished between distributive, corrective or remedial justice. Distributive meant that the offices and wealth, rewards and dues that could cause agitation among social classes. This has to be distributed according to their contribution based on merit as defined in the constitution. In an oligarchy, merit meant wealth while in aristocracy it is related to virtue. In an ideal state, merit meant virtue. In Aristotle's perception, the objective end of the state was to ensure and promote a good life. The group that contributed to this end could legitimately claim the most of the societies' honors. On this premise, he believes that a virtuous minority or an aristocracy supplies the most direct and significant benefits to society. Besides virtue and wealth, Aristotle recognizes freedom as an important criterion with regard to the end of the state. Freedom meant free birth and also being independent of others. Thus giving a share to everyone in a political process is justice. Distributive justice can be considered proportionate to equality and is linked to the theory of just reward or equal shares according to the merit of the recipients.

Rawls in his theory of justice asserts that many things may be considered just and unjust. Believing that not only laws, institutions and social systems could be said to be unjust. To him actions of many kinds- decisions, judgments, and their implications. Attitude and dispositions of persons and persons themselves could be called just or unjust. Rawls believes that there are many kinds of subjects that can fall under the rubric of justice and injustice. The conception of justice, however, concentrates on what he refers to as the primary concern of justice which to him is the basic structure of the society. The basic structure of society to him covers not only the entire set of legal rights and duties but also sociopolitical and economic institutions, and indeed everything that can result from social cooperation. Rawls believes that the major function of the basic structure of society is to distribute the benefits and burdens of social cooperation among the members of that society. The benefits of social cooperation include wealth and income, food and shelter, authority and power, rights and liberties while the burdens of social cooperation include duties obligations and liabilities.

He believes that the basic subject of justice is the basic structure of society because it exerts a profound influence on individuals' rights, prospect, desires, aspirations and self-image. Rawls also contends that the influence of the basic structure on individuals is present at birth and continues throughout life. The primary problem of justice according to him is to fashion and justify a set of principles that a just structure must meet or satisfy. These principles of justice according to Rawls would lay down how the basic structure would distribute what he calls the primary goods of society among its members; primary goods include basic rights and liberties, powers authority and opportunities as well as goods such as income and wealth. He calls all these basic goods in order to stress that they are the goods men would desire, these are the goods every rational man is presumed to want. He, therefore, views the principles of justice as very important because these principles will regulate the basic structure of society which will in turn determine the place, duties and rights of males and females in the society.

Brief History of UN Treaties on Women and Why Women Fail to Access Justice
In 197 the United Nations approved the celebration of International Women's Year. As part of the celebrations, they held the first conference on women in Mexico City. It resulted in the declaration of Mexico equality of women and their contributions to development. At the meeting, it was proposed that the following decade be proclaimed UN decade for women and follow-up meetings to assess the progress made in 1980 and 1985. Consequently, the UN General Assembly adopted a world plan of action with recommended targets for governments to integrate women's equality in development and participation in peace initiatives. The Second World Conference on women was then held in Copenhagen 1980. It agreed that 1979 convention on the CEDAW was an important milestone and acknowledge the gap between rights and being secured for women and women's ability to exercise those rights. The conference also agreed that action on three major areas- equal access to education, employment opportunities and adequate healthcare services are essential to achieve the goals set out in Mexico City.

Following the second was World Conference on Women in Nairobi Kenya in 1985 this was the 3rd. This particular conference set out areas by which progress in women's equality could be measured and these include;

constitutional and legal measures, equality in social participation, political participation, and decision making. The conference acknowledged that women need to participate in all other areas of human activity and not just the areas that relate to gender. Unlike the two previous conferences, this 3rd conference marked the first time lesbian rights were introduced in an official meeting of the UN. It was also the turning point when violence against women emerged from being hidden topic to one which needed to be addressed. Recognizing that the goals of the decade for women have not been met.

The Conference also recommended that the UN Assembly approved an on-going evaluation of women's achievements and failures through the year 2000. These conferences struggled with the divide caused by cold war politics and needs of the developing world such as debt crisis soaring in Africa and Latin America, Protectionist policies under Margaret Thatcher, and Ronald Reagan causing widespread uncertainty, stagnation of USSR, the arms race build-up, and the Soviet invasion of Afghanistan. The question then was whether the conference would remain focused on women issues in the face of Soviet accusations and warmongering tactics which were undermining the goals of the decades for women. The US concern was that the Eastern Bloc attempts at politicization would derail real improvement in the unique problems faced by women. Conference on the Elimination of All Forms of Discrimination against Women (CEDAW) is an international conference adopted in 1979 by the United Nations' General Assembly otherwise described as the international bill of rights for women which was instituted on 3/9/1981 and has been ratified by 189 states. Consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. (The fourth UN c on w in bejing1995. (www.women's national commission UK. Retrieved April 2014)

The fourth World Conference on Women was the Beijing conference in China 1995 was titled equality, development, and peace. In the conference delegates prepared a declaration and platform for action aimed at achieving greater equality and opportunity for women (3rd 1985 WCW 1985), Be it distinction, exclusion or restriction made on the basis of sex which has the purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social,

cultural, civil or any other fields. By accepting the convention states commit themselves to undertake a series of measures to end discrimination against women in all forms (un treaty collection un.org Sept 2015).

These established hallmarks were meant to enable the woman enjoy human rights and achieve equality yet women are still marginalized in their communities. Like the feminists radicals believe the persona is political. Despite all the conferences and treaties women are still marginalized and mistreated politically, socially as a group and individually in their families by husbands and other relatives without redress because the persona remains political. Most women are domestically subdued and intimidated. These category of women feel inadequate, shy and incompetence. This explains why most women would not **via** for political and elective positions because they consider themselves incompetent and also see their fellow women as such. Paulo (1987) explained that this kind of attitude is as a result of prolonged oppressed which often also manifest as a type of horizontal violence causing the oppressed to strike out at their own comrades for any pettiest reason. This phenomenon is especially prevalent in the middle class oppressed who yearn to be equal to the eminent men of their upper class.

Consequently, women fail to access justice, is self-depreciation which is one of the characteristics of the oppressed. According to Paulo (1987) deriving from their internalization of the opinion the oppressor's hold of them. So often do the oppressed do hear that they are good for nothing, know nothing and are incapable of learning anything – that they are sick, lazy and unproductive – in the end, they become convinced of their own unfitness. Almost never do they realize that they, too, know things "they have learned in relation with the world and with other men (Paulo 1987). Given the circumstances which produced their duality, it is only natural that oppressed distrust themselves. Freire (1987) found that lack of trust can be attributed to being one of the reasons women are not entrusted with certain reputable and juicy leadership and political positions both at appointive and elective positions, even on merit bases. When women merit some positions they are shortchanged for it because men do not trust their ability to perform on those positions.

The Nigerian Justice System and Women's Access to Justice?
The constitution of the Federal Republic of Nigeria (promulgation) decree no.24 which birthed the 1999 Nigerian constitution as amended in 2011 though

very masculine started by declared that its provisions shall have binding force on authorities and persons throughout the federal republic of Nigeria. Declaring as follows" Whereas the federal military government of the federal republic of Nigeria in compliance with the transition to civil rule has. The constitution by this declaration lumped males and females together as though they are one and of equal strength and equal opportunities in all spheres of life (politics and governance and the economy). The constitution was not specific as to who are the persons referred to, obviously the men who are at the helm of affairs. Constitution like that of America which is a more gender-friendly outlook categorically mentioned the sexes, men, and women to avoid exclusion or obvious marginalization of any gender. The lacuna therefore in the Nigerian constitution makes the exclusion and marginalization of women in Nigeria easy for those who want to do so. All through the constitution, there was no mention of how many men and women are expected to occupy positions of authority. No percentage of each sex or gender to be represented or whatsoever.

According to Aristotle, the distribution of the commonwealth should be defined in the constitution. But when the method of distribution is not stated explicitly and expressly equity and equality could be murdered on the altar of politics in determining who gets what when and how. This is why Rawls argued that the major function of the basic structure of society which is to distribute the benefits and burdens of social cooperation among the members of that society would be defeated. The benefits of social cooperation (Aristotle in Subrata M. Sushila 2007). Rawls stresses that the benefits include wealth and income, food and shelter, authority and power, rights and liberties while the burdens of social cooperation include duties obligations and liabilities. This to a large extent explains the marginal position of women in Nigeria and their lack of access to justice. The Lacuna of not stating expressly the proportion of men and women to be represented in the power structure and other basic structures of the society made room for the strong (men)to dominate and exploit the weak (women) in the enjoyment of rights and benefits of the wealth of the state. Men latch in on this loophole and have and exclude women and make access to justice difficult for women. It is ironical that some of the constitutional provisions basically designed to guarantee the protection of fundamental rights, unwittingly have the effect of precipitating delays in the judicial process. This has made access to justice difficult for most

women because of the constitution in gender-neutral especially in a patriarchal society like Nigeria. Aside from the gender blindness of the constitution other factors that hinder women from accessing justice according to Nlerum (2005) is the overused concept of *locus standi.*

Locus standi is a concept that refers to the standing to sue. It refers to the right of a party to an action to be heard in litigation before a court of law or tribunal or the legal capacity of instituting, initiating or commencing an action in a competent court of law or tribunal without any inhibition, obstruction or hindrance. (Nlerum 2005). In other words, "for a person to have *locus standi* in an action he must be able to show that his civil rights and obligations have been or are in danger of being infringed. Thus, the fact that a person may not succeed in an action does not have anything to do with whether or not he has the standing to bring the action in this instance. For instance, in the issue of rape, the woman / girl has to prove beyond a reasonable doubt with evidence and exhibits to prove her rape. When some women sermon up the courage and approach the court for justice inordinate delay in the administration of justice constitute another obstacle for them to obtain justice.

Again, during the Oputa tribunal panel was a case that was made for the phenomenon of delayed justices for several decades without proffering a lasting the solution to it. Nlerum (2005) also stressed that at the panel it was argued that very often, Nigerians see ordinary cases of unlawful termination of employment or even those for the enforcement of fundamental rights lasting between three to five years or even more in court before they are concluded. Under such circumstances, citizens especially women would naturally be reluctant to initiate actions for the enforcement of their basic rights. Litigation expenses in Nigeria also are so high that the majority of Nigeria, women in particular who are mainly considered poor can hardly afford proper litigation representation in Nigerian courts when he has a legal matter to press charges for their pain and injustice meted out to them by either husband, employers government amongst others. Following this, since most women are consistently preoccupied with how to feed their child and the entire family with their lean the purse will then prefer to bear their pain than approach the court for justice.

Re-socialization and women Access to Justice in Nigeria
Socialization which according to Merriam Webster's dictionary is the process of learning to behave in a way that is acceptable to society starts with the pre-school in the life of a Homo sapiens. Socialization also is the process that begins during childhood by which individuals acquire the values, habits, ideologies, and attitudes of a society that they internalize and exhibit as they interact with their environment. According to Clausen, John A. (ed.) (1968) socialization encompasses both learning and teaching and is thus "the means by which social and cultural continuity are attained; (Cromdal 2006).To the MLA Style socialization is strongly connected to developmental psychology which believes that humans need social experiences to learn about their culture and survive (Billingham, M. (2007).Socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behavior, beliefs, and actions of adults as well as of children. The MLA required social experience is learned through socialization. Socialization may lead to desirable outcomes—sometimes labeled moral as regards the society where it occurs. Individual views are influenced by society's consensus and usually tend toward what that society finds acceptable or "normal". Socialization provides only a partial explanation for human beliefs and behaviors, maintaining that agents are not blank slate predetermined by their environment (Pinker, 2002).

Again, scientific research provides evidence that people are shaped by both social influences and genes (Dusheck, 2002).Genetic studies have shown also that a person's environment interacts with his or her genotype to influence behavioral outcomes. (Kender *and Baker 2007)*.Kender *and Baker* (*2007*) were of the opinion that most of us don't remember our first two or three years of life — but our earliest experiences may stick with us for years and continue to influence us well into adulthood. According to Maccoby (2000). There is clear evidence that parents can and do influence their children's behavior. There is equally clear evidence that children's genetic makeup affects their own behavioral characteristics, and also influences the way they are treated by their parents. However, the process by which one acquires these qualities, thus becoming a full-grown and functional adult, is known as socialization.

The society intrudes itself into the socialization process in numerous ways. Society establishes the standards that socialized individuals are expected to

achieve in physical development, in skills and capacities, in emotional expression, in intellectual purposeful activities, and in the patterning of their relations with significant others (Inkeles, 1968). In their effort to socialize children, parents are guided by their awareness of such social expectations and by their image of what children must become if they are to live successfully in the world. Parents are also guided by their image of what makes "good parents" and most invest a great deal of time and effort living up to this standard (Clausen, 1968). With the agents of socialization –family, school system, peer group, television print media amongst others the expected behavioral pattern is therefore transmitted to the new Homo sapiens which they will carry to adult life and possibly till death except a re-socialization occurs. Scholars, educators, business leaders, and government officials have called for a better understanding of why individuals tend to limit their career choices based on gender – particularly women are less likely to work in the STEM fields. Most research on family socialization and gendered occupational segregation as the EVT (Bornstein, 2011; Wigfield &Eccles), found evidence that family gender socialization experiences in childhood may play a role in the gendered segregation of the labor market.

Consequently, due to the pattern of socialization and lack of awareness of their rights majority of women maintain a culture of silence in the face of injustice because they stoically perceive injustices and dehumanization as part of womanhood. Some women perceive injustice and rights infringements as deserving and repercussions for their perceived inadequacies and failures in life while others see it as art of womanhood. Trigs (1997) argued that from culture to religion, social relations and the institutions of justice women have been marginalized and poorly socialized. Stressing that woman have been marginalized for a long period of time through social exclusion as the situation is seen as the life of a woman (Trigs (1997). In this respect, women themselves see it as the norm of life and the life of a woman and transmit the same to their children especially the girl child through socialization. Girls are, therefore, socialized to be submissive, subservient and silent.as they face multiple forms of marginalization and discrimination (Trigs 1997). This pattern of socialization makes women access to justice a herculean task for most women in Nigeria.

Mill quoted in Subrata and Sushila (2007) maintained that due to the pattern of women socialization women acquiesce themselves to marginalization and

other poor treatments and are also consenting parties to their marginalization even as they police their own subjugation. Women have be oppressed have been socialized to conform to the situation as a given. This pattern of life is therefore maintained, sustained and transferred, to the next generation of women through marginalized socialization compared to their male counterparts. Charon (1989) argued that stereotype subjugated life of women is then passed from generation to generations of women through socialization even by women to their daughters. Despite the efforts of international bodies such as the UN, and the international treaties to ensure gender equality and women mainstreaming in every facet of life endeavors. Arguing that even in the house of God, where all are supposed to be equal in the quest to find common salvation for all.

Conclusion
Due to the socialization process that women are subjected to women are lethargic to press for their rights. To further frustrate the effectuations of the treaties women have continued to transfer the docility unto their children. The founding UN charter chapter 111 article 3 of 1945 lays out the principal organs of the UN, and announces nondiscrimination policy for UN hiring, equal opportunity provisions banning restrictions on the eligibility of men and women include provision for equality between men and women to participate in any capacity and under conditions of equality in principal and subsidiary organs. These failures often come from a lack of sufficient knowledge and understanding to implement processes in ways that encourage women's participation and adequately address both gender-based violations and the gendered consequences of human rights violations. According to the UN access to justice and legal empowerment helps to translate legal issues and guarantees gender equality into real improvements in the daily lives of women (SDG. 5) by supporting women in protecting themselves from domestic violence, sharing in benefits from natural resources, retaining control over loans taken out in their name, and accessing inheritance or property upon divorce. On the other hand, the OECD (2019) believes that access to justice is integral to achieving the Sustainable Development Goals (SDGs) and inclusive growth (OECD 2019). Emordi (2018) was of the opinion that any development plan without the active involvement of women would be akin to building a development tower of babel which would soon crumble.

To empower women to access justice women need a re-socialization to unlearn the negative things they have learned. They need to be trained to understand their rights as human rights and to stand against any infringements of their rights in their family, workplace and social environment. Women need to begin a re-socialization process to be able to train their children especially girls to resist any form of marginalization and to boldly approach the justice institutions to press for their rights when denied or infringed. Without women being strong pillar of support and encouragement to one another in support of their rights women access to justice will continue to be a mirage. Women must be re-socialized not to police their fellow women who try to fight for their rights. The training of next generation of girls cannot be over-emphasized. Women need to be re-socialized to stand up for their rights and be encouraged to transmit the same to their children for women to achieve access to justice against any infringements of their rights. Without a re-socialization and proper knowledge of women's rights, women empowerment and access to justice in a patriarchal country like Nigeria would not be not be achieved. Consequently, access to justice will continue to be elusive and abysmal to stakeholders of women empowerment and access to justice in Nigeria as they continue to allow weak judicial system and breed generations of women who are unaware of their rights and lethargic to approach justice institution when their rights are infringed.

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Chapter **6**

An Interdisciplinary Gender Discourse on Sustainable Development

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Introduction

Substantial evidence abounds to support that gender issues have always been an integral part of the international sustainability discourse from the onset. (United Nations Division Sustainable Development [UN], 1992). The United Nations fundamental goal-the creation of an environmentally and socially sustainable global economy and way of life-which was reaffirmed in 2012 in Rio during the 20th anniversary session of the 1992 Earth Summit that had placed the sustainable development discourse at the top of the global agenda (Litting, 2012). More recently, Agenda 2030 and its 17 Sustainable Development Goals (SDG) adopted by the Assembly of the United Nations in September, 2016 (address gender equality explicitly as goal (number 5) (UN, 2016). This goes to buttress that equality is not an option or choice; it is a right that is enshrined in the 1948 Universal Declaration of Human Rights, further advanced by the UN convention on the Elimination of Discrimination against Women (UN, 1992).

Sustainable Development, expressed as development that meets the needs of the present without compromising the ability of future generations to meet their own needs is based on three pillars economic, social and environment. It

is a common knowledge that the concept, sustainable development in recent times has been subjected to academic debates among scholars. This is because sustainable development gives a new way of thinking through and managing human societies. Sustainable development is about integration; developing in a way that benefit the widest possible range of sectors, across borders even between generations. Sustainable development while spreading the benefit of economic growth to all citizens turns brown field into ecologically sound urban housing projects, increasing educational opportunities for both girls and boys, innovating industrial processes to be more energy-efficient and less polluting as well as involving citizens and stakeholders in policy-making process (Strange & Bayley, 2008). Achieving these attributes associated with sustainable development is the essence of equality of both male and female in decision-making process.

However, incorporating the women in the decision-making is often neglected in most countries especially the developing ones. Some of these countries are highly patriarchal where men dominate all spheres of women lives. This subjugation melted on women is a clog in the will of national and international agenda. One of such agenda is the Convention of Elimination of All Forms of Discrimination Against Women (CEDAW) which was adopted in 1979 by UN general Assembly. This convention was embraced by over 180 countries that agreed to put in place the necessary instruments including legislations and programmes to ensure women enjoy all necessary rights and privileges thus, making a universal issue on gender equality. The struggle towards achieving this gender equality has attracted interdisciplinary approaches. Interdisciplinary is a strategy that makes different research and theoretical areas 'speaking together'. It is a strategy based upon shared dialogue or cross-breeding ideas among different fields. Friedman (2001), explained that interdisciplinary is an umbrella term under which the depth of disciplines and the multifaceted goals of different perspectives are conjoined. It is a travelling concept that allows academics to move from home based knowledge to different areas of expertise. Thus, interdisciplinary approach crosses the boundaries and thinks creatively to inequalities which include sex, gender and sexuality. Interdisciplinary gender discourse therefore becomes an integral part as it goes much further than mainstreaming of gender.

Gender is not just about women, but about men and women. It is a concept that analyses the roles, activities and responsibilities of men and women in the societies. It is the differentiation that enrolls between men and women which is different from sex, but construed by the society through socialization (Onyeonoru, 2005). In other words, gender is the behavioural, cultural, or psychological traits, associated with one's sex. Suffice it to say that, it is a complex culturally and historically specific social system that organizes and regulates interaction between women and men as well as their relative social value (Drole, 2010). It is in the light of the above that this paper attempts to discuss integration of gender in development, their contribution to sustainable development as well as some emerging perspectives.

Gender and Millennium Development
The establishment of Millennium Development Goals (MGDs) in the year 2000 by 191 nations of the United Nations (UN) was geared at providing development to all individuals. Development in this instance is the transformation of the quality of lives of the people in various facets. The UN (2017), indicated that the number of people living in extreme poverty declined worldwide by more than half, falling from 1.9 billion in 1990 to 8.36 million in 2015; primary school enrolment rate increased and the number of out of school children of primary school age worldwide fell by almost half to an estimated 57 million in 2015, down by 100 million in 2000 across the world. There was improvement in gender equality and empowerment of women as more girls are in school, more women are in paid employment and many more women are in government around the world. Furthermore, maternal mortality ratio also recorded a decline by 45% worldwide since 1990 with an improvement in contraceptive prevalence. This development is evident in economic, education, social as well as health. Fehling, Nelson and Venkatapuram (2013) however identified some lapses as only a few stakeholders were involved without adequate involvement by developing countries. This implies that progress recorded were limited and uneven across the countries. No wonder UN (2016) observed that while the world has achieved progress towards gender equality, women empowerment including equal access to primary education between girls and boys under MDGs, women and girls continues to suffer discrimination and violence in every part of the world.

Ford (2015) had apparently noted that MDG$_3$ among the other 8 goals stressed the need for promotion of gender equality and the empowerment of women. The focused target of this goal was the elimination of gender disparity in primary, secondary and tertiary education by 2015. Progress on this goal was tracked by the ratio of girls to boys in class, the share of women in paid employment in sectors other then agriculture, and proportion of female Members of Parliaments (MPs) in National Parliaments. Although the goal succeeded in creating awareness by calling on leaders to promote equality but the issues needed to achieve equality were left out, such issues included elimination of violence against women, recognising the unpaid burden of care work that falls disproportionately on women, women's sexual and reproductive health and rights, ending harmful traditional practices such as early and forced marriage and female genital mutilation as well as the vital role women play in peace and conflict reconciliation. Unlike the MDG$_3$, the SDG$_5$ calls on government to achieve, rather than just to promote, gender equality and empowerment of women and girls. The unattainment of these targets obviously has given rise to greater focus and shift to sustainable development.

Gender and Sustainable Development

Sustainable development as already explained is a development that meets the needs of the present without compromising the ability of general future generations to meet their needs. This definition provided in the Brunttland Report of 1987 brought to lime light the concept sustainable development. The definition also reflects the realisation that economic growth alone is not enough and that economic, social and environment of any action are interconnected. This is to say that the three pillars together; society, the economy and the environment are needed in achieving sustainable development. Understanding the complex connection and interdependence of the three pillars require some efforts of the people in promoting the economy, while the efforts must be constant. To achieve the above goals, the Organisation for Economic Corporation and Development (OECD, 2008), observed that the first step for sustainable development is on the improvement of the participation of women worldwide. This is because, at present the female half of the world human capital is undervalued and underutilised. OECD concluded that the better use of the world female population could increase economic growth, reduce poverty, enhance

societal well-being and help ensure sustainable development in all countries. Investments also in women and girls reap rewards across society and generations, boosting incomes, life expectancy and education level (Trankmann, 2018). Contrarily, it is observed that the inability to effectively integrate women in the process of management, protection, reservation and use of environment is a major gap in sustainable development. Thus, sustainable development is the utilisation of all the tools and resources at disposal to promote well-being (Olabisi, 2011). Resources here refer to both human and other resources. The human resources include gender. Invariably, it requires that both men and women should be utilised.

Contribution of Gender in the Three Pillars of Sustainable Development
Economic development is one of the pillars of sustainable development. It is the improvement in the financial capability of individuals. Economic development is the promotion of more intensive and more advanced economic activities through such means as education, improved tools and techniques, more available financing, better transportation facilities and creation of new businesses (Microsoft Encarta Premium, 2006). Reporting the place of women in the economic development in the developing regions of the world. Faiola (2008) explained that there is highest poverty reduction in states with higher percentage of women in labour force. The implication of this report is that with the women being informed, there is the likelihood that they could access control and manage resources to alleviate poverty. Reviewed data showed that women spend 90% of their income on their families, while men spend only 30-40%. Working mothers and daughters put food on their tables, thereby helping families to avoid poverty (Trankman, 2018).

Another pillar of sustainable development is social equity. This pillar reiterates equity and equality. It involves confronting negative social trends such as growing income disparity, rising unemployment and a persisting gender gap. It has also been noted that Gender divisions of labour as rooted in conditions of production and reproduction that are reinforced by cultural, religious and ideological systems prevailing in given society has greatly influenced the attainment of gender equity especially in developing countries (Zuofa, 2012). For sustainable development to be achieved, equality in representation of both male and female is required. Nwizu (2018), remarked that many women still lack access to employment opportunities, basic

education and health care and are often subjected to violence and discrimination. These actions negate sustainable development goal 5 which is on gender equality. She further stated that women work 70% of the world's working hours yet paid only 10% of the world's income. This clearly shows that inequality is deeply noted in every society, particularly, in the developing countries.

In addition to social equality, is the environment which is the third pillar of sustainable development. This pillar is concerned with not only the hard skills and technology needed for a green economy but also of the soft skills required to develop cooperatives, promote indigenous knowledge that ensures sustained, inclusive and equitable goal. Green skills could also include leadership skills, adaptability to apply new and environmental awareness. Stevens (2010), revealed that women in the developing countries who supply water and fuel for family find this increasingly difficult as environmental changes negatively affect resource supply and infrastructure. The author added that in many cases, they are also the key to managing the aftermath of the disaster. Thus, the success of sustainable development is the integration of all the three pillars on the same progressive trajectory.

From these three pillars, sustainable development could be conceived in three perspectives; as a conceptual framework, it is a way of changing the predominant world view to one that is more holistic; as a process, sustainable development is a way of applying the principles of integration across space and time to all decisions, as an end goal, sustainable development is aimed at identifying and fixing the specific problems of resource depletion, healthcare social exlusive, poverty, unemployment among others. Addressing the various problems requires interdisciplinary approaches for the realisation of the sustainable development.

Interdisciplinarity of Gender and Sustainable Development
Developing a comprehensive understanding of complex societal problems and resolving them demands an interdisciplinary thinking and research (Repko, Newell and Stosak, 2012). Interdisciplinary is a research and teaching activities that transgress borders between disciplinary canons and approaches in a theoretical and methodological perspectives that allow for new synergies to emerge (Lukke, Michel, De la Bellacasa, 2001). Interdisciplinary is aimed at

expanding the thought process to make rooms for multiple perspectives. By identifying shared principles between perspectives, a starting point for action and reflection is established. Thus, Bertold (2012), saw the aim of interdisciplinarity as creating something new by crossing boundaries and thinking across them in order to create new approaches and new research questions. It is this cross cutting ideas of academia from different disciplines to proffer lasting solution to women subjugation in attaining sustainable development that this academic discourse becomes germane. Interdisciplinary therefore provides a starting point for unraveling the knots of contending issues. The UN's Beijing Platform for Action as cited in Drolet (2010), stated that the empowerment of women and gender equality are prerequisites for achieving political, social, economic, cultural and environmental security among all peoples. These features in the above platform address sustainable development through equity and equality of gender which is advocated by the feminist theory. This theory examines ways, in which a gendered society is created by key social institutions- divisions of labour, health, education, family, work, popular culture and the media that have been structured by gender relations (Cook, 2007). These theorist viewed gender subordination as a complex, multi-dimension and all pervasive process that affect all aspects of human lives embedded in many different mutually reinforcing levels.

Consequently, in achieving sustainable development attention should be given to those issues as they are addressed in both developed and developing countries alike based on progress recorded, appraising the strategies adopted and ways forward for sustainability which is the rationale for interdisciplinary approach. For instance, in Kenya, women were found in the environmental frontlines. Maathai in Strange and Bayley (2008), while making an acceptance speech for price won as 2004 noble peace price, stated that throughout Africa, women are the primary caretakers, holding significant responsibilities for tiling the land and feeding their families. She concluded that they are often the first to be aware of environmental damage as resources become scarce and incapable of sustaining their families. This expression by Mathai, reveals women place in economic contribution as well as their environmental consciousness. The implication of this, to sustainable development is that with adequate integration of women in any country's economic, social and environmental aspect, there is the likelihood that development will be sustained.

Conclusion and Way Forward

The achievement of sustainable development involves equality in representation of gender in its various pillars namely; economic, social and environment. The subjugation of women in the scheme of development is a clog on sustainable development.

To salvage this situation, the following suggestions are articulated as way forward.

1. Gender policy review to effectively implement the Sustainable Development Goals.
2. Effective use of gender policy document for gender mainstreaming and involvement of supportive institutions.
3. Adequate integration and representation of women in decision-making in matters relating to the three pillars of sustainable development.
4. Even participation of men and women in politics and governance.
5. Interdisciplinary synergy in formulating formal and non-formal educative programmes as well as awareness creation for the entire populace to enhance their ability to adapt to attitudes positive to achieving the three pillars of Sustainable Development.

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Chapter **7**

Macroeconomic Effect of Female Health on Sustainable Development in Nigeria

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Abstract

Human capital is key to achieving growth and sustainable development. Therefore, economies that wish to develop invest massively on improving the quality and quantity of its stock of human capital. As aspects of human capital, health alongside education is given priority in the development agenda. Unfortunately, this is not the case in Nigeria as public investments in health through budgetary provisions have consistently remained below levels recommended by the United Nations (UN). For instance, health spending in Nigeria for the past two decades has consistently remained below 10% of annual budget; this is against 26% as recommended by the UN. The implication of these is that Nigeria's dismal performances in all indices of development (growth, employment, inequality and poverty levels) may find explanation on poor indices of health as an aspect of human capital – particularly female health. For instance, maternal mortality rate as an index of female health for Nigeria far exceeds that for Africa and global average respectively according to report by World Health Organisation

(WHO). This has negative consequences on growth and development; evidence has shown that when a particular member of the family suffers health challenge, the entire family suffers, resulting in dwindling long run income earnings. Against this backdrop, this study examined the macroeconomic effect of female health on sustainable development in Nigeria using the Autoregressive Distributed Lag (ARDL) approach. Data on Sustainable Society Index (SSI) was utilized as a measure of sustainable development. Findings provided evidence of importance of female health to sustainable development in Nigeria.

Keywords: Female Health, Sustainable Society Index, Sustainable Development, Nigeria

Introduction

Development as a concept is multifaceted and centered on improving the overall wellbeing of the individual. As focal point of development wellbeing can be achieved through income growth, reduction in poverty, and unemployment, as well as ensuring equitable distribution of income. This makes it imperative that economies that wish to develop must push for improvement on these indices of development. In this adventure, economists have come to the realisation of importance of health in economic performance both at the aggregate and household levels. It is well documented in the literature that health is a commodity that is not sort after for its sake alone, but also as a crucial factor in growth and development process. (see Grossman 1972). This underscores the importance of health in the development agenda such that economies are required to apportion a significant proportion of annual budget to health. In the current dispensation, health budgetary provisions are viewed as a capital budget rather than consumption budget. As a capital expenditure, it is viewed as investment that has potential to trigger up spontaneous positive changes across sectors therefore should be of importance for policy.

According to Ichoku (2015) and based on scientific evidence, good health accounts for between 30 – 40% of national growth. This may have sparked up investigation on the negative consequences of poor health on national growth and development. Evidence points to unpredictable illnesses which reduce health quality as a major determinant of unhealthy growth and wider spread

poverty among less developed countries (LDCs) (Alam&Ke, 2008). In Nigeria, statistical evidence point to the fact that incidence of common causes of ill-health such as outbreak of major influenza, malaria and other communicable diseases is high, and may account for observed poor performances in all indices of health. For instance, child mortality rate for Nigeria is reported to be 100.2 per 1000 live births (World Bank 2017). Maternal mortality rate remain high; 100 per 100 000 live births (WHO, 2014). As a summary measure, life expectancy of an average Nigerian stands at 53.95yrs as against 76.5yrs and 76,22yrs for Morocco and Algeria respectively (World Bank, 2018). Analysis of this across male and female gender shows that life expectancy of an average male child in Nigeria stands at 53.09yrs, while that of female child is 54.84yrs(World Bank, 2018), indicating a slightly more years of life for the female gender than the male. Further statistical evidence points to a state of morbidity crises for the female gender particularly during their reproductive years. According to WHO, (2014) report, only 61% of pregnant Nigerian mothers made at least one contact visit to a skilled health provider during pregnancy period. This no doubt rubs – off on overall contribution of the female gender to total output through reduced productivity. These observed differences underscore the importance of gender specific examination of the effect of ill-health on economic performance. Furthermore, evidence has shown that when the family breadwinner/head suffers health challenge, the family suffers (Krishina 2007). For instance, when a mother suffers health challenge, it affects the whole family in different perspectives; the children also suffer ill-health due to reduced care-giving, they also do not attend school regularly. These have long run negative consequences on growth and other indices of economic performance.

Quite a few number of Nigerian specific studies made useful attempt at examining the relationship between health and economic development. However, the focus of each of these studies is quite distinct from the objective of this particular investigation. For instance, a number of these studies examined the relationship among health spending, health status, and economic growth as a component of development (Mathias et al, 2013; Ibikunle, 2019). Some other studies carried out implicit examination of this relation in the context of examining the relationship between health spending and economic growth (Bakare and Sanmi, 2011; Nwanosike et al, 2015; Maduka et al, 2016). This particular study differ from each of the previous

studies by (1) utilizing an index measure of development (Sustainable Society Index); it incorporates all indices of sustainable development, (2) rather than a summary measure of health, it investigates the impact of gender specific aspect of health (female health), (3) it utilized a measure of health that captures morbidity (prevalence of anemia) rather than mortality. Specifically, objective that guided the investigation is to determine the impact of female health on sustainable development in Nigeria.

Empirical Literature

International evidence on the relationship between health and development are mainly studies that examined association between health and economic growth as a component of development. Among these are studies that examined effect of health on labour productivity (Cole & Nenmayer, 2005); Knapp, 2007; Pohl, Neilson and Parro, 2013; Mathias et al, 2013; Trevisan & Zantomoi, 2015; Lixin, Kostas, and Umut, 2008). All found that good health improves productivity. Specifically, Lixin et al (2005) found that lower health status result in lower working hours. Some other studies explicitly focused investigation on relationship between health and economic growth (Bloom, Canning, 2001; Bloom Canning and Sevilla, 2001; Swiff, 2011; Odrakiewicz, 2012); all arrived at similar findings which suggest that improved health results to increases in growth as independently measured by either absolute value of GDP, GDP per capita or output growth. Some other studies undertook an implicit examination of this relation by focusing on the impact of public health expenditure on economic growth (Heshmati, 2001; Mojtahed and Javadipour, 2004; Bakare and Sanmi, 2011; Eggoh, Houeninvo, &Sosson, 2015; Nwanosike et al, 2015; Maduka et al, 2016;Ibikunle, 2019; Tammy & Chris, 2019). These studies directly or indirectly provided evidence for the relationship between health and economic growth as a component of development; such findings cannot offer explanation to what happens to poverty, unemployment and income inequality.

Methodology

Data

Time series data which span over the period 2006 – 2016 was utilized in the analysis; this was interpolated into quarterly data series using Eview9 econometric software. SUSDEV stands for sustainable development, NOX is non – oil export as a percentage of total export, GfKAP stands for gross fixed

capital formation (proxy for physical capital), prevalence of anemia among women of reproductive age was utilized as proxy for female health (FHEALTH), while SSENROL (secondary school enrolment rate) was used as proxy for education as an aspect of human capital. GCEXP is government capital expenditure; NODA denotes net official development aid. Among these, SUSDEV was sourced from the sustainable society index; GGfKAP, FHEALTH, SSENROL, and NODA are sourced from World Bank (2018) database, while NOX and GCEXP are sourced from Central bank of Nigeria's statistical bulletin (2018).

Theoretical Framework and Model Specification
Analysis in the study is founded on the structural theory of economic development. The argument herein is that development is a function of the extent to which countries are able to diversify away from traditional primary products into manufactured exports and expansion of nontraditional exports (Chineny 1979; Syquin, 1989; Hesse, 2008). Furthermore, the model relates export diversification and growth (as components of development) to the Export-led Growth (ELG) hypothesis. Drawing from this relation, the study disaggregates health and education as component of human capital in the traditional Augmented Cobb-Douglas production function. The specification here fallows that by Obwona (2012) as adopted by Onodugo, Ikpe and Anowor (2013). This is specified as:

$$X = A, k^{\alpha}, H^{1-\alpha} \quad - \quad - \quad - \quad - \quad - \quad - \quad - \quad - \quad -(1)$$

Where
X = sustainable development (SUSDEV)
K = Physical capital proxied by Gross fixed capital formation (GfKAP)
H = Human capital (Female health(FHEALTH)), education (secondary school enrolment(SSENROL)).
A = Total factor productivity (TFP) of growth in output.

It is of note that "A" is a function of private investment (Pinv.).
$$\text{Thus } A = h (P_{inv}) \quad - \quad - \quad - \quad - \quad - \quad - \quad -(2)$$

By substituting equation (2) into equation (1), and taking note of the fact that X = SUSDEV, K = GfKAP, H = FHEALTH, and SSENROL, we have:

SUSDEV = f(P_{inv}, GfKAP, FHEALTH, SSENROL)   -   -   (3)

Expectation in (3) is that P_{inv} affects development through export trade. This in Nigeria's economic model is categorized into oil (the traditional export commodity) and non – oil export; export diversification for Nigeria is measured by the degree of move away in the direction of non-oil export trade (NOX).

Therefore:
P_{inv} = g (NOX) -   -   -   -   -   -   -   (4)

by substituting equation (4) into (3), we have
SUSDEV = f(NOX, GfKAP, FHEALTH, SSENROL) - -   (5)

In equation (5), we introduced the role of public sector as well as external development agencies; public sector role is captured by public capital expenditure(GCEXP), while contribution of external development partners is proxied by Net Official Development Agency (NODA). Introducing GCEXP and NODA into equation (5)transforms (5) to:

SUSDEV = f(NOX, GfKAP, FHEALTH, SSENROL, GCEXP, NODA)   -(6)

Econometric transformation of equation (5) is as stated below:
SUSDEV = α_o + α_1NOX$_t$ + α_2GfKAP$_t$ + α_3GCEXP$_t$ + α_4FHEALTH$_t$ + α_5SSENRO$_t$ + α_6NODA$_t$ + μ_t -   -   (6)

Where
SUSDEV = sustainable development
NOX = Non-oil export
GfKAP = Gross fixed capital Formation
GCEXP = Government Capital Expenditure
FHEALTH = Female health
SSENROL = Secondary School Enrolment ratio
NODA = Net Official Development Agency
μ = Error term
t = time subscript
$\alpha1, \alpha2$ - - $\alpha6$ are the estimated elasticities; a priori expectation is that all shall be positive.

Estimation Strategy:

Macroeconomics variables by nature tend to exhibit random walks in their behaviour. This makes results estimates from analysis conducted with such non-stationary variables to be unreliable for policy. As a result, time series properties of each of the variables in the model were examined using Zivot and Andrew (1992) unit root test.

Zivot and Andrew test statistics was preferred and subsequently chosen given its unique feature of being able to account for unknown single structural break in series. Result of this, is as presented in table 1. Observation therein shows mix order of integration in the macroeconomics data series running between zero and one (I(0) and I(1)). Secondly, structural break was equally observed in each of the data series. This outcome makes Autoregressive Distributed lag (ARDL) model approach to co-integration most appropriate for analysis. Pasaran, Shin and Smith, (2001) ARDL bound testing approach to cointigration analysis can be applied to series that are integrated of order zero and one.

Table 1: Zivot – Andrews Unit Root Test

Variable	Level form t-statistics	Break date	First difference t-statistics	Break date	Oder of Integration
SUSDEV	-4.751202	2008Q1	-15.01075	2009Q1	I(1)
FHEALTH	-0.605545	2009Q1	-16.83938	2015Q1	I(1)
GCEXP	-4.390105	2010Q1	-7.287525	2010Q1	I(0)
GFKAP	-5.021999	2009Q1	-7.382535	2010Q3	I(0)
SSENROL	-5.968168	2013Q1	-7.800093	2008Q1	I(0)
NODA	-3.006533	2010Q3	-9.81347	2015Q1	I(1)
NOX	-7.217633	2008Q1	-7.336040	2013Q1	I(0)

Equation for the ARDL model is as specified:

$$\Delta SUSDEV_T = \beta_0 + \sum_{i=1}^{p} B_i \Delta SUSDEV_{T-i} + \sum_{j=0}^{q} \alpha_j \Delta NOX_{t-j} + \sum_{k=0}^{q} \lambda_k \Delta GfKAP_{t-k} + \sum_{l=0}^{q}$$

$$\varphi_l \Delta GCEXP_{t-l} + \sum_{m=0}^{q} \eta_m \Delta FHEALTH_{t-m} + \sum_{n=0}^{q} \theta_n \Delta SSENROL_{t-n} + \sum_{n=0}^{q} \mu_o \Delta NODA_{t-o}$$

$$+ \Delta_0 SUSDEV_{T-1} + \delta_1 NOX_{t-1} + \delta_2 GfKAP_{t-1} + \delta_3 GCEXP_{t-1} + \delta_4 FHEALTH_{t-1} + \delta_5$$

$$SSENROL_{t-1} + \delta_6 NODA_{t-1} + \epsilon_t \qquad (7)$$

The cointegrating equation which is based on an asymptotic non-standard F-test on coefficient of the lag level variables of the unrestricted correction model is specified thus:

$$\Delta SUSDEV_T = \beta_0 + \sum_{i=1}^{p} B_l \Delta SUSDEV_{T-i} + \sum_{j=0}^{q} \alpha_j \Delta NOX_{t-j} + \sum_{k=0}^{q} \lambda_k \Delta GfKAP_{t-k} + \sum_{l=0}^{q} \varphi_l \Delta GCEXP_{t-l} + \sum_{m=0}^{q} \eta_m \Delta FHEALTH_{t-m} + \sum_{n=0}^{q} \theta_n \Delta SSENROL_{t-n} + \sum_{n=0}^{q} \mu_o \Delta NODA_{t-o} + \Omega Ect_{t-1} + \mu_t \qquad (8)$$

Ect-1 is the error correction term, ҵ indicates the speed of adjustment to equilibrium should there be occurrence of disequilibrium. Table 2 present the results of this model (results of cointegration).

Results of Estimation
Table 2: ARDL Cointigration Result

	Break Date	Selected model	F-statistics
	2009Q1	ARDL(1,0,1,2,1,1,1)	7.272346***
	I(0)	I(1)	
1%	3.6	4.9	
5%	2.87	4	
10%	2.53	3.59	
Note: *** indicates significance at 1% level of significance			

Observation from the result shows that the calculated F statistics is higher than the upper critical value at all levels of significance. This indicates failure to reject the null hypothesis of no long run relationship. This justifies estimation of the model on the bases of ARDL bound test approach to cointigration. Results of the estimation of this specification as presented in tables 3 and 4 formed the bases of findings in this study.

Table 3: Long run estimates

Variable	Coefficient	Std Error	t-statistics	Prob-values
FHEALH	-0.181060	0.042309	-4.279445	0.0002
GCEXP	0.274606	0.067200	4.086433	0.0004
GFKAP	0.011766	0.003961	2.070705	0.0063
NOX	-0.334868	0.073098	-4.581062	0.0001
SENROL	0.047820	0.012739	3.753840	0.0009
NODA	-0.049873	0.006510	-7.660594	0.0000
BRKSUSDEV	0.906976	0.139926	6.481816	0.0000
C	12.448676	1.856280	6.706248	0.0000
@TREND	-0.006002	0.004983	-1.204414	0.2393

Table 4: Short run estimate and diagnostics tests

Variable	Coefficient	Std Error	t-statistics	Prob-values
D(FHEALTH)	-0.110880	0.025158	-4.407330	0.0002
D(GCEXP)	0.129099	0.040296	3.203746	0.0036
D(GFKAP)	0.000371	0.003376	0.109776	0.9134
D(NOX)	-0.161510	0.039814	-4.056595	0.0004
D(SSENROL)	0.24583	0.006085	4.039912	0.0004
D(NODA)	-0.040268	0.003045	-13.224778	0.0000
D(BRKSUSDEV)	0.555425	0.076184	7.290626	0.0000
D(@TREND)	-.0.003675	0.002889	-1.272135	0.2146
COINT Eg(-1)	-.0.612393	0.085469	-7.165115	0.0000
Diagnostics tests				
Jarque-Bera	1.838255	[0.398867]		
BG Serial Correlation LM	0.716059	[0.4988]		
BPG Hetroscedasticity	2.554095	[0.0174]		
Ramsey RESET	0.785402	[0.3839]		
Note: p – values in []				

Figure 1a: Result of CUSUM Test of Stability of Coefficients
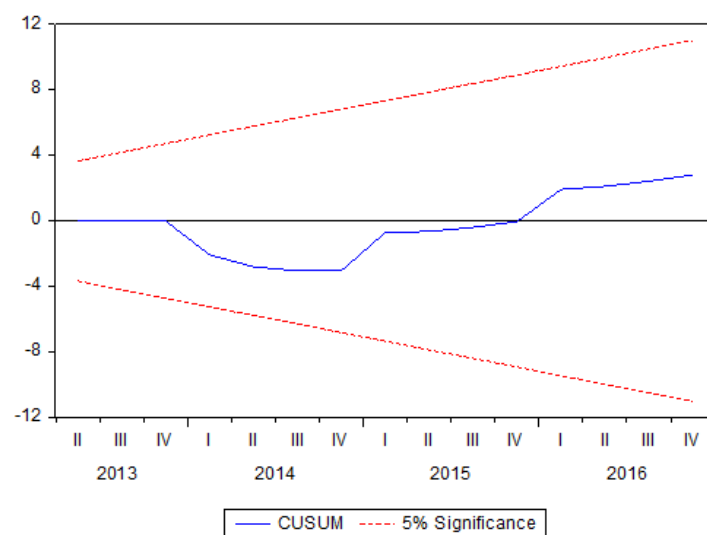
Figure 1b: Result of CUSUM of SQUARES Test of Stability of Coefficients
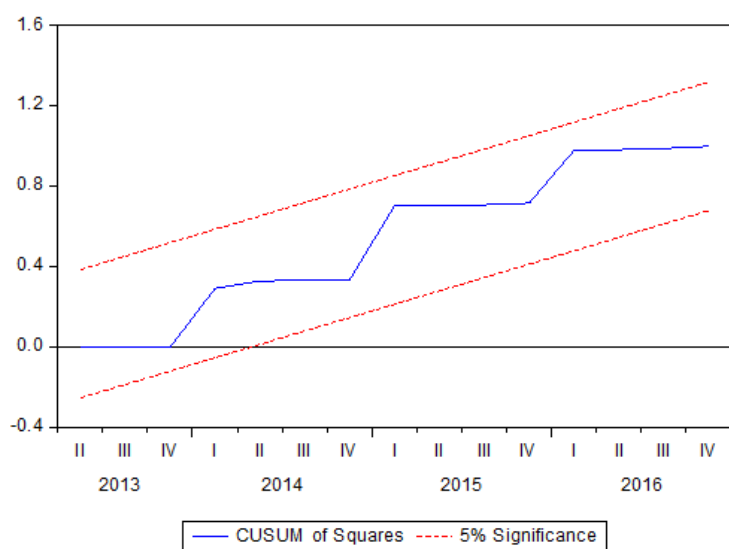
Empirical Findings and Discussion

Result of the long run regression (table 3) shows that three of the explanatory variables (FHEALTH, NOX, NODA) have negative relationship with sustainable development (SUSDEV). This points to the fact that, increase in level of any of these variables leads to reduction in sustainable development (SUSDEV). The fact that increase in female health leads to reduction in sustainable development means that worsening health burden for the feminine population leads to reduction in level of sustainable development. On the other hand, GCEXP, GfKAP and SSENROL relate positively with SUSDEV; thus indicating that increase in any of these variable scales up level of sustainable development. As a matter of fact, all the explanatory variables statistically exert significant impact on SUSDEV, and also conform to expectations of the theory. Negative association between NOX and SUSDEV is reminiscence of the dual nature of Nigerian economy, and corresponding trade-off between resource use in oil sector, and its alternative deployment in non-oil sector. In the model, NOX is used to capture the economy's degree of diversification away from its traditional export.

This in Nigeria's case is defined by the extent of move away from oil export towards non-oil export. Given the under-developed nature of the non-oil sector relative to the oil sector, the economy has to accept temporary loss of productivity as resources are moved from oil to non-oil sector, hence the negative relationship. In the case of NODA-SUSDEV relation, sign ofthis depends on usage of funds; deployment of aid fund into productive investment will lead to positive association between NODA and SUSDEV, and negative if otherwise.Specific empirical interpretation of findings indicates tendency for SUSDEV to reduce by-0.2% should female health worsen by 1% (i.e, should prevalence of anemia among women of reproductive age increase by 1%). Other result shows that 1% increase in NOX and NODA reduces SUSDEV by -0.3% and -0.1% respectively. Furthermore, 1% increase in GCEXP, GfKAP and SSENROL increases SUSDEV by 0.3%, 0.1% and 0.1% respectively.

Dynamics of each of these relations shows that in current period, worsening health condition for the female population (FHEALTH) significantly exhibit tendency to reduce SUSDEV by -0.1% for every 1% increase. NOX and NODA significantly reduce SUSDEV by -0.2%, and -0.04% respectively for every

percentage increase in each of the variables. On the other hand, 1% increase in GCEXP, GfKAP and SSENROL significantly increase SUSDEV by 0.1%, 0.0004%, and 0.03% respectively. Significance of BRKSUSDEV indicates that the structural change that affected SUSDEV in Nigeria in the first quarter of 2009 (2009Q1) significantly influenced the impact of each of the explanatory variables on sustainable development in both long run and short run periods. On event of disequilibrium, adjustment to equilibrium significantly takes place at the rate of 61% every period. Furthermore, observations from results of the diagnostics tests shows that the model is robust to Jarque Bera test of normality, B.G test of serial correlation as well as Ramsey RESET test of specification bias-probability values of F-statistics in each case indicate rejection of the individual null hypothesis. Also, coefficientsof the variables are stable across periods as adjudged by both the CUSUM, and CUSUM of SQUARES test, (see figure 1). However, observation from result of Brensch-Pegan-Godfrey test of hetroscedasticity indicates rejection of the hypothesis of no hetroscedasticity in the data. This outcome did not come as a surprise, given that the time series variables have mixed order of integration (I(0) and I(I)). Under such situation, it is natural to detect hetroscedasticity (see Mano-Bakalinov, 2016).

Conclusion

Primarily, this investigation was embarked on to empirically and specifically determines impact of female health on sustainable development in Nigeria. Results show tendency for sustainable development to reduce as a result of increase in level of female health burden. On the basis of this, the study concludes that female health burden has a significant reducing effect on sustainable development in Nigeria. As a result, the study recommends improved funding and capacity building in the area of health interventions targeted at the female gender.

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Chapter **8**

Family Disintegration: A Threat to Sustainable Development

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Abstract

Nations of the world are working round the clock, strategizing and re-strategizing to ensure that sustainable development is attained as outlined in the sustainable development goals. As important as this is, there are prevalent conditions in the society that needed serious attention if sustainable development must be achieved. This paper considered why sustainable development cannot be attained in the face of family disintegration. Its objective is to find out the roles of family in achieving sustainable development and the effects of family disintegration. The researcher used open-ended questionnaire/interview and observation to collect data for the study. The study revealed that family disintegration encourages lack of respect for human life and distortion of values; it breeds violence and encourages gangsterism; and it leads to a collapse of traditional family life. The following recommendations among others are – provision of marriage training manual, inculcation of values and morals, establishment of guidance and counseling unit in schools and promotion of traditional family life through family life campaign and family life bill.

Introduction

Sustainable development takes into consideration the general wellbeing of all (children, men and women) at present without endangering the future generation. It is a continual development which affects every aspect of the national life. Several activities at local and international levels have been going on to ensure that by the year 2030 this would be a reality. Re-echoing part of the vision of the United Nations at the inception of the vision 2030 "we envisage the world of universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination; of respect of race. A world which invests in its children and in which every child grows up free from violence and exploitation, a world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed". This vision may be just a paper work if considerable attention is not given to the cradle and bedrock of the society (family) on whose pillar rests the society. Hence the concern of this paper, to examine the effect of family disintegration on the society and difficulty such might be posed in achieving sustainable development.

Conceptual Clarification

Family

Family is regarded as a major social institution and a locus of much of a person's social activity (Nam, 2004). It is a social unit created by blood, marriage, or adoption and can be described as nuclear or extended. Family is an intimate domestic group made up of people related to one another by bonds of blood, sexual mating or legal rights. It is the smallest and most basic social unit which is also the most important primary group found in any society. Ekpenyong (1996) defined family as a bio-social group of adults and children who are in an institutionalized relationship. The common denominator in the definitions above is that family involves relationship, something that the members share in common, there is a bond which makes living together possible. Family is the base on which the society stands. Nam (2004) citing Eliot and Merrill (2004) stressed that family is a group of persons united by ties of marriage, blood or adoption constituting a single household, interacting with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister creating a common culture.

Characteristics of family as outlined by Nam (2004) include the following: family is regarded as a universal group; it is based on marriage between two adults of opposite sex; family provides an individual with a name; Descent/ancestry are traced through family; it is the most important group in any individual's life and the most basic in primary socialisation of an individual; it is a unit of emotional and economic cooperation; Duties and responsibilities are shared among members. As part of the functions of family it helps in procreation and propagation of human species, provision of individual identity, responsible for the upbringing of children and an important agent of socialisation and cultural transmission. Above all, it is a great source of emotional and psychological strength to its members in times of need.

Family Disintegration
Disintegration is associated to break up, when something gradually ceases to exist. It is making something become weaker and less effective. Disintegration is the process of something becoming weaker or being destroyed by breaking into small parts or pieces (Cambridge Dictionary). Family disintegration according to Oyet (2009) is the break up or disband of the husband and wife. Family disintegration in a broad sense is not necessarily when the husband and wife break up and part ways as in the case of divorce and separation rather it encompasses the situation where conflict and quarrel is constantly present such that the peace and serenity of the home is distorted. Hence the popular saying, that no meaningful progress can take place in an atmosphere of rancor and chaos. Family can be said to disintegrate the moment that it can no longer in part or whole play its protective role to its members; instill core values; and provide basic needs among others. These needs can be summed up as economic need, social need, psychological need, moral and spiritual needs (Oko-Jaja 2018).

Theoretical Framework
The development of the society or nation is a collective effort of all the variables in the society which include family, school, economic institution, political institution, religious institution and so on. Considering the concept of sustainable development as pointed out by Sachs (2015) in Onyido (2017) "sustainable development recommends a holistic framework in which society aims for economic, social and environmental goals". In addition, Onyido

(2017) citing UNESCO website stated that "sustainable development cannot be achieved by technological solutions, political regulation or financial instruments alone. We need to change the way we think and act. This requires quality education and learning for sustainable developments at all levels and in all social contexts". By implication, sustainable development requires not only a deliberate effort but also a holistic approach to engage all facets of the society into action without undermining any. This work, family disintegration, a threat to sustainable development is based on the social theory of structural – functional theory which considers the society as a complete but interconnected system where each part works together as a functional whole. Hence the performance of one affects the effectiveness of the entire system. By and large, the contributions of family towards the attainment of sustainable development cannot be over emphasized. However the other segments of the society seem to be working relentlessly, a disintegrated family may jeopardized the efforts.

The Role of Family in Achieving Sustainable Development
Sustainable development according to the Brundtland report could be defined as 'Balancing the fulfillment of human needs with the protection of natural environment so that these needs can be met not only with the present but in the indefinite future' (Wikipidea). The International Institute for Sustainable Development (2008) defined it "as that development which meets the needs of the present without compromising the ability of the future generations to meet their own needs". This simply infers that the concept of sustainable development operates on the principle of need fulfillment both for the present generation and the ones to come. As a matter of fact, any action exhibited today however beneficial it might be to the person or group of persons in question, if it cannot contribute meaningfully and positively to and helping the next generation has defied the concept of sustainable development. The importance of family in achieving the sustainable developmental goals (SDGs) is reflected in the national public policies (child allowances, paternity leave) which focus on family policies as a way to improve the living standards of future generations (UNICEF 2018) Thus families and the national policies that support them, play an important role in national efforts to achieve the Sustainable Development Goals (SDGs). The former United Nations Secretary General, Kofi Annan in 2010 stated that "the very achievement of development goals depends on how well families are empowered to contribute to the

achievement of those goals. Thus, polices focusing on improving the well being of families is certain to benefit development". The UN in one of its meetings set up a team of family policy experts to look into the families and policies as they affect the realisation of sustainable development goals. The report pointed out how the six SDGs (poverty, health, education, gender equality, youth unemployment and ending violence) can be impacted by well-designed family – oriented policy and programme design, implementation and evaluation. It was noted that family environments can be the cause of and solution to negative social outcomes.

Despite the wide acknowledgment of the valuable role played by the institution of family, this institution continues to face various challenges. Some of these challenges relate to social and economic development of societies whereas some are affected by natural and manmade disasters such as conflicts and epidemics. Lamenting on this, Butt (2018) stated that among the most vulnerable to such challenges are families that are headed by single parents, in particular women. These challenges apparently affect the well being of the affected families and consequently affect the development of their respective societies all things being equal.

Causes of Family Disintegration
There is no smoke, they said, without fire. The disintegration of family is as a result of several factors which can be classified as remote or immediate. Some of them include:

Insufficient preparation before entering into marriage: Some marriages are entered without the people concerned understanding what marriage is all about. Some might be under-age, while some entered under duress, that is, pressure by parents/guardians or even friends, whereas some due to unexpected pregnancy. In such situations, the probability of having a smooth and enduring relationship is slim.

Marriage induced by financial or material possession: When a marriage is founded on money or what money can afford, it may hardly survive the pressures and challenges that are part of life, especially when there is financial crisis or economic meltdown.

The busy nature of many parents: Being committed and busy in ones filed of work is a mark of being responsible through it has some side effects especially when there is much concentration on a task as the expense of one's' family. This left the children without guidance.

Drug: Drug abuse and addiction is a very dangerous disease which has stripped families of their joy, peace, wealth and sense of living. Drunkards do not stay at home, neither do they save enough to take care of their families. In addition to not providing for family members, such parents turned out to be negative role models to the children. This will invariably lead to anger as rightly put by Salkio (2017) that the spouse or other family members may not be comfortable with this development which may decide to break out from the family or even the victim (addict) himself/herself.

Scarcity of romance in marriage: Romance exist in a marriage when spouses are attracted to each other, desire and care for each other; when they enjoy the company of each other. Such an atmosphere increases family bond and unity. Unfortunately, the lack of romance gives room to broken relationship.

Over criticism: Criticism in relationship acts like a toxic in the body when it is irrational. Criticism is the act of focusing on your partner's flaws and passing judgment (Higgins 2017). She went further to state that "over time, a critical stance can turn into a habit of disapproving, critiquing, correcting, blaming, nitpicking or trying to fix your significant order". Obviously critical remarks may seem good and tolerable for the time being but the cumulative effect can turn out to be destructive. Criticism often creates an emotional distance between couples. Grayless (2017) citing Gottman (2017) pointed out that the worst thing about criticism is that it can lead to contempt. Contempt, according to him is about holding your partner in a negative light without giving them the benefit of the doubt. This can send the message that he/she is not liked, appreciated, understood or respected. This can lead to a breakdown at the long run all things being equal.

Rigidity in sexual relationship: Sex is an integral part of marital relationship. Sex promotes oneness, bonding, unity and friendship (Oko-Jaja, 2020). Research shows that sex is one of a man's most important needs. When a wife, for instance resists intimacy or only passively interested in her husband's

sexual satisfaction he may feel rejected and unimportant. Similar thing happens when a wife's sexual satisfaction is not met. This condition gradually will affect communication, intimacy and peaceful atmosphere.

Harsh economic condition: A harsh economic pressurises spouses to take up more than one job so as to meet up the family needs – food, shelter, clothing, education and so on. This oftentimes create a wide gap between parents and children; and between spouses which may eventually lead to neglect of family values and lack of parental guidance.

Effects of Family Disintegration
Burrows (2007) emphasising on the state of the family in a changing world stated 'the family is in a state of decline and confusion and it is being challenged in so many ways, both from within and without. The decline has gone to the point of redefining what family used to be. He went further to say that an 'alternative families' has risen. An alternative family according to Burrows (2007:97) is a set up where homosexuals and others with abnormal lifestyles and behaviours insist on living together and raise children. For instance, man versus man and woman versus woman (same sex) marriage relationship. The fact remains that there will be an appreciable difference between children raised by same sex parents and that of opposite sex parents. Irrespective of how a woman in a same sex relationship assumes the role of a man, that does not really make her one. Because man by nature and design is unique likewise the woman. That a child calls a woman 'dad' does not make her a dad. It will be like a scenario in the holy book (Bible) where Jacob disguised himself to be Esau so as to take the latter's blessing. Since Esau was hairy, he decided to cover himself with goat skin. As he drew new his father, he noticed a mixed up, such that he could not hide his feeling "The voice is Jacob's voice, but the hands are the hands of Esau" Genesis 27 verse 22).

Under this family arrangement, the stability of the child is in question. Burrows (2007) commenting on this opined that having 'two mothers' or 'two fathers' is an unnatural environment to raise children, it breeds confusion and disorder both at individual and societal levels. He stressed further that the best environment to raise healthy and happy children and a stable society is where two parents in their proper roles as male and female role models (father and mother) joined and live together. Researches over the years have proved that

the weight and effect of family disintegration is more on the children. Judging from the discipline the child acquires, Uche (1980) argued that child discipline is the concern of both parents (husband and wife). The mother disciplines the child more frequently, however in the event of any serious breach or violation of rules, the father may make the final decision with regard to disciplinary measures. Similarly, Oko-Jaja (2013) maintained that the discipline of a father is different from that of the mother though may not be regular. There is a kind of fear in children when the father speaks and gives instruction. What then happens in the event of divorce, alternative family or single parenting where a woman for instance is both the father and mother or woman being the father or vice versa? In most cases, such children have behavioural role disorder or grow wild and are difficult to control at the long run.

Burrows (2007) emphasizing on the effect of divorce, stated that divorce has wreaked havoc in the lives of many young children and this often affects their development for years afterward. With the rise of divorce, he continued, there are many 'unparented' or 'underparented' children who have to find their way in life by themselves because their families are in upheaval. The confusion sometimes arises from inconsistency in child discipline. Since both parents are not together, one parent might be liberal and may allow the child do whatever he wants to do while the other may be strict. In the event of spending sometime here and sometimes there, the child is put in a state of dilemma as to which lifestyle to imbibe.

Another consequence of family disintegration is the rise of gang families according to Burrows (2017). Gang families are families without mother and father but made up of children (youth) who are not under the care of their parents or any adult. The members seem to have something in common – drug abuse/ addiction, cultism, prostitution and the like. It is obvious that the activities of the gang families would breed tension, robbery, violence, insecurity and other vices.

In addition, there are many blended families – families usually formed after divorces and remarriages. This children in these families have multiple parents with multiple influences and they have to adjust to new siblings as well. This creates authority and discipline problems. Sometimes the parents in these families fight each other and use their children as pawns. There are also

cases where step parents sexually molest their step children. Children from a broken home have psychological problem. The fact that they come from such a home is enough embarrassment. They seem to have little or nothing to contribute among their peers with regards to family life. Such children are crushed inside and regret ever coming from such a home. Burrows (2007: 139) quoted a poem written by a girl under the torture of divorce.

> "Mommy's crying, Daddy's gone
> Mommy is no longer singing a song
> I hurt so bad inside,
> With you not by my side
> Mommy and Daddy, please hear my cry.
>
> Love the children;
> Give us a chance
> We are tomorrow;
> We deserve a chance".

Children who are rejected by their parents who grow up in homes with considerable conflict or who are inadequately supervised are at the risk of becoming delinquent. Wright and Wright (1994) citing the research conducted by July and Farrington on two hundred examined deviant behaviour and family disruption in a longitudinal survey of South London males from age eight to forty six, found out that 29% of the boys from disrupted families were convicted as juveniles compared with 18% of the boys from stable families. They concluded that family disruption was one of the contributory factors to the upsurge of juvenile delinquency in Britain. Supporting this view, Oyet (2007) citing Goode (1964) pointed that the failure of adequate socialisation due to breakdown give rise to delinquent children. Amadi (1982) in Oyet (2007) stated that the delinquency is owing to what he called 'incomplete parentage' where children are trained and raised without affectionate marital care.

Family life has been seriously distorted, the traditional family setting where mother, father and children live together and enjoy the warrants of one another is fading away Hymowitz (2019) writing on "The decline of the family has unleashed an epidemic of loneliness" pointed out that traditional values in the western countries came under attack when societies become richer and

goods cheaper and more plentiful such that people no longer had to rely on traditional families to afford basic needs. This has resulted to breakdown or divorce. The rate of divorce both in the developed nations and developing nations is on the increase though very high in the former. The big question before us is – in the face of this incessant disruption of family life, how can sustainable development be attained? Considering the negative impact it has on the society (sexual promiscuity, crime, drug and substance abuse etc.), can a meaningful development take place? It is pertinent to point out that a sick family will give rise to a sick society.

Methodology
The study is a qualitative research which used an open-ended questionnaire/interview and observation for data collection. The researcher engaged ten respondents in an interview to find out what effects family disintegration have on them.

Discussion and Findings
Three major forms of family disintegration were studied. These include:
    (a)   Family characterized by incessant quarrel and conflict by the couple.
    (b)   Broken family (Divorced).
    (c)   Single parent family.

Two respondents were victims of incessant quarrel and conflict, living with both parents while eight are victims of broken marriage (divorce), out of which three are living with one of the parents while two with the grandmother and three are living on their own.

The responses were as follows:
    i.   How do you feel watching your parents quarrel and / or fight?
        - It was embarrassing, shameful, like a dream and disgusting.

    ii. Do you consider your home environment a school where you are exposed to values that will promote good living?
    -   80% of the respondents felt that the home environment was not conducive for learning since it is characterised with abuses (physical and emotional) neglect, hatred, battering, bullying, and different kinds of assault.

iii. To what extent do you open up to both or either of your parents to share your feelings or issues bothering you?
- Divergent views were expressed which include; Not seeing parents capable of handling their fears; No serious relationship exist between parents and children that calls for opening up; Very scared of the father and feel more relaxed to share with friends than parents; Can hardly see parents at home.

iv. What is growing up like without a father or mother or both parents?
- I do whatever I feel like doing because my grandmother would not want to hurt or offend me.
- Hardly sees mother because she's always working to make ends meet, so I feel abandoned.
- Always feel insecure and very conscious of danger.
- My whole world collapsed when mother left the house and father married another woman. I was treated like a slave.
- I was sexually violated by my step father and step brothers.
- 20% received a good training, courtesy of their mother who always encourage them to learn from their (parents) mistakes since what happened to them could be avoided or managed.
- 90% were financially handicapped and basic needs could not be met.

v. What are your regrets?
- 40% could not trust men, consider them to be heartless and wicked.
- 70% dropped out of school.
- 50% are scared of marriage, never see anything good in marrying.
- 30% preferred being a single parent.
- 80% were involved in cultism, gang rape, drugs and different kinds of violent acts.

Summary of Findings
Family disintegration gives rise to the following:
1. Lack of respect and trust and distortion of values.
2. Breeds violence, encourage gangsterism and cult activities.
3. Increase the number of school drop outs.
4. Encourage hard work to an extent.
5. A threat to marriage and traditional family life.

From the foregoing, it is obvious that the effects of family disintegration obstruct the child's developmental process, by creating so much psychological problem. Confirming the assertion of Burrows (2017) and Uche (1980) that such children are crushed inside, feel embarrassed and abandoned. This often leads to engaging in some unwanted behaviour. When a child feels abandoned, he/she will desperately look for acceptance which he/she will definitely find among the peers in the street. This is what Burrows (2017) referred to as gang family which heightens lawlessness and breakdown of law and order in the society and no meaningful development can take place in such a state. It is important to reiterate that marriage is a gateway to family which serves as a bedrock and pillar or the society. The desire to enter into marriage relationship is hampered in the face of family disintegration. Where this persists, it will affect the development of vibrant and strong family life, hence, single parenting will be on the increase. This implies that indiscipline will be on the increase, considering the assertion of Oko-Jaja (2013) that a child is best disciplined where both parents are living together.

The effect of living children on their own in the event of divorce especially when they cannot cope with either of the parents has so much effect on the children in particular and society at large. According to Collins (2015) the lack of parental care will produce vulnerable children who are emotionally unstable, develop conduct disorders and have low self- esteem. Whereas Xiao (2015) in his study as cited by Collins (2015), stated that lack of parental care can directly affect brain development. He said that "children who receive sensitive responsive care from their parent and other care givers in the first years of life enjoy an important head start toward success in their lives".

Conclusion
Family disintegration occurs when family could no longer in part or whole play its roles in the upbringing of children and stability of the society. So many factors are responsible for this which includes unpreparedness before entering into marriage, over commitment of couples in their work place, harsh economic condition, scarcity of romance, over criticism, insisting on insisting on individual's right etc. From the findings, family disintegration obstructs the child's developmental process, promotes indiscipline and delinquent behaviours, discourages marriage relationship by promoting single parenting and unparented and incomplete parented children; and finally produces a weak and unstable society.

Recommendations

Sustainable development is a collective responsibility. Every individual has a part to play, hence no one should be left behind bearing in mind that a child today is an adult tomorrow; and there can be no next generation without the today's children. On this note the following recommendations are made:

1. Adequate preparation should be made before entering into marriage, bearing in mind that marriage is a lasting relationship. Religious bodies and counselors at private and public enterprises should develop training manual to achieve this; while parents on their own part should dutifully inform their children.

2. Government through the legislative body at the local, state and federal levels should propose bill protecting family life and ensure its implementation.

3. Separation and divorce should be discouraged considering its effect on the children in particular and society at large. The Public Health Workers should spearhead this campaign in conjunction with the religious bodies.

4. Inculcation of values and morals should be taking seriously. Parents, teachers and religious bodies should ensure compliance.

5. Educational planners and curriculum experts should adjust the curriculum of primary, secondary and tertiary institutions to accommodate value education. When respect, love, tolerance, selflessness, patriotism and the like are learnt, so much value would be placed on human life.

6. Guidance and counseling unit should be established in all the schools and professional counselors employed.

7. The United Nations through its family policy makers team should reiterate the need for strong family ties and as well challenge nations to appreciate traditional family living.

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Chapter **9**

Rape, Sexual Violence and Sustainable Development

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Introduction

Gender based violence according to the United Nations broad framework for understanding Violence against women can be defined as "any act of Gender-based violence that results in, or is likely to result in physical, sexual, or psychological harm or suffering to women including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in the private life" (Okafor, 2016). Violence against women is, collectively, violent acts that are primarily or exclusively committed against women. Sometimes considered a hate crime, (Angelari, 1997; Gerstenfeld et al., 2013; McPhail, 2003 as cited by Okafor, 2016). This type of violence targets a specific group with the victim's gender as a primary motive. This type of violence is gender-based, meaning that the acts of violence are committed against women expressly because they are women. These acts take place in the home or community as well as acts that are perpetrated or tolerated by governments. In many parts of the world, violence is expressed in different manners according to cultural and historical circumstances. Some of the forms of violence perpetrated by individuals are rape; domestic violence; sexual harassment; coercive use of contraceptives; female infanticide; prenatal sex selection and neglect of girls, trafficking of

women and girls for sexual exploitation, obstetric violence and mob violence, as well as harmful customary or traditional practices such as honor killings, dowry violence, and female genital mutilation, marriage by abduction and forced marriage. Some forms of violence are perpetrated or condoned by the state such as war rape; sexual violence and sexual slavery during conflict (Okafor, 2016). It is estimated that 35 per cent of women worldwide have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner (not including sexual harassment) at some point in their lives. However, some national studies show that up to 70 per cent of women have experienced physical and/or sexual violence from an intimate partner in their lifetime. Evidence shows that women who have experienced physical or sexual intimate partner violence report higher rates of depression, having an abortion and acquiring HIV, compared to women who have not (World Health Organization, 2013).

Approximately 15 million adolescent girls (aged 15 to 19) worldwide have experienced forced sex (forced sexual intercourse or other sexual acts) at some point in their life. In the vast majority of countries, adolescent girls are most at risk of forced sex by a current/former husband, partner or boyfriend. Based on data from 30 countries, only one per cent ever sought professional help (UNICEF, 2017). Twenty-three per cent of female undergraduates' university students reported having experienced sexual assault or sexual misconduct in a survey across 27 universities in the United States in 2015. Rates of reporting to campus officials, law enforcement or others ranged from five to twenty eight per cent, depending on the specific type of behavior (Cantor, Fisher, Chibnall, Townsend, Lee, Bruce & Thomas, 2015).

Concept of Rape, Sexual Violence and Sustainable Development
Rape is a type of sexual assault usually involving sexual intercourse or other forms of sexual penetration carried out against a person without that person's consent. The act may be carried out by physical force, coercion, abuse of authority, or against a person who is incapable of giving valid consent, such as one who is unconscious, incapacitated, has an intellectual disability or is below the legal age of consent. The term rape is sometimes used interchangeably with the term sexual assault (Petrak and Hedge, 2003).

Sexual violence is defined as any sort of harmful or unwanted sexual behavior that is imposed on someone. It includes acts of abusive sexual contact, forced engagement in sexual acts, attempted or completed sexual acts without consent, incest, sexual harassment, etc. In intimate partner relationships, experiencing sexual violence is commonly defined as being forced to have sexual intercourse, having sexual intercourse out of fear for what the partner might do, and/or being forced to so something sexual that the woman considers humiliating or degrading. Psychological violence includes a range of behaviors that encompass acts of emotional abuse and controlling behavior. These often coexist with acts of physical and sexual violence by intimate partners and are acts of violence in themselves. (WHO, 2017).

On 25 September 2015, the 193 member states of the United Nations (UN) unanimously adopted the Sustainable Development Goals (SDGs), a set of 17 goals and 169 targets aiming to transform the world over the next 15 years. These goals are aimed to eliminate poverty, discrimination, abuse and preventable deaths, address environmental destruction, and usher in an era of development for all people, everywhere. This agenda represents a welcome change to their forerunners, the Millennium Development Goals (MDGs). It was acknowledged that the persistence of violence against women even after 15 years of MDGs has undermined the progress on other MDGs, given its crippling effect on women's ability to contribute to and benefit from broader developmental processes. Though, most of the indicators of gender equality have also been improved after implementing MDGs, gender disparities still exist. More than 30 per cent of women worldwide have experienced either or both physical and sexual violence. Hence, in SDGs, the prevention of violence against women and girls took an important place, compared to MDGs. Also this enables strong leadership and advocacy that are required for motivation and commitment of financial and other resources.

The SDG-5 exclusively deals with achieving gender equality and empowering women and girls. Though it's the legacy of MDG-3, this SDG targeted to eliminate all forms of harmful practices and violence against women and girls and appropriate targets are set (Table 1). The SDG-16, which is meant for promoting peaceful and inclusive societies for sustainable development, included a goal to end abuse, exploitation, trafficking and all other forms of violence against and torture of children (Table 1). This goal targets reducing

violence and related deaths among women covering deaths related to domestic violence and dowry, which are rampant in many developing countries. These two SDGs through four targets (5.2, 5.3, 16.1 and 16.2) directly addressed violence against women and girls, and there are several targets among the other SDGs that were aimed directly or indirectly to prevent and reduce violence against women and girls (Table 1).

Table 1: Sustainable Development Goals and targets related to prevention and elimination of violence against women and girls

SDG/Target	Description
SDG 5	Achieving gender equality and empowering women and girls
Target 5.2	Eliminate all forms of violence against women and girls including trafficking and sexual and other forms of exploitation
Target 5.3	Eliminating all harmful practices such as child, early and forced marriages and female genital mutilation
SDG 16	Promoting peaceful and inclusive societies for sustainable development
Target 16.2	Ending abuse, exploitation, trafficking and all forms of violence against and torture of children
Target 16.1	Reducing all forms of violence and related deaths to attain a peaceful and inclusive societies
Goals and targets influence preventing violence indirectly	
Target 1.4	Ensuring that all men and women have equal rights to resources, basic services, ownership and control over properties, inheritance, natural resources, technology, etc.
Target 1b	Creating policy frameworks based on gender-sensitive developmental strategies
Target 2.3	Doubling agricultural productivity/income in small-scale food producers, particularly women through secure and equal access to land and other resources
Target 3.7	Ensuring universal access to sexual and reproductive health care and related services
Target 4.1	Ensuring that all girls and boys complete free, equitable and quality primary and secondary education
Target 4.2	Ensuring that all children have access to quality early childhood development, care and pre-primary education
Target 4.3	Ensuring equal access to affordable quality technical, vocational and tertiary/university education

Target 4.5	Eliminating gender disparity and ensuring equal access in education
Target 5.1	Ending all forms of discrimination against women and girls everywhere
Target 5.4	Recognizing and valuing unpaid care and domestic work carried out by women
Target 5.5	Ensuring women's participation/leadership in decision making in all spheres
Target 5.6	Ensuring universal access to sexual and reproductive health and reproductive rights
SDG 5a	Undertaking reforms to give women equal rights and access to economic resources
SDG 5b	Enhancing technology to empower women
SDG 5c	Adopting and strengthening policies and enforceable legislation towards gender equality and women empowerment
Target 11.2	Providing universal access to safe, affordable, accessible and sustainable public transport
Target 11.7	Providing universal access to safe, inclusive and accessible public spaces, particularly for women and children

Thus, SDGs gave enough importance and called for the reduction of "all forms of violence everywhere." In addition, it identified different social and political enablers of gender equality that eventually reduce violence against women and girls. These enablers are addressed under different SDGs (Table 1). Thus, SDGs recognized the impact of violence against women and girls on well-being of women in specific and on development agenda in general,[5] and acknowledge tacitly that violence against women and girls is preventable. This is an important recognition to the campaigns against gender-based violence.

Types of Rape and Sexual Violence
Stranger Rape: Is rape or sexual assault perpetrated by someone unknown to the survivor.

Blitz Sexual Assault: The perpetrator rapidly and brutally assaults the victim with no prior contact. Blitz assaults usually occur at night in a public place.

Contact Sexual Assault: The perpetrator works to gain trust and confidence before assaulting.

Home Invasion Sexual Assault: Perpetrator breaks into survivors home to commit the assault.

Acquaintance Rape: Is an umbrella term used to describe sexual assaults in which the survivor and the perpetrator are known to each other, whether by passing acquaintance or someone the survivor knows intimately. This is the most common form of rape.

Child Sexual Abuse: Is a form of child abuse that includes sexual activity with a minor. A child cannot consent to any form of sexual activity, period. When a perpetrator engages with a child this way, they are committing a crime that can have lasting effects on the victim for years. Child sexual abuse does not need to include physical contact between a perpetrator and a child. Some forms of child sexual abuse include: Obscene phone calls, text messages, or digital interaction; Fondling; Exhibitionism, or exposing oneself to a minor; Masturbation in the presence of a minor or forcing the minor to masturbate; Intercourse; Sex of any kind with a minor, including vaginal, oral, or anal; Producing, owning, or sharing pornographic images or movies of children; Sex trafficking; Any other sexual conduct that is harmful to a child's mental, emotional, or physical welfare.

Statutory Rape: Is defined as unlawful intercourse with a minor, California law mandates that an adult cannot have sex with a minor, and a minor cannot have sex with another minor, even if the intercourse was consensual.

Spousal/Partner Rape: Is between two individuals who are in a relationship. Sexual violence often works alongside among abusive behavior. Women who have been physically abused by their partner have often experienced sexual abuse, and haven't disclosed or did not realize sexual violence does not always include physical violence, making it difficult to acknowledge the abuse.

Incest: Is defined as sexual abuse by a relative, sexual contact/abuse between family members.

Serial Rape: Is the most frequently sensationalized form of rape. Because of the frequently gruesome nature of the assaults and because of the opportunity to prey on people's fears, serial rape is frequently covered extensively by the media. The term serial rape is used to describe a series of rapes committed on different occasions by the same perpetrator. An important distinction is that

this term is rarely used to describe marital or date rape, even though these types of rapes can happen repeatedly. Instead, the serial rapist has multiple victims.

Substance Facilitated Rape: Occurs when alcohol or drugs are used to compromise an individual's ability to consent to sexual activity. These substances make it easier for a perpetrator to commit sexual assault because they inhibit a person's ability to resist and can prevent them from remembering the assault. Drugs and alcohol can cause diminished capacity, a legal term that varies in definition.

Multiple Perpetrator/Gang Rape: Occurs when two or more perpetrators act together to sexually assault the same victim. Some common aspects of multiple-perpetrator assault include: planning the assault in advance; using substance-facilitated sexual assault; using the assault to introduce or reinforce membership in a group, such as a gang, sports team, or club; targeting a victim that has an existing connection with one of the perpetrators, often sexual in nature; beginning as a consensual activity and introducing others to participate against the victim's will or without consent.

Sexual Harassment: Is unwanted and unwelcome sexual behavior that interferes with your life, work, or education. This behavior can include verbal or physical acts as well as acts that affect you by creating an environment that is "hostile." The harassment can take place in many different contexts: on the streets, on public transportation, in public places, or in schools, workplaces, institutions, and so on. Sexual harassment can include actions such as sexual comments, physical contact such as someone brushing up against you, demands for sexual behavior from someone who is in a position of authority or power over you (for example, a boss or a teacher), and the creation of a hostile environment.

Date Rape: Is a specific kind of acquaintance rape, referring to assaults by a man who is dating the woman and assaults her during that date.

Campus rape: Some studies indicate a particular problem with rape on campuses. The subject attracts attention because of the presence of many young men and women, often experiencing their first years away from home

together, in an environment where prior controls, supervision and discipline are to a great extent removed, and where youths are in a position to engage in adult behavior with some anticipating new activities and freedoms, whilst others are left more vulnerable and less supervised.

Effects of Sexual Assault and Rap
Rape is a traumatic experience that impacts its victims in a physical, psychological, and sociological way. Even though the effects and aftermath of rape differentiate among victims, individuals tend to suffer from similar issues**.** www.joyfulheartfoundation revealed that in the aftermath of a sexual assault or rape, survivors can face extremely difficult and painful emotions and experiences. Every survivor responds to traumatic events in their own way. The effects of the trauma can be short-term or last long after the sexual assault or rape.

Common Physical Effects of Sexual Assault and Rape
1. Bruising, Bleeding (vaginal or anal), Difficulty walking, Soreness, Broken or dislocated bones, sexually transmitted infections and diseases, Pregnancy
2. common mental effects of sexual assault and rape
3. Post-traumatic stress disorder (PTSD), including flashbacks, nightmares, severe anxiety, and uncontrollable thoughts
4. Depression, including prolonged sadness, feelings of hopelessness, unexplained crying, weight loss or gain, loss of energy or interest in activities previously enjoyed
5. Suicidal thoughts or attempts.
6. Dissociation, including not being able to focus on work or on schoolwork, as well as not feeling present in everyday situations

Common Emotional Effects of Sexual Assault and Rape
1. Changes in trusting others, Anger and blame, Shock, Numbness, Loss of control, Disorientation, Helplessness, Sense of vulnerability, Fear, Self-blame/guilt for "allowing" the crime to happen, Feeling that these reactions are a sign of weakness

Other Experience after a Sexual Assault or Rape
Other circumstances can develop for a survivor after being sexual assaulted or raped. A survivor may develop a **negative outlook** and feel "damaged" or

unworthy of a better life. **Drug or alcohol abuse** may also become an issue as a way to cope with the overwhelming feelings. Women may also have **trouble with their menstrual cycle and fertility**. In addition, survivors may experience:
Chronic fatigue, Shortness of breath, Muscle tension, Involuntary shaking, Changes in eating and sleeping patterns, and Sexual dysfunction.

Self-Harm - Deliberate self-harm, or self-injury, is when a person inflicts physical harm on himself or herself, usually in secret.

Sexually Transmitted Infections - A sexually transmitted infection (STI) is a bacterial or viral infection passed from one person to another through vaginal, anal, or oral contact.

Substance Abuse - If you are concerned that you're using substances in a way that could be harmful to your health or have concerns for someone you care about, consider learning more about the warning signs and places to find support.

Dissociation - Dissociation is one of the many defense mechanisms the brain can use to cope with the trauma of sexual violence.

Panic Attacks - A panic attack is a sudden feeling of intense fear and anxiety that happens in situations when there may be no immediate danger. They tend to affect people who have experienced trauma, abuse, or high levels of stress.

Eating Disorders - Sexual violence can affect survivors in many ways, including perceptions of the body and feelings of control.

Pregnancy - If you were recently raped, you may have concerns about becoming pregnant from the attack.

Sleep Disorders - Symptoms of sleep disorders can include trouble falling or staying asleep, sleeping at unusual times of day, or sleeping for longer or shorter than usual.

Suicide - Suicide is preventable and suicidal thoughts aren't permanent. If you are thinking about suicide, there are resources to give you the support you need to get through this tough time.

Adult Survivors of Child Sexual Abuse - Many perpetrators of sexual abuse are in a position of trust or responsible for the child's care, such as a family member, teacher, clergy member, or coach. (www.rainn.org).

Prevention Strategies
Sexual violence is a serious problem that can have lasting, harmful effects on victims and their family, friends, and communities. The goal of sexual violence prevention is to stop it from happening in the first place. The solutions are just as complex as the problem. Preventing sexual violence requires addressing factors at all levels of the social ecology — the individual, relational, community, and societal levels (Okafor, 2016).

Public Enlightenment
Public enlightenment has been shown to be a critical tool in changing behaviour, attitude, beliefs and value system of people. Therefore, there should be intense public enlightenment and education at schools, social clubs, cultural group gatherings, churches, mosques and through the media, to first of all, demystify the myths about sexual assault. These myths inform the way many people think about sexual assault, and because they are in the background unconsciously influencing people's thoughts, the false assumptions may be seen as being true. For example, when we read in the newspaper that a young girl has been raped, perhaps near a nightclub, we often instinctively search for a cause other than the real one (that she was raped because a man with the power to do so decided to rape her). Perhaps we proffer the reason for the rape as tied to the place she was raped, or the time of the day, or the clothes she was wearing, or the fact that she was alone. This way of thinking deflects blame from where it rightly belongs with the perpetrator of the crime. It is this kind of community disposition and ignorance that detracts from tackling the real cause of sexual assault, without which preventive efforts will be futile.

Education
The Universal Basic Education (UBE) recently introduced by the Federal Government of Nigeria through an enabling federal law was meant to make

education compulsory and free for all children up to the junior secondary school level. It has been shown that education of children, especially the girl child, goes a long way in boosting the socio-economic and socio-cultural status of women in the society. This in the long run will inherently empower women who are often disadvantaged by the undue attention paid to the education of male children over their female counterparts especially in the developing world. This imbalance, coupled with poverty and ignorance, has lead to persistent practice in certain parts of Nigeria where children and teenagers, instead of being in the classroom, are used for street hawking of petty wares by their parents or "care givers", thus making them vulnerable to sexual exploitation and abuse. Child and women trafficking with the attendant risk of sexual assault and exploitation would be greatly curtailed if equal opportunity and free formal education is provided for all children.

The UBE as introduced in Nigeria with the enabling law, has the potential to take children off the street and at least obviate the poverty reason, usually responsible for non-enrolment in school and may also mitigate other religious and cultural reasons adduced for not sending, especially, the girl-child to school. The law has mandated that all Nigerian children must be enrolled in schools and failure to do so, parents or guardians would be prosecuted. Sexual assault prevention requires a solid foundation and one of the pillars would be addressing the gross inequality against the girl child in the educational system.

Institutional Framework
Prevention of sexual assault will remain a mirage until society puts in place institutional framework to deal comprehensively with actual cases of sexual assault. This approach involves functional, skilled, and synchronized services and also includes the criminal justice system, the police, social services, and sexual assault services. Encouraging victims/survivors of sexual assault to break their silence by making freely available such services, which should be community based, and the successful prosecution of perpetrators, will serve as a deterrent and hopefully prevent the next person from falling victim.

Primary Prevention
Emphasizing on primary prevention (i.e. preventing sexual assault before it occurs), which should be the ultimate goal of any sexual assault prevention

programme, may entail the following levels, either alone or in combination depending on the affected population:

1. Primary Prevention

These strategies seek to prevent sexual assault before it occurs by changing environments so that they are safer for women (a simple measure like well lit walk ways could make a lot of difference, even though there are more factors to sexual assault than just dark places), building the skills and knowledge of individuals or changing behaviour. Primary prevention addresses its underlying causes (such as gender inequality and poverty), and are effective prevention strategies.

2. Early Intervention

Early intervention is targeted to individuals and groups who exhibit early signs of violent behaviour or being subject to violence. These strategies aim to change behaviours or increase the skills of individuals and groups. This may involve, for example, some reorientation, especially for "boys" that what is rather "cool", a contemporary word for what is acceptable, especially among the youth, is having respect for the opposite or same sex, obtaining appropriate consent for sex, and accepting "NO" as meaning "NO".

3. Intervention

These strategies are implemented after violence has occurred and aim to deal with the violence, prevent its consequences and ensure that violence does not occur again or escalate. Parents can help to prevent sexual abuse of minors through open discussions of normal sexual development with their children, the pediatrician or other specialist children workers are in an ideal position to both aid parents in these discussions and to incorporate sexual development and abuse prevention into routine anticipatory guidance. Some workers have also focused on perpetrator prevention, i.e. stopping the development of sexually abusive behaviour. This entails incorporation of perpetrator prevention into an ecological approach to the prevention of sexual assault and involves the exploration of three of the risk factors linked with sexually abusive behaviour: gender inequality, the negative effects on children and young men of media exposure to sexual violence, and the increased risk of sexually abusive behaviour by males with a history of childhood sexual abuse.

Pre-Assault Self-Defence/Assertiveness Training
This is a rather bold attempt to correct the traditional role ideology especially in the more prevalent sexual assault against women, where a societal expectation about sexual assault exists that men will be aggressive and women will be passive. However it is equally important to avoid any negative effects of self blame in the unfortunate event of a sexual assault despite possessing self defence skills. To this end therefore such defence courses should also emphasize that responsibility for assault always lies with the offenders and that women or victims are not responsible defending themselves from an attack. Historically, women have been judged to have been raped or assaulted only if they mounted a "forceful resistance", the assumption being that if a woman did not resist with all her strength that the sex must have been consensual. Notwithstanding all the potential pitfalls of this approach to sexual assault prevention, the positive angle may be that such programmes encourage women to feel more physically powerful and able to disarm rapists. This approach however reflects the early stage of awareness about sexual abuse and is primarily a strategy to encourage women's safety in public not in private where most sexual violence occurs usually perpetrated by someone known to the victim. As already highlighted, it is a confrontational approach with inherent merits and demerits.

Conclusion
Curbing, eliminating, eradicating and preventing rape and any form of sexual assault should start from us as individuals and groups by talking about it to everyone in our environment, place of work, churches, mosques and the social media.

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Chapter **10**

Female School Dropout Rate and Human Capital Development: A Critical Analysis of Nigeria

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Abstract

E ducation and human capital development seems to be in a continuous and permanent interrelation; in that there is no human development without education, as a result any policy geared towards improving education will lead to improved human development. Nigeria continued to record high rate of school dropout and low rate of human capital development, and our concern here is; is there any relationship between the rate of female school dropout in primary and secondary and human capital development. This study adopts a simple linear regression model to find (a) the correlation and cointegration between female school dropout rate and human capital variables (education and health expenditure, female life expectancy at birth), (b) secondly, using multiple regression model we examined the effect of human capital development on female school dropout rates. Our regression result indicates that a very poor correlation between female school dropout and human capital development, though the result of cointegration showed that there exists a long run relationship between the

variables. While the multiple regression result confirms that human capital development variables have no significant effect on female school dropout rate in primary and secondary school. Since education remains the base of human development, we suggest that there is a need for government to have a clear policy that can tackle our peculiar need and ensure that Children and adult enroll and complete their education in primary and secondary level especially the female folks.

Keyword: Education, Female dropout, Primary, Secondary, Human capital, Development

Introduction
Globally, it is a fact that developmental process of any nations depends on empowerment of human capital through education, skill acquisition and knowledge base teaching. But in all education plays a central role in human development and growth (Latif et al 2014). The link between education as a form of human capital development rests on the theory of Romer and Lucas (the endogenous growth theories) which emphasizes on the spillover effect of education on productivity. Semoa and Gebremedhin (1999) argued that investment in human capital improves the quality of labour force and increases employability, raises national productivity. Numerous literature have tried to examine the correlation between education, economic transformation and human capital development; Doah-Boatang (2013) found a significant correlation between the variables, Frese and Rauch (2001) argued that education has a strong impact on productivity and efficiency of workers while Semoa and Gebremedhin (1999) maintain that the quality of labour force depends on the level of education achievement of the labour force, Olaniyan and Okemakinde (2008) argued that for education to serve as an engine of growth, it depends on the quality and quantity received at a given time. Education is an economic good which has cost and forgone alternatives and the probability of going to school is dependent on the factors that determine the choice of not going to school and such factors include: economic, social, school, cultural and environment factors.

In Nigeria, to overcome these inhabiting factors and ensure that pupils/individuals enroll and finish schooling, many policies have been developed and embarked upon by United Nation and UNESCO which

includes (a) education for all, (b) the global action program on education for sustainable development (c) the millennium development goal agenda 21 on education, (d) the Incheon Declaration and Framework for Action for the implementation of sustainable Development Goal 4(which is to ensure inclusive and equitable quality education and promote life-long learning opportunities for all) Education increases the productivity of individuals and strengthens the potentials for sustainable economic growth and development, develops skills needed for decent work and professional skills needed to achieve productivity goals. And with all these policies put in place towards ensuring that pupil enroll and complete education: has it impacted in our national educational objectives (education for all), do we have an improved educational attainment, if yes can the trends ensure a positive correlation on human development and why do we still record the highest school dropout numbers in Africa.

According to UNICEF (2013), "one in every five of the world's out-of-school children is in Nigeria and about 10.5million children are not in school". Obviously empirical literature have supported the high rate of female school dropout rate in Nigeria (Nakpodia (2010), Ajaja (2012), Chirbong (2005))Gender is an important factor in pattern of educational marginalization, States in the North-East and North-West of Nigeria have female primary net attendance rates of 47.7percent and 47.3percent respectively, meaning that more than half of girls are not in school (UNICEF, 2013). The main thrust of this paper is, if education is a catalyst to human capital development, which means it should be on national priority agenda: (a) What is the correlation/cointegration between female school dropout rate and human capital variables (b) since human capital development values in Nigeria continued to be poor: what is the effect on female school dropout rate. Our objectives are two folds (a) to examine the correlation and cointegration between female school dropout rate and human capital development in Nigeria and (b) to check the effect of human capital development variables on female school dropout rate.

Overview of School Children Dropout
According to De Witte et al (2016), "school dropout has been defined as leaving education without obtaining credential, most often a higher secondary education diploma". Again, Kara Bonnneeau (2015) define school dropout as

"any student who leaves school for any reason before graduation or completion of a program of studies without transferring to another elementary or secondary school". CEDEFOP (2008) associates dropout as withdrawal from an education or training programme before its completion while EU Commission AL (2010) explain dropout to mean temporary or permanent withdrawal from an education or training program before its completion. The issue of school dropout is a global concern mostly in Africa Continent due to increasing status, there is a steady record on school children dropout especially at primary school level. In Africa, UNESCO Report (2012) affirmed that 42% of African school children drop out of school before the end of primary education and African continent has the World's highest record on dropout rate.

Figure 1: Primary School Dropout Rate in Selected Africa

	Chad	Uganda	Angola	Maritius	Botswana	Nigeria
percentage	72	68	68	2	7	70

Source: NESCO 2012
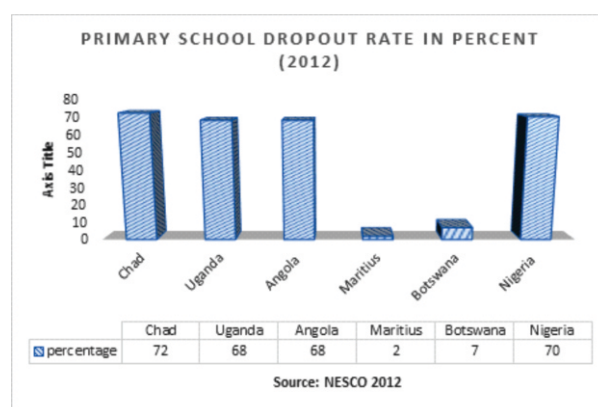
UNICEF (2017) did a comprehensive report by African regional countries on school children of primary school age dropout by sex and the table is presented below:

Table 1: Out of School Rate for Children of Primary School Age in Percentage by Sex (2017)

Country	Male	Female
Algeria	2	2
Angola	23	25
Cameroon	13	16
Chad	47	53
Congo	4	3
Cote D Ivoire	28	34
Egypt	3	3
Gambia	35	34
Ghana	30	15
Kenya	16	13
Liberia	58	57
Niger	45	54
Nigeria	30	34
South Africa	72	77
Uganda	14	13
Zambia	14	12
Zimbabwe	6	4

Source: UNICEF Global Database (2017)

Theoretical Literature

The issue of dropping out of school before completion is a global concern and as such many theoretical and empirical literature have tried to investigate on the causes and consequences of children dropping out of school be it primary, secondary or tertiary institution, and there are basic theory that explains why school children dropout of school, below are five basic theories of high school dropout:

Academic mediation theory: This theory argues that children academic performances differs and as such poor academic achievement is one of the strongest predictors of school dropout. The theory tries to explain mediation effect of poor performance on other factors such as deviant affiliation, personal deviance, family socialization and structural strain. Empirically this factor has been supported as one of the factors that causes dropout of school.

General deviance theory: Stresses on the relationship between deviant behavior (delinquency, drug use, and early pregnancy) and school dropout.

And deviant behavior effect on dropout is found to be stronger than poor academic mediation. Studies like (Umana (2018), Achilike & Achilike (2016), Mahammed (2004), Ahmed & Najeemah (2013).

Deviant affiliation theory: Highlights on the link between individual bonding with antisocial peers and its effect on the rate of school dropout. Studies have shown that individual who have or keep a circle of antisocial peers will eventually dropout of school no matter how well they are performing in school. Researches like Obeg-Denteh and Amedekker (2011), World Bank (2011) supports this theory.

Poor family socialization theory: Family has a formative influence for a growing child, therefore there is always a relationship between family socialization (parental influence, parent's academic/education background, parent's socioeconomic status and low parental expectations) and the performance of a child in school.

Structural strain theory: focuses on the effect of demographic factors such as socioeconomic status, gender and ethnicity on dropout, for example in some region, boys are more likely to drop out of school than girls verse versa. And socioeconomic status of the family is a strong predictor of early school dropout because other factors like early marriage emerges from the inability of the family to sponsor their ward to school. To support this theory, Glick & sahn (2000), Kingdom (2005) affirmed that gender bias, and pro-male bias in terms of investment on education of children is main causes of the dropout. Beside the work of Govindaraju and Amedeker (2017), and Nidhi et al (2017), Lloyd et al (2000) emphasizes on the socioeconomic factors. Female involvement in household chores is another strain in completing education (Fuller & Lang (1999), Shahidul (2013), Guo & Harris (2000), Pong et al (2003).

Institutional perspective theory: Developed by Russell Rumberger, institutional perspective theory focuses on school characteristics, practices and policies. Rumberger (2004) argues that structural features of schools viz: size, available resources, and quality of access to teachers (teacher's attitude can affect students negatively: Njau & Wamahiu (1994) concludes that teachers attitude influence dropout rates in any education system. This theory posits that much emphasis is placed on 'high-risk" youth and their families

while little is said on high-risk settings in which they live. Accordingly, Russell Rumberger develops a framework based on individual perspective and institutional perspective. The framework suggests a reciprocal relationship among these two sides of a coin, and the possibility that these relationships can change over time as student's progress through different stages of academic programmes. The framework on individual perspective emphasizes students' attributes background characteristics, engagement in school activities and educational performance. It goes further to state that a strong relationship exists between student background characteristics (i.e gender, ethnicity/race, poverty, special education placement and language) and dropping out of school. Students experience while in school also accounts importantly. Students engaged in learning and in social dimensions of school are less likely to terminate their programmes prematurely. For instance, students may withdraw from schools if they find courses extremely challenging, or because they have poor relationship with peers and teachers (Rumberger, 2004). Again, poor academic foundation both in high school and in earlier grades is a strong predictor of dropping out of school. High absenteeism, student discipline problems and student mobility are also associated with dropping out (see Allensworth and Easto, 2005; Rumberger & Arellano 2008, Rumberger 2004). The individual perspective also factors in the importance of academic foundation. For instance, a student's performance in the first year of high school is highly correlated to his chances of graduation Academic performance of a student in the first year of high school is important for a progressive performance towards graduation. As a result, poor performance in early grades predicts a student's failure in associated courses in subsequently.

Conceptual Framework for Causes and Effect of School Dropout
Globally, there are obvious incidences of school children dropping out of school from primary, secondary and tertiary institution and the above theories have been used to explain the causes and factors that can lead to dropping out of school. These factors are conceptualizing into cause and effect graph below:

Figure 2: Conceptual framework for causes and effect of school dropout
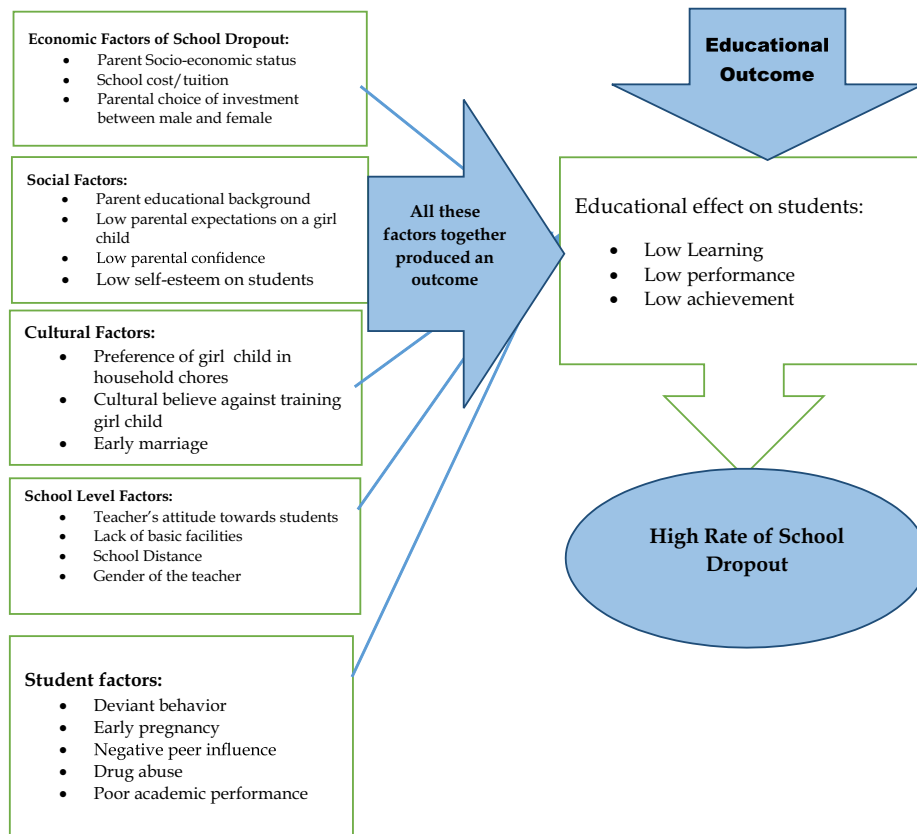
Source: Author's Design 2020

Empirical Literature on School Dropout in Nigeria

Many scholars have examined the issues of dropout of children from school and among them are Nakpodia (2010) who did an analysis of dropout rate among secondary school in Delta State of Nigeria from 1999 to 2005 using expost facto design on a structured questionnaire and checklist. The sample population was drawn from 260 secondary school in Delta State, who could not complete their study, sample of 120 students who drop out of school randomly selected from 25 local government area of Delta state. The result indicates that the rate of dropout was higher among male than female student. Likewise, Ajaja (2012) examined the pattern of school dropout among senior

secondary schools in Delta state, the sample consist of 120 secondary schools and 120 principals using expost facto design "the major findings of this study includes: (i) a higher percentage of dropouts in SSI, and a decline in SSII; (ii) a higher percentage of dropouts among females in all parameters; (iii) a higher percentage of dropouts in rural schools; (iv) a higher percentage of dropouts in mixed schools; (v) a higher percentage of dropouts in public schools; (vi) a significant difference on percentage dropouts between male and female single sex schools; (vii) a significant difference on percentage of dropouts between mixed and single sex schools; and (viii) a significant difference on percentage dropouts between schools in urban and rural areas. It was concluded that the single most important factor, which influenced pattern of dropouts, was student's sex". In Jos North local government area of plateau state, Chirbong (2005) using a sample from five secondary schools employ chi-square statistics to check the causes of student dropout of school, he found peer group influence, poor teacher student relationship, lack of motivations, inability of parents to pay school fees, and lack of basic facilities in school. Lockett et al (2019) examined the factors that contribute to the dropout of African America in high school in the largest urban district, state of Mississippi using a descriptive and causal comparative research design to identify the contributing factors to high school dropout among 80 students enrolled in career Academic placement program in Jackson Public school. They found that 55% of students that left school were affected because they feel behind others in class performance.

Another strand of literature concentrated on the causes of female school dropout and consequences:

Obeng-Denteh and Amedeker (2011) outlined the causes of female school dropouts to include cultural practices such as early marriage, sexual activity, teenage pregnancy and child trafficking. World Bank (2011) listed the factors that cause dropping out of school for girls to include: high cost of schooling (out –of-pocket, and opportunity costs), early marriage and teenager's pregnancies, poor learning while in school, negative peer pressure. Quentin Woden (2011) in a survey for Niger which is one of the countries with lowest level of educational attainment for girls in the world added to the lists: school distance, failure in examinations, forced withdrawal of adolescents, cultural beliefs, and influence of relatives and demands on the first daughters for early marriage.

Goovindaraju and Venkatesan (2017) using cross sectional survey of school dropout in rural settings on a sample of 120 parents, teachers and dropout children. Their report yielded nearly sixty-causes which includes: educational status of the parent and teachers, gender issues, parents socioeconomic factors and so on. Also Nidhi et al 2017 analyzed girl's dropout of school rates in the Kathua district of Ghana, found all the factors above including cultural preference to boys attaining school than girls. Fuller and Laing (1999) affirmed that the incidence of dropping out of school for girls is high for parents with low income strength.

Relationship between Education, Human Capital Development and Productivity

Education of the population is a vital means of having an informed labour force both male and female, whose economic empowerment lead to growth and a good number of literature have tried to find the impact of quality and quantity of education on growth. Zhang and Zhuang (2011) explore the impact of human capital accumulation on economic growth of China, the result shows that tertiary education had played a significant role than primary and secondary levels of education on growth. While using cross-section regression and pooled cross section time series regression, Andrea and Stefano (2001) investigates the causal impact of qualitative labour force gotten through education on economic growth for 21 OECD countries from 1971 to 1998, the study reveals more positive and significant impact of qualitative human capital accumulation on economic growth. Eldridge (2011) study the role of quality of education of the labour force on economic growth in South Africa using cross-country panel regression technique for the period between 1965 and 1995. The study concludes that quality of educational outcome determines the performance of labour force and contributes about 0.4% of the annual GDP in South Africa. Ehigocho (2015) analyzed the role of quality and quantity of education in promoting economic growth, panel regression technique was used for 23 OECD countries from 2000 to 2012. He concludes that government expenditure, school attainment and the quality of education has significant effect on economic growth. Adejumo and Adejumo (2017) employed Engel-granger causality test to re-examine the effect of human capital development and productivity growth in Nigeria and found that productivity have been low in Nigeria, and human capital development can granger cause productivity.

Semoa and Tesfa (1999) using ordinary least square regression method argued that high school dropout has an in-depth implication on economic development of West Virginia. The result revealed that an increase in high school dropout rates and the state GDP increased the employment compensation and decreases employment rates. And increase in employment rate may likely be on unskilled and low paying jobs while Smith, Beaulieu and Israel (1992) utilizing logistic regression assesses the effects of human capital and social capital on the probability of a person dropping out of high school. They found that the effects of human and social capital combine to make substantial differences in predicted dropout rates.

Beside some empirical literature have argued that the level of education and training determine human capital strength in work place and have direct effect in the firm's productivity: Amodu et al using correlation estimation technique tried to find out the effect of human capital development on employee's attitude to work in insurance industry. The result indicates that human capital investment enhances employee's attitude to work. Using food, beverage and tobacco industry in Lagos state, Nigeria, Dawodu and Akintunde (2018) focused on the effect of human capital development and organizational performance, he used stratified random sampling technique on the basis of the respondents, job classification in each of the seven companies to administer the research questionnaire, he concludes that strong and positive relationship exist between the seven manufacturing companies and human capital development

Model Specification
To achieve our objective the study adopts a very simple model which explains the relationship between female school dropout rate and the independent variables (capital expenditure on education, literacy and governance). Here the human capital development Measurement: there are various ways by which human capital can be measured: Baro and Lee (1993) suggests that the stock of human capital can be measured using school enrollment rates, Nahru, Swanson and Debey (1993) attempted using educational attainment (ie accumulated years of schooling in the employable age). OECD utilized international Adult literacy survey (IALS) But United Nation Development Programme (UNDP) has reported human development index to include; health, knowledge and standard of living with sub variables such as life

expectancy at birth, expenditure in school and health, adult literacy rate and school enrollment ratio.

Based on UNDP human development index: our variable for human development include education expenditure and literacy rate.

Our model is specified thus

$$FSDR = C + Umyf + Lebf + femp \quad \dots\dots\dots\dots\dots \quad (eq1)$$

In the above equation FSDR represents (female school dropout rate), ,………..
Functional model is specified below:

$$FSDR_t = B_1 Umyf_t + B_2 Lebf_t + B_3 femp_t + e_t \quad \dots\dots\dots\dots (eq2)$$

Fsdr = female school dropout rate, umyf = unemployed youth female, Lbef = life expectancy at birth female,
B_s are the coefficient estimates while e_t = unexplained variables

Source of Data
The data used for this analysis is gotten from Central Bank of Nigeria Publication (Statistical Bullentine (2018) World Bank Publications.

Method of Data Analysis
The method is based on time series data sets: Ordinary Least Square (OLS) is used to review the parameter estimate of the variables.

Table 2: Correlation result of the model

	FSDR	EDUEXP	HTEXP	LEBF	UMRF
FSDR	1.000000	0.295955	0.252342	0.241585	0.242962
EDUEXP	0.295955	1.000000	0.932095	0.922207	0.812305
HTEXP	0.252342	0.932095	1.000000	0.908772	0.870724
LEBF	0.241585	0.922207	0.908772	1.000000	0.751015
UMRF	0.242962	0.812305	0.870724	0.751015	1.000000

The correlation result of our variables (Eduexp, Htexp, lemp, umrf) shows a very poor positive linear relationship between the range of 0.24 to 0.29 with our dependent variable Fsdr in the table …. Above

Table 3: Shows the cointegration result of the Variables

Series: FSDR EDUEXP HTEXP LEBF
UMRF
Unrestricted Cointegration Rank Test (Trace)

Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value	Prob.**
None *	0.985296	157.0640	69.81889	0.0000
At most 1 *	0.960056	85.33035	47.85613	0.0000
At most 2 *	0.656033	30.58562	29.79707	0.0405
At most 3	0.312111	12.44307	15.49471	0.1369
At most 4 *	0.300799	6.082885	3.841466	0.0136

Trace test indicates 3 cointegratingeqn(s) at the 0.05 level
Unrestricted Cointegration Rank Test (Maximum Eigenvalue)

Hypothesized No. of CE(s)	Eigenvalue	Max-Eigen Statistic	0.05 Critical Value	Prob.**
None *	0.985296	71.73366	33.87687	0.0000
At most 1 *	0.960056	54.74473	27.58434	0.0000
At most 2	0.656033	18.14255	21.13162	0.1246
At most 3	0.312111	6.360184	14.26460	0.5674
At most 4 *	0.300799	6.082885	3.841466	0.0136

Max-eigenvalue test indicates 2 cointegratingeqn(s) at the 0.05 level

Table 3 shows the result of Johansen Cointegration: Trace statistics indicates that our model has 3 contegrating equation at 0.05 percent level while Max-Eigen statistics indicates 2 cointegrating equations at 0.05 level. This means that female school dropout rate in primary and secondary school have a long-run relationship with human capital development variables (education expenditure, health expenditure, female life expectancy at birth, female unemployment youth).

Table 4: Multiple regression model

Dependent Variable: FSDR
Method: Least Squares
Date: 02/19/20   Time: 10:15
Sample: 1999 2017
Included observations: 19

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	45.08665	5.400396	8.348768	0.0000
EDUEXP	-0.001336	0.002495	-0.535589	0.6020
HTEXP	0.007491	0.004450	1.683411	0.1181
LEBF	0.005503	0.111707	0.049267	0.9615
UMRF	0.000958	0.055527	0.017258	0.9865
GNI	-0.003020	0.014195	-0.212753	0.8351
E	1.008401	0.068427	14.73683	0.0000

R-squared	0.961765	Mean dependent var	45.88632
Adjusted R-squared	0.942647	S.D. dependent var	1.781467
S.E. of regression	0.426635	Akaike info criterion	1.411533
Sum squared resid	2.184207	Schwarz criterion	1.759484
Log likelihood	-6.409566	Hannan-Quinn criter.	1.470420
F-statistic	50.30752	Durbin-Watson stat	1.608815
Prob(F-statistic)	0.000000		

To test our hypothesis 2, we used a multiple regression model on table 4.3 and the result indicated that the effect of education expenditure on female school dropout rate in primary and secondary school have no significant negative relationship. This result does not correspond with the apriori expectation because education should be a ladder by which human capital is developed. Therefore, national budget on education should represent a strong policy to alleviate and eliminate school dropout both in primary, secondary and tertiary institutions. Education is a strong predictor of health and employability which if summed together should have a significant impact on national productivity. According to past researches, greater investment in education could save money in the long-run, improve life expectancy, increase productivity and reduces unemployment and could guarantee sustainable development.

Health expenditure have an insignificant effect on the school dropout rate, in idle economics expectation, it will be expected that health policies of the government which includes spending on the sector, ensuring that the population are healthy should correlated negatively with the rate of school dropout rate. But this result is understandable since Nigeria still record high rate if illiteracy in sub Saharan Africa, and education and health are dependent on each other. Nicholas et al (2007) found that one third of all students in US and half of black Latino and American India student are most among dropouts and as a result endangers their health. This research treats school dropout as a public health issue since there supposed to be a strong correlation between education and health. Also De Ridder KA et al (2012) affirmed that there is a strong association between poor self-rated health in adolescence, high school dropout and reduced work integration in Norwegians.

Female life expectancy at birth and the female unemployment rate have no significant effect also on female school dropout rate in primary and secondary schools though we are expecting that the rate of female employment should be a positive energizer to female enrollment rate and completion rate globally. And the rate of female unemployment has a positive link with increase in dropout rate. Gross national income per capita represents a country's economic strength and wellbeing as well as the standard of living of the population. Therefore in our result, the effect on school dropout rate is highly insignificant and with a negative value, which means that the economic strength or standard of living in Nigeria is so poor that it cannot sustain her citizen in primary and secondary school.

The model is strongly fitted and overall significant with the pvalue of 0.0000. Residual Test Result:

Figure 3: Represent Jarque-Bera Normality Test

Series: Residuals	
Sample 1999 2017	
Observations 19	
Mean	1.13e-14
Median	0.055348
Maximum	0.528849
Minimum	-0.794055
Std. Dev.	0.348346
Skewness	-0.432493
Kurtosis	2.798591
Jarque-Bera	0.624440
Probability	0.731820
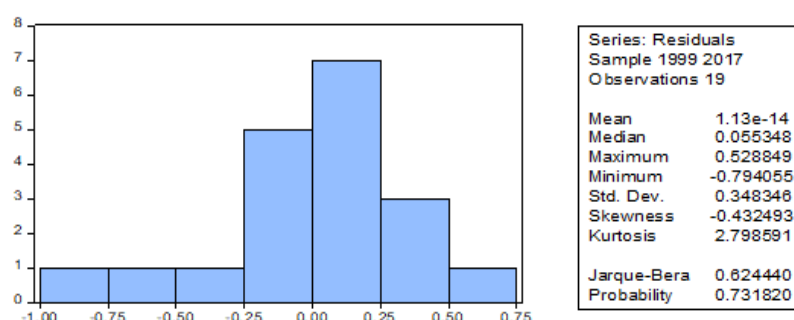
The figure shows a strong normally distributed model with the Pvalue of 0.7.

Table 5: Breusch-Godfrey Serial Correlation LM Test:

F-statistic	0.138829	Prob. F(1,11)	0.7165
Obs*R-squared	0.236807	Prob. Chi-Square(1)	0.6265

No serial correlation as observed from the table above

Table 4.5: Heteroskedasticity Test: Breusch-Pagan-Godfrey

F-statistic	2.625439	Prob. F(6,12)	0.0730
Obs*R-squared	10.78456	Prob. Chi-Square(6)	0.0953
Scaled explained SS	3.868658	Prob. Chi-Square(6)	0.6944

The test above indicates no autocorrelation in the model.

Summary of the Regression Result and Conclusion

There are two basic barometers to measure human development: education and health, and no country can develop and sustain growth without an informed skilled human resources. Unfortunately, Nigeria have performed low in the issues of investing in education and health sectors, hence we continue to record low quantitative and qualitative education outcomes and this have a direct relationship on school enrollment and completion rate. According to UNESCO report in 2012, 57million children were out of school in 2011, also Nigeria have been confirmed as a home for largest number of out of school children in the world. There have been projections and policies designed towards ensuring education for all children in Nigeria but these

policies continued to lack support from the government and faces a stringent economic, social and environmental factors.

Nigeria have continued to record high rate of school dropout in primary and secondary schools, also according to UN report, Nigeria is a home for largest number of out of school children in the world. Many authors have tried to research on factors that causes children to drop out of school and these factors includes (socio-economic factors, household level factors, school level and cultural belief –for girls) but not limited it. Therefore, the focus of this paper is to examine the relationship between female school dropout rate and human capital development.

Our objective one: examines the correlation and cointegration between female school dropout rate in primary and secondary on human capital development variables (education and health expenditure, female life expectancy ratio and gross national income per capita) and our control variable (female unemployment rate) and the result indicates that there is very poor linear correlation between our variables which is expected because in Nigeria the percentage of annual budget appropriates to education and health sectors is still a nightmare and as such we will not expect investment in education and health to have a meaning impact on the rate of female school dropouts in primary and secondary.

Though Johannsen cointegration both traces and max-eigen statistic shows a long run relationship between female school dropout rate and human capital development. This means that investment in health and education sectors together with the right policies should enhance school completion in both primary and secondary school. Education has a high impact on the health condition of the population and life expectancy at birth could improve with informed and literate population. With the right education and health policies of the government it will be easier to enroll and sustain children in school because those policies will alleviate lack of opportunities to education and health care.

Secondly our objective two, emphasizes on the effect on human capital development on female school dropout rate. And our result shows that none of the independent variable was able to significantly explain the variation in

female school dropout rate. And this validates the result of the correlation where none of the human development variables correlates with the female school dropout rate in primary and secondary school. This is a robust result, and it is expected that with poor human capital development which is the case of Nigeria, there will be no effect on female school dropout rate.

This study adopted a very simple method of analysis to examine the relationship between female school dropout rate in primary and secondary schools in Nigeria and human capital development proxied by education expenditure, health expenditure, and female life expectancy at birth, and gross national per capita income. First, using simple correlation analysis and Johansen Cointegration analysis we conclude that there is no correlation between female school dropouts and human capital development though the result of the cointegration suggests that there is long-run relationship.

Again, we employed multiple linear regression analysis, we still find that none of the human capital development indices have a significant effect on female school dropout rate in primary and secondary schools in Nigeria. So the high rate of the dropouts recorded over the years could be attributed to other factors such as: Political instability, environmental factors and economic hardship experienced since the advent of the 1980's coupled with other problems, the emergency of Boko Haram, issues in the Northern Nigeria, unemployment and dependency ration. In addition, the rising poverty and income inequality, deprivation and low human development also could be a contributing factor.

Based on our findings, this study suggests that;
a) Since education remains the base of human development, we suggest that there is a need for the government to have a clear policies that can tackle our peculiar need and ensure that Children and adult enroll and complete their education in primary and secondary level especially the female folks
b) The previous researches affirmed that one of the main causes of dropping out of school is school level factors such as infrastructure; therefore, there is a need for the government and stakeholder in education to invest in infrastructure especially the public schools

c) Enabling environment should be provided for educational aids to work
d) One of the strong indicator of human development is built on years of schooling and rates of return to education (Egert, Botev and Turner,2019), so policies to reach out to disadvantage population in ensuring that their get at least basic education (pre-primary and primary school) will not only enhance human capital but also productivity.
e) Female employability should be encouraged as a prime to getting more female of young age enrolled and complete their education.

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Chapter **11**

The Role of Spiritual Intelligence in the Nigerian Tourism Industry: Implications for Sustainable Development

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Abstract

This paper addressed the role of spiritual intelligence in the Nigerian tourism industry. The paper focused on the implications of spiritual intelligence – expressed in terms of (a) connectedness with significant others (b) meaning-making (c) transcendency, and (d) maturity, for the tourism industry towards sustainable development, with regards to observed gaps in infrastructure, insecurity, database connectivity, road networks and awareness. Literature review offered a position which identified spiritual intelligence as imperative to enhanced levels of understanding, collaboration, support and cooperation between stakeholders and key players of the industry; thus, promoting increased funding and responsibility towards the Nigerian tourism industry. In conclusion it was affirmed that the adoption and practice of spiritual intelligence, drives and enhances the relationship between stakeholders and key players within the tourism sector, improves on the formulation of policies designed to tackle insecurity and infrastructure and also enhances the level of collaboration and cooperation between various stakeholders and potential investors in the sector.

Keywords: Tourism, spiritual intelligence, Connectedness, Meaning-making, Transcendency, Maturity.

Introduction

In the drive for performance and success, organizations are often swept off with the wind of competition, strive and constant rivalry. This focus on performance is such which according to Kaur (2013) is premised on the perception of profit, wellbeing and growth, not as collective or collaborative outcome, but rather as individual factors – possible only at the expense of others. Current studies (Fry, 2000; Ronel & Gan, 2008; Kaur, 2013) have continued to challenge these positions; especially given the upsurge of various studies on intelligence - emotional, cultural and more recently, the spiritual intelligence. Kaur (2013) described spiritual intelligence as offering a more existential approach towards issues based on increased awareness and an improved understanding of the relationship between events, actions and relationships. Howard and White (2009) also shared this view as they noted that spiritual intelligence enhances the cognitive abilities and tolerance levels of individuals and as a collective feature, amplifies the sensitivity of decisions and actions of the organization.

Studies (Ahmadian, Hakimzadeh & Kordestani, 2013; Alam, 2014; Kaur, 2013) on spiritual intelligence offer little congruence or agreement in terms of conceptualization and definition. Many suggest that given its denotation with the spiritual, it most likely implies a subjective experience of increased consciousness and awareness about one's placement and responsibilities. However, others argue, that spiritual intelligence is a rather fluid concept and one which reflects the interpretations of the individual about the events that surround them. Emmons (2000) noted that it is an understanding of one's values and priorities with regards to life, relationships and work. As a collective process or feature, spiritual intelligence is noted to indicate the group or organizations preference for partnerships, collaboration and development. It reflects a sense of being and identification of growth premised on the relative functionality of the organization, and its relationship with significant others within its market and operational context. Drawing from the foregoing, one can describe the concept of spiritual intelligence as that which concerns the capacity for sustaining meaningful relationships based on one's values, awareness, and responsibility towards others. In this manner, it is therefore a matter of prioritizing relationships and collaboration over competition, and rivalry.

This purpose of this paper is to discuss the role of spiritual intelligence in the Nigerian tourism industry. This is considered as justified and significant based on the observed lack of collaboration, strive and poor expression of support between agencies, stakeholders and key players within the industry. The paper is therefore designed to first – offer a more detailed and operational conceptualization of spiritual intelligence drawing from extant theories and models, second – identify and discuss the gaps and challenges of development and poor collaboration within the tourism industry, and third –discuss how spiritual intelligence can be adapted and utilised in tackling the noted challenges and thereby enhancing the features and relationships within the Nigerian Tourism industry. The paper can also be considered as offering a departure from previous studies as it addresses a yet emerging and hardly examined concept – spiritual intelligence, and specifying its possible usefulness and potential benefits towards the Nigerian tourism industry.

Literature Review
Theoretical Foundation
Social Exchange Theory
The social exchange theory is considered a highly pervading theory and its implications stretch across a wide range of issues, interactions and relationships. This is because relationships are fundamentally premised on the idea of mutuality, understanding and reciprocity (Shore *et al*, 2006). In discussing spiritual intelligence within the Nigerian tourism industry, one finds that a dominant theoretical anchoring of views about relationships, trust and cooperation, upon the foundations offered by the social exchange theory. This is because the social exchange theory adequately explains and predicts outcomes of a more supportive and collaborative approach in growing partnerships, building bonds and as such enhancing the features of the industry (Cropanzano and Mitchell, 2005, Ahmadi et al's (2010)). The social exchange theory anchors on the need for mutuality and healthier relationships (Zafirovski, 2005). The implications of the social exchange theory for spiritual intelligence within the Nigerian tourism industry are primarily as follows – (a) It identifies the imperatives of consideration and sensibility in dealing and partnering with others given the implications of actions and the reciprocity of such (b) it specifically emphasizes on the development of mutuality and trust-based relationships which are premised on non-exploitative business exchanges and transparency in actions (c) It drives for a level of responsibility

to others which transcends short-term goals of benefit and profit but rather emphasizes on long-term survival and overall business or industry wellbeing.

The Concept of Spiritual Intelligence
In addressing the concept of spiritual intelligence, it is only in line to begin with an understanding of what spirituality actually means. Spirituality describes an interest or concern over one's spiritual wellbeing – a focus on the immaterial and non-physical objects that surround the individual or person (Fry, 2000; Kaur, 2013; Isfahani & Nobakht, 2013). In this sense, spirituality emphasises a more abstract meaning and approach life and relationships. It identifies more with the respect and value for others, an awareness of the implications of one's actions on their immediate environment and on others who occupy the same frame with them. In this way, it makes sense to approach the concept of spiritual intelligence from the theoretical platforms and model offered by Brown and Ryan (2003) who described it as primarily concerned with the understanding of one's values and priorities with regards to life, relationships and work. This view is reiterated in Krause and Ellison (2003) conceptualization of spiritual intelligence as an improved level of tolerance for others and the willingness to collaborate and cooperate instead of competing.

Alam (2014) argued that the concept of spiritual intelligence signifies a shift from the values placed on aggressive and offensive business strategies which drive unhealthy business relations and exchanges. Khoshtinat (2012) stated that industries which express such aggressive tendencies are more prone to having self-centred organizations which are more likely to engage in malicious actions or behaviour as a way of driving their own survival or success at the expense or detriment of others. Spiritual intelligence identifies with the openness and willingness of organizations towards building more interdependent and supportive inter-organizational relationships. Kaur (2013) also observed that spiritual intelligence suggests a state of clarity and improved cognitive capabilities which enhance their ability to relate and effectively engage others in partnerships. In conceptualizing spiritual intelligence, a variety of models and theoretical frameworks have been put forward. In view of the foregoing, three major features of spirituality are identified – (a) connectedness with significant others, (b) meaning-making, (c) transcendence, and (d) maturity. These are premised on the observed dominance of literature and models on the position of abstraction, non-

materialism and relationship with others as pervading and noted attributes or characteristics of spiritual intelligence.

Table 1: Conceptualizations of spiritual intelligence

Authors	Dimensions/measures
Fry (2000)	Sense of purpose, meaning, interconnectedness
Brown and Ryan (2003)	Mindfulness, consciousness, meaning-making
Krause and Ellison (2003)	Forgiveness, transcendency, maturity
Emmons & McCullough (2003)	Self-acceptance, maturity
Maclnnes (2006)	Transcendency, self-acceptance, meaning-making

Source: Researcher's desk, 2019

Connectedness with significant others: The first basis of spiritual intelligence is that it offers a sense of connectedness with significant others. It presents relationships and exchanges as more important and relevant than outcomes such as profitability, market share and productivity. This agrees with similar theories such as those of leadership (transformational and relational) which prescribe processes and the content of relationships between significant parties, as being more imperative than goals such as performance and profitability (Fry, 2000). This is as features such as trust, communication and collaboration are considered as imperative to sustaining a more healthy and beneficial exchange between the parties of interest. In this way, it answers the question – How do I see others? What values do I place on my relationships?

Meaning-making: This dimension addresses the feature of cognition and the improved understanding of one's placement within his or her context. At the organizational level, it depicts a sense of shared appreciation and understanding of the position of the organization within its own market or environment. Maclnnes (2006) describes meaning-making as the ability for conscious assessment and evaluation of one's position, contributions and relative understanding of placement within a particular work or social framework. As a dimension of spiritual intelligence, meaning-making indicates the interpretations of self and the environment held by the referent and the extent to which this is used or forms the basis used in the justification of their actions or behaviour. In this sense it answers the question – What is my role and responsibility in this environment?

Transcendence: Transcendence describes a condition or state of raising oneself above a particular situation and as such being in a more advantaged position to understand and address the problems associated with the situation. In this sense it is similar to the "helicopter effect" Jaja and Zeb-Opibi (2003) which describes the capacity of the individual to rise or raise himself emotionally and psychologically above the situation and to be able to ascertain the actual solutions to the situation without being biased or succumbing to the pressure from the situation. Transcendence, much like the first two dimensions (connectedness with significant others and meaning-making) can be considered as a form of intelligence as these depict a conscious process and action geared towards addressing issues and challenges. Essentially, it addresses the question – What is the appropriate way to position oneself or address issues within a context?

Maturity: The fourth dimension assessed in this study describes the level of reasoning and perception of self in one's exchanges and interaction with significant others (Emmons and McCullough, 2003). Maturity is concerned with how the individual or organization has developed overtime and how such development impacts on its behaviour and interpretation of self, and relationship with others. Hence it assesses the sensitivity and basis of decisions and policies, the implications of behaviour, individual as well as organizational choices and the values and long-term expectations of the organization (Emmons and McCullough, 2003). It addresses the questions – what is behind my actions, choices and decisions? and how do these affect my relationships and goals?

The Challenges of the Nigerian Tourism Industry
The tourism sector is considered key in attracting foreign investment into any country. It is as such a critical sector and one which promotes and contributes towards the overall development of any nation (Kolawole, 2017). Based on its implications for sustainable economic growth and development, the Nigerian government had in the past demonstrated substantial effort towards the wellbeing of its tourism sector – evidenced through the establishment of the Nigerian Tourism Development Corporation (NTDC) in 1992, which replaced the Nigerian Tourism Board (NTB) established in 1972 (Kolawole, 2017; Audu, 2015). While interest has continued to mount on the imperatives of tourism to the development and wellbeing of the nation, recent studies

(Yusuff & Akinde, 2015; Kolawole, 2017) however identify certain challenges which have crippled the progress of the tourism sector. These include:

    a) Inadequate infrastructure
    b) Insecurity
    c) Lack of adequate road networks
    d) Nonchalance and lack of awareness of the prospects and potentials of the tourism sector
    e) Lack of a recognized, uniform and well linked database control system for effective control, monitoring and enforcement
    f) Poor funding and partnerships with communities and other stakeholders

Inadequate Infrastructure: The first noted challenge of the tourism industry herein is that of inadequate infrastructure. By this one refers to the absence of requisite functional tools, structures, facilities and even power supply (Adekiya, 2016). This feature of the industry has stunted attempts and various efforts made to advance and promote the activities of the industry. This inadequacy has also constrained the functionality of various tourism centres and locations based on poor power supply, poor facilities and a lack of supportive structures and recreational attributes required to enhance the features of the centres.

Insecurity: The second noted challenge of the Nigerian tourism sector is that of insecurity. This concern comprises issues related to kidnapping, armed robbery, terrorism, militancy as well as cultism within noted regions in Nigeria (Adora, 2010; Okeke, 2015; Oketola, 2015). While effort is continually being targeted at curbing and controlling these issues, it has nonetheless impacted on the perception's tourists hold about the country, which has also affected their decisions to visit (Adekiya, 2016; Adora, 2010).

Lack of adequate roads: The poor road maintenance and poor network within the country has also impacted negatively on the tourism sector. Esu (2013) opined that accessibility to tourism sites was also a major factor which determined the number of visits. The challenge of poor roads is such that affects not only the number of visits to the tourism sites but also impacts on their maintenance given the low income resulting from a lack of their use or visits.

Nonchalance and lack of awareness of the prospects and potentials of the tourism sector: In view of the noted importance and contributions of the tourism sector to the development and wellbeing of most developed nations, Esu (2013) observed that within Nigeria, there appears to be a growing nonchalance and disregard for the possible benefits and potentials of the country's tourism sector. He opined that given the current growth and interest in sectors such as the oil, entertainment and telecommunication; focus has been shifted from tourism to these other sectors. This has impacted significantly on the tourism sector and has negatively affected its growth.

Lack of a recognized, uniform and well linked database control system for effective control, monitoring and enforcement: This addresses the challenges related to a lack of adequate control and harmonization of tourism activities using database systems that connect and offer improved monitoring and coordination of these activities (Adekiya, 2016). The absence of these systems has affected the level of knowledge and awareness on the existence of some tourism sites and the features of services offered and as such contributed to the slow growth and poor recognition of the sector.

Poor funding and partnerships with communities and other stakeholders: The poor funding and support from stakeholders for the tourism sector is such that also affects the functionality and development of the sector. This as Adekiya (2016) noted stems from an erroneous believe that the responsibility of the sector lies solely on the shoulders of the government; thus, delimiting its supply of funds and support. Nonetheless, tourism according to Esu (2013) is a national affair and one which affects various economic facets and features of the country – hence, it should be allow for more participation and involvement from communities, as well as other stakeholders included interested investors and partners (both foreign and local).

Spiritual Intelligence and the Nigerian Tourism Industry
The position of spiritual intelligence in relationships and exchanges supports a shared sense of mutuality and responsibility. Kaur (2013) argued that the focus of spiritual intelligence is not primarily about revenue or income, but rather about the content of relationships, an understanding of self and a predisposition towards others that is based on patience, tolerance and support. To apply these tenets in business implies a de-emphasis of competition and

aggressiveness and an emphasis of collaboration and cooperation. Esu (2013) stated that the key drivers to the development of the tourism sector are the support of its stakeholders and the collaboration and partnership between key players of the industry. One of the major set-backs of the industry, which over time has manifested in symptoms such as the lack of funding and inadequate infrastructure, is the poor level of participation and involvement of local and foreign investors in the sector. Yusuff and Akinde (2015) observed that while the interest in tourism may appear low, yet, there exists several unfavourable and unfriendly tax-based policies and loopholes that have discouraged investors and speculators.

The structuring of relationships according to Brown and Ryan (2003) is imperative for success and to a significant extent determines the continuity and sustainability of functions and relations. Spiritual intelligence within business relations and goal settings offers a sustainable foundation to relationships and goals. Its capacity for connectedness with significant others can facilitate a more trust-based level of exchange between the government and other key players in the tourism sector – one which could enhance the perceptions each party holds of the other and thus encourage collaboration and cooperation (Ronel & Gan, 2008). Also, through its dimension of meaning-making, spiritual intelligence can help interested parties identify their roles and responsibilities towards the tourism sector. Rather than focusing on short-term benefits, spiritual intelligence can help stakeholders or investors identify the possible opportunities which can offer a more substantial and equitable distribution of benefits between interested parties in the long run. The idea of transcendency implies a distancing of thought and processing from the problems and challenges so as to develop better and unbiased solutions to such problems. This feature of spiritual intelligence can be useful in the development of security frameworks and structures to address the insecurity problems of the Nigerian tourism industry. This is based on the observation put forward by Adora (2010) who noted that when it comes to insecurity, a lot of bias and misconceptions are some of the primary issues which impact on decisions and counter measures. According to him, most parties involved in most cases benefit from the evidence of such chaos and insecurity. This is as budgets are diverted and funds meant for advancing security-based technologies and managing staff are embezzled (Adora, 2010). This has worsened the insecurity position of tourism in the country, especially as

reports also indicate that given the growing corruption and bribery issue within most government security agencies, criminals and even those considered as menace to society are let go. However, spiritual intelligence offers a more unbiased approach towards insecurity and as such is not conditioned by some of the negative features that pervade the industry.

The position of spiritual intelligence offers an improved interpretation of the placement of groups and agencies in the health and wellbeing of the tourism sector. It helps in their interpretation of their obligations and the implications of their actions and behaviour towards the actualization of growth for the industry. Through the identification and acceptance of responsibility, funding and financing can be improved upon thus leading to the development of infrastructure, and other related technological and database systems for improved functionality and control of operations of the tourism sector. Fry (2000) observed that the identification and acceptance of responsibilities and obligations enhances the decisions of organizations and their commitment to their local communities and markets.

Empirical Studies
The following empirical studies offer insight with regards to the manifestations of spiritual intelligence. Hartsfield (2003) investigated the relationship between spirituality, emotional intelligence and transformational leadership among managers and supervisors within a corporate setting. While positive correlations were found between all three variables, the strongest Spearman's rho correlations were found between transformational leadership and emotional intelligence (r = .56), followed by spirituality (r = .36). These variables taken together predicted 40% of the variance in transformational leadership, while spirituality only accounted for 2% of that variance.

In another study, Christ-Lakin (2010) analyzed the correlation between spiritual intelligence and leadership in a tourist organization (A Reservation Centre in the southwest US). A correlation of .400 was shown to exist between the two variables. To measure spiritual intelligence, Christ-Lakin (2010) used the Psycho-Matrix Spiritual Inventory (mindfulness, intellectuality, divinity, childhood spirituality, extra sensory phenomenon, community, and trauma). While not studying leadership specifically, Amram (2009) studied the effect of

both emotional and spiritual intelligence on leadership effectiveness, and found EI and SI to be separate constructs that each contributed to leadership effectiveness. Similarly, Doherty (2011) analysed the relationship between spiritual intelligence and leadership effectiveness among college students. Multiple regression analysis showed that a number of different measures of both spirituality and spiritual intelligence significantly predicted the leadership practices of interest in the study. While these quantitative studies surely suggest a relationship between spiritual intelligence and features of the organization. The range of findings suggests that the manner in which spiritual intelligence is understood and measured is important to research findings. These studies produced results ranging from low to no correlations (Zwart, 2000), to moderate correlations (Hartsfield, 2003), to moderate or strong correlations (Field, 2003; Wellman, Wellman, & Perkins). Given the range of findings present, further research in this area is needed to further clarify these relationships.

Conclusion and Recommendations
The focus of this paper was on discussing the role of spiritual intelligence in the Nigerian tourism sector. The review centred on the conceptualization of spiritual intelligence – drawing from extant literature and descriptions, as well as the identification of its possible impact and benefits towards addressing specified gaps in the Nigerian tourism sector. As an emerging concept, the manifestations and dimensions (connectedness with significant others, meaning-making, transcendence and maturity) are premised on a review of content which emphasize on the abstract notions and non-material disposition of the concept. While the review of literature revealed substantial support for the position of spiritual intelligence as a possible antecedent of organizational outcomes such as collaboration, partnerships, inter-dependency etc. empirical studies are noted to offer mixed results on the contributions of spiritual intelligence, especially with regards to features such as leadership. This is traced primarily to the disparities in the measurement of the construct. Nonetheless, while some are weak and others strong, there is a congruence of both empirical evidence and theories which identify spiritual intelligence as imperative and as playing a notable role in the achievement of organizational goals.

In conclusion, it is affirmed that the adoption and practice of spiritual intelligence, drives and enhances the relationship between stakeholders and key players within the tourism sector, improves on the formulation of policies designed to tackle insecurity and infrastructure and also enhances the level of collaboration and cooperation between various stakeholders and potential investors in the sector. It therefore offers a more substantial and beneficial platform through which growth and development can be encouraged and spurred on within the Nigerian tourism sector.

It is therefore recommended that:
1. Training on the import and essence of Spiritual Intelligence should be conducted for all staff of the Tourism Industry
2. Management should increase employee's spiritual intelligence because its importance is undeniable, therefore, management should pay attention on improving employee's spiritual intelligence and this would invariably lead to the achievement of organisational goals
3. Organizations should focus in increasing the employee's motivation because this can increase its spiritual intelligence.

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Chapter **12**

Women Leaders: Role Models for Social Responsibility

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Introduction

Education is a vital tool for empowerment that allows meaningful contributions to the society. The women are educated to acquire knowledge and skills need to advance her status and knowledge for social interaction, status advancement and self-improvement. Education also prepares the women to face the reality of the society and make it be a good wife and mother. Children of educate women are likely to go to school. This can be achieved through the education of the "girl-child". Who will become the woman and matter of tomorrow? According to Wubon (2013:2) education can break the shell of ignorance and open doors for self-discovery. There are vibrant women in Nigeria whose education made weaves in the administration of vital office in Nigeria. Like Dr. Ngozi Okonjo-Iweala etc. Those women can also help to develop the community and country at large. God and nature has endowed with leadership roles and potential which can be seen in any woman. They are exhibitors as rears of children sanity mobilizers, transmitters of cultural values and norms, change agents in homes and society at large. In recent times, much have been written about women participation in politics or taking up leadership positions in line with the Beijing conference declaration of 1995 and the federal government of Nigeria also complied with the said principles of the conference. Nigerian women

have been reported as the real engine driving the economy which is the key to development and the element of sustainable development (Ekong 2006). Jekayinfa (1999) they embarked on a major historical role and contributions of the Nigerian women in cultural and the various sectors of the economy, the requirements for advancement and constraints to greater developments. However, many countries including Nigeria have also adopted education as an instrument for social and economic development. Education is important for everyone but its more significant for women because of the ripple effects it has within the families and generations to come. The saying "educate a woman you educate a nation" actually describes the importance of women education because it is the panacea to overcome the hills women faces in the society and education helps women to know their rights, it promotes confidence in them, it has been proved that a veritable tool for gender equity, empowerment and poverty alleviation (Okeke2000; Nwaubani, 2000; Agu, 2007), meaning that education is premise of progress in every society and every family.

Women as Leaders
Women in different leadership positions are impacting their exemplary behaviour worthy of emulation because they are agents of change to bring about desired change in the society around them. Globalization is another term for shrinking world, the gender education in whether in Britain, Japan or Nigeria unique priority which is has provided a promising empowerment for society. Women in leadership are providing a strong process of attractive empowerment methodology in others, they are very unique benefits to the citizen and modern government has called on all stakeholders to take advantages of the Millennium Development Goals (MDGS) to create benefits of development in education and health etc. Sand and Sandhass (2008) noted that illiteracy which is a programme of adult education can be linked to empowerment in two related ways: micro and macro level turns learners into authors of their own knowledge and partners in dialogue about situations in their lives. Then, literacy at the macro level directly can contribute to larger scale process of socio-economic empowerment. In addition, women in leadership play roles in society that are both traditionally and scientifically thereby categorized as follows:
    i.   Women and family tradition: Women make families stable and successful by generating a lasting empowerment that flows to sustainable development in any area of the world at large.

ii. For a family to move to the society and then to school, women are the key partners.

iii. Women in leadership roles are custodians of sympathy, empathy and they organize. To provide succour for communities, they also are linked with day to day activities and running the overall programmes of the communities, promote competence in arts and culture leading to leadership roles in the society and the country at large.

iv. Empowerment: Women can be referred to as a process through which adult begin to show responsibility and power with men also women in development teach youth to develop their potential, a future responsibilities and ideas as teaching young people the rules of social games.

Women have been acknowledged as the salt of the earth and building blocks on which families and societies are built. The role of women leaders in shaping and championing positive vibes and events in society has been tremendously given credence to this in (Emenalo, 2006) explained that historical records showed that women did not only contribute to social economic development but also involved in territorial struggles of their communities. Therefore, position was not merely passive but supportive role, powerful and self-sacrificing roles. Queen Emotan of Benin, Queen Amina of Zaria, women riot in 1929 when women checkmated and opposed the excesses of the colonial administration. Women leaders like Winnie Mandela, Golda Meir, Indira Gandi of India etc. made positive impacts in government during their times. Leader is a true role model, motivator, energizer initiator and communicator etc.

However, (Carol, 2004) in (Emenalo 2006) says recent research studies regarding female administrator in leadership position in education revealed that female differ not only by gender from male administrator but also lead quite differently as well as perceived by others as change agent (Wesson and Grady 1985), use interactive leadership (Funic, 1998) practice transformational leadership (Aburdene and Naishitte, 1992). Although research revealed that female administrators lead different than males according to Carol and gaining ground in administrative positions and power, in which many have not been able to make their international leadership impact because of barriers. Chukwukere (2001) also stressed that if

women role models in the past can impress society and fought injustice when Nigeria was in the dark ages, why the modern women who have benefitted from modernization, education and the developmental opportunities of the 21st century. There is be a rising above the negative cultural barriers, which create impediment to the full manifestation of women's potentialities.

At any given rate, the inexplicit issue is that women are noted for their loyalty and confidence according to (Margret Ekpo 2000: 20) women allows themselves to be as catalyst for keeping the hydra headed master of computer in perpetuity. It was also observed by Anthony Ikeguruka (1993) that many women in good leadership roles are not usually seen nor heard. They are good at improving the lives of others in the society wherever they find themselves. Social responsibility as defined in the Wikipedia (cited by Okafor, 2015) as ethical which suggests that an entity be it organization or individual has an obligation to act for the benefit of the society at large. Entity is the individual and the ethics practised for personal value (moral) social responsibility is fabricated with key elements of ethics and value. Tuwari (2008) perceived ethics as a system of moral principles or as a set of beliefs about right and wrong (Okafor, 2015).

Women and Social Responsibility

It is very important to stress that for women leaders to carry our enormous tasks, there should be self and inward examination as groups or individuals. As individuals, do we listen to wrong advice? Compromise our standard for selfish gains? Does our behaviour scare others away from us? These life issues must be addressed with the view point of taking away negativism from realities of life as role models, knowing fully well that the strongest moral instruction is by example. Nneji et al stressed that the issue of women and social responsibility implicates the promotion of women's advancement in the society. This social responsibility may assume economic social, political and ethical dimensions such that women will conduct their affair in good faith and in accordance with proper standards they agreed that, certain re-balancing may eventually take place if only women could be protected in their duties. Society can be transformed for with the women been socially responsible and will be reflected in the kind and life of children they raise. Women by their nature perform more than mere complementary roles in the economic, social and environmental process (Jerminiwa, 1995). Women have lead in

communities struggle for good health and dignity throughout the course of history from pre-colonial, colonial and post-colonial ages. Even in the face of ignorance, women have taken time to build better and strong families.

Mabogunje (1991) similarly, has identified some cardinal elements of sustainable in Nigeria that in involved women they are education, health, agriculture, peace, culture and politics in line with above, Ogunbile and Olukosi (1991) also reported that the patrilineal system of inheritance enables women in the northern part of Nigeria to have access to land through their husband who had acquired them the land too inheritance. The Nigerian women is however naturally industrious, resourceful, dynamic and committed operator. The vital roles been played by women of pre-colonial, colonial and post-colonial Nigeria where the line was differed. The pre-colonial Nigerian women were traditionally expected to be significant wage earners and contributors to family income. The women were traditionally politicians through the institutions of women chiefs and authorities of daughters as first born which gave women the open opportunities to play prominent roles and held important positions. These women are also in charge of community markets, children upbringing etc. These women formed strong and effective groups as spokeswomen for political stability and humane rule with the coming of the colonial masters, there was a slowdown because they suppressed and unopposed alien system in their society (Afonja, 1996).

During this period, the colonial Nigerian woman had no position in the happenings of the communities which relegated to the background, thereby not having right to profits. Colonialism ushered in the movement to cities which brought about the fall of traditional roles of women. Mabojunje (1991) also argued that, notwithstanding of the restriction, Nigerian women were strong and committed to their communities. With the Nigerian independence, the post-colonial Nigerian women were once again challenged to come out of the relegation. The raising of education foer women (Aka, 1981) which empowered women to break into higher education which gave way to formal professional areas and participation in national development in today Nigeria. There are a lots of women who have excelled in various endeavours, and capacities of development and they are also socially responsible to their duties and given assignments.

Jekanyinfa (1999) also makes recommendations which can help to tap Nigerian women's resources in order to ensure their optional performance in national development, Jekanyifa went further to put it clearly, that women can dictate the pace and direction of the economy and society, asserting that the sheer numerical strength of Nigerian women is enough to joit cynics and so their contributions cannot be discountenanced in household and economy. It is evident that the current role of Nigerian women in national development is considerable but the potentials are far better and more considerable. Women generally and women leader in particular have to remember that they are co-creators. They are character moulders that transmit values and virtues to children. In view of all these, women leader as role model should strive to practice and inculcate the right types of values, which is very essential because it set moral boundaries and define rules of behaviour in the society.

According to Eze (2004) when the virtue of what is right and wrong is instilled into people's mind, they have been empowered by truth and moral conscience to carry out social responsibility and the outcome is social transformation need, which will result to proper value placement, leading to the achievement of the tripod vision of agriculture and industrialization that will be easily and comfortably achieved that will usher in sustainable development.

The paper therefore recommends the following:

1. Women should be positive influence characterized by worth, honour, courage and wisdom. According to Udokwu (2004) a positive woman is that woman who moves in a positive influence on people.
2. Any culture that does not enhance the equality of individual should be discarded.
3. The Nigerian government should create a very supportive awareness promoting women centres across the nation like supportive institutions.
4. The ministry of women affairs should be made to invest more on education for women in rural areas which will enable them to standout in decision making, which can incorporate training in ethics.

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Chapter **13**

Crisis of Expectations and Violence against Women in Nigeria

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Abstract

Women have been at the receiving end of violence in Nigeria. The Nigeria Watch Database provide the opportunity to validate the extent to which these women have been man-slaughtered, talking note that the word "women" is used generally for females. Such violence cannot be solely understood as physical abuse, but as a phenomenon that takes on a myriad of forms, including economic and psychological. This paper x-ray various violence committed against women in the 36 states of Nigeria including FCT Abuja. The paper goes for the abolition of harmful practices such as sexual violence and female genital mutilation (FGM), honour killing, early marriage, women trafficking and the kidnapping of women by the insurgents as panacea for lasting peace in Nigeria. It concluded that violence against women is rooted in a global culture of discrimination which denies women equal right with men, and which legitimates the appropriation of women's body for individual gratification or political ends. This paper recommends that, government at all level should put-up women economic empowerment programme which includes; providing women with socio-economic opportunities, skills training and group meetings that could make women more vocal in their communities geared towards development of the society.

Keywords: Crisis, Women, Violence, Expectation and Discrimination.

Introduction

The upsurge in both physical and structural violence against disadvantaged groups such as women and children in Nigeria is a growing source of concern to human rights group and the international community. Violence against women is wide spread in the world. This is a burning issue of human rights often swept under the carpet as if it does not matter, especially in Africa and particularly in Nigeria. This is not limited to physical violence but also sexual, psychological, economic and political abuses women suffer at home, on the street, in the work place and the political arena. It is worse in conflict situations or even under peace-keeping situations as women are often raped on a massive scale and later left to bear the child alone and care for the child without any assistance from the Unknown Soldier or the state. Thus, women are left to grind in poverty, and the circle of poverty most times, remains unbroken for generation (Ayeni 2013). Violence against women emerged as a focus of international attention when the 1993 UN General Assembly issued its Declaration on the Elimination of Violence against Women (Heise 1999). Violence against women is a major threat to social and economic development. This was recognized in the Millennium Declaration of September 2000, in which the General Assembly of the United Nations resolved "to combat all forms of violence against women and to implement the convention of the elimination of all forms of discrimination against women (United Nations 2005). Such violence has resinous implication for peace and security of any nation because they are intimately related with complex social conditions, such as poverty, lack of education, gender inequality, child mortality, maternal ill-health and Human Immune-Deficiency Virus Syndrome (HIV/DVS).

Violence against females is prevalent in Nigeria while it can be agreed that it is more prevalent in some parts of Nigeria than others. The cause of violence against women can be attributed to the fact that women are deemed second-class citizens relative to their husbands. The notion of submission to their male authority is seen as permission for men to subjugate women. This is caused by the cultural background and the norms that have permeated practically by all ethnic groups. For example, in Imo State the position of women does not have, and cannot be entitled to landed property. It is an exclusive preserve of the male and is in turn inherited by the male children in the family. As noted by Okemgbo (2002) "the Igbo Socio-Cultural

Environment degrades womanhood and exposes them to the control of men".

In Nigeria, Violence against women is prevalent harm to peace and security because it undermines the basic rights, freedoms, health and welfare of women and national development. It occurs in many settings and at many hands including those of relatives, acquaintances, employers, insurgents and the state. Eze-Anaba (2010) observes that most forms of violence directed specifically against women in Nigeria seem to be met with silence not only by the state but also by much of the human rights community. Incidents of violence in Nigeria which negate peace and security include battering, beatings, acid baths, rape, kidnappings and even death through honour killing. It is estimated that one in every three women suffers domestic violence from the hands of those who claimed to love and protect them (Hamm 2000) However, many of the victims do not speak out about violation of their rights due to lack of positive response from the security. Hence, domestic violence is so entrenched in the society that even the victims condone such violations of their rights with some claiming it as a sign of love (2003). Furthermore, due to poverty, fear and economic dependency on men, many victims suffer in silence for fear of losing the economic support of the male "perpetrator". Amnesty International (2005) thus observes that when a victim summons the courage to report to law enforcement agents, the issue is trivialized and termed a "private matter".

This paper marks the beginning of an exploratory study to examine crisis of expectations on the issue of violence against women in Nigeria. This paper will also explore what violence against women means in Nigeria. The paper will then proceed to investigate the incidents of violence against women and proffer solutions to the issues of violence against women in Nigeria.

Conceptual Framework
1. **Violence**: Cambridge Dictionaries Online defines violence as "actions or words that are intended to hurt people". In the words of Browns and Williams (1993), "violence is conceptualized as the threat or use of coercive force with the intent of inflicting harm, psychological or physical. Thus, violence against women referred to inflicted harm directly resulting in the death of women in the society.

2. **Gender**: Opara (2008) views gender as "the array of socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribed to the two sexes on a differential basis. In the context of this paper, gender is the socio-cultural prescriptions and expectations, which the society has assigned to the boy and the girl child. Gender to a large extent determines what is expected, allowed and valued in a woman or a man in a given context.

3. **Femicide**: This is the ultimate form of violence against women and girls, and it takes place in multiple forms (ACUNS 2013). It is the killing to women, especially when motivated by hatred.

4. **Homicide**: The Gornell University Law School defines homicide as "when one human being causes the death of another. Not all homicides are murder, as some killings are manslaughter and some are lawful, such as when justified by self-defense.

5. **Women**: For the purpose of this research, the term "women" is used generally to cover females in their different forms, including girls and adult females.

6. **Expectation**: The Oxford Advanced Learner's Dictionary 9th Edition defined expectation is usually a strong belief about the way something should happen or how somebody should behave. It is also the hope that something good will happen. Expectations as used in this paper, refer to the hope, believe on the fact that violence against women should end or reduced to the barest minimum. It has been the expectations of international body, government, NGOs and individuals to propel and end the various act of violence against women and to bring the perpetrators to book/punishment.

7. **Crisis**: The Oxford Advanced Learner's Dictionary 9th Edition defined crisis as a time of great danger, difficulty or confusion when problems must be solved or important decisions must be made. Crisis is also a time when a problem, a bad situation or an illness is at its worst point. Violence against women in Nigeria has reached its worst point.

Violence against Women in Nigeria:
The United Nation defines violence against women as any act of assault that results in or is likely to result in physical, sexual, mental harm or suffering to women including threats to such acts, coercion, or arbitrary deprivation of

liberty whether occurring in public or private life (UN, 1993). Physical violence occurs when a woman is slapped, or had something thrown at her, pushed, shoved, or had her hair pulled, hit with a fist or something else that could hurt, choked or burnt; threaten with or had a weapon used against her. Sexual violence means a woman has been; physically forced to have sexual inter course, because she was afraid of what her partner might do; or forced to do something sexual she found degrading or humiliating. Though recognized as a serious and pervasive problem, emotional violence does not yet have a widely acceptable definition, but includes for example, being humiliated or be little; being scared or intimidated purposefully. Intimate-partner violence (also called domestic violence) means a woman has encountered any of the above types of violence at the hands of an intimate partner or ex-partner. This tends to be one of the most common and universal forms of violence experienced by women.

Some society today believes in the Aristotle theory of state, which states that the citizens of Greece are only the adult male persons. It sees women as slaved to exist in the society solely for the happiness of the adult males. Violence against women in recent times is one of the socio-cultural impediments resulting from the gap between men and women in Nigeria. It has many negative effects (crisis) that impede socially, economically, politically, religiously, educationally and culturally on the daily lives of the people. Globally, at least one woman in every three has been beaten, coerced into sex (rape) or otherwise abused in her life time. The reality is that every year, violence in the home and community and even mega cities devastates the lives of millions of women. Violence against women is rooted in a global culture of discrimination which denies women equal rights with men and which legitimates the appropriation of women's bodies for individual gratification or political ends (UN 2013).

In most Nigerian culture, a woman has no right to property. A sprinter, no matter how industrious or how loved by her parents may find herself inheriting nothing at the death of her father. The most devastating one is that many wives have found themselves denied of their husband's property at his demise. Violence against women is totally a violation of human rights that cannot be justified by any political, religious, or cultural claim. A global culture of discrimination against women allows violence to occur daily and with

impunity. Krante, Garcia-Moreno (2005) maintained that the history of violence against women is tied to the history of women being viewed as property and a gender role assigned to be subservient to men and also other women.

Types of Violence against Women and Girl Child
According to Joda (2007) there are seven types of violence against women:

1. **Domestic violence**: Simply put, this is violence within the home. It is carried out mostly by male members of the family that is the husband or his relatives against women and children. These acts include, among many others, marital rape (forced sex), beating, verbal abuse, incest, Female Genital Mutilation (FGM), forced marriage, child marriage, femicide, denial of human rights (e.g. choice of spouse, education, right to economic power), denial to food even during pregnancy – some cultures forbid it (e.g. the Guyuk in Adamawa State) and denial of relaxation time.

2. **Emotional and psychological abuse***: These acts of violence are not necessarily physical. They include all forms of cruelty - for example, denigration and refusal of affection or sexual satisfaction. They include forcing a woman (married or not) to have sex, lack of moral support to a woman and the effects of sharing a husband. They also include attempting to control a woman's relationships with the wider community, friends, colleagues, or relatives. Furthermore, they include the use of derogatory words and purposeful attempts to make a woman feel incompetent, worthless or inferior.

3. **Sexual Harassment***: These are acts such as jeering, sexist jokes, utterances referring to a woman's private parts, and the treatment of women as sex objects, via cat calling, whistling, or touching the buttocks or breasts. These acts of violence usually take place in the work place and public or private places – on the streets, at parties, in schools. They happen to domestic workers, office workers etc. Sexual harassment may include refusal to employ, threat to sack, denial of job security, and withholding of promotion – all due to a women's refusal of sexual advances.

4. **Rape***: Simply put, rape is any form of sexual intercourse without mutual consent between those involved, or with a minor. Rape can happen anywhere in the home, in the work place, on the street, on a farm, in schools and universities, at social occasions. Most rapes are known to be committed by a known and often trusted person.

5. **Trafficking:** This involves the procuring and transfer of women and girls with or without their consent for commercial sex worker, forced domestic labour, or other slave-like practices both within and outside the country.

6. **Forced prostitution**: This is when women (including wives, daughters, female wards and house maids) are forced into prostitution. Women are forced to use their body to get gain for their male relatives or for their bosses in many ways – for example, providing sex in order to secure jobs for their husbands or contracts for their employers.

Table 1: Lethal Violence against Women in Nigeria

S/N	Summary of Incidents	State	LGA	Date
1.	A 55 years old man, Joseph Okogbu was alleged to have hacked his wife Anna to death over some domestic issues	Ebonyi	Izzi	27/12/2013
2.	A Bakassi returnee, Udo Ubom, butchered his unfaithful wife and turned himself in to the police.	Akwa Ibom	Nsit-Atai	20/2/2011
3.	A tanker driver was remanded in Ajodi prison for having beaten his wife to death, during a face-off, accusing her of infidelity.	Oyo	Ibarapa Central, East and North	25/04/2009
4.	A deputy Inspector-General of Police shot his wife to death accusing her of infidelity	Kwara	Ilorin East, West and South	02/11/2007
5.	A row between a husband and wife over the man's extra-marital affair led to the man stabbing his wife	Enugu	Nkanu West	28/7/2007
6.	A motor cycle repairer, Mr. Adewale Daramola, beat his wife to death for asking for money to buy food and buried her in a shallow grave (bush).	Ekiti	Irepodu/n Ifelodu/n	3/7/2013
7.	A husband (Bayo Akanbi) beats his wife (Bosede Akanbi) to death over a missing N1000.	Ogun	Yewa North, Yewa South	8/08/2012
8.	A middle-aged man killed his wife after a shore argument about money for drugs for the child.	Kano	Kura	26/11/2008
9.	A man killed his wife, upset over money matters	Lagos	Ikeja	26/12/2006
10.	A woman asked for N200 from her husband. Not having it and desiring to go out, he slapped her for preventing him from going out, she fell and died.	Oyo	Ibadan	23/12/2006
11.	A 45 years old man identified as "Bassey Akwa Ibom killed his wife, popularly called Mmamma for denying him sex.	Cross River	Biase	20/03/2014
12.	A 25 years old wife, Victoria, lost her life after her husband, Benjamin Toma, beat her for refusing to have sex with him.	Plateau	Barkin Ladi	04/03/2014

13.	A 65 years old man (Christian Agbaga) strangled his wife, Regina Agbaga (48) at their Lagos home after she refused to have sex with him.	Lagos	Ikeja	01/08/2012
14.	A man beat his wife to death for refusing him sex	Kaduna	Sanga	15/10/2008
15.	A pastor of the Redeemed Gospel Church and Proprietor of a Private school hacked his wife to death over sex	Cross River	Calabar Muni	04/06/2007
16.	Fwangmun Habakuk (25) beat his 2 years old female child to death for urinating on the bed	Plateau	Mangu	18/09/2013
17.	A mother was alleged to have killed her – 7 month old daughter with a local substance called Otapiapia	Benue	Gboko	19/08/2013
18.	A man beat up his 19 years old daughter and tied her to a stake before an accomplish applied incisions to her body.	Lagos	Badagry	07/10/2011
19.	A mother was in Maiduguri court for the murder of her child (11). She beat her to death with a police baton over a sum of N5.	Borno	Jere	16/11/2006
20.	A 24 year old man Godsgift killer his 67 year old mother, Rose Jonny and buried her in a shallow grave/	Bayelsa	Ogbia	10/11/2013
21.	A 20 yeear old girl, Elina Sharie killed her mother Lydia shade, with a cutlass.	Taraba	Takum	31/9/2013
22.	18 year old Ezekiel inflicted machete cuts on his mother while she was sleeping in her room, which result in her death	Osun	Uesha East	21/07/2013
23.	A man Muhammad Gana, known as Sule killed his mother Hajara over a landed property	Benue	Makurdi	18/03/2008
24.	A young man butchered his mother to death with an axe.	Adamawa	Yola South	17/08/2010
25.	Iyanu Olasehinde stabbed her sister Yemi Olasehinde to death over an inheritance.	Ondo	Ondo West	12/03/2014
26.	A mother and sister were killed by their own blood relative, 25 years old Kamal Yusuf Aluju.	Zamfara	Gusau	29/052013.
27.	Under the influence of drugs, Usman Abdulhamed killed his father and his sister following an argument.	Kaduna	Kaduna North	10/12/2011
28.	A 23 year old man alleged dropped rate poison called "otapiapia" into the food of his elder brother and 3 members of the family were skilled including his own wife.	Kogi	Ogosi/Majong	03/08/2008
29.	A man asked for his share of the inheritance from his father, upon refusal, he stabbed his father to death.	Ondo	Owo	01/04/2008
30.	John Otoreh killed his girlfriend and her sister during a minor quarrel.	Delta	Aniocha South	18/04/2014
31.	Ahead of valentine's day, Martin stabled his lover Chinonso (23) to death in an argument.	Anambra	Onitsha South	10/2/2014
32.	A girl murdered by her boyfriend	Edo	Oredo	17/07/2009
33.	A 24 year old girl, Tosin Alabi, was stabled to death by her male partner	Ekiti	Ado-Ekiti	30/03/2013
34.	After being rapped by four men, a woman became unconscious and died in hospital	Akwa-Ibom	Ukanafun	29/10/2011

35.	A woman was strangled to death after being raped	Nasarawa	Lafia	02/07/2007
36.	A 5 year old girl was raped and mutilated by Jacob Kunini (23).	Adamawa	Yola North Yola South	20/05/2011
37.	Gunmen attacked a family of 6 and killed all of them. The household comprised the man, his wife and 4 children.	Plateau	Barkin Ladi	17/12/2013
38.	Gunmen murdered a young woman (Sewuse Tyoor) injured her baby, before her death, she identified four of them.	Benue	Gwer East	02/01/2013
39.	Cult groups launched an attack at the university. A nursing mother, a lecturer, and 2 other people were murdered. Others were injured.	Rivers	Port Harcourt	03/06/2008
40.	Robbers attacked a woman and her colleague in their car. The woman was killed	FCT	Abuja Muni	15/06/2007
41.	A middle-aged woman was killed during a robbery operation	Ebonyi	Abakaliki	25/03/2012
42.	Grace Obaretin Osakue (87) leader of ex-party UPN in the old Bendel State, was murdered of a chieftain of the PDP in the state. Martins Osakue	Edo	Oredo	08/09/2010
43.	A mother and daughter were taken hostage and shot-by unknown gunmen	Ogun	Ifo	08/02/2007
44.	An elderly man and a girl were killed on their farm during an attack on their community	Kaduna	Kaura	01/09/2013
45.	Police killed 5 Igbo traders and their female companions	FCT	Abuja Municipal	08/06/2006
46.	A 34 year old man – Musa Adamu poisoned his 4-day old baby girl to death. He apparently did this to avoid taking responsibility for the baby.	Kaduna	Sabon-Gari	11/03/2014
47.	A girl died after having drunk a concoction to abort. Afraid of the police, her boyfriend and an accomplice buried her in his room. A new tenant discovered the corpse 4 months afterwards.	Rivers	Port Harcourt	30/11/2007
48.	A young woman was doing street Christian evangelism. Muslims decided she had be killed for insulting the Prophet Mohammad.	Niger	Chanchaga	28/06/2006
49.	Rampaging Muslim students killed a Christian female teacher for alleged desecration of the Holy Quran during their end-of-term examination.	Gombe	Gombe	21/03/2007
50.	20 bandits stormed a community in 5 vehicles; 2 girls (16 and 4 years old were killed).	Ogun	Yewa North	17/06/2006

Source: Temulola A. George (2014). Lethal Violence against Women in Nigeria.

The Role of the Millennium Development Goals (MGD's) and Violence against Women in Nigeria

The millennium declaration explicitly recognizes that the equal rights and opportunities of women and men must be assured. The third millennium development goal specifically addresses the promotion of gender equality as a key in achieving all the eight millennium development goals. Violence against women occurs in all social and economic classes. But women living in poverty are more likely to experience violence especially as it constitutes a threat to health. As a result of violence or a fear of violence, most Nigerian women are unable to protect themselves from infection and to access HIV/AIDs services. Although Nigeria has ratified international and regional human rights treaties providing for women's right to protection against such violence and women's rights to health, unchecked domestic violence and lack of access for women to HIV/AIDs services are indications that the government is failing to meet its responsibilities. In addition to women's greater physiological susceptibility, social, cultural, and legal forms of discrimination compound their vulnerability to HIV.

Although more research is needed to fully understand the connections between poverty and violence against women, it is clear that poverty and its associated stressors are important contributors. Efforts to reduce poverty and hunger may help to prevent violence against women and should thus be supported. Thus, the Nigerian economic development strategies must be conceived in ways that respond to and addresses gender inequality. It should also be recognized that increasing women's educational status and economic independence does not guarantee the elimination of violence. In some cases, this may actually increase women chances of experiencing violence – at least initially. According to Abama and Kwaja (2009), improved economic conditions may provide more opportunities to escape and avoid violence, but they are only part of the complete eradication of violence against women. Programmes to eradicate extreme poverty and hunger should therefore be designed specifically to promote women's economic participation and independence of women in ways that do not expose them to increased violence.

Nevertheless, efforts to reduce violence against women in Nigeria should be allied with women empowerment through education and social orientation.

There seem to be evidence that higher levels of education and generally more likely to experience violence than those with wider social networks, and greater ability to use information and resources and attain economic independence. Alarmingly, 65% of the world's children who do not attend school are girl and two-thirds of the world's illiterate people and women (UNAIDS, 2002). Policies and programmes aimed at Universal Education should therefore promote education for girls and women as a means of empowering and protecting women from violence. This is one of the conditions under which peace and security can be assured in Nigerian communities. Enrolment in and completion of secondary education is also a critical area of concern as it is associated with employment opportunities and women empowerment. However, the relationship between educational attainment and its protective effect on women could be complex. In some instance, Nigerian men may react violently to women's empowerment through education, particularly when educated women challenge traditional gender roles. Thus, in some communities, there may actually be increased risk of violence for some women until a sufficient number of them (women) reach high educational levels.

Women education is an important site for normative change and should be seen to offer strategic opportunities for addressing gender inequality and violence against women. As the task force for MDG3 points out, "Girls and their families may find little reason to attend school if the curriculum or their teachers or counselors convey the message that girls are less important than boys or if the school tracks girls into fields of study or training for low-paid occupation considered appropriate for females (Cole, 2003). Educational programmes should therefore include measure that enables girls and women to benefit from their increased educational level without fear of violence. The Nigerian Senators of recent were considering the approval of child marriage. Women in Nigeria are subjected to multiple forms of violence especially in the homes. According to Project Alerting (2004), the most common form of violence is wife batten ranging from beating, verbal abuse, denial of financial resources, rape and death. Domestic violence, already a leading cause of female injury, deprives women of bodily integrity by eliminating their ability to consent to sex, negotiate safe-sex, and determine the number and spacing of their children (Karanja, 2003).

According to Human Rights Library (2007), a recent trend of violence against women in Nigeria is acids bathing. This causes permanent disfigurement of the victims. Many cases of acid baths are a result of the refusal of the woman to renew, or at times submit to, a relationship with the perpetrator. Another aspect of domestic violence which is often ignored is abuse of domestic servants, especially female domestic servants. Some of these domestic servants are as young as twelve to thirteen years old and are expected to serve as nannies and carryout general cleaning in the house. They are usually the last to go to bed and the first to wake up in the morning taking care of kids who may be their age or just a few years younger. They are denied access to education and are physically abused. These abuses constitute violence against women which undermine peace and security in Nigeria.

Politics and Violence against Women in Nigeria
Women marginalization in Nigerian politics is directly related to the issue of poverty. The 1995 human development report of the UN maintained that 70% of the total world populations are women, and that poverty has a woman's tale (Harris, 2006). The 1991 population census estimates that the 31 million rural women in Nigeria, 16 million live below the nationally defined poverty lines, the negative impact of poverty on the advancement of women in Nigeria led to their marginalization in decision making capacities, poor appreciation of their contribution in the national economy, poor health, illiteracy, and lack of educational opportunities (Oloage, 2008). In the economic point of view, sexual division of labour deprived women of their economic status and led to their subsequent state of penury. Researchers like Ibian (2005), Olori (2009) and Ezukwu (2004) blamed colonialism, maintaining that colonial employment opportunities were mainly for men.

Senator Grace Folashade Bent (2012) once said; "The participation of women in politics in Nigeria is still abysmally low, although I reckoned with efforts by the president to make amends. The little regard for women in our politics is a setback in our quest and desire to consolidate on democracy and forge a stronger nation. No democracy can genuinely thrice when about 85% of its women folk are largely left out in critical decision making process. Currently at the National Assembly, there is a gross reduction in the number of women representatives. We really have to stare taking steps towards ensuring more women's participation in politics of only to, at least reduce the tension in the

country. I strongly believe that if women were encouraged to be governors, ministers and even president, the level of gangsterism, armed robbers, terrorism, armed militancy and other vices would never have been this high in the country". The foregoing statement by a former Senator and a foremost female politician of the Fourth Republic in Nigeria reveals that the rules of engagement are already skewed against women in Nigeria.

Role of Government in Curbing Violence against Women in Nigeria
In recent years, there have been increased efforts to promote peace and security in Nigeria through the protection of women from violence. These efforts are also consistent with protection and promotion of woman's rights through the international, regional, and national enactment of laws and policies. Such efforts have resulted in standard-setting documents like the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and the Beijing Platform for Action at the international level. As a member of the United Nations, Nigeria has signed and ratified several human rights instruments. Some are general human rights instrument that specifically recognize the right to non-discrimination. Such general instruments to protect women against violence which Nigeria has signed and ratified include the International Covenant on Economic Social and Cultural Rights (in force in 1976), the International Covenant on civil and Political Rights (in force in 1976), the Convention on the Rights of the Child. Nigeria signed and ratified CEDAW on June 13, 1985 without any reservations. She also ratified the optional protocol to CEDAW on November 22, 2004. CEDAW protocol provides the basis for ensuring equality between men and women (Amnesty International, 2005). It urges state parties to condemn discrimination against women in all its forms and pursue without delay a policy of eliminating discrimination against women by embodying the principles of equality of men and women in the constitutions. But to what extent is this achieved? Women have been entrusted with key ministries at the federal level in the Fourth Republic.

Very important portfolio like that of Finance Petroleum Resources and Education has been largely entrusted to women. Women were only known to be ministers of Women Affairs in the past or serve as deputy ministers or relatively obscure ministries are entrusted to them. The immediate past petroleum minister was even once a Minister of Transport. A very delicate

portfolio like the Ministry of Aviation was occupied by a woman. There was a time the Minister of finance and her Junior Minister of state were both women. When the former Dr. Ngozi Okonjo-Iweala, President of the World Bank, was moved to the Ministry of Foreign Affairs after security debt relief for the nation and managing the nation's foreign reserves, Mrs. Esther Nemadi Usman was raised to become the substantive minister. Today, she has been elected by her people from Kaduna South Senatorial District as a distinguished senator of the Federal republic of Nigeria. Dr. Okonjo-Iweala has returned again from the World Bank not only as Minister for Finance but also as the coordinating Minister of the Economic Management Team of the nation under President Goodluck Jonathan administration. The incumbent president has fulfilled his campaign promise of reserving a 35% quota of appointive positions to women in the Federal cabinet. This has largely compensated for the depleting number of women elected to reversed seats in the two halls of the National Assembly (Ayeni and Ajibogun, 2013). Despite all these efforts by the government, violence against women are still persistent in the country especially in the northern part of the country where the insurgent group, Boko-Haram are creating insecurity situations and endangering the lives of women and children in Nigeria.

Conclusion and Recommendations

Women cannot take their rightful place in the power structure of Nigeria until the cultural attitudes and socialization practices are overcome by women themselves. Violence against women is a fundamental and human rights issue. It carries with it both short and long-term implication on peace and security of Nigeria because it affects women's physical and psychological wellbeing. This is because crisis of expectations and development will make little sense if the population of women is excluded from participating, contributing and reaping its benefits. That is what happens when violence together with harmful gender norms and discriminating legislation prevent women from being full partners in development projects, better job opportunities and female empowerment through education can reduce risk of violence. However in order for peace and security and the targets of the Millennium Development Goals to be realized in the Nigerian communities, comprehensive approaches to peaceful co-existence that reduces gender inequality and violence against women must be developed and implemented. The inferiorisation and demonization of women that they lack the will and

self-esteem to actually seek and gain power must be overcome by a broader informal and formal education system. Educational levels of women must improve. Illiteracy, the bane of majority of women must be battled. Harmful traditional practices militating against women having the time and space to do politics must be stopped. Women on their own must respond to these by speaking out and creating support base of themselves and also try as much as they can to inculcate moral values into their children.

Notwithstanding the works NGOs, the problem of violence against women calls for more concerted actions by the state. At the very least, the Nigerian state needs to move in the direction of South Africa with respect to legislation that fully criminalizes domestic abuse and marital rape. The state needs to get further involved by providing adequate resources to stem the tide of violence and the HIV/AIDS pandemic. The state also needs to combine these actions with anti-violence campaigns that demonstrate that it will no longer tolerate the rape, maiming and murder of women. For such campaigns to be truly effective, they need to occur within a context in which the state aggressively promotes gender equality and addresses the deeply rooted structural inequalities that persist in the labour market. Gender disparity should be eliminated because it is not a biological concept but social. We can however observe that acquisition of formal education by women has uplifted women and greatly altered their traditional role performance in the contemporary society (Orisa, & Allwell, 2014). Therefore, education is widely accepted as the main instrument par excellence in our effort to reduce violence against women, and promoting new set of ideas and stimulating adaptations to changing conditions. This is because, the pursuit of formal education does not set any barrier for the women; it rather talks of equality of educational opportunities.

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Chapter **14**

The Ideal Mother: Challenges of the Twenty First Century Family and Coping Strategies

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Abstract

The paper examines who an ideal mother is and her role in the family. The paper equally captured the changes in family dynamics, challenges and features of twenty first century as it influences the family and the managerial ability of the ideal mother particularly in training the children who are the vulnerable group. Finally, the paper also suggested practicable coping strategies and suggestions to help tackle the observed challenges.

Keywords: Ideal Mother, Challenges, 21st Century, Strategy.

Introduction

The idea of motherhood was never about bearing children. Eve, who more than half of humanity accepts as the first woman and mother of all men was named such by her husband Adam because he said she is the mother of all life. So motherhood is about creating life, protecting life and energizing it to find expression. Through the years, it is evident the society owes its rising and prosperity to women who understood and entered into their calling of motherhood as it the very existence of these women that counts, not their

number. This is because any change is possible when the imagination of just a few persons meet their focus on common problems in the society. We have today, a world in dire need of real mothers to build a generation that can change the narrative of our society. This is not an issue to take lightly or one to complain about or blame anybody but a call to action. The truth is that most children are growing up to inherit moral loans that must be repaid before the society can move forward. Added the fact that our society is currently one of value bankruptcy, we have also built institutions that should uphold the society on shaky foundations –and that's why our policies are not working (Bradley, 2002). We therefore need children whose values account far outweighs the idea they must bear. We need children with the capacity to answer questions we cannot answer by ourselves, children whose sense of responsibility to leadership will keep us in tears. It is only such crop of leaders that can redeem our society and make it work. But to have such children we have to raise them for no one comes into the world equipped for service, we all come in with the readiness to be equipped. We come in having no knowledge of good and evil. Nurtured by value deficient people and society we gladly accept their limitations and play by their rule.

Changing the narrative therefore requires that children must be in the hands of true custodians of value, people with unwavering commitment to integrity, sincerity, faith, love and truth. People who are bold and fearless, people who with malice toward none and love for all can neither be intimidated by the sound of the cannon balls nor motivated by the sight of pleasure, people whose field of vision cut beyond racial and ethnic boundaries, who recognize the holy truth that we all came from one source, derive our energies from that source and all answerable to that one source, people who see themselves in others, who see the strong as their allies and partners and the weak as their responsibility (Guralnick, 2004). It is only to such we can commit the redemption of our unions and communities and towns and nations and continents and our world and be rest assured that the job will be done.

These people cannot come from the neighboring town and community. They cannot come from another neighboring tribe, race or nation. They must come from among us, they must be one of us. But each of these children represents hope for a new world, icons of faith and bundles of love. We do not short

supply them of people to redefine our lives and change the narrative of our society. We only get it wrong in building them up for an effective living in the society. Recognizing this therefore, we must pledge to pay the debt we owe to the next generation by committing to effective and strategic upbringing. I make this call today however with the understanding that this is a tall order. Because I recognize the challenges many of us go through to even put food on the table. I understand the behind the scenes, the stories of great burdens too difficult to bear not to talk about some actions so shameful to say in our stories every day. I fully understand the pressures that we bear, the fasting, the prayers, the sleepless nights to keep the family moving, to pay for a child's education and provide his or her basic needs. Women, you are the children of God, the sharers of immortal bliss equally as men are of children of God. You are the soul immortal. Soul does not have any gender. You are finite soul embodied in body.

God has given Women wisdom, power, wealth, strength, challenge, creativeness, service orientation and love. But, in love Women surrender to men as wife, mother, sister and so. Women have been considered as weak. Men have possessed them. And in the words of Shakespeare, "Women are tales of woes" They have been subject to humiliation, suffering and physical abuses and mental tortures. History tells us how brave women with tact have been overcoming all calamities. The majority have succumbed to the oppression of men, often even amazingly by members of the same gender (Baker et al, 2002).

Qualities of a Good Mother
1. Patience: With patience, we're less likely to yell, lose out temper or say things we might regret, especially when it's crunch time in the morning and we all need to get out the door
2. Strong
3. Empathetic
4. Respectful
5. Authoritative
6. Supportive
7. Loving

The Ideal Mother and Her Roles

The role of a mother is a primary one for many, but not all women understand and act accordingly. Most mothers see motherhood as a major aspect of their personal and social identities, therefore, the media and culture place high value on being an ideal mother. As a society, we are very quick to judge and condemn mothers whom we perceive as fulfill their own needs at the expense of their children's best interests. All humans are born with an innate capacity to recognize, seek out, attach to a mother or mother figure to whom we look up to for safety, care and protection - little wonder children in the uterus (womb) recognize the mother's voice when born, they use one familiar voice to know who the mother is.

As this continues, the relationship between the mother and child becomes so close especially the ideal mother takes good care of the child with great joy in her heart (Belskey et al, 2002).Every child believes automatically on the mother's verdict than any other person who tries to advise him on certain situation hence, a child without an ideal mother has lapses. Due to that, such a child can never be compared to a child well-groomed by an ideal mother and it is obvious that there is great difference between a child well trained by the mother than the father. A child trained by the mother had more advantages over the other child trained by the father as the mother as a home builder, builds the child in all angles to be well behaved.

The mother's role is widespread. The early attachment experiences between the idea mother and child helps to shape the brain, and can affect the adult to self-regulate to adult years. Where there are non-corrective experiences, the attachment and childhood trauma can lead to drug addiction, academic failure and adult depression as well as relationship problems (Burchinal et al, 2000).

Since mothers are seen to have a profound influence on children's long-term well-being, an ideal mother should take note of the following:
1. An ideal mother should therefore have her eyes fixed on the child at all times to understand what is happening around the child, knowing the child's feelings and providing the child's needs. Mothers' intentions should be of good and not of evil, advising them and enjoying their company all times.

2. An ideal mother therefore is that who teaches and corrects the child, pointing out some mistakes of life that she wouldn't want the child to fall victim to, such as having bad friends unnecessary chatting on the phone, etc. Thus, giving the child the right advice is an attribute of an ideal mother.

An ideal mother comprehends the children easily than anyone else in training, the mother incorporates forbearance, longsuffering, perseverance, patience and composure. An ideal mother is therefore found with the following good qualities which she transfers to her children. She is creative, attractive and confident in herself. Confidence is one of the best traits a mother should have. This is one of a mother's ideal ways of projecting her actions, having every assurance that she is right by all motherly standards. She remains faithful to her husband even when the husband is not currently contributing to the family's fortunes of the family. She does not allow her friends and outsiders to understand the lapses that may exist in the house. It is the duty of an ideal mother to as well mother her husband. This is because behind every successful man, there is a great successful woman and also behind every great man is an even greater woman".

An ideal mother is the person who gives life to a child. A mother is the person who gives her life raising of a child. A person who willingly accepts the burdens, responsibilities and heart-breaking joys of raising a child. A mother is the person who takes on to commitment to hard work of life, and the giving of one's self for the best tomorrow of the child. She also spends quality time with her children, teaches them etiquettes and mannerisms, creates a feeling of self-respect in them, listens to them every minutely, praises and encourages them profusely, teaches them to handle frustration, develops their moral consciousness, and be their support system. The ideal mother we need is the image maker of her husband, the family, the community and the state at large. If all mothers are in-deed ideal there will be elimination of criminal violence, insecurity, addiction to drugs, unwanted pregnancies and other social vices.

An ideal mother is never weak, she is the shock absorber of the family and is generally called the neck, for she carries the head, without which the head cannot stand. She is a pillar of love, wisdom, character and learning. She is like a referral hospital where the sick look forward for healing. Though she may

yield to her own emotions sometimes, yet she easily picks it up and continues moving. Ideal mothers act like family guardian Angels. They wake up early and retire last (Haley, et al 2003). They find their strength in God and renew it from the scriptures.

In summary, an ideal mom is prayerful, patient, strong in will and physical strength, emphatic, respectful and attracts respect, supportive to her family, friends and neighbors, loving and caring, she is virtuous just as King Solomon noted in the last verses of Proverbs 31.

Objectives of the Study
The main objective of this study was to identify the qualities of an ideal mother and also to determine the challenges of the twenty first century family and the coping strategies of the ideal mother.

The specific objectives are to:
1. To identify who an ideal mother is in the 21st century.
2. To identify the features of the 21st century and its effects on the family system.
3. To identify the changes in family dynamics in the 21st century.
4. To identify the challenges faced by family in the 21st century.
5. To identify the coping strategies of 21st century mothers.

The Twenty First Century and its Features
The twenty first century refers to the period of time from 1st January 2001 till 31st December, 2100.It marks the beginning of the third millennium. Life styles of people around the world and civilization have progressively evolved with the changing centuries of life. Features of the 21st include but are not limited to globalization and its attendant technological advances, cultural trends and multiculturalism, improved communication, better diagnosis, emergence of new disease trends and improved management of health challenges, better transportation methods, improved technology and education, improved rate of female education and its implications on the home, generation gap and its barriers, feminism and economic recession etc (Burchinal, et al 2000).

Motherhood in the Twenty First Century and the Challenges
The 21st century innovations have also affected motherhood. There seem to be a merger between the motherhood styles of our traditional African societies and that of the western societies. The result of this is an offspring that looks so much different from both the original images of the African or of the Western marriage styles. In the 21st century, Mothers are also directly and indirectly faced with the multifaceted challenges that youths face in our contemporary societies. Mothers in this century face challenges such as: absence of real fatherly figures, Ignorance and little knowledge about parenting roles, stress and lifestyle management, infertility and lack of male child pressure, child training and cultural dynamics, peer pressure, finance, career progression/work-family conflict, technology/time management, diversification of religion and toxic relationships with spouse.

The 21st century has brought with it its own set of parenting challenges. Being a parent can be interesting and yet the most rewarding job we ever undertake. Today we need to pay close attention to our children, as parents or teachers, as the days of innocent childhood are shaded by war, violence, drugs, human conflict, emotional conflict/warfare at home and also at school. There is an e-revolution taking place. The shift has taken place. We may not even realize how they are impacting our kids. A spiritually connected child, in these scenarios, is always a carrier of treasure for the Universe. Once the child is set upon the path of 'getting connected', there is no stopping a child. The parents can do little to eliminate external factors from them.

Influence of the 21st Century Features on Childs Upbringing
Childhood Bonding and Eating Disorders
Today's children are spending less time outdoors and more time in front of a television which leads to childhood obesity. Child obesity is at an all-time high risk. These days, parents should encourage their children to eat balanced nutritious meals, like fresh fruits and drink plenty of water each day instead of soft drinks. Parents need to balance the television and computer time with outdoor activities. Also play on a regular basis in the open playgrounds. On weekends, the entire family should be together, this will potentially open lines of communication and build excellent bonding.

The Pros and Cons of the Internet

The Internet is one of the magnificent 21st century educational tools for the children. It provides them an electronic means to complete their homework online, carry out educational research, play favorite music, etc. Also, through emails, chats, sharing photos and videos, they can keep in touch with the world. They can learn new languages through online training. There are unlimited possibilities. Simultaneously, the Internet is also one of the most dangerous tools they can come in contact with. Even unconsciously or without wanting to, a child can gets access to different websites that have adult content, and other various forms of internet vices. These, especially without parental guidance can go an unimaginable length in destroying the children.

Family Atmosphere

Sometimes, there is lesser communication between kids and their parents due to both increase in stress levels of families due to financial pressures, domestic abuse, etc. which in turn leads to an unhealthy environment for children to grow up in. Though parents are working, they should devote ample time for their kids when they are at home in order to handle issues so that the kids feel encouraged to share their problems and confide in their parents. They should create an atmosphere filled with love, laughter, fun and peace so that the children feel happy and relaxed. Parents should spend more time with their children so that they can get, checkmate early signs of bad habits, and have better idea of what their children are capable of doing amongst other reasons.

The Real World

We are in the 21 Century! Times have changed. But what is obtainable now? Due to the ever increasing financial obligations and the fact that women empowerment is now the norm, both mother and father have to work. They have no choice but to delegate their parental roles to domestic staff, relatives, Teachers, Celebrities etc. These are people parents trust and love. Unfortunately, these "trusted people" take advantage of the vulnerability of our children. Many children are abused emotionally, physically, and sexually. The effects of these forms of abuse have robbed them of their God-given childhood experience. The real world - people children look up to for protection has become threats to their safety. Sadly, many parents are ignorant of the fact that parenting in the 21st century requires that they

become aware of the risk of delegating their roles to the real world (Als, et al 2003).

The family itself has become a threat to the moral values of children. Not with the increase in divorce and domestic violence happening in a lot of homes. Growing up in such unsettled environment will definitely have adverse effect on a child's future. Our children also face the challenges of being influenced by laws enacted by the world leaders as well as the features of 21st century, the Gay rights law in the USA and other countries, amongst others.

The Virtual World

An age dominated by texting, tweeting and whatsapping, welcome to the Technological age. The television, Video, Music, Internet, Social Media, Video Games, Pornography etc., are all part of the virtual world. As Christian parents, you will agree with me that this is one of the greatest challenges of our times. Our children are now influenced by a world full of sexual perversion and immorality through these mediums.

Conclusion

In the 21st century, the so-called family is a broad concept. It has been constantly changing at the same time while trying to maintain at any cost its stable position as a social institution with functions and issues typical only of itself. The entry of the institution of the family into a new phase has some objective reasons. And at this new phase, the institution of the family, like a number of other social institutions, will continue to be transformed acting in a variety of ways. Perhaps in comparison with the previous periods, now this institution is transforming more rapidly, adapting to the challenges faced by other social institutions which are directly connected with the institution of the family. The truth about this is that no matter how hard we want it, no one and nothing can stop this process of transformation any more. The family as a 21st century social institution with its integral parts (marital and family relations, reproductive, joint economical and a number of other functions) is still trying to somewhat maintain its stability.

Nevertheless, it should be stated that since the 20th century, new kinds of marital and family relations have significantly influenced the way of living, the value of the family, particularly the attitude towards maternity and

children, has changed. The tolerance towards same-sex marriages resulted in the legalization of such marriages in Scandinavian countries in 1995: nowadays around 160,000 children live in families formed by two homosexuals, where their sexual education begins from a very early age (3-4 years). This also resulted in the increase in the number of children born through artificial insemination in the above mentioned countries. As it can be seen, those changes first of all have adverse effects on interpersonal relations, thus making the requirement of forming a family more controversial for each member of the society. Modern living conditions allow the spouses to live separately and run separate households but to be called a family. The moral crisis of our times is actually due to the fact that that the family has ceased to be a hearth and has become a mere place to live in. Nevertheless, based on the studies carried out at the end of the 20th century, we can confidently mention that the family has not lost its actuality yet and still acts as a means of man's earliest and primary socialisation.

The next problem typical is the decline of the woman's role in the family as a result of the women's liberation movement. Here her career achievements and political activity are inversely related to her responsibilities as a mother and the keeper of home hearth which have been assigned to her for centuries. Although in this case she is the breadwinner of the family, her role and reputation as a mother and wife are significantly falling first of all in the eyes of her own child: hence comes the manliness which is not typical of women and the decrease of maternal instinct. According to one of the Armenian Catholicoses, "the family is like a church where the priest is the mother.

Copping Strategies for the Challenges Facing 21st Century Mothers
1. **Presence of real fathers:** Men fill a role of power that the woman has to build on. It also follows that women reinforce the foundation the man has laid. Therefore, fathers should provide the right identity, security, proper orientation, and clear direction to the child. This gives a good home model for their children
2. **Proper knowledge about parenting roles:** A lot of 21st century parents are not properly prepared for parenting, hence they learn by trial and error method. Every child ought to be prepared for future roles as parents, and mothers as the first agents of socialization can do so by raising children that can fit in very well in the nearest future.

3. **Spend time with your children:** Make your children your friends, so that they open up to you and develop a rapport with you while growing up.
4. **Sex education and proper home-training:** Sex education is important in this age of loose sexual standards and morals.
5. **Family planning and assisted reproduction:** Other solutions include but are not limited to seeking expert help on toxic relationships, agreement on career progression (It is not wise to put one's career at the expense of one's family), etc.

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Institutional Mechanisms for Advancing the Course of Women in Oil-Producing Communities of Nigeria: Reflections on the Women Non-State Networks Pathway

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Abstract

Creeks, rivers, farmlands, swamps, and mangrove forests, accessible by all, including women, for meeting household needs in Africa's rural communities is a guarantor of sustainability. The establishment of the petro-capitalist or extractive economic order since the pre-colonial, through the colonial, to the post-colonial era, has continued to deter, rather than promote gendered sustainability. The political economy outlook shows a helpless traditional and formal political class, mainly dismissive of the hard questions around who in reality is benefitting or losing within the extractive and growth-oriented economy. There have been studies on how local community people are responding to the impact of petro-capitalist institutional activities on the environment and economic life of people, but only little is known about how women are responding and by what mechanisms to the issues that matter for their wellbeing and advancement in a highly patriarchal society. Thus, this paper explores the existence and activities of non-state networks and their potential as mechanisms for

pursuing the advancement of women in communities affected by oil and gas activities. Hence, the question, as to how might activities of non-state women networks serve as mechanisms for the advancement of women in oil-affected communities in Nigeria? The paper takes the position that the emerging non-state women networks are contributing to the discourse of impact of the oil industry on communities, especially women. The networks, through these discourses have prospects of serving as mechanisms for advancing the course of women.

Keywords: Institutional mechanism, Women, Advancement, Oil-producing, Communities, Nigeria, Non-state networks.

Introduction

I was a guest speaker in a meeting of women from some African countries, including Uganda, South Africa, Nigeria, Zimbabwe, Malawi, Kenya and Ghana in 2015 (News Express, 2025). The meeting, which held at the Beverly Hills Hotel in the city of Port Harcourt, was organized by African Gender and Extractive Alliance to mobilize and sensitize women on issues of climate justice and how climate change affects women. The women shared experiences from individual country perspectives and delegitimized fossils fuels which they reiterated, is a major contributor to the problem. The event and similar ones that followed have raised an important question of the role of networks in advancing the course of women in countries where the petro-capitalist economy is at the centre of elite economic growth aspirations. The petrol-capitalist economy, at the same time, is contributing to diverse social, economic and environmental issues with women and children as notable victims. The grand development narrative that elevates access by all to creeks, rivers, farmlands, and forests, against problems such as regular oil spills linked to the activities of oil companies, has called into question the real value of the petro-capitalist economy and the possibilities that this would spread the advancement of women (Nwajiaku-Dahou, (2012).

Institutions have long been noted as crucial in the advancement of society. Thus, to understand the dynamics and character of development and the role of groups, how society is evolving and assess whether the members of such a society is prospering, the institutional life of society is an essential element to look at. Women, generally, have a historical profile of intense struggle for

equality and inclusion in public decision-making processes. The success of these struggles and the prospects that their interest would be protected depends largely on whether there are institutional opportunities for pursuing those interests. Institutional theories support this line of thinking and suggest an enormous value of wide-ranging state and non-state institutions as the basis of the advancement of human populations. Although progress already attained in the last two decades or so, with global awareness on women's rights in many countries can be traced to an active feminist movement and scholarship, not much research attention has been given to the issue at the individual country level. In Nigeria, scholars have focused on the response of youth-based armed groups to the crisis in the Niger Delta, despite women being well-noted for their role in organizing to pursue their interests on daily socio-economic challenges they face amidst a highly discriminatory oil and gas economy. As a result, only little is known about the nature and importance of the existing institutional mechanisms concerning specific parts of the world, such as Nigeria and other countries in Africa.

Institutional Theories
These theories point to the institutional work or institutional life of society as crucial for change. The efforts of non-state informal women and other networks as actors in the pursuit of the interest of women in a world characterised by gender inequities have yielded theoretical propositions. One version, network theory, suggests organisational networks as vitally important for closing these gaps. The dynamics of governance and politics is increasingly seen how organisations are challenging state excesses to improve conditions of people, a development that is now well-conceptualised within democratic politics (Lee, 2015). The emergence of the feminist movement and its set of organisations seeking economic and political change that results in the advancement of women in different areas of life fit quite well. Their various collaborative activities challenging the status quo in various countries and at the multilateral have yielded policy changes that are gradually informing change at the sub-national state and non-state levels.

The network concept is used from an institutional perspective that sees it in terms of mechanisms or agency (Drahos, 2017). This clarification is necessary as the existing literature shows a problem of lack of agreement among scholars on the meaning of the concept or definition for the same phenomenon.

The Women Networks Pathway

Women-centred organisations or groups working to improve the condition of women in the context of oil-induced environmental problems is a significant aspect of institutional mechanisms for advancing the course of women in communities (Ifeka, 2004, 2008Anugwom, 2009). They are responding to the problem of gas flaring and regular oil spills, which have had devastating impacts on their wellbeing. United Nations Environment Programme's study on the impact of hydrocarbon in Ogoni land has since submission of its reports to the Federal Government of Nigeria, remained the most talked-about research that confirms the damage the industry has caused creeks, soil, mangroves, air and rivers, not only in Ogoni land but by extension, the rest of the communities in the oil-producing states of Nigeria. Such networks assume two main form in the oil-producing states: Community Women Organisations (CWOs) and Coalitions driven by women-based non-governmental organisations (Ikelegbe, 2005, 2005). The former refers to groups of women in communities, who have used protests as a weapon for expressing their discontent against oil spills, gas flaring, and lack of social amenities in their communities. Though sometimes spontaneous and lacking effective coordination for a longer term goal, the activities of these women through protests at oil company facilities have echoed wide into the analysis of civil society response to oil-related environmental conflict in the Niger Delta (Elum, Mopipi, & Henri-Ukoha, 2016). One trait of the CWOs is that they are indigenous women with concern for the impact of oil and gas pollution on their environment and their wellbeing.

An organized network of women organisations or coalitions denouncing fossil fuels for their environmental impacts and the implications for the wellbeing of women is a recent phenomenon in the oil- producing communities of Nigeria. The meeting of women from different countries in Africa at the instance of the African Gender and Extractive Alliance (WoMin) in Port Harcourt in 2015, to share experiences on the impact of the extractive economy on the environment and women is instructive. Shortly, in 2016, the Niger Delta Women Day of Action, convened by Emem Okon, was initiated as a platform to advocate for climate justice. The coalition, which hasabout 300 organizations as members since its founding has held events annually. These events are attended by women to discuss their wellbeing in the context of the global threat of runaway climate change and related issues in the Niger Delta. As the Convener stated

in an interview concerning the question of whether non-state women networks are institutional mechanisms for advancing the course of women in oil- producing communities in Nigeria:

> I believe the condition of women is changing, their perception is changing, helping their livelihoods through the taking of action concerning what to do to improve their lives amidst the many economic implications of the pollution of the environment by the oil industry actors. Many women are registering as members and are receiving exposure and awareness on their conditions which points to general advancement if we consider that these women are becoming confident to speak up on their individual and collective conditions.[1]

The meetings have mobilized members from communities to attend similar meetings outside the shores of Nigeria, where their issues and solutions were discussed. The one of 2019—Niger Delta Women Day of Action--which held on 16 December was attended by 600 women from different communities.[2] The meeting discussed climate change and its impact on women and children, paying specific attention to the impact of gas flaring on women, access to clean water, water pollution and fertility issues with women sharing their individual community experiences. The evidence of women starting to make noticeable contributions to policy debates on these issues about their wellbeing and the prospects that networks, after all, might serve as mechanisms for changing the narrative about women and development, is suggested in Emem's statement. Women are beginning to have better perception about what they can do to affect their wellbeing positively amidst continuous threats posed by existing development models. Women's interest in the network and the awareness and education following from their participation in the activities of the network are important signals of the positive role networks can play in promoting issues that matter for the wellbeing of women.

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[1]Interview with Convener of Niger Delta Women Day of Action, Emem Okon on 17 March 2020 in Port Harcourt.
[2]Ibid.

Thus, networks are potentially crucial for tackling the most important development issues that affect women and children. The emergence of the Niger Delta Women Day of Action has created an institutional platform for women to speak up on these issues. It is instructive that rural women from communities affected by oil and gas pollution are beginning to attend meetings overseas to share their experiences. For example, women from Umuechem (Rivers State), Erema (Ogba-Egbema Local Government Area of Rivers State) and Gelegele (Edo State) were in Kenya recently. In a similar vein, a meeting that held in Washington in 2017 on global environmental issues was attended by the Convener of the network and a member. These international exposures and the fact that the global civil society is increasingly linking with local groups on local issues that have international consequences such as climate change and climate justice, further suggest that non-state networks have the potential to serve a longer term policy interest of advancing the course of women.

Challenges
The emerging trend of networks of women in local and global discourse of development faces a huge challenge of gender inequities. Gender inequities in education, research, politics, career, and policy advocacy are critical factors along with poverty affecting the majority of women in oil- producing communities. These inequities, in the case of education and research can be seen in the paucity of gender-focused research institutions, which is why the maiden conference of the African Global Women Academy Research is commendable. Sustaining it will mean people in the academic, research institutions and the non-state sector can find a platform to regularly share their research findings for the purpose of policy advocacy. The challenge however is that women's age-long historical role the development of society is yet to be fully seen and captured beyond the spontaneous level in communities affected by oil from the perspective of modern civic life, where education and economy play significant roles. Several factors account for this, including poverty, and negative gender role expectations under a patriarchal cultural system. The subsisting low representation of women in formal politics in Nigeria and many African countries means the alternative civil society route, popularly seen to be a fundamental element of every formal democratic politics, warrants an improvement in the participation of women. Incidentally, women constituted half of the entire population of Nigeria, and

have been active in voting during elections. Turning this advantage into a resource will mean more women in active civic activities in the oil and gas sector, to push back the externalities associated with the industry.

The groups in the network lack clear ideological direction. The concept of climate justice requires intense and consistent analysis to inform a denouncing of the economic and political values and models responsible for climate change and its false solutions. This implicates the fossil fuels industry. Ironically, rural women already suffering environmental degradation and livelihoods problems are unable to outrightly delegitimise the industry in the face of government reliance on the industry as key national revenue sources. Women ought to consistently condemn gas flaring, oil theft, and the damages to mangrove forests, water and air. Meanwhile, conceptually, climate justice is ideologically preservative of all elements of human security including and the expanded notion of the promise of clean energy from renewable sources which the present age or political elites in the developing world are yet to adequately respond to.

Rising unemployment and inflation, which contribute to poverty, are enduring issues. Though women are learning good ways of coping with the problem the loss of the local peasant economy in many communities, the problem remains for the majority of women who lack the wherewithal to participate as actors in the development discourse beyond their immediate communities. Unemployment and lack of opportunities for self-actualisation have rendered the youth vulnerable to armed criminality. The incidence of kidnapping, armed robbery, and rival-cult violence especially in election seasons, have posed a threat to the prospect of women's involvement in legitimate civic activities. In addition, with the rising cases of violence against women and girls, it is difficult for many women to freely undertake rural economic activities without the fear of being molested by drug-taking armed youth in communities.

Concluding Remarks

There is no guarantee that non-state women networks can serve as institutional mechanisms for improving the condition of women and children in the short run in the oil-producing communities of Nigeria. However, the discussion so far, suggests that the prospects are high over the longer term.

This will depend on whether or not the tempo is being maintained and improved upon by more participation of women in networks that speak to a development process that affects them negatively. The response of women, which was mainly limited to spontaneous protest actions oil company facilities, is beginning to move beyond that level to the level of internationalisation and intellectual articulation of the issues with prospects of longer-term pressure on development policy elites to reflect solutions or preferences of women. The analysis is supported by the limited existing literature on the response of women to the socio-economic conditions linked to the oil and gas economy. Against the background of limited work on women in favour of armed youths in the oil-related issues of the Niger Delta, the analysis recommends more studies, driven by women to help better understanding of how networks support advancement of women in oil-producing communities.

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