

EXAMINING GENDER DISPARITY AND ITS NEGATIVE IMPLICATIONS IN AFRICA

Emmanuel Maduabuchi Agbo

Independent Researcher

Greenwich University, Pakistan

Abstract

The goal of this essay is to discuss the issue of gender inequality in Africa. This refers to the unhealthily unfair treatment of women, particularly in Africa, employing social factors such as culture, tradition, politics, and religion, all of which merely treat women as inferior to their male counterparts. In contrast to misogynists, this paper firmly believes that every human being—man or woman—has equal value as a being endowed with equal rights. As a result, the marginalization of women in modern-day Africa must be seen as immoral and in opposition to the continent's goal for a better society where every person's rights are acknowledged and respected. The study makes the important claim that the practice of gender inequality breeds abuse, torture, injustice, and marginalization of people. Because of this, only a generation of barbaric people would keep abusing their own species in the name of customs and culture. In order to do this, we will address the social imbalance by issuing a resounding appeal for change. Given that African women are whole human beings with the potential to positively impact the society in which they inhabit, any modern nation-state that denies African women the freedom to grow and realize their potentials as human beings is not just cruel but also worse off. Because culture is a living, evolving inheritance, this article urges Africa to replace any belief system that prevents women from realizing their potential with one that is more progressive. A culture faces criticism if it hinders the advancement of equal opportunities for all members of the human family.

Keywords: gender inequality, progressive culture, African culture

Introduction

Since many years, men have benefited from gender equality with little to no care for women. Unfortunately, women have been the ones who have to deal with the effects; as a result, they are frequently marginalized, dehumanized, and treated like perpetual slaves by men under the pretext that these women are weak, inferior people by

nature, so all they needed to be was called "woman" to keep them in subordination and under their control for all purposes. And over the years, it's possible that little or no progress has been made to alter women's narratives in many nations, cultures, and national contexts. According to research, many people in the past either failed to recognize women's inequality as a serious issue or never did. Deborah (1997, p. 2) acknowledged that the majority of Americans do not view gender disparity as a significant issue, hence the subject frequently intrudes uninvited into most talks. She stated that, even among those who support the fundamental aims of the women's movement, little attention is paid to them on a personal, political, or financial level. She argued that feminization of poverty, sexual assault, and workplace discrimination had persisted in society. Ideyi (2007) observed that men view women as merely objects of pleasure to be enjoyed by them during their free time. These ideas, which are founded on false perceptions about women, have prevented the world from taking advantage of the wealth of women's potential (P.105 of Flash).

However, the issue of development has presented many difficulties in the global community. In an effort to promote genuine development, the United Nations approved legislation (CEDAW 1979) during a convention that outlawed all forms of discrimination and segregation against women. This did in fact make many people more aware of women's possibilities, especially in the most advanced societies like America. Despite the many recent appeals, gender equality is still a mirage in some places, like Africa, where misogyny, discrimination, and the marginalization of women continue to permeate every aspect of human endeavor. Women were not formed by chance or for psychological reasons, in accordance with Awolowo (193; Mmadu nkiti Chukwu kele n' enwighi uche), but rather for a single creative purpose. They remain a part of our

potential genius, which has the ability to significantly advance everyone's and society's development. The thesis of this study was that if women are not given the opportunity to contribute to society, then Africa's desire for real development will remain a misnomer. In numerous sectors, including mechanics, automotive engineering, piloting, aeronautical engineering, farm mechanization, transportation systems, information systems, military and paramilitary forces, and administrative systems, women still contribute less than they should. Every sphere of sociopolitical, economic, cultural, and industrialization and commercialization are affected by development. Giving credit to her population and diversity, Africa is still working to reach her full potential in these areas. As a result, the fight against gender inequality is no longer an urgent concern, but rather a natural path deserving of urgent seriousness. This essay discusses some key barriers to gender equality between men and women, illustrates Nigerian experiences in the struggle against discrimination against women, emphasizes the creativity and potential of women, and offers workable solutions for the complete abolition of gender inequality in Africa.

Culture and Nigeria Experience

In Nigeria, as elsewhere in Africa, many people do not consider gender inequality against women to be a major issue that requires attention from the national polity. The movement has thus made little to no progress in the nation throughout the years, despite the UN's call (CEDAW ACT 1979) for the complete abolition of all forms of discrimination against women. The element that fundamentally embodied the gender issue itself is not historically constrained. However, it is a natural limitation ingrained in culture and maintained over time by society. Women are just considered as a submissive, weak, and common figure good for sexual fulfillment by men in the long-standing culture that has persisted for many

decades. It portrays girls as a vital value of the family. As a result, they are left at home to raise children, prepare meals, and perform other household tasks, while the men enroll in school and pursue occupations they have chosen. This was emphasized by Ideyi (2007), who said that "the situation on the ground is rife with many setbacks which do not allow women, especially in Nigeria, to play out at their best in their chosen careers." The girl-child is clearly given the sense by cultural norms in her environment that her brother is preferred above her. This seriously damages her sense of self and affects her personality, according to Flash on page 98. According to Pittin, who was referenced by Orji, the family, religion, and entire society uphold an ideology that limits women to roles like as mothers, housewives, men's helpers, and ancillary employees (2008 p. 72; Emeka 2015 p. 7; Olookoba 2014; Makama 2013 p. 69).

It is impossible to overstate the influence of culture on gender inequality against women in Nigeria, and this may differ depending on tribes and cultural origins. There are about 250 tribes and 774 local governments in Nigeria. Each has a distinct culture, way of life, and ideology that unites the groups. The long-standing cultural norms among the populace show not just how marginalized women have been but also why gender equality has long favored men with little progress made in the fight against misogyny. According to Olagbegi and Afolabi (2011), these long-standing cultures and beliefs have been purposefully ingrained into society as norms that are acceptable and legal. It suffices to say that, as a result of long-standing belief and cultural practices, both calls for legislation, and international instruments intended to defend women's rights are disregarded, broken, or deemed invalid by individuals, families, groups, and communities. For instance, Muslim sects predominate in the Northern region of Nigeria, where Islamism and its practices are deeply inherent in culture. As a result, Islamic law (Koran) is

enforced, which prevents women from working in favor of forcing them to perform functional tasks like child-rearing, household chores, and other domestic roles like serving the males as they like. Beginning at a very young age, girls are forced to drop out of school, engage in street begging, and get married young, while their brothers enroll and pursue even the greatest levels of education. Since Islamism and its practices are vital to and highly valued by the Northern people, women—who make up more than half of the population—are sidelined, illiterate, and mentally and materially poor. Islam has a profound and pervasive influence on Hausa civilization, according to Fatima (1999), and it is challenging to distinguish between the two cultures. Expressing the impact of this, she noted that authorities have used Islamic interpretations, particularly, as a justification for denying women's rights to political involvement and access to secular, western education (P. 56).

Similar to the Western region, Eastern culture and ideology are patriarchal in character, thus women there are not exempt from this omen. It is a system that justifies men's absolute dominance and women's complete subordination in society. As a result, women in the East are seen as the man's property, and as a result, they have no special rights or opinions in either their families' homes or their husbands' homes. According to Bako and Syed (2018), the patriarchal culture favors the male kid over the female, and as a result, women are seen as inferior to men, which results in unequal rights, opportunities, and roles. Women are only allowed to perform primarily household tasks in this patriarchal culture (p. 8). Additionally, Adegoke and Oyedele (2016) stated that patriarchal culture denies women the right to own property and homes, which has a negative impact on their socioeconomic status, employment rates, educational levels, and access to credit (p. 4). Because of a false ideology enshrined in it that saw women only as a mere sensual

object whose value becomes useful during reproduction, the patriarchal nature of Eastern culture failed to recognize women in all ramifications and continued to marginalize, dehumanize, and deny women their rights in veritable ways. Because it is assumed that the girl kid will leave the family to begin her primary duty of child bearing, cooking, and other domestic duties that are exclusively provided for them by nature, girl children are not allowed access to education while the brother is trained to the maximum level of education.

The same cultural bigotry that separates women by gender has also been found among Westerners. The constitution recognizes and enshrines these cultures through variety; as a result, society in the nation has universalized and accepted unnecessary prejudice as the standard because it existed among the populace even before integration (Emeka 2015). The key historical point was that, prior to women's marginalization and exclusion from political and social well-being, an ideology that viewed women as worthless had been developed and accepted by society. The myth is pervasive and manifesting in both words and deeds; women's perception as insignificant, feeble, brainless, and sex objects were decreed by culture. Therefore, the manifestations of marginalization, discrimination, and extraordinary dehumanization we observe in Nigeria and throughout Africa are the challenging results of men's pervasive prejudice against women. This has created a bigger problem because, as a result of the exclusion of women, who make up half of the continent's population, Nigeria and the entire continent are currently suffering from poverty, famine, and lack of real progress.

Women's Contributions and National Development

To put it another way, nobody is psychologically significant or a genius by accident; everyone is born with the capacity to be one. The capacities of our thoughts and consciousness; which are fully endowed in each and every person (man and woman): are two examples of our potentialities, which are embodied in the natural gift of knowledge or intellect. It is regrettable that women, whose contributions to the nation's development which have been significant even in the past, have been marginalized and disparaged. For example, Arthur Schopenhauer (1893) claimed that women are inferior to men because they lack a sense of justice, which makes them defective or limited in their capacity for reasoning and deliberation (Studies in Pessimism: A Series). Additionally, people who blame or attribute gender inequality to the nature of women or to a fundamental flaw in women are either ignorant of the facts or misogynistic. The fact that they face prejudice and are characterized as weak by men does not prove that all women are intellectually incapable and are limited to domestic work, child-rearing, and recreational activities (okpokolo mmadu). Many men have also failed and are merely trying to get by in life. Contrarily, El Damschen et al. (2005) noted that modern texts continued the underrepresentation of women's achievements by removing references to women pioneers, even when the proportion of female founders and innovators did exceed expectations. Additionally, Metitien and Mele (2020) noted that while many women's efforts have been overlooked or undervalued, their accomplishments have in fact motivated younger women scientists. Women's potential and contributions to the advancement of mankind cannot be overstated in academic, political, and other contexts, despite the fact that they have long been excluded from formal education due to culture, incorrect ideologies, and practices (Haak 2020; Nassim 2018). For instance, study in the sciences revealed that Ellen Swallow Richard, who founded ecology,

taught the subject from 1842 until 1911 (El Damschen et al., 2005, p. 217). El Damschen et al. (2005) wrote that Drs. Sandhya Koushika, Eve Marder, Mary Jeanne Kreek, and Yasmine Hurd are similarly praised historically for their outstanding contributions to neuroscience. As a result, our understanding of the molecular and cellular mechanisms that underlie thoughts and behavior has grown exponentially. These developments are made possible by the groundbreaking theories and discoveries of outstanding neuroscientists, many of whom are female.

Numerous women in Nigeria have accomplished incredible things, and history will never forget their contributions, particularly to the political and economic development of Nigeria in the past and present. Authors and academics allude to the 1929 Aba Women's insurrection resistance that took place under colonial control. The disturbance was not only organized by Nwanyeruwa and her group; it also ended local persecution of the warrant chief by the levy of unwarranted taxes as a result of their unfathomable quest. It was a political-led uprising that was documented in the geopolitical history of the Eastern region under colonial control (Orji (2008), Mba (1982). Following the dreadful experience of colonial exploitation and tyranny, Nigeria entered a new Golgotha period under the military regime in the name of political usurpation and economic peril. Speaking especially about the economic condition at this time, Nigeria, the behemoth of Africa, was unable to breathe between 1979 and 1998 (almost two full republics) because of massive economic repression, poor management, thievery, and money laundering. It goes without saying that hunger, poverty, and misery serve as justification for the physical torture inflicted on the populace. It also became clear that Nigeria could not live without borrowing; even the borrowed funds were stolen and never used to stabilize the country's economy. Perhaps, as the GDP continued to

fall quickly, the national debt was building to an unthinkable level. However, while it is somewhat true that Nigeria was under military administration, the worst was sadly experienced between 1999 and 2000 when civilian rule took over. Particularly in 2000, the nation turned into a garbage dump as a result of her corruption reaching an outraged level of global standing. Bedford writes: "Numerous experts, political analysts, and regular people have remarked on the current issues of development in Nigeria, frequently with rage, irritation, and disappointment, to support the anguish. It is now clear that Africa's giant is in danger of catastrophic failure. If there is one thing that can be held responsible for Nigeria's extraordinary economic, social, and political downfall, it is corruption. From 1979 through 1983 and beyond, scandals involving large sums of money dominated news coverage. These included the illegal auctioning of a large portion of the \$3.5 million annual import license allocation (2000, p. 22–23), Odey (2001), and Eseni (1996). Contrary to Schopenhauer's assertion, this has a significant impact on men's gender, but the inference was sufficient to imply that males could not perform better than women in every situation. Because the military's role in Nigeria's economic downfall and national failure could not be dismissed, corruption even increased when civilian control was established in 1999.

Through the assistance of two outstanding Nigerian women, Prof. Dola Akunyili and Dr. Ngozi Okonjo Iweala, there was little of a game change in the Nigerian economy between 2001 and 2008. The importance of these women's contributions to Nigeria's economic development and nation-building cannot be overstated. Dr. Akunyili, who led National Agency for Food and Drug Administration and Control (NAFDAC) and took the helm of the organization in 2001, transformed Nigeria from a wasteland into a thriving nation. While Okonjo Iweala protected the national treasury

from the duplicitous politicians—men whose goal it was to steal, siphon, and transfer public cash to their personal accounts in Swizz Bank—who were gullible. The GDP has increased from 5.92% to 6.06% and from 0.58% in 2001 to 6.76% in 2008, respectively. Okonjo Iweala coordinated the team that reduced Nigeria's foreign debt from \$35 billion to \$5 billion and oversaw the Paris Club's cancellation of 60% of Nigeria's external debt, or 18 billion dollars in borrowed funds. What men in government before her were unable to accomplish, this is the most unexpected economic development in Nigerian history. Women have shown to be superior managers, administrators, and brainiacs to men in the public sector, corporate organizations, and individual companies. The society has ostracized, frightened, and unjustly alienated individuals from displaying their inherent intelligence for better self-realization and that of the advancement of society because these have not been potentially explored. In contrast to popular belief, studies reveal that six of the top ten students in a mixed class or school are female, while the other four are all male. In other words, women are also capable, valuable, and necessary human beings without whom Nigeria or Africa may not exist or significantly advance for the benefit of everybody, especially at this time when African nations are greatly searching for their own identities.

African Quest for Development

It serves no purpose to reiterate how poor, underdeveloped, and backward Africa is. Hunger, illness, diseases, suffering, and hardship are now severely torturing both men and women on the continent that is the 2nd most populous in the world and the benchmark for modern development, as if Africa were born impoverished, underdeveloped, or primitive. Our socio-cultural, political, and economic systems are all archaic and backward, and as a result, Africa is disparaged and portrayed as a desolate continent

with few human events other than ethnic tribalism, political unrest, and civil wars. In the past, slavery and colonial exploitation were used to explain African problems and underdevelopment. Obasanjo (1988) claimed that colonialism wrecked or severely damaged the foundations of African political and governmental institutions. The greatest injury to colonial subjects, according to Obasanjo, is the undermining of their sense of self-determinism and self-worth. Frantz Fanon, cited by Maduabuchi (2010), remarked that exploitation is an intractable element that holds on to African neck and enticed her into ancestral sleep, never to awaken again. He made this observation in his monument "The Wretched of the Earth." Underdevelopment, according to Fanon, is the process through which white people oppress and take advantage of black people.

However, authors have also held the colonial masters accountable for the underdevelopment of Africa, just like Frantz Fanon, Walter Rodney, and numerous academics. But this frequently sparked the question of whether Africans were deaf when the Europeans exploited them or frail when the white man colonized them all given that every African country had been subjugated by a different western force in the name of colonialism and slavery. This raised more serious questions about the standing of African people and psyche. At least the days of colonialism and slavery have long since passed, but no African nation has achieved the level of social progress that would earn them international recognition. As all have remained dependent on the idea that Africans cannot feed themselves, clothe themselves, care for themselves, and handle their problems without the west, many are still suffering from military coup, civil war, and political usurpation. Furthermore, according to Hope, who was cited by Godway et al. (2014), Africa's underdevelopment is more visible in the citizens' poverty levels, which are reflected in their poor access to social and economic

services, poor health, malnutrition, and lack of shelter, inability to meet basic needs, illiteracy, privation, and a lack of opportunities for employment.

The time for finger-pointing has passed, and Africans must wake up to what is now obvious by tackling the issue of development head-on and without discrimination based on gender, just as the pain of hunger, poverty, insecurity, and disease is experienced equally by men and women regardless of status, sex, or class. Women should therefore be given the opportunity to contribute in this way since they have shown to have the skills, potential, and influence necessary to alter society for the better, as many of them have done and are now doing. In order for potential women to be vibrant enough to assist in the struggle against underdevelopment, we must redirect the energies with which the society used to discriminate against women toward their empowerment.

Women Empowerment

A key component of the gender parity debate is the idea of women's empowerment. It is an undeniable fact that women are marginalized and have fewer opportunities in the workforce. But why is treating women equally necessary when empowering women has emerged as a crucial and important topic in African programs and activities, especially in this nascent stage of Africa's desire for development and self-identity?

The paper also insist to lose sight on the role of women towards self-liberation; as it advocates for better opportunity to guarantee successful gender equality through empowerment, it sufficed to say that the pivot of misogyny and women marginalization in the society may be devoid of every plausible solution if women have not spearheaded the journey of self-liberation. In his abstract Ideyi (2007:98) observes that the factor which subjugated women as the least of

human and consequently reduces them to mere traditional role of child - bearing, mothering and pleasurable delirium by men; are to be blame for women's dependence on men and options of menial works. One of the most important steps in eradicating misogyny is empowering women. Women who are empowered are less likely to tolerate gender-based discrimination and are more likely to stand up for their rights. This can have a ripple effect in society, inspiring other women to do the same.

While this paper upholds that it is not accurate to say that women have contributed to misogyny because it is a system of oppression that is deeply rooted in patriarchal cultures and societies, accordingly, they need to prove themselves and liberate themselves from all man- made setbacks through primary performance and success undertaking in every economic workforce. There has been a long sustenance of weakness by women all over the world and among African women in particular who are yet to join the struggle of self-liberation. Instead, still relying on the past cultural and religious fictions built in intimidation, sycophancy and marginalization because they wish to be royal wives and custodian of fake culture due to their weaknesses and self-defeat. More than half of the world's population is female, the society may have not succeeded in male chauvinism if women have not accepted defeat and servitude to men, just as one would see in Nigeria/Africa where many women are royal slave to system than standing up to self-dependent. The ideal of empowerment embedded here is on the vintage of restoring women value against the backdrop of the male dominated chauvinists which today set pace of marginalization of women in the society. Although, the struggle against gender parity and marginalization start with women through self-liberation, but the society must support them through empowerment especially in this

period of emergence struggle and a collective effort is required for achievement of African development.

Psychological Empowerment

The psychological loss women have endured over the years makes psychological empowerment crucial. Ideyi (2007) noted that women grow up believing they are weak and subordinate to men. Because of faulty ideologies and cultural norms, young girls grow up thinking that it is their natural purpose to appease males and follow out their demands, even if those wishes would enslave them or marginalize them. Therefore, this deception needs to be replaced with the reality that we are all equal as humans and that everyone has the same rights and opportunities to develop and realize their full potentials. This serves the attitude that certain jobs/works, such as bricklaying, farm mechanization, mechanic labor, etc., are solely for men and should not be performed by women; as a result, doing them makes women irresponsible members of society. The goal also focuses on the notion of eradicating the patriarchal society that, in the Eastern part of Nigeria and various African civilizations, assigns values to male children against female girls regardless of whether such male children are irresponsible, ignorant, or lazy. To do this, women should be encouraged to pursue careers without hindrance, beginning with their families. There should also be successful campaigns and programs aimed at changing the attitudes of young girls and women in rural communities in particular.

Economic Empowerment

Women have shown interest in politics, academia, boxing, administration, etc. both in Africa and in Europe. Contrary to Europe, however, African women have not yet entered some occupations as commercial driving, construction, plumbing, automobile engineering, carpentering/furniture production, etc. Since they are manual jobs that require considerable strength and women

being the weaker sex, society assumes that men are the only ones who should perform them. Economic empowerment places a strong emphasis on the independence of women in the home, the marriage, and society; as a result, it encourages women to take on any legal employment rather than staying at home or relying solely on the government or males for support when they can perform manual labor and support themselves. Because they rely on men for almost everything, women need to be economically independent in order to avoid some of society's harsh treatments, disdain, and other cultural traditions that view women as men's property. Political empowerment has been extensively studied by various scholars. However, the nature of politics in Africa, which is entrenched in murder, thuggery, and god-fatherism, continues to deter women from participating in politics. Because they still rely on men for finance and other financial activities, it's possible that women in Africa have remained irrelevant in politics today despite government regulations and programs.

As a result, women's economic empowerment promotes growth and nation-building, which decreases hunger and poverty and raises income per capita since both men and women directly contribute to the rise in GDP through economic activities regardless of their professional specialization. According to Ojo et al. (2015), gender equality—or the absence of it—has a significant impact on social progress and economic growth. However, the reality is that if the majority of the population's female members are excluded from economic activity, there can be no economic development in Africa. The government and the entire society should promote women's engagement in all spheres of the economy for this reason. The governor of Abia State, Okezie Ikpeazu, passed a bill on November 16th, 2022 permitting women to inherit property in the state, just like a governor in Nigeria did. The Abia House of Assembly enacted the

law, named The Female Persons Right of Inheritance of Property Law 2022, on November 16 (Premium Time News Paper, 30 November 2022). However, it needs to be fully implemented because there has already been a number of similar regulations, laws, and programs in Nigeria and elsewhere, but society has chosen to ignore them due to fetish customs and traditions that have driven women to the point of stagnation they are at now. But when women start to have equal possibilities with males in the workforce, in positions of authority, and in access to lands and loans, perhaps Africa's economy will be viable, managed well, and developed.

Judicial Process

Many people might be asking how the judiciary relates to gender parity and women's empowerment. The system of justice, in reality, has a crucial role to play in eradicating the injustice and discrimination against women in African nations. Unfortunately, due to bribery and corruption, the judiciary, which is the final option and the ordinary man's hope, has failed in its duty as an institution of justice and a bureau for reporting any injustice in society. Women have fully given up on finding justice as a result, especially when they are mistreated and dehumanized in society. For instance, because it is culturally accepted that women are the property of men, many widows in Nigeria have had to leave their husbands' homes after the brothers of the deceased husbands seized their property, including the deceased brother's wife. Even worse, she can be ordered to return to her parents with only her female children if she has no male children. Young girls have also been raped, and many of them went through the misery of an unintended pregnancy, and the man who committed the crime denied her justice, saying that since she is a woman, "her case is always easy to handle." Although it is a very offensive system, Nigeria and many other African countries still use it. Through this disease, society has persisted in

treating women as inferiors to the point where they are forced to give in to psychological intimidation.

Perhaps the only way out is for the judicial system to respond to their demands and provide justice to these women who have given up on both the legal system and society at large. The court should as a matter of necessity stand out to defend these women by providing them with justice when and where it concerns them because the society believed that women's issues or cases can be carpeted even when they involve matters of life and death, such as the case of denying the responsibility of pregnancy.

Political Empowerment

Women's political empowerment has received a lot of attention from academics, writers, and political analysts, and its importance has more than satisfied the need for women's inclusion in politics. Women, especially African women, have proven their abilities and competence in a variety of vocations, even in minor governmental roles. Women must participate in politics more than ever because the continent is facing a serious development crisis that necessitates the efforts of both men and women. Women, like men, have important potentials and abilities that are necessary for the advancement of society and of man simply because they are human. Women are a crucial national resource, according to Orji, whose suggestions, innovative ideas, and care for the social fabric can enhance both the standard of living for particular people and society as a whole. The focus was on fundamental issues of gender parity, supporting the need for inclusion and political empowerment of women across all of Africa.

Although the nature of politics as practiced in African countries has neither attracted nor discouraged women from joining political

parties or occupying any political office positions, they still need to show a stronger desire and willingness to participate in politics. Politics in Africa is violent, lethal, and deeply rooted in thuggery, brutality, and the popular phrase of "god-fatherism," which is why many people, particularly men, are afraid of or disinterested in participating in their own affairs. The do-or-die nature of politics, particularly during election seasons, has persisted in allowing and accommodating a majority of men who have sold their consciences to corruption and other evils; consequently, their willingness to sacrifice even their lives for political positions exposed why the majority, particularly women, classified African politics as "Evil" or "Dirty Game," which has led to a great deal of apathy both in voting and in contesting for any positions in government for many people, particularly in Nigeria, have lost interest in politics and elections as a result of corruption, violence, and leaders who haven't lived up to their expectations after independence. Far from this, women have also been excluded politically because men find it demeaning to be led by a woman, leading to the false notion that women are unimportant, weak, and incapable of anything, including leadership. Women rarely take on higher positions because society treats them as the least of human beings in everything. This is the same idea that has prevented many women from being promoted or rising to higher positions in various offices, organizations, associations, and groups such as; academic institutions, banks, religions, civil service commissions, political parties, etc. Many of these women are more clever, experienced, and capable of taking charge than the males in authority, but because of their marginalization and discrimination, these traits are not recognized in them. This attitude needs to change, Political parties should start providing women with growth opportunities and other forms of support since they have a better chance of capturing the public's support now that men have failed to perform to their potential. In a nation like Nigeria, political

indifference has reached a point where voters are no longer engaged in elections; in this situation, only women can bring about change and resuscitate the incorrect thinking that long-in-power men have already ingrained in the system. As a result, more women will begin to invest their willingness and fervor in politics and other social activities. The government should also implement strong programs, policies, and enforcement that will support the development of women in social activities.

Conclusion

This paper examines the gender disparity inherent in Africa; it identified unhealthy culture and tradition as the major obstacle and constraint of emergency of woman - hood in Nigeria and Africa at large. The writer argues that the inability of Africans to do away with barbaric and obnoxious culture that places high premium on men and reduces women to mere weaker sex and household material, have affected the psych of these women such that, they feel more inferior before their male counterpart.

While it is true that some women may hold sexist or misogynistic beliefs, this is often the result of internalized sexism or cultural conditioning. It is important to recognize that the responsibility for ending misogyny lies with everyone, regardless of gender, and it requires a collective effort to challenge and dismantle the underlying structures and attitudes that perpetuate it. The scenario is sparked and inflated a poor performance of the women who should have been enjoying a healthy competition with their men counterpart in all sphere of life especially towards the national development. Nonetheless, the gambling of political office positions in many African countries today, leave at the mercy of corrupt gullible male leader because women who indeed have proven their mettle in politics and beyond are silenced and entrapped chronically by

misogyny and fetish culture imbibed by the society. When women are given equal access to education, healthcare, and other resources, they can thrive and reach their full potential. At the expense of being experimental, we have to accept or recognize the power and potential of women and take steps to ensure that they are empowered and supported. It is argued that if our institutions like the judiciary and the rest are strengthened in order to collapse this parity and inequality, our quest for national development will be Eldorado.

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