



GENDER INEQUALITY: A DISCOURSE ON CRITICAL TRADITIONAL HEGEMONY IN AFRICA

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Article history:	Abstract:
<p>Received: 28th May 2023 Accepted: 28th June 2023 Published: 30th July 2023</p>	<p>The paper makes a critical examination of gender inequality: a discourse on critical traditional hegemony in Africa. Gender discussion is an old scholarly exercise and much blame has been levied on the males discriminating against the females. But this work does not hinge total blame on the men rather, it looks at it from the biblical antecedent where it investigates that gender practice is as old as man. The work further reveals that female (women) should wake up to their responsibilities so as to compete favourably and effectively with men instead of casting gender aspersions against men. The work also identifies the situation of women, research into cultural practices against women, decoding obnoxious structures, destructive widowhood, inheritance of property, levirate marriage, shaming unmarried mothers, divorced women and women against women etc. The theoretical framework adopted in this work is the Liberal Theory of Inequality. The work is generally divided into three sub-sections namely: historical cultural practices on gender in Africa, traditional discourse/appraisal about the situation of women and finally a critical African-historical examination or discourse on gender inequality. Conclusions were made where it was discovered that some of these gender cultural practices are also practiced in the church and recommendations were suggested that the church should embrace African Christianity where some relevant African norms should be incorporated so that there will be cross-fertilization of ideas.</p>

Keywords: Gender Inequality, Hegemony, Cultural, Practices and Discrimination.

INTRODUCTION

Gender is an issue that has become very topical in contemporary global research and many writers have availed themselves of the opportunity of making contributions. Generally, gender refers to those roles and expectations socially ascribed to make a distinction between the male and female sexes. In many African nations, (and in Nigeria specifically), different cultures have expectations concerning how male and females must conduct themselves within the society. There are, therefore, socially acceptable norms of behaviour which determine people's behavioural patterns in these societies. The qualities of gentleness, tenderness, timidity and others are naturally ascribed to the females while that of aggressiveness, strength, dominance are expected of the males. On this basis, many scholars and social critics have lamented that the female folks are victimized and relegated to the background because they do not have equal opportunity with their male counterparts politically, socially and otherwise in the societies. Some writers capture and kick against this trend in writing and consequently, gender issues and the concept of female literacy became topics of dominance in the world conference on education for all (WCEPA) that held in Thailand in 1990 (see Okrigwe, 2000:2). The liberal feminism theorists John Stuart Mill and Mary Wollstonecraft are the most popular liberal feminist writers who wanted personhood for women. Liberal feminism according to them focuses on women's ability to show and maintain their equality through their own actions and choices. The theory states that the society holds false belief that women are by nature, less intellectually and physically capable than men. And so, it ensures that men and women are treated as equals and also influential. Important to liberal feminists include work and equal pay issues, reproduction, sexual harassment, voting, education, fair compensation for work, affordable childcare, affordable healthcare, and bringing to light the frequency of sexual and domestic violence against women.

To address the issues of gender inequality effectively, it will be proper to adopt a potential theoretical stance. No theory lays much emphasis on education and positions of the females in society as the liberal theory. For liberal theorists, the essence of feminism is to have just society where freedom flourishes/injustice with regards to females in society is not natural, rather it is socially constructed and meted by man to females to the background. This is seen in the devaluation

of female education. Females are deprived of their education which is the greatest investment and a tool for rapid development. To curb injustice there is the need for rationality, which to the liberalist, should not be stereotyped.

Craft in Ifeanchio (1998), a liberal theorist posited that females should be provided with real education, one that sharpens and focuses their minds and gives them the chance to develop their rational and moral capacities. The above contradicts the opinion of anti-feminists who are enemies to the liberal theory. The anti-feminist, according to Adedoroh (2002) posits that the construct of gender inequality has a natural undertone. This type of reasoning gives rise to subjecting women to subordination to men, thereby making men by nature to be superior and to command. In the liberalist argument, there is almost explicit relationship between education and all kinds of empowerment. Right to education translates to all kinds of rights. Equally, relationship between husband and wife, liberalists believe could be changed through education. They thus insist that the sexes be educated together because this will help change the attitude of sexes towards one another. The simple logic implies that by working and learning together, boys and girls, men and women would see each other as equal so that their relationship including marriage could be based on respect, equality and companionship.

To validate the liberal theory in Nigeria, social scientists point to the fact that it is through education that people like Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Herbert Macaulay, and others raised to prominence. Similarly, they point to outstanding women in Nigeria – such as late Chief (Mrs.) Fumilayo Ransom-Kuti, Mrs. Margaret Ekor, Queen Amina of Zaria, Joy Ogwu, Dr. Bolere, Ketebu Nwokefor, Prof. Dora Akunyili, Oby Ezekwesili, Dr. Ngozi Okonjo-Iweala, Ndi Okereke-Onyike, Diezani Madueke etc. attribute their achievements to their education.

Gender Inequality in Education

The term gender refers to culturally constructed notions of maleness and femaleness as distinctively opposed to biologically defined male and female sex, (Okeke, 2004). In other words, it means the roles and responsibilities which a particular society determines and assigns to each sex. In the educational system, gender is important because it influences the curriculum, instructional materials, career choices, and general behavior of pupils, students, workers and teachers (lecturers) alike. Nria (2010) defined gender inequalities as the disparities, variations, differences, disproportions, irregularities, discrepancies and unfairness existing between men and women in their access to social and cultural facilities.

For Nwagbara in Usen and Nkang (2011), gender is “a societal construct which represents the social relationship between men and women and which women have been subordinated”. The case of equality and equity between men and women in the third world countries still appears to be a far cry from what it should be. This is confirmed by Badjan-Young in Usen and Nkang who posits that despite the Beijing’s Platform for action, there are still deep seated attitudes and mindsets among men and women. These remain as obstacles to the fulfillment of women rights.

Gender inequality in education means the disparities in access to education between males and females (Tahir in Sanusi and Karave 2010). In Nigerian context, it refers to the fact that females have disproportionately low level access to all subsectors of the educational system vis-à-vis their male counterparts. The most commonly used term to denote gender inequality is gender gap which means differences between male and female enrollment ratio expressed as a percentage. Education of the female child is a double dividend to the family and society as it will reflect in the carrying of the children, home keeping, nutrition, family planning and immunization, office planning and supervision etc. Unfortunately women are at the lower ladder in education and have the higher rate of illiteracy in the world. Adaolu in Nria (2010:41) reports that about 4, 361million Nigerians are illiterates, out of which 60.5% are females and 37.7% are males.

In the early 1960s and 1970s, more attention was given to male education than that of female. Some parents sent their sons to the higher institutions while they made their daughters stop at the secondary level. Some did not even get to the secondary level rather were stopped at the primary level. Female children were relegated to the background educationally which affects them uptill today in positions ranging from political, administrative, educational etc. They were mainly nurtured for marriages. Some were given out in marriage to secure financial help to send the boys to school. Women were seen as incapable of attaining the level of education that can promote productivity. Some culture and religion, disapprove the exposure of their girls and wives to strangers. They believe that allowing them to attend schools would mean exposing them to dangers of fornication, adultery and western corruptive trends.

According to Barnes and Tyar (2004), some parents feel that the money spent on educating the female child was a waste. This situation no doubt deprived majority of our women of much needed education which could have taken them to certain levels today. Women in the past, therefore, mainly underwent training at home under the supervision of their mothers. They were taught to take care of children, prepare food, wash utensils and take care of the dwelling place. They later advanced to becoming apprentices to certain trade (Fafunwa, 1980). This has not abated in the 21st century, although, although the frequency of occurrence has reduced. A case in point is the much publicized marriage of Senator Ahmed Yerima to a 13 years Old Egyptian girl, for \$100,000 (One hundred thousand dollars).

Today, many girls are privileged to access to full education at all levels. To some extent, efforts have been made by the government to meet the increasing demand for education by females Federal Republic of Nigeria (2004); noted that access to education is inhibited by gender issues. It therefore stated that as a national target, at least 50 percent of the secondary school students should have access to good quality vocational education to make them self-reliant. Most scholars on gender matters agree that the promotion of gender inequality and empowerment of women in education is necessary for meaningful economic; political and social development of any society. Ambe Uva, et al. (2008), noted that there has been a long-standing imbalance in the participation of women in formal education. The consequence of this trend was that the educational achievement of Nigerian women was significantly lower than that of their men in all

spheres of life. Women tend to be few at management (administrative levels in organizations, which tertiary institutions are not exempted). Women deans, professors, vice Chancellors, registrar and even principals are in the minority. Gender inequality therefore substantially limit women's access to education, control over the use of services and productive resources. In the administrative cadre of the tertiary institutions' women can be counted due to some factors like low level in educational qualification, men at the top of selection, underrating of women and generally seeing them as home caretakers. In addition, the male dominated culture in Nigeria gives women an inferior position in the society.

The FRN (2006), in its National Gender Policy, set as one of its objectives the task to educate and sensitize all stakeholders on the centrality of gender equality and women's empowerment to the attainment of overall national development. Gender inequality across all sectors in the society, reflect the wide disparities between women and men which, in turn contribute to uneven development. The under representation of women in decision making bodies and policy formulation processes, also has significant impact on education and economic productivity of women.

Gender Inequality in Nigeria

Gender inequality according to Kaizer (2011), refers to the difference in recognition/value between groups of people in the society according to sex. Gender inequality exists when there are differences in the role relationship, and classes between males and females in a given society. According to Adagha (2004), it has been the dilemma of the African woman that men and women do not have common equal rights. Women are relegated to the background by their male counterparts. Gender inequality manifests in various forms. According to her, it is the culture in some parts of Nigeria that women serve their males (old or young). It is also true that the best part of meat like the heart, liver, kidney are reserved for the husband, while the women's share is at the discretion of the man (Adagha, 2004). Some culture forbid women folk from taking part in family or community meetings. Marriages of children are only celebrated when the father approves. Odeimor (2002) observed that there was unequal treatment between both sexes. Unequal treatment to include:

Socialization Process: in many societies in Nigeria, Rivers State in particular, the male child is made to undergo certain socialization process which the female is not exposed to.

Custody of Children: The man is given the custody of the children in case of divorce. The children are also made to answer the man's name.

Property Right: Female has less privilege and right to own property compared to the male in most families, the male children inherit everything leaving their sisters with nothing. The combined effort of husband and wife to own houses, cars and other properties tend to bring glory to only the man.

Nutritional Taboos: There are some types of food that females are not allowed to eat when a male is around. For instance, a woman does not eat the 'gizzard' of a chicken and in some places like Ogbakiri, the women are not supposed to eat the head of a 'big fish' when her husband or brother is around.

Widowhood right: The widow is usually maltreated, dehumanized and sometimes banished from the family of the dead husband, even when they both have children. To remain in the family, they may be required to marry another member of the family (Levirate). The type of treatment that is given to a woman is not given to a man, who lost his wife.

These practices have had a devastating impact on the health and wellbeing of women and tend to further their progress and development. It is the general belief of the black man that women do not have equal rights with men. It is obvious from traditional practices that out of the two sexes, the male is of more value or worth than the female. Odeimor (2002), stated that male children are believed to keep the lineage and image of the family.

Identifying the Situation of Women

The Church in Africa must know and appreciate the African women in their peculiar situations. Thus African bishops should consider themselves first and foremost as pastors, and less and less as administrators. One appreciates the life of a typical African Bishop who presides over a diocese with practically no communication system, no good roads and other essential facilities that make easy movement possible. The tendency then is to administer the diocese from the office, daily receiving visitors with their complaints and reports, and rarely going out to the parishes on pastoral visits during the year. The consequence of this is that bishops go on without knowing much about the life situations of their flock. Without such knowledge nothing can be done to eliminate them. Thus African Bishops must make pastoral visits a priority. By so doing they will be able to get firsthand information and then chart a course of pastoral action.

Research into Cultural Practices against Women

African bishops must implement the directives of Pope John Paul II, which is the setting up of a committee by National Conferences of Bishops to study the various cultural practices in the African continent that continue to make the live of African women miserable. Members of this committee should be made up of experts in the field, like anthropologists and sociologists, and the committees should carry out their work with urgency and dedication. The reports of such study should be published, and their recommendations implemented. Those that cannot be implemented by the Church without support from governments should be sorted out and contacts should be made to such government agencies and pressures placed upon them to act in order to make the necessary changes in the structure of society. Such committees should not end at the national levels. Dioceses and parishes should also set up such committees, for they are really those at the grassroots.

Decoding Obnoxious Structures

The primary duty of the Church is to see to it that the patrilineal family structures inherent in the African society are decoded by the Christian values of love and equality. As a matter of emphasis, it is mostly the Church in Africa that can

do this, because more than any other institution in the continent, the Church has been in the forefront of fighting for the rights of women. Unfortunately, in spite of this pioneering effort on the part of the Church, these obnoxious structures are even present in the Church. Women have suffered more than men in the African Church. A few questions are raised here. How does one explain in terms of social justice and Christian charity, a situation which is in place in the African Church, where a polygamous man who converts to Christianity, must send away all his wives, except one, in order to become a Christian? Why should five women be sent into poverty and prostitution just to allow one polygamous man to become Christian?

The African Church must tackle this problem once and for all. We are not in any way proposing that the Church in Africa should accept polygamous marriage as the norm. But for polygamists who have come into the Church with their wives, there has to be a special dispensation in place for them so that they and their wives can fully participate in the sacramental life of the Church through Baptism. If the Catholic Church in Great Britain can obtain special permission from the Vatican for all the married Anglican priests who converted to the Catholic Church to practice as married Catholic priests side by side with the celibate Catholic priests, there is no reason why the African Bishops should not obtain such dispensation for the polygamists who convert from the traditional religion to the Catholic Church, so that they and their wives can receive baptism without any injustice being done to any of the wives.

As we have asked elsewhere, how does one explain in terms of justice and equity, a situation where a young unmarried girl is pregnant and has not opted for abortion, but she is subjected to the psychological trauma of public confession before she is absolved of her sin and accepted back to the sacraments, while the man responsible for the pregnancy may not even be questioned? When a young unmarried girl is pregnant, there is an outward manifestation of a sin committed in secret and a tag of immorality hung on the neck of the girl. But this secret sin can remain secret if no conception occurred or conception has been terminated through an abortion. Which is a greater evil, to conceive outside marriage and keep the pregnancy or to terminate it? We think current Catholic moral teaching will go for keeping the pregnancy. Such determine the type of penance meted out to a penitent, and such penance should be meted equally across board.

Destructive Widowhood

As said earlier, destructive widowhood, is a practice that has eaten deep into the entire fabric of African society. The rite of widowhood is painful derogatory, unhealthy and subjugating. In some African societies women are left to stay for weeks with the dead body of their husbands. In other places the dead body is washed and the woman made to drink the water, as a sign she was not the cause of her husband's death. Yet in other African cultures there are initiations following the death of a husband. Such initiations take place in the forest, where the body of the woman is shaved, and for over a year she is not permitted to wash her body, in other places where such permission is sparingly given, she must wash only at night. She does not change her dress; neither does she wash the only dress that she has. She does not cut her hair or even plait it.

After many years of Christianity, these practices are still carried on by the majority of African Christians, to the ignorance of Church officials. A recent research on Annang indigenous legal system shows that over 90% of Catholic women undergo this initiation at the death of their husband, and the initiation rites are carried out by leading women of the Catholic women Organization in some parishes. This boils down to having in place an effective pastoral initiative that will create time for priests to be close to the people, understand them and their needs, especially during time of bereavement such closeness and presence can be a way of checking this.

Inheritance of Property

In many African cultures women are discriminated against in terms of right of inheritance, whether inherited or acquired. In most societies, a widow cannot inherit her late husband's property; neither do daughters have any right to inherit the property of their fathers; women have no access to land.

While one may respect the family law concerning inheritance of ancestral property, which has to pass from one generation to another, it beats one's imagination that a woman who has contributed enormously to an acquired property is denied the right to inherit that property after the death of her husband. That such a property be inherited by the brother of the deceased shows glaringly a denial of right and enthronement of injustice.

This is grossly unacceptable in present day society. And this is where governments in Africa that are signatories to the various treaties on human rights and discrimination against women must do something to reverse these anomalies. It is not possible for all women to get married. Many unmarried women in Africa are living in dire poverty and at the mercy of their brothers and uncles who treat them as foreigners in the family just because they are not married. Intensive pastoral care and catechizing will certainly go a long way to reversing this situation in the long term, when people have started to internalize Christian principles.

Levirate Marriage

Closely linked to the denial of women's access to the inheritance of their husbands is what is known as marriage by inheritance. This is a practice whereby a widow is inherited by the brother of the deceased. Many African women are forced against their will, to marry their brothers' in-law. Consequently, many women are forced into polygamous marriage. Granted that this customary law is supposed to have been put in place for the security of the woman, the bottom line is that this law is one of the most degrading of womanhood. This is because, since a brother can inherit the property of his deceased brother especially where the brother had no grown up children, the wife is inherited also as part of this property. Again, this is a case where governments and the Churches can work together to proffer solution to this type of problem facing woman.

Shaming Unmarried Mothers and Divorced Women

Unmarried mothers and the divorced women generally do not find it easy going in the Church. While not glorifying the begetting of children outside marriage, and divorce, there is the need to understand that these are part and parcel of the human condition. Divorced men and men who beget children outside marriage seem to be more accepted in the Church than women in the same situation.

Sometimes women themselves are hard on themselves. In some dioceses there are a good number of unmarried mothers and divorced women who are living good and normal life, with excellent leadership qualities, but whose lives are made difficult by their fellow women who think that these women have no moral standing to lead them, just because of their status. Marriage does not necessary make saints out of women; neither does divorce nor getting children outside marriage necessarily make devils out of such women. Therefore, through adequate catechesis, women must be made to learn to accept themselves as they are and try tolerating and understanding one another. This is exactly what Jesus did to some of the women he came in contact with, women whom society looked down upon.

Women against Women

This brings us to the issue of exploitation of women by women. We will give Nigerian women as a case in point here. In the 1930's up to the early 1990's, the then military dictator, General Babangida established what he called Better Life for Rural Women, and handed the project to his wife to administer. A good amount of money was voted for this project. At the national level, the wife of the president took charge; at the state level were wives of state governors, while at the grassroots level, that is the Local Governments, were wives of chairmen of Local Governments.

CONCLUSION

We get startled, each time we read about women emancipation, women equality; marginalization of women and gender discrimination. We get worried because there is nothing like discrimination or marginalization of women in modern times. It is a mere aberration of the main issue of class struggle.

If the word of God is to be reckoned, God has already placed women under the rulership of men. And women are to desire their husband continually, "unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children and thy desire shalt be to thy husband and he shall rule over thee". Gen.3: 16.

Women all over the world know their position in this category. Between man and woman, God has said that man is the head; "Wives, submit yourselves unto your husband, as unto the Lord, for the husband is the head of the wife; even as Christ is the head of the church and he is the head, the saviour of the body". Eph. 5:22-23.

If husband is the head of the wife and husband and wife are one, it means that the two must agree on an issue as one person before they take action. "Can two walk together, except they be agreed. Amos 3:3. But since individuals have different opinions, in a family system the opinion of the husband should prevail over that of the woman. Is that what we mean by suppression, marginalization or relegation to the background? Even amongst the male folks, where two or three persons stand on an issue, the opinion of the leader or the head of that union is always carried.

A renowned Professor of Sociology, Professor Mark Anikpo, says "the entire issue should be subsumed under class issues that if we are talking about marginalization or exploitation, we should focus our attention on liberation of the class in which we also have women".

What actually do women want from men or the society? We made some research to find out that women are looking for power. Professor Helen Chukwuma (2004) says:

"you cannot afford to displease these men because you are powerless, so you do what they ask you to do including harming other women. Until women are powerful, even when they have become powerful, they cannot change the status quo. And they have to be powerful to effect change.

So the bottom line of all these hue and cry is derivation of power. 1999, Nigerian Constitution Chapter IV section 34(1) on Fundamental Rights states that every individual is entitled to respect for the dignity of his person and accordingly (a) no person should be subjected to torture or inhuman or degrading treatment. By this women have equal rights with men; hence there is no discrimination about it. Chapter II on Equality and Justice, the constitution states that every citizen shall have equality of rights, obligations and opportunities before the law. So the constitution has tried to demarginalize women, but nature does not agree. According to Napoleon Bonaparte, they belong to us just as a tree that bears fruit belongs to a gardener. What a mad idea to demand equality for women. Women are nothing but machines for producing children, contend some writers. Right from creation, nature intended women to be men's slaves. They are men's property and men are theirs. All citizens, without discrimination on any group whatsoever, have the opportunity to security, adequate means of livelihood as well as adequate opportunity to secure suitable employment. There is equal pay for equal work without discrimination on account of sex or any other group whatsoever, so women in Nigeria have cause to go to court if such powers are denied them.

Professor Ernest Emenyeonu, Provost, Alvan Ikoku College of Education, Owerri, (2004) in his address, says that the theme for that year's congress "Women Education and National Development" could not have been taken up at a better time. In recent times, too many editorials have adored the headlines of the world newspapers, journals and magazines bordering on the oppression or a discrimination against women by men. A few of these editorials are "why do men have better jobs and better pay?" women have to try thrice as hard as men to be accepted; it's a society with two sets of rules, one for the men and a completely different one for the women' why do girls have to leave school?"

Nigerian Constitution has given women equal opportunity, equal rights and equal everything to live their lives here in Nigeria. It is up to women to access these rights and embrace it. If any man, be he, her husband or her father deprives her of getting her right, she can sue the one. But Professor Helen Chukwuma (2004) has said it all:

"we normally say that the women's worse enemy is women, herself or other women. It is true. Yes, conscientisation on the part of women is very difficult. With men, you are only asking them to be more accommodating, to let go a little, to turn the other way; things like that and they can say no or yes. But with women, these things are psychological. Women have been bred on the culture of inferiority, so that a woman interiorizes herself even when she's capable, even when she has high attributes. For instance, you tried a girl who is high-flyer, she goes way up there, she looks around and she feels extremely disturbed, embarrassed even to know that she is so high, you see what we are saying; what then will it take to conscientise women, what then will it take to make them realize that they have a problem and that this problem has to be addressed" we need the help of men too in this regard because we notice that women act to please men in most cases.

We will give an example. The widowhood practices we have said earlier, men always say of them "well you people always talk about widows being maltreated, it is women who enact such heinous practices on their fellow women". We realize it is not quite true. Women enact such things on fellow women, the widows in order to please the men because a male elder can walk into where the women are assembled and make such a statement as "Aha! You allow that women to get away with it. You saw what she did". She did not even mourn our brother. And that woman even killed our brother and you people kept quiet. I now see that if I die that is what you are going to do to me. So, the women now have to prove themselves trustworthy. They have to prove that they will not do that. So, they go ahead and they visit these atrocities on their fellow women in order to gain the favor of the men, and if they do that, the men praise them so high heaven.

But we stand here to say that a clear conscience fears no accusation. If that woman knows that her hands are not in the killing of her husband, she could stay a loof and damn the consequences. Or she can go to court. But Christianity and other forces of modern change have rendered that culture to antiquity. It has been antiquated and it is not practiced in modern times.

At a time one gets confused as to what actually women really need. Is it cultural, social, political and matrimonial or what equality, emancipation or demarginalization? As for social, political, economical, educational etc. Constitution has given them right. Ubeku (1975), has specified three main areas to be considered with regard to the employment of women.

- a. Maternity protection
- b. Night work
- c. Underground work.

Because of the peculiarity of women nature, employers of labour have to put these three areas in consideration.

Women cannot carry their babies either in their belly or delivered to go to the office or to the rig. Again their weaker disposition can dictate the type of job they can do. They cannot do all the jobs. Their husband may not even allow them to be late at work, maybe (10pm-5am). But men could do all these. What are the much ado about women equality in Nigeria. Nigerian women have been given opportunity to read to any level in education. They have been allowed to compete in all spheres of life with their male counterpart in the work place or anywhere.

If you allow me to say, we will suggest that we throw away every work of life open for both men and women in the society. All sentiment about feminism is trying to relegate women into a psychological inferiority. JAMB does not discriminate between boys and girls. Why the quota system of admission as advocated by women. Does it mean that girls are inferior to boys in the system or that boys outwit them? In most classroom examinations now, girls are beating the boys in most of the courses.

Why the sympathy for the women, women in Nigeria are aspiring to higher positions in public offices. In the military, police, Education, Judiciary, name them; men do not hinder women from getting any position they want but like Prof. Chukwuma has said; inferiority complex is inherent in our women specie. They still look onto men to assist them in whatever they do. We believe this because, God has already said that they should desire men in all this.

Women behave as if men hold their destiny. We remember in 2011 when Madam Amina contested the seat of presidency in Nigeria. She got only one vote. We think that all the women in her political party would have rallied round her corner. But her fellow women did not support her. Who do you blame?

Women have to brace up for unique responsibility, without fanning the amber of sympathy. Gone are the days when parents do not want their female children to go to school. Even at the rural areas where poverty is high, desiring women also go to school. They insist that they must not marry unless they finish school.

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