

Domestic Violence against Women and Human Rights in Africa: A Panacea for Gender Equality, Equity and Women Empowerment

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ABSTRACT:- In our society, many women are violently treated by their intimate partners and they suffer in silence. In some cases, this violence leads to the death of these women who deserves better treatments in the society. This paper examines domestic violence and human rights in Africa as a paradigm for gender equality, equity and women empowerment. To prosecute the challenge, the paper adopts questionnaire, face-to-face interviews, observation and secondary sources for collection of data and analysis of data. The study identifies the grace challenges faced by women who are common victims of domestic violence and human rights abuse in African societies. It points out the importance of fostering gender-balance and peaceful co-existence between both sexes in African societies. The paper recommends, among others, that a comprehensive framework should be put in place by the Government and various stakeholders to educate married couples or intimate partners on how to manage domestic violence issues in African societies.

Keywords: Domestic Violence, Women, Gender Equality, Equity, Human Rights and Women Empowerment.

I. INTRODUCTION

Domestic Violence Against Women, also known as “domestic abuse”, “spousal abuse”, “battering” and “intimate partner violence” is one of the most topical issues facing the world in contemporary times. They are social and health problems that affects women who are the most vulnerable group in African society (Dzurgba, 2004). Domestic violence against women is a pervasive pattern of abusive behaviors expressed by one partner (husband) to another (wife) in an intimate relationship such as marriage, dating family or cohabitation (Miller and Biele, 1993). Seimenick, Krentz, Gish and Gill (2010) posited that domestic violence against women is a social abuse perpetrated by men against their wives in all sphere of life, including physical torture, sexual, psychological or emotional assaults.

Calvert (1974), asserts that there are many forms of domestic violence. These includes: physical aggression or assaults, belting, shoving, restraining, throwing objects, sexual abuse, controlling or domineering, intimidation, stacking, passive or covert abuse, neglect and economic deprivation, among others. Domestic violence Against women is not limited to physical violence, sexual violence and emotional violence, but any act of gender-based violence that is likely to result in mental harm or suffering of women, including coercion or arbitrary deprivation of liberty, whether occurring in public or private (Davies, 1999). This involves violence acts like endangerment, kidnapping, unlawful imprisonment, trespassing, harassment and staking (Benios, 1991). The 1993 Dedication on the Elimination of violence against women noted that violence perpetrated by assailants of either gender, family member and “the stat” itself can take various forms: physical abuse, emotional abuse, economic and psychological abuses.

Domestic violence Against women occurs within private sphere, mainly between individuals who are related, either through intimacy, blood, or law (Johnson, 1997; Stanko, Crisp, Hale and Kelley, 1997). According to the Report by personal safety survey, over 34% of women in Africa have experienced at least one form of domestic violence or another by current or former partners during their lifetimes (Mouzos and Mallai, 2004). In most cases, women who are the victims of domestic abuse are denied human rights by men domination of power over them. The United Nations International Children’s Fund (UNICEF) Report (2012) also

shows that widows, children and single ladies suffered domestic violence. This clearly indicates that domestic violence against women is a general problem that is universally underreported. Domestic violence against women has no relation with race, class or educational status, income, community connection and mental health. However, it can be exacerbated and catalyzed by those factors. Most African women who experienced domestic violence claimed that it is triggered by environmental tend to use weapons against men as a form of revenge (Crowell and Sugarman, 1996). It is estimated that each two months, women experienced serious assaults. Most of them who are victims of domestic abuse are beaten, raped or killed by their intimate partners. The most affected group of women who suffered domestic violence in Africa are the widows, young ladies, pregnant women and single ladies. Even where the equal rights and status of women seems to be respected in African societies, victims of domestic violence suffer neglect, separation and divorce because of excessive jealousy or possessive nature of their spouse or intimate partners (Kira, 2004; Miller and Biele, 1993). This however put a threat to women's mobility, self-esteem, and safety that deeply imposed a curfew, limiting their autonomy, freedom, access to paid work and political decision-making (National Center for Injury Prevention and Control, 2003; Center for Disease Control and Prevention, 2011).

Domestic violence against women occurs behind closed doors in homes, at work places and educational institutions, giving the abusers more control over the victims and those who witnessed or does not witness the domestic violence (Mirrilies Black, 1999). The potential danger for abused women is when they try to leave the abusers go free because of risk factors. This as a result could affect the physical, emotional or psychological well-being of the abused women. **Conceptualizing Domestic Violence, Women, Human Rights, Gender Equality Equity and Women Empowerment**

Domestic violence is a technical term that encompasses family violence, child abuse and elderly spouse violence. Domestic violence against women as used in the context of this paper, simply refers to "violence primarily or exclusively committed against women. Domestic violence against women targets a specific group with victim's gender as primary motive (Rand, 1997). The term "domestic violence against women is used interchangeably with intimate partner's violence perpetrated against current or former spouses. Domestic violence against women exists where one person controls and asserts power over another partner in an intimate relationship. According to the Council of Europe Convention on Domestic Violence against Women, sexual assault, rape or forcing someone to participate in unwanted, sex or degrading sexual activity, sexual harassment, ridiculing another person to limit her sexuality or reproductive choice, sexual exploitation and forcing someone to look at pornography or to participate in pornography film-making, are some of domestic abuses against women in African societies.

Domestic violence against women is linked to physical abuses such as punching, slapping, stabbing, beating, raping, kicking, grabbing, hitting, tipping, battering, choking, shaking, pinching, biting, holding, breaking bones, assault with a weapon, restraining and confinement (WHO, 2009; Herster, 2009). Women are crucial to the growth of any society and they need better treatments but this is not always the case in African societies. Many women have been deprived of human rights and empowerment. Human Rights as used in this paper can be defined as "the power of free action and the power an individual has to freely exercise his/her freedom without violation from the other partner (Cranstan, 1967). Human Right is something of which no one may be deprived of without greater affront to justice. These include: right to life, right to dignity of human person, right to freedom of expression and the press, right to freedom of movement and peaceful Assembly, right to personal liberty, right to fair hearing, right to private business and family life, right to freedom of thought, conscience and religion and right to freedom against discrimination (Constitution of Federal Republic of Nigeria, Section 33, 1999). Human rights are demands or claims by individuals or groups that make the society to be protected by laws. They have become part of the *lex lata*, which others remain aspirations to be attained in the future by the people. Human rights promote gender sensitivity or gender equality in the society. And by gender equality, we mean the state of equal ease of access to resources and opportunities, regardless of gender, including economic participation and decision making, and the state of valuing different behaviours, aspirations and needs equally, regardless of gender status (Straus, 1980).

The concept of gender equality implies that all human beings, both men and women are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Gender equality in the context of this paper, therefore refers to "the fairness of treatment for women, including equal treatment which is considered equivalent in terms of rights, benefits, obligations and opportunities" (United Nations, 1995). Gender equality means that the different behaviours, aspirations and needs of men and women are considered, valued and favoured equally. This does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born female or male. Gender equality is not synonymous with gender parity which is used to measure gender balance in a given situation, but is more than equal representation and strongly tied to women's right (Mouzos and Makkai, 2004). Gender equality is used in connection with gender equity in achieving the goal of eliminating harmful practices against women and girls, including trafficking, feticide, wartime sexual violence,

and other oppression tactics. The WHO, (2002) noted that women, boys and girls deserve the same rights, resources, opportunities and protections in the society. However, this situation are the most affected groups by abusers of domestic violence in contemporary society, and Nigerian society is not an exception in this regards. Gender equality is the fifth of the seventeen sustainable development goals of the united Nations measured annually by the united development programmers to ensure that women and girls are integral to the design, implementation, monitoring and evaluation of all legislations, policies and programmers, along with the men so that both can benefit equally in Africa and Nigerian societies (DFID, 2002). A discourse on gender equality can therefore only be done in conjunction with gender equity, because equity leads to life. Johnson (1997) posits that gender equity is a belief in the equality of genders, manifesting in equal opportunities and equal access to power.

The United Nation's children Education Fund (NICEF) notes that gender equity is leveling the playing field for women and girls by ensuring that all of them have equal opportunities to develop their talents (Njiku, 2010, Clrkand Scott, 1989; and Eguavo, et al, 2007). The inability of the international community and the Nigerian government to brachiate gender inequality, joblessness and poverty have created underdevelopment as a result of differentiation in gender roles. Ezeanyika (1999) asserts that the existence of a vital link between sustainable economic, social and political development in the majority of the underdeveloped and developing nations, and countries ridden with poverty, indicated that men are most likely to have opportunities to earn income and have political and social rights than women in Nigerian society. The differentiation in gender roles prompted the campaign to bridge the gap and to reduce the levels of poverty, unemployment and gender disparity or inequality in Nigerian society. The lack of employment of women is one of the major factors of lack of women empowerment by the government and stakholders. Soko (1989) defines women empowerment as "the process of giving people the capacities and access to change their own lives, improve their communities and influence their destinies".

Women empowerment entails provision of enabling environment for women to produce and intellectual abilities to participate in socio-economic and political development of Nigerian society. Olumesex (1998) posits that women empowerment involves fighting against gender imbalance in order to allow full participation and representation of women in ongoing developmental agenda in Nigerian society. This entails positive change which has dismantled, devalued and disposed the norms, and traditional practices that give women the freedom and rights to develop and make their own contributions towards the economic, political and social growth of their societies. Women empowerment in the context of this paper therefore, can be defined as: A process whereby women have the enabling environment to develop and actualized their potentials to the best of their abilities and are allowed to participate in socio-economic and political development of Nigerian society (Ojobo, 2008). It is an acknowledge fact that women have realized their full potentials to contribute meaningfully to the developmental agenda and so there is an urgent need for them to be empowered by the government and other stakholders

The Objectives of the Study

The main objectives of the study are as follows:

- (i) To examine the phenomenon of domestic violence against women in Nigerian society.
- (ii) To discuss the causes of domestic violence against women in Nigerian society.
- (iii) To provide of possible solutions to the problem of domestic violence against women in Nigerian society
- (iv) To analyzed the effects of domestic violence on women and girls who are the most vulnerable victims of domestic violence in Nigerian society
- (v) To proper approaches against women in Nigerian society.

Research Questions

The research questions raised in this study were as follows:

- What are the causes of domestic violence against women in Nigerian society?
- How do gender equality, gender equity and the empowerment of women help the development of Nigerian society?
- Assess the consequences of domestic violence against women in Nigerian society.
- How dose women's human rights violation affect the economic development and gender equality in Nigeria?
- Explain the possible ways of managing domestic violence against women in Nigerian society.

Theoretic Framework

Domestic violence against women is socio-psychological and combative behavior problems that focus on personality traits and mental characteristic of the offenders who abuse their intimate partners, manipulate their power potentials and control them. Kallar (1998), postulates that the abusers who have low esteem and try to manipulate nature, possess certain characteristics such as unwillingness to take responsibility for their own actions extreme feelings of jealousy, possessiveness of other partner and perceived need for power and control or domination of other victims. The abusers of domestic violence against women may feel the need to control their wives or partners because of difficulty in regulating their anger, and other feel inferior in education and socio-political and economic backgrounds (Kalra, 1996). The traditional beliefs that women are subordinate group to men and is to born children and cook has gradually changed. Today, women no longer stay at home, but have taken up the role of “career women” tending to house affairs and other government jobs. The offender’s environment also promotes violent actions against women because of human aggression. Although, the social theories reject instincts and holds that family violence arises due to contextual and situational factors such as individual or couple characteristic, stress, drugs, alcohol and aggressive personality, substance abuse, financial difficulty and inference of children growing up in families that practiced domestic violence against intimate partners, the risk factor for men who become perpetrators is witnessing domestic violence between one’s parents (Berrios, 1991; Dodd, 2009) : children, especially boys who witness domestic violence learn from the parents and are device as likely to abuse their own intimate partners and children in households when they become full grown adults (Straus and Gelles, 1990; and Donovan, 2000). Witnessing domestic violence in the homes seems to provide these young men with lessons that validate the appropriateness of control of women and so physically acting out in one way (Family Violence Prevention Fund, and Lehamann, 1995). They imitate them and if by no consequence, the victims accept domestic violence with submission, they behaviour continues. The report by women Resource and outreach center (NROCH) indicates that domestic violence against intimate partners (women) is transmitted from one generation to the other. Half of domestic abusers (men) grew up in homes their fathers or step-fathers were abusers, and were either taught, learned or accepted it as normal thing. This has imprint on the children’s psychics as they become adults that domestic violence against women is something approved by the society. The young men also watches their fathers come home from the work late drunk and angry, screaming at their mothers and their mothers appted to please and placate the father’s drunken behaviours, and this taught them that domestic violence against women get results and consequently develop their own ideas about what makes a man (Kempe and Helfer, 2010). Many domestic abusers use drugs and alcohol as excuses for their actions. It is argued by social theories that since alcohol and drugs decreases control and raises the potential for acting on impulse, it is not surprising that it can be a catalyst for abuse. Drugs and alcohol are important risk factors for domestic abuse of intimate partners because many of the most gruesome murders and sexual violence in Nigerian society are linked to mental diseases caused by abuse of drugs and alcoholic addiction (Tjaden and Thoennes, 1998). The world Health organization (WHO, (2005) report indicates that almost one woman in every three women in Nigeria is sexually abused during childhood or adolescence by their loved ones or those closely linked with drugs and alcohol. The National council of substance Abuse (NCSA) noted that there are many cross-cutting issues that result to substance abuse and domestic violence against women in Nigerian society. These cross-cutting issues includes isolation, shame, guilt, initial denial, loss of support, low self-esteem and potential for criminal involvement make many of the domestic abusers to be sent to rehabilitation camps and local counseling as therapies to manage their situations. The trauma and frustration experience by the victims of domestic violence can triggered anger (justified frustration) and aggression (justified frustration in effective interpersonal relationship and gender equality (Radtko, 1995; Clark, 2003; and Ivollstonecraft, 1972). This therefore, means that people cannot be forced to act abusively, but rather choose to behave in the way that they do. Aggressive behaviours is influenced by what the abusers perceived and awareness of the person’s physiology prior to aggression. Their anger log is like cognitive-behavioural thought and it aids victims of domestic violence in addressing their theories of domestic violence. These theories of domestic violence against women assist in addressing the conflict within the family, gender equality, equity and human rights protection of women in Nigerian society.

An Overview of Domestic violence Against Women in Nigeria

Domestic violence against women has a long history with high profile in Nigerian society. The prevailing rate of domestic abuse and death of women suspected to be murdered by men shows that domestic violence against women is an open sore that little is being done to stamp this evil acts by the government in Nigerian society. The international community also seems not to complement their efforts in eradicating the problem in the global this evil acts and shameful behaviour has continued to exist without efforts to break the vicious cycle. The United Nations Declaration on the Elimination of violence Against women (1993) report indicates that domestic violence against women is an act of “gender-based violence” that results in physical, sexual or physical trauma and sufferings of women, including threat to such acts, coercion or arbitrary

deprivation of liberty, whether occurring in public or in private life domestic violence against women is a global problem affecting millions of women in Nigeria and other parts of the world (Caponera, 2004), statistics of studies conducted on domestic violence against women in Nigeria are victims of domestic abuses by intimate partners; 11% women suffer from domestic abuses during pregnancy; 21% of women marry before the age of 15 and suffer urinary incontinenes which leads to bleeding and infection, child birth and even death, while 24% of women experienced female genital mutilation. It is estimated that 130 millions girls have undergone the procedure globally, while 2 millions women are at risk each year in Nigeria, despite the commitments of the intinationa community and Nigerian government in eradicating the menace in the society (Holden, 1998).

The lack of political will and unequal power relations between men and women in predominantly patriarchal Nigerian society, and cultural beliefs such as beating, inferiority of women to men and violation of women's human rights are some of the major causes of domestic violence against women in Nigerian society (National Council and ESRI, 2005). The 1995 African Nation union's protocol report on the rights of women notes that battery and beating of spouse is a cultural practice tolerated by men in Nigerian society and other parts of Africa that should be discouraged in all ramifications. Cultural beliefs and practices allow men to sexually abuse their wives and forced them who may not be willing to have sex. Most rape cases have not been reported and investigated or tried in courts, except when they involved high profile men (Hester, 2009; and Rand, 1997).

Harvey and GOW (1994) asserts that in many cases of rape, women are the ones accused of seducing and harrashing men sexually by their ways of dressings and out looks. Even in religious traditions, there are severity instances of women horror, whereby this harmful practice beating women severely as macabre ritual of casting out demons from them during exorcism is used. Women are the ones accused of witerabt, sorcery, or blamed for casting spells on their husbands: such widows are suspected of killing their husbands and subjected to all forms of inhuman treatments and ostracized in the society. These harmful practices exposed women to domestic violence, leading to abject poverty and diseases. The Nigerian activists have constantly right against marginalization of women abused by men, calling on the government and relevance other stakehoothers to provide strategies that would help in eradicating domestic violence against women in Nigerian society. The UN Secretary General, Ben Ki-Mool declared on the international day the elimination of violence against women and girl child who has no place in any society. It is an impunity for which perpetrators must no longer be tolerated. African nation is not an exception in this regards and must educate their men to respect the dignity and rights of the African women (Radtke, 1995; Kakar, 1998). The latest statistics studies conducted on the women in some African countries shows that 51% of women are being maltreated, harassed and intimated or beating by their husbands if they go out without permission or neglect their children or refuse sex, or burn the food (Hester, 2009).

These attitudes are arguably more pernicious and are correlated with the incidence of domestic violence. The WHO (2013) shows that a total of 106,093 women died as victims of homicide. The situation is worrying as the number of victims increased from 1,353 women in 1980 to 4,762 in 2013, an increase of 252% (Radtke, 1995). This means that the rate of female victims of violence rose from 2.3% per 100,000 in 1980 to 4.8 per 100,000 in 2013 (an increase of 111.1%). This high prevalence of domestic violence has aroused the interest of society because of the serious consequences it can have on women's lives and on their health, even when it does not cause death due to injuries and physical or emotional trauma (WHO, 2002; Shapiro and Wilk, 1965).

In Nigeria, cases of domestic violence against women have been on the increase and statistics are more daunting as about 50% of women have been battered by their husbands; 65% of educated women are in this terrible situation as compared with 55% of their low income of men (Straus, 1980; Stark and McEroy, 2002 and Essen, 1999). Domestic violence against women constitutes a great problem to the family and the society at large. It occurs at home, in public places, familiar places and relatives, offices, involving highly placed executives; as well as in churches and mosques.

Thus, Njoku (2010) believe that violence against women is tied to the history of women being viewed as property and a lower class subservient to men (Hervey and Gow, 1994). The UN Declaration on the Elimination of Violence Against Women (1993) notes that domestic violence is a manifestation of historically unequal power relations between men and women, which have led to domination and discrimination against women by men to prevent full advancement of women in the society (World Health Organization, 2002; Pourreza, Batebi and Moussavi, 2004; Omonubi-McDonnel, 2003; United Nations Development Programmes, 2008; Centers of Disease Control and Prevention, 2011).

Thus, Johnson (1995) argued that domestic violence against women includes: Common Couple Violence (CCV), Intimate Terrorism (IT), Violence Resistance (VR) and Mutual Violent Control (MVC). However, violence by the husband is higher and far harmful form of violence (Kevan and Archer, 2003; Davies, 1999; Hanberger, Lohr, Bonge, Tolin, 1996 and Scott, 1991).

Table 1: Nature of Domestic Violence against Women

S/N	Nature of Problems	Number of cases	
		1999, N=1510	2000, N=1235
1	III-treatment	1190	1076
2	Sexual abuse	281	222
3	Verbal abuse	1452	1199
4	Irresponsibility	641	539
5	Physical assault	1256	1067
6	Harassment	1069	1025
7	Offensive behavior	540	366
8	Threatening behavior	1242	973
9	Damage	750	625

An analyses of data reported by the Domestic Violence Interventional Unit in 1999 and 2000 showed that domestic violence has decreased, as shown in table above. The prevalence of domestic violence against women in 2000 is estimated at about 0.2%. Violence is found to be more prevalent in the age group 20-49 years.

Table2: Causes of Domestic Violence against women

S/N	Nature of Problem	Number of cases	
		1999, N=1510	2000, N=1235
1	Alcohol	871	697
2	Extramarital affairs	384	302
3	Quarrelsome	1173	1035
4	Finance	665	514
5	Dominant nature	909	665
6	Power and control	1069	1025
7	Social learning	540	366
8	Jealousy	1242	973
9	Social stress	750	625

The trauma that this causes is severe and it can take many forms, but has a lifelong detrimental impact on the affected child's life. Possibility of physical injury and disability resulting from the violence; and a normalization of violence, leading to the child being involved in violent relationship themselves in the future are situations where children are murdered in a perpetrators of domestic violence, and 94% of mothers who kill their children are victims of domestic violence at the hands of male partners.

Domestic violence may be implicitly or explicitly sanctioned and reinforced in cultures where honor is a salient organizing theme, by giving there general predictions: female identity damages a man's reputation, particularly in honor cultures. This reputation can be partially restored through the use of violence ; and women in honor cultures are expected to remain loyal in the face of jealousy-related violence. It has consequence such as: health damage and death, violation of human rights, inadequate justice, sexual transmitted diseases, unwanted pregnancy, withholding economic resources such as money or credit cards, stealing from or defrauding a partner or money of assets.

Exploiting the intimate partner's resources for personal gain, withholding physical resources such as food, cloths, necessary medications or shelter from a partner and preventing the spouse or intimate partner from working or choosing an occupation, preventing the partner from practicing her religious or spiritual beliefs and forcing the children to reared in a faith that the women in African society.

Domestic Violence Against Women and Human Rights in African Society

Nigerian society has witnessed violation of human right in many decades. These rights are contained in section 33 of the Constitution of Federal Republic of Nigeria. They include: Right to life, right to the dignity of the human person, freedom of expression and the press, right of freedom of movement and peaceful assembly, right to personal liberty, right to fair hearing, right to private and family life, right to freedom of thought, conscience and religion, and freedom against discrimination. (Ojobo, 2008). The reckless disregard for human life and liberty of the subject have led to violation of human rights and the groups of people more frequently affected are women and the children. The law enforcement agents such as the military, police and some radical

organization are guilty of aiding then violation of women's human rights in Nigerian society. The extra-judicial executions amount to indirect breach of the right to life. Physical tortures of women, emotional and psychological trauma are the most common violations of women's right. Kamrazzan (2016) explains that inadequate application of human rights has led to profile of domestic violence against women. This social injustice has many features which includes: inherent, natural, exchangeable and inclusive, universality and feasibility or effectiveness (Gautan, 2000). These features differentiate human rights from fundamental rights. Section 42 of the constitution of the Federal Republic of Nigeria provides that a person who wishes to petition is entitled to fundamental rights and such reliefs must be cognizable, re-dressible and infractions, consisting of the breach of the legal authority for remedy sought by the applicants within the purview of sections 30 and 41 of the constitution. Section 42 (6) of the constitution of Federal Republic of Nigerian, also provides that the high court makes such order, issues such writ and give direction as it may consider appropriate for the purpose of enforcing or seeking the enforcement within that state of any right to which the applicant may be entitled. Popular reliefs granted by the court injunctions and declaration, ordering the immediate release of the applicant in case of unlawful detention, ordering access to medication for the detainee, award of damages and public of detainee (chodry, 1992).

The enforcement of legal action can strengthened the protection of human right and protects the fundamental rights of the citizens. The Universal Declaration of Human Rights in 1948 listed twenty five (25) human rights, nine (9) civil and political rights, and six (6) economic and cultural rights. It also named two(2) kinds of human rights, known as "Solidarity rights", and two (2) other human rights, such as right of "self-development" and "right of self-determination" these make total number of twenty seven (27) human right in Nigerian society.

Gender Equality, Equity and Women Empowerment as Tools for Eradicating Domestic Violence Against Women in Nigeria

Eradicating domestic violence against women has attracted global concern globally and Nigeria is not an exception. The 2000 Millennium Development Goals acknowledged that domestic violence against women called for promotion of gender equity and women empowerment in contemporary society. Goetz (2010) arrests that improvements in the areas of widespread poverty, heavy labour burdens, unemployment and marginalization can assist in empowering Nigerian women in all spheres life. Many women remain at the same place, trying to sensitize the society about their unwarranted and unacceptable condition which deprives them of education, employment and full participating in socio-economic and political participations in nation-building.

Jones (2001) laments that inequality between men and women in Nigerian society has denied women the fulfillment of their dreams and de-emphasized full participations and accountability as agents of socio-economic and political development in Nigerian society. Women make up 70% of the poor in many countries in Africa, including Nigeria (Jekwes, 2002). In many parts of Africa, such as Republic of Benin, Burkina Faco, Democratic Republic of Congo, Sudan, Namibia, Tanzania, chad and Zimbabwe, among others, the disparities between men and women have widened up in terms of female gender participations in education politics and economic development between 1990 and 2018 from 596 millions to 648 millions with the highest increase occurring in Nigeria which recorded 38% rise (Jekwes, 2002; Starkand MC Eroy, 2002).

This figures indicates that the level of enrolment of female in education has been much lower than male counterparts in Africa, especially Nigeria. The UN Educational, scientific and cultural organization (UNESCO) reports that girls enrolment rise relative to boys as the proportion of female teachers increases. The international labour organization (ILO) survey also shows that women are starkly underrepresented in technical programmes in Nigerian colleges (Growell and Sugarman, 1996). This however, has made some African countries, like Nigeria, chad, among others, to adopt the policies of "gender-sensitive" and "gender-budgeting" to balance the gender differences in educational sector and political leadership participations in the continent (Berrios, 1991).

With these policies, women participation in parliamentarian succeed in passing various pieces of legislation men such as abortion, same sex marriage, countering domestic violence against women, kidnapping and trafficking, rape and abuse of female children (Barnett, 2001). The fundamental human rights of widows and protection of elderly women and those with disabilities were also covered (Golant, 2010, Kalra, 1996). The African Development Bank Gender-equality index further inform policy-making bodies to mainstream gender-inclusive growth both in socio-economic and political participations in Nigeria. Women are producers in all facets of developments be allowed to contribute their quota to the developing of Nigeria. Any breach of women's fundamental human rights is therefore, considered to be violation of moral code by the Nigerian government and is punishable by the law of the land (Maquet, 1972). This has provided women the honour, respect and dignity they deserved in the society, participating fully in education, politics and development of Nigerian society (Egbua, 1973; Wagnet, 1970; and Cagnolo, 1933).