

Towards Sustaining Gender Mainstream In Nigerian Society: An Index From Islamic History

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Abstract

Gender mainstreaming, the act of specifying the roles of each gender call for examination in African society. A number of existing works in Nigeria concentrate much on gender equality in modern society with little attention paid to the religious hermeneutics. This study, is therefore, carried out on the Islamic hermeneutics on gender mainstream with the aim of examining its sustenance in Nigeria. Al-Ghazali's principle of gender roles in the society was adopted while the interpretive design was used. The primary and secondary data were utilised. Development of a society requires the contributions of both genders. However, there are common and the restricted areas of each sex. This is due to their nature in the society. These are well examined in the Islamic hermeneutics for building an egalitarian society and to sustain its cultural heritage, growth and advancement. Women in Nigerian society advocate for increase in their percentage in politics and civil service. By this, integration of the concept of Islamic gender mainstream into the method of sustaining Nigerian development will facilitate political, economic and social growth of the nation.

Keywords: *Gender mainstreaming, Nigerian development, Gender roles in Nigeria, Islamic hermeneutics on gender study in Nigeria.*

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I. Introduction

For survival of any society, there is a dire need of contributions of both male and female members of such society. This is a core reason for creation of the both genders. Neither of the two is created without being assigned certain roles to play for the development of the society. These responsibilities cover all aspects of life economically, socially, administratively and literally among others. However, there are usual rivalries on the roles of each gender due to the cultural perception of the nation. Traditionally, females were perceived as serving elements who were basically created to satisfy and serve men (Balogun, 2025). By and large, they (females) were used as the objects of chattel. Oral Nigerian history revealed that women were regarded as the supportive agents to men (Akanni, 2025). Therefore, men were superior to women in the society. Females were not only disallowed to inherit but were also regarded as parts of inheritance that are meant for men (Abdullah, 2000).

In the western norm, the both are saddled with the responsibilities to uplift the society. Meanwhile, the application of the western ideals in the society has not been able to spell out the salient key roles that each of the genders is to play. This tends to be a cause of discords among them. In Islamic history, the roles of the both genders are segmented into two, viz, spiritual and specific roles (Abdullah, 2000). However, in Nigeria, the notion of gender mainstream has been misconstrued due to inherent culture which compels women to dance to the tunes of husbands. They were used as helpers and supporters of men. Men, thus, married as many women as they wished in the olden days, while some men are still practicing polygamy with unrestricted number of wives today (Bashirah and Luqman, 2025).

Islam places high premium on gender contributions in the society as the mechanism for growth and development (Habibat, 2020). Meanwhile, its principle of assigning roles to each of the gender differs from that of the western ideology. The disparities are due to the nature of each of the sexes. Islam postulates common roles and as well enacts specific roles of each of them (Farhan, 2021). The differences in roles are to build a virile society with sustainable development. Therefore, the adoption of Islamic injunction on the gender mainstream for building a good society forms the background of this study.

II. Conceptual Frame Work

Gender mainstream is adopted in this study to refer to gender equality. It is an act of placing the roles of both males and females side by side for the betterment of the society. Gender mainstream is not alien or an

exemption in Islamic history. It is the contributions of the genders towards the growth and advancement of the society (Suraiyah, 1997). However, Islamic perspective divides the roles into two viz, general and individual ones (Saimah, 2000). The former are the common duties that are naturally saddled on the both. The latter are the roles that are to be played individually. The common roles are the spiritual roles that must be performed equally. The other roles center on their status on political, educational, social and economic contributions to the uplift of the society. Islamic history refers to the history of pioneer Muslims. This comprises that of the prophets from Adam to Muhammad, position of women in Islam, pre-Islamic era (*Jahiliyyah* period) and Islamic era (*Asr al-Islam*). It is used in this study to buttress the Islamic principles of the expected duties and roles of each sex in the society, with the view of establishing that Islam proffers the roles of gender mainstreaming as the mechanisms for growth and sustainable development of every society. Hence, its adoption in Nigeria as well other societies will enhance the global needs and also pave ways for female to be actively participating on the social, educational, economic and political sustainable development.

III. Islam And Gender: A cursory Look.

Creation of both men and women is of significant purposes in Islamic injunction. The both are created to contribute to the need of the society at large based on their nature. Islam thus poses certain duties and responsibilities. Among such roles are equal collective responsibilities of the both. These are explicitly analyzed in a number of Qur'an references such verse 71 of the chapter 59. *It reads thus: 'the duties of faithful male and female Muslims are to protect one another, praying regularly, enjoining what is good, forbidding bad things in the society, helping each other and abiding by Allah's principle. By doing these, mercy of Allah shall be on them'.* This verse stipulates that the both are responsible to build a virile society.

Islam does not only liberate women but also protect their dignity (Jamal, 2022). Unlike in the era prior to the Islamic period, women were considered as chattels and part of inheritance of their husbands' properties (Abdullah, 2000). They were even subjected to infanticide in the pre-Islamic Arabian history. This was clearly stated in the Qur'an 16 verse 78. *'Whenever one of them informed them that he delivered a female baby, he would be sad, and would consider it as misfortunate or to be buried it alive... they would conclude that he should bury her'.* However, in Islamic ethics, this notion of infanticide, regarding females as evil and misfortune was considered barbaric, uncivilized and unmerciful to the babies. Islam condemned such act and replaced it with dignity of women (Habibat, 2000). Moreso, their rights and roles are also spelt out in the Qur'an and Hadith. On this regard, *Hijab, Khimar* or even *Niqab* does not prevent them from playing their roles and participating in the political development of their societies. The notion of depriving them of their rights and roles especially in Nigeria, a patriarchal country, is the core cause of advocacy for their rights in the nation. These include rights to higher education, politics and secure more public employment like men.

In Islamic injunction, it is tenable for women to play other roles in the society besides their primary or domestic responsibilities. This is why Islam accords them dignity and as well portrays them as the agents of development. By and large, it is highly important for the contemporary women (Muslims and non-Muslims) to emulate the pioneer Muslim women's modalities of contributing to the societal affairs. Mention should be made here that a number of women took part on the political, social and economic advancement of their respective societies in the prophetic and the companion's eras (Suraiyah, 1997 and Abdullah, 2000). Not only these, Muslim women of nowadays are still playing their parts in building the society in the present era in accordance with the Islamic jurisprudence.

Citing from the Islamic history, Khadijah the daughter of Khuwaylid who was married to the prophet played pivotal role in the society. She used her wealth as a business tycoon in the society. She as well supported her spouse from her wealth. This illustrates that she did not neglect her primary role as the mother in the family, but combined the both social roles with the domestic one. This is how Islam portrays the roles of female in the building of a virile society. Similarly, another wife of the prophet played indelible roles on educational growth of the society (Athoilah, 2020). Aishah bint Abubakr, she was a daughter of Abubakr married to the prophet. Through her activities, she contributed to educational development in many fora. She was a tutor of many women. She as well reported a number of *Ahadith* and *Sunnah* (Written and traditions of the prophet for academic learning), which serve as reference points for many Islamic scholars then and now. Women did gather round her to learn (Athoilah, 2020). Her works are very essential for the acquisition of knowledge of hadith, Islamic history and injunctions in academic milieu nowadays. Her works are studied in primary, post-primary schools and higher institutions of learning within and outside the nation. Till now, she is a renowned Islamic scholar who had uplifted the literacy and obliged Muslim women and men to strive for knowledge acquisition as a mean of contributing to the society. In the same vein, Fatimah, the surviving daughter of the prophet was also a scholar. Her role on educational advancement was similar to that of Aishah bint Abubakr.

Islam emancipates women from restrictions of the *Jahiliyyah* period (primitive era of ignorance before the advent of Islam in Arabian history) where they were regarded as chattels, misfortune and property to be inherited (Muhammad, 2021). They were compelled to seek for ample knowledge as the key to civilization. The

first references of the Qur'an mandated every Muslim, both male and female to acquire knowledge. Not only this, there are many other verses that command the both genders to seek for knowledge of various disciplines. In addition to the dictates of the scripture, the prophet also made it incumbent on male and female Muslims to strive to be knowledgeable. This is highly emphasized in many of his sayings among which:

Seeking for knowledge is obliged on every male and female Muslims.

Search for comprehensive knowledge even outside the Arabian Peninsula to as far as China (Muhammad, 2006).

Through the above prophetic sayings and many others, Muslims began their acquisition of knowledge of different fields of learning. The Qur'an also challenges them to update their horizon by exploration. This marked the acculturation of Muslims with other nations such as Athens and Greek. It also facilitated the dawn of the reflection of Muslims into the contents of the Qur'an which metamorphose to the basis of Islamic Philosophy. As a result of this, the Qur'an and other sources of Islamic injunction mandated both genders to acquire knowledge of different professions (viz, Humanities, sciences, administration, technical, social sciences, political, curative medicine etc) without any discrimination among the genders (Muhammad, 2006).

IV. Gender Mainstream In Islam

Islam recognizes gender mainstream as a necessity for building a perfect community. The both sexes are regarded as administrators of the society in a number of ways. However, they are not the same on some aspects. The relative disparities in their societal roles are the reasons why Islam differs from the western perspective on gender mainstreaming. For instance, men and women are endowed with the need of each other, while men, on certain things are given upper hands above women. However, the preference given to men over women is not of domineering but on protection and maintenance of women. This implies that the gender mainstreaming in Islamic injunction starts from the family. Women as the co-head of the family are to be fully financed by the husbands even if they (women) are rich. Islam does not divide the domestic expenses between the two. Instead, the onus is on men. Not only this, men are also obliged to provide shelters for the children as well. By and large, women may only support on the domestic finances; if they wish to do so. In another dimensions, women are preserved with preferential treatment, due to their peculiarities and special honour accorded to them in the religion. Preservation, emancipation and dignity of women are reiterated in many references of the Qur'an such as the chapters two, four and nineteen. A whole chapter four is divinely titled '*The women*' and examined the dignity of women in both the family and the society at large (Qur'an 4).

Equality on the gender roles are not placed the both side by side. Islam postulates a number of things that should be carried out by females without necessarily competing with men in the society. This is a clear factor why Islam is dissimilar with western feminism or modernity. Feminism/modernism in Islamic ethics prescribes the joint roles of the both genders and as well assigned peculiar duties on men and women without relegating the significance of women. Each gender has been divinely endowed with different strength, tendencies and abilities. This is prescribed as the form of building an egalitarian society. In spite of their specific criteria, Islam enjoins the both to strive for the progress of the society and enact that the both shall be dealt or rewarded equally as the vicegerent of God on earth. References to this include;

...Any of the gender, either male or female that carries out great duty and believes absolutely in Allah, shall be admitted into the paradise, and such a person (male or female) shall not be deprived of his or her reward, how minute it may be (Qur'an 4 verse 125).

In recognition of the mainstreaming, the both are ranked equally and examined as the agents of development. Islam thus emphasises that the creation of the genders on opposite sex is to relate and cooperate with each other mutually but not to dominate one another. Mainstreaming in Islam regards the both sexes as garments of another (Qur'an 2 verse 187). The word garment is used allegorically in the Qur'an verse as the body-protector and preservation. Therefore, the both are placed purposely to unite together and work hand in hands for the growth of humanities and societies as cloth serves as the body protector. Hence, the mainstreaming in Islamic society is not based on either matriarchal or patriarchal principle. Due to this, Islam assigns duties to each gender and enjoins them to play their roles effectively.

V. Islamic Ethics On Gender In The Society.

In Islamic ethics, gender roles are broadly segmented into religious, economic, social, political and educational. Religiously, each sex is saddled with the responsibility of devotion to Almighty Allah. They are both obliged to be servitude and gratitude to Allah (God) equally (Fatimah, 2025). The significance of their individual roles on this aspect is to build a society that is devoid of evil and other corrupt practices. References from the scripture call the both to be committed to this role. Some of the verses that examine this include the Qur'an 33 verse 35:

For Muslim men and women, believing men and women, devout men and women, faithful men and women, the patient men and women, the submissive men and women, the magnanimous men and women, the

chaste men and women, the grateful men and women to Allah, Allah has forgiven them and they will be rewarded in manifolds (Qur'an 33 verse : 35).

The above extract does not place disparities on either of the genders. It makes a duty bound on each of them to be god-fearing; as the bed-rock of good governance. The essential of piety as demonstrated in the verse is the guidance for managing, controlling, directing and controlling the affairs of the society with justice. However, absence of piety and justice in Nigeria's system of governance are due to the attitudes of the leaders and the led on religion. The religion especially, Islam and Christianity are considered as the mere acts of devotion. The nation could therefore be succinctly described as a religious but ungodly society. Hence, corrupt practices continue to be norm, multiple and pervasive in the country. This is a stumbling block behind hindrance on economic, social and political growth of the society. As a measure to build an egalitarian society, Islamic hermeneutics lay emphasis on piety, equity, justice, accountability and equality (Muhammad, 2006). This is to ensure that each gender builds their communities firmly on religion. Some of the rewards are spelt out in the Qur'an as:

Any of the gender (either male or female) that is religious and faithful, will be bestowed to live a good life and be fortunate in this world. And such will be well rewarded according to his or her deeds (Qur'an 16 verse 97)

As part of building a balanced society, religion should serve as the primary need of the both genders. Not only this, religiosity should be critically focused as an essential tool on selection or appointment into the helms of administration. Islam lays emphasis on the spiritual or religious roles of the sexes with the aim of building an ideal society that will be of benefits to the masses. To actualize this objective, each family, as the basic unit of the society as well as the foundation of healthy, pious, harmonious and corrupt-free nation is obliged to be built on religion (Jamal, 2022).

On gender social role, Islam saddles men and women certain duties to perform for the uplift of the society. It examines their duties from the family as the starting unit of a society. In the first premise, it places upbringing of family as the responsibilities of the both genders. While men are responsible for the maintenance of the family by providing the needs and wants of the children and his wife(s), the both of them are saddled with the responsibilities of child rearing. Meanwhile, women are created to play more roles on the child upbringing especially at the neonatal stage. Due to the rigor of pregnancy and efforts required on child rearing at the neonatal stage, women are given upper hand on the child's treatment. This is where Islam assigned them different roles, which complement each other for survival of humanities and society. A Qur'an reference analyses this act thus:

The women have equal rights as men have. The both have equal duties on each other. Meanwhile, men have degree of advantage on women. Allah is Al-mighty and the wise (Quran 2 verse 229).

So, while women are to breast feed the child; men on the other hand are to play supportive role for the upkeep of the mother and the child financially. This is clearly expressed as: "*Men are the protectors and maintainers*" of women, by providing for them from what Allah has bestowed on them. And from what they (men) spent on them... Besides, this exceptional role of men, they are also responsible for provisions of comfort to the family. This is buttressed in another Quran verse as: "the provisions of amenities and all the needs of wife are rested on the husband" (Quran 2 verse 234). Such provisions include welfare, clothing, food; and he should also be kind to her (Quran 4 verse 20). Through this, the maintenance of the family is not to be shared by the both spouses. By this, it is obvious that the difference that Islam places on certain roles of each of the genders is not to undermine any of them but to balance the society and unite them more. Failure of incorporation of this norm is a major cause of women's struggling to compete with men on family finance. Not only this, it also serves as the reason why some men neglect their assigned role of the provision. Above all, it makes some women deficient on their primary or sole-domestic assignment as the head of the family. A child will be well trained from childhood if the Islamic hermeneutics on the responsibilities of males and females are abided as the need of gender mainstreaming in the nation.

By this, it is the sole duty of men to cater for the up-keep of the family while wife may only compliment or support if she wishes but not a must on her. According to Farhan (2021), the disparities on gender role between men and women are due to the positions of men in the society in accordance with the dictates of Islam. By nature, men are divinely created to protect, feed and lead the family as well as the society. He added that this assigned duties are carried out by men out of egos but as the assigned roles placed on men to serve families, communities and nation at large.

This is a unique way in Islamic hermeneutics as a mechanism of promoting dignity of women and catering for their needs from time to time. Enforcement of women to provide for the needs of the family or obliging them to share from the family expenses is not tenable in Islamic injunction. Meanwhile, they may use their wealth to support their family and or society. In the same vein, women are to combine their fundamental or domestic duties with the social functions. This is analyzed as the perfect mechanism of virile society. Islam enacts dual roles for women in order to save their conjugal home while contributing their quota to the society.

This does not imply that they are restricted to the husbands' houses or kitchen but due to their natural position as the perfect child-rearers and the first tutors of children. This is evidenced from the prophetic extract which illustrates that *"every mother is a school"* (Muhammad, 2006). Thus, Islam mandated them to strike the balance between their domestic affairs and the society. Negligence of these dual-roles is a cause of marital discord in some societies, especially in Nigeria. By this, Islam enacts the principle of gender roles with relative different disparities from that of the western ideology. Therefore, if the Islamic principle is adopted in the nation, there would be balanced-development and conflict-free families.

On another dimension, women are enjoined to keep their social identities such as mode of dressing, dignity and humility while discharging their societal roles (Ethel, 2025). For instance, on dress code, Islam compels Muslim women to maintain their prescribed mode of attire while playing their civic roles. *Hijab*, *Khimar* or *Niqab* (face veil with or without the exemption of face) does not prevent them from playing key roles in the society like non-Muslim women. At present in the nation, there is a number of University graduate Muslim women with higher degrees such as Masters and Ph.D. who are playing social roles in different fora. Among them is Dr. Mrs. Kafilah M. Oyaremi (Kafilah, 2024). She is a Niqabite (Purdah woman) graduate of education from the University of Ibadan. Also, Dr. Mrs. Joke Akindele is a lecturer in the University of Medical Science, Ondo (Akindele, 2024). Dr. Mrs. Rizqat Kunle Sanni bags her Ph.D. in Mathematics Education from the Faculty of Education, University of Ibadan (Muslim news Nigeria, 2024). She is also a senior officer in the state Civil Service Commission. Dr. Mrs. Oladosu Habibat is an Associate Professor in the University of Ibadan. Others include Dr. Munirat Ogunlayi. She holds Bachelor of Science Degree in Human Nutrition and Ph.D. in Medical Sociology. She has worked in various capacities in Nigeria and Abroad. At present, she is a Senior Health Specialist. Her roles in the society include periodical health training and peoples' development especially in Akure, Ondo State (Oluwafemi, 2025). Dr. Mrs. Aminat O. Ige-Ariyibi is a Ph.D. graduate of University of Lagos. She is a lecturer in the Lagos State University (muslimnewsnigeria, 2024). There are hosts of others among whom are Dr. Mrs. Mohiyyah A. Lawal, Dr. Mrs. Saka Idayat O. and Dr. Mrs. Bello Monsurat. Besides, there are also Muslim women Professors. Among them is Professor Ghaniyyah Uthman, a former Dean of the Faculty of Social Sciences, National Open University of Nigeria (NOUN),

VI. Recognition Of Gender Roles As A Mechanism For National Growth And Sustainable Development

This segment focuses on the essential of inclusion of gender-mainstreaming for the need of national sustainable development. The scope of the coverage is limited to the need for inclusion of the more women in the government policy, with the aim that it will pave more spaces for women elites to contribute more to the educational, economic, societal and political development of the federation. However, it is incumbent on the both males and females to ensure the growth and sustainable development. Their quotas as independent members of the society serve as the tools for advancement.

In the first premise, it is obvious that males and females are not naturally created with the same biological appearances. Men are endowed with superior physical and mental powers over women. This is evidenced in their activities that are at variance from each other. However, the disparities in their physical appearances do not deprive them of their contributions to the societal development. The roles of the each are naturally spelt out based on their physical and mental natures. By the virtue of this, recognition of the impacts of the genders is highly essential for national development especially in a Nigeria as a patriarchal country.

In the same vein, it is of no doubt that women's participation in public services has great impacts on building the nation and sustenance of the society (Fatimah, 2017). Their roles cut across public service and political activities. Participation of women in politics, economic and other social activities globally is not only supported by men but it also receives support from gender mainstream especially in the developed nations (Fatimah, 2017). Such advocacy is also essential in Nigeria and other developing countries as a factor of enabling the females to realize the means of alleviating poverty at local, state and federal levels in the nation. Moreso, there are some aspects in every administration that are best covered by women. Hence, their involvement is highly essential to cover such areas. These include rehabilitation centers, health-care, nursing, Laboratory, teaching, police, air-force, customs and advisory bodies (Fatimah, 2017). Though there are women in some of those highlighted areas but there is a dire need to be more recruited. This will increase their percentage and give them sense of belonging in the society.

Attainment of good governance calls for involvement of the both genders. There is need for more participation of women in conducting the affairs of the nation. Similarly, their roles are equally significant in decision making. Through this, they will be bold to render ideas and supports in addition to that of men. This will also bring sense of hope to the young ones among them to be well educated in order to be part of the nation's builders. It could be recalled that some women participated in such acts in the past. Among whom was Iyalode Efunsetan Aniwura in South-West Nigeria. She played pivotal roles as Iyalode. The post which is referred to as women leader in politics. Mrs. Ransome Kuti was also prominent in championing the interest of

women in public services in the Eastern Nigeria. Hajiya Gambo Sawaba played indelible role in the North on emancipation of women. Their roles brought great impacts to the Nigerian political administration (Fatimah, 2017 and Basheerat, 2025).

The findings revealed that the women advocate for more recognition in elected and appointed political posts as a mean of contributing to national development. Such as House of Representatives and Senate, ministerial appointments, judicial nomination, Secretary of the Government of the Federation, Permanent Secretaries, Head of Staff, Directors in the ministries and deputies to governors and president of the federation among others (Khadijat, 2025).

Women serve as the agents of reformation in the society. Inclusion of women in the affairs of the society usually sanitizes the society. This is due to their commitment to ensure that each individual is responsible to play his or her roles effectively. There are certain positions that women are better placed to function like their male counterparts. Such posts include but are limited to the finance, economic strategies and budgeting. These are the posts of trust through which a nation gets capitals to provide for her basic amenities. The posts are also fragile but do not demand physical energy. The core of the requirements are the calculation and critical execution of the needs of the government and the citizens. Thus, such political posts are necessary to be handled by professional females or be included in the ministries. Retrospectively, women usually serve as care-takers of finance in most of the associations in the society. This is due to the trust that the society repose in them. The study showed that a number of organisations that entrust such posts into the females' control usually survive on their activities.

Recognition of both male and female genders in the policy making fosters unity in the society. The root of advocating for feminism nowadays was due to what the female elites perceived as gross marginalization on policy making. They did not only project the men in administration as the oppressors but also as the usurpers of women's roles in the society. There are gaps of disunity among them. After which much of their demands yielded abortive, the females thus gathered themselves together as allies and became formidable force through which they shaped out modern feminism. At present, there are many women fora under feminist associations in Nigeria. They operate in academic community, other ministries and market places. Meanwhile, their motive is not in conformity with that of men. Men are regarded as agents of disloyalty in the nation.

Increase in the percentage of women in the gender mainstreaming will also bring cross-fertilization of ideas on how to move the nation forward (Charity, 2021). This will be achieved by viewing the status of the country under feminist perspective. The women will examine their needs in the society and vice-versa with men. In addition to this, the interest of the both will be fully represented in the policy making, which is the foundation of building an egalitarian society. There are specific roles that are better played by women most especially on the salient things that are peculiar to women. The only avenue to express such things is to be fully represented in the decision-making-body. By and large, the nation's affairs will be well nurtured.

Women are more skillful on entrepreneurship in the society. There is a number of vocational skills that can be of benefits to both males and females. Vocational and Technical skills are essential tools to lessen the problem of unemployment in Nigeria. This is a reason why it is incorporated into the educational curricular in virtually all higher institutions in the country. It is an independent discipline in some Universities with separate department. There are faculties of entrepreneurship studies in some Universities such as the University of Ibadan, Adeyemi Federal University of Education, Ondo, Lead City University, Ibadan and Federal University of Technology, Akure. The significance of inclusion of this skill is to sustain the economic situation of the nation. Through this, in conjunction with men, there will be improvement on food security.

In Post-colonial political dispensation, women's participation calls for higher inclusion in the administration. Their advocacy first led to creation of independent office of the wives of the political administrators viz, Local Government Chairmen, State Governors and the President. Till now, the office still serves its significant roles in the society and among women folk. It was initiated by Mrs. Maryam Ibrahim Babangida, when her husband was the Military Head of the State (Fatimat, 2017). The roles of Dr. Ngozi Okonjo Iweala, a former Minister of Finance were highly commendable. Among other notable ones were Professor Dora Akunyili (former Director-General of National Agency for Food, Drug Administration and Control (NAFDAC), and Dr. Mrs. Obi Ezekwesili. The impacts of these women and others are among the basis of advocacy of the contemporary women to be involved more in the politics at all levels of administration.

VII. Summary

From the findings, it is very essential for the government to increase the percentage of women in its administration. This will give them the notion that they are not relegated or oppressed in the political system. The findings showed that their involvement will transform the country from being tagged as the autonomous nation. By and large, there will be synergy between men and women to uplift the society. However, women are to combine their domestic duties with the societal roles. This is to save the society and nurture the posterities who are the agents of tomorrow in the nation. In spite of the low percentage of women in politics, their impacts

in the society contribute to the needs at urban and rural areas. They equipped the people with entrepreneurship skills and other forms of capacity building.

Advocacy of women in the nation especially in this contemporary period centers on what they (women) perceived as the marginalization in the administration. The marginalization is categorized into: marginalization on the appointment of Head of Services in the Civil Service Commission and the political appointment. References were made to women ratios in parastatals which they concluded that are so low if compared with that of the men. Women are of the notion that the gender mainstreaming is the obvious mechanism to develop the country.

It is essential to place high premium on girl child education. Education; according to the advocates; is crucial as the measure to liberate and emancipate females. The findings revealed that the primary need to contribute to the affairs of the nation is through acquisition of ample education by women. This was corroborated with the maxim that “educating a child is equal to educating the whole nation”. Past activities of elites among the women in the colonial and post-colonial eras were referred as the need for the recognition of women in the contemporary political dispensation in Nigeria. The study examines that though women are incorporated in the nation’s affairs, still there are needs to involve more women in the political, educational and economic affairs.

VIII. Recommendations

From this study, the following recommendations are put forward to the society at large:

There is need for the government to dance to the tune of women’s demand on their advocacy for increase in ratio in the political appointments.

As an act of developing and sustaining the nation, there are needs to recruit more women in some ministries. These include health sector, ministries of education, information, social activities, culture, media (printing and electronic) and tourism. In health sector for instance, there are specific departments that will be best handled by women. Among such are gynecology, pediatrics, ante and post-natal sections.

Promoting Girl Child Education is highly essential especially in a region where female education is very low. This will serve as a step towards recognising the participation of women on the political affairs of the nation. Preference on Female or girls’ education is also promoted in the developed nation such as United States of America (USA). This is buttressed by the former Secretary General of the country. He expressed that ‘When we empower women, we empower communities, nations and the entire human family’ (Fatima, 2017). He acknowledges that involvement of women in politics contributes to the country’s growth and development. Such step can also be taken in Nigeria.

Irrespective of relative gender disparities, women should not be relegated in any community. They should be accorded with dignity. More so, they should not be oppressed before securing a public position or political appointment.

Motives behind the formation of women association should base on the promotion and recognition of women in the administrations and not to gang against men in the society. If this is the primary motive, the associations will achieve its purpose in advance.

It is highly crucial to sustain the Ministry of Women Affairs. This should be sustained in the local, state and federal levels. The ministry shall therefore work hand-in-hands with the wives of political administrators at each level. Besides, the political women leaders should coordinate the body towards the achievement of its goals.

Traditionally, Nigeria is governed at the helms of affairs politically at local, state and federal levels by men (These are Local Government Chairmen, state governors and the president). However, there are instances where women have been appointed the deputies especially at the Local and State Governments. Though the paradigm shift may not be realistic, there is need to appoint more women into principal key posts in the political administration. This will give them enough strength to participate in the growth, development and sustainability of the nation.

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