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Oluwaseun Olanrewaju

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## **Gender Identity and Justice in Nigeria: An Appraisal of Women in Lagos State**

**Oluwaseun Olanrewaju**

*This paper examines gender identity and justice in the light of gender discrimination against women in Nigeria. Through the use of primary research, with the specific focus on women resident in Lagos state, the findings of this research show that in Nigeria, women are often considered as subservient to men. This paper therefore asserts that there is an urgent need to address gender inequality in order to create a gender balanced society. Furthermore, the paper concludes that gender equality will translate to justice for women and empower them to contribute positively to the overall development of Nigeria.*

Gender perception poses a major challenge for women all over the world. While the forgoing cannot be debated, there exist differences in the level of discrimination faced by women as these vary from one country to another. In Nigeria, women have suffered immense discrimination, rejection as well as deprivation as a result of gender bias. This discrimination over many years has setback women and affects their peace and dignity as well as their rights as human beings. Over the past years, discussions on gender have increasingly gained considerable attention of researchers. The subject of gender has garnered much impetus, and attracted intense attention. It is argued that gender is socially constructed and placed within the context of attitudes, characteristics and activities acceptable to a society from males and females. In other words, the determining factors in defining gender assume certain preconceived and stereotypical elements. Like many other countries, the issue of gender in Nigeria often takes the dimension of discriminatory practices and lack of equal opportunities for women. Numerous non-governmental organizations (NGOs) have been established with the objectives of influencing societal perception on gender issues through projects and programmes that aim to shape public policies. However, gender inequality remains an obvious problem that promotes injustice in the society. The above conundrum points to the plight of women in the context of gender identity and justice in Nigeria. Furthermore, it emphasises the need to reassess the issue of gender rights as embedded within institutional laws and practices vis-à-vis the dilemma of discrimination, inequality and injustice that persistently confront women.

The chief objective of this paper is to analyse gender identity from a constructive perspective, examining whether a reconstruction of gender perspectives would translate to justice for women and empower them to contribute positively to the society. By exploring the above, this paper will strive to provide fresh and valuable insight into the subject, and ultimately seeks to develop a framework of tangible arguments, explaining that gender equality would support women in Nigeria to engage positively towards the development needs of the society.

This paper will be structured as follows: The introduction in section 1 presents the background of the study. It also specifies the area of study and presents a brief overview of the statement of the problem. Section 2 is a literature review upon which this paper is built. Section 3 explores the research method used to gather the data used in this paper. Section 4 examines the key findings of the research and discusses the same within the scope of this paper. Lastly, section 5 summaries the paper with a conclusion and recommendations.

### **AIMS AND OBJECTIVES**

This paper aims to analyse gender discriminations and its implications for the status of women in the country. Objectively, it seeks to justify that gender equality will provide a legal ground of justice for women to overcome the socio-cultural factors militating against their freedom,

progress as well as feminine identity. However, before any attempts to explore the subject matter of this research, it is necessary to give brief definitions of the following key concepts: gender, justice and equal opportunities.

**Gender:** Gender derives its definition from social roles assigned to men and women within a society. As Azuh and Egharevba (2014) emphasise, gender roles are ‘‘behavioural activities’’ expected of sexes in a social relationship in a particular culture. Makama (2013) states that gender is the socially and culturally defined roles for males and females. From the above definitions, it is clear that gender is not only a social construct but also cultural construction. Therefore, gender inequality influences the roles of men and women either socially or culturally.

**Justice:** The idea of justice is based on fairness and equality. The term has been used in various forms; it is often ascribed to social, distributive as well as legal justice. Therefore, justice is largely defined as according fair and equal treatment to everyone within a particular context in a society irrespective of class or social status. In relation to the topic of this paper, justice is analysed as ensuring full integration of women in Nigeria into every aspect of the society without any form of prejudice.

**Equal Opportunities:** Any society that promotes equal opportunities creates an enabling environment for people to fully develop without been discriminated against based on differences such as religion, gender, ethnicity or race. Equal opportunities therefore promote respect for the differences of individuals or a class of individuals just as it enhances their sense of belonging to a particular society.

### **Statement of Problem**

The truism that gender inequality is a drawback in every society of the world cannot be overstated. In developing countries, cultural practices have worsened gender discrimination against women and consequently affects not just the lives of women but the development of these nations at large. Kangiwa (2015) emphatically noted that women cannot advance where there is gender discrimination and injustice. While it is understood that inequality and discrimination against women breed underdevelopment, what is yet to be evaluated is the depth of gender discrimination against women. This task may pose a major challenge in Nigeria due availability of statistics as well as indices of weighing the impact of daily discrimination against women in every geographical location of the country. In the last twenty-five years however, issues of gender discrimination against women have shaped discussions at various intellectual public gatherings of scholars, activists, NGOs, and policy makers. As Anyalebechi (2016) noted, gender inequality as a topic has dominated various fora as well as conferences within academic circles in Nigeria. Inspiring as the above may be, the impact of such gatherings is yet to translate into gender equality for women.

As evidenced from research, discrimination against women fosters low self-esteem and increases the level of poverty with adverse effects on women empowerment (Anyoha, et al., 2015). The full integration of women into the society without any form of discrimination should be promoted since the society benefits when everyone can fully contribute to the development of the nation. The fundamental problem is that laws have not been activated to address the societal imbalances created as a result of gender discrimination and bias against women. There exist in Nigeria laws such as the National Gender Policy that seek to protect against gender discrimination of both men and women, however, only few laws emphasise the protection of women from gender discriminatory practices. On a similar note, existing laws do not protect

women from the discrimination they face in every aspect of their lives. The failure to pass the Gender and Equal Opportunities Bill into law by the Senate of the Federal Republic of Nigeria as well as the non-domestication of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), which Nigeria ratified in 1985, illustrates the plight of women regarding gender identity and justice in Nigeria.

### **Literature Review**

As indicated in the introduction, gender bias against women in Nigeria takes different dimensions. Gender has therefore been analysed from multidimensional perspectives by numerous scholars. Given this background, a review of existing literature on gender construction should encompass a detailed examination of the various themes from which gender has been contextualised. Ekpe et al. (2014, p.15) examines gender discrimination and culture, and affirms that “cultural stereotype and abuse of traditional practices have created patriarchal societal structures dominated by men”. In essence, the subservience of women has a root in traditional cultural values that perceive women as subordinate to men. While traditional cultural values still influence societal perception of gender, the effect of traditional culture on gender issues is gradually eroding as a result of modernisation as well as the influence of globalization on cultures across the globe. Despite the influence of globalisation on the cultural perspectives of gender, it will take many years for globalization to reshape the effects of traditional culture on gender. The difficulty of cultural change stems from the fact that for the people in a society, culture mostly defines who they are as a people.

The interconnection between religion and gender is another aspect that has been explored by scholars (Sibani, 2017; Makama, 2013; Essien and Ukpung 2012). Sibani observed that the organisational structures of religious institutions as well as doctrines inferred from interpreting religious books have effects on the level of regard accorded to women within the society. Makama (2013) focusing on sharia and the Northern region of Nigeria emphasises that religion has been exploited by the political class to justify the relevance of a male dominated society. He contends that there is a divide between “Shari law as practised in the Northern part of Nigeria and national secular principles” and concludes that the rights of women are being infringed due to these practices. Essien and Ukpung (2012) in their research on gender and religion in Akwa Ibom, a state in the South-South region of Nigeria, stated that patriarchy has a foundation embedded in religion. As they explained, religion has had a negative effect on patriarchy and gender inequality as a result of the teachings of theological leaders that are not enlightened. More importantly, the intersection between gender inequality and peace has also been analysed. Discrimination against women from any socio-cultural perspective affects their peace, their roles as peacebuilders and in the long run the peace and development of a nation. Garba (2016) notes that women in Northern Nigeria lack not only education and empowerment but have been excluded from peace meetings owing to the patriarchal structures dominant in the region. Relatedly, Okoro, (2013) recommended that for Africa to witness ultimate peace, discrimination against women in African societies must be ended. For peace to be attained, peace processes should be developed to accommodate women without discrimination. As Madu (2015) points out, mainstreaming gender is important in achieving gender balance in peace building. In this regard, women should be encouraged to participate in peace building process in order to create an integrated society.

The participation of women in politics and governance is a recurring topic of discussion. Research suggests that women have been marginalised and undermined in terms of the number of positions they are allotted in government. This marginalization has been replicated from the first to the fifth republic (Abegunde, 2014) and Oni and Joshua (2012) submit that certain

structural factors inhibit the participation of women in politics and unless these factors are addressed any effort geared towards improving the participation of women in governance will be futile. The importance of addressing structural imbalances that affect gender relations in the society cannot be overemphasized. But it is noteworthy to understand that how this structural balance will be achieved is of more importance. This paper argues that a genuine activation of the law is fundamental in achieving gender equilibrium between men and women in the society. This stated, that does not mean that wordings and descriptions of legal drafts do not sometimes reflect elements of gender bias. Ifemeje and Ikpeze (2012) cited the 1999 constitution of the Federal Republic of Nigeria as a legal document that descriptively endorses gender discrimination. They elaborated that the constitution elevated the male gender as the male pronoun ‘‘He’’ constantly applied when reference is being made to both genders. The above dilemma notwithstanding, this paper contends that the law remains a viable instrument that should be galvanized in confronting social structures that are inimical to gender balance, as well as the rights of women. The applicability of law in protecting women from male subservience was enforced as depicted by The Iwofa System of the early Yoruba tradition (Johnson, 1921). The Iwofa System was a tradition that substituted payment of interest on debt owed with rendering of services to the lender by the debtor. The law regulating the Iwofa system protected women from any form of harassment. As Johnson (1921, p.128) vividly captures;

‘‘If a service woman is tampered with by the master, the money is considered absolutely paid, and the debt discharged. If forced against her will, not only is the debt cancelled, but he is also liable to prosecution and heavy fines to be paid both to the woman’s husband as damages and to the town authorities as court fees. If a young unmarried woman is tampered with, not only is the debt ipso facto discharged, but the master has to repay the fiance all the money he has spent on her and also a betrothal dowry to the parents’’

Other scholars have equally examined gender construction from dichotomous perspectives that view women as not only at par with men, but sometimes more industrious and productive than men. It is in view of the above perception that Amadiume (1987) advocates for a flexible gender system that allows for substituting of roles, status and power by male and female. To assert the above submission, the works of scholars such as Johnson (1921), Leith-Ross (1939), Green (1964), Van Allen (1976)) deconstructs the stereotype and construction of gender bias against women as the norm. As Amadiume (1987) noted in her social and cultural study of Nnobi women in Eastern Nigeria, the conception of gender was one that made it practicable for women in Nnobi to actively participate in the economic, social and political spheres of their society. Similarly, Johnson (1921, p.124) highlighted that in traditional Yoruba societies, there were equal opportunities for men and women to engage in trade, and women were not eliminated from government, evidenced by the involvement of titled ladies in the council of chiefs as well as priestesses in the scheme of governance. Notably, the strength of Igbo women was brought to the fore during the Aba women’s riot of 1929, with an unparalleled measure of invisibility (Van Allen, 1976), just as the *Otu-alutaradi*, a term that refers to the association of lineage wives in traditional Igbo societies, empowered women during the riot with negotiating powers to protect them against the extreme dominance of men (Green, 1964). The leadership traits of women in traditional Igbo societies has been recognised by Leith-Ross (1939, p.337), who describes the native Igbo women of the colonial era as intelligent, audacious, hardworking, independent, and social actors of influence.

The literature review demonstrates that scholars have examined the topic of gender from various research perspectives. Earlier researchers, mostly focusing on Igbo societies in eastern Nigeria, emphasised a culture that promotes women liberation. Conversely, recent studies (Abegunde, 2014; Madu, 2015; Garba, 2016; Sibani, 2017) reveal that gender inequality is a plague that remains manifest within the socio-political and economic frontiers in Nigeria. The divide created between earlier and more recent research underscores the importance of engaging in this research, especially since much of the research on women's emancipation focused on gender identity as it relates to the Igbo tribe in the eastern part of Nigeria. The research presented in this essay focuses on cosmopolitan Lagos, a state in south-west Nigeria,

### **Research Method**

In order to gain a more direct and practicable insight into the subject matter, the paper adopted primary research methodology in the form of questionnaires and interviews. The paper employs an empirical qualitative and quantitative approach to investigate the topic. It made use of open ended questionnaires as well as in-depth interviews to gather data. The primary research method is relevant as information is gathered on a first-hand basis directly from respondents, rather than secondary data from a written source of which the validity may be questionable. Thus, the primary research method gives the researcher a deeper insight and understanding of the subject matter. In order to have an overview of gender bias in the country, the respondents were a cross section of women from the six geo-political regions of Nigeria, made up of the South-West, South-East, South-South, North-Central, North-East as well as North-West, which covers the 36 states of the country. Sample questionnaires were administered on 600 women across 15 areas within Lagos State, South Western region of Nigeria. The researcher chose Lagos state for the research because it is a cosmopolitan city with a population of over 21 million inhabitants from different ethnic groups. (For the characteristics of the women surveyed see Table 1.) The research was conducted through the support of research assistants within 2 months. The study adopted seven-point Likert scale of Strongly Agree, Disagree, Slightly Disagree, Undecided, Slightly Agree, Agree and Strongly Agree. The seven-point Likert scale was adopted as it makes it easier for respondents to give accurate answers and not interpolate. Questions were related to gender inequality and justice with regards to women. As shown in Table 2 below, the research was based on eight variables, which include culture and gender; religion and gender; politics and gender; education and gender; the women's perception of male gender superiority; gender discrimination; and efforts made by women to challenge gender discrimination as well as gender and the law. A total 600 women from different ethnic groups were randomly selected and questionnaires were administered to them. A total of 572 respondents out of the 600 randomly selected completed the questionnaires and provided valid answers, a robust 95% response rate.

**Table 1. Distribution of respondents based on characteristics**

The table above shows that 57.9% of the respondents are 41 years and above, while 33.4% are

<b>Distribution of respondents based on age</b>				<b>Frequency</b>	<b>Percentage</b>
<b>Age</b>					
18-40				191	33.4
41 and above				381	66.6
<b>Total</b>				572	100
<b>Distribution of respondents based on marriage</b>				<b>Frequency</b>	<b>Percentage</b>
Married				385	67.3
Divorced				10	1.8
Separated				35	6.1
Widow				8	1.4
Single				134	23.4
<b>Total</b>				572	100
<b>Distribution of respondents based on religion</b>				<b>Frequency</b>	<b>Percentage</b>
Muslim				196	34.2
Christain				343	60
Others				33	5.8
<b>Total</b>				572	100
<b>Distribution of respondents based on occupation</b>				<b>Frequency</b>	<b>Percentage</b>
Employed				512	89.6
Unemployed				36	6.2
Students				24	4.2
<b>Total</b>				572	100
<b>Distribution of respondents based on region</b>				<b>Frequency</b>	<b>Percentage</b>
South-West				183	32
South-East				158	27.6
South-South				122	21.3
North-Central				63	11
North-East				28	5
North-West				18	3.1
<b>Total</b>				572	100

between the ages of 18 and 40. In addition, 67.3% of the respondents are married, while 23.4% are single. The research took cognisance of the religious identity of the respondents in order to have an understanding of the effects of religion on gender. The table above shows that 60% of the respondents are Christians, while 34.2% are Muslims. The percentages of respondents across these religious divides gave sufficient understanding of the influence of religion on gender. Furthermore, 89.6% are employed, while 6.2% are unemployed and 4.2% are students. The research also focused on the state of origin of the respondents. The researcher was able to determine the geo-political regions of the respondents and ensured that respondents were from the 36 states of the country. Most of the respondents are educated, however, a few of the respondents who could not read and write were assisted by the research assistants through the aid of interpreters in some cases as the language of research was English.

**Table 2. Response to factors that contribute to gender inequality**

Variables	Strongly disagree		disagree		Slightly disagree		Undecided		Slightly agree		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Culture influences gender inequality	8	1.3	22	3.9	18	3.1	15	2.7	75	13.1	250	43.8	184	32.1
Religion influences gender inequality	30	5.3	29	5	15	2.7	33	5.8	28	4.9	252	44	185	32.3
Gender affects women in politics	25	4.4	31	5.4	22	3.8	25	4.4	44	7.7	193	33.7	232	40.6
Low level of women education contributes to gender inequality	0	0	0	0	17	3	27	4.8	71	12.4	259	45.2	198	34.6
The male gender is superior	455	79.6	76	13.2	0	0	0	0	0	0	21	3.7	20	3.5
I often face discrimination based on gender	41	7.2	53	9.3	18	3.1	5	0.9	81	14.1	237	41.4	137	24
Women have done enough to challenge the status quo	281	49.1	140	24.4	122	21.3	8	1.3	14	2.4	7	1.2	0	0
The law protects women	214	37.4	244	42.7	31	5.4	44	7.7	36	6.2	3	0.6	0	0

**Findings and Discussion**

As noted previously, 600 respondents participated in the research. However 28 questionnaires were invalidated due to inaccuracy of information and noncompletion; therefore, data analysis was based on the responses of 572 respondents. The Statistical Packages for Social Sciences (SPSS) was used in analysing data based on descriptive statistics. The research revealed that the respondents had a detailed understanding of the subject matter as they were precise and accurate in their responses. Again, a majority of the respondents, 66.6% were above 40 years of age and as such, were able to give in-depth responses based on their numerous experiences. The result shows that various factors contribute to gender inequality and discrimination against women. These factors will be assessed below based on the research findings.

**Culture and Gender:** The respondents were asked whether culture influences gender inequality. As shown in Table 2 above, a majority of the respondents agree 43.8% and strongly agree 32.1% that gender inequality has a primordial root in cultural beliefs as well as practices. Much has been written and said on the effects of culture on gender. Sadly, little has been done to address this problem. Responses from respondents have shown that culture is a major factor that drives gender inequality against women. Therefore, this research corroborates with Ekpe et al (2014) that culture has a negative influence on gender perceptions and further exposes the depth of cultural practices on gender. The depth of cultural influence on gender extends to marriages and shapes power relations between husbands and wives. Owing to such power relations, many women have been treated unequally and abused in their matrimonial homes.

**Gender and Religion:** As noted in the literature review, previous research suggests that religion contributes to gender inequality. The finding of this study supports the notion that religion has an influence on gender related issues (Sibani 2017; Makama 2013; Essien and Ukpung, 2012). Respondents were asked whether religion influences gender inequality. A large number of respondents agreed --44% agree and 32.3% strongly agree-- that religion influences gender inequality. This finding indicates that religious doctrines place much emphasis on women being submissive and subjected to men. Such doctrines bloat the ego of men and contribute to gender discrimination against women. Religious leaders therefore have to do more in addressing issues of gender as they relate to women.

**Gender and Political Participation:** The survey reveals that gender affects politics in Nigeria; 33.7% of the respondents agree, while 40.6% strongly agree that women in politics face discrimination. In terms of political appointments, men are assigned more positions than women and in vying for political offices, women are often times subordinate to men as deputy or vice. As Okorie (2016, p.256) wrote, ‘Social stereotypes and perverse notions about women in politics have led to a sort of stigma associated with seeking or holding a political office’. This has affected the level of political maturity under Nigeria’s democratic dispensation. The forgoing is evident in the fact that not one of the 36 states has produced a female governor, and only eight of the 109 Senators as of 2018 are women. Women have not only been denied the governorship position but other leadership positions that will enable them contribute meaningfully to the development of the nation. Discrimination against women negates The Convention on the Political Rights of Women (1954) which provides for women to have the right of equal access to public service and the right to vote and be voted for.

**Women’s Education and Gender Discrimination:** Education is a significant component of human development in that it creates opportunities for people to make informed decisions on the issues that affect their lives. But the question is, what is the literacy level of women in Nigeria and what are its effects on gender inequality? As shown in Table 2 above, 45.2% of the respondents agree, while 34.6% strongly agree, that the low level of women’s education contributes to gender inequality. The low level of women’s education has contributed significantly to gender inequality and made it difficult for women to challenge the status quo.

**Respondents Perception on Male Superiority:** The respondents were asked if they believe that men are superior to women. As we see, 79.6% of the respondents strongly disagree, while 3.7% strongly agree and 3.5% agree that men are superior to women. The percentage of respondents that agree that men are superior are 41 years of age and above. These respondents are not very well educated and from discussions they had with the researchers, it was clear that most of them believe that women are the weaker sex and were created to support men as subordinates. While they have the right to hold on to their beliefs, this paper disagrees with such views. Over the years, numerous women have held leadership positions and performed better compared to the performances of some men who had held similar positions.

**Discrimination Based on Gender:** The results of the survey confirm that women face gender-related discriminations: 41.4% of the respondents agree and 24% strongly agree that they often experience discrimination based on gender. In Nigeria, discrimination against women takes different forms and is present in all aspects of their lives (Anyalebechi, 2016). As a result of gender discrimination, many women have been discouraged from developing their potential, while some have been frustrated in their quest to achieve success.

**Challenging the Status Quo:** Women face gender based discrimination. Such discrimination should be challenged in order for women to overturn the status quo and create more opportunities for their rights to be guaranteed. Even more important is for women, as sufferers of such imbalance, to challenge the status quo. This study therefore asked the respondents their opinion on women’s efforts toward challenging gender- based discrimination. As we see in Table 2, 49.1% of the respondents strongly disagree that women have done enough to challenge the status quo. Similarly, 24.4% of the respondents disagree that women have done enough to end gender-based discrimination. To this end, more women are required to raise their voices against gender- based discrimination and towards ensuring a gender- balanced society.

**Gender and the Law:** In the face of gender discrimination against women, the law should serve as a legal instrument to ensure that every citizen is treated equally, irrespective of gender. The question then arises as to whether women in Nigeria are adequately protected by the law. We see that 37.4% of the respondents strongly disagree that women are been protected by law, while 42.7% disagree that the law protects women. The result of this research shows that women are not adequately protected by the law as existing laws are not all encompassing to cover all forms of discrimination against women.

Although the notion of women's subjugation based on gender differences appears to be eroding, the findings of this research has shown that women remain vulnerable to the impacts of male superiority. It therefore corresponds with and further supports the works of Ekpe et al, (2014); Essien and Ukpong (2012); Abegunde, (2014); Makama, (2013); Garba, (2016); and Ifemeje, and Ikpeze, (2012) on gender bias against women in Nigeria. My research reveals that women as social actors have not done enough to challenge the status quo as their actions, or inactions, have not impacted significantly on gender perceptions. Without adequate societal consciousness reshaping gender preferences cutting through all of Nigerian society's institutions -- family, religious, educational, corporate and governmental -- women will remain vulnerable to the parochial and egoistic dictates of men as it is evident that gender as a social construct is institutionalised.

### **Conclusion and Recommendations**

Through the use of primary research, this paper was able to demonstrate gender inequality in Nigeria. The findings from this study clearly show that women have been subjugated in all facets of human life as a result of gender bias. A massive and collective reorientation of the populace redefining gender constructions of men and women, and the enforcement of gender sensitive laws, are important for ensuring equal opportunities for everyone in Nigeria irrespective of gender, tribe or social status. More particularly, the enforcement of laws will promote the principles of the Universal Declaration of Human Rights (UDHR), which upholds the universal freedom and dignity of all humans, ensuring for women that their rights will be adequately protected so they can contribute to the development of Nigeria. Without doubt, gender perspectives and attention to the goal of gender equality are central to all activities -- policy development; research; advocacy/dialogue; legislation; resource allocation; and the planning, implementation and monitoring of programmes and projects. Since gender is embedded in relations of power/powerlessness (Moser and Clark, 2001), gender mainstreaming relations, which is a globally accepted strategy for promoting gender equality (UN, 2010), needs to be addressed in all activities on a wide social- cultural scale. This paper clearly supports this view.

The influence of education is important for the creation of a gender-balanced society, therefore this paper recommends that gender equality as a subject/course be incorporated into school curricula and be made mandatory for students from primary to tertiary levels, irrespective of major course of study. Secondly, protective laws such as the "Gender and Equal Opportunities Act" should be enacted, fully implemented and strictly enforced in order to safeguard the interest of women. Thirdly, civil society organisations (CSOs) including non-governmental organisations (NGOs) should advocate for girl-child education in order to curb the level of illiteracy among women, as research has proven that a low-level of women's education strengthens gender inequality. Finally, through advocacy and enlightenment campaigns, CSOs as well as NGOs should encourage more women, as agents of social change, to participate in politics and speak up against gender inequality and discrimination.

***Limitation of the study and Issues for further investigation:*** There are no perfect research works (Patton, 2002, cited in Marshall and Rossman, 2006) and this study is no exception. Although, the research covered women from the 36 states of the country, it was limited in terms of geographical location to Lagos. Thus, the research did not reflect the opinion of women that live in the remaining 35 states of Nigeria. Given the foregoing, there is a need to examine the subject matter of this research from a wider view to include a representative sample of participants that reside in all the 36 states of the country including Abuja, the capital of Nigeria. Furthermore, it is important that research be carried out to understand the depth of gender bias and discriminations on the general wellbeing of women.

*Oluwaseun Olanrewaju is a legal consultant and independent researcher who holds an L.L.B, B.L from Lagos State University and the Nigerian Law School. He is also a graduate of the University of East London where he obtained an MSc in Politics and International Relations. Oluwaseun is a member of Peace and Justice Studies Association, and took courses on Negotiation and Conflict Management as well as Conflict Analysis from the United States Institute of Peace, and courses on Human Rights from the Peace Operations Training Institute. He has presented papers on human rights at universities across the globe. The World Bank invited him to assist with research on Nigerian laws for its developmental project: Enabling The Business of Agriculture. He coordinates the activities of the West Africa Chapter of the international non- governmental organisation, Academics Stand Against Poverty (ASAP).*

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