

CURRENT ISSUES AFFECTING WOMEN IN NIGERIA VIS A VIS BEIJING AT TWENTY-FIVE

Abstract

The United Nations Fourth World Conference on Women in Beijing was held to ensure the full implementation of the human rights of women as an inalienable, integral and indivisible part of all human rights and fundamental freedoms and to advance the goals of equality, development and peace for all women everywhere. Nigerian women are deprived these anchor of security, stability, values and development. Women who account almost half of the entire population generally lagged behind in all aspects of life, economically, socially, politically and intellectually. Women are on the lowest rung of poverty condition, they neither participate in forming nor administering the government. Religion and tradition are used as instrument of women operation in Nigeria. The purpose of this study is to achieve full observance of the equal rights of women and elimination of the de jure and de facto discrimination. The approach to be adopted will be critical; analytical, comparative and expository. The author finds that, the lives of Nigerians are yet to attain a commensurate level of improvement. Women rank lower than men in all indices of development in the country. The author recommends socio-economic and political restructuring to eradicate poverty, stop distinction and achieve gender equality.

Keywords: Current Issues, Women, Nigeria, Beijing, Twenty-Five Years.

1. Introduction

The fourth world conference on women was held in Beijing China, 1995. It came after the conference in Mexico, 1975; Copenhagen, 1980; Nairobi, 1985. The conference was, indeed, a defining moment of our time and the message of the conference is that women's issues are global and universal. As noted in the mission statement, the platform for Action is an agenda for women women's empowerment. It aims at accelerating the implementation of the Nairobi forward-looking strategies for the advancement of women and removing all obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic social, cultural and political decision-making.¹The platform of Action identified twelve critical areas of concerns for women globally and agreed on strategic objectives and action for addressing all. These include: women and poverty; Education and training of women; women and health; violence against women; women and armed conflict; women and the economy; women in power and decision-making; institutional mechanisms for advancement of women; human rights of women; women and the media; women and the environment; and the girl-child. This paper will examine some current realities of women's issues in Nigeria under the twelve thematic headings. Also, the positive actions and decision that have been taken to address these issues such as the passage of the Violence Against Persons (Prohibition). Act 2015 will be discussed. Equally, actions that are required towards the realization of women's right will also be discussed.

2. Women and Poverty

Beijing declaration noted that there are more than 1 billion people in the world today, the great majority of whom are women, live unacceptable conditions of poverty, mostly in the developing countries like Nigeria.² It requires no extensive research into the socio-economic life of Nigeria to establish that in the present times, one of the fundamental problems plaguing the country is the grinding poverty of women in the land. Poverty has been described as the state of not being able to afford basic needs that are conducive to one's well being as a person.³Whether it is in relation to the lack of inadequacy of food, shelter, clothing, employment, access to good education, and healthcare, or in the broader sense of social exclusion such as the inability or lack of opportunity to participate in decision making or governance, poverty connotes a condition of social exclusion and dislocation. A cursory review of existing literature shows that poverty of women has been stereotyped. There are cultural and historical dimensions to it, particularly in our local setting. There is also the psychological dimension in the sense that it is so daunting that some are already defeated before attempting to solve the problem. There are political, economic and other dimensions also. Thus women poverty is far reaching. Gender disparities in economic power-sharing constitute an important contributing factor to the poverty of women.

*By **Helen Obiageli OBI, PhD**, Lecturer, Department of Public and Private Law, NnamdiAzikiwe University, Awka. E-Mail: Helentonyobi@Yahoo.ComPhone: 08034721460.

¹ J N Ezeilo, *Women, Law and Human Rights* (Enugu: Agena Publishers, 2011), 102.

² O Nwankwo, *Human Rights of Women, A Compilation of International Human Rights Treaties and Instrument* (Nigeria: Peculiar Instinct Proproduction, 2005), p. 218.

³ D A Guobadia and E Azinge, *Poverty, The Nigerian Economy and The Law* (Lagos: Nigerian Institute of Advanced Legal Studies, 2004), p. vii.

The application of gender analysis to a wide range of policies and programmes is therefore critical to poverty reduction strategies. In order to eradicate poverty and achieve sustainable development, women and men must participate fully and equally in the formation of macroeconomic and social policies and strategies for the eradication of poverty. The eradication of poverty cannot be accomplished through anti-poverty programmes alone but will require democratic participation and changes in economic structure in order to ensure access for all women to resources, opportunities and public services.⁴Article 58 of the Beijing Declaration stated actions to be taken by government to include to: pursue and implement sound and stable macro-economic and sectoral policies that are designed and monitored with full and equal participation of women, encourage broad-based sustained economic growth; address the structural causes of poverty that are geared towards eradicating poverty and reducing gender-based inequality within the overall framework of achieving people-centred sustainable development; introduce measures to integrate or reintegrate women living in poverty and socially marginalized women into productive employment and the economic mainstream, ensure that internally displaced women have full access to economic opportunities; and to create social security systems wherever they do not exist, or review them with a view to placing individual women and men on an equal footing, at every stage of their lives.⁵

3. Education and Training of Women

By virtue of Article 69 of the Beijing Declaration, Education is a human right and an essential tool for achieving the goals of equality, development and peace. Non-discriminatory education benefits both girls and boys and thus ultimately contributes to more equal relationship between women and men. Equality of access to and attainment of educational qualification is necessary if more women are to become agents of change. Literacy of women is an important key to improving health, nutrition and education in the family and to empowering women to participate in decision-making in society. Investing in formal and non-formal education and training for women, with its exceptional high social and economic return, has proved to be one of the best means of achieving sustainable development and economic growth that is both sustained and sustainable.⁶According to Atama⁷, education is the process of providing information to an inexperienced person for her to develop physically, socially, emotionally, spiritually, politically and economically. It is a process of acquiring an adequate and appropriate knowledge, skill, attitude and value to be able to function optimally as a citizen. In fact, it is a means through which women acquires knowledge and realized their potentialities and uses them for self actualization.⁸ Reynold's in Shaw⁹ summarized education into four components: the power to do, the power to know, the power to think and the power to feel. To crown it all, education is a vehicle for social mobility. Women should be considered alongside with her opposite sex counterpart in the acquisition of desirable skills, knowledge, attitudes and understanding which are all geared towards sustainable development. In Nigeria, certain careers were limited to males only e.g. engineering, space science, pilot, marine merchants etc. However, fewer women had through education advanced to be pilots and engineers.

Knowledge and information are key drivers of growth and key aspects of all stages of business development. Illiteracy in Nigeria had made many women not to be aware of their rights under the existing law. Women are not informed about the means they can take to redress injustice, so many are deformed and suffer injustice. By virtue of Article 80 of the Beijing Declaration the following action are to be taken by government: advance the goal of equal access to education by taking measures to eliminate discrimination in education at all levels on the basis of gender, race, language, religion, national origins, age or disability or any other form of discrimination and as appropriate, consider establishing procedures to address grievances; eliminate gender disparities in access in all areas of tertiary education by ensuring that women have equal access to career development, training, scholarship and fellowships, and adopting positive action when appropriate.¹⁰

⁴ O NwankwoIbid

⁵ O NwankwoIbid

⁶ O Nwankwoop cit2

⁷ G C Atama 'Girl-Child Education: A Challenge for Sustainable Development in Nigeria. *Mediterranean Journal of Social Sciences*vol 3, 14, 2012.

⁸ Ikenga K.E. Oraegbunam, 'Women Empowerment and Participation in Politics' An Important Index of Nigerian Democracy' In *KOINONIA*, Vol. 1, No. 3, June 2002, pp. 37 – 54.

⁹ J Reynolds.A *Chronology of Works by and About Bernard Shaw – International Shaw Society*.<https://shawsociety.org/sha->> accessed December, 2019.

¹⁰ O Nwankwo op cit 2

Despite these provisions, there are several factors that still affect women education negatively in Nigeria. They include Religion: some religious sects still believe and teach that women shall not acquire western education as seen in the Boko Haram sect in Northern Nigeria.¹¹ Majority of parents and guardians in some part of Nigeria are illiterate and hence do not know the importance of education let alone investing in it. This actually mars our future women and their right to freedom of expression. In *Archbishop Okojie v The Attorney General of Lagos State*,¹² it was established that the right to freedom of expression include the right to education. This case also established that chapter 2 of the constitution is non-justifiable and cannot alone ground an action in law. This means that there is no right to education; no citizen can force any government to provide any education of any type.¹³ Many Nigerian families are still living in object poverty. According to Wikipedia encyclopaedia Online (2011) 45% of Nigeria population still lives below poverty line. This implies that out of 155 million people (2010 estimate), over 69 millionaires are still struggling to meet their basic needs of food, shelter and clothing and cannot afford to pay for education. Indeed, education inequality between male and female in Nigeria has remained a perennial issue, since the introduction of western education in Nigeria. Achievement of equal status in education attainment by men and women has continued to be elusive.¹⁴

4. Women and Health

Article 89 Beijing Declaration and Platform for Action stated that women have right to enjoyment of the highest attainable standard of physical and mental health. The enjoyment of this right is vital to their life and wellbeing and their ability to participate in all areas of public and private life. Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Women's health involves their emotional, social and physical well-being and is determined by the social, political and economic context of their lives, as well as by biology.¹⁵ However, within Nigerian context health and well-being elude the majority of women. A major barrier for women to the achievement of the highest attainable standard of health is inequality, both between men and women and among women in different geographical regions, social classes and indigenous and ethnic groups.¹⁶ Lack of education, poverty and discrimination also interplay in women's health right.

A case worthy of consideration is the case of *Mrs. Georgiana Ahamefule v Imperial Medical Centre and Dr. Alex K. Molokwu*.¹⁷ The Social and Economic Rights Action Centre (SERAC) filed Nigeria's First ever Human Immune Deficiency Virus (HIV) discrimination law suit challenging, inter alia the unlawful termination of Georgina Ahamefule's employment by the imperial medical centre and its Chief Medical Director, Dr. Alex L. Molokwu, based solely on the ground of her HIV positive status and a denial of medical care on grounds of HIV positive status, which the plaintiff argued constituted a flagrant violation of the right to health. The judge ruled in favour of the learned counsel for the defendants/respondents that 'Life has no duplicate and must be guarded jealously'. A considerable proportion of women in south eastern Nigeria are being denied their rights to contraception, mainly owing to a culture of male dominance. There are significant health implications for women with unplanned pregnancies arising from such denials.¹⁸ Nigeria has one of the worst maternal mortality rates in the world with one woman dying every 10 minutes during delivering. That is 545 deaths per every 100,000 successful deliveries. Nearly 50% of Nigerian women are mothers before they turn 20 years. There are inability to access quality health care services, poor access to safe childbirth services, and lack of adequate and affordable emergency obstetric care.¹⁹ In some part of Nigeria, religion does not allow women to deliver in the hospital. This is a taboo as the husbands will not be happy to see their wives opening up to a doctor for any form of vaginal examination. So from young age, the girl child is taught how to deliver her baby unassisted. This leads to infections and death.²⁰ Indeed unequal access to

¹¹ M Omeje, 'Women Education in Nigeria: Predicaments and Hopes – Researchgate. <https://www.researchgate.net>> accessed 11 December, 2019.

¹² (1981) 2 NCLR 337

¹³ J O Akande, *Introduction to the Nigeria Constitution* (London: Sweet and Maxwell, 1982), 18.

¹⁴ M Omeje, *Ibid*

¹⁵ O Nwankwoop *cit*2

¹⁶ *Ibid*

¹⁷ Suit No: ID/1627/2000 (unreported) Lagos High Court, Ikeja. Also (2004) 7 KLR (Pt. 183) 1913 CA: Lagos Division.

¹⁸ C O Chigbu, et al, 'Denial of Women's Right to Contraception in South-eastern Nigeria – NCBI <https://www.ncbi.nlm.nih.gov.>ilib>. Accessed 2 December, 2019.

¹⁹ C J Abara, 'Inequality and discrimination in Nigeria tradition and religion as negative factors – FIHRM <https://www.fihrm.org>chin>. Accessed 2 December, 2019.

²⁰ *Ibid*

women to resources including healthcare is a major problem in Nigeria. Although women are economically active, their industry is poorly remunerated due to lack of education and formal training.

Equally, Nigeria operates a restrictive abortion law under the criminal code: 'Whosoever shall unlawfully supply or procure any poison or other noxious thing, or any instrument or thing whatsoever, knowing that the same is intended to be unlawfully used or employed with intent to procure the miscarriage of any woman, whether she is or not with a child, shall be guilty of an offence and shall be liable to imprisonment for 14 years'.²¹ This has made it a serious offence in Nigeria to have abortion. This has impacted on the reproductive choice of a woman especially at a period where women and young girls are raped with impunity. It was discovered that at least 20,000 deaths resulted from the fact that abortion is illegal, and so, women obtained them under unsafe condition which led to loss of lives.²² Statistical indicators on women health available from the National Demographic and Health Survey (NDHS) 2008 report of the National Population Commission²³ show that women in Nigeria are being subjected to under abortion services in the hands of quacks or poor trained medical officers. This has led to increased problem of maternal death and morbidity. This high level of mortality and morbidity would be reduced by improving access to safe abortion procedure if legalized.

5. Violence against Women

'Violence against women' by virtue of article 113 of Beijing Declaration means any act of gender-based violence that results in or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.²⁴ Violence against women is an obstacle to the achievement of the objectives of equality, development and peace. It violates and impairs or nullifies the enjoyment by women of their human rights and fundamental freedoms. In Nigeria, women suffer domestic violence irrespective of class, age, religion or social status. Incidents of domestic violence include battery, beatings, torture, acid baths, rape, and even death. It is estimated that one in every three women suffers domestic violence from the hands of those who claim to love and protect them.²⁵ Domestic violence is prevailing due to extreme poverty, infertility, inability to have a specific gender and economic dependence on men. Many women suffer in silence for fear of losing the economic support of the male perpetrator, or the stigma associated with divorce/separation. Where a victim summons the courage to report to law enforcement agents, the issue is trivialized and termed a 'family matter'.²⁶ Recently in Nigeria, the National Assembly established the Violence Against Person (Prohibition) Act 2015, otherwise known as 'VAPP ACT' aims at eliminating violence of sort against any person. The VAPP Act is the best thing that had ever happened to women in Nigeria as it criminalized numerous acts of violence. This is in line with Article 124 of the Beijing Declaration that government should enact laws to punish, and redress the wrongs done to women.

6. Women and Armed Conflict

The Beijing Declaration acknowledged in Article 133 that violation of human rights in situations of armed conflict and military occupation are violations of the fundamental principles of international human rights and humanitarian law as embodied in international human rights instruments.²⁷ The armed conflict in Nigeria has turned thousands of Nigerian women into widows; some have been subjected to sexual violence and mental abuse. Nigeria is plagued with ethnic and religious conflicts that have brought about gross human rights violation. Armed conflict exacerbates inequalities; women experience economic hardships during and after conflict.²⁸ There are four IDP Camps in Abuja which is a place of tears and uncertainty for women, same as in Lagos, Borno State and Bakassi IDP Camp in Maiduguri. Recently a Nigerian air force fighter jet on a mission against Boko Haram extremist mistakenly bombed

²¹ Section 228 Criminal Code Act, Cap c38 Laws of the Federation of Nigeria, 2004.

²² M Anyadiegwu, *Abortion Law Review and Practice in Nigeria* (Awka, Mentor Solutions Ltd, 2016), p. 1

²³ National Population Commission: Nigeria Demographic and Health Survey Report, 2008, 15 (239-259).

²⁴ O Nwankwu, *op. Cit* 2.

²⁵ I Egeruoh, 'Infertility, Women and Domestic Violence in Nigeria'. In Epihany Azinge and Lilian Uche (eds). *Law of Domestic Violence in Nigeria* (Lagos, Nigeria Institute of Advanced Legal Studies, 2017) 392-408.

²⁶ *Ibid.*

²⁷ See Ikenga K.E. Oraegbunam, 'Just War Theory and Global Peace: Jurisprudence of the Effects of Contemporary Armed Conflicts on Human Dignity', *Journal of Policy and Strategic Studies*, Vol. 2 No. 1, 2012, pp.99-113 Available at <<http://www.sachajournals.com/documents/SJPSS2012IKENGA001002.pdf>> accessed 9 December 2019.

²⁸ O Alawemo and J Muterera, *The Impact of Armed Conflict on Women: Perspective from Nigerian Women*><https://www.researchgate.net>> 9 December, 2019.

a refugee camp, killing many women and children.²⁹ The declaration urged governments to integrate a gender perspective in the resolution of armed and other conflicts.

7. Women and the Economy

Article 150 of the Beijing Declaration stated that there are considerable differences in women's and men's access to and opportunities to exert power over economic structure in their societies. In most parts of the world, women are virtually absent from or are poorly represented in economic decision-making, including the formulation of financial, monetary, commercial and other economic policies, as well as tax systems and rules governing pay. Nigerian issues concerning women and the economy is how to win economic equality. This is frustrated by patriarchy, sexism, access to equal opportunity, trauma-centred feminism, lack of respect for care giving, navigating career and motherhood.³⁰

In Nigeria, women have prominent roles in subsistence agriculture and petty trading activities. Marital status placed constraints on women's economic activity in rural and urban areas. Women are denied access to land which is the anchor of all that is valuable. The cardinal principle of the customary law of succession in the Ibo speaking area of southern Nigeria is patrilineal primogeniture, that is, succession by the first born of the male line.³¹ Providing a women's right to inheritance is much harder for women under Igbo customary law, which is similar to Benin customary law. Under Yoruba customary law, all children, male and female are entitled to inherit their parents' land.³² In the case of intestacy, the property devolves on all the surviving children in equal share. However, in case of Ibo customary law of succession, the cases of *Mojekwu-Mojekwu*,³³ *Mojekwu v Iwuchukwu*³⁴ and *Ukeje v Ukeje*³⁵ seem to have changed the tide with respect to women's right to land and to inherit property from the estate of their deceased husband and father. The court held that 'No law or custom that stands in the way of the constitution should be allowed to stand tall, no matter the circumstances. The author argues that courts faced with such customs should subject them to the repugnancy test contained in the Evidence Act 2004, the constitution of the Federal Republic of Nigeria 1999 and other international conventions to which Nigeria is a party, as do the courts in Ghana, South Africa and Botswana.³⁶ Women's and girls' right to inheritance is also well established under the Sharia'h Law, although there is no equality of inheritance.³⁷ In *Sidi v Shathan*,³⁸ the court of Appeal recognized the right of inheritance of a widow of a childless man under Islamic law and practice to one quarter of the estate left by the deceased husband.³⁹ Marital property rights of women in Nigeria are crises-laden; the system of marriage Laws, which includes customary, Islamic and statutory marriage have resulted in a plurality of legal provision with its unresolved conflicts that mar marital property rights.⁴⁰ Marital property is property acquired by either of two spouses while they are married together. In Nigeria most married women cannot own, use, access, control, transfer, property acquired by either spouse or both spouses in course of marriage. The trendier international matrimonial regimes or system is not operational in Nigeria. Matrimonial regimes or marital property systems are systems of property ownership between spouses providing for the creation or absence of a marital estate and if created, what properties are included in that estate, how and by whom it is managed, and how it will be divided and inherited at the end of the marriage. It is applied either by the operation of the law or by way of prenuptial agreements.⁴¹ This current matrimonial regimes help to stabilize marriage and capacity of government to achieve sustainable goals of gender equality, prosperity, peace, justice and strong institutions.

²⁹ H Uwar and B Adigun, *Refugees, aid workers among 100 dead after Nigeria mistakenly bombs refugee camp* <<https://en.m.wikipedia.org>> accessed, 9 December, 2019.

³⁰ Ikenga K.E. Oraegbunam, 'A Jurisprudence of Affirmative Action as a Platform for Women Empowerment in Nigeria Today', *Legislative Practice Review: Nigerian Journal of Law, Practice and Procedure of Legislature*, Vol. 2 No. 2, 2010, pp.76-109.

³¹ E I Nwogugu, *Family Law in Nigeria*, (3edn, Ibadan: HEBN Publishers Plc, 2014), p. 416.

³² J N Ezeilo, *Op. Cit*1.

³³ (1997) 7 NWLR (Pt. 512) p. 283.

³⁴ (2004) 11 NWLR (Pt. 883) p. 196.

³⁵ (2001) 27 WRN 14 CA.

³⁶ O K Edu, *A Critical Analysis of the Laws of Inheritance in Southern States of Nigeria* <<https://www.cambridge.org>>product>accessed 10 December, 2019.

³⁷ Ikenga K.E. Oraegbunam., 'A Critique of Certain Aspects of Islamic Personal Law in Nigeria: Re-Examining the Jurisprudence of Women's Rights', *African Journal of Law and Criminology*, Volume 3 Number 1 (2013), pp. 1-19

³⁸ (1992) 4 NWLR 113.

³⁹ J N Ezeilo, *Op. cit*

⁴⁰ S C Ifemeje, *Contemporary Issues in Nigerian Family Law* (Enugu: NOLIX EDU. Publication, 2008) p. 165.

⁴¹ I M Ellman et al, *Family Law: Cases, Test Problems* (4edn, San Francisco: Lexis Nexis, 2004) p. 270.

The taxation policy in Nigeria is without doubt gender insensitive and manifestly discriminates against women. Section 33(3)(a) Personal Income Tax Act (PITA)⁴² provided married Allowances (or wife's allowances) 'An allowance of N300,00 is given in respect of a wife living with or maintained by the tax payer or former wife to whom the tax payer pays alimony under the order of a court. Section 33(3)(b) of PITA equally provided for children allowance of N2,500 for each unmarried child maintained by the tax payer. Dependant relative allowance is N2000.00 maximum, as in section 33 (c) PITA.⁴³ These tax relief and allowances excluded women. The gender bias in the personal income tax system whereby husbands claim wife allowance, child and dependants reliefs should be addressed. Approaches which could engineer the possibility of tax allowances for mothers should be initiated as this will ensure a greater family benefit to the household. More gender-sensitive women should be co-opted into tax practices and tax policy formulation and other economic decision-making processes.⁴⁴

7. Conclusion and Recommendations

The truth about Nigeria with respect to welfare of women is that they are always in dire straits.⁴⁵ These range from poverty, education, health and to even life expectancy. Gender inequality is influenced by different cultures and belief. In most parts of Nigeria, women are considered subordinate to their male counterpart, especially in Northern Nigeria. It is generally believed that women are best suited as 'home keepers'.⁴⁶ Statistics regularly reveal damning reports of the horrible conditions women are subjected to.⁴⁷ The Beijing Platform for Action, the Pre-eminent International guideline for improving the status of women towards achieving gender equality requires government to generate and disseminate sex-disaggregated data and information for planning and evaluation as part of institutional mechanisms to advance women; yet gender gap or gender inequality, in Nigeria is relatively high compared to peer countries – that is countries at similar level of development. There are gaps in enrolment rates, educationally girls are less likely to go to school than boys, and women are less likely to access health services or gain access to financial services. Legal gaps persist at least in the application although at the national level, laws that grant women and men equal rights do exist. Women usually participate more in the informal economy. They are more likely to work in agriculture or in a lower productivity environment. Promoting gender equality can be an economic game changer; closing the gender gap would mean higher growth and productivity and greater economic stability. Nigerian women could help transform the economy if given the chance. Empowerment is much needed. This connotes the encouragement or opportunity afforded somebody to become emancipated or develop his or her innate potentials. Proper affirmative action is quite needed.⁴⁸ Empowerment of women impacts greatly on development in any human society.⁴⁹ When empowerment is gender sensitive, the males and females will have equal authority to develop their potentials. Both sexes will exploit the natural economic resources on the same pedestal with particular reference to land which is the bedrock of economic empowerment, security and development.

⁴²Cap P. 4 Laws of Federation of Nigeria, 2004.

⁴³ M N Umenweke, *Tax Law and its Implications for Foreign Investments in Nigeria* (Enugu: NOLIX EDU. PUB. 2008) p. 379; see also Ikenga K.E. Oraegbunam, 'Prospects of Electronic Taxation Jurisprudence in Nigeria', *AfeBabalola University Ado-Ekiti Law Journal*, 2015, Vol. 1, No. 3, pp. 183-214.

⁴⁴ E EOkojie, *Gender and Taxation in Nigeria: An Analysis of Direct and Indirect Taxes* ><https://cddelibrary.org/gen>> accessed 9 December, 2019.

⁴⁵In a very bad or difficult situation, a state of extreme distress.

⁴⁶ In Titus 2: 3-5 the Apostle Paul Charges the older women in the church to teach the younger women 'to be sober, to love their husband and children, to be discrete, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. The instruction for women to be 'keepers at home' generally has been understood by the church as teaching that the sphere of a married woman's work is home (William O. Einwechter 'Keepers at Home'>darashpress.com).

⁴⁷ The apex statistical agency in Nigeria, the National Bureau of statistics did conceptual approach to Statistical Report on women and men in line with those published since 2005 – to date. What they saw in numerous dimensions, is that there are gaps.

⁴⁸See Ikenga K.E. Oraegbunam, 'A Jurisprudence of Affirmative Action as a Platform for Women Empowerment in Nigeria Today', In G. U. Ukagba, O. Des-Obi, I.J. Nwankwor, (eds), *Kpim of Feminism: Issues and Women in a Changing World*, Canada /USA, Trafford Publishing, 2010, pp.486-509. Available at <<http://www.books.google.com.ng/books?isbn=14264070>>accessed 9 December 2019.

⁴⁹Ikenga K.E. Oraegbunam, 'From Patriarchy to Women Empowerment: Socio-Religious Challenges and Prospects', *Gender and Behaviour*, vol. 4, No. 2, 2006, pp. 852 – 866. Available at <<http://transcampus.org/Readmore V5 Dec.2006>><Also available at <http://www.library.nhs.uk/results.aspx>> accessed 9 December 2019.