

Use of Media Advocacy in Addressing Gender Profiling Issues: The Case of 35 Percent Affirmative Action for Women in Nigeria

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ABSTRACT

This study entitled: "Use of Media Advocacy in Addressing Gender Profiling Issues: The Case of 35% Affirmative Action for Women in Nigeria" seeks to examine the role the media have played in advocating for the involvement of women in governance in Nigeria. The phenomenon termed gender profiling points at gender imbalance, gender inequality, gender bias, and gender discrimination. The above exposition means, favoring and giving preferential treatment to males at the expense of their female counterparts in elective positions and appointments in the governance of the nation Nigeria. The main objective of the study was to assess the level of attainment of the 35 percent affirmative action on women in Nigeria. The non-experimental approach was adopted as the research design. In other words, it was not a survey design but qualitative design. The study found among others that: there is still a far cry to the attainment of the 35% affirmative action for women in Nigeria and that though media advocacy has been deployed in the crusade against gender profiling, the cultural influences of the phenomenon have kept reinforcing its practice in Nigeria. It was recommended among others that there is need for cultural re-orientation as a way of correcting some aspects of the norms that place women under one form of disadvantage or the other, which make them suffer a high level discrimination and inequality in the governance of the nation.

Keywords: Media advocacy, Gender profiling influence, Affirmative action, Women, Nigeria

INTRODUCTION

Gender issue has remained topical among researchers and policy makers alike over the time. In Nigeria, the clamour for more equitable distributions of positions to favour the women folk, has led to the thirty five percent affirmative programme which seeks to allot thirty five percent of elective positions for women in the National Assembly. The logic had been that women are by nature the weaker sex and therefore need special privileges. Further, it is argued that it is indeed a man's world and that is why women cannot find a survival space. While these logics may have their merits, the thrust of this study is that the problems go beyond these presentations. Therefore, any changes that may take place must start with dismantling these basic stereotypes such that relative space can be created for

the triumph of the woman in modern Nigeria.

Nigeria, as one of the African countries is culturally more male chauvinistic. Some foreign countries have successfully battled with inequality, through human rights laws and women regained their freedom and dignity. These foreigners achieved success because they tackled the source of their problem by developing highly skilled workers among males and females, thereby basing their employment on qualified and competent people, oblivious of gender disparity [1].

Nigeria has made efforts in order to liberate women from stereotype and gender inequality by involving women in political appointments as well as allotting 35 percent affirmative action to them. All these actions have not yielded the

expected result because the root of gender profiling in Nigeria in particular, is culture bound. Culture, norms and values of a people is not, and cannot be cement-cast on a rock. Culture is dynamic as such it could be constantly amended and repositioned as the need arises. Therefore, there should be a u-turn towards cultural re-orientation in order to correct wrong impressions about the feminine gender, as well as redefine their place and role in the society [2].

In a Hot FM, 99.5 phone-in-radio programme, "People's Assembly" of 17th October, 2014, most callers spoke against Senator Chris Anyanwu's (a female) intension of vying for the Governorship position of Imo State in 2015. These callers advised her to remain in Senate where she was doing very well. In those callers' opinion, the governorship position of the State is not for a woman rather an exclusive reserve of men, whether they will do well or not. These situations therefore give credence to the contention of this study, that gender profiling has the problem of gender inequality and discrimination which is deep rooted in the culture of the people and as such it cannot be effectively handled at the surface or government level alone. Thus, whether the 35% affirmative action on women specified by the government is cable of ameliorating the problem of gender inequality in appointments and elective positions demands an empirical enquiry. It is against this backdrop that this study seeks to examine the influence of gender profiling in attaining the 35 percent affirmative action on women in Nigeria with particular emphasis on election, appointment and nomination of women in political positions.

Statement of Problem

Prior to the April 2011 general elections in Nigeria, the country's first Lady and wife of the President, Dame Patience Jonathan initiated a project aimed at achieving 35% representation for women

THEORETICAL FRAMEWORK

Cultural Influences Theory

Cultural influences mean historical, geographical and familiar factors that affect assessment and intervention

in all the states and the federal government in addition to several other efforts to enhance women political participation; but these efforts were to no avail as male chauvinistic factor tend to limit women's political participation in the country. The project which was called the Women for Change Initiative with the main objective of seeking the consent and endorsement of all the state governors across the thirty six states of the country to ensure that they grant women the benchmark of 35% participation and reservation in the occupation of elected offices and in their state administrative cabinets.

But available statistics tend to show high level of gender disparity against women in Nigeria's political system. This is considered to be a threat to women empowerment in Nigerian Politics. Can it therefore be said that gender profiling influences attainment of the 35 percent affirmative action on women in Nigeria under President Buhari's administration? This is the problem underlying this study.

Objectives of the Study

This study sets out to examine gender profiling influence on attainment of the 35 percent affirmative action on women in Nigeria. The specific objectives are:

1. To assess whether the media have played a significant role in advocating for the attainment of the 35 percent affirmative action on women in Nigeria.
2. To ascertain whether gender profiling influenced attainment of the 35% affirmative action on women in Nigeria.

Research Questions

1. Have the media played a significant role in advocating for attainment of the 35 percent affirmative action on women in Nigeria?
2. Did gender profiling influence attainment of the 35 percent affirmative action on women in Nigeria?

process. Cultural Influences theory was initially developed by British academics in the 1950's [3]. Subsequently, the study was taken up and transformed by scholars

from many different disciplines around the world [4]. Social learning theory pertaining to gender involves cultural influences, shared values, customs and belief systems a community upholds, specific to expectations in how males or females are supposed to act. For example, sexual intimacy or how sexuality is supposed to be expressed of usually viciously upheld and preoccupies vast amount of the rule-makers' time. The implications on expected gender-related behaviours are very exact and specific to the roles both males and females are supposed to engage in Nigeria socio-cultural and political landscape. From the beginning, a person is assimilated into a culture void of his own choice and

proceeds to learn by observing what is culturally acceptable by others.

Cultural basis in Gender profiling

Culture is the way of life. The shared, learned behaviour of a people. It includes everything we think, do and have as members of society. Culture includes the idea, values beliefs, literature, religion and philosophy of the people. It also includes the rules by which those people guide their behaviour and material objects that are found among them. Culture also refers to man's entire social heritage, all the knowledge, beliefs, customs and skills he acquired as member of a society [5] and in fact world view.

LITERATURE REVIEW

Origin of Gender Profiling in Nigeria

In Nigeria, governance is dominated by men, who use their status to accumulate power and wealth to the detriment of the deprived women. Women are not well represented in decision making positions. Women are more often than not discouraged from contesting for political offices. At the level of government, women representation in leadership positions in the three tiers of government has remained low. Election, appointment and nomination of women into political offices have been characterized and motivated by tokenism, and woman in government appointments work in groups that are predominated by male [6].

To a greater extent, some women who gain positions in government are mainly used by the men folk to secure the sympathy of women in order to attract their votes and support. That is what [7] refers to as "Rhetoric of women empowerment because, political offices created will not be for the poor and unskilled women". Economically, women have not received a fair share in Nigeria. Some inhibitory factors have created a hitch to the economic liberty of the feminine gender. [8] identifies one of these inhibitory factors as "denial of women access to good education, which he claims has resulted in overconcentration of women on low income jobs like, nursing, secretarial job, typing and duty attendance." [9] shares

similar view with [10] when he states that, "more women will experience poverty than the men as poverty level increases and that there are specific impacts of poverty on women."

All these social maltreatments have prevented women from developing into whatever innate potentials their creator embedded in them. A point supported by [11] who asserts that "In the universities, females avoid the first executive position in campus politics, but rather settle for the post of deputies. In a large-scale congregation made up of both the males and the females, the males always dominate the conversation."

However, there are evidences of strong sentiments in support of gender equity. Presently, several international conferences have been held to inspire government in developing anti-gender inequality policies. One of those conferences is the international conference on women in Beijing China in 1995 [12]. The government has made several attempts to address the issue of gender inequality by appointing women into political offices. They now assume the offices of Councilors, Chairperson of Local Government Areas, Commissioners and Special/Executive Assistants to the Governor or President, Deputy Governors, Ministers, Representatives in States and National Assemblies.

In addition to these, series of legislations have been made in order to raise the

status of women. For instance, the National Economic Empowerment and Development Strategy (NEEDS), Better Life Programme for Rural Women, National Commission for Women Affairs and Social Development, and recently, the endorsement of thirty five percent affirmative programme which gives women thirty five percent chance of elective positions in the National Assembly [13].

A cursory look at gender relations in the Nigerian society has revealed some level of discriminations against women. Such discrimination usually starts from birth where baby girls are subjected to certain behavioural and food taboos in the family. Girls in some traditional Nigerian societies are denied the simple right of existence in the minds of their fathers who are the family heads [14]. This is a clear indication of son preference, detrimental to girls in the family. The discrimination is not limited to the family setting alone; it pervades all aspects including labour market, politics, health and educational sector.

Prolific writers and intellectuals such as Chinua Achebe, Sofola and Wole Soyinka, who have been rigorously and indefatigably concerned about tracing the socio-economic conditions of African woman and indeed that of Nigerian during the pre-colonial days. Their main preoccupation is to compare women's socio-economic and political positions in those days with the present, modern and industrial societies with a view to identify where things actually went wrong for the African woman.

This became pertinent against the backdrop that colonialism and imperialism were major historical landmarks that have overwhelmingly affected and altered the socio-economic and political terrains and structures of Africa especially Nigeria including the roles of women in these processes. Some of these intellectuals gave their contributions in literary forms. In his "Things Fall Apart" Chinua Achebe clearly demonstrates the roles played by colonialism and imperialism in the dehumanisation of the African women particularly that of Nigerian. Achebe's

novel suggests that things have not been the same again since the centre can no longer hold as a result of colonialism and imperialism hence things fall apart.

However, with the coming of the colonialists, the political and economic fortunes of the Nigerian women took a nosedive because of the newly created social order that accompanied colonialism and imperialism. This new social order became more entrenched and institutionalised given the "Victorian Conception of Womanhood" which encouraged the public invisibility of women saying that women should be seen and not be heard [15]. This conception and conceptualisation of womanhood further portrayed women as "mere exhibitions of their husbands' wealth, as appendages, leading to systematic marginalisation of Nigerian women and eventually resulting in the minimising of their economic, political and social roles in traditional Nigerian society". Following this, the Nigerian educational, legal, social and political systems were altered to favour Nigerian men. The socio-cultural practices such as bride services became commercialised and commoditized and automatically entrenched in the new capitalist social order [16].

Manifestations of Gender Profiling in Nigeria

Gender division or inequality permeates all aspects of Nigerian life. They manifest in the family institution, educational sector, labour market, politics and social service institutions. A close examination of girl's and women's situation in the family reveals a lot of discrimination. Girls in some traditional Nigerian societies are denied the simple right to existence in the minds of their fathers who are the family heads. This is clear indication of son preference, detrimental to girls in the family. In some Nigerian communities, particularly in the closed, patrilineal communities, girls are considered to be transitory members of their families because the ultimate aim of the parents is to marry them-out obligatorily into other families sooner or later. Male family members therefore try to take advantage of the transient nature of girls in their birth homes to buttress

the idea that they do not benefit their families and are therefore of no value to their birth families [18].

In the educational sector, inequality between men and women is obvious. Discrimination against women in education is a common practice in many parts of Nigeria, particularly in the northern parts. Many of those who attempt to go to school are usually given out for marriage sometimes before the end of their primary education, while their male counterparts may continue to attain higher levels of education. This attitude towards women education is most inimical to the development of the families and the basic social structure in the society. The result of this lopsidedness in education between men and women is that few women become empowered and participate in the labour force, especially in teaching [19].

In 1990, a simple head count showed that there were about 27 female professors in the country compared to 1,500 male professors representing only 1.8 percent of professors in Nigeria [20]. The main reason adduced to this is that the number of women who benefited from higher education is generally less than those of men. The trend has continued in the same direction in the 21st century [21].

Conceptual Overview of Affirmative Action

Affirmative Action (AA) refers to policies that take care of race, ethnicity or gender into consideration in an attempt to promote equal opportunity in socio-economic and political life; It is a policy project aimed at countering discrimination against minorities and disadvantaged social group. The origin of Affirmative Action is traced to the Civil Rights Movement in the United States of America whereby President John F. Kennedy by Executive Order 10925 established the President's Commission on Equal Employment Opportunities Order which provided that: Contractors doing business with the American government will take affirmative action to ensure that applicants are employed and employees are treated during their employment without regard to their race, colour or national origin. By 1964,

affirmative action was solidified by the Civil Rights Act sponsored by Senators Joseph Clark and Clifford Case [22].

Importantly, Affirmative Action for Women began with agitations and movements within the United Nations in which the charter (1945) included a provision for equality between men and women (chapter III, article 8). It is widely believed that socio-economic variables like literacy rate, patriarchal system, Culture, race, religion; violence, night meetings, blackmail, rigging; societal attitudes, social cohesion, and social capital; Poverty rate, Earnings/Income Opportunity, cash benefits, property ownership/rights of inheritance, house hold division of labour, party funding etc. largely affect women participation in politics [23]; [24]; [25]; [26]. In attempt to overcome the impacts of these variables on women political participation, various female officials within the United Nations and leaders of women's movements on the global stage attempted to turn these principles into action through several resolutions and conferences from 1945 to 1975 which eventually turned 1975 into International Women's Year; and 1976-1985 into the "Decade of Women".

Female Ministers and 35 Percent Affirmative Action under Buhari's Administration

There was a glimpse of hope when the first ministerial list was released and with the belief that the President will increase the number in the second list, Nigeria women were optimistic that the 35 percent affirmative action they yearned for would be achieved. Although some women took it upon themselves to begin an early and earnest campaign for more representation on the second list, their hope was dashed as the second list came and the total add up of women who made the entire list came up to just seven. They are: Amina Mohammed, KhadijaBukar Abba Ibrahim, Aisha Jummai Al-Hassan, KemiAdeosun, ZainabShamsuna Ahmed, HajiaHadizaAbdullahi and Aisha Abubakar, all females, finally made it to the cabinet of President Muhammadu Buhari as ministers [27].

A women coalition group under the aegis of 100 Women lobby group expressed

their dissatisfaction over the first list and told the whole world that they would use their voting power more judiciously in the next elections should the President fail to make up for the gap in the first list. When the second list was released, the much touted 35 percent affirmative action had further gone down. They insisted that the President must respect and adhere strictly to the 35 percent affirmative action as enshrined in the National Gender Policy of 2006 adding that Nigeria must also respect its commitment to the 17 Sustainable Development Goals aimed at transforming the world by 2030 of which, goal 5 is specifically targeted at achieving gender equality and empowerment of women and girls. They said the president was present at the meeting held in New York and personally committed Nigeria to the goals which include universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination [28].

The North central coordinator of the group, Mrs. Anne Addeh insisted that the country is blessed with capable women in every facet of endeavour and well qualified to hold any elective position or appointment. She said if the president fails to satisfy the clamour for women to be well represented in his government, then Nigerian women will have no choice than to withdraw their support from his government noting that any party that does not respect women is not worth their support.

Addeh stated that Nigerian women had observed with keen interest the body language of President Buhari and noted with dismay that women are not even represented in all the trips he had made abroad since he assumed office. Her words: "The president is on record during his campaign where he pledged 35% affirmative action for women in governance in line with the national gender policy while his party APC's manifesto also promises equitable gender inclusiveness. Change that is being unveiled in Nigeria is incomplete if it is inequitable and non-inclusive. As we celebrate the international day of the girl child which theme is 'Take action for the adolescent girls in the post-2015 agenda',

our advocacy for educating and empowering the girl child will be short-changed if she grows up into a Nigeria which does not give space to women to realize their full potential in governance". The National Policy of Women that was adopted in 2000 reserved 30 percent for women under the affirmative action guidelines. In 2011, former President Goodluck Jonathan administration's cabinet had women occupying about 33 percent of the positions and there were calls for him to make it up to 35 percent as obtainable in some African countries. Should Buhari stick to his guns on the number of female ministers, then Nigeria women will not have it as they did in the last administration where 13 women were on the cabinet at a particular period. Some have equally argued that the President's disposition to the office of the first lady though not in the Nigeria's constitution may also reduce his interest to work with women. The president, Women in Politics Forum, Barrister Eberelfendu attributed the low representation of women in elective positions to the lack of internal party democracy where only men decides who picks tickets for positions. She said the non-provision for independent candidacy in the country's elections and the amount of fund that goes into campaigns and elections have continued to inhibit the chances of women taking the lead in elective positions. She said the advocacy will begin to go for independent candidacy and women groups will take it upon themselves to prop up women who are interested in politics and strengthen their parties. "All other African countries that have achieved 35 percent affirmative action or more with strong legislation to back them up, but it is different in Nigeria. We have very few women in the national assembly and this has made it difficult for us to achieve much in the changes we desire on issues concerning women. If we have the right number of women in the parliament and strong legislation on women issues, then we would not be where we are now.", she stated.

Media Advocacy as Imperative for Gender Profiling Solutions

Media advocacy is the process of disseminating policy related information through the instrumentality of the media especially to effect change. The mass media can set the agenda on gender profiling for policy makers and formulators to consider [29]. This agenda will include debates on cultural issues affecting gender imbalance, discussions, seminars, conferences among others on the factors that still cause gender profiling in appointments and elective positions in Nigeria.

The above can followed be correlation, where gender issues leading to profiling or discrimination are explained and interpreted through columns, editorials, commentaries, news analyses. According to [30] [31] we can create adequate programming, using our broadcast media, we can create the needed outlet for our products.

Advocacy goes beyond just raising issues to a continued and deliberate action to draw attention of both policy makers and other members of the society to an issue [30]. Media advocacy, can therefore, be mobilized to harness issues of gender imbalance and practice of gender

profiling for a more inclusive development efforts in Nigeria. Journalism, in all its ramifications is a weapon of change. Journalists are critical elements to the survival and continuous sustenance of a modern society. This, according to [32], makes them true watchdogs of the society. As watchdogs, onus is on them to safeguard the society from unwarranted intrusions just the same way watchdogs keep away unwanted people from residences of their masters [33].

Media advocacy techniques are used to promote a specific political or social cause. It is an evidence-based reporting with a stand point. Through the application of status conferral, agenda setting and gate keeping functions, journalists shape public discourse and events [34]. Journalists have greater responsibilities in maintaining social order, even above the capacity of the government. Media advocacy can be properly utilized to highlight the prejudice against women. In the same manner, through media advocacy, the government can be pressured to actualize the 35 percent affirmative action for women in Nigeria.

METHODOLOGY

The non-experimental research design was adopted for this study. In other words, it was not a survey design but qualitative design. Non-experimental design allows the investigation or examination of variables that cannot be manipulated by the researcher. This means that the variables must be studied as they exist since it is often difficult to alter or control them.

Method of Data Collection

In the course of study, relevant materials were sourced from the libraries of Chukwemeka Odumegwu Ojukwu University, Independent National Electoral Commission (INEC), Political Party Offices, Ministry of Women Affairs, National Bureau of Statistics (NBS), as well as the Private libraries considered relevant to the research. The researcher also visited the official internet websites of the INEC, NBS, and Nigeria's government, as well as some private organizations and drew

relevant information from their publications. The researcher retrieved documents relevant to the study from the identified sources above, read the contents thoroughly, reviewed and extracted the information and data needed. Essentially, the researcher made use of documents and archives such as textbooks, journal articles, internet, government gazettes, research reports, newspapers and magazines deemed to contain relevant information and data relating to Nigeria's National Policy on 35% Affirmative Action for Women.

Method of Data Analysis

Qualitative content analysis technique, especially textual analysis was employed for the analysis of data. The contents (information and data) of the various documents on the subject matter of this study were analyzed through the interpretative processes which included

data reduction, data display, and conclusion drawing [35]; [36]; [37]; [38].

Data Presentation and Analysis

Research Question One

Have the media played a significant role in advocating for the attainment of the 35 percent affirmative action on women in Nigeria from 2015 - 2018?

The media have not been cowed completely in their role of advocacy. Some women took it upon themselves to begin an early and earnest campaign through the media for more representation on the list of ministerial appointments. Their hope was dashed as the second list came and the total add up of women who made the entire list came up to just seven. A women coalition group under the aegis of 100 Women lobby group expressed their dissatisfaction over the first list and told the whole world that they would use their voting power more judiciously in the next elections should the President fail to make up for the gap in the first list. It was discovered that the second list was released and the much touted 35 percent affirmative action was not met. These efforts were however carried out via the media.

Research Question Two

Did gender profiling influenced attainment of the 35 affirmative action on women in Nigeria from 2015 - 2018?

Available statistics revealed that out of the 109 senators in the National Assembly, only seven were women, while

only 14 out of the 360 members of the House of Representatives are women (*Premium Times*, 2018). Besides, out of the 990 members of the state Houses of Assembly, only 54 are women. The picture markedly depicted a lopsided membership of the legislatures in favour of men and observers say that the story is similar at the local level, where only a few women function as chairpersons or counsellors in local government councils. The observers said that no woman has ever become the country's president or vice president. They, however, noted that the first female governor in Nigeria, Dame VirgyEtiaba, only functioned as Anambra State's governor for six months, following the impeachment of her boss, Gov. Peter Obi, on November 2, 2006. They lamented that Nigerian women were obviously marginalised in all the country's democratisation processes, saying that in spite of the fact that many women were literate, they still held less than five per cent of important decision-making positions in the country. The whole scenario tended to validate widespread concerns that women were grossly under-represented in the legislative and executive arms of government across the country. This was regardless of the fact that a National Gender Policy has been formulated to promote a 35 percent affirmative action for women - a policy that demanded 35 percent involvement of women in all governance processes.

DISCUSSION OF FINDINGS

From the analysis presented, it becomes safe to say that the objectives of the study which were translated into research questions have been answered. The first objective of the study which seeks to know whether the media have played a significant role in advocating for the attainment of the 35 percent affirmative action for women in Nigeria from 2015 - to 2018 was exhaustively analysed. It is evident that media have played a significant role in advocating for the attainment of 35% affirmative action on women as well as embarked on the crusade against gender profiling in Nigeria. With notable individuals and women groups, such as NAWOJ, WIP, NAWOL among others, using the

instrumentality of the media to air their views in form of campaigns and advocacy against the phenomenon demonstrates the deployment of media advocacy in the crusade. Call it discrimination based on sex or gender, or on the weaker sex, women in spite of the flavor and attraction which they hold for the men folk, have suffered numerous setbacks when compared to their male counterpart. Though, highly gender orchestrated and based on primordial misgivings which are often traced to traditions, culture and even religion, gender profiling has been fought against by women under various organizations like feminist groups and the organization for women rights and adult suffrage for women for the

enhancement of political emancipation. These campaigns championed mostly by women still have gender profiling especially in the area of attainment of the 35% affirmative action for women in Nigeria continuing unabated [39].

In a similar manner, analysis of the second objective of the study, which seeks to ascertain whether gender profiling influenced attainment of the 35 percent affirmative action for women in Nigeria from 2015 - 2018 showed that gender profiling was a major factor that hinders attainment of the 35 percent affirmative action for women in Nigeria within the period of the study. According to [40], Nigeria has made efforts in order to liberate women from stereotype and gender inequality by involving women in

political appointments as well as allotting 35 percent affirmative action to them. All these actions have not yielded the expected result because the root of gender profiling in Nigeria in particular, is culture bound. Culture, norms and values of a people is not, and cannot be cement-cast on a rock. Culture is dynamic as such it could be constantly amended and repositioned as the need arises [41] [42]. Therefore, there should be a u-turn towards cultural re-orientation in order to correct wrong impressions about the feminine gender, as well as redefine their place and role in the society. President MuhammaduBuhari's statement, that his wife belongs to the kitchen and to the other room explains it all [43] [44] [45].

CONCLUSION

From the findings of the study, it can be concluded that the government has failed to fulfill the 35% affirmative action for women. This was despite the warning and outcry by women groups, who even threatened to make trouble with the government. No doubt, the failure to attain or fulfill the 35% affirmative action for women by the Nigerian government has its root in culture, which has little or no place for women. Only this can explain why the President of the largest black African country, Nigeria could make a very demeaning statement against the womenfolk when he said that his wife belongs to the kitchen and to the other room [46] [47].

Nigeria is still culturally more male chauvinistic. Some foreign countries have successfully battled with inequality, through human rights laws and women

regained their freedom and dignity. These foreigners achieved success because they tackled the source of their problem by developing highly skilled workers among males and females, thereby basing their employment on qualified and competent people, oblivious of gender disparity [48]. Nigeria in particular have made efforts in order to liberate women from stereotype and gender inequality by involving women in political appointments as well as allotting 35 percent affirmative action to them. All these actions have not yielded the expected result because the root of gender profiling in Nigeria is culture bound. Culture, norms and values of a people is not, and cannot be so rigid. Culture is dynamic as such it could be constantly amended and repositioned as the need arises [49].

RECOMMENDATIONS

Gender profiling has been a long time phenomena starting from the creation of man. Any approach to solving the problem will be gradual and systematic [50]. Since gender profiling phenomenon is rooted in people's culture and traditional practices, any successful approach towards rewriting the wrongs, must have a socio-cultural approach, as follows:

1. It is necessary to have cultural re-orientation as a way of correcting some offensive

aspects of the norms that place women under one form of depravity or the other.

2. Culture and literature should be streamlined in such a way that their contents and thematic import will not demean the integrity of women.
3. Women should embrace virtuous way of life in order to erase some of the negative impressions against them.

4. Women should endeavour to be pro-active in whatever they do and as well eschew inferiority complex so that men do not take such advantage over them.

5. Various governments need to embrace legislations that will give women a place of pride in the society.

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