

The Impacts of Patriarchy on Women Police Officers in Nigeria: The Need to Abolish Gender Discrimination

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Abstract

Nigeria is a patriarchal society where women are located in the other room. The dominated power structure that upholds and entrenches male authority is sustained by cultural institutions which, humiliates and consigns women not only as sexual objects, but also to the position of obscurity. Sequel to this, gender discrimination has graduated from the home as if it were human and migrated into workplaces lowering the efficiency of women police officers as never before. Following this, the main thrust of this study is to examine the impacts of patriarchy on women police officers with a view to bringing to end gender discrimination in the Nigeria police. Two hypotheses were formulated in order to achieve the objectives of this study, and in addition, literatures related to the variables were reviewed. A survey research was adopted to collect primary data from 200 respondents purposively selected with the aid of a questionnaire. Pearson product moment correlation coefficient was used to test each hypothesis at 0.05 level of significance with degree of freedom and critical values relative to the statistical technique employed. Among the findings, the study observes that women police officers have remained grossly under-represented and as a result, the Nigerian society has not fared any better for supporting male supremacy to the extent that the society has lower expectations for women police officers, leading to fewer opportunities for promotion. Furthermore, the study also reveals that despite the adoption of the International Bill of Rights for Women and the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) by the United Nations, to which over 160 countries, including Nigeria were signatories, Nigeria is yet to implement the provision of the instruments. In addition, the study also notes that the subordinate condition of women is daily being oiled and enforced by the hidden viciousness of men unceasingly thereby making women police officers to continue to experience exclusion, and discrimination in offices. Above all, the study shows that the Nigerian constitution guarantees every citizen the right to dignity of the human person, and forbids the subjection of any person to any form of discriminatory practices based on gender. In conclusion, the study upholds that there is no basis for the continued discrimination and marginalization of women police officers, and by implication, the police institution must as matter of importance purge every trait of gender discrimination against women police officers. Based on this, the study suggests that since the Nigerian traditional world is gradually craving for modernization in which potential talents, competencies, skills, abilities and education amongst other speaks for the individual rather than the gender, there is an urgent need for a paradigm shift to abolish the impacts of patriarchy on women police officers in Nigeria and ensure gender equality. Finally, since the advocacy against women police discrimination agrees that all human beings are entitled to some basic rights marked the birth of the international and universal recognition of human rights, therefore the discrimination and under representation of policewomen should stopped forthwith.

Keywords: Patriarchy; Women police officers; Cultural institutions; Gender discrimination, Advocacy

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1. Introduction

The Nigerian society, like every other human society in the world, is androgynous i.e. bifurcated into male and female with same human personality and dignity. However, the discriminatory practices against the womenfolk have not only subjugated, marginalized, and excluded them from vital opportunities, but also from the major decision making organs of the Nigerian society (Chukwu, 2014). Unfortunately, the dominated power structure that upholds and entrenches male authority is sustained by cultural institutions which, humiliates and consigns women not only as sexual objects, but to an obscure state. In as much as Nigeria is a strong patriarchal society where women are located in the other room, the subordinate condition of women is observed to be oiled and enforced by the hidden viciousness of men unceasingly. Culturally, man is invested with the sole right to decide the fate of a woman, and this lone right to subject women to various degrees of discriminatory and dehumanizing practices, even in workplaces is not disheartening, but depressing. Without mincing words, Nigerian society is more or less chauvinistic; women have become second class rated, and by implication, what men make them. While agreeing to this view, it is obvious that patriarchy has become, according to Chukwu (2006), very archaic, dangerous, and damaging to the psyche of women. It is even argued that the situation is even worse for women who have low literacy level. In a similar strand Ritzer (1996) avers that women's situation is centrally that of being used, controlled, subjugated, and oppressed by men. Elucidating further, Ritzer (1996) concludes that the system of patriarchy is cultivated for the deliberate purpose of commandeering women to achieve the intents of the so-called power structure.

It is clear to observe that the discriminatory and dehumanizing practices against women have absconded from the home as if they were humans and migrated into workplaces to confront women police officers thereby lowering their productivity as never before. Like male colleagues, police women receive stringent education and training, and in the end, excel in all mandatory tough Special Examinations before qualifying as police officers. If this is the case, the question that begs for answer is: why then has patriarchy undermined women police officers, and at worst, recognizing women officers only as titular officers? This revolting attitude is regrettable; it is not favourable to women seeking full-time careers in the Nigeria police force. However, this repulsive position of the Nigeria police has not dampened the love of women to serve their mothers' land hence, the hundreds of thousands them being recruited yearly in anticipation that many dynamic changes would usher in improvements in the conditions of women in Sub-African region, particularly Nigeria where the entire world expects some level of intelligence, excellence and maturity in dealing with cultural inhibitions against women. From the foregoing exposition on the plight of women police officers, it is obvious that the discriminatory practices against women officers have not only become worrisome, unreasonable but frightening. Concurring, Yeh (2004) argues that the Nigeria police organizations have even lowered expectations for women officers, and by implication, giving them less workload which ultimately leads to fewer opportunities for promotion. Where is this hypocrisy emanating from? Hypocrisy in the sense that these women receive stringent education and training like their male colleagues, and in the end, excel in all mandatory tough examinations before qualifying as police officers. If the conditions governing the rigorous education and training, including all mandatory difficult special examinations written before qualifying as police officers were not lowered, what is the rationale behind giving them lesser workloads?

These unjust practices, Ehiemua (2014) asserts, are as result of the patriarchal control and thought processes that believe women officers are merely appendages to men, and should not have their identity different from them. It is in this strand that one begins to ponder the *raison d'être* why Nigeria, as country, still perceives women as less adequate than men. These assertions are not only biased to women officers seeking full-time careers in the police force, but contradict the importance of education. This is because education is seen as the total process of human learning by which knowledge is imparted, faculties trained and skills developed. Corroborating, Okojie (2013) argues that education is a process for manpower development which is basic for the achievement of rapid growth and development in any country. Prior to Okojie's position, Chukwusa (2011) asserts that education is the systematic development and the cultivation of the mind and other natural powers. It is "a process of developing the individual morally, socially, emotionally, physically, aesthetically and for his welfare as well as the welfare of the society" In other words, education helps members of the society to acquire suitable appreciation of their cultural heritage, and rejects that which contradicts the preservation and promotion of human rights. Conclusively, it is the process of facilitating learning, or the acquisition of knowledge, skills values, beliefs and habits for a better reorganization of self.

In all these propositions, where can we place the rationale for all these inequitable deeds against women police officers? Since it is exasperating that these discriminatory practices are visible in almost all aspects of human endeavour, especially in the Nigeria police force, should women police officers continue to be sidelined without reflecting on Brigham Young's thesis: *You educate a man; you educate a man, but when you educate a woman; you educate a generation*. Evidently, these discriminatory practices have affected the overall personality and most appallingly too, the competence of women officers. In trying to proffer explanations, Alemika & Agugua (2001) assert that the poor representation and status of women in the police force are as a result of the layers of discrimination and exclusion against them. Consequently, the near invisibility of women police officers in positions of relevance in the Nigeria police force has become self-evident. Evidently, it is surprising to observe how important women officers are considered theoretically in gender mainstreaming, but rarely are they practically drawn into committees and panels where fundamental decisions are decided and taken. In view of this, there have been increasing concerns about the narrow-minded approach to gender issues within, particularly in the use of the words such as 'officers and men' that arrogantly emphasizes exclusion of female officers from the mainstream. Unfortunately, the concept of womanhood in Nigeria Police has become very unwholesome and damaging to the female psyche. Substantiating this, the Institutional framework and practices, according to the gender policy for the Nigeria police force (Final draft report, 2010), are more protective of male interests and concerns (male-centric institutional frameworks).

Basically, any dissertation on women, irrespective of its focus, always incites and even provokes many a man to wave it aside in spite of the fact that, women's challenges have gained global currency. With the adoption of the International Bill of Rights for Women and the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1979 by the United Nations, to which over 160 countries, including Nigeria were signatories, the contempt with which women's challenges are being discussed is unfortunate.

The condescension hinges on the fact that the Nigerian man, irrespective of his status, socio-culturally still holds fast to patriarchy. By implication, it is in the overall interest of men to employ discriminatory practices against women to checkmate their global acceptance, without which their traditional authority and supremacy over the women would be gone forever (Chukwu, 2014). Consequent upon this, women have been reduced to mere spectators since the inception of the police institution in Nigeria as no one amongst them has ever been elevated to the rank of Inspector General of police.

It is most surprising that despite the census figures(2006), including the projected census figures(2015), which puts the population of women as more than that of their male counterparts, this numerical strength has not altered the age-long inferior status of women in the Nigeria police. Admittedly, the subjugation and discriminatory practices against women know no boundaries and are not dependent on their social, educational or economic status. In some cases and societies, women are not to be seen, except of course when they are well covered head to toe. This position, which derives its strength from the socio-cultural and religious beliefs system instill fears of imminent danger hovering over the women, despite the breaking of the glass ceiling. Earlier, Ehindero (1998) contends that, "*the status of women and children in Nigeria is determined not only by law, but also by customs, cultural influence, religion and attitude of the society.*" By this assertion, Ehindero, a former Inspector General of Nigeria police, aptly captures the naked fact that prejudices about women are rooted in history. But questions obviously abound. First, is Ehindero, an erstwhile topmost officer of the Nigeria police holding forth and supporting patriarchy? What has really become of the education, and international exposure acquired over the years?

Fundamentally, the Nigeria Police Force as an institution ought to be a major stakeholder in promoting gender equality; this should not only manifest in principles, but should as a matter of necessity be operational in line with the International Bill of Rights for Women and the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) promulgated by United Nations in 1979. This study, therefore, is an attempt to examine the impacts of patriarchy on women police officers in Nigeria with the view to dismantling all traits of gender discrimination and subjugation.

1.2 Statement of the Problem

There are increasing concerns about the discriminatory approach to gender issues within the Nigeria Police Force.

Women police officers are not considered in gender mainstreaming, particularly in being allowed into committees and panels where fundamental decisions are decided and taken. Women police officers are not only poorly represented in the force, but also inadequately protected as well as given equal opportunities like their male counterparts. The Nigerian society, like every other human society in the world, is androgynous i.e. bifurcated into male and female with same human personality, but the discriminatory practices against the womenfolk in the police force has not only subjugated, marginalized and excluded them from vital opportunities, particularly in this 21st century, but also made them appear as second class citizens as nothing about them, including the fact that a woman police officer must seek the permission of the Inspector-General to get married. Unfortunately, this unfair and insensitive rule does not apply to the male officers. In the same strand, pregnancy, which is a product of natural reproduction and sustenance of human race, has become a recurrent factor used as an excuse to discriminate against women in the Police Force. Furthermore, several legal instruments, including sections of the Convention on Elimination of Discrimination Against Women (CEDAW), the anti-discrimination provisions in the Nigerian constitution, as well as the police regulations violate the provisions of CEDAW and the 1999 Constitution. However, the derogation clause in the anti-discrimination (S.42) provision of the constitution prevents legal redress. Discrimination against women in NPF occurs at different levels - recruitment, training, duties and posting, marriage, and dressing. As a largely patriarchal society, Nigeria, socio-cultural practices encourage discriminations of all kinds against women, particularly in the distribution of power, influence and economic independence. The poor representation and status of women in the Nigeria Police Force derive from layers of discrimination and exclusion suffered by female members of the Nigerian society.

The general objective of this study is to investigate and evaluate all the discriminatory rules and practices against women police officers with a view to determining the statutory basis or otherwise, of discrimination against women in the Nigeria police force. Fundamentally, the specific objectives include:

- a) To assess the implication of Section 124 of the Police Act and Regulation Cap 359 LFN 1990 against the productivity of female police officers in Nigeria
- b) To examine the extent to which patriarchy has aided the exclusion of women police officers from appointment into committees and panels where fundamental decisions are decided and taken.

In view of the agreed objectives of this study, two hypotheses are therefore formulated to guide this study:

- i) There is no significant relationship between Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the productivity of women police officers
- ii) There is no significant relationship between the patriarchy and the deliberate exclusion of women from committees and panels where fundamental decisions are decided and take

2. Conceptual issues:

2.1 Concept of Gender equity and equality

There appears to be a consensus of the term gender. Generally, the term 'gender' is of Western origin and is in several respects a second-generation concept of equity. It became popular in the 1980s as a replacement for women. The extant literature views gender equity as the basis for the full promotion and improvement of the status of women in all areas, particularly in the distribution of power, influence and economic independence. Thus, it becomes paradoxical to observe that women who constitute half of the population are continually being excluded from participating, and contributing to the overall development of the country due to strong culturally belief systems.

Sequel to this, gender equity and equality issues are central to the social and economic life of every country.

From the foregoing, gender equality refers to the equal valuing by society of both the similarities and difference between women and men, and the varying roles that they play. It is often measured in terms of whether there is equality of opportunity, or equality of result. Gender mainstreaming is not an end in itself but rather a means to the goals of gender equality. It is in this light of the aforesaid that the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) in Nigeria has been steadfast in supporting the Nigeria Government through the UN Development Assistance Framework—to secure a policy and institutional environment within which all citizens are active agents of development that distributes benefits equitably to the present generation without jeopardizing gains for future generations. Despite this, gender discrimination and inequalities are not new concepts, but their continuous existence and pervasiveness have been brought to international focus in recent times. In spite of the currency of globalization, the Nigerian society is still being ruled by a pervasive patriarchal system, which supports male supremacy, leading to unequal gender role relations, and grants men power and control over women in both the domestic and the public spheres.

However, prior to the UN Principles and Gender Equality, the development of modern 'professional' policing in the nineteenth century was an extremely important social innovation, but one that failed to include women (Prenzler & Georgina, 2013). It is definitely an issue especially since the only difference between men and women is their gender not their skills. Female police were first appointed in a sprinkling of locations in the early decades of the twentieth century, including Portland Oregon in 1908, Los Angeles in 1910 and Toronto in 1913. Further expansion occurred during the First World War, largely due to labour shortages (Brown & Heidensohn, 2000; Jackson, 2006). Appointments continued on a piecemeal basis as the century progressed, and often comparatively late. In Eire, for example, the first women police were appointed in 1959, four decades later than the United Kingdom (Clancy, 2009). Pioneer female officers were usually limited to very small numbers within women police units, working predominantly as assistants to male detectives. The 1950s and '60s saw the beginnings of a gradual break out from this cloistered environment as women entered juvenile aid units and school traffic squads, eventually joining mixed patrol teams in the 1970s (Heidensohn, 1992).

The women's rights agenda did not attract global attention until the adoption of the International Bill of Rights for Women and the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1979 by the United Nations, to which over 160 countries, including Nigeria were signatories. The United Nations Convention further describes discrimination against women as "any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise of women, irrespective of their mental status on a basis of quality of men and women, of human rights, and fundamental freedom in political, economic, social, cultural, civil or any other field". Similarly, the International Conference on Population and Development (ICPD, 1994) and the Beijing Declaration (1995), re-affirmed these conventions and commitments to eliminate gender-based discriminations. The august body provided an internationally agreed agenda and strategy for achieving gender equality and the empowerment of women.

Also in the same vein, the African Charter on Human and Peoples Rights (1986) specifically (in Article 18) urges member-states to ensure elimination of all discriminations against women and the protection of the rights of women. This convention and many other charters of the UN on women were to raise global awareness on status of women and to mobilize the world community to eliminate discrimination against women so that women may attain equal economic, social, political and legal status with their male counterparts. Succinctly put, equality between women and men is seen as a human rights' issue and as a precondition for and indicator of sustainable human development

Distancing from this position, Martin (1991) argued that the police force is not only all about being masculine, but showing greater commitment to public service, more calming and reassuring demeanours, and less violent encounters with citizens. Besides, masculinity is not the exclusive preserve of the males as any one gender can become masculine, if the need arises. Therefore, since many observers believe that men and women bring to policing differences in attitude, values and perceptions that influence the way they do their work (Gayre, 1996). The inclusion of women in policing is particularly relevant to the current emphasis on community policing (Martin 1991). More directly, Wilson (1991) asserts that not only should there be more women police officers, but that there also should be room for women's perspectives on what policing ought to be (which assumes that such perspectives already exist among women, if not yet among women police).

However, it is disturbing that recent research indicates that in most developed democracies the percentage of sworn women police remains at or below one quarter, with much lower numbers in management ranks, and with women from racial or ethnic minorities suffering greater marginalization (Cordner & Cordner, 2011; Moses, 2010; Strohshine & Brandl, 2011). By this, women officers remain grossly under-represented in most non-democratic nations or emerging democracies (Gultekin et al., 2010; Natarajan, 2008). Furthermore, current projections, any prospect of numerical gender equity appears to have been lost, with the overall proportion of sworn female officers likely to plateau around 30%, at best, in many departments over the next decade. This is particularly concerning given that research commissioned by the British Association of Women Police in 2006 suggested that a 35% representation of female officers was necessary for adequate progression and cultural integration (Brown et al., 2006).

The present situation is very much the legacy of powerful forces of opposition. In her 1980 paper on the status of women police in the United States, Susan Martin contends that:

The incursion of women into traditionally 'male' occupations has been opposed, resisted, and undermined wherever it has occurred. In few other occupations, however, has their entry been more vigorously fought e on legal, organizational, informal, and interpersonal levels e than in policing (Martin, 1980).

As a result of Martin's thesis, it could be argued that the 'women police movement' of the early-twentieth century was only successful in creating a very small space for women officers by making their role an extension of social welfare work. Women police officers were often unsworn, appointed on lower pay rates, without any rank structure and without a pension scheme, and they were subject to dismissal if they married (Prenzler, 2002).

Succinctly, the entry and expansion of women police was, in general, fiercely opposed by police managers and police union leaders. On the job, they were often undermined by colleagues' lack of support, by sexual harassment, and by discrimination in deployment and promotion (Hunt, 1990; Brown and Heidensohn, 2000). On the other hand, the male monopoly on police work was supported by powerful stereotypes about the nature of police work and intrinsic gendered traits. By patriarchy, policing was seen as requiring symbolic authority and physical force that only males could exercise. These myths were perpetrated despite research in the 1970s and '80s indicating that women police were as effective as men on most performance measures, and generally better at diffusing conflict, and that there was strong public support for women police (Lunneborg, 1989).

The employment of women police involves a variety of benefits, which have frequently been denied or underestimated. Equity in policing supports the global mission to create genuine equality and independence for women, including through employment and better delivery of social services (United Nations, 2009). Policing can offer secure and stimulating work for women, with diverse career opportunities, and with increasing opportunities for flexible employment. The presence of women police also provides an alternative contact point for victims of crime confronted by the well-documented insensitivity of many male police (National Center for Women and Policing, 2002). Policy makers need to guard against 'gender essentialism' in promoting feminised policing (Valenius, 2007), and equal opportunity should remain the primary rationale for promoting police careers to women.

At the same time, there is a strong argument that woman victims of crime, in particular, should have access to female officers (Natarajan, 2008). The research evidence is also fairly strong in showing that increased female participation in policing has reduced complaints and also misconduct including less reliance on the use of force (Corsianos, 2011; National Center for Women and Policing, 2002). There is also potential for women police to make a major contribution to improving security and prosperity in developing nations through participation in peacekeeping missions and as part of the professionalization of Indigenous policing (UN-INSTRAW, 2007; UNDP, 2007).

2.2 The implication of Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the plight of women police officers in Nigeria

Since the pace of a caravan is determined by the slowest horse, the Nigeria police force cannot claim to be advancing when the police woman is still at her lowest ebb. Women police officers have remained grossly under-represented and the Nigerian society has not fared any better. Evidently, the discriminatory practices against women police officers particularly in this 21st century have degenerated to the extent that seems to suggest, though unknowingly, to majority of the Nigerian populace that female officers are second class citizens. This assertion is further buttressed by the fact that they must seek authorization from the Inspector-General of Police (IGP) to get married as the choice of man to be taken as husband must be approved by another. To be more specific, Section 124 of the Police Act and Regulation Cap 359 LFN 1990 provides that women police officers who desire marrying must first apply in writing to the Commissioner of Police via the State Police Command in which they are serving, requesting permission to marry and given the names, addresses and occupations of the persons they intend to marry. Permission will be granted for the marriage, if the intending husband is not less than three years older. Most disturbing is the fact is that pregnancy, a product of natural occurrence and sustenance of human race, has become a recurrent feature employed to discriminate against women and personnel to care for women with complications. Ideally, pregnancy would always be a wanted and happy event for women, whether married or not. Unfortunately, this is not so in the Nigeria police. Ordinarily, pregnancy is indeed a thing of joy; it calms nerves, soothes the mind and assures one of a promising tomorrow hence, the ballad sung. The ballad is in honour of the expected child who is widely seen as the uniting link in the rhythm of life, guaranteeing the continuation of a blissful tomorrow from generation to generation. In most countries, large numbers of women every year become pregnant without getting married; it is a human right that cannot be taken away from anyone willing to procreate for posterity. But all the anti-progressive procedures that render women officers helpless as most often, the men they actually have and willing to settle down with get disqualified during interviews. This infringement on their fundamental human rights as reflected in the writings of St. Thomas and Hugo Grotius, as well as Magna Carta, the petition of rights of 1628 and the English Bill of rights.

Amongst others, human rights and fundamental freedoms allow us to develop fully and use our human qualities, our intelligence, our talents and our conscience to satisfy our spiritual and other needs. Hence, the 1999 constitution of the Federal Republic of Nigeria (1999, CFRN) is the basic organic law which has provided a plethora of rights to all Nigerian citizens.

Umezurike, cited in Arop (2009) defines human rights as freedoms and entitlements granted to an individual by reason of his being human, which also constitutes the inherent and inalienable rights that all individuals without discrimination or deprivation are entitled to, in protection of their human dignity. These rights are neither created nor can be abrogated by any government. These rights are supported by several international conventions and treaties such as the United Nation's Universal Declaration of Human rights in 1948, and they include rights to life, liberty, education and equality before law, and right of association, belief, free, speech, information, religion, movement, and nationality. It is noteworthy to recognize that human rights, whether they are civil and political rights, such as the right to life, equality before the law and freedom of expression; economic, social and cultural rights (freedom of choice, association cum marriage), and others are indivisible, interrelated and interdependent. The improvement of one right facilitates advancement of the other. Likewise, the deprivation of one right adversely affects the other. But despite these provisions, the Nigeria police force still restricts the freedom of association cum marriage not necessarily for any security reasons as often canvassed, but for the continued practice of patriarchy even in this 21st century!

From this angle, questions abound. Among them: how did the authorization on marriage come about? If it were relevant at the inception of professional policing in the early 19th century, is it still relevant today? If the argument that it assists for a proper background check for the fiancé to ensure an accepted character is permissible to form a sexual cum reproductive union with woman police officer, why is same not done for the fiancées of male police officers? Why these discriminatory backgrounds check?

Furthermore, does becoming a single mother, that is obeying the natural law of procreation hinders women participation in policing and if yes, is policing all about physical force and strength? Can intelligence gathering which is fundamental to policing too complex and difficult for married cum expectant mothers to be involved in? But, Biology, Psychology and other related disciplines have proven that the male brain is larger in size, but the female is more effective, pragmatic and result-oriented if put to test. Is policing no more about providing the public with an honest and efficient service for the purposes of ensuring the rule of law and also creating an environment of safety and security for the realization of human rights, as well as its long-term prevention of human right abuses and violent conflict? Do these functions not require tactical intelligence? If yes, what roles do masculine and physical strength contribute in this regard? If policewomen, like their male colleagues, have to pass the tough Special Examination for Police and receive stringent education and training before becoming a qualified police officer, why has patriarchy been so much of influence that women police officers cannot attain positions, particularly the position of the Inspector General where their potentials can be effectively tapped, their dreams and aspirations fulfilled?

One is tempted to further ask: Are men and women really different and how are they different? And what do these differences mean? Why is it that every society differentiates people on the basis of gender? In addition, why is it that virtually every known society is based on male domination (Kimmel, 2000)? While these questions and many more are begging for answers, it is discomfiting to state that the wave of these discriminatory practices, particularly in the Third World Countries has become a source of serious concern. In Nigeria, the frequency with which these discriminatory occur have indeed become a frightening reality. Obviously, breaking away from these cultural fences have become obvious today more than ever before. These discriminatory practices that tend to relegate female officers as mere spectators are wrongs against humanity and remain unequivocally irreconcilable with, and diametrically opposed to the dictates of both the natural and divine laws and therefore abominable and deplorable thing before God, man and modern society.

2.3 Patriarchy and the deliberate exclusion of women police officers from the think– tank of the Nigeria police

Nigeria is a highly patriarchal society, where men dominate all spheres of women's lives. Women are in a subordinate position (particularly at the community and household levels), and male children are preferred over the female. The influence of mother and the father is particularly significant in shaping and perpetrating patriarchy. The mother provides the role model for daughters, while the father demonstrates to sons what it means to 'be a man' (World Bank 2005). As in other male dominated societies, the social relations and activities of Nigerian women and men are governed by patriarchal systems of socialization and cultural practices which enabled the interests of men above those of women.

In analyzing the impacts of patriarchy plight of women, Iwe (1985) observed that the perpetrators of these violent cultural practices against women are yet to acknowledge that the dignity of women is equal to that of men. Besides, the splendour of womanhood, which is based on human personality, the prerogative and quality of every human being, man or woman, is fundamentally, essentially and unquestionably equal to the dignity of man. Furthermore, Iwe affirms that, the truth of this statement is unassailable in spite of sex differences, for human dignity rests not on sex but on personality; and personality as such has no sex. Accepting this position therefore, there is an urgent need to upturn the table against patriarchy. But however, it is important to stress that cultural practices passed down from generation to generation are not easily discarded, but held sacrosanct.

Consequently, gender stereotypes are beliefs about the typical characteristics and behaviours of men and women (Worchel et.al. 2000). For Lippmann (1992) was the first to use the term 'stereotype' describes 'pictures in our head'. Lippmann asserts that stereotypes are negative in nature that protects the relative social standing and interests of those who hold these. In other words, stereotypes are based upon, depict, and strengthen already held prejudices. Stereotypes have not only affected peoples' interpersonal and inter-group relations and networking; they have also affected one's perception of one's own abilities as well as status as members of a society. When people hold stereotypes about others, they do not see them as individuals in their own sight, but in the light of pre-formed beliefs which tend to conclude that women have been victims of discrimination historically and globally.

The integration of gender issues in police reform is now recognized as a key to operational effectiveness and institutional credibility. For example, increasing the recruitment of female staff, preventing human (woman) rights violations, and collaborating with women's organisations in creating an efficient, accountable and participatory police force, which responds to the specific needs of men, women, girls and boys. Mainstreaming gender into police reform also involves identifying/assessing the different insecurities faced by men, women, girls and boys. The results of the assessment might in turn highlight the need to include gender initiatives or initiatives that address the particular security needs of women within police security programmes.

As a critical segment of the society, it is a major deficiency that needs to be urgently addressed (CLEEN, 2011). Indeed, there are cultural notions or perceptions that prevent women from assuming some sensitive positions in our society or actualizing their potentials. For example, in politics, participation in political activities is mainly seen as an exclusive reserve of the men. In other words, in this profession, women are not easily considered as fit to ascend the ladder because of the thinking that the hurdles therein would prevent them from handling their primary responsibilities properly to their families. This line of argument is grounded on the fact that the Nigerian society is largely male dominated in terms of beliefs and philosophies. When people hold stereotypes about others, they do not see them as individuals in their own sight, but in the light of pre-formed beliefs. Consequent upon this, women have been victims of discrimination historically and globally. It is even annoying that the Nigeria Police Force (like many other countries in the world) is not only dominated by men, but modelled as a masculine institution. As a result, female officers are recognized only nominally as police officers, because police organizations are full of patriarchal control and thought processes that believe policewomen can only do the office work without incurring any heavy responsibilities. It is in this position that Yeh (2004) pointed out that most police organizations have lower expectations for policewomen and do not give them too much or too heavy of a workload, leading to fewer opportunities for promotion. As a result, since colonial rule, Nigerian women have been denied opportunities to play such roles. This discrimination has become very much pronounced in the Nigeria police force. Consequently, this discrimination (based on sex or circumstance), has over the years slowed down the spate of the country producing her first Inspector – General of Police (IGP).

The goal for women in whatever professions they find themselves is to be treated as human beings with personality, but never to be seen as men; they are contented being who they are (Chukwu, Lecture notes, 2016). To this effect, Chukwu argues that there is nothing like challenging men's 'natural' right to positions of power when they aspire to excel. Women, once as professional police officers cease to be feminine in that contextual framework as they no longer belong in a situation where they have to be reduced to sex objects in order to take charge (that is, act like a man- *masculine*) to be recognized in a patriarchal Nigerian society. As Susan Ehrlich Martin (1980) says of policewomen on patrol:

The more a female partner acts like a police officer, the less she behaves like a woman. On the other hand, the more she behaves like a woman, the less protection she provides, the less adequate she is as a partner—(anything short of this behaviour tends to make the man erroneously believe that a sense of masculinity is the preserve of man; emphasis, mine)(Martin, 1980: 93—94

The statistics emerging from Britain are staggering. Over a quarter of British women report being discriminated against in the workplace. According to Langton (2010), the percent of sworn law enforcement officers who were women increased only slightly in federal, state, and local agencies during the 1990s and 2000s. By 2007 nearly 4,000 state police, 19,400 sheriffs', and 55,300 local police officers were women.

In 2008, across 62 reporting federal law enforcement agencies there were about 90,000 sworn officers, of whom approximately 18,200 (20%) were women. These 2007 and 2008 numbers suggest a combined total of almost 100,000 female sworn officers nationwide in federal, state, and local law enforcement agencies. Using data primarily from the Bureau of Justice Statistics' Census of Federal Law Enforcement Officers (FLEO) and the Law Enforcement Management and Administrative Statistics (LEMAS) series, this report examines the current state of and trends in the employment of female sworn officers in federal, state, and local law enforcement agencies.

3. Theoretical framework

There is no doubt that it is theory that makes research empirically meaningful and the need, therefore, for an appropriate theoretical framework for this academic research cannot be over-emphasized. In this work, therefore, two theories, namely, Socio-cultural and Marxist theories have been employed to critically analyze the work because they suit the thinking of contemporary times.

3.1 Socio-cultural theory

The socio-cultural theory of women's oppression is premised on the assumption that societal norms, values and roles are culturally determined. The proponents hold that social life is a reflection of whatever cultural forces that is in operation. That is to say, the oppression of women is rooted in the cultural system of the society.

Nigeria tries to establish a critical nexus between socio-cultural belief system and discrimination against women. In establishing this relationship, analysis draws our attention to the following facts:

- 1) That discrimination against women arise out of a specific type of cross gender relation
- 2) That this relations is anchored on the dominant ideology, which also defines the nature, character and even content of how a men and women relates
- 3) That this ideology sees women as inferior to men and therefore should and under all circumstance, is subjected to their control. In this regard, the ideology defines the status of the men and the women, what they should or should not do as well as what they can aspire to become in society.
- 4) That men socio-cultural injunction and practice encourages and or justify discrimination against women.

This school of thought further contended that the perpetuations of discrimination against women across societies the world over finds justification in cultural norms and values prevalent in such societies. The point therefore is that the socio-cultural perspective of discrimination against women sees culture as the bane for its existence and prevalence. According to analyst here, because cultural is the fatality of the way of life of a people in terms of what they do, why they do, what they do, their belief system as well as their norms and values, it is an important variable for the understanding of the phenomenon of discrimination against women on the one hand and its prevalence on the other.

Among the proponents of the socio-cultural theory of women's oppression is Oakley (1974). This distinguished scholar argues that the subordinate position of women, which gives room for their oppression and discrimination in the society, has no biological basis. She contends that it is indeed a consequence of both cultural specifications and social definition of the biology of women. Other scholars submit that the inferior status women assume and the discrimination they face is created by society and perpetuated through the process of gender socialization. Gender socialization accordingly begins at birth. As Individuals grow from infancy to become aware of their environments, they are socialized to internalize society's expectations. Accordingly, boys are indoctrinated to be more aggressive and domineering in their behavior, while girls are socialized to take on quiet, gentle and passive life styles. Consequent upon this socialization, women end up, in the long run, presenting as well as displaying behaviours that give room for their oppression. But there is nothing in the biology of women that make them inferior or rather that warrant their oppression and discrimination. The inferior status of women which gives room for their oppression is as a result of the fact that society defines both women and their biology as inferior. Furthermore, the society strongly holds that the roles women play and the behaviours they display are assigned to them by society. Sequel to this, women's oppression finds root in the way society defines them including their biology. Essentially, the low status of women from this perspective holds that the type and magnitude of oppression women face vary from society to society because different societies have their own definitions of who a woman is. Since society defines women's biology as being closer to nature and inferior to that of men whose biology is distant from culture, and therefore superior to that of women, it implies that culture is superior to nature, and by implication, man can subdue nature, and then oppresses women.

3.2 Marxist theory

The Marxian theory of women's oppression is traceable to the work of Marx and Engels (1972). The work titled: *The Origin of the Family Private Property and the State* presents a historical outlook to the issue of women's oppression. According to Engels, at a certain stage in human evolution, a form of primitive communism was in practice, and properties were communally owned. In addition, the period was characterized by a high rate of promiscuity, to the extent that the paternities of children were uncertain. However, a time came when single individuals began to acquire properties and thus considered it fit to have heirs to succeed them and the only practicable means of achieving this was for a single man to have a wife of his own. This change marks the beginning of the monogamous type of marriage. Marx and Engels are of the position that the emergence of the monogamous family gave rise to the oppression of women. This is because the system was necessitated in the first place by the need for one man to have children of undisputed paternity. Therefore, to achieve this, women were married and kept under control by their husbands.

Furthermore, Marx and Engels submit that the dominance of men in the monogamous family is the result of women's dependence on men for their economic needs since they women have to stay under the control of men to bear children who would belong to them exclusively and also since men dominate and control the means of production.

And since women depended on and are subordinated to their husbands in the family, the result was for women to be in subordination to men in the larger society, a situation that made for their continuous oppression in the society.

As result of women being subordinates to men i.e. their husbands in the 'monogamous marriage, men exercised control over their women in order to have children of undisputed paternity. Thus, in a bid to exercise this control, sometimes a number of men adopted measures that are violence prone. In addition, Marxists said that since the women have to stay under men in monogamous marriages, they therefore have little or no opportunities to engage in activities that will give them strong economic standing. Consequent upon this, women continue to depend on men economically and otherwise. For Marxists therefore, since the oppression of women is consequent upon their economic dependence on men; however, women oppression will cease if they take up paid employment. By so doing, they will earn income and then depend less or cease completely to depend on men.

The Marxian theory is worthy of credit because it is the only theory that examines the issue of women's oppression from an historical point of view. However, the theory could not pinpoint the exact period when men began to acquire private property, as well as have children of undisputed paternity. The efficacy of Marxian argument that women's oppression is rooted in their economic dependence on men cannot wholly be faulted. However, the quest for industry has thrown up many women, particularly in the police force just like Marxist suggested. Thus, in many families today, women provide for the needs of the family as much as men do. However, in most families, the responsibility of meeting the economic needs of the family rests solely on women. But despite this, men still dominate, and when opportunity presents itself, they do not hesitate to discriminate and subjugate the womenfolk.

There are many theories that explain discrimination against women. But the socio-cultural explanation isolates and analyses the role of social and cultural variable in the existence and prevalence of gender based discrimination. In utilizing culture as a way of life of a people to analyse the division of labour between men and women, this is particularly important in understanding power relations in society. By situating gender within the socio-cultural matrix, the perspective is important because it has tried to illuminate the history of patriarchy as a fundamental ideology that justifies violence against women. Nonetheless, it lacks in its perception of the actual extend of socio-cultural variable in cross gender relations. With specific reference to gender relations based violence as it affects women; the socio-cultural dissuasion fails to show why other factors like the structural of a contradiction in the economy as well as the structural nature of power are not important in understanding violence against women. These factors play very important roles in the generation and manifestation of violence against women that cannot and indeed should not be ignored.

4. Methods

The research design adopted for this work was the survey design. Denga (1986) describes this design as a process where large small samples are drawn from a given population. The researcher settled on this design because of its preoccupation with describing and establishing the relationship existing among variables. This design is also concerned with gathering of data at a particular point in time with the intention of knowing the nature of already existing conditions, or identifying standards against which these conditions can be compared

with other specific events. A total of two hundred (200) out of the two hundred and ten questionnaires (210) were collected from the respondents; ten were rejected because they were not properly filled.

As a result of this, the returned questionnaires (200) constituted the number used for this study. Sequel to this, the presentation of the data was done following the sequence of the two hypotheses directing the study. The finding and observations resulting from the study were described with reference to the objectives, hypotheses raised and previous studies reviewed. In discussing the results of this study, the research will focus attention on the two hypotheses tested.

4.1 Test of Hypotheses

This section deals with the testing of the hypotheses formulated to guide the study. Data collected from the research instrument were used for the analysis. The aim was to assess religious threats and Insecurity challenges to the corporate existence of the Nigerian nation. The .05 level of significance was used for statistical testing of each of the hypotheses.

4.1.2 Hypothesis one

Ho: There is no significant relationship between Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the productivity of women police officers. This hypothesis was also tested using Pearson Product Moment Correlation and the result of the analysis is presented in Table 4.1 below

Table 4.1

Pearson correlation coefficient analysis of Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the productivity of women police officers (N=200)

Variables	ΣX ΣY	ΣX^2 ΣY^2	ΣXY	r-value.
Section 124 of the Police Act and Regulation Cap 359 LFN 1990	1808	6493		
Efficiency of women police officers	1536	4978	39973	0.45

Significant at .05 level, critical $r = .195$, d.f 98

The result of the analysis revealed that the calculated r-value of 0.45 is higher than the critical r-value of .195 at .05 level of significance with 98 degree of freedom. With this result the null hypothesis was rejected. This result therefore implies that there is a significant relationship between Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the productivity of women police officers.

4.1.3 Hypothesis two

H₀: There is no significant relationship between the deliberate exclusion of women from committees and panels where fundamental decisions are decided and taken and their productivity. Pearson Product Moment Correlation was used in the analysis and the result presented in Table 4.7 below.

Table 4.7 Pearson correlation coefficient analysis of gender stereotypes and gender prejudices (gender unfriendly conditions of service) and the productivity of women police officers (N=200)

Variables	ΣX ΣY	ΣX^2 ΣY^2	ΣXY	R-value.
Stereotypes and gender prejudices	1721	4978		
Productivity of women police officers	1536	4978	36745	0.50*

Significant at .05 level, critical $r = .195$, d.f 98

The result of the analysis revealed that the calculated r-value of 0.50 is higher than the critical r-value of .195 at .05 level of significance with 98 degree of freedom. With this result the null hypothesis was rejected. This result therefore reveals that there is a significant relationship between gender stereotypes and gender prejudices (gender unfriendly conditions of service) and the productivity of women police officers

4.2 Implications of the study

The result of the analysis from the first hypothesis shows that the calculated r-value of 0.45 is higher than the critical r-value of .195 at .05 level of significance with 98 degree of freedom. With this result the null hypothesis is rejected. This result therefore implies that there is a significant relationship between Section 124 of the Police Act and Regulation Cap 359 LFN 1990 and the performance of women police officers. The practice of patriarchy hidden under Section 124 of the Police Act and Regulation Cap 359 LFN 1990 has clearly shown discriminatory practices against women, particularly in this 21st century, have degenerated to the extent that seems to suggest, though unknowingly, to majority of the Nigerian populace that women are second class citizens. This assertion is buttressed by the fact that they are prohibited from marrying a man of their choice without the permission of the commissioner of police in the command where they are serving.

Succinctly, they must seek authorization from the Inspector-General of Police (IGP) to get married. To be more specific, Section 124 of the Police Act and Regulation Cap 359 LFN 1990 provides that female police officers who desire marrying must first apply in writing to the Commissioner of Police via the State Police Command in which they are serving, requesting permission to marry and giving the names, addresses and occupations of the persons they intend to marry. In other words, a background check is expected to be conducted on the man (fiancé) before approval is given.

However, the Federal High Court sitting in Lagos has declared illegal and unconstitutional the provision of the Police Act, which prohibits a woman police officer from marrying a man of her choice without the permission of the Commissioner of Police in the command where she is serving. This was sequel to the suit filed by the Women Empowerment and Legal Aid Initiative (WELA) challenging the constitutional validity of Regulation 124 made pursuant to the Police Act (Cap P19) Laws of the Federation of Nigeria which states:

“A woman Police Officer who is desirous of marrying must first apply in writing to the Commissioner of Police for the State Command in which she is serving, requesting permission to marry and giving name, address and occupation of the person she intends to marry. Permission will be granted for the marriage if the intended husband is of good character and the woman police officer has served in the force for a period of not less than three years.”

In her submissions the WELA Executive Director, Mrs. Funmi Falana had argued that it was illegal to ban female police officer for three years before entering into a marriage and that seeking a permission of a police commissioner is an infraction of her fundamental right to dignity and freedom of choice. She further contended that since a male police officer is not subjected to the same inhibitions regulation 124 is inconsistent with section 42 of the constitution and article 2 of the African charter on human and peoples' rights which have prohibited discriminations on the basis of sex. Substantiating, Mrs. Falana urged the federal high court to expunge regulation 124 from the police act as it is not reasonably justifiable in a democratic state like Nigeria which has domesticated the African charter on human and people's rights on the rights of women in Africa and the convention of the elimination of all forms of discrimination against women (CEDAW).

Nevertheless, the Attorney-General of the Federation, prior to the judgement, had through his counsel, contended that the said regulation was designed to protect women police officers from falling into the hands of criminals, adding that the purpose of the law was to prevent women police officers from marrying men of bad character. In his judgment the trial judge, Justice Steven Adah, rejected the arguments of the Attorney-General of the Federation and upheld the submissions of Mrs. Falana that Regulation 124 was illegal, null and void due to its inconsistency with Section 42 of the Constitution. Having declared it unconstitutional, the judge proceeded to annul Regulation 124 by virtue of Section 1(3) of the Constitution. This judgment is sequel to the suit filed by the Women Empowerment and Legal Aid Initiative (WELA) challenging the constitutional validity of regulation 124 made pursuant to the police act (Cap P14) laws of the federation of Nigeria. However, what is really puzzling in this discrimination is the fact that despite the landmark judgment that declared illegal and unconstitutional the provision of the police act, the Nigeria Police Force has been reluctant to implement the judgment of the federal high court (Lagos) despite the fact that the said judgment had not been challenged till date.

In his reply the Attorney-General of the Federation through his Counsel, Mr. B.R. Ashiru maintained that Regulation 124 is designed to protect women police officers from falling into the hands of criminals. It was his submission that the purpose of the law is to prevent women police officers from marrying men of bad character. He also defended the 3-year ban on the ground that it is meant to ensure that a woman police officer is not pregnant “during the rigorous training she must undergo after her employment”. Insulting as it is, women officers who have over time proven academically to be better than their male counterparts do not know when to become pregnant.

Pregnancy is now a pill that when swallows, bulges the stomach! Accepting the foregoing as correct, what background check is carried on their male colleagues intending marrying? Are their fiancées also subjected to the same process to fish out women with criminal minds? Does the AGF understand the implications of his arguments?

From the statistical analysis of hypothesis two, there is a significant relationship between gender stereotypes and the performance of women police officers. As a critical segment of the society, it is a major deficiency that needs to be urgently addressed (CLEEN, 2011). Indeed, there are cultural notions or perceptions that prevent women from assuming some sensitive positions in our society or actualizing their potentials. For example, when people hold stereotypes about others, they do not see them as individuals in their own sight, but in the light of pre-formed beliefs. Consequent upon this, women officers have been victims of discrimination historically and nationally.

It is even annoying that the Nigeria Police Force (like many other countries in the world) is not only dominated by men, but modeled as a masculine institution. For example, the criminal code discriminates against women on the issue of punishment against personal assaults as any assault on a man is a felony (serious offense). But a woman; it is a misdemeanor (less serious). Furthermore, these discriminatory policies cum practices are highlighted in Section 353 of the Criminal Code that provides that any person who unlawfully and indecently assaults any male person is guilty of a felony, and is liable to imprisonment for three years. The offender cannot be arrested without warrant. Conversely, Section 360 provides that any person who unlawfully and indecently assaults a woman or girl is guilty of a misdemeanor (less serious), and is liable to imprisonment for two years. Different strokes for same folks created with same human personality and dignity!

However, the arrangement of having women police officers to be on duty with a male colleague speaks nothing more than the fact that women officer is pre-conceived incapable. It is important to note that the Nigerian constitution did not pre-judge anyone healthy as incapable, irrespective of gender; it guarantees every citizen the right to dignity of the human person, and forbids the subjection of any person to inhuman and degrading treatment as women police officers are being stereotyped as weakling. The advocacy and the general agreement over the years hold that all human beings are entitled to some basic rights marked the birth of the international and universal recognition of human rights, but sexism and discrimination remain a daily occurrence. The present situation is very much the legacy of powerful forces of opposition. In her 1980 paper on the status of women police in the United States, Susan Martin alleged that: The incursion of women into traditionally 'male' occupations has been opposed, resisted, and undermined wherever it has occurred. In few other occupations, however, has their entry been more vigorously fought on legal, organizational, informal, and interpersonal levels than in policing (Martin, 1980)? The entry and expansion of women police was, in general, fiercely opposed by police managers and police union leaders. On the job, women were often undermined by colleagues' lack of support, by sexual harassment, and by discrimination in deployment and promotion (Hunt, 1990). The male monopoly on police work is supported by powerful stereotypes about the nature of police work and intrinsic gendered traits. Ironically, policing is seen as requiring symbolic authority and physical force that only males could exercise. These myths are perpetrated despite research in the 1970s and '80s that indicated that women police are as effective as men on most performance measures, and generally better at diffusing conflict, and that there is strong public support for women police (Lunneborg, 1989). In a nutshell, it is regrettably observed that the patriarchal structure in Nigeria impedes women police officers from promotion as their male counterparts despite being more qualified in most cases. Arising from this is a school of thought that suggests that women should be gender equality ought to be recognized in the Nigeria police force. The statistics of women intakes each time recruitment is done is a far cry from the ordinary.

5. Conclusion

The impacts of patriarchy on women police officers in Nigeria police cannot be overemphasized. The presence of full of patriarchal control and thought processes has turned women police officers into nominal beings. Breaking away from the firm grip of patriarchy has become most necessary today more than ever before in order to have an efficient Nigeria police. The discriminatory practices against women officers are wrongs against humanity and remain unequivocally irreconcilable with, and diametrically opposed to the dictates of both the natural and divine laws and therefore abominable and deplorable thing before God, man and modern society. Based on this, the Nigeria Police Force as an institution should begin to be a major stakeholder in promoting gender equality in practice in line with realizing the International Bill of Rights for Women and the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1979 by the United Nations.

Besides, since women police officers like their male colleagues also passed the tough Special Examination to receive stringent education and training and even do better, breaking away from the firm grip of patriarchy is most necessary today more than ever before in order to have an efficient Nigeria police..

6. Recommendations

In view of this, the study recommends as follows:

1. Gender equality needs to address all spheres of subjugation and discriminatory practices against women including the needs of women within their own social, political, environmental and cultural contexts. The effects of new technology on women, women's status and society as a whole, should be addressed before carrying out development projects. Women should have an input in decision-making about overall projects, be included directly as participants in the planning and implementation of policies, and be seen as beneficiaries of the policies.
2. There should be equality of rules for both male and female police officers, particularly in the rules of marriage. It was observed too that for a woman police officer to get married, she must seek the permission of the Inspector-General to get married. This was considered as unfair and insensitive rule because it does not apply to the male officers. Most worrisome is that the findings that pregnancy, which is a product of natural reproduction and sustenance of human race, has become a recurrent factor used as an excuse to discriminate against women in the Police Force and several other organizations.
3. Equal Opportunities should be provided for both male and female officers in the Police Force. This includes the areas of recruitments, welfare packages, training, promotions, postings and others. In the same vein, there should urgently be a pro-active approach to recruitment in the Nigeria Police Force with regard to gender sensitivity should be urgently considered for a policy action.
4. All civil society organizations should engage in advocacy and education with a view to educating women and enlightening people on the need to develop positive attitude on gender mainstreaming. This would enhance understanding which would towards accommodating women in organizations that may want to use feminity as a basis for discriminations.
5. There are cultural notions or perceptions that prevent women from assuming some sensitive positions in our society or actualizing their potentials. For example, in politics, participation in political activities is mainly seen as an exclusive reserve of the men. In order words, women are not easily considered as fit for such volatile contest considering their physiological nature. There are also some jobs that women are not considered fit because of the thinking that such jobs prevent them from handling their primary responsibilities properly to their families.
6. Gender equality concerns, should be an integral part of the goals of governance at all levels in conjunction with other extra-organizational concerns. Police work in all societies, Nigeria inclusive, should not be seen as a man's job as a result of stereotyping of roles and responsibilities, male chauvinism, sexual harassments, intimidation and victimization. All efforts should be made urgently to readdress it for a higher performance.

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