

AHAMEFULA GENDER COMPLEMENTARITY IN LEADERSHIP: A CASE FOR GENDEROCRACY

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Abstract: Most developing and third world countries are deeply engrossed with patrilineal form of leadership which is male-dominated. Any system of government that does not accommodate all segments of the society cannot be seen to be globally accepted especially in this age of consciousness on human rights, justice and rule of law. This paper "Ahamefula: Gender complementarity in leadership: A case for Genderocracy" seeks to argue that the hitherto non-existing balance in the distribution of responsibility and rewards can only divide the state than be a unifying factor. It argues further that, in the new leadership regime it will ignore western contacts but ensure African (Nigeria) ideal form of leadership as its own identity-"ejiri mara", for unity, cooperation and integration of all genders. This paper is of the opinion that power/ leadership rotation between the genders which in this context, called "genderocracy" be applied as a possible means of reducing waste, maiming, thuggery and others. Genderocracy does not imply inclusiveness in leadership. Inclusion in this context, implies integration or accommodation in the scheme of things by the race, gender, class and region that is in charge of political portfolio. Inclusive participation puts one in a beggarly disposition. It does not offer one equality of rights, as the person accommodated or integrated into the whole class recognizes existing limitations. On the other hand, the thesis of genderocracy rests squarely on a philosophical assumptive matrix of rotation and/or power sharing for and among the genders on equal parameter disregarding any form of parochial and primordial sensibilities. The paper shall apply rational, analytic and expository methods. The objectives of the paper is to design a model of leadership which has the capacity of ensuring good governance and equal participation. The concern of the paper is to propagate a novel leadership platform or model for Nigeria of Africa.

Keywords: Ahamefula, Gender, complementarity, Genderocracy

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INTRODUCTION

It is arguably accepted that a ruler- ruled controversy exists in every socio-political formation. The rule remains the law of the land sworn to be preserved and promoted by the ruler for the growth of the society. The ruler is the one elected or appointed to ensure that the rule of the society is enforced and implemented within the framework, work of the law disregarding who may be affected by the enforcement of the policies of the society. The ruled are the people who have made the rule and have equally elected or appointed the ruler to represent them and enforce the law/ rule on their behalf. The unity and cooperation of these elements will produce a tension- free, egalitarian, result-oriented society where equity, justice and fair-play reign supreme. In a society where the law/rule of the land is well crafted and implemented to reflect the wishes and aspiration of the people, peace and even development become the order of the day. However, it becomes a complete negation of contradiction of the social contract if appropriate leadership is ignored, if leadership adopts exclusivity in its posture and developmental strides. In a developing country and indeed third world countries, exclusivity of leadership dominates the political space owing to diverse philosophical orientations, political culture and perception of people in the theatre of leadership. Exclusivity and pronounced divisive attitude between regions and classes as practiced in most African climes which practice has neither solved myriads of socio-economic slow-down of Africans nor brought harmony and unity to the continent inspired and provoked this new thinking.

Karl Marx in Communist Manifesto had argued against class distinction due to its proneness to conflict and monumental disruption of the fabric of the society. This goes to demonstrate that fragmenting and segmenting society by

recognizing a gender duly for leadership while the other gender for second class roles does not give room for harmony, unity and development of the society. Evidences are abound to show that female gender in the areas they had featured as leaders have performed creditably well. This does not imply that women in leadership positions have all performed well. There were cases where they had performed poorly even in cases of corruption. In Nigeria, Patricia Etteh, a former speaker of the House of Representatives, Mrs. Oyo-ita, Stella Oduah, Kemi Adeosun had represented leadership failure in their various portfolios. However, women such as Ngozi Okonjo-Iweala, Dora Akunyili, Oby Ezekwesili etc, have proven high level track record and integrity where they had featured in leadership both at national and international circle.

Equal opportunity of persons and non-discrimination on account of race, gender, colour, disability remains a natural right that should be accorded to every person. More importantly is the fact that the rights are codified in both municipal and international protocols to which Nigeria and other African countries are signatories to. It is against this backdrop that my contention in proposing a new leadership model- Genderocracy is essentially geared towards ensuring equality, competence, and healthy development, tension-free and violence-free political society. The model is aimed at reducing if not eliminating the culture of waste that characterize some African political models. It is the contention and indeed the argument of this paper that the hitherto masculine exclusive leadership posture that characterized leadership environment especially Nigeria, has not offered the subjects the required and expected dividends of leadership rather, what were observed and still observing are culture of looting of public treasury, collapse of economic and social

structures of the society, collapse of morals, trafficking in persons, kidnapping and what Ikegbu calls neo-cologenderic practices. The narrative has to change to leadership rotation/sharing between and among the genders for healthy competition, leadership capacity/competence, display of effective leadership credential, reduction /outright elimination of wastage of resources.

CONCEPTUAL CLARIFICATIONS

Ahamefula: This is a combination of two Igbo words-"Aham and "Efula". "Aham" stands for or means my name while "Efula" means not lost when put together, it means my name or my identity should not be lost. In an earlier article, Ikegbu (2017) has taken ample time to explain what "Ahamefula" implies, seeing it as an identity: that which one could be identified with. It goes beyond name of a person to clan, state and even nation, which must be preserved, protected and prevented from going into extinction. According to him:

Ahamefula is derived from two words namely "Aham" and "Efula" which means my name will not be lost or my identity will not be lost. These are words used to connote the identity (Ejiri mara) of a person, a family, a community or a nation. Ahamefula can also be rendered as "amamefula" meaning my family heritage, identity or root should not be closed up or lost Ahamefula is founded on the logic of unity and identity. (p.26)

From the above expressed opinion, it means that the name Ahamefula projects the identity or "ejiri mara" of a people, place or thing. It equally goes to show that one makes effort to preserve and protect that which one is known for. Elsewhere, Ikegbu (2019) argues concretely that:

Ahamefula is a clarion call and reawakening intellectual exercise aimed at recognizing one's root and falling back to it taking clue from the biblical case of a prodigal son, who returned to his root upon realizing his .The need to use and inject the African model in explaining reality, solving problems and tackling leadership gaps will take us to the promise land and regain lost grounds (Pp. 75-89)

The above shows that when one goes astray and realizes this obvious fact, one could make amends so as to preserve, protect and reflect the identity with which one is known for, even a community and nation. The cherished African (Igbo) values are the identity with which it is known and this is reflected in the people's conduct, leadership system, relationship with others etc.

Sexism: According to Gina Masequesmay, "This could be attributed to a form of prejudice and or discrimination based on sex particularly women. Sexism could be viewed to be how women are assessed, and regarded when assigning responsibilities" Gina Masequesmay posits in her article that:

Sexism can be a belief that one sex is superior to or more valuable than another sex. It imposes limits on what men and boys can and should do and what women and girls can and should do. The concept of sexism was originally formulated to raise consciousness about the oppression of girls and women, although by the early 21st century it had sometimes been expanded to include the oppression of any sex, including men and boys, intersex people, and transgender people. (sexismsociology/www.Hritanica.com)

From the point of view of Masquesmay as expressed above, sexism shares similarity with gender. The difference is that it goes to create room for domination, marginalization and oppression of one woman and girls. However, this position was further rationalized when she posited that in the wake of the 21st century, sexism developed to such a form that the oppression could be to any of the sexes and not particularly women and girls as was reasoned earlier. This version corresponds to Ikegbu's cogenderism, which for him implies the domineering and oppressive tendencies of any of the sexes against the other on account of statistical and numerical strength. For Ikegbu, it becomes a misplaced logical reasoning to argue that men oppress women all the time and vice versa.

Gender: The term gender could be loosely seen as a social construct for the allocation of position of authority or leadership between male and female in a given society. The implication of the above is that, it is the society that does the placement using its rationality. It is not a natural occurrence. By so doing, the person in authority could design a model or method to assign duties or responsibilities to sub-ordinates. A question may arise-what criterion or criteria did the person use in assigning responsibilities. From all indications, assignment of duties by those in authority will not be free from marginalization, oppression and other negative tendencies especially where those in authority or with the power to assign duties belong to one class of gender. The female gender over the years feel oppressed by the male gender. They have the feeling that they were been regarded and treated as second class citizens or what Ikegbu calls "non-permanent members of the household" (53-64).

From the Dictionary of Oxford languages, Gender implies: "Either of the two sexes

(male and female) especially when considered with reference to social and cultural differences rather than biological ones. The terms are also used more broadly to denote a range of identities that do not correspond to established ideas of male and female". Also from the World Health Organization (WHO), gender refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviors and roles associated. It is quite irrational that to some people, once gender is mentioned, they would associate it with issues affecting women, while in the real sense of it, it borders on issues concerning men and women, boys and girls and how they are treated in the society and how responsibilities are assigned to them. The paper berates the attitudes of aligning gender to maltreatments given to women by men. This view flies in the face of culture and should be consign to the dustbin of history and culture for its unscientific posture or claim.

Feminism: This is closely related to gender, but it exclusively purses the interest and well-being of the female gender. Feminism, clearly is a movement that seeks for the protection and preservation of the rights of women in the society. It strongly has this consciousness that women are been oppressed, maltreated or marginalized in the society. It feels that boy-child has an avalanche of benefits in the family than the girl-child. The movement devotes or concern itself with how to redress the situation and save the girl-child from molestation, assault, sexual harassment, girl child violation and other indecent practices/conducts meted out on the girl child or women. The likes of Chimamanda Adichie in almost her works parades strong and rigid feministic ideology. She believes that women should be given more and larger chunk of what should be distributed because they are women. This strong held view by Adichie as expressed in one

of her interviews in America puts her in a prejudiced feministic colour. Adichie's position is in consonance with the argument of Chinweizu in his *Anatomy of Female Power*, where he stoutly posits that women would get whatever they wish to get including the head of John the Baptist. He went further to argue that they use instrument of kitchen, breast and sex to get whatever they desire from their male counterparts.

Largely, feminism is the belief in full social, economic and political equality for women. Feminism is an intellectual response to western traditions that stifles the right of women. In short, the logic of feminism centers on the need for equal rights and opportunities for men and women. No matter the strand of feminism that one falls into, the established ideology is to protect and preserve the rights of women and or, to ensure equal rights and opportunities between men and women

Complementarity: The philosophy of complementarity which is a 21st century intellectual harvest credited to Innocent Izuchukwu Asouzu is anchored on the glaring logic of autonomous entities uniting and eliminating all forms of superiority, supremacy for the purpose of making progress. The philosophy borders on the fact that humans of nations are interdependent entities. None of the entities whether humans or nations have the capacity to exist on its own without the aid of another. Complementarity is a philosophy that seeks to see the existence of a being in another being without which the being will not become. Complementarity shares similarity with Aristotle's expressed philosophy in his *Politics*, where he argued that the essence of forming a state or association is because no one is self-sufficient.

According to Aristotle (1920);

Man is by nature a social animal: An individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god.

What Aristotle implies in essence is that no human can live in isolation of the society or other humans. The intellectual evangelism evidenced in the philosophy of complementarity is that people should complement one another for the best to be achieved. Asouzu made reference to *ibuanidanda -dandas* are very insignificant existing ants which draw strength in their unity and cooperation. Having united, they are able to take care of any task that confronts them anytime.

Leadership: Leadership loosely crafted can be viewed to mean the science and art of leading, directing, managing an organization or group of people in a given state by a person or group of persons for the purpose of achieving optimal organizational result. The leader(s) must have the requisite capacity or leadership credentials to actualize the expected goals of the organization. The essentiality of leadership credentials cannot be over emphasized. On this Ikegbu (2015) posits:

The leaders' inept practices and act of Prodigalism were due to lack of vision, projection of self-interest and clear absence of leadership credentials... adequate leadership credentials, application of mental creativity in leadership tools will eliminate wasteful spending and prodigalism and also, assist in aligning to the symbolic expression of the National pledge (Pp. 243-260)

Leadership that does not conform to the ideals of the people will certainly collapse. Also, leadership of an organization, association or state which does not put into consideration the feelings and aspiration of the people will collapse. It is on the basis of the above that military, totalitarian, dictatorial, monarchical, fascist and other like forms of leadership are branded old-fashioned. They do not conform to the modern day leadership style.

Genderocracy: Genderocracy in this context of discourse is no less than power sharing/leadership sharing or power rotation/leadership rotation between and among the two known sexes or gender-male and female for the purpose of peace, unity, equality gender balancing and development in the society. Genderocracy is significantly different from gender inclusivity or inclusiveness. In the former matrix, it implies power sharing or rotation of the major arms of government within a defined term or tenure between the male and female gender in the society. In the later matrix, it implies power inclusion of a gender by another gender. In this case, power may be held on by one gender and only grants accommodation to the other gender without the other gender having a taste of leadership and or bringing out his or her leadership potentials. The beauty of genderocracy as a system of leadership of a state is that, it gives opportunity to the gender to contribute its quota towards building a sane society and relieving one of the idea of domination, marginalization and discrimination that characterized the present state. Genderocracy as a new intellectual vocabulary in this 21st century is a harvest of intellectual engagement and a non-existing English, Spanish, French word coined with the combination of two distinct words – “gender” and “cracy” by Ephraim Ahamefula Ikegbu.

Gender as stated above implies a social construct for the allocation of positions between male and female in a given state. On the other hand, Cracy implies a peculiar form of government or system of leadership. A combination of the two distinct words would give one “genderocracy” which in this context, implies the rule or system of leadership that centers on the rotation or sharing of power between the males and females on equal grounds. This new version of political culture is quite different from inclusive governance. Inclusive governance or leadership within the ambit/context of this paper does not imply equal, fair and just system of leadership, rather it means an accommodation of class, race, sex that was not accommodated before. This practice does not ensure equity, fair play and justice. However, rotational leadership or power sharing among the sexes gives room for equality, justice and fair play. It will also reduce if not eliminate rancour and unnecessary friction in the polity.

Exclusive Leadership Culture

Achebe in *Arrow of God* has said that “wisdom is like a goatskin bag every man carries his own behind him”. The implication of this is that there is no uniformity of wisdom or knowledge. It also, demonstrates that people’s leadership style differs from the other which may either make or mar the society depending on the leadership philosophy that a leader adopts. It is the leadership culture of a people that makes the state popular or unpopular, draconian, dictatorial, tyrannical, democratic and despotic. Again, the art of leadership should be seen as a trust where the leader sees himself in a position of a trustee. But this is not the case especially, in some cultures in Africa.

Nigeria has witnessed two major systems of government namely military and civilian leadership raging from the era of independence in 1960 down to 1963

when she became a republic and the military rulership that took the center stage for the first thirteen (13) years, beginning from 1966 to 1979, and the second stage of sixteen (16) years that lasted from 1983-1999. In the above mentioned periods, rulership of Nigeria was exclusively dominated by a class of gender, that is, the male. In fact, the rulership then was masculine in nature. In recent times, the situation has not changed either, as there are preponderance of evidence which goes to suggest that men still dominate the power loop of political circles. This is contrary to the 21st century logic of globalization and gender inclusion embraced in other climes.

The leaders of the state or those with political power at all levels of governance direct the affairs as if the estate called Nigeria belongs to them exclusively. They cut in line with what Ikegbu called "it is my turn syndrome", implying that they would rule the state as they like. Perhaps, they had waited patiently for their turn to eat the national cake which diagonally conforms with Achebe's position that "unless a penis dies young, it will surely eat a bearded meat" (Arrow of God, 1978. p.142). Avalanche of social discomfort exist in Nigeria. Problem of insecurity, economic hardship, ethno-religious conflicts, corruption, maiming, kidnapping, trafficking in persons and drugs, cybercrimes, ritual killing and all manner of criminality have become the order of the day. Ariche and Obi (2017,p.84) corroborated that in Nigeria today "there is no protection of lives and property, the state governors and president only protect themselves their families, cohorts and properties". The average life expectancy has dropped considerably; Nigeria at the moment is witnessing brain drain as its best are migrating in their numbers to other organized societies such as Canada, United State of America, United Kingdom, France, Germany, Saudi Arabia etc.

It is not enough that leadership is exclusive, it fails to guarantee minimum comfort for its citizens, provide security by halting incessant killings, and women's education is further threatened by the recent consistent abduction of female students in their schools and recklessly using them as sex toys or tools for the satisfaction of amorous desires of these criminals. This situation occurs in high proportion in Nigeria where, with presence of armed police, military and civil defence personnel on several check points, the Bandits, Herdsmen and Boko Harams would still abduct between two hundred to three hundred students and still pass through the roads littered with check points. This kind of conspiracy has not happened in any other part of the world except Nigeria. This is an evidence of leadership failure by the gender that sees leadership as its exclusive preserve.

Apart from gender exclusion in leadership of the Nigerian state, there is also, exclusion on ethnic and religious basis which has led to different groups agitating for referendum and autonomy. Others are calling for restructuring of the entire state of Nigeria so as to properly define the structure and governance of the country. It is this agitation that has led to the detention of Mazi Nnamdi Kanu, the leader of the Indigenous People of Biafra (IPOB) and Sunday Igboho who was detained in Benin Republic but has granted bail on a very stringent condition. This paper does not or is not intended to lay credence to any form of disruption in the system nor does it support that injustice be meted on the people without granting them fair hearing and fair treatment. In accordance with the constitution of the Federal Republic of Nigeria 1999 (as amended). The law states in section 36(1): "In the determination of his civil rights and obligations, including any question or determination by, or against any government, or authority, a person shall be entitled to fair hearing within a reasonable time by a court, or other

tribunal". Also, except a court of competent jurisdiction declares otherwise, an accused is presumed innocent and is to be treated so. The law states- *inter alia* in section 36 (5): "Every person who is charged with a criminal offence shall be presumed to be innocent until he is proved guilty" (Constitution of the Federal Republic of Nigeria, 1999 as amended). The question is to what extent has this provision been sustained by the managers of the trio statecraft?. The trio of Socrates, Plato and Aristotle while designing a model of governance of a state without ignoring their backgrounds of existence, reminded humanity of the dangers associated with bad leadership. For them, bad leadership if unchecked has the propensity of collapsing the social structures of the state. That evangelism has come to pass especially, in Nigeria and other third world countries. Exclusive leadership by the male gender cannot be seen as the '**ejiri mara**' of the African descent, particularly in a pluralistic society like Nigeria. It cannot be sustained. It will continue to fail as it generates tension and monumental suspicions in the system.

GENDEROCRACY-MODEL FOR PEACE AND UNITY

Disregarding every scholastic and intellectual debate to the contrary, forms of negativities discrimination, marginalization, assault, harassment, sexual abuse and other negatives against women exist in the world of being. Various degrees of injustices also accompany the above practices where victims seek for redress in the law courts and other agencies of government, thereby adding to the frustration of women in a masculine based exclusive leadership. These negative practices have become unabated especially, in African continent and some third world countries where male leaders see leadership as their exclusive preserve. The situation had raised some dusts and

generated tensions in the polity thereby, compelling for change of narratives.

Apart from dominating the leadership terrain of a state, men have equally taken control of other areas of existence thereby, making women either irrelevant or non-existent. I have argued earlier that women exhibit what I call, "I cannot do attitude". This psychology has been well appropriated by the male gender, as the male capitalized on it to oppress, dominate, marginalize and exclude women from participating actively in the leadership of the state. It is interesting to note that states or countries where women had featured as presidents have recorded tremendous successes and stability both in economy and human rights. Germany is a leading example and the most viable economy in Europe under Angela Merkel as the then president. The Angela's records of performance is not different in countries such as Costa Rica, Philippines, Liberia, e.t.c. Indeed the periods when women were to be seen and not heard were over and not to be rekindled again. In line with the above, Ngozi Ikeano (1993) quoting Alexandre Dumas posits; "A woman is born for subordination and obedience; to her parents to begin with, to her husband, then to her child later and to duty always" (p.96). Women have gone beyond the above description and this is not to be held again as the exact place of women should not be in the kitchen as celebrated by some men especially in traditional setting. Disparaging this ugly phenomenon, Ikeano argues; "Of course, this declaration by Alexandre Dumas, a writer, dramatist and son of the author of *The Three Musketeers*" is now archaic and has long been jettisoned by the world since the beginning of modern civilization following the changing world view of women. It is now known that apart from the primordial duty to the family, women are also veritable human resources for meaningful development" (1993, p.96). Indeed,

Ikeano's observation above is in *pari materia* with the 21st century age of globalization and critical thinking appendage where domination, oppression and all forms of injustices have become relic of the past. Again, her position does not betray radical feminist ideology but anchors on social justice. It shares same philosophy with the objective of this paper which borders on equal leadership opportunity for both genders. In fact, the impactful contributions of women in social, economic, religious and political environments put them in the right frame for proper leadership position. The peculiar emotion-laden nature of woman is an advantage for leadership devoid of inept and rascality that characterize the present leadership by men.

For the countries where women have taken the lead in leadership, peace, unity, equality, fair play, promotion of human rights and inclusiveness in leadership have been well recorded. Their emergence too, was not a product of negotiation, percentage consideration as in the case of Beijing conference outcome, but purely on account of equal participation and equal opportunity for all aspirants disregarding class, sex, religion and ethnic consideration, parochial and primordial sensibilities. Rather, mental rational dispositions and leadership credentials were highly taken into account.

The argument of this paper is that parochial and primordial considerations in leadership serve as a clog in the wheel of progress. They are like bureaucratic bottlenecks that do not allow efficient and effective free flow of governmental policies to emerge for the good of the end users (the people). This paper therefore, contends that male and female are the paramount owners of the society to be governed by the best mentally, physically, psychologically qualified amongst them. The process of

choosing, selecting, electing or determining who becomes the head of the leadership should be transparently rotational/sharing of opportunities between and among the sexes on equal basis for the purpose of ensuring peace, unity and promotion of good services in the state, especially, the Nigerian state. This transparently individual leadership structure will navigate to genderocracy which is rotation and or sharing among the sexes for a defined term or tenure

Why Genderocracy

The purpose of genderocracy is to restore confidence and ensure equal opportunity and participation in the political space and processes of the state between and among the two sexes. As stated above, genderocracy is a political process whereby power or leadership is rotated or shared between the sexes for a fixed term. This model or system is proposed to serve as a healing balm towards years of political distrust, mistrust, suspicion, misrepresentation, denial and exclusion of a class of people in leadership of a collective state. Genderocracy is different from gender inclusion. Gender inclusion in this context, implies no less than conscious accommodation of a particular gender/sex which is not well represented in the leadership of a state or organization by this, it means that a particular gender may continue to be in charge of political power and merely accommodate the other. The implication here is that gender inclusion does not eliminate or reduce distrust, oppression marginalization nor does it ensure competence, innovation and healthy competition. On the other hand, genderocracy if allowed to flourish, will ensure healthy competition. Reason being that, each gender would want to do its best for the service of humanity when its turn comes. It is a model that ensures equal opportunities and equal participation for all sexes. In fact, it has the same assumptions with the position

of the liberal feminist as posited by Zillah R. Eisenstein. (1984, p.13).

Liberal feminism has implicitly assumed that sexual equality requires that women have the same economic and political rights as men. It has never developed an explicit theory by sexual equality that focuses on sex or the problem of sexual difference.

Equality of sex in both economic and political fronts should be encouraged due to its possibility of resolving conflicts, eliminating suspicion, reducing tension and aggression in the system. This model may be attacked on cultural and religious grounds. It has been stated earlier that any practice whether cultural or religious that is repugnant to natural justice, equity and good conscience which falls short of universal human rights standard, such practice, to the extent of its failure should be abolished or repealed. Women should not be denied the opportunity to rule simply because they are women. In following the rigid feminist position of Adichie as expressed above, women should even rule because they are women. Though the argument of Adichie lacks logic. Women should rule not because they are women, rather the qualified ones among them should rule because they are qualified based on the requisite slated conditions which were not intended to exclude them but to include them to actively participating in the leadership processes of the society. The argument of Adichie may qualify with the position of Chinweizu Ibekwe (1990) as captured in his *Anatomy of Female Power*. For him: women do get and always did get what they want be it riches, or thrones, or the head of John the Baptist, or routine exemption from hardships and..... (p.179). What the expressed view of Chinweizu goes to suggest is that, it is women that are marginalizing and oppressing men. He

goes further to argue that women use the tools of stomach, sex and breast to oppress men and achieve whatever is their desire from men. Again, no law whether municipal or international has disqualified women from ruling, but gradually a more conventional cultural practice of a people has gradually alienated women and placed them in a position of "alien citizens". This is most discriminatory. With genderocracy, it will no longer be a percentage inclusion, but a matter of power sharing/rotation on equal basis for a defined term. Genderocracy and Gender inclusion are clearly standing on different intellectual matrix. While the former (Genderocracy) seeks to rationalize equal sharing and rotation of power between the genders, the later on the other hand and in this context argues that gender inclusion anchored on percentage as in Beijing conference and not on equal basis.

Weaknesses of genderocracy

It is well settled that no method or model is completely free from criticisms no matter how convincing it may be both in form and content. Be that as it may, genderocracy as a model of leadership or governance may witness the following weaknesses,

1. **Problem of collective acceptability:** it will take lots of energy to market this product to the people due to the inferred masculine orientation that has eaten deep into the fabrics and consciousness of the Nigerian people especially politician who do no other job but to see politics as business or career.
2. **Cultural and religious beliefs of the people:** The culture and religion of the Nigerian people play a lot of roles in people's behavior and perception of reality. The culture and religion of the people may work against the promotion of genderocracy.

Take the case of Igbo of Nigeria where leadership is arguably perceived to be for men, genderocracy will certainly query the authority of women and may generate ripples and collapse of family and leadership institution. Till today, breaking of kola nuts, blessing of kola nut are reserved for men in Igbo land except in places like Oguta where titled women can sit on the throne and perform certain cultural/traditional rites including iwa oji.

3. **Adequacy of funds:** Women may find it difficult to dole out the volume of resources that men pull out during election campaigns. In this case lack of funds may play a negative role on the side of women in realizing the thesis and objectives of genderocracy. Although, as valid as the above point may sound, quality and good governance, is not predicated upon size of pockets, it is a function of mental strength to churn out policies that are people-orientated, community based and evidence driven.
4. **Exposure to risk:** Election and political activities in this part of the world go with lots of risk. Maiming, kidnapping, ritual killings, bombing and sponsored violence are recurring decimal during political processes in Nigeria. As a consequence, some active political players lost their lives during the process. These phenomena may very well, discourage women from participating actively. A report by SBM intelligence states that "626 people were killed during the 2019 election cycle."

The report equally states that:

On March 15, the spokesperson for the Independent National Electoral Commission (INEC), Festus Okoye, accused soldiers of intimidation and unlawful arrest of election officials in the state....

So, there were reports of violence's in almost all the states of the country using different militant groups -ISWAP, Boko Haram to perpetrate evil on the people. (www.hrw.org)

5. **Clandestine Nocturnal meeting:** Political activities, strategic meeting by political parties Commence and association are mostly carried out at odd times. Meetings may commence in the wee hour and culminate at midnight. The time of the meetings may make difficult for some responsible women to actively participate in such nocturnal gatherings. This situation with the peculiarly volatile, Nigerian environment will play a damaging effect on women's active participation in politics.

Strengths of genderocracy

1. The model will eliminate suspicion, domination, oppression and unhealthy discrimination that characterized the present political structure in the Nigerian society.
2. It seeks to effect reasonably the universal human rights standard of equality to all persons disregarding differences in sex, race, disability, religion and ethnicity in line with the United Nation declaration on human rights and as domesticated in Nigeria's constitution, 1999 (as amended), chapter 4, sections 33 down to 46.

3. Reduction if not elimination of lopsidedness of appointment in multi ethnic, multi religious and pluralistic society without conscious consideration of the feelings of members of the fragmented society.
4. Reduction in corrupt practices in the system
5. Entrenchment of healthy competition, competence and quality delivery of dividends of leadership between and among the sexes.
6. Ensures creativity in leadership, healthy competition and international recognition within the global circle.
7. Reduction of economic waste on election on political Campaigns.
8. Reduction on risks, killings, maiming, kidnapping and other nefarious activities that characterized electioneering processes in Nigeria.

CONCLUSION

The concept of genderocracy as a new model and harvest of intellectual disquisition in this 21st century is concerned with ensuring a convivial atmosphere in the leadership of the state anchored on power rotation/sharing of leadership to ensure that equality of sexes is maintained, quality leadership guaranteed with reduction if not outright elimination of strifes, suspicion, thuggery and maiming that characterized the Nigerian political environment.

Genderocracy if applied, as advocated would mean gradual replacement of the thesis of gender inclusiveness has been roundly campaigned. The assumption of gender inclusion is that levels of disparity already exist, the gender that is marginalized, oppressed and relegated sought for integration or accommodation. On the contrary, genderocracy is a radical departure

from inclusiveness, the sexes are equal and require equal treatment in social and political definitions of the state hence, there is need to rotate power among the sexes. The model will rekindle the political convulsion, ethno-religious sentiments observable pluralistic exclusion from the scheme of things in the Nigerian society. As a social engineering model, its driving force is a harmonious complementary integration of the genders towards building a formidable political society akin to the western, Asian and American ideals. The beauty of this model is the enthronement of a healthy competition between and among the genders. Realizing that a particular gender has a time frame to captain the ship of leadership, he or she does his/her best to churn out appropriate policies that will regenerate, recreate and remodel the society to an enviable height. The gender that takes over or succeeds the other becomes more innovative, creative and friendly with his/her subjects in the art of leadership. Above all, the model is native to the people. It is used as a response to the perennial worsening political situation of our time. It becomes our identity, the "ejiri mara" and the "Ahamefula" of the Nigerian people.

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