

The Nexus of Catholic women in Politics, Leadership and Governance

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Abstract

Jesus Christ did not discriminate against the women in his ministry. Few women like Joana, Susana, Mary and Mary Magdalene were ministering to him and his disciples. They supply food to them as they move about ministering to people. The Catholic women continue to render services to the Catholic Church. More importantly, their services should extend to the public, to tap the sweet virtues of the women services. On this bedrock, this paper would examine the nexus of Catholic women in Politics, leadership and governance. The Catholic women constitutes various groups in the Church who assist to facilitate the smooth running of the church. They are encouraged to join and participate actively in politics, to bring sanity to the society. The methodology is exploratory. The primary and secondary sources of collecting data would be oral interview and related literature. The paper proffers more active participation of women in governmental politics. The Catholic women are to enrich the wider society with abundant virtues imbued in them. They should not shy away in politics rather, they should bring good governance and leadership to the populace.

Keywords: Women, Catholic, Church, Politics, Governance, Leadership

Introduction

The heroines of the Catholic Church, the women are projecting the source of humanity. They serve as the oil that greases the body of Christ; the Church, Ephesians 4: 15-16 and, the life giver to mankind. They are equally referred to as the soothers of the wearied, advocate to the misguided, rescuer of the lost and most admired when exhibiting feminine qualities. What really constitute womanhood in the Catholic Church? Every woman originated from the first woman, whom God created out of his benevolence and agape, named her Eve. The woman was made living, the helpmate of the Man referred as Adam; to compliment insufficiency of the male folk, although the Bible testifies of the support of woman to the male folk (Genesis 2: 20).

In the era of the Apostles and Apostolic age, down to middle age, pre modern and modern age, women have not ceased to augment and give explicit and extrinsic support to mankind. In every generation, Catholic women adhere to the footsteps of the Blessed Virgin Mary. She brought reconciliation and salvation to mankind. According to Mausolf (2013), St. Catherine of Sweden, a virtuous woman played a remarkable role of reconciling the existing two popes, to restore faith, loyalty and sanity to the Catholic Church. Through all the ages, women are involving themselves into politics of different kinds: family, community, Association, parties, organization and societies. Under the guidance and inspiration of the Holy Spirit and through the intercession of the Blessed Virgin Mary, Catholic women live with hope and expectation of contributing meaningfully to the progress of the society.



The Catholic women comprised: The Catholic confraternity of the Christian Mothers, the Catholic Women Organization, Catholic Daughters of Mary, Mary League Girls Association and the Little Virgins. The call on women to engage in any sort of politics tends to liberate the women from the societal patterned patriarchal framework which enables the women to be caged or put on hold in the exercise of authority in some areas and cultural background. In the areas in which women experience misogynistic treatment, their capability of leadership and exercise of authority bring them set back. Notwithstanding, women liberation and emancipation ushered in by the introduction of literacy, civilization, modernity and global interactions and integrations have brought in lots of change from the former traditional methods of doing things to modern methods. Catholic women playing politics is inevitable in feminine framework. However, the participation of Catholic women in politics ought to be in congruent with the doctrines of Catholic faith and in line with the stated objectives of the Catholic Women organization which is the umbrella for All Women. All Catholic women are on this platform, which has the slogan “with Mary Our Mother, we succeed”. On this backdrop, the study delves into investigating the nexus between the Catholic women’s group and their participation in political activities in the Church and society respectively. The researcher took active part in observing different Catholic women’s group in exercising leadership roles which is coordinated with high sense of discipline and humility. Five women from different Catholic women groups were interviewed to ascertain Catholic women potential capacity in politics and its involvement in the societal political participation. The study unveils the active roles of women in different categories of both small and large groups in the Church and the society.

The Christian Women

Christians are the followers of Christ. In the church at Antioch of Syria where the Disciples of Jesus Christ were first called Christians, (Acts 11:26) undoubtedly, women were fully present although their presence were unnoticed. Women explicitly ministered to Jesus and rendered humanitarian services to him and his Apostles. During the time of St. Paul, prominent women assisted him, such as: Lydia, Priscilla who was steadfast, unmovable, always abounding in the work of the Lord, she was loyal to her husband, St. Paul and the Church. Velde (1990) attested that, the women exhibited maturity and deep faith in the Gospel of Jesus Christ, witnessing Jesus in truth and love. In accompanying Paul, they learnt tactics of leadership styles, that accorded some of them deaconate. They were given freedom to express themselves and their opinions in the church. Women naturally are the producers of the Church children, the children of God. Haralambos and Heald (2001) stressed that, women are mothers, wives, sisters they take care of the domestic activities involving: cooking and preparing meals, sweeping, washing and mending of clothes. They take care of the children and men but are subordinate to the male folk authorities in the church and society at large. Biologically, women are quite different from men; in body build, perception and mannerism. Muonwe (2014) asserts the fact that, there are common characteristics, experience, concern and conditions peculiar to female irrespective of the tribe, colour, race or place they domicile.

Who is a Woman?

A woman in this context is a naturally female born child with complete female physical element, structure, condiment and characteristics. A woman is an adult female human being.



Women can easily be identified by the roles they play in the society. Women are grouped: mother, female youth, adolescence, and girl child. Other ways of identifying women include: wife, daughter-in-law, sister, aunt, daughter, step mother, grandmother and great grandmother. Each play vital role in the family, community, organization, association, club, age grade and political party. The explicit function of the constituted women depicts the worthiness of the woman in the society and the church. Moreover, women are identified with the distinct role associated with their gender.

Wife of a Husband: A Matured woman is expected to be engaged with a mature man in marriage to continue the conjugal procreation of the divine mandate; to be fruitful and multiply and fill the earth (Genesis I: 28) and subdue it. The culmination of the subjugation of a woman as wife emanated from the Biblical passage; Genesis 2:21-25. The hallmark of the subjugation is the necessity and satisfaction of the conjugal demand in the marriage of husband and wife which should be built in mutual love, understanding, trust, honesty, forgiveness, prayerfulness, respect and deep knowledge of each other. A good wife is a treasure to the husband, the bone of his bone and flesh of his flesh. A man should leave his father and mother, clings to his wife and they would become husband and wife and one body. The scripture commands that what God joined together, let no man put asunder.

Mother of a Child: The truism of the matter is that; a mother is the female parent of a child. She conceives and give birth to a child; either male child or female child. She carries the child in her womb for nine or less months and brings forth the baby in her womb as a child. She nurses him or her, weaned the baby and trains the child to a mature age. The relationship prevalent in mother and child is portrayed in filial love expressed in tender compassion of the mother to the child, mercy, tender care, parental protection and providence. The child ought to develop full trust and respect for the mother. The gift of a child to the family is a blessing, a thing of joy and gladness. It is an evidence of pedigree progression. In African perspective, the presence of a Child in a family is prestigious to the mother, a sign to prove her womanhood to the family and the community. A child is more precious than wealth, the truism is that, when there is a life, there is a wealth. A boy child is the father of man, invariably, a girl child is the mother of a woman.

Moral Teacher: A mother is the first teacher of the nuclear family. The basic lessons pertaining to life in the family, community and societal norms and values are transmitted by the mother to the child who is a learner and beneficiary of the knowledge being inculcated. A good training of a child is storing future treasure and leaving indelible and remarkable mark to perpetuate pedigree. Respect is reciprocal, a trained child represents the entire family wherever he or she goes. Mothers demonstrate genuine love for the family through the pattern of training they give to their children. Some societal values are inculcated in the children in the immediate family such as: communal responsibility, honesty, chaste life, respect, transparency, hospitality, patience and sharing. Ignacimuthu (2004) added copious values namely: team spirit, tolerance, royalty, purity, obedience, magnanimity, sympathy, love, gratitude and justice. Mothers naturally are the trainers and moulders of their children's manner, character formation and shaping of behaviour. The society expects the mothers to inculcate the societal norms, virtues, ethical standard to their children. The first teacher of a child is the mother.





A Domestic Mother: A good mother cooks for the family even at tight schedule. Home is a place of relaxation, a dwelling place for the entire household. Men provide and supply for the upkeep of the homes, while women build and arrange the homes. A domestic mother cares for everyone in the family, occupies herself with the affairs of the members of her household. Uche (2011) opines that, a woman is expected to stay at home to take charge of what goes on at home. She emphasizes that, womanhood is all about family care; which involves cooking, washing, fetching water, taking care of the children, teaching them songs and dances. It is pertinent that mothers ought to teach the girl child the rudimentary things involve in domestic work. This would assist her to grow up gracefully, endowed with balanced maturity, imbued with integrity and have sound character.

In the realm of womanhood, the younger females are prone, tend to emulate the older females, to act and behave and follow their footsteps. Opara (2010) stresses the fact that, females are inevitable in the family. They are noted for their vital roles in keeping the home both in terms of moral and financial support. The discourse on women's domestic functions are inexhaustible, it is a development that accords women; sweet mothers, noble mothers in the society. Many women struggle during the day with work life and are faced with family duties at evening and deep through the night. These women work because their families need them. Some may engage in paid jobs for the satisfaction they derive on it. They work at night because it allows them the opportunity to fulfil their responsibilities as mothers and wives during the day. It is pertinent to acknowledge the fact that, domestic work entails Women's place in the global city as it has come about primarily because of the reproductive role of women, which is seen as more than just reproducing the species but also the reproduction of the culture styles of dress, behaviours, relations between adults and children, family cooking styles, domestic labour roles, and play. Young women are expected to be much interested in domestic affairs, acquire copious knowledge to be good future mothers. They are no expected to demand luxury rather, their role is to; love, cherish, and obey. This had the effect of putting women in their place, the domestic sphere, a dynamic that survived into the 21st century. Working-class women with families also had domestic responsibilities in addition to their paid work.

It is appropriate to recall the domestic role of Martha, the sister of Lazarus and Mary of Bethany in the scripture in serving and entertaining Jesus Christ, Luke10:38-41. Their role is a concrete demonstration of domestic mother's role; who exhibits the spirit of hospitality to strangers.

The Catholic Women

The Catholic Church is a universal church portraying the presence of Jesus Christ, the founder and is omnipresent in all facets of human activities in the universe. The women are part of the integral unit of the Church. Succinctly the Church is the people of God. Catholic Church depicts the universality of the church which women are inevitably present and feature in most of her spiritual and physical activities. As the early followers of Christ were spreading the good news of Jesus Christ, the Christian faith was getting root, men and women were converted into the faith. Women were fully involved in the conversion of the new converts. The women were actively involved in the early missionary activities to the present day.



According to (Wooden, 2017), the Catholic population globally is 1.28 billion including women. **Who is a Catholic woman?** Any woman who professes Catholic Faith and doctrine handed down by the Apostles of Jesus Christ, the Founder of Christianity. She must be a practicing Catholic; baby, girl, adolescence and adult female. She might be born a Catholic or be converted from other faith or doctrine into the Catholic faith. The Catholic women constitute various organizations, associations, groups, institutes, congregations, leagues and parties. These groups of Catholic women have hierarchy from international level, to national and local levels. Each group showcases the potentiality of exercising leadership skills within the female folk. Some societies allow the women to extend their leadership styles to the larger society comprising both men and women. This idea had led the women to apply the ethical and moral standard derived from the Catholic doctrine into various groups they are opportune to exercise authority or leadership. Women have played significant roles in the Catholic Church, similarly the church has affected the attitudes of women. They explore both the spiritual and material needs of mankind, to alleviate their problems and difficulties. The services of these Catholic women commence within their personal welfare: in the spirit, for their salvation and the salvation of the souls of their families, communities and the society they domicile and render services.

Catholic Women Religious

Women Religious are the Catholic women who consecrate themselves to the service of God and humanity in the society. There are contemplative Nuns who live in cloistered monastic house, serving God in absolute solitude and doing lots of penance and mortification. They practice intensive prayer life and hard labour. The active Apostolate Religious belong to different Congregations and Institutions of consecrated women religious. These women religious moved by the love of Christ consecrated themselves; professed the vow of Chastity, Poverty and Obedience in Community life. They participate in self-governance in the choice of leadership; elect the Superior General and Councils in organized Chapters for the Congregation or the Institute. The functions of the Women Religious are explicitly obvious within the realm of the Catholic Church. They actively take part in educational management and training, health care, vocational training, youth mobilization and retreat, although some of Women Religious extend their missionary apostolates, to witnessing and participating in teaching to people of different status in the society. Noted among the Women Religious who influenced the contemporary society is: Mother Mary Charles Walker (RSC), an Englishwoman, who came as a missionary in Calabar, Southern Nigeria. She converted many natives, into Christian faith. She equally founded the Congregation of the Handmaids of the Holy Child Jesus. Waturuocha (2007) asserts in her memoir the inspiration of Mother Mary Charles Magdalene Walker as she predicted that, Native sisterhood will scatter all over Nigeria.

World Union of Catholic Women's Organization (WUCWO)

This is the umbrella for the entire Catholic women all over the world. It is an inevitable, formidable body in the Catholic Church. The World Union of Catholic Women's Organization embraces all Catholic women of the world. It is the unification of all the women



in the world who adhere to Catholic faith, doctrine and traditions. From its fullness; other organizations, Association, league and parties emerged, like a tree with copious branches. The World Union of Catholic Women commenced in various parts of France when women gathered themselves in prayer for themselves and their children, they converged to discuss the problems peculiar to them and their families. They equally engaged in giving to themselves advices on the upbringing of their children.

The main purpose of establishing the organization is to impart good education and proper formation to children. These Catholic women unite in one accord to demonstrate sisterhood, unity and deep faith in the presence of Jesus Christ in their midst. It is pertinent to concur that the World Union of Catholic Women Organization grew into the status of non-government organization (NGO), and was officially founded in 1910. The universality of the Catholic Church depicts itself in the hierarchical structure of the WUCWO which unites Ninety-five organizations in different continents of the world. Consequently, the structure of World Union of Catholic Women Organization is divided into: International Executive Committee and representatives of various regions in Africa, Asia / Pacific, Europe, Latin America/Caribbean and North America. The international status of the World Union of Catholic Women Organization (WUCWO) had led to its recognition in the United Nations and the world.

The World Union of Catholic Women Organization, WUCWO tends to represent the interest of the Catholic and non-Catholic women in matters of women welfares. They are to promote the worth of womanhood, and the capability to contribute to the welfare of the global society and the universal Church, Catholic. They take active participation in the world's humanitarian activities. The World Union of Catholic Women Organization, showcases women and its co-responsibility in the church's evangelization and humanitarian development. They join the global society in conflict management, peace, development and alleviation of poverty. Rosage (2000) stresses that, the sign of peace reminds us of the farewell address of Jesus Christ. Thus, the feeling of the presence of Jesus Christ promotes peace and development.

The Catholic Women Organization (CWO)

The Catholic Women Organization of Nigeria serves as a unified body of all Catholic women in Nigeria. It comprises the married and unmarried, wedded and unwedded Catholic women in Nigeria. It stands by its slogan CWO 'Umbrella for All Women Action' The uniform has the picture of Madonna, with bold inscription of CWO Nigeria and burning lamp to describe the light of the world. They have the Greeting: 'Through Mary our Mother, we succeed'. The organization has Mother Mary as the Matron and celebrates gorgeously the feast of the Annunciation on 25th March annually.

It is pertinent to recall the events that led to the establishment of the organization. Prior to the commencement of the Official unification of all Catholic women in Nigeria, there had been in existence the Christian Mothers, women in the Societies of the Holy Rosary, Sacred Heart of Jesus and Legion of Mary. These women were drawn from the societies to form Women Organization in parishes. In 1962, the Catholic Bishop's Conference of Nigeria deemed it necessary to constitute women organization at diocesan level and the out stations to enable

the Catholic women at the grass root experience leadership. A follow up action was made by the late, Archbishop of Lagos, J. K. Amuzu-Aggey, (Roman Catholic Archdiocese of Lagos, 2011) who invited a team of women from the United States of America, to Nigeria in 1964. The purpose was to organize the existing groups of women to form a unified body of women. Immediately, they formed the Catholic Women Organization. Later, it grew up to National Council of Catholic Women Organization NCCWO, down to the CWO of the local churches.

The governing body is comprised of the president, vice president, secretary, assistant secretary, treasurer, financial secretary and public relations officer. The main purpose of the organization is to promote the spiritual wellbeing of women and to participate meaningfully and actively in economic, political and social activities of the national affairs. The aim and objectives of Catholic Women Organization affect their various activities both in the church and the society as follows:

- a. Participation in the Apostolate of the laity: The Laity in this context is the group of people in the Catholic Church who are neither the clergy nor the religious. The laity involves in church evangelization, teaching Catechism, giving marriage instruction and moral instruction and are encouraged to participate actively in church activities. Some participate in medical apostolate; working in the mission hospitals, clinics, maternity homes and dispensary homes as doctors, nurses, pharmacists and medical Counsellors, partaking in the healing ministry of Lord Jesus Christ.
- b. The Catholic Women Organization promotes spiritual and physical growth of the church: The Catholic women participate in the church's retreats, seminars, conferences, harvests and thanksgiving and feasts. They engage in Church's decoration, cleaning and tidying up the Church premises. Some of the Catholic Women Organization dig bore hole to provide water supply for the priest and parishioners. They engage in sacramental sales.
- c. The Catholic Women Organization zealously unites and directs the efforts of the parish women: The leadership endeavours to organize the women in the parish under one umbrella to promote the affairs of the parish. They participate actively in the church's development and progress. They take care of the parish priest and give plausible suggestions in parish administration especially the area that concerns women.
- d. The Catholic women assist to deepen the understanding of women to specific contribution, for the spiritual and temporal growth of the Christian community. They participate in inter-denominational services organize by WOWICAN (the women wing of Christian Association of Nigeria) from other denominations. They promote inter faith dialogue by engaging in mutual relationship with other Christian mothers who domicile within the community.
- e. The Catholic Women Organization indulges in promoting leadership training, adult education, religious education, and community project.

The Confraternity of Christian Mothers.

The Christian Mothers in Catholic Church are those married legitimately in the Catholic Church. They received the sacrament of matrimony expected from Catholic couples. The Christian mothers' chief goals from the Confraternity of Christian Mothers are: to live righteously, teach prayer and moral life to the children, live exemplary life, and to attain eternal life after death. The truism is that, their focus is basically on spiritual issues, which is



to guide the destiny of their children to eternity. It is a priority to get closer to Jesus and Mary always. The members of the confraternity provide their members the opportunity to frequent confession, receive Holy Communion and gain indulgence. They are to reprimand their children; punish them when they commit sins and praise them, reward them in performing good works for the interest of the Church. The Christian Mothers are to be a source of encouragement and inspiration to their husbands. Uche (2011) asserts that, mother's womanhood ought to be close companionship with the husband, showing of love as Soul mate and helper for happy existence. They ought not to belittle him (their husbands) in the public or before their children, or reveal his faults to them. They have to be obedient, respectful, clean and neat in appearance to their husbands. They ought to frequently discuss the formation of characters of their children with their husbands. They are to teach their children the doctrines of the Christian religion and pray with them. They ought to teach their children to be good Catholics and loyal citizens. They should take interest in the study of the children and make sure to monitor the growth of their children's talents. Succinctly, the Catholic Christian Mothers are accorded noble ladies. They can produce prominent women leadership in politics.

Single Catholic Women

Catholic single women are the unmarried women who are members of the Catholic Church comprising both old and young females in the Catholic Church who are still searching for life partners and those who are not up to the age of taking the responsibility of involving in marriage. The single and searching constitutes matured women of different calibres well educated, with a suitable job satisfaction, noble yet selective in matters of choosing a male life partner for marriage. The single and not searching are Catholic women who have no interest in marriage or religious life. They could be working class citizens or still pursuing education at various educational institutions and research centres.

The Catholic single women are the unmarried girls who have not reached the matured age of marrying any man in the church. Groups were formed to supply the spiritual needs and growth for these single, unmarried Catholic women in the Church. Examples are the Mary League Girls and the Catholic Daughters of Mary. Most of them were formed on Diocesan level. The single women association in Catholic Church could be called any name by the ordinary of the diocese or the Parish priest depending on the particular reasonable need of the Church. The Single Catholic women have self-government and organize election to elect new officials into leadership. They give frequent instructions on marriage, home management, good manner, self-restraint, church doctrine, prayer and moral to their members. They encourage their members to imbibe marriage values that will help them to settle amicably in their homes. It is pertinent to emphasize the seriousness of the Catholic Daughters of Mary to be grounded in the Catechism and doctrines of the church. They organize quiz competitions among themselves to be deeply rooted in the faith, Bible and Catholic traditions and teachings of the Church.

The Need for Catholic Women in Politics



Through all ages, the participation of women in affairs of the family has been enormous. Most of them have achieved the impressive feat in conflict resolutions, character formations, counselling and noble decision-taking in families, kindred, communities and the society at large. Prior to the modern era, most women in the Catholic Church do not deem it necessary to take active part in political activities in their society. Henceforth, the Catholic Church encourages the Church members, women inclusive to be fully involved in political participation of the States. Women's participation in political decision is essential for achieving transparency and accountability in government. Notable Catholic women in politics includes: late Professor Dora Akunyili, Professor Viola Onwuliri, Dame Pauline Tallen as well as a host of others.

Qualities that Catholic Women Should Exhibit in Politics

Intuition: Women are gifted with the knowledge of inner sight of being aware of immediate environment and its problems. Women have the instinct to understand the prompt situation of things in the society. As mothers, they could perceive ugly situation and rally around to rescue unprecedented situations that suddenly emerge to pose problem to the masses. Based on this natural endowment, Catholic women in politics ought to utilize this gift of intuition to alleviate immediate problems of the citizenry entrusted to their care for good governance. Adesanya (2015) concurs that, governance supposed to be for the good of the people in the society. It is all about gaining power and changing the society. The motherhood of women and the closest to the children will always found immediate reason to explicate sudden alteration of the modern society. Women possess the power of intuition that could enable them to successfully excel in practicing politics of any sort in order to positively change the society.

Animator/Agitator: Women play inevitable function of bringing life to the family. Mothers tend to comprehend both the physical and emotional growth of their children. They serve as animators to the entire family, bringing different innovative ideas to better the lives of the family. Women are good supporters to any course they have interest in. Thus, the opportunity of availing themselves in politics will accelerate progress, development, inventions, industrialization and production of goods and services. Catholic women are obliged to join politics and utilize the free potentials God endowed on them. Adjepong (2015) testified that, women can do what men can do, and even do it very well.

Adviser/Counsellor/Advocate: Women are good advisers and counsellors. There is this adage that says; in every successful man, there is a woman behind him. This bears testimony of assurance that women should be the best to plan for the success of projects to be embarked by the governing body. Adjepong (2015) asserts that, in Buganda political system, the Queen mother was entrusted with enormous power and authority to assist in the efficient and effective management of the society. Catholic women have lots to offer to the society from the Christian enriched moral disposition.

Compassionate: The tender love of women to their children could be extended to the larger society in politics when women are given opportunity to exercise this motherly role to the society. The conventional society is full of ups and down, copious errors, defaulters, temptations and evil emanate frequently. These issues might draw attentions to Christian



Mothers' intuitive mind to quickly find suitable solution to the impending problem within their capacity.

Responsibility: Women perform excellently in tasks entrusted to their care due to the fact that, they would be accountable to the task. They utilize their initiatives and abilities and potentials to mobilize workers and assign them various duties to perform. They equally supervise the work and call the attention of the indolent to do their jobs. Around the world, women politicians are often perceived as more honest and more responsive than their male counterparts, qualities which encourage confidence in democratic and representative institutions. Their participation also bolsters the legitimacy of the governing body as it becomes more representative of the society it serves. Women make sure all hands are on deck for the work to be accomplished. The Catholic women in politics are not to relent in their task of serving the masses and taking them to the greater height. They ought to be salt to the earth and light on the hill to illumine the governed.

Prayerfulness: Prayer is the key to success. A Catholic who does not pray is like an empty gong that makes louder noise. A Catholic woman who engages in politics must use prayer as her tools for every step she takes and decisions she makes. It is necessary to commence activities with invocation from God for successes, blessings, guidance, directions and protections.

Freedom and Peace Promoters: Freedom is a crucial desire of progressive society. Women promote freedom and better family – friendliness. Freedom flourishes well in peaceful atmosphere. Women are deeply committed to peace building and post-conflict reconstruction and have a unique and powerful perspective to bring to the negotiating table. Women suffer disproportionately during armed conflict and often advocate most strongly for stabilization, reconstruction and the prevention of further conflict.

Obstacles to Catholic Women Participation in Politics

The maxim that says, 'politics is a dirty game' has been an obstacle to Catholic women to avail themselves for power state politics. Obi and Njoku (1991) reaffirmed that, politics is a dirty game which should appeal only to women with easy virtue. This has eroded politics in Africa and scared women away from involving themselves in National politics. Catholic women who always think of, and cherish the life hereafter hardly go into politics. Due to the intolerance of the loser, who breeds and nurse hatred, envy, jealousy, anger, revenge and copious of malicious hate speeches and rancour which invade his or her being, because she refused to accept defeat, peace, freedom, mutual love and understanding from the winner. Evil inclination needs to be erased from the practice of politics in public affairs. Conventionally, evil begets evil, it can be conquered with prayers and mortifications.

- **Ignorance:** Ignorance is a political disease that is trending in the Nigerian society. Insufficient knowledge on politics as regards to 'do or die' syndrome prevalent among the politicians needs to be eradicated. Misunderstanding on the techniques of politics has posed problems that need urgent solution and assistance from the western society for more adequate enlightenment on modern genuine politics.
- **Patriarchal Framework:** Most of the African societies have positioned women at the second role players. And they are not comfortable with the position as regards to the emanation of feminist movement in the global society. Thus, African society permits male





folk to exclusively exercise authorities and powers over women and children in families, kindred, communities and the larger society. Although, there are some African societies that allow women to be administrators in King's palace and the Queen and Queen's mother as part of the decision making. This pre-modern establishment of ancient prohibition of women to take final decision on men needs to be revisited to allow latent vital feminine ideas to unearth especially in this modern technological era that has exposed women into acquiring more knowledge and attaining to any professional height through academics. Some women are endowed with much potential capacities of bringing new intelligent ideas that would assist in facilitating development of the modern society.

- **Misogynistic Attitude:** It is pertinent to present the fact of hatred some men have for women to ascend a higher post than them in society. In some parts of African society, women are not to talk in public gathering even when they are accused, they would not be allowed to defend themselves. If she dares utter one word she would be harshly cautioned; 'you are a woman, shut your mouth, you are not to utter a word, who authorize you to talk'. The women are excluded from community discourse. And their ideas are watered down by the men in the community. The Catholic Church ought to give women maximum support they need and to encourage them to engage into politics so as to defend the dignity of womanhood in the society and reduce men dominance.
- **Women opposition to women:** Observations during the political elections in Nigeria have shown that, women hardly vote for their fellow women who come out to contest with the men. This disappointment is one of the obstacles hindering the Catholic women's participation in politics. On this note, the Catholic Women Organization which is the umbrella of all Catholic women should team up and support any worthy and good Catholic woman who comes out to contest for election into any government office or any leadership position in the society.
- **Emotional instability:** Women going into politics must possess strong physique to withstand prolong political campaign. Disturbances such as monthly menstruation, pregnancy and child delivery and maternity leave can posit obstacles into politics.

Conclusion

Women are precious in the society, they are like the oil to grease and repair the broken sides of the men folk. From the existence of the world, women have been part of functional society, maintaining sustainable multiplication of human race through her offspring on earth. Women work virtually and participate in all human endeavors to sustain the society they domicile. Traditional women were reckoned with unavoidable role of supporting the male warriors with armlets and charms for protection from the enemy. Some of the African women took up arms to join the men in defending the sovereignty of their kingdom and territory expansions. According to Adjepog (2015) women as well gave plausible advice to the ruling men in authority to ensure the growth and survival of their polities. The traditional women set the pace for the contemporary women in all spheres of life to be courageous to move out to contest in the societal politics.

The role of women in settling conflicts in the family is inevitable and awesome. As mothers, they have the fore psychosocial knowledge of their children from toddlers to adult age. This quality is peculiar to female folk in families. Thus, women stand at a better chance to articulate the best techniques to deal with conflict that usually erupt within her community with the application of conflict resolution or management skills derived from the domestic



dispute experiences among the children at homes. Women's participation in politics helps advance gender equality and affects both the range of policy issues that get considered and the types of solutions that are proposed. They would get to acquire more, participate more and solve more problems using home experiences as tools to solve governmental issues. The Catholic women have more proactive chances to engage in government and to represent their offspring and render good governance expected from such noble mothers. Grounded in honesty, humility, fidelity and obedience, Catholic women should support any woman who comes out to contest election into governmental position while integrity, transparency and accountability, love and service coupled with good moral behaviour should be the core values of Catholic women aspiring into any leadership position. They ought to know that when women are empowered as political leaders, the country will experience higher standards of living, positive developments can be seen in education, infrastructure and health, and concrete steps are taken to help make democracy deliver its dividends. The truism of the fact lies that, the youths' immediate problems; of unemployment, poor educational system, lack of infrastructure would be solved and imminent challenges would be eradicated. Catholic women should not shy away from politics since they have been practicing it at various levels of their organizations and associations in the Church. What is needed is the application of existing ideas of good leadership. The study is therefore a clarion call for Catholic women to avail themselves of every opportunity at political participation in the community, state and country at large.

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