

## Review and Relevance of Gender Revolution in Urban and Regional Planning in Nigeria

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### Abstract

This paper is based on a review utilising secondary data through literature search on historical, systematic, and theoretical studies. The review of literature on gender revolution revealed many notable societal changes in the past five decades. However, the relegation of women to pink collar-jobs and their visibility in the private sphere is changing and men and women now occupy spaces and positions in the public sphere. The on-going transformation of the male breadwinner family model which identifies the growth in female labor force participation and the growth in men's involvement in domestic tasks is part of the gender revolution effect. City planning and development have been characterized by a spatial separation of functions and the functional hierarchy of gendered spheres is reflected in design of city spaces. Gender inequalities have significantly contributed to the social, economic, spatial, and political polarization of communities in Nigeria. This paper suggests gender revolution is relevant in bringing about gender transformative planning in education, policy, practice, and the profession. This can be achieved through creation of inclusive spaces that incorporate gender-sensitive planning and gender mainstreaming approaches in the conceptualization, planning, and design of the built environment.

**Keywords:** Gender Revolution, Mainstreaming, Gender Binary, Postmodern Feminism, Urban Planning.

### Introduction

Fundamental changes in urban and regional planning education, policy, practice, and profession can only come about through gender transformative revolution in the way planning is visualized, conceived, and implemented. Revolution is a very strong change made to something. Revolution is about bringing positive change or resulting in positive outcomes or transformation, and it could be political, economic, or social; and revolution could be violent, peaceful, or silent. The definition of Revolution adopted in this paper is "the activity or movement designed to effect fundamental changes in the socioeconomic situation or a fundamental change in the way of thinking about or visualizing something: a change of paradigm" (Revolution, retrieved October 24, 2022 from <https://www.merriam-webster.com/dictionary/revolution>).

Gender revolution implies a single dramatic moment of change which allows for a leveling observed over a relatively short period in gender identities and traditional roles (Sullivan,

2006). Goldscheider, et. al (2015, p. 207) referred to gender revolution as “the overlapping functions of female labor force participation and the growth in men’s involvement in domestic tasks and the changing gender relationships in the public and private spheres”. Gender revolution is characterized by considerable increase in women’s employment in many previously male-dominated occupations and, even in political offices (Cotter, et al., 2004; 2008; England et al., 2007); higher number of women college graduates in addition to the accelerating rate of women obtaining doctorates as well as professional degrees in law, medicine, and business (Burstein, 1989; Hirsh, 2009). Brenner (2003, p.1) asserts “the fordist gender regime-male breadwinner/female housewife household-which had emerged in the 1960s and 1970s, the golden age of economic development in some parts of the Third World, is also crumbling as male wage and salary earners no longer earn a family wage. At the same time based in part on women’s incorporation into wage labour and their access to literacy and education, feminism has emerged as an organized political force”. However, there are still gaps and disparities labor force participation in Nigeria.

### **Problem Statement**

Gender revolution efforts have been visible in various forms of women activism as it relates to safety, childcare, education, employment, income parity, protecting the environment and violence against women and girls, however, there are still disparities. For example, in the National Parliament of Nigeria, there are only 29 women since 2019 (about six percent of the total), including both the Senate and the House of Representatives and men are 440 (Statista Research Department, 2022). Nigeria obtained 0.88 points in the Gender Development Index (GDI) in 2019. The index score in the country increased in 2019, indicating a worsening gender inequality situation in the fields of education, health, and wealth. The GDI measures the levels of gender parity within societies and it ranges from zero (perfect gender equality) to around one (no gender parity) (Statista Research Department, 2022). Nigeria also ranked 139 out of 156 countries in the Global Gender Gap Index report<sup>i</sup> (WEF, 2021). While gender revolution has progressed in many fields of study like Medicine, health care sectors, there is still lethargy in some fields such as Engineering, Urban and Regional Planning because systemic, institutional, religious, social, cultural norms and patriarchal hegemony stifle most of the efforts to revolutionize gender. There is still slow progress in the labour force participation, occupational and educational segregation in Nigeria.

### **Objectives**

Three fundamental objectives of this paper are to:

- Review the meaning of gender revolution, how the concept has evolved over time, its key principles, underpinning theories, and its relevance to Urban and Regional Planning.

- Examine gender revolution and its relevance for gender transformative change in urban and regional planning in Nigeria, specifically, gender revolution's relevance in planning education, policy, practice, and the profession.
- Interrogate gender revolution as a framework for better understanding of urban and regional planning policy and practice in Nigeria? Or can gender revolution bring about gender-transformative planning policy and practice?

### Methodology

This work is a theoretical paper with practical underpinnings. The methodology used for this work is secondary data analysis. This involved comprehensive searching and reviewing of existing literature including policy documents, research articles and reports on gender revolution from different electronic databases and search engines like google Scholar, ResearchGate, ScienceDirect and PubMed, as well as hand search conducted in English language regardless of publication date. The studies included for this review are historical, systematic, and theoretical studies conducted by various researchers including Urban Planners. The key words of the first step were 'Gender', 'Revolution', 'Gender Revolution', 'Gender Revolution in Nigeria', 'Gender Revolution in Urban and Regional Planning', and then the searches were carried out on 'Gender Revolution in Urban Planning' and 'Urban Planning theories on Gender Revolution'. 101 journals, articles and reports were downloaded, these materials were later sorted to separate, summarise, and collate the 70 relevant papers that were used for this theoretical and systematic review. The underpinning theories utilized for the review are Postmodern and Queer theory, and Intersectional theory.

### Theoretical and Conceptual Framework

This section examines the concepts of gender, gender binary, identity and stratification, and relevant gender revolution theories. Embedded in the landscape of gender and gender revolution are the gender binary, stratification, and identity. Two theories employed in this paper are the Postmodern Feminism and Queer Theory, and Intersectional theory. These theories are used to proffer the changing landscape of gender and how gender revolution has evolved through generations.

### Gender

"Gender is construed as a complex hierarchy of privileged and subordinated men and women" (Lorber, 2005, p.195). The multiplicity of meanings embedded in gender makes the landscape of gender very complex and at times confusing and complicated in its construct. Gender has been defined as a socially constructed feminine or masculine identity or characteristics of an individual (such as norms, roles, and relationships) enforced through socialization processes, which becomes a basis of social division and a set of everyday social practices (WHO, 2011). Gender refers to "a universally important set of social relations that underpin context-specific expectations about the social practices and the relations between

and among women and men, and girls and boys” (Walker, Frediani and Trani, 2013, p.11). Gender is how a person’s biology is culturally valued and interpreted into locally accepted ideas of what it is to be a woman or man (Reeves and Basden, 2000). The variety of characteristics of gender are what differentiates between masculinity and femininity, these include biological sex (i.e., the state of being male, female, or an intersex variation), sex-based social structures (i.e., gender roles), or gender identity. Gender is important in research and everyday life because it plays a crucial role in the ways culture and language affects behavior of professionals in their chosen fields or career. Gender scholars pointed out that every person has two simultaneous version of self, these are an inner private sexual identity and the outer social and public gender identity, while the former is determined by genes and biology, the latter is defined by the society (Robinson, 2005).

### **Gender Binary, Identity and Stratification**

Gender binary, a major trigger from gender revolution, is the idea that gender is strictly an either-or option of male/man/masculine or female/woman/feminine based on sex assigned at birth, rather than a continuum or spectrum of gender identities and expressions. The gender binary is limiting and problematic for those who do not fit neatly into the either-or categories (Jones, 2017). Drew (2022) indicates there are 81 types of gender and gender identities. These typologies are totally distinct from the binary definition of gender from creation. The book of Genesis affirms “God created them as male and female” and presents gender equality, as humanity’s created state, that man and woman are created equally in the image of God and together have dominion over the earth (Genesis 1:26–27). Their equality is not limited to spiritual standing before God but applies to their authority over the earth.

Gender identity seemingly is the radical positive outcome of gender revolution and being able to affirmatively declare one’s gender in the public realm. There are about 68 terms that describe gender identity and expression today. From AFAB (Assigned Female at Birth) to trigender (three gender identities simultaneously). Gender stratification on the other hand, refers to the various layers that exist between men and women in their access to privileges, prestige, power, and authority. It is men that occupy higher layers in accessing privileges, prestige, power, and authority available in the society and decide what, when and how. Gender stratification exists where there is patriarchy, discrimination, and gender gap (Idiyorough, 2005). Gender revolution is triggered by the subtleties of gender stratification.

### **Postmodern Feminism and Queer theory**

Postmodern feminism and queer theory challenge gender categories as dual, oppositional, and fixed. “They argue that sexuality and gender are shifting, fluid, multiple categories. They affirm there are so many recognized sexes, sexualities and genders that cannot be played against each other” (Lorber, 2001, p.96). Postmodern feminism questions what we think we know about gender and deconstructs cultural representations of gender. Postmodern feminism argues that “sex, sexuality and gender are shifting, fluid, multiple

categories and they do not exist without doing identity and display, and there are no permanent identities” (Lorber, 2005, p.265).

“Queer theory examines the discourses of gender and sexuality in everyday life. In Queer theory, gender and sexuality are performances-identities or selves we create as we display ourselves to others” (Lorber, 2001, p.204). Queer theory is one of the gender rebellion feminist theories that destabilize what many people think as normal, natural, and moral both in work, family life and relationships (Lorber, 2001). Queer theory shows that the two-sex gender order is strongly intertwined with the regime of heterosexuality; both depend upon each other and are reflected in spatial structures (Frisch, 2002; Huning, 2014). Gendered imaginations and power relations are inscribed into space as structures and reproduced through spatial interaction, but gender is only one among several interdependent categories of social differentiation and inequality such as race, class, sexuality, religion, etc. The appropriation of space is a means to position oneself within highly complex role and identity constructions. Different spaces offer great latitudes for reinterpretation, obstinacy, and resistance of all kinds of identity categories which can be connected or played out against each other (Binswanger et al., 2009).

### **Intersectional Theory**

Intersectionality is a perspective that investigates how intersecting power relations influence social relations across diverse societies as well as individual experiences in everyday life (Collins and Bilge, 2020). Intersectional theory views the categories of intersecting relations such as race, gender, social class, sexuality, ability, and age as interrelated and mutually shaping one another. Through taking these intersecting factors into consideration, it paves the way of understanding and explaining complexity in individuals, the world, and in human experience (Guy-Evans, 2022). Guy-Evans (2022, p.1) opined “intersectionality aims to increase the understanding that humans are shaped by the interaction of different factors and that these interactions occur within a context of connected systems and structures of power”. Crenshaw (1989) focused on the oppression faced by black women who face social inequality in two ways: first for being black, and second for being a woman. In 1991, Crenshaw expanded on the ideas of intersectionality by applying it to violence against women. Intersectional theory is used to explain how any factors such as social class, religion, ethnicity, age, ability, and religion can oppress or privilege people in unique ways (Guy-Evans, 2022). Intersectional research suggests that using many intersecting factors can help to measure the social inequalities which can influence criminal behavior (Collins, 1998). Intersectional lens also means recognizing the historical contexts surrounding an issue.

### **Literature Review**

#### **Historical Perspective of Gender Revolution**

In the 1960s, second-wave feminists heralded a gender revolution and the sweeping changes in the gender system was referred to as a revolution (England, 2010a) and in the

past 50 years, the gender revolution has shown remarkable development, with more women in the workforce, earning college degrees, and inching closer to pay equality (Postell, 2020). The revolution may have been proclaimed in the 1960s, but progress toward gender equality unfolds intergenerationally (Cooke, 2021). Women demanded control over their reproduction and sought full, equal participation in public economic and political life. Women began to expect men to be emotionally involved fathers rather than just breadwinners, and to share the unpaid domestic work (Lewis, 1984). England (2010a, 2015) argued that, because of the cultural and institutional devaluation of characteristics and activities associated with women, men had little incentive to move into badly rewarded traditionally female activities such as homemaking or female-dominated occupations. By contrast, women had powerful economic incentives to move into the traditionally male domains of paid employment and male-typical occupations; and when hiring discrimination declined, many did. England (2010b) noted a relative lack of change in the gendering of the personal realm, especially of heterosexual romantic, sexual, and family relationships. Country-level variables and multi-level methodologies were utilized to understand the contribution and articulation of macro-level (i.e., policy and ideology) and micro-level (i.e., individual education and employment status) explanations for the gender gap in housework and care (Craig and Mullan, 2010; Cooke and Baxter, 2010; Hook, 2006, 2010; Fuwa and Cohen, 2007; Knudsen and Waerness, 2007; Sayer and Gornick, 2012; Voicu et al., 2008). These analyses revealed that women do less housework and men do more housework in countries that have higher levels of full-time employment among women, greater provision of publicly funded childcare, relatively short paid maternal leave periods, and more egalitarian gender attitude.

### **Two-part Gender Revolution**

The overlapping parts and functions of the growth in female labour force participation and men's involvement in domestic tasks are in essence the two parts of the gender revolution. The first part of "gender revolution in industrialized countries began when women too, emerged out of the home and entered the public sphere and undertook new roles that provided greater support for their families because the demographic change had reshaped the female life course" (Goldscheider et., 2015, p.210). Gender revolution is characterized by a strong rise in women's labor force participation and a gradual adaptation of the public sphere to this change towards increasing gender equality, while gender roles within the family remain unchanged. This stage includes transitions from the male breadwinner model to the modernized male breadwinner or dual earner-women's double burden model. The first half of gender revolution saw a significant increase in labour force participation among women, resulting in weakening of the family as women took up added responsibilities thereby compromising marriage, parenthood and reducing fertility (Goldscheider et al., 2015). Women participation led to decrease in fertility to reduced work-family conflict (Macunovich 1996). This resulted in family change known as the Second Demographic Transition (SDT), or women's second shift (Hochschild and Machung 1989), which feature

delays in union formation and childbearing, the weakening of unions with the growth in cohabitation and union dissolution, increased child bearing and raising outside stable unions, and above all, massive fertility levels decline in many countries (Brewster and Rindfuss 2000; Engelhart et al. 2004; Goldin 2006; Frejka et al. 2008; Olah and Bernhardt 2008; Lesthaeghe, 2010; Sobotka et al., 2011; Goldscheider et al., 2015; Rindfuss/Choe, 2015, 2016; Cherlin, 2016).

Other significant changes were fewer stable marriages where women were employed (Sayer and Bianchi, 2000) and reduced time spent on housework by employed women (Aguair and Hurst, 2009). In Nigeria, this trend is palpable where women are becoming the breadwinners and holding a secure employment with one or two side hustles. These women employ housemaids or nannies to take care of the homefront when they are at work. The correlation to fewer marriages or divorce cannot be made because there is dearth of literature.

The second part of gender revolution refers to the increased involvement of men in the private sphere at home and family, increased domestic involvement of men reduces the pressure on women, stabilizing unions and creating the potential for increased fertility thereby rebalancing the family (Goldscheider et al., 2015; Esping-Andersen and Billari 2015). The second half of the gender revolution saw men's increased involvement in the home and in caring for their children as necessary to reduce women's work-family conflict, thus, boosting both fertility and mutuality in committed unions (Goldscheider et al., 2015). This is not the case in a developing country like Nigeria, where women are still relegated to the private sphere more than the public sphere. Goldscheider et al. (2015, p.211) affirmed "when both the public sphere of employment and the private sphere of home have been altered by gender revolution, a new balance may finally emerge, based on a more equal relationship between men and women, together with increased commitment to each other and men's increased commitment to their children". Seemingly, this is where gender equity and equality become poignant<sup>ii</sup>. Gender revolution is all about gender equity and equality.

### **Gender Revolution in Nigeria**

Women had emerged and continue to emerge as renowned leaders, grassroot mobilisers, field organizers, human right activists, anti-colonial fighters, and politicians in Nigeria. In the 1929 Aba Women's Riot considered being strategically executed anti-colonial revolt organized by women to redress social, economic, and political grievances. The Aba women's riot was against arbitrary use of indigenous persons as rulers and against indirect taxation (Orji, 2000). Madam Alimotu Pelewura, a Lagos women leader, a member of the Lagos Market Women Association in the 1920s, was part of a representative committee of market women to protest rumours of impending taxation and the relocation of the Eleko market in 1932. In the 1940s Funmilayo Ransome-Kuti, a critic of the government, "formed a local women's union that offered literacy classes for poor women and then evolved into a national women's movement to improve schools and health care and to end unfair taxation of women. She led mass demonstrations of women helping to bring about the abdication



of the Nigerian king. She was instrumental in forming the Nigerian Women's Union in 1949, which advocated women's enfranchisement and their representation in government" (Ransome-Kuti, 2007, p.247). The efforts of Lady Oyinkan Abayomi who felt women were being cheated by men in government cannot go unrecognized. She gathered a dozen prominent women for a meeting in her home on May 10, 1944, and this resulted in the formation of the Nigerian Women's Party (British West African Girls club, attracting middle-class westernized Christian women) that focused on girl's education and literacy (Johnson 1986). Amina Lawal of Katsina state and Safiyatu Husseini of Sokoto state accused of alleged adultery and were to be stoned to death in 2002, but women raised their voices against the death sentence, and it was annulled. Their cause also fostered the discourse of Islamic feminism and the Sharia law in 12 states in Nigeria.

Women's movement and solidarity in Nigeria were also brought to the centre stage again after the abduction of 276 Chibok girls by Boko Haram in April 2014. The *#bringbackourgirls* campaign was at the forefront of raising their voices to the injustices and cruelty of Boko Haram. The campaign generated more than one million tweets and swelled into a global outcry, calling for Nigeria government to recover the remaining girls.

The various women's associations, for example, the National Council of Women Societies-NCWS-founded in 1958 to promote the welfare and progress of women, laying emphasis on education and training in various fields, the Nigerian Market Women Association, National Commission for Women (NCW), the roles of *lyálójàs* and *lyálájés* (Market Women Leaders) cannot be overemphasized in the empowering of savvy business and informal women traders. There were no formal laws backing discrimination against women in Nigeria. The Women in Nigeria (WIN) organization formed in 1982 noted "the need for women to organise and fight for their social and economic rights in the family, workplace and the society" (Akinrinade, 1990, p. 31).

The Federal Ministry of Women Affairs promotes the development of women with equal rights and corresponding responsibilities. The National Gender Policy goals are to ensure equal access of women, men, girls, and boys to both formal and informal education; achieve equality and equity in employment opportunities and eliminate all discriminatory and abusive practices (on the grounds of sex, race, ethnicity, class, religion, age, disability, or marital status) against women. Other operational guidelines include decentralization of gender equality mandate to all institutions of governance and to all stakeholders; promotion of gender mainstreaming as an institutional program and societal culture; institutionalization of the training and research in gender and development policy; a gender responsive budgeting in all government institutions and the private sector; and political will for implementation of gender equality policies.

Nigerian women have come a long way and they have heightened the level of awareness and consciousness about women issues in the society. In 2013, Nigeria celebrated 100 years of the Nigerian Woman (1914-2014) with the theme 'Achieving 50/50 by 2020'; it was organised by the Ministry of Women Affairs and the Coordinating Office for the Nigerian Centenary Celebration.



The United Nations Women's work in Nigeria in partnership with other agencies focuses on four key result areas namely expanding women's voice, leadership, and participation; women's economic empowerment; preventing violence against women and girls and expanding access to service; and increasing women's leadership in peace, security, and humanitarian response. Ongoing programs include Women and Democracy in Nigeria, a governance program; the 4 year (2014-2018) European Union funded initiative promoting women's engagement in peace and security in Northern Nigeria (Adamawa, Plateau and Gombe States) and implemented in partnership with UNICEF, Federal and State Ministries of Women Affairs and grassroots leaders and organisations (UN Women Africa, 2017a).

The *HeForShe* advocacy platform was launched in May 2017 called men and boys across the country to champion the cause of gender equality and advancing women's rights. The Vice President noted "that there are still glass ceilings that need to be broken, policies that need to be changed, practices that need to be altered and stereotypes about women to be discarded" (UN Women Africa, 2017b, p.1). "About 40% of Nigerian girls are illiterate and globally over 1.4 million men have joined the HeForShe movement which seeks to create a platform for high level, accessible and visible public advocacy on the engagement of men and boys as equal partners in the movement for achieving gender equality. The UN Women provided support to the Federal Ministry of Women affairs and social development to plan, lead and implement the action plan for the national launch" (UN Women, 2017b, p.2).

Furthermore, the rights entrenched in the 1999 Nigerian Constitution include:

- Women shall have equal rights as men with respect to employment opportunities, choice of professions, promotion, and remuneration (Article 11).
- Prohibition of discrimination based on sex and ensure that men and women have equal access to the courts in matters of contracts, torts, and all civil matters (Article 15[2] and Article 42[1][a] and [b], [2] and [3]).
- Explicit recognition of women's equal rights in which equality of rights, obligations, and opportunities are recognized before the law (Articles 17[1] and [2][a]).

Seemingly, these rights were not considered when the pro-equality bills were rejected in March 2022. The bill which was meant to guarantee the inclusivity of women in governance failed. This bill seeking to give at least ten slots to women as ministers and commissioners in the federal and state governments failed at the upper legislative chamber. Then, on social media #NigerianWomenOccupyNASS, #BreakPoliticalBias, #BreakConstitutionBias became prominent. The proposed gender bills in the 5th Constitution Alteration Bills that were all rejected are Bills targeted at addressing the current gender imbalance across the legislative arm of governments across the country whilst reducing the under-representation of women in political office.

### **Gender Revolution Relevance for Urban and Regional Planning in Nigeria: Findings**

The relevance of gender revolution in urban and regional planning focuses on how the environment is planned, designed, and built, how public spaces are conceived, accessed, and utilized, and how gender-friendly the built environment is. Gender perspective in urban

planning focuses on prioritizing and planning for the different facets of people's everyday life so that it reflects everyone's needs and thus make cities an equal place for all. Since people experience and use space differently, it is important that the different priorities and needs are integrated in the processes of city and regional planning. This requires the engagement of all people in the planning processes, regardless of gender, ethnicity, age, tribe, religion, disability, and class.

While gender revolution appears to occur in the form of activism in certain areas, Nigeria is yet to see intensification in the overlapping functions of female labor force participation and the growth in men's involvement in domestic tasks and the changing gender relationships in the public and private spheres, and there is a dearth of literature regarding this.

Gender planning focuses on the ways gender stereotypes, roles and orders are inscribed into space and organizational, political, attitude-and knowledge-related issues influence whether and how gender mainstreaming is adopted in the profession (Greed, 2005). Booth and Gilroy (1996, p.73) notes "the built environment has been built around men's ideas of appropriate gender roles with women cast firmly into the home as primary carer. as society has changed with an increasing number of women participating in the waged labour market, the unchanging, environment based on a false dichotomy of public and private space served to constrain women in their role both as carer and as waged worker". Fundamentally, "there is need to change the fulcrum of planning and change its culture. Such aspatial (social) change is very difficult to achieve, but it is the precursor to urban spatial change (Greed, 1996). There hasn't been any significant gender revolution or seismic change in planning in Nigeria, the planning schools and planning practice are still male dominated. To emancipate women and girls in a long-term goal, it is necessary to recognize the differentiation of roles and needs between men and women that provide the conceptual basis underlying gender planning in the city (Moser, 1993).

### **Planning Education**

Many states in Nigeria still have planning legislations based on British Planning laws of the 1930s or 1940s, which has been revised only marginally. Gender is relevant in physical planning education in Nigeria or elsewhere because "planning is concerned with the human or social elements in relation to the built environment/human settlements. Women planners have a lot to contribute to human settlements planning because women are the major custodians of these settlements" (Olufemi, 2001, p.23). Planning curriculum in most Sub-Saharan African Planning Schools (including Nigeria) rarely emphasize gender/gender planning issues Olufemi (2008; 2013). Many practicing planners do not have the opportunity to learn about gender during their formal planning education. Not much gender revolution in urban and regional planning in Nigeria. Planning school's faculty, courses and curriculum are still dominated by male-centric ideas and not much of gender planning has been incorporated or reflected in the curriculum.

UN-Habitat (2009, pp. xxvi, 193) indicates "there are about 550 universities worldwide that offer urban planning degrees. About 60% (330 schools) of these are concentrated in 10 countries. The remaining 40% (220 schools) are in 72 different countries. In total there is at least 13000 academic staff in planning schools worldwide. While developing countries contain more than 80% of the world's population, they have less than half of the world's planning schools". Out of the 69 planning schools in Africa, 39 are in Nigeria and 11 in South Africa compared to other countries like Algeria, Rwanda, or Togo with only one planning school (UN-Habitat, 2009).

Up till date, about 44 planning schools in Nigeria are located in the urban and peri-urban areas; these include 21 polytechnics and 23 Universities offering Town and Regional Planning Courses. However, none of these planning schools exclusively have Gender Planning (or gender and development or gender and environment in their curriculum or course content).

### Planning Practice

Settlement patterns and residential developments still reflect the ideas of men, who predominantly have influence and control the ways these settlements are conceived, shaped, and designed. The traditional planning has often neglected to analyze the effects of planning on different groups and interests of the community and has therefore failed to take into consideration, the multitude of everyday lives in its design (Ortiz Escalante and Blance Gutiérrez Valdivia, 2015). Olufemi (2008) asserts patriarchy is subtly embedded in planning practice and it generates inequality. Milimo (1987) believes ardently that even if the problems of colonialism and dependency were to be removed patriarchy as a factor is strong enough to keep women in perpetual subjugation. Urban planning assumptions about communities and how people interact with cities to a large extent do not consider existing evidence showing that women and men use urban services, access urban environments, and are impacted upon by cities differently. "Despite a significant amount of theoretical and discursive advances, equality in the access and right to the city has not been achieved for all, especially women and girls. It remains as a significant debt for millions of women and girls who does not have a voice in the processes that shape the way they live" (De Simone, 2020, p.1).

UN-Habitat (2012, p. ix) asserts "urban planning affects the sustainability, accessibility, usability, design, and quality of places. Since the way women and men live their lives differs, urban planning may well deepen inequalities if gender differences are not recognized and considered in plans and projects. Consequently, since gender cuts across other equality groupings such as disability, age and religion, a need exists to ensure that planning addresses diverse groups of women and men".

Relations between the city and gender confirm a set of social inequities and inequalities that are expressed and produced in space and by spatial configurations. The city, as a physical and cultural construction, conditions the life of its inhabitants and determines the quality of their interactions, in which gender plays a determinant role. The cities that we build

based on the needs of an abstract citizen (generally design for “normal” bodies, in terms of normal as being male, adult and without mobility issues) (De Simone, 2020, p.2). An analysis of the complexity of realities and multiple daily activities of people would enable planners to understand the diverse needs that co-exist in our cities.

“Women are great users of space in the African society, but they are the recipients of bad planning. Large number of women depend on the informal economy for their livelihood, particularly commerce, where they confront daily the enormous environmental challenges and risks embodied in public transit, water and sanitation issues and poor urban infrastructure” (Olufemi, 2008, p.1). The private sphere or the home was viewed as the women’s world, and so, women held traditional position as outsiders in public space while the public realm was designed for the use of men (Ruhne, 2003). Public space, the streets, housing, transportation, and other spaces that people regularly interact with, and must consequently reflect the different needs that people have as individuals in combination with the characteristics of local geography and climate.

New planning issues and approaches often highlight blind spots and hence call for novel methods. The United Nations has helped to create a legacy of internationally agreed strategies, standards, programs, and goals to advance the status of women since the first international agreement to declare gender equality as a fundamental human right in 1845 (Howatt, Olufemi and Reeves, 2004).

### **Planning Policy**

The Nigerian Institute of Town Planners (NITP; The Institute) was formed in 1966 for the advancement of Town Planning education, training, research, and practice. The Town Planners Registration Council of Nigeria (TOPREC), a statutory body established by Decree 3 of 1988 and an Act of Parliament cited as CAP 431 LFN, 1990 and by the Laws of the Federal Republic of Nigeria CAP T7 LFN, 2004. TOPREC was established to regulate and control the practice of the profession of physical planning in all its aspects and ramifications. TOPREC collaborates with the Institute to accredit physical planning schools in Nigeria, vet and approve the curriculum of urban and regional planning studies at all levels of education and training in Nigeria and it also legalizes town planning as a professional discipline of study in the country.

The establishment of the TOPREC in 1988 provided the opportunity to review the 1946 Town and Country Planning Ordinance which had become obsolete for the physical planning needs of the 20<sup>th</sup> century Nigeria. In 1992, a new urban and regional planning law was enacted by the Federal Government; the Nigerian Urban and Regional Planning decree no. 88 of 1992. The law is the subsisting statute governing physical planning administration in Nigeria. In 2003, the Lagos State government challenged the provisions of the 1992 Nigerian Urban and Regional Planning Law. The Supreme Court, in split decision quashed some sections of the law, especially those sections that inferred the practice of urban and regional planning as the responsibility of the Federal Government, except in the FCT where

the Federal Government has the constitutional responsibility to undertake physical planning and development control activities (Duruzoechi and Arimonu, 2009).

The Association of Town Planning Consultants of Nigeria (ATOPCON) was established in 1995 for practicing planners in Nigeria seeks to promote the development of an enabling environment aimed at the advancement of Town Planning Practice; and to uphold the ethics and integrity of planning in Nigeria. ATOPCON has over 100 organizations as its members and has contributed immensely to evolvement of various policies and programs that concern physical planning education research and practice.

### Planning Profession

At the global planning level, the Royal Town Planning Institute (RTPI), International Society of City and Regional Planners (ISOCARP) and the Commonwealth Association of Planners (CAP) have been making progress in reaching women and men and stepping up their role in promoting gender equality and CAP continues to be a strong advocate for re-inventing planning and promoting planning as an inclusive process that is rooted in concerns for equity (Olufemi, 2005; Farmer et al., 2006; CAP, 2008).

"The gender imbalance in the planning profession was reflected in the way planning issues were identified, conceptualized, and addressed. The concerns of planning reflected the backgrounds of planners and the society in which they worked, as it still does today" (UN-Habitat, 2012, p.15). Olufemi (2008) asserts women planners are still very negligible and under-represented in planning practice and academia and the profession is still male dominated in Nigeria. This is shown in table 1, where 5% (85) out of 1700 registered planners were women between 2003 and 2005, this increased to 8% in 2013 (Olufemi and Jimoh, 2013) and 23% between 2014 and 2022 (TOPREC, 2022).

**Table 1: Registered Planners in Nigeria**

Year	Male Registered Planners		Female Registered Planners		Total
	Number	%	Number	%	
2003-2005(a)	1615	95%	85	5%	1700
2013 (b)	2457	92%	216	8%	2673
2014 to 2022 (c)	2078	77%	618	23%	2696

**Sources:** (a) Olufemi 2008a (b) E-mail communication with TOPREC Deputy Secretary, February 2013. Not all planners are registered with the Planning association or institute; Olufemi and Jimoh (2013). (c) Conversation with TOPREC exam officer on February 23, 2023. The shortfall of 310 is probably deceased members as mentioned by the exam officer.

Currently, with over 5600 members of TOPREC for a country of about 220 million people, the percentage of female planners is still negligible. Tables 2 and 3 indicate the number of registered planners by 2022.

**Table 2: Gender based Distribution of Registered Town Planners at Induction in Nigeria**

No	Year of Registration	No. of Male	No. of Female	Total
1	1990	237	11	248
2	1991	116	4	120
3	1992	123	14	137
4	1994	96	15	111
5	1995	80	17	97
6	1996	5	1	6
7	1997	52	1	53
8	1998	71	7	78
9	1999	120	20	140
10	2000	25	1	26
11	2001	128	28	156
12	2002	71	10	81
13	2003	57	7	64
14	2004	91	21	112
15	2006	74	13	87
16	2008	166	17	183
17	2009	136	15	151
18	2010	172	31	203
19	2011	211	53	264
20	2012	275	66	341
21	2013	246	51	297
22	2014	313	84	397
23	2015	206	94	300
24	2016	218	102	320
25	2017	335	95	430
26	2018	150	36	186
27	2019	125	13	138
28	2020	174	38	212
29	2021	222	74	296
30	2022	335	82	417
Total		4630	1021	5651

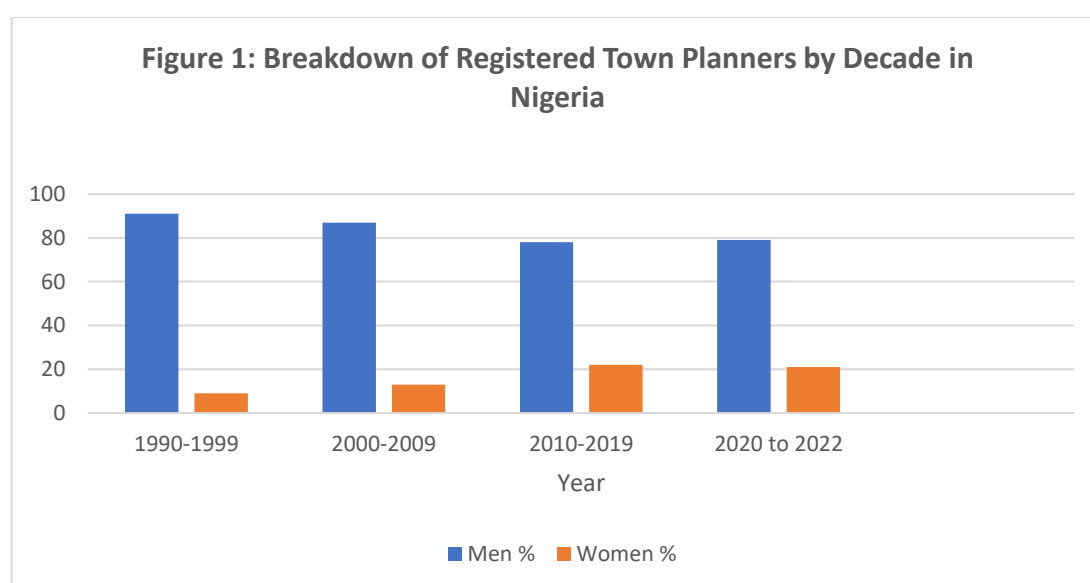
Source: Register of Town Planners entitled to practice in the Federal Republic of Nigeria, 2022

Table 2 shows 5651 registered planners at induction and entitled to practice in 2022. However, not all planners are registered and not all planners attend the induction ceremony. While there may be inconsistencies in data recording, the table shows missing data for 1993, 2005, and 2007. The authors could not establish whether planners registered since 1966 were captured by the data on Table 2 as there was no specific data prior to 1990 but it can be assumed that there were registered planners of both genders who were actively pursuing planning practice, education, and policy, prior to 1990 and since the inception of planning in 1966. It is also important to note that formal induction of Urban Planners started in 1988 when TOPREC was established. This data also includes the members that have passed away. However, in almost three and a half decades of Urban Planning inductions in Nigeria (Table 3; Figure 1) only 18% women are registered planners while the remaining 82% are men. Although, there has been a negligible increase in the number of registered women since 2010 (Table 2), but they are still incessantly under-represented in the profession.

**Table 3: Registered Town Planners by Decade in Nigeria**

Decade	Male		Female		Total
	Number	%	Number	%	
1990-1999	900	91	90	9	990
2000-2009	748	87	112	13	860
2010-2019	2251	78	625	22	2876
2020 to 2022	731	79	194	21	925
<b>Total</b>	<b>4630</b>	<b>82</b>	<b>1021</b>	<b>18</b>	<b>5651</b>

Source: Authors, 2023



Source: Authors, 2023



However, the creation of the women's wing gives the NITP more sense of inclusiveness in the profession (Uwaegbulam, 2022). The newly formed Association of Women Town Planners in Nigeria (AWTPN) is a step in the right direction to encourage female members to effectively participate in the activities of the Institute; make their voices loud enough and mobilize women for continuous education.

### Lessons from the Reviews and Recommendations

Towards a gender transformative revolution in urban and regional planning in Nigeria, these six takeaways are pertinent:

- **Accepting gender relevance:** Gender is relevant in urban and regional planning education, policy, practice, and profession, though women are still under-represented. The effect of urban planning on people's lives, wellbeing and quality of life is not sufficiently recognized by the majority in the women's movement. The link between urban planning, poverty reduction, economic empowerment of women, and ending violence against women is hardly understood by the drivers of gender equality and empowerment of women at local, national, and regional levels.
- **Dismantling structures of gender inequalities:** Dismantling the framework of patriarchy and systemic discrimination and segregation that exists in the urban and regional planning milieu. "Dismantling gender inequalities therefore requires individual and collective bravery, coupled with a systemic, holistic but incremental approach. Change must be holistic in tackling each source of gender inequalities outlined above because of the reinforcing processes, but incremental to reduce the likelihood of strong threat reactions against change with realistic goals" (Cooke, 2021, p.8). To maintain a gender balance in female representation in the classrooms, in planning schools and board rooms in planning profession, women's visibility, voice and vocation must be duly recognized and acknowledged in education, practice, and the profession.
- **Mainstreaming gender:** Gender Mainstreaming is a globally accepted policy strategy for promoting gender revolution advancing gender equality, and inclusive planning. There is need to enlighten planners on the relevance of gender issues to planning education, this can only be done by incorporating the concept into the educational curricula. Gender revolution can successfully be adopted in Urban and regional Planning education if development plans to close the existing gap between education of the sexes are put into practice. This can be done by creating awareness through introduction of gender-related courses on how to effectively plan and manage an inclusive environment in planning schools. Girls' education should be encouraged through scholarships and empowerment programs.
- **Promoting gendered perspectives:** Planning institutes and professional associations can play a key role in insisting that students enrolled in planning education courses learn about gendered perspectives and issues. The creation of inclusive platforms where knowledge, co-creation and co-production strives to be inclusive to achieve

gender equality and empower women and girls; make cities and human settlements inclusive, safe, resilient, and sustainable; and promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels (SDGs 5, 11 and 16 respectively).

- **Adopting gender transformative policy:** Adopting gender transformative approach that challenges unequal gender relations and discriminatory norms and practices. "Gender-transformative policy provides women with the enabling resources which will allow them to take greater control of their own lives, to determine what kind of gender relations they want to live in and to devise the strategies and alliances to help them get there" (Sharma, 2004, p.56).
- **Accelerating gender-sensitive/responsive planning:** Gender sensitive/responsive strategy recognizes and incorporates different career life cycles, and internal and external pressures in planning. Taking cognizance of and supporting the compatibility of family/domestic duties and career/paid work. Gender-sensitive urban planning provides spatial offerings to facilitate family duties and paid work. Some gender responsive components of urban planning practice which need to be addressed include mixed use, accessibility, mobility, safety and security, distribution of services, community buildings and social mix.

## Conclusion

Gender revolution, from online spaces through digital activism to grassroots and politics, is visible and palpable in Nigeria. Whether it is Female in Nigeria (FIN on Facebook) or women standing up against violence and sexual harassment or the HeforShe platform, Nigerian women are no longer silent about gender inequality and inequity. These laudable efforts of gender revolution keep evolving from cyberspace through digital space to physical spaces in Nigeria; however, much is yet to be seen in the urban and regional planning field.

FAO (2022) notes gender transformative approach aims at addressing imbalanced power dynamics and relations, rigid gender norms and roles, harmful practices, unequal formal and informal rules as well as gender-blind or discriminatory legislative and policy frameworks that create and perpetuate gender inequality. By doing so, it seeks to eradicate the systemic forms of gender-based discrimination by creating or strengthening equitable gender norms, dynamics and systems that support gender equality. To respond to the two questions posed at the beginning of this paper: Can gender revolution be utilized as a framework for better understanding of urban and regional planning policy and practice in Nigeria? Or can gender revolution bring about gender-transformative planning policy and practice? Positively, gender revolution has and continues to bring transformation in the education, policy, practice, and profession of urban and regional planning. Gender revolution is inevitable and generation equality is now. There continue to be increase in the representation of women in planning. Planning professionals must intensify the efforts and progress made towards dismantling unequal gender practices and imbalance that exists

utilising the intersectional feminist approach. Gender revolution in education, policy, practice, and profession is imperative for the achievement of the 17 sustainable development goals to bring about transformative gender planning in Nigeria.

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<sup>i</sup> The Gender Development Index (GDI) is the ratio of female Human Development Index (HDI) to male HDI.

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<sup>ii</sup> "Gender equity refers to equality of treatment, opportunities, and outcomes for both men and women. It implies the ability for women to exercise agency without the limiting constraints of socially constructed perceptions and expectations of their roles and responsibilities" (Morley, 2006:6) while Gender equality means that women and men enjoy the same status and have equal opportunity to realize their full human rights and potential to contribute to national, political, economic, social and cultural development, and to benefit from the results and equity leads to equality (Status of Women Canada (2004). In identifying the sources of gender inequality, liberal feminism espoused gender inequality as "gender stereotyping and devaluation of women, division of work into women's and men's jobs, low pay for women's jobs, restricted entry into top positions as well as sexist patterns of hiring and promotion still produce workplaces where men and women work at different jobs and where men hold most of the top positions" (Lorber, 2001, p.25, 27).