



THE IMPACT OF GENDER EQUALITY: A NIGERIAN CASE STUDY

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**AN INDEPENDENT STUDY SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN PEACE STUDIES AND DIPLOMACY**

SIAM UNIVERSITY

BANGKOK, THAILAND

2026



Approval Page

IS Title: The Impact of Gender Equality: A Nigeria's Case Study

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This Independent Study (IS) has been approved to be a partial fulfillment of the requirements for the Degree of Master of Arts in Peace Studies and Diplomacy.

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Degree: Master of Arts

Major: Peace Studies and Diplomacy

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ABSTRACT

Gender equality remains a major issue in Nigeria, with significant implication for socio-economic development. This research investigated the effect of gender equality on economic empowerment, education, health care, and social development in Nigeria. Using a mixed-methods research approach, this research combined quantitative data from a survey of 400 respondents with qualitative imminence from in-depth interviews with 8 prominent personalities. The findings show that gender equality in the positive has impacted education and health care development, while also advancing economic empowerment and social development. That notwithstanding, visible barriers include cultural and social norms, limited access to education and health care and gender-based violence. This research work recommends reforms in policy, education, and community involvement to promote gender equality and foster sustainable development in Nigeria.

Keywords: gender equality, socio-economic development, education, economic empowerment, social development.

ACKNOWLEDGMENTS

Firstly, I want to thank God Almighty for grace, courage, wisdom, and patience throughout this journey in my academics life and completion of this work. My unreserved gratitude goes to my supervisor, Dr. Emmanuel Nweke Okafor, for his enthusiasm, patience, helpful information, insightful comments, practical and fatherly advice that have always helped me tremendously in my research and writing of this project. Without his support and guidance, this project would not have been possible. I could not have imagined having a better supervisor. I am also grateful to my Father, Mr. Samuel Owzor, for his encouragement and support towards my education, a special thanks to my beloved mother, Mrs. Rose Owzor, for her prayers and motherly love. My brother Mr. Victor Chuku, for his moral support and encouragement, and to my sisters Ms. Juliet Chioma, Ms. Nkiruka Greatman, Ms. Gift Nwobiandu Eric, Ms. Ogechi for their prayers and support I say a very big thank you.

I also want to express my sincere gratitude to several individuals and organizations for supporting me throughout my study. A special thanks to my dear friends, Mr. Godlead Junior Onyenemem, for his prayers, encouragement and love. My unalloyed gratitude goes to Mr. Romanus Chukwunyere Akwaka, Mrs. Patricia Toweh for their assistance and unwavering support towards achieving my degree.

Finally, I wish also to express my sincere appreciation to Siam University for accepting me in to the graduate program, I am grateful to Dr. Pornchai Mongkonvanit, the President of Siam University and the opportunities gotten from the university during my study years. I would also want to extend my sincere gratitude to Dr. Cheol Je Cho, Director of Master of Arts in Peace Studies and Diplomacy. And to my esteemed lecturers, Dr. Suraphol Srivthaya, Dr. Chanatip

Suksai, and Dr. Chiphol Kanchanakit, I am indeed honored to have studied under your supervision and shared impactful moments through your lectures. To all the staffs of MAPD and Siam University I sincerely appreciate and thank everyone for their cordial and individual assistance, God Bless You All.

Mr. Samuel Godwin Ibuchi



DEDICATION

This independent Studies is dedicated to the family of Mr. Samuel Owbor



DECLARATION

I, Samuel Godwin Ibuchi, with ID number 6317810003, hereby declare that this research is entirely my original work and that it is original unless specific acknowledgments state otherwise. I have done this Independent Study by myself, under the supervision of an advisor.

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CHAPTER 1

Introduction

1.1 Background and Significance of the Research

Gender equality, in its broadest sense, encompasses a wide range of impacts across various domains, including education, the workplace, schools, family structures, and business environments. This study focuses on the effects of gender equality within the context of Nigeria, a country in West Africa. Nigeria shares borders with Benin Republic to the west, Chad and Cameroon to the east, and Niger to the north. Its southern coast lies on the Gulf of Guinea, while its northeastern region borders Lake Chad (CIA, 2023). This research “The Impact of Gender Equality: A Nigerian Case Study” seeks to explore the comprehensive implications of gender equality in the Nigerian context.

Gender equality, also referred to as sexual equality, and is defined as the state in which individuals have equal access to resources and opportunities, regardless of their gender. This includes economic participation, decision-making, and the equitable valuation of diverse behaviors, aspirations, and needs across genders (UNDP, 2017). According to UNICEF (2021), gender equality means that girls and boys enjoy the same rights, resources, opportunities, and protections. Nevertheless, it is pertinent to note that gender equality does not entail that girls and boys are the same or that they should be treated identically. Rather, it emphasizes the significance of fairness and equity in addressing the unique needs and challenges faced by different genders.

In 2015, the United Nations started the implementation of 17 Sustainable Development Goals (SDGs), with gender equality being the fifth goal. The UNDP’s Human Development Report (2017) emphasize that gender equality remains a serious global issue, particularly in developing

nations like Nigeria. Notwithstanding the Nigerian constitution's provisions for gender equality and non-discrimination, women in Nigeria keep on encountering considerable amount of injustices and marginalization. These challenges are most times perpetuated by unfair laws, religious and cultural norms, gender stereotypes, low levels of education among women, and the disproportionate impact of poverty on women (Akinboye, 2018).

1.2. Statement of Problem

This research aimed to evaluate the cause and effects of gender equality in Nigeria, exploring both its advantages and disadvantages. It sought to respond to key research questions and offer recommendations for improving gender equality in the country. The study also examined how gender equality policies, laws, and initiatives implemented by the Nigerian government have tackled gender-based bias and promoted equal rights and privileges for all genders.

1.3 Research Questions

This study analyzed the effects of gender equality in Nigeria by addressing the following research questions:

1. How do Nigerians perceive gender equality, and how has it evolved over time?
2. Are there instances where people experienced gender inequality, and if so, to what extent?
3. Do Nigerians support the promotion of gender equality, and what are the barriers to its implementation?

1.4 Research Objectives

The objectives of this research are as follows:

1. To examine instances of gender inequality in Nigeria and how they were handled.
2. To evaluate the extent to which gender equality is promoted, the barriers facing its further implementation.
3. To recommend ways of improving gender equality in Nigeria.

1.5 Scope of the Research

This research centered its attention on gender equality within the context of Nigeria. It examined at the various policies, laws, and initiatives implemented by the Nigerian government to encourage gender equality and address gender-based discrimination. The study also considered the cultural, religious, and socio-economic factors that influence gender equality in Nigeria. By analyzing these factors, the research aimed to offer a comprehensive understanding of the challenges and opportunities for achieving gender equality in Nigeria.

1.6 Limitations of the Research

1.6.1 Insufficient Authentic Statistical Records:

Even as this study offers important insights, it is essential to acknowledge certain limitations that may impact its scope and findings. This research relied heavily on secondary data obtained from existing works. The researcher could not fully verify the extent of limitations associated with these sources, such as potential issues related to timeliness, accuracy, and reliability. This reliance on secondary data may affect the overall precision and depth of the study.

1.6.2 Time:

Because the research was an effort of an individual, it made it nearly impracticable to cover every aspect regarding gender equality due to limited time.

1.7 Significance of the Research

This research aimed to provide a broader understanding of how gender equality has impacted Nigeria as a nation by analyzing the present state of gender equality. Again, the study sought to proffer evidence-based insights that can guide policymakers in formulating and implementing effective policies. These policies aim to make the most of the benefits of gender equality, fostering a more inclusive and equitable society for all Nigerians.

Furthermore, the study sought to evaluate the effects of gender equality on Nigerian society, exploring both its positive and negative consequences. By conducting a detailed analysis, the research sheds light on how gender equality influences various aspects of life, including education, employment, healthcare, and political participation. This analysis contributes to a deeper understanding of the societal dynamics surrounding gender equality in Nigeria.

One of the key objectives of this research was to recommend actionable and realistic measures to improve gender equality in Nigeria. These recommendations are tailored to address existing gaps and challenges, offering strategies that can be implemented by government agencies, non-governmental organizations, and other stakeholders. By doing so, the research creates a roadmap for achieving greater gender equality, ultimately benefiting the Nigerian state and its citizens. The research not only deepens the understanding of gender equality in Nigeria but also provides actionable solutions that can drive meaningful progress toward a more equitable and inclusive society.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

Gender equality remains a serious problem in Nigeria, with significant implications for economic development, education, health and political participation. Irrespective of constitutional provisions and global commitments, gender disparities persevere due to cultural, religious and institutional barriers. The study of gender equality, particularly within the context of Nigeria, requires a comprehensive examination of existing literature and theoretical frameworks to establish a stronger foundation for understanding its effects. This literature review aims to contextualize the research by looking at key concepts, theories, and empirical studies related to gender equality. By synthesizing these sources, the study sought to gain knowledge and contribute to the ongoing discourse on gender equality in Nigeria. Theoretical frameworks including the concept and theory of cultural patriarchy, the concept and theory of gender-based violence, and the concept and theory of masculinities by Connell (1987) are discussed to provide a comprehensive understanding of the subject.

2.2 Concept and Theory of Cultural Patriarchy

Cultural patriarchy is a complex structure that perpetuates male supremacy through societal norms, values, and institutional structures. In a deeply embedded social system, male supremacy is visible across cultural, economic and political institutions. Patriarchy influences gender roles, power dynamics and access to resources which is rooted to historical and cultural norms. It reinforces gender-based inequality by privileging men over women in various aspects of life,

including access to resources, decision-making, and social roles. Walby (1990) defined cultural patriarchy as “the ways in which cultural norms, values, and institutions perpetuate male dominance and reinforce gender-based inequality.” This theory shows several mechanisms via which cultural patriarchy functions. Language and symbolic representations often reinforce patriarchal values by perpetuating stereotypes and limiting the roles and opportunities available to women (Walby, 1990). Gendered language can marginalize women by excluding them from positions of power or authority.

Cultural patriarchy is typified by an unequal distribution of power, where men dominate decision-making processes and control resources, while women are systematically excluded from these spheres. Societal norms and values often emphasize male superiority and female subordination, creating a cultural environment that legitimizes gender inequality (Walby, 1990).

“Cultural patriarchy is a system in which male dominance is perpetuated through societal norms, traditions, and institutions, embedding gendered hierarchies into the fabric of everyday life. It operates not only through formal power structures but also through language, media, representations, and socialization processes that normalize male authority and female subordination.” (Johnson, 2014)

Institutions such as schools, governments, families, and media play an important part in perpetuating patriarchal values by promoting male dominance and marginalizing women. Patriarchy is reproduced via institutions that socialize individuals into accepting patriarchal norms and values (Walby, 1990). Male dominance is maintained through power relations that privilege men in positions of authority and exclude women from decision-making processes. Individuals are socialized into patriarchal systems from a young age, internalizing norms that reinforce gender inequality (Walby, 1990).

Early feminist theorist like Millett (1969) conceptualized patriarchy as a political institution where men exert control over women’s bodies, labor and social roles. Millett’s sexual

politics (2016) argues that patriarchal ideology is reinforced through literature, religion, and cultural norms positioning male authority as natural and inevitable.

Connell's (2005) theory of hegemonic masculinity expands this understanding by illustrating how patriarchal systems maintain male supremacy through culturally idealized forms of masculinity. The problem is that hegemonic masculinity not only subordinates' women but also marginalized men who do not conform to dominant gender norms (Connell, 2005.) Similarly, Hooks (2000) emphasized that patriarchy is not solely a male-dominated system but a cultural ideology that both men and women perpetuate, often instinctively.

Feminist scholars like Mohanty (2003) critique Western-centric feminist discourses that homogenize women's experiences under patriarchy. Mohanty (2003) argued that patriarchal structures overlap with colonialism, race and class, creating varied forms of oppression across cultures. This intersectional approach is vital in understanding how cultural patriarchy operates differently in western and non-western societies.

2.2.1 Manifestations of Cultural Patriarchy

Patriarchy manifests in a different way across cultures, influenced by historical, religious, and socioeconomic factors. From a western standpoint, patriarchy operates through institutionalized gender biases in workplaces and politics. Sandberg (2013) discussed how corporate leadership remains male dominated due to systemic obstacles such as the 'glass ceiling'. Women who challenged these norms face hostile response, reinforcing patriarchal workplace cultures (Sandberg, 2013). Kimmel (2013) added that American masculinity is tied to economic achievement, pressuring men to conform to breadwinner roles while stigmatizing caregiving as feminine.

In non-western societies, cultural patriarchy often interlaces with traditional and religious norms. Oyewumi (1997) critiqued Western feminist assumptions by demonstrating that precolonial Yoruba society did not perpetuate stiff gender social roles. However, colonialism imposed Eurocentric gender binaries, reinforcing patriarchal structures in Africa

Similarly, Chakraborty (2020) examined how Indian patriarchy is perpetuated through family structures, where women's autonomy is restricted under the pretext of cultural tradition. Practices such as dowry, female feticide and restricted mobility illustrate how cultural patriarchy enforces female subjugation. Nnaemeka (2005) further underscored how Western feminist discourses often misrepresent non-Western gender practices (e.g. Female circumcision) without considering local women's agency, reinforcing neocolonial narratives.

2.2.2 Implications of Cultural Patriarchy

The implications of cultural patriarchy are far-reaching and detrimental to gender equality. Walby (1990) identified several consequences, including but not limited to gender-based violence which is a process of legitimizing violence against women as a means of upholding male dominance. Regrettably, there are limited opportunities for women where they are denied access to education, healthcare, and economic opportunities, perpetuating cycles of poverty and inequality also falls under cultural patriarchy (Walby, 1990). The psychological effects of cultural patriarchy include low self-esteem, anxiety, and depression among women which is impacting the mental health (Walby, 1990).

2.2.3 Creation of Patriarchy

Gerda Lerner's seminal work, *The Creation of Patriarchy* (1986), traces the historical basis of patriarchy and its institutionalization. Lerner argues that patriarchy is a cultural construct rooted

in ideological power rather than physical force. Her analysis is divided into three key phases. The first phase is Pre-Patriarchal Societies (c.8000 – 3000 BCE) which discusses pre-patriarchal societies as matrilineal and matrilocal, where women held significant control over reproduction and enjoyed egalitarian relationships with men (Lerner, 1986).

“Patriarchy as a system of male dominance did not emerge overnight but was historically constructed through the control of women’s labor, sexuality, and reproductive rights, reinforced by religion, law and economic structures.” (Lerner, 1986)

The second phase is Emergence of Patriarchy (c.3000 – 1500 BCE) that explores the development of private property, and the institutionalization of patriarchal ideologies marked the shift to male-dominated societies (Lerner, 1986). The final phase looks into Consolidation of Patriarchy (c.1500 – 500 CE) that argues Patriarchy was consolidated through the establishment of patriarchal symbolism, the development of state societies, and the institutionalization of rigid gender roles (Lerner, 1986).

Lerner’s (1986) work highlights the enduring heritage of patriarchy, including the perpetuation of gender-based inequality, the impact on women’s health, and the reinforcement of male supremacy. She advocates for rethinking historical narratives, questioning patriarchal assumptions, and creating alternative models of social organization to challenge patriarchy.

2.2.4 Psychological and Socioeconomic Consequences of Cultural Patriarchy

The psychological and socioeconomic effects of cultural patriarchy are deep, affecting mental health, economic opportunities, and social mobility. Gilligan (1982) argued that patriarchal socialization forces women to prioritize caregiving and relational harmony over self-actualization, leading to internalized oppression. Eagly & Wood (2013) supported this by showing how gendered socialization perpetuates stereotypes, limiting women’s career aspirations.

Chakraborty (2020), on the other hand, noted that in stiff patriarchal cultures, men also experience the negative side of toxic masculinity which discourages emotional expression and increases mental health risks. Similarly, Connell (2005) highlighted that hegemonic masculinity pressure men to kowtow to hostile, unemotional behaviors, contributing to higher suicide rates among men.

Walby (1990) identified how patriarchy restricts women's economic participation through wage gaps, occupational segregation, and unpaid domestic labor. Sandberg (2013) emphasized that workplace discrimination persists due to cultural predispositions that favor male leadership. In political spheres, patriarchal norms limit women's representation. Mohanty (2003) argued that postcolonial nations often adopt patriarchal governance models, excluding women from decision-making. For example, despite constitutional equality, Indian women remain underrepresented in politics due to cultural resistance (Chakraborty, 2020).

In spite of patriarchal dominance, resistance movements have surfaced globally. Hooks (2000) advocated for feminist education to dismantle patriarchal ideologies and once again give opportunities to women to live out their potentials. Mohanty (2003) called for transnational feminist solidarity to challenge intersecting oppressions. On the other hand, Nnaemeka (2005) introduced *nego-feminism*, an African feminist approach that negotiates cultural change without imposing Western models. Similarly, grassroots movements like #MeToo and women's labor unions demonstrate how collective action challenges patriarchal structures (Sandberg, 2013).

2.3. Concept and Theory of Gender-based Violence

The connection between pornography, male dominance and gender violence has been widely debated in scholastic literature. While some scholars argue that pornography reinforces

patriarchal structures and perpetuates gender inequality, others imply that it can be a means of sexual liberation. Many feminist scholars argue that mainstream pornography often portrays women in submissive roles, reinforcing traditional gender hierarchies (Dines, 2010). Radical feminist perspective regarding pornography is that it normalized male dominance by portraying women as objects of male pleasure (MacKinnon, 1989).

2.3.1 Pornography and Male Dominance

Andre Dworkin's work, "Pornography: Men Possessing Women" (1981), examines gender-based violence as a tool for maintaining male supremacy in patriarchal societies. Dworkin argues that violence against women is institutionalized through practices such as rape, prostitution, and pornography, which objectify and dehumanize women (Dworkin, 1981). Her work emphasizes the role of violence in perpetuating patriarchal systems and highlights the physical, emotional, and social consequences for women which are a part of gender violence.

"Mainstream pornography eroticizes male dominance and female submission, naturalizing inequality by framing women's objectification as sexually liberating." (Dworkin, 1981)

"While some argue pornography empowers women, its industrial conditions rarely allow genuine autonomy, instead replicating gendered exploitation." (Vance, 1984)

2.3.2 Social Learning Theory

Albert Bandura's Social Learning Theory (1977) offers a structural understanding of how gender-based violence is learned and perpetuated. According to Bandura, individuals acquire behaviors and attitudes through observation, imitation, and reinforcement. In patriarchal societies, men may learn violent behaviors toward women through socialization and cultural norms

The key components of social learning theory touch upon imitation where individuals imitate behaviors they observe, particularly if they are rewarded or reinforced. This begins to shape

the behavior as per the norms and standards. Next, it touches upon modeling where behaviors are learned from models such as parents, peers or media figures which gradually form the perception of the individual. Finally, these behaviors are reinforced through rewards, punishments or social feedback, that is interlinked to the learning process. Bandura's theory underscores the importance of addressing cultural norms and socialization processes to combat gender – based violence (Bandura, 1977).

2.4 Concept and Theory of Masculinities

Raewyn Connell's theory of masculinity challenges the notion of a fixed, universal masculinity. Instead, Connell argues that masculinity is a dynamic and context-dependent concept that varies across cultures and histories (Connell, 1987). The theory discusses hegemonic masculinity which is a dominant form of masculinity that legitimizes male power and marginalizes other masculinities and femininities, and multiple masculinities that explores the issues of existence of diverse and often contradictory forms of masculinity within a given society (Connell, 1987). Connell's work highlights the need to deconstruct traditional notions of masculinity to achieve gender equality. Hegemonic masculinity discourages men from engaging in caregiving or expressing vulnerability, thereby reinforcing women's disproportionate burden in domestic labor (Elliott, 2016).

Traditional masculinity norms contribute to workplace gender inequality by associating leadership and competitiveness with male traits. Women in male dominated professions often face discrimination, as their competence is questioned when they deviate from feminine stereotypes (Eagly & Karau, 2002). Toxic masculinity promotes aggression, dominance, and control, exacerbating gender- based violence (Slater, 2019). This perpetuates a culture where women and non – conforming individuals face heightened risks of abuse.

2.5 Feminist Theories and Gender Equality

Feminist theories provide critical insights into the structures and systems that perpetuate gender inequality. They are essential to understand the structural, cultural and institutional factors that perpetuate gender inequality. Over time, various feminist perspectives have emerged. Each of these theories offers unique insights into the mechanisms of oppression and strategies for achieving gender equity. These theories are essential for understanding the dynamics of gender equality in Nigeria. The theories in relation to gender equality are discussed in detail below.

“From childhood, individuals are socialized into patriarchal norms through family, education, and media, which prescribe ‘appropriate’ behaviors for men and women, reinforcing male dominance.” (Connell, 2009)

Liberal feminism emphasizes the significance of equal rights and opportunities for women. It is grounded in the belief that gender inequality stems from discriminatory laws and social structures rather than inherent biological differences. It advocates for legal and policy reforms to eliminate gender-based discrimination and promote equality in education, employment, and political participation (Tong, 2018). In the Nigerian context, liberal feminism has influenced efforts to enact gender-sensitive legislation, such as the Gender and Equal Opportunities Bill, which seeks to address systemic inequalities (Akinboye, 2018).

There is a considerable amount of criticisms of liberal feminism as well. Fundamentalists feminists are unable to show that it fails to address systemic patriarchy and instead seeks assimilation into male-dominated structures (MacKinnon, 1989). Radical feminism critiques patriarchal systems as the root cause of gender inequality. It highlights the role of cultural norms, institutional structures, and violence in perpetuating women’s subordination (Tong, 2018). Andrea Dworkin’s (1981) work on gender-based violence aligns with this perspective, emphasizing the need to dismantle patriarchal systems to attain gender equality. Movements like #MeToo and anti

– pornography campaigns draw from radical feminist critiques of sexual violence (Boyle, 2019). Further, radical feminist perspectives shape debates on surrogacy, sex work and reproductive rights (Jeffreys, 2018).

Intersectional feminism, pioneered by Kimberlé Crenshaw in 1989, examines how overlapping identities such as gender, race, class, and ethnicity shape individuals' experiences of oppression. In Nigeria, intersectional feminism is particularly relevant for understanding the unique challenges faced by women from marginalized groups, such as rural women, women with disabilities, and ethnic minorities (Nnaemeka, 2004).

Marxist and socialist feminists evaluate gender inequality through the lens of capitalism and class struggle. Engels (1884) emphasized that women's oppression originated with private property and economic dependency. Contemporary scholars like Federici (2012) argued that unpaid domestic labor sustains capitalist exploitation. Socialist feminists, such as Hartmann (1979), integrate class and gender analyses, advocating for economic restructuring. Postmodern feminists, such as Butler (1990) argued that it is performative rather than biologically determined. Third wave feminism embraces diversity, fluid identities, and digital activism (Baumgardner & Richards, 2000).

2.5.1 Gender Equality and Education

Education is a vital factor in achieving gender equality. Disparities in access, involvement and outcomes affect students at various levels. However, gender disparities in access to education persist in Nigeria, particularly in northern regions where cultural and religious norms limit girls' educational opportunities (UNICEF, 2021). In some Nigerian communities, early marriage and domestic responsibilities prevent girls from attending school and is believed to be a part of the

cultural norms. (UNICEF, 2021) Poverty often forces families to prioritize boys' education over girls' which forms a part of economic constraints (Adekola, 2019). Safety Concerns such as fear of gender-based violence, including sexual harassment, discourages girls from attending school (Adekola, 2019).

Human capital theory viewed education as an investment that yields economic returns (Becker, 1964). Education also empowers women by increasing their economic opportunities, improving their health outcomes, and enabling their participation in decision-making processes (World Bank, 2018). Studies have shown that educated women are more likely to challenge patriarchal norms and advocate for gender equality (Adekola, 2019). Schultz (2002) argued that improving girls' education leads to broader societal benefits, such as reduced fertility and improved child health. Policies encouraging girls' schooling, such as scholarships and conditional cash transfers, align with human capital theory by incentivizing investment in female education (World Bank, 2012).

2.5.2. Gender Inequality in the Workplace

Gender inequality in the workplace remains a major challenge in Nigeria. Women are underrepresented in leadership positions and often face discrimination in hiring, promotion, and pay (Oluwajuyitan, 2020). The gender pay gap in Nigeria reflects systemic inequalities. Women earn significantly less than men for the same job, mostly in male-dominated industries such as engineering and technology (Oluwajuyitan, 2020). Research consistently shows that women earn less than men for comparable work (Blau & Kahn, 2017). The gap is even more evident for women of color (Hegewisch & Hartman, 2019). Factors contributing to wage disproportion include occupational segregation, differences in negotiation behaviors, and implicit bias in compensation decisions (Leibbrand & List, 2015).

“Cultural patriarchy sustains the glass ceiling by framing leadership as inherently masculine, forcing women to conform to male norms or face exclusion from power structures.” (Eagly & Carli, 2007)

Women in Nigeria often face workplace discrimination, including sexual harassment, limited access to mentorship, and exclusion from decision-making processes (Oluwajuyitan, 2020). Addressing these issues requires complete policies and cultural shifts to encourage gender inclusivity.

2.5.3. Gender Inequality and Political Participation

Women’s political involvement is crucial for achieving gender equality. However, women remain underrepresented in Nigerian politics, accounting for less than 10% of elected officials (Ibrahim, 2019). Patriarchal norms often dissuade women from participating in politics. They also face significant risks, including violence and intimidation in politics. Women often lack the financial resources and institutional support needed to run for office. Implementing gender quotas can increase women’s representation in political offices. Providing training and mentorship for women in politics can enhance their leadership skills (Ibrahim, 2019). Raising awareness about the importance of women’s political participation can challenge cultural norms and stereotypes (Ibrahim, 2019).

“Patriarchal political systems marginalize women’s voices, equating governance with masculine traits like aggression and competition.” (Phillips, 1998)

2.5.4. Gender Inequality and Health

Gender inequality has significant implications for health outcomes in Nigeria. It affects health outcomes, particularly gender mortality. Women and girls often face barriers to accessing healthcare, including cultural norms, economic constraints, and gender-based violence (World Health Organization, 2020). Nigeria has one of the highest maternal mortality rates in the world,

with cultural norms and limited access to healthcare contributing to poor maternal health outcomes (WHO, 2020). The country accounts for about 20% of global maternal deaths, with limited healthcare access exacerbating risks for women (WHO, 2020).

“Women in patriarchal societies exhibit higher rates of anxiety and depression, linked to internalized oppression and the pressure to fulfill restrictive gender roles.” (Jack, 1991)

Empowering women through education and healthcare access has reduced maternal mortality in some regions (Olaniran et al., 2020). Policies like the National Health Act (2014) aim to improve healthcare access, but gender sensitive interventions are still needed (Okonofua et al., 2019). Gender based violence, including domestic violence and sexual assault, has severe physical and psychological consequences for women (WHO, 2020). Addressing these issues requires comprehensive healthcare services and support systems for survivors.

2.5.5. Gender Equality and Economic Development

Gender equality is closely linked to economic development. Empowering women economically can drive growth, reduce poverty, and promote sustainable development (World Bank, 2018). Providing women with access to credit and financial services can enable them to start businesses and improve their livelihoods (World Bank, 2018). Training programs can equip women with the skills needed to succeed in business (World Bank, 2018). Enacting policies that promote gender equality in the workplace can enhance women’s economic participation (World Bank, 2018). Studies have shown that gender equality can contribute to economic growth by increasing productivity, reducing poverty, and promoting social stability (World Bank, 2018). In Nigeria, addressing gender inequality is essential for achieving the Sustainable Development Goals (SDGs) and promoting inclusive development.

“The devaluation of care work under patriarchy traps women in economic dependence, limiting their autonomy and reinforcing male financial control.” (Folbre, 1994)

Gender equality in Nigeria has limited women’s participation in the formal economy. World Bank (2021), reports about 41% Nigerian women engaged in paid employment compared to 51% MEN. Cultural norms often restrict women to domestic roles, reducing their access to entrepreneurial opportunities (Adebayo & Adetunji, 2020). However, studies indicate that improve gender equality could significantly boost Nigeria’s GDP. The International Monetary Fund (IMF, 2018) estimates the closing the gender gap in labor force participation could increase Nigeria’s GDP by up to 22%.

Microfinance initiatives and women – focused economic programs have shown positive impacts. For instance, the Central Bank of Nigeria’s Microfinance policy (2020) has enhanced female entrepreneurship by providing access to credit (Okafor et al., 2021). Despite these efforts, structural barriers such as limited property rights and workplace discrimination continue to hinder progress (Eze et al., 2019).

2.5.6. Gender Equality and Cultural Practices

Cultural practices in Nigeria often reinforce gender inequality. Practices such as female genital mutilation (FGM), child marriage, and widowhood rites perpetuate women’s subordination and limit their opportunities (Nnaemeka, 2004). FGM is a harmful practice that affects millions of women and girls in Nigeria. It has severe physical and psychological consequences and is a violation of women’s rights (WHO, 2020).

Child marriage is prevalent in Nigeria, particularly in rural areas. It limits girls’ educational opportunities and exposes them to health risks, including complications during childbirth (UNICEF, 2021). Widowhood rites in some Nigerian communities’ subject women to

dehumanizing practices, such as forced isolation and property dispossession (Nnaemeka, 2004). Addressing these practices requires cultural sensitization and legal reforms.

Religion also plays a vital role in shaping gender norms and practices in Nigeria. Both Christianity and Islam have been used to validate gender inequality, but they also offer opportunities for promoting gender equality (Ibrahim, 2019). Religious interpretations often reinforce traditional gender roles, limiting women's participation in public life (Ibrahim, 2019). However, progressive interpretations of religious texts can challenge these norms and promote gender equality. Religious leaders have a significant influence on societal attitudes toward gender. Engaging religious leaders in advocacy efforts can help promote gender equality and challenge harmful practices (Ibrahim, 2019).

“Religious texts and doctrines have historically been interpreted to justify male dominance, embedding patriarchy into moral and spiritual frameworks.” (Ruether, 2012)

By exploring the works of Walby (1990), Lerner (1986), Dworkin (1981), Bandura (1977), and Connell (1987), the study establishes a theoretical underpinning for understanding the effects of gender equality. Further discussion of feminist theories, education, workplace dynamics, political participation, health, economic growth, cultural practices, and religion, the review highlights the complex nature of gender inequality and the need for holistic solutions. The findings underscore the significance of addressing systemic barriers, promoting cultural change, and implementing gender-sensitive policies to achieve gender equality in Nigeria. The review also highlights the importance of addressing cultural norms, institutional structures, and socialization processes to achieve gender equality in Nigeria.

2.6 Related Studies

A study published by Heliyon in 2021 examines the relationship between gender issues and development in Nigeria. Women face significant discrimination in education, healthcare, and employment, hindering national development which is understood as a barrier to development. Valuing women's roles in family care, agriculture, and community development is crucial for achieving gender equality since this helps in recognizing women's contribution to the society and household (Heliyon, 2021).

McKinsey's research highlights the economic benefits of gender equality, estimating that advancing women's equality could add \$12 trillion to global GDP by 2025 (McKinsey Global Institute, 2015). This means there is limited participation of women in the formal economy. According to World Bank (2021), only about 41% of Nigeria women are engaged in paid employment compared to 53% of men. Cultural norms often restrict women to domestic roles, reducing their access to entrepreneurial opportunities (Adebayo & Adetunji, 2020). However, studies indicate that improving gender equality could significantly boost Nigeria's GDP. The International Monetary Fund (IMF, 2018) estimates that closing the gender gap in labor force participation could increase Nigeria's GDP by up to 22%.

A review by African Development Bank (2019) summarizes the status of gender equality in Africa, identifying challenges, progress, and future directions for achieving gender equality. Gender equality remains a critical issue in Africa. Cultural norms and patriarchal systems often restrict women's roles to domestic duties, limiting their access to education and economic opportunities (Nzomo et al., 2021). In many African societies, traditional practices such as child marriage and female genital mutilation (FGM) further entrench gender disparities (UNFPA, 2022).

2.7 Summary of Chapter 2

However, despite the fact that several authors tried to examine and strike a balance between both genders in the attempts to solve the inequalities in Nigeria and even in the world at large, this study further explained the pros and cons that may hinder and still promote gender equalities in Nigeria and the world. In order to achieve gender equality in Nigeria, certain cultural elements must be addressed, gender-responsive policies should be promoted and conventional gender norms should be questioned. To ensure that both boys and girls are encouraged to achieve their goals without hindrance, education is essential in transforming attitudes and ideas around gender as stated in chapter one. As a powerful force, religion may also be constructively utilized to dispel gender stereotypes and advance equality.

Again, religious leaders and organizations ought to stress the concept of equal rights and gender justice while highlighting the inherent worth and potential of both men and women. More inclusive social norms can also result from empowering women and encouraging their involvement in decision-making. Nigeria should endeavor to eliminate detrimental gender norms by encouraging women to take on leadership roles and combating misconceptions. To achieve gender equality in the nation and enable both men and women to realize their full potential, it is imperative to acknowledge and overcome these cultural influences.

CHAPTER 3

Research Methodology

3.1 Introduction

This chapter presents the methodology for the research to attain its desired objectives.

3.2 Research Design

The research adopted the mix-methods research approach. Questionnaires were distributed and interviews were conducted for data collection.

3.3 Area of the Study

This research was based on the major tribes in Nigeria, which include Yoruba, Hausa Igbo, and the Middle-belt region respectively. The research examined the various policies, laws, and initiatives implemented by the Nigerian government to promote gender equality and address the issue of gender-based discrimination in the country.

3.4 Population of the Study

The population of the study consisted of people from the three major ethnic enclaves of Nigeria, Yoruba, Igbo, and Hausa respectively.

3.5 Sample

Using Taro Yamane's (1964) formula, the sample size for the questionnaire was determined to be 400 respondents. The sample was divided as follows: Yoruba: 100, Igbo: 100, Hausa: 100, and Middle-belt region: 100, randomly selected. This sample size precludes individuals who are literate and are able to respond to the questionnaires. 8 prominent individuals were interviewed using a mixture of oral and physical interviews.

3.6 Methods of Data collection

This research utilized questionnaires and interviews to collect data from willing and capable respondents for data analysis.

3.6.1 Interview

In order to gather sufficient data, the research made use of oral and digital interviews which were dully conducted by the researcher. 8 respondents were carefully interviewed by the researcher.

3.6.2 Questionnaire

Questionnaires with four options for each item, strongly agree, agree, strongly disagree or disagree, were dully handed down to the 400 selected respondents. These respondents willingly accepted to be part of the research, having been guaranteed of the privacy of their information and responses.

3.7 Validity of the Measurement Instrument

A questionnaire was designed for the quantitative data, and interview questions were formulated for qualitative data. To determine the genuineness of both the content and face of the data, the research advisor and research experts from the faculty of management of sciences were given the research questionnaire and the interview questions for serious vetting, critique, and necessary modifications necessary. These expert opinions, directions, and revisions were all implemented in the work. The researcher therefore ran a pilot test of 15 respondents, which of course, were excluded from the research respondents. The aim was to determine the consistency of the response values. Ambiguities were also carefully corrected during the process.

3.8 Reliability of the Measurement Instrument

The reliability of the questionnaire was determined using the Crombach's Alpha coefficients. The pilot test was analyzed using the Likert-Scale, which yielded an average score of zero-point-

ninety (>90), clearly above the least threshold of zero-point-seventy (>0.70) (Hair et al, 2019). This validated the consistency level of the questionnaire.

3.9. Data Analysis and Interpretation

To analyze and therefore tabulate the quantitative data, the Likert Scale was used. Helene Joffe's Thematic Analysis was then used to scrutinize and further analyze all the questionnaire data and interview transcripts. Descriptive statistics including frequency, mean scores, percentage were used to sum up the demographic characteristics and Likert-responses.

3.10 Summary of Chapter 3

Focusing on the four major tribes in Nigeria, the research aimed to unravel the dangers of gender inequality. This prompted the researcher therefore to utilize questionnaires and interviews to collect veritable data. The questionnaire and interview were based on the research objectives and research questions. The analyses of the data collected via interviews and questionnaires were done using the descriptive statistics and Helene Joffe's Thematic Analysis.

CHAPTER 4

Data Presentation and Analysis

4.1 Introduction

By the research method technique, both primary and secondary data were analyzed. At the end of the data collection, four hundred (400) respondents were expected to give opinions to the questionnaires shared in various states, three hundred and fifty (350) questionnaires were recovered with responses returned. Inclusively to the presentation are interview sessions held with eight (8) prominent persons both physically and on phone to get their views on the effect of gender equality in the Nigerian state.

4.2 Demographic Characteristics of Respondents

Table 4.1 Gender of Respondents

S/N	Gender	Frequency	Percentage
1	Male	150	42.86%
2	Female	200	57.14%
	Total	350	100%

Source: Field work August 2024

Table 4.1 indicates the distribution by gender in whereby 42.86% of the respondents were male and 57.14% were females. Of the 350 respondents, 150 male respondents and 200 female respondents shared their response for the purpose of the research.

Table 4.2: Age of Respondent

Age	Frequency	Percentage
18-35	65	18.57%
36-60	85	24.29%
61 and above	200	57.14%
Total	350	100%

Source: Field work August 2024.

Table 4.2 indicates the distribution by age. It indicates the various response opinions from various age groups in their category. It proves that the age group of 61 and above years contributed the most opinion to this study, with 57.14%, followed by the age group of 36-60 years with 24.29%, and the age group of 18 – 30 years with 18.57%.

Table 4.3: Occupational Status of Respondents

Occupation	Frequency	Percentage
Highly placed citizens	60	17.14%
Middle class citizens	90	25.71%
Lowly placed citizens	30	8.57%
Students	170	48.58%
Total	350	100%

Source: Field work August 2024

Table 4.3 represents the occupational status of the respondents. It indicates that leading in the biggest percentage of data (48.58%) came from the student group. The table also shows how all the groups of the citizen of Nigeria who in one way or the other may have experienced the effect of gender equality were involved in sharing opinions that formed the researcher results.

Table 4.4: Educational Qualification of Respondents

Education	Frequency	Percentage
Tertiary Education	180	51.43%
Secondary Education	60	17.14%
Primary Education	80	22.86%
others	30	8.57%
Total	350	100%

Source: field work August 2024

Table 4.4 indicates the academic background of the respondents. It reveals that 51.43 percent of the respondents have attained tertiary education and as such should have a good understanding of the topic in research. The table also reveals 22.86 percent of the respondents only attained primary education as against 17.14 percent that furthered to secondary school, while 8.57 percent of the respondents are in the class of others.

Table 4.5: Employment Status of Respondents

Employment Status	Frequency	Percentage
Employed	170	48.57%
Unemployed	60	17.14%
Self employed	70	20%
others	50	14.29%
Total	350	100%

Source: field work August 2024.

It is revealed in Table 4.5 that 48.57 percent of the respondents are gainfully employed. The percentage of the unemployed is 17.14 percent. And 20 percent are self-employed, while others are in the tune of 14.29 percent.

Table 4.6: Access to Healthcare

Access To Healthcare	Frequency	Percentage
Male	261	74.57%
Female	89	25.43%
Total	350	100%

Source: field work August 2024

Table 4.6 showcases the distribution of access to health care. It shows that the 74.57 percent of male have gained access to health care but the female scored 25.53 percent.

4.3 Perception of Respondents

Table 4.7: Perception of Gender Equality

Perception	Frequency	Percentage
Believes men and women should have equal rights	290	82.86%
Believes men should have superior right over women	60	26.67%
Total	350	100%

Source: field work August 2024.

Table 4.7 demonstrates the distributions of perception of gender equality between women and men. It indicates that 82.86 percent of the respondents believes that men and women should have equal rights, while 26.67 percent believe men should have superior right over women.

Table 4.8: Existence of Gender Inequality in Nigeria

Perception	Frequency	Percentage
Gender equality exist in Nigeria	270	77.14%
Gender equality does not exist Nigeria	30	8.57%
Indifferent	50	14.29%
Total	350	100%

Source: field work August 2024

Table 4.8 showcases the distribution of opinions of the respondents on whether gender equality exists in the country Nigeria or not. It shows that gender equality exists, taking the highest percentage (77.14%). The percentage of the respondents who believe gender equality does not exist takes 8.57 percent, while those indifferent in their opinion takes 14.29 percent.

Table 4.9: Economic Empowerment

Response	Frequency	Percentage
Gender equality can improve the country's economic empowerment	278	79.43%
The country's economic empowerment does not rely on gender equality	72	20.57%
Total	350	100%

Source: field work carried out on August 2024

From Table 4.9, more than two third of the respondents mentioned the importance of gender equality in improving the country's economic empowerment. One third of the respondents did not think economic empowerment could rely on gender equality.

Table 4.10: Educational Improvement

Response	Frequency	Percentage
Gender equality can improve the country's educational improvement.	222	63.43%
The country's educational improvement does not rely on gender equality.	128	36.57%
Total	350	100%

Source: field work, August 2024.

In accordance with the positive relationship between gender equality and economic empowerment, gender equality and educational improvement also has a strong relationship. Three fourths of the respondents mentioned that educational improvement can lead to gender equality and vice versa. This shows that gender equality is directly linked to the quality of education in Nigeria.

Table 4.11: Healthcare Improvement

Response	Frequency	Percentage
Gender equality can improve the country's health care improvement	300	85.71%
The country's health care improvement does not rely on gender equality	50	14.29%
Total	350	100%

Source: field work, August 2024

Almost 85 percent of the respondents believed that gender equality improves health care in the country. This meant accessibility to health care services.

Table 4.12: Social Development

Response	Frequency	Percentage
Gender equality can improve the country's social development	248	70.86 %
The country's social development does not rely on gender equality	102	29.14%
Total	350	100%

Source: field work, August 2024

From Table 4.12, 70.86 percent of the total respondents said that gender equality has a great effect on the social development of the country, while 29.14 percent did not rely on gender equality to improve Nigerian social development.

Table 4.13: Gender Discrimination

RESPONSE	FREQUENCY	PERCENTAGE
I have been a victim of gender discrimination	296	84.57 %
I have not experienced any form of gender discrimination	15	4.29%
Others	39	11.14%
Total	350	100%

Source: field work, August 2024

From Table 4.13, it is revealed that 84.57% of the respondents suffered gender discrimination in one form or the other at some given quarters and occasions. That reveals the highest. Following it is 11.14%, those who could neither figure out whether what they faced was

because of gender inequality. 4.29% responded that they had not been discriminated against at any point.

Table 4.14: Causes of Gender Inequality

RESPONSE	FREQUENCY	PERCENTAGE
Cultural norms	163	46.57%
Poor education orientation and awareness	102	29.14%
Ineffective legislation	85	24.29%
Total	350	100%

Source: field work, August 2024

From Table 4.14, 46.57% of the respondents mentioned cultural norms as the root reason for various gender inequality issues experienced in the country. It received the highest percentage to cause gender inequality.

4.4 Interview Results

During the interview, because of the limited factor of funds, the researcher was unable to travel round the whole region that makes up Nigeria. However, the researcher was able to engage prominent personality of the different areas residing in Rivers State, the sample state for the case study, on verbal interview on cultural norm and how it has affected gender equality despite the achievements. From the Southeastern part of Nigeria, the respondent, a titled chief revealed that, in the Igbos practice patriarchal tradition, they allow only men to hold specific authority and control.

This has posed a great barrier to gender equality. Women also are also seen as commodity they buy through bride price they pay in marriage. As regards roles, many women are limited to domestic and childcare. Furthering in interview, the researcher interfaced with an alhaji from Jigawa State, but residing in Port Harcourt, Rivers State, who preferred to remain anonymous, on how cultural norms from the northern axis of Nigeria affects gender equality? He said, by the Purdah system practiced in the North, women's mobility and social interactions are restricted. They also believe in early marriage where young girls are married at a very young age limiting them from education and economic opportunity. Also operated in the North is inheritance law where women are often excluded from inheriting properties.

An interview was also conducted with a Yoruba man from the Western region of Nigeria. When asked how gender equality is practiced in the West, he said men are viewed as the head of homes; women have limited access to financial services and credits as well as promising domestic roles. It took a different tone when the researcher had an interview with an Ibibio couple also residing in Rivers State as regard to what the south-south relates gender equality. In consonance they said the Ibibios practice matrilineal tradition where women significantly influence the family and community.

The women relatively have more access to economic empowerment. Girls are motivated to be educated. More women have the expectation to double for domestic and economic functions. Followed from Table 4.14 which states the causes of gender inequality, 29.14% who believes and says that poor education orientation for gender equality has promoted gender inequality to a great deal. One of the respondents, while interacting outside the questionnaire on a recorded audio interview, opined that, if both genders have equal educational orientation, it will better spur for both genders to have gender equality awareness thereby pursuing it in the same vein.

Following that is the 24.29% of the respondents who believe the root cause of gender inequality is the country's ineffective legislation Table 4.14. They have it to say that these laws that encourage gender equality are existing but not effective. This is because of the inability of government ineffectively implementing the law and the enforcement agencies in enforcing the laws.

To sum up, gender equality plays a major role in the overall development of a community and a country. The data analysis done for the purpose of this research also shows the importance of gender equality and its inter – linkages to education, health, employment opportunities and as such.

4.5 Discussion of Findings

Although Nigeria has made significant steps toward gender equality, there's still a lot of work to be done. According to the research data, gender inequality and equality in Nigeria is severe, with women experiencing differences in political representation, economic opportunity, and educational attainment that hinder the advancement of society, although there has been some development in women's rights on a global scale. However, gender equality in Nigeria keeps striving hard to beat its negative effects. According to the data distribution on employment (Table 4.5), 48.57% are gainfully employed, uphold, and oversee gender equality with an emphasis on violence against women.

A thorough search of academic databases was carried out using relevant keywords including gender equality, Nigeria, economic growth, education, health, social development, gender gap and job segregation. The empirical findings of this study reveal that public perceptions regarding the primary drivers of gender inequality in Nigeria are split across socio-cultural, educational, and legal dimensions.

Table 4.14 discusses the percentage of cultural, education and the legislation, to further analyze the impact of gender equality.

Cultural Norms (46.57%). Number of respondents identified entrenched cultural and traditional norms as the primary root cause of gender inequality. In many Nigerian contexts, patriarchal traditions dictate traditional gender roles, limiting women's autonomy, land ownership rights, and household decision-making power.

Poor Education Orientation and Awareness (29.14%). Nearly a third of the respondents attributed inequality to gaps in literacy, civic awareness, and gender inclusive sensitization. High rates of out-of-school female children particularly in rural and northern regions perpetuate generational cycles of marginalization.

Ineffective Legislation and Enforcement (24.29%). Almost a quarter mentioned legislative shortcomings, including weak enforcement of existing non-discrimination statutes, inadequate legal protection and low legislative representation where female parliamentary representation historically hovers under 5%.

The findings of this study show the basis of inequality is historically rooted in various factors especially in cultural and philosophical falsities that were not evidenced based but were used to justify control against women. The findings in the study also underscore the need for programs and policies to go beyond addressing immediate and temporal issues like economic, social, cultural, education and healthcare barriers and invest deeply in actively challenging the norms that shape the behaviors and restrict opportunities. Targeting young women alone is not enough. However, engaging their bigger communities is important to expand and sustain the impact of gender equality. Transforming the norms is not just a complementary effort; it is also important to fast-tracking progress toward achieving true gender quality in Nigeria.

CHAPTER 5

Conclusion and Recommendations

5.1 Conclusion and Discussion

Critical analysis of the data presented and analyzed above reveals the proof of existence of gender equality in Nigeria scoring the highest response indicating that gender equality has a great effect on the Nigeria economic empowerment, educational development, health care improvement and social development.

Variety of elements, including cultural norms, poor educational orientation and ineffective gender equality legislation are the root causes of gender inequality in Nigeria with cultural norms taking 46.57% as the highest percentage of gender inequality. Before now, Nigeria has been faced with significant barriers more particularly from the northern part of Nigeria where historically, women are often regarded as subordinate to men. Hence, feminist movements have been pushing for change since 1920's, tribal advocates like Funmilayo Ransome-kuti and Nwanyeruwa have been fighting for women rights and equality in the country. Even though the research finds that Nigeria still has a long way to go on gender equality, this research reveals also that in recent times, Nigeria has seen a significant level of progress such as, the implementation of policies to primarily promote gender equality relating to Women Economic Empowerment (WEE). These efforts have contributed to increased women representation in politics with notable women like Ngozi Adichie Chimamanda and Bisi Adeleye-Fayemi advocating for women. Women now own businesses accounting for 41% enterprises in Nigeria. Girl-child education also has improved significantly in the last few years; although more work are still left to be done. While this research portrays and emphasizes the positive highlights of benefits of gender equality in Nigeria, encompassing

economic expansion, enhanced educational outcomes, improved health services and strengthened social development, challenges and obstacles remain, such as entrenched cultural norms, restricted access to education and healthcare, and pervasive gender-based violence. Also challenging gender equality in Nigeria is the ineffectiveness in the implementation of existing laws that promote gender equality. It must be noted that the provision in Nigeria (1999) constitution section 15(2) and 42(1) forbids sex-based discrimination and section 17 outlines the elimination of disparities as a fundamental objective of state policy, including gender-based disparity and section 17(3)(e) supports equal pay for equal work without discrimination on account of sex. But these are not totally effective as its implementation has not been effective. Future researchers should prioritize investigating strategies to overcome these obstacles and developing innovative approaches to advance gender equality. Comparing Nigeria gender with the western countries reveals some important highlights the researcher believes can reshape the Nigeria policy making to enhance gender equality if adopted.

Most of the western countries have comprehensive gender equality laws which can easily be accessed for implementation, while those of Nigeria are in fragments, making it difficult for even victims to access. There are little or no legal frameworks in place to protect women or back victims up. Women in most western countries have more female representation in politics (e.g., 30% in the US Congress) compared to Nigeria that has less than 6% in the National Assembly. Hence, increasing women representation and participation is another aspect that needs to be investigated. The western countries have more progressive attitudes towards gender roles, while Nigeria's societal norms often perpetuate patriarchal values. Therefore, understanding the importance of increased accessibility to female and representation as a social norm is also important.

5.2 Recommendations

The researcher offers the following suggestions for proper channeling of the effect of gender equality in Nigeria so that the country can enjoy the benefits accrued.

5.2.1 Policy Making

The Nigerian lawmakers should proactively and intentionally engage in total reformation of the country's policy to encourage gender equality. It should focus more on reviewing the existing laws that seem contrary to promotion of gender equality. Also, lawmakers should generate fresh laws taking into consideration the cultural and social norms that resist gender equality in rural areas as well as implementing them. The research therefore recommends that cultural norms as they affect gender equality in Nigeria be taken up for further and more robust research in future so as to properly enhance gender equality in the country.

5.2.2 Institutional Reforms

To further help the country's policy reform, the government should overhaul its institutions saddled with the responsibility of promoting gender equality and strengthen them to meet the present challenges. Those to be reappointed to take up the duties should be sent out to research through the lenses of other western countries gender equality policies with the mandate to replicate such to fit the Nigerian system.

5.2.3 Awareness Campaigns

The government, through its educational institutions, should take up the responsibility of gender equality awareness programs more closely. They can do this by including gender-sensitive

education into its school curriculum, embark on continuous training of the educators on the best ways to re-educate both girl-child and the boy-child on the value of gender equality.

5.2.4 Grass Root Re-education

Traditional rulers in various communities can be re-educated to appreciate the delicate nature of the effect of gender equality. Also, to be considered is government establishing as well as mandating traditional leaders to establish rural-based initiatives for gender equality and roll out modality for monitoring. They could take the role of conducting annually, the awareness and orientation crusade to inject gender equality mentality into the citizenry, especially in the rural communities to help in strengthening institutions engaged with gender equality responsibilities. The country's budget should include a specific amount mapped out annually for women to access credits to go into businesses to encourage women participation in entrepreneurial engagements.

5.2.5 Improved Healthcare

The healthcare infrastructures should be strengthened to meet prevailing challenges. Gender-based violence should be critically addressed and support services provided. Conferences between the government, traditional rulers and religious leaders should be held annually in line to promote gender equality.

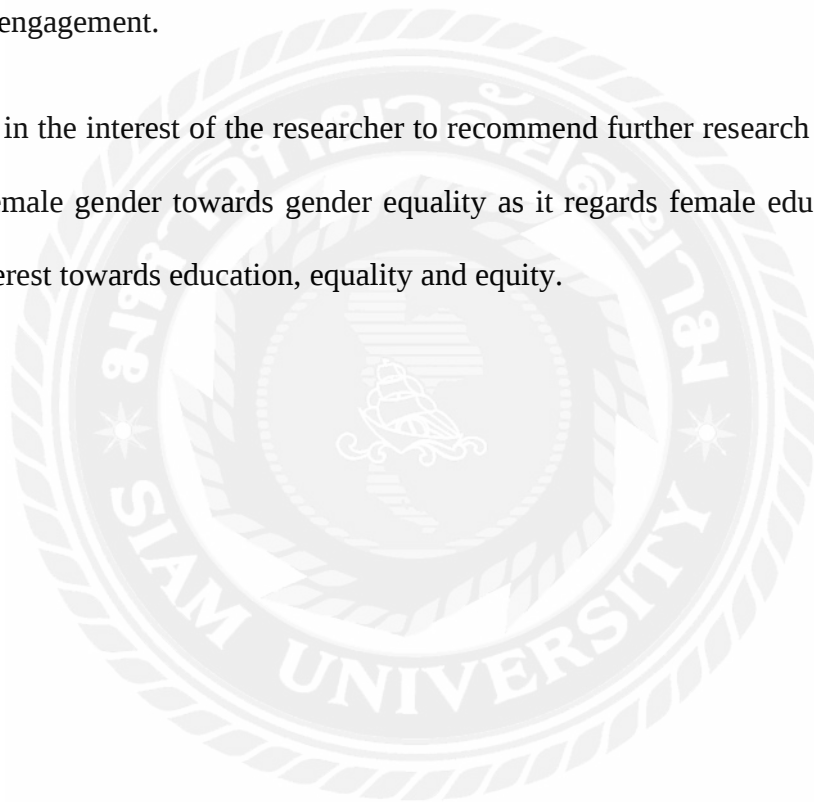
5.2.6 Institutional Provisions

A national gender equality commission should be established with branch offices located throughout every region of the country. This is to promote and encourage gender equality and empowerment of women in Nigeria. This commission will be saddled with responsibility to research and advice the government on gender equality policies, address gender inequality cases

and violence, provide evaluation services and monitoring of gender equality progress within the country. They should be tasked with organizing the implementation of gender-based issues.

This research x-rays the very importance of gender equality in Nigeria, yielding benefits across economic growth, health, social development, and education. To attain development that can be sustainable, it is expedient to investigate and address the identified challenges and promote gender equality through relevant and friendly policy reforms, education of the Nigerian populace, and community engagement.

It is also in the interest of the researcher to recommend further research to the behavioral pattern of the female gender towards gender equality as it regards female education. This is to ascertain the interest towards education, equality and equity.



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Appendix

Students' Biography

Date of Birth : 28th of February, 1992

Place of Birth : Rumuokwuta, Port Harcourt, River State, Nigeria

Educational : Master of Arts: Peace Study and Diplomacy

Siam University - Bangkok, Bangkok, Thailand

Bachelor of Arts: Business Administration

Siam University - Bangkok, Bangkok, Thailand

High School Diploma:

Intelligent High School (WAEC) - Port Harcourt, Rivers, Nigeria

Working Experience:

Logistics Manager, Zina-j Options Limited – Port Harcourt Rivers, Nigeria

- Distributed and optimized employee work assignments to consistently meet department objectives.
- Coordinated logistics management functions for supplies, equipment and company assets.
- Managed and directed materials for administrative, operational and customer-related processes.
- Developed relationships with transportation vendors to reduce cost and reaction time and improve transport times.