FEMINISM AND ITS IMPACT ON GENDER EQUALITY IN A MODERN SOCIETY

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ABSTRACT

The study examined the impact of feminism on gender equality in a modern society with a view to engendering sustainable economic development. The study used the cross sectional survey research design method alongside the stratified random sampling technique. A sample size of 361 female students was selected from the target population of 6,230 female students in Delta State Polytechnic, Ogwashi-Uku and Delta State Polytechnic, Otefe-Oghara. Structured questionnaire was used to obtain relevant data from the respondents. Three constructs (Intellectual Feminism, Transformational Feminism and Liberal Feminism) were critically analyzed. The statistical techniques adopted include descriptive statistics and multiple regression analyses; this was done by using SPSS version 23 for data entry and preliminary analysis. The findings showed that transformational feminism has the highest positive impact on gender equality (ß = 0.583, 0.000<0.05). The study therefore concluded that the age-long socio-culturally ascribed gendered roles imposed on women that have deliberately restricted them in the areas of life choices, freedom and participation in paid jobs should be jettisoned going forward. The study recommends amongst others that the Nigerian government should support policies that promote gender equity in areas like education, employment, healthcare and family life as this would help to improve their standard of living and quality of life (QoL). In addition, they should create and promote intellectual spaces that welcome diverse voices including those from underrepresented groups, encourage dialogues that address inter-sectionality and inclusivity in intellectual discussions.

Keywords: Feminism, Gender Equality, Intellectual Feminism, Transformational Feminism, LiberalFeminism.

Introduction

Women constitute slightly more than half of the world population. Their roles in the social, political and economic development of societies is also more than half as compared to that of men by virtue of their dual roles in the productive and reproductive spheres (Okeke, Omodafe, Ezeh & Nwatu, 2020). They are an important part in the balance of power in the societies all over the world. In recent years, most women tend to be helpless as their human rights seem to be trampled upon even in the face of egalitarian society of the 21st century. Hence, the idea of Feminism is being seriously addressed in many for asit is gradually helping the female gender in all domains of modern society. The social and the political rights for women were always in the top of Feminism demands. Today's women have proved that their efficiency in the society is equal to men in their roles in all fields as well as at home.

Feminist identity development can be conceptualized as the ways in which women embrace and live out feminist values in their lives. Much of the literature regarding feminist identity has drawn from Downing & Roush's (1985) five stage model of feminist identity development, intended for women, which describes the process by which women come to learn about feminist values and incorporate them into their lives. This model is the only model that exists regarding feminist identity development and it describes the process by which women move from a denial of the repercussions of sexism towards an awareness of and commitment to ending oppression. After a long suffering and discrimination of women to find limited recognized place in the society, she is nowadays playing an important role in society as a politician, socialist, entrepreneurs and economist. Those achievements emerged by the coming of feminism which granted women's rights.

Feminism is a social belief system or movement dedicated to the emancipation of women from cultural and structural and allied inhibitions of the patriarchal world. It refers to "a complex set of political ideologies used by the women's movement to advance the cause of women's equality and put to an end to sexist theory and practice of social oppression (Ngwainmbi, 2004). As conceived by Mama (cited in Encyclopedia.com, 2018) Feminism is broadly defined as the struggle for the liberation of women, and encompasses epistemologies, methodologies, theories, and modes of activism that seek to bring an end to the oppression and subordination of women by men. Intellectual feminists have been on the forefronts of the feminist vanguard in Africa. Through their strategic engagements in the various sites of feminist struggle, these dramatis personae have, among other things, generated enormous intellectual ideological and social capital geared towards turning around gender relations in the continent.

Statement of the Problem

After a long trip of making the world better by making new rules, inventing new things and changing ancient ideas and thoughts. Women are still battling with issues of their civil/human rights being trampled on. Hence, in contemporary years, feminism has generated an on-going debate the world over as it is geared towards solving women's problems and putting an end to the grave injustices meted on them which have entrenched a historical imbalance in power relationships between Nigerian men and women. While there has been some significant researches regarding the positive impact on women who embraced the feminist identity, it remains unclear how young Nigerian females have come to define their feminist identity in the midst of this dominatory male chauvinism which had made Nigeria gained the unpopular recognition globally as a Patriarchal society.

Also, in the annals of social and political progress, few movements have wielded as profound an impact as feminism. Since its inception in the late 19th century, feminism has emerged as a powerful force advocating for the rights, opportunities and equitable treatment of individuals of all genders. Its influence has reverberated through the corridors of law-making, penetrated the strata of cultural norms and ignited impassioned dialogues that resonate across diverse societies worldwide. In the crucible of modernity, feminism stands as an emblematic testament to humanity's enduring quest for justice and equality.

This study therefore seeks to delve into the intricate dynamics of feminism's effect on gender equality in the context of a modern society. It embarks upon a multifaceted exploration, illuminating the historical roots, evolutionary trajectories and myriad dimensions that define this profound relationship. At its core, this inquiry seeks to unravel the complex tapestry of feminism's influence, both as an ideological stance and a socio-political movement in shaping the contours of modern gender equality.

Objectives of the Study

The main objective of the study is to examine the concept of feminism and its impact on gender equality in a modern society. The specific objectives are to:

i.   Determine the effect of intellectual feminism on gender equality in a modern society.

ii. Explore the effect of transformational feminism on gender equality in a modern society.

iii. Ascertain the effect of liberal feminism on gender equality in a modern society.

Statement of Hypotheses

H$_1$: Intellectual feminism has significant effect on gender equality in a modern society.

H$_2$: Transformational feminism has significant effect on gender equality in a modern society.

H$_3$: Liberal feminism has significant effect on gender equality in a modern society.

Literature Review

Concept of Feminism

The term „Feminism‟ has a long history; it represents women's problems and suffering in addition to their dreams in equal opportunities in societies controlled by man i.e. his power, rules, wishes and orders. Faris (2013) added also: *"...women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always better to be a man..."* The term feminism has a history in English linked with women's activism from the late 19th century to the present, it is useful to distinguish feminist ideas or beliefs from feminist political movements, for even in periods where there has been no significant political activism around women's subordination, individuals have been concerned with and theorized about justice for women. Despite of the painful segregation and the hard inequality, women were able to stand up each time and they were able to speak and express their problems, feelings and wishes. In addition, women were able to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

Feminism refers to the area where theory and practice meet with regard to transforming the unequal power relationships between women and men (Okoli, 2021). The term Feminism and Feminist entered the English language in the 1890s at the time of women's emancipation movement. Feminism is the ideology or theoretical commitment to the women's liberation commitment and to the women's liberation movements. Feminist theory and Politics is marked by intense internal debates and is generally recognized by now that it would be more accurate to talk about Feminisms in the plural rather than a single feminism. Feminism refers to Political, Cultural and Economic movements aimed at establishing greater rights and legal protections for women. It is the belief in the importance of gender equality, invalidating the idea of gender hierarchy as a socially constructed concept. Although this hierarchy is justified on grounds of natural differences between men and women, Feminists hold that it is in fact based on socio-cultural and economic power structures which have little to do with the biological differences between the sexes. Feminist is a person whose belief and behaviour are based on Feminism.

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It is more than an intellectual enterprise for the creation of knowledge. It also draws on the struggles of the women's movement and the theorizing emanating from those experiences (Hudson, 2005). Among other things, contemporary feminism is characterized by radical intellectualism (Mama, 2007). It consists of "a variety of inter- related frameworks used to observe, analyze, and interpret the complex ways in which the social reality of gender inequality is constructed, enforced, and manifested from the largest institutional settings to the details of people's daily lives (Ngwainmbi, 2004). As Mama (2011) observes as a theory of knowledge and an intellectual practice, feminism deconstructs the epistemological foundations of patriarchy and contributes to the emancipation of women as subjects, but also in the transformation of institutions as sites for critical intellectual engagements. Broadly, two schools of thought have dialectically evolved over the years, namely liberal and radical feminism. Liberal feminism identifies gender inequality as the main problem and seeks to promote women's equality with men in all spheres of life (Kitunga & Mbilinyi, 2006: USAID, 2012). It maintains a conservative and technocratic approach to women's liberation, with its tokenist, reformist and conformist faith in so-called affirmative action (USAID, 2012). Kitunga and Mbilinyi (2006) posits that Radical feminism challenges us to deconstruct „femininity" and "masculinity" and explore how these gender identities – and others – have been constructed.

In essence, the study of feminism's impact on gender equality in modern society represents an earnest attempt to understand a pivotal force shaping our world. It is a journey into the annals of social progress, a scrutiny of the power dynamics that define our era, and a testament to the resilience of human aspiration. As we embark on this exploration, we do so with the conviction that understanding the past and present of feminism will illuminate the path towards a more equitable and just future for all individuals, regardless of their gender.

Intellectual Feminism

Intellectual feminism involves feminist praxis, activism and advocacy within the domain of academia, whether established/institutionalized or not. With respect to the established academia, the universities and institutionalized research organization count as veritable sites (Okoli, 2021). Essentially, intellectual feminism involves the production, reproduction and appropriation of feminist knowledge through avenues such as teaching, research and publications, academic socialization, mentorship, and scholarly activism(Betran & Mehrotra, 2004; Liinason, 2011). It seeks to engender gendered scholarship and consciousness for social mobilization and transformation. In effect, the essence and end of intellectual feminism is to propagate and mainstream feminist-oriented intellectual and social capital for progressive societal change.

Africa's contemporary intellectual feminism is focused on confronting and transforming the abiding patriarchic gender relations on the continent towards entrenching a progressive social

order amenable to the concerns of women rights and wellbeing. Essentially, intellectual feminism situates the struggle for women's liberation and empowerment within the context of social engineering, using organized academia as a focal point of activism. Africa's intellectual feminism utilizes the platform and offerings of the established academia to engender and mainstream the feminist project through a variety ofstrategic actions.

In the views of Mama: Africa's feminist thinkers work in multiple locations to integrate theories and practices, and link research with activism. Those of us equipped with the social consciousness developed by our involvement in women's movements treat the classroom as a key site – for changing consciousness and equipping students to effect change in the wider world. Indeed, the presence of over five million youths enrolled in Africa's universities at any one time provides a major motivation for working within them(Mama, 2008).

Whilst the place of intellectual feminism as a pivotal expression of the contemporary African feminist movement has been widely acknowledged (Mama, 2008), much is yet to be said about the practical outcomes associated with this pattern of feminism. It is in the light of the foregoing that the proposed study would seek to explore the transformative import of intellectual feminism in contemporary Africa, with particular reference to the contributions of Amina Mama. The remainder of the paper is organized into a number of thematic areas. What comes next is the analytical framework whereby the theory of transformational feminism is advanced as the analytical anchorage.

Transformational Feminism

Transformational activism presupposes "a new kind of activism that aims to catalyze a mindset shift" towards changing the direction of our culture (Gaines, 2016). It posits that feminism is a transformative project (Linason, 2011) dedicated to qualitative radical "social change" (Ngwainmbi, 2004). According to Kitunga & Mbilinyu (2006), transformative feminism struggles against all forms of male domination/supremacy (often referred to as „patriarchy"); class exploitation on the basis of capitalism, the dominant economic structure today; imperial domination the growing supremacy of the G7 countries (often referred to as corporate globalization); oppression on the basis of race/ethnic differences; and fundamentalism and traditionalism.

In effect, transformational feminism aspires to transcend the orthodoxies of liberal and radical feminism in an effort to evolve an inclusive and progressive feminist praxis capable of not only resisting or fighting iniquitous gender relations but also „transforming them" (Sow, 1997). Hence, in addition to challenging structures of patriarchy and gender hierarchies, transformational feminism "promotes the interests of the subalterns; challenges (and changes)

the status quo; and takes risks in the pursuit of creating a radical social change (Campbell, 2014). The epistemological orientation of transformational feminism is characterized by intersectionality, interdisciplinarity and subversive activism/advocacy. Intersectionality presupposes that gender relations intersect other modes of identity, such as ethnicity/race, class, religion, elitism, etc. in dynamic and complex ways (Steady, 2004). Interdisciplinarity refers to the articulation of feminist analysis with allied disciplines at the levels of epistemology, pedagogy and methodology. Situating this epistemological orientation, Mama (2011) observes that feminism "embraces trans-disciplinary methodology, in order to subvert these academic disciplinarydecisions".

The subversive tendency in transformational feminism enables it to explore subversive alternatives" towards encouraging and opening up "possibilities for resistance and change (Amadiume, 2006). This alludes to how feminist activists seek to "assert agency" by strategically negotiating "with relevant actors in a patriarchal terrain" (Okeke-Ihejirika, 2017). The essence of this pattern of feminist activism has been aptly described thus:

In very general terms, feminism as a radical thinking/conceptual tradition has deliberately ruptured the boundaries of conventional, often reactionary knowledge production everywhere it has been practiced, and has challenged convention as an ideological practice, by arguing for a politics of transformation and of daily life (McFadden, 2011). The analytical pragmatism of transformational feminism places it in an advantageous position to effectively bridge the orthodox divides between radical and liberal feminism, presenting thereby a more robust, inclusive and objective paradigm of feminist praxis. It is in the light of this fate that this paper adopts transformational feminism as its theoretical framework.

Liberal Feminism

Liberal feminism is a particular approach to achieving equality between men and women. It emphasizes on the power of an individual Person to alter discriminatory practicesagainst women. It is considered as the most important kinds of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to thesocial contract theory of government instituted by the American Revolution. Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change. Liberal feminism witnessed several waves of changes that contributed in its development and its power throughout the history. By the beginning of the 1960s, a particular resurgence in energy followed the civil rights movement in the United State, which leaded to The

Famous March on Washington.

This march was able to move the ideas and principle of liberal feminists to another level. The spirit and the importance of their ideas were able to move to other civil rights movements who adopted it as a form of realization and awareness of the importance of speaking and expressing their problems and ideas. Raising consciousness included ensuring that personal experiences and information passed from person to person about the issues of the day that affected the group. This helped people in the movement to stay conscious of the need for their individual contribution to the movement to improve conditions. The main thrust of liberal feminism is that an individual woman should be able to determine her social role with as great freedom as does a man. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights. The major emphasis is that equality of women before the law, in educational and professional opportunities, change in marriage laws, property rights, inequitable divorce, equal pay for equal work, protection from rape, wife battering in the home and liberation from all dehumanizing forces. In short, it aims at bringing equality between women and men in the framework of the existing social systems-do not question the underlying basis of women's subordination.

Social Exchange Theory

Social exchange theory is one of the major theories of social interaction in the social sciences. Homans (1958), Blau (1964) and Emerson (1976) were the key theorists who developed the original theories of social exchange. Theoretical and empirical developments include the extension of their work to the analysis of power and dependence, social networks, reciprocity, fairness, social cohesion, and solidarity. The work on social exchange in sociology has clear links to research on social capital, particularly work on networks, norms, and trust. Social Exchange Theory proposes that behaviors can be thought of as the result of cost-benefit analyses by people attempting to interact with society and the environment. If a person believes that they are able to extract more of a reward through a behavior than they lose by performing it, then the person will perform the behavior. Conversely, when the person feels that the cost will outweigh the benefit, the behavior will not be performed. If someone does not value maintaining a relationship, or is distrustful and does not expect others to follow through with the reward, then the balance would be shifted toward anticipating a lower worth to any social exchange. That is, the relative costs would be higher, and the anticipated rewards would be lower. Such a mind-set could produce a short-term orientation favoring immediate, assured rewards, and would elicit the socially aversive behaviors characteristic of the Dark Triad. However, while we agree that there are costs and benefits, we are suspicious of apparent the Neo-Classical Economics assumption that humans are rational, calculating animals.

Methodology

This study engaged the survey research design method for the purpose of collecting data for empirical analytical purpose as it relates to the respondents view. The study adoptedthe cross sectional survey research design method, which is usually concerned with the gathering of data from respondents at a particular point in time. The population of the study is a total of 6,230 female students in Delta State Polytechnic, Ogwashi-Uku and Delta State Polytechnic, Otefe-Oghara. The sample size was determined by using Krejcie and Morgan (1970) sample size determination table. To make up this subset, the approximate number was three hundred and sixteen (316). Therefore, a sample size of 316 female students was selected from the total population of 6230.

The probability sampling method that was used in this study is the stratified random sampling method. Stratified random sampling was adopted due to the fact that any sample drawn at random is unbiased in the sense that no member of the population has any more chance of being selected than any other member. Stratified random sampling helped to represent not only the overall population, but also key subgroups of the population, especially small minority groups.

Data for this research was collected through the primary source. The primary source of data is an important and reliable source of data collection. Structured questionnaire was used to obtain vital data from the respondents. The questionnaire was designed in two parts. The first part is a classification section. This requires such details of the respondent age, and marital status. The second part contained the questions relating to the subject matter of the inquiry. The responses for this second part formed the basis of the data presentation and analysis. This represents purely the primary source of data collection. A five (5) point Likert-scale was used for the assessment of the opinions of the respondents as provided.

The content and face validity was adopted in this study. A measure can be said to possess content validity if there is general agreement among researchers that constitute items that covers all aspect of the dimensions being measured. Thus content validity depends on how well the researcher creates items that cover the content domain of the dimensions being measured. The questionnaire was given to research experts. This helped to establish the content and face validity of the instrument. Consequently, adjustments and corrections were effected to ensure that it elicits the desired information.

To establish the reliability of the instrument, a test-retest method was used. At this stage, ethical consideration in terms of seeking the consent of the study participants was obtained from them before they were enrolled in the study. Also, permission was sought from the relevant authorities to carry out the study with the researchers being well-armed in advance with a letter of

introduction to enable for the quick administration of the study questionnaire.

Hence, for this study, a pre-test of the questionnaire was done. This pre-test enabled the researcher to detect certain irregularities that could have hampered the consistency of this research. The instrument was administered to a group of experts within the interval of two weeks. Since the results from the two tests show some similarity, this implied that the questionnaire was reliable.

Measurement of the model of reliability was evaluated using Cronbach"s alpha based tests. Cronbach"s alpha provides an estimate of the indicator inter correlations, an acceptable measure for Cronbach"s alpha is 0.7 or higher, while bellow 0.7 connotes week reliability (Seckaran, 2003). From table 1 it was observed that the reliability coefficients are above the 0.7 benchmark. Favorable reliable scores were obtained from all the items in general. The estimation reported acceptable internal consistency.

Table 1 Reliability coefficients of study constructs

S/N	Dimension of study constructs	Number of items	Cronbach's Alpha coefficient
1	Intellectual feminism	4	0.754
2	Transformational feminism	4	0.751
3	Liberal feminism	4	0.756
4	Gender equality	4	0.750

Data collected from the field survey of respondents were sampled were analyzed using descriptive and inferential statistical techniques. The descriptive statistics made use of simple percentage to analyze the questionnaire response background profile. While the inferential statistical technique that was used was multiple regressions, this was for the purpose of ascertaining the impact of the three sub independent variables on the dependent variable, determine to what extent the independent variable accounted for change on the dependent variable, as well as to test the statistical significance that exists among variable respectively. This was done by using SPSS version 23 for windows package.

Results of Data Analyses

Out of the 361 copies of questionnaire administered, 359 were returned, 6 were not properly filled, and 353 were useable. Therefore, the analysis in this study was based on the response rate

of 98%.

Table 2: Feminism and Gender Equality

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	.038	.954		.039	.969
	Intellectual feminism	.134	.034	.145	3.925	.000
	Transformational feminism	.679	.052	.583	13.127	.000
	Liberal feminism	.179	.046	.171	3.938	.000

a. Dependent Variable: Gender equality

Table 2 showed the multiple regression analysis result for the impact of all the dimensions of feminism on gender equality. It was indicated that intellectual feminism had positive effect on gender equality (ß = 0.145, $p<0.05$). Transformational feminism had a higher positive effect on gender equality (ß = 0.583, $p<0.05$). It was indicated that liberal feminism had positive effect on gender equality (ß = 0.171, $p<0.05$).

Table 3 Analysis of variance

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	257.629	3	85.876	145.772	.000[b]
	Residual	205.601	349	.589		
	Total	463.229	352			

a. Dependent Variable: Gender equality

b. Predictors: (Constant), Liberal feminism , Intellectual feminism, Transformational feminism

The *F*-ratio in table 3 tests, showed that the independent variables (Intellectual Feminism, Transformational Feminism, and Liberal Feminism) statistically predict the dependent variable

(Gender Equality), *F* =145.772, *p*< 0.05. This implied that the regression model is a good fit of the data.

Table 4: Variability of Gender Equality

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.746[a]	.556	.552	.7675

a. Predictors: (Constant), Liberal feminism , Intellectual feminism , Transformational feminism

Table 4 showed that change in gender equality was brought about by the dimensions of feminism by 55% (0.552) as indicated by the adjusted R^2 value. The dimensions of feminism explained 55% of the variability of gender equality.

Discussion of Results

The background characteristics of the female respondents revealed that 56% of the respondents were below 30 years of age; 30% of the respondents" falls within the age bracket of 31-40 years of age, while 14% of the respondents were 41 years and above. The marital composition of the respondents indicated that; 65% of the sample respondents were single, while 35% other respondents were married.

Table 2 indicated that intellectual feminism had positive effect on gender equality (ß = 0.145, *p*<0.05). Test of H1a showed that intellectual feminism had significant positive effect on gender equality in a modern society (0.000< 0.05). Africa's contemporary intellectual feminism is focused on confronting and transforming the abiding patriarchic gender relations on the continent towards entrenching a progressive social order amenable to the concerns of women rights and wellbeing.

Transformational feminism had a higher positive effect on gender equality (ß = 0.583, *p*<0.05). Test of H2a showed that transformational feminism had significant positive effect on gender equality in a modern society (0.000 < 0.05). In effect, transformational feminism aspires to transcend the orthodoxies of liberal and radical feminism in an effort to evolve an inclusive and progressive feminist praxis capable of not only resisting or fighting

iniquitous gender relations, but also „transforming them" (Sow, 1997:45). In very general terms, feminism as a radical thinking/conceptual tradition has deliberately ruptured the boundaries of conventional, often reactionary knowledge production everywhere it has been practiced, and has challenged convention as an ideological practice, by arguing for a politics of transformation and of daily life (McFadden, 2011).

It was indicated that liberal feminism which is the last variable had positive effect on gender equality ($\beta = 0.171$, $p<0.05$). Test of H3a showed that liberal feminism had significant positive effect on gender equality in a modern society ($0.000< 0.05$). Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change.

Table 4 indicated that change in gender equality was brought about by the dimensions of feminism by 55% (0.552) as indicated by the adjusted R^2 value. The dimensions of feminism explained 45% of the variability of gender equality.

Conclusion

The study concluded that feminism has significant positive impact on gender equality in a modern society. Intellectual feminism, transformational feminism, and liberal feminism has significant positive impact on gender equality in a modern society. Intellectual feminism in Africa has been championed by scholar-activists who have dedicated substantial aspects of their scholarly practice to the feminist struggle. Essentially, intellectual feminism situates the struggle for women's liberation and empowerment within the context of social engineering, using organized academia as a focal point of activism. The analytical pragmatism of transformational feminism places it in an advantageous position to effectively bridge the orthodox divides between radical and liberal feminism, presenting thereby a more robust, inclusive and objective paradigm of feminist praxis. The main thrust of liberal feminism is that an individual woman should beable to determine her social role with as great freedom as does a man. Hence, the age-longsocio-culturally ascribed gendered roles imposed on women that have deliberately restricted them in the areas of life choices, freedom and participation in paid jobs should be jettisoned going forward. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights.

Recommendations

Based on the above findings, the study recommended as follows:

1. Nigerian leaders should be more serious in advocacy efforts to influence policy changes at both local and national levels to encourage women to be productive, solve problems, use their creativity and initiative, learn new concepts/skills and contribute their quota to national development.

2. The government should support policies that promote gender equity in areas like education, employment, healthcare and family life as this would help to improve their standard of living and quality of life (QoL).

3. The government should also create and promote intellectual spaces that welcome diverse voices, including those from underrepresented groups, encourage dialogues that address inter-sectionality and inclusivity in intellectual discussions.

4. Again, women have been seen to possess capacities and competences that are highly capable of bringing them to limelight when given the right environment and direction. Hence, the government of the day should encourage and give more opportunities to young females to come into leadership and managerial roles.

5. Lastly, the society should encourage companies, organizations and political bodies to discourage class exploitation of all kinds and prioritize gender diversity in leadership positions thereby supporting initiatives that aim to close the gender gapin decision-making roles.

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