

Praxis of Gender Inequality in J. P. Clark's *The Wives' Revolt* and the Nigerian Experience

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Abstract

This study aims at interrogating gender inequality in Nigeria and how it has resulted to issues that are plaguing the nation in the recent time as portrayed in J. P. Clark's *The Wives' Revolt*. Just as it were from pre-history till present, the praxis - gender inequality which negates the ideology and situation of equal - rights, socially valued goods, opportunities and resources, contributing to, and benefit from, all spheres of society, thus, allowing the men to be in total control of all fronts – economical, political, social, religious, military, cultural, and even the family, leaving the women as second filial. This decadence has pragmatically resulted to low input by the women regarding nation building. In the same vein, the managerial ineptitude by the men in all fronts resulted to an increase in issues which ranges from corruption, nepotism, marginalization, divide and rule etc., which has ravaged the Nigeria economic, social, and political strata, and has brought suffering, fear, death, pain, terrorism, and poverty to the people. This issue has therefore created impetus for creative portraiture in dramatic and argumentative representations by dramatist and critics. Thus, with discursive methodology, this study investigates how J. P. Clark attempts to establish the effect of gender inequality on the Nigeria space using the instrument of drama. The effect of it will create positive change amongst Nigerians, thus, create change in their society. The study therefore recommends that equal right should be granted to both sexes as that defines the hallmark of nation building.

Keywords: *Praxis, Gender, Inequality, Nigeria, Experience*

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Background to the Study

Gender inequality which from time immemorial has positioned as major menace in the Nigeria society is also considered as the most pervasive form of inequality around the world and it is also regarded as a pressing human right concern. Inequality amongst women and men, boys and girls, play out across all area of life in every country, cutting across both public institutions, such as governance systems and private sphere, such as families and households. Gender inequalities are reflected in the daily realities of women and girls lives.

Furthermore, various groups with different ideologies have ranked gender inequalities around the world. For example, the World Economic Forum publishes a Global Gender Gap Index score for each nation every year (Wikipedia, 2018). The index focuses not on empowerment of women, but on the relative gap between men and women in four fundamental categories – economic participation, educational attainment, health and survival, and political empowerment (Wikipedia, 2018). The global trend towards extreme wealth and income concentration has dramatically strengthened the economic and political power of those individuals – overwhelming men – at the top.

On the same inclination, in the United States and around the world, women continue to be underrepresented in high level, highly paid positions and overrepresented in low-paying Jobs. Women of colour and transgender individuals experience high levels of poverty, unemployment, and other economic hardships (Wikipedia, 2018). Gender discrimination and sexual harassment in the work place contribute significantly to these persistent economic divides and rule.

In considering the dimensions of economic gender inequality, women who make less than men in the formal work sector, are more likely live in poverty, are also less likely to participate in the formal work sector, and do a larger share work in the household sector (Joyce, 2011). The dimensions of political gender inequality according to Joyce include women's lower representation in elected office and lower representation in political and corporate appointments.

Consequently, if individuals of different genders are not given equal opportunity to develop their potential economically, politically, and otherwise, then societies forgo the increased level of output and ultimately wellbeing that would derive from their higher productivity. On the same note, Joyce (2011) avers that if societies do not invest equally in educating and training men and women, do not give them equal opportunities to engage in more productive forms of work, and do not give them equal opportunities to advance to more productive positions over time, then the societies do not harness the full potential of their members.

It was as a result of this and other reasons that in the nineteenth century saw the rise of the women's suffrage movement across Western countries and a general push for equal treatment of women and men under the law. In the 1893 for instance, New Zealand became the first country to extend the right to vote to women; most countries follow suit in the first part of the twentieth century (e.g., Denmark in 1915, the U. S. in 1920), while other countries were much

later, for example, Liechtenstein in 1984; Kuwait in 2005 (Joyce, 2011). Many other forms of legal discrimination against women persisted beyond suffrage, however. It was only in 1963 that the US passed the equal pay act, making it illegal to pay women and men different wages for equal work; it took a while for other countries such as Ireland in 1976; Japan in 1987, to follow suit (Joyce, 2011).

Luckily, in most African countries and Nigeria specifically, women and men are paid equally for the same work. Women are also given equal right to vote and be voted for and the issue of gender discrimination is minimal in some aspects but is most visible in clandestine strata such as tradition, culture, religion, family, and politics (Wiley Online Library, 2015). On the political base, women are given 35% right while the men have 65%. This is plausible as Nigeria is yet to produce female presidents, governor, senate president and other high positions in the government. In the family, wives are made second filial only when there are no male children in the family. In the religion and cultural setting, women are not allowed to handle high positions, thus, are allowed to occupy positions such as deaconesses, women leader, and other lower positions which must be under the men. They are also allowed to head any religion organizations that they established. Culturally, women are not allowed to perform some sacred acts unless they are ordained by the deity who automatically makes them equal to men.

The resultant of gender inequality on the aspect of women discrimination in Nigeria has instead metamorphosed or diffused, overtime, exerting a pervasive, albeit, negative influence on all facets of the Nigerian society – economic, political, social, religious, etc. This influence includes abuse of power, corruption, bribery, nepotism, tribalism, divide and rule, embezzlement, and their likes. The resultant is seen on the increase in poverty rate, pervasive hardship, suffering, pain, death, and sickness accrued to the populace (Mark, 2015), while underdevelopment, devaluation of currency, and bad identity to the nation at large. This has also increased the issues of terrorism, manifested in acts such as kidnapping, youth restiveness, incessant killings, suicide bombing, armed robbery, prostitution, drug abuse, illegal oil bunkering, and other malicious acts (Stella, 2010).

This issue has generated series of discourse within the Nigerian socio-political strata and has provided impetus for creative portraiture in dramatic and theatrical representations by notable playwrights. Thus, the nature and effects of the menace as explained in J. P. Clark's *The Wives Revolt* becomes the main thrust of the study.

Conceptual Framework

This section focuses on an in-depth interrogation of two prominent concepts which forms the thrust for this study. These concepts includes- gender and inequality.

Gender

Explicitly, gender which is interchangeably or ironically referred to as “sex” entails the socially constructed set of roles and responsibilities associated with being girl and boy or women and men. Gender roles vary greatly in different societies, cultures and historical periods as well as they depend also on socio-political factors, age, education, ethnicity, and religion (Walzer,

1983), but “Sex” defines whether we are female or male based on our biology (i.e., chromosomes, internal and external reproductive organs, hormones, and other physical characteristics).

Gender determines what is expected, allowed and valued in a woman in a given context (Wikipedia, 2018). On the other hand, gender distinguishes the set of learning expectations, behaviours, and attitudes about being a male or woman from our biologically determined traits (Lori, 2013). It may as well mean a term used to distinguish the set of learned expectations, behaviours, and attitudes about being a man or woman from our biologically determined traits (Walzer, 1983). Gender determines what is expected, allowed and valued in a women or a man in a given context. Other important criteria for socio-cultural analysis include class, race, poverty level, ethnic group, and age (Wikipedia, 2018).

Most importantly, gender refers to the roles and responsibilities of men and women that are created in our families, our societies, and our cultures. It also includes the expectations held about the characteristics, aptitudes, and likely behaviours of both women and men (feminists and masculinity). The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed (Persson, & Tabellini, 1994). Gender may also mean the social roles that men and women play and the power relations between them, which usually have a profound effect on the use and management of natural resources. Gender is not based on sex, or the biological differences between men and women, it is shaped by culture, social relation, and natural environments (Wikipedia, 2018). Thus, depending on values, norms, customs, and laws, men and women in the world in different part of the world have evolved different gender roles.

Inequality

The concept, Inequality on the other hand is the state of not being equal, especially in statues, rights, and opportunities. It is a concept very much at the heart of social justice theories. However, it is prone to confusion in public debate as it tends to mean different things to different people. Some distinctions are common though. For instance, many authors and critics distinguish “economic inequality”, mostly meaning “income inequality”, “monetary inequality”, or, more broadly, inequality in “living conditions”, (Wikipedia, 2018). Others further distinguish a right-based, legalistic approach to inequality-inequality of rights and associated obligations, for instance, when people are not equal before the law, or when people have unequal political power (Badola& Hussain, 2003).

Concerning economic inequality, much of the discussion has boiled down to two views. One is chiefly concerned with the inequality of outcomes in the material dimensions of well-being and that may be the result of circumstances beyond ones control (ethnicity, family background, gender, and so on) as well as talent and effort (Wikipedia, 2018). This view takes an ex-post or achievement-oriented perspective. The second view concerned with the inequality of opportunities, that is, it focuses only in the circumstances beyond ones control, which affect ones potential outcomes.

Social inequality is generally refers to differences between groups of people that are hierarchical in nature. At its most basic, it refers to the hierarchical distribution of social, political, economic, and cultural resources (Wikipedia, 2018). A closely related concept is that of stratification, a more specific and technical term that refers to a model of social inequality that specifies the relationship between particular variables, such as wealth and social standing (Badola & Hussain, 2003).

Political inequality on the other hand is when a certain individuals or groups have greater influence over political decision – making and benefit from unequal outcomes through those decisions, despite procedural equality in the democratic process. As such, it determines a central democratic ideal: that all citizens, regardless of status, should be given equal consideration in and opportunity to influence collective process (Badola & Hussain, 2003). Inequality on the other hand is widespread and to some extent inevitable. It is a general belief however, that if rising inequality is not properly monitored and addressed, it can unequivocally lead to various sorts of political, economic, and social catastrophes (Wikipedia, 2018). Political inequality is intimately bound up in other socio-economic inequality, which is the main reason it is a complex, multidimensional phenomenon, manifesting in multiple spheres in the society. It can also be referred to the unequal influence over decisions made by political bodies and the unequal outcomes of those decisions (Judith, 1989). It is a type of power inequality, visible within the political process of all kinds of political structures.

In modern democracy, Wiley Online Library (2015) avers that political inequality is simultaneously as dimension of democracy and a dimension of stratification, while political inequality exists where, despite a procedurally equal democratic process with universal suffrage and regular elections, certain groups, classes or individuals have greater influence over and participate more in political decision – making processes, with policy outcomes systemically weighted in their favour. Democracy consequently appears unresponsive to the interests or preferences of the majority, subjecting those with fewer political resources to domination or systemic exclusion from political power, while being highly responsible to the needs of powerful but often weakly accountable individuals, groups, or organizations (Wikipedia, 2018; Wiley Online Library, 2015).

Feminism Theory

This theory is recognized by feminists and feminist scholars, thus, are widely taught and acknowledged in women studies courses, gender studies courses, and the likes. Often, people have created their own definition of feminism to best suit them. The definitions here are theoretical, and are an example of the diversity among feminists. Why one believes in feminism and what their ideas are to make feminism a reality is the primary source of conflict within the feminist movement (Wikipedia, 2018). To this, it is plausible to deduce categorically that feminism is theory that men and women should be equal politically, economically, and socially (Philip, 1987). This definition is the core of all feminism theory. Sometimes, this definition is also referred to as “core feminism” or “core feminist theory”, (Wikipedia, 2018). Notice that this theory does not subscribe to differences between men and

women or similarities between men and women, nor does it refer to excluding men or only furthering women's causes. Against this backdrop, it is pertinent that feminism or feminist theorists are grouped under different fronts – radical feminism, Amazon feminism, separatists or liberal feminism

Radical Feminism Theory

Radical feminism theory is the breeding ground for many of the ideas arising from feminism. Radical feminism was the cutting edge of feminist theory from approximately 1967-1975, and it is no longer as universally accepted as it was, thus, does no longer serves to solely define the term, “feminism” (Wikipedia, 2018). On the same note, radical feminism is the origins of patriarchy, and the subordination of women therein, are seen by radical feminists to rest in male aggression and control of women's sexuality (Philip, 1987). This explains that men are inherently more aggressive than women, who, because of their relative size disadvantages and dependency on men during child bearing years, are easy to dominate and control. This group of feminists views the oppression of women as the most fundamental form of oppression, one that cuts across boundaries of race, culture, and economic class; a movement intent on social change, change of rather revolutionary proportion (Wikipedia, 2018; Philip, 1987).

Amazon or Liberal Feminism Theory

Amazon or Liberal feminism theory on the other hand focuses on physical equality and is opposed to gender role stereotypes and discrimination against women based on assumption that women are supposed to be, look, or behave as if they are passive, weak, and physically helpless (Wikipedia, 2018). Amazon feminism rejects the idea that certain characteristics or interests are inherently masculine (or feminine), and upholds and explores a vision of heroic womanhood, thus, believes that discrimination is not systemic (Wikipedia, 2018; Philip, 1980). Amazon or Liberal Feminism believes called for women equality and freedom of choice (Eisenstein, 1979). For the most part, liberal or Amazon Feminists see gender inequality emerging from the creation of separate and distinct spheres of influence and traditional attitudes about the appropriate role of men and women in the society (Pateman, 1987).

Separatist Feminism Theory

Separatists are often wrongly depicted as lesbians. These are the feminists who advocate separation from men; sometimes total, sometimes partial, the core idea is that “separating” by various means from men enables women to see themselves in a different context (Wikipedia, 2018). Most feminists, whether or not separatists, think this is a necessary “first step”, for personal growth, however, they do not totally endorse permanent separation.

Conclusively, and considering the fact that the study aims at closing the bridge that prompted the issue of gender inequality in Nigerian space, this study employs the radical feminism theory. This is so because the radical feminism theory questions why women must adopt certain roles based on their biology, just as it questions why men adopt certain other roles based on gender. On the other hand, it tends to draw lines between biological-determined behaviour and cultural-determined behaviour in order to free both men and women as much as possible from their previous narrow gender roles.

Methodology

This research work employed the case study and content analysis research approaches of the qualitative research method. It involves explaining the issue, describing, analyzing and interpreting data on the analysis gender inequality as portrayed in *The Wives' Revolt*. It is qualitative because it deals with the analysis of this play by a notable Nigerian playwright and descriptive because it involves the use of ideas to describe and analyze the nature and effects of gender inequality in the play texts. To achieve this, the study employed the primary and secondary sources. The primary source is the play text and the researchers' ideas concerning the nature and effects of gender inequality in the Nigerian society, while the secondary source includes materials from the institutional publications, articles, journals, text books, internets, research materials, among others.

Gender Discrimination in the Nigerian Society

Armed with Radical Feminism theory, it is pertinent to deduce categorically that the issue of gender inequality in Nigeria space is beyond biological-determined and cultural-determined behaviour, as the women are disallowed to participate in crucial activities in many fronts – political, traditional, economical, and religious. This is against the fact that women have come to be accepted as the pillars of the smallest economic unit, the family, and the fact that from them that all great people, both male and female, have been birthed in Nigeria. This shows that women are forces to be reckoned with in terms of nation building and economic development (Wikipedia, 2018).

However, the special qualities possessed by Nigerian women and women in general have been toned down and played to a minor key due to ignorance on the part of most men and lack of concern or appreciation by others because they believe that most women in Nigeria are illiterate despite the fact that they constitute half of Nigerian population (Afolabi, 2003).

Regardless of the vital key roles they perform in the society, which includes the roles of mother, producers, community organizers, socio-cultural, and political activities, Nigeria women are referred to as weaker vessels and second filial in all fronts of development (Abiola& Larne, 2003). This defines the fact that most families prefers to send their male child to school, irrespective of the fact that female children are more important to attend school. Therefore, girls education are not pertinent as they are expected to marry, bear children, and stay at home to nurture their children and the young girls are to nurture their siblings or to be forcefully married out at a tender age to men old enough to be their fathers and grand fathers by their parents (fathers in particular)as it is prevalent in the Northern part of the country(Makinnem, 1982; Quibra, 1995).

Women are also deprived of adequate medical services like their male counterparts (World Bank, 2001).The marginal increases of illiteracy in women had stiffened their competition with the male counterparts in politics. Because of this assertion, many international organizations have taken notice of these inequalities, as part of the United Nations Millennium Development Goals target gender inequality specifically (Quentin, 2017;Makinnem, 1982). Their goal is specifically targeted at eliminating gender disparity in

primary and secondary education preferably by 2005, and at all levels by 2015 (United Nations, 2015), of which Nigerian state was included.

Invariably, lack of education makes women in Nigeria ineligible for either elective or appointment positions. Professionally empowered, she will make use of her endowment in a positive ways (Afolabi, 2003). Example of this is envisaged in the personal exhibitions of late Dora Akunyeli (former NAFDAC Director) and Ngozi OkonjoIweala (former Nigeria Finance Minister).

Regretfully, it is sad to note that lack of economic incentives is one of the major factors militating and preventing women from participating to active politics in Nigeria. Historically, women experiences discrimination that put them at a disadvantage economically. Lack of finance brings hindrance to effective female participation in Nigerian politics as large portion of the Nigeria female population is not financially strong like their male counterparts (Agbalajobi, 2010)

Conclusively and most painfully, the issue of gender discrimination in Nigeria is high as the constitution of Nigeria takes cognizance of the disadvantaged position of women and has no provision for gender equality (Makinnem, 1982). In other words, the Federal character principle which is meant to ensure equitable representation of states and ethnic groups in National appointments, actually places women at additional disadvantage by implying that they can only represent their states of origin (Eshiet, 2011). This negates the speculation in other section of the same constitution which avers that all human being are equal, obviously, the nation has not achieved equality of male and female in all spheres of leadership (Aluko, 2004).

Synopsis of *The Wives Revolt* by J. P. Clark

The play *The Wives' Revolt* takes issue with marginalization, discrimination, inequality, greed, divide and rule, disunity, favouritism, frivolity, and pride, masterminded by sleazy men who daily repress and oppress their female counterparts due to the inhuman laws established by them and intensely endanger the women.

The play centers on Okoro, a community town crier, who finds himself, entangled in household activities, ranging from laundering, cooking, fetching of water, chopping of firewood, and nursing of their breast feeding baby, abandoned by his wife Koko, who absconded with all the married women (handmaids, head wives, most favoured wives, nursing mothers, and pregnant wives)of Erhuwaren community, leaving the old unmarried girls and wives retired home from their husbands behind. These women have vowed never to assist the men in any household shores in the community. This painful act by the women was to the fact that the statutory money reminisced to the community by the oil company for their crude oil exploration and exploitation activities was not properly shared as it supposed to have been. Painfully, this statutory money was erroneously shared into three unequal parts; the major one, which is equivalently have of the total money, went for the elders of the town, the other, which follows the former in weight, was for the men in all their age groups, and the third by no

means close to nothing was given to the women, also in all their age grades. This unequivocally created tension in the land as the women abandoned doing simple duties to their husband and other household activities, thus, agitates pensively for a right share of the money. To aver this agitation by the women, the same men propounded a means by which they would deprive the women the means of livelihood, so they would solely depend on the men for everything. This they did by establishing a law targeted at abolishing goats' in Erhuwaren community, knowing that the goats belong to the women, therefore allowing the pigs owned by the men to roam in the community. They believe that the witches among the women turn into goats to torment the men at night.

Okoroon the other hand expresses his anguish over the new household duties. His friend and peer, Idama, walks in and reveals that their wives and other women from community whom they believed were at Otughievwen, after leaving Agboghiana, have entered Eyara, their enemy's land, just to show how far they can go to proving their point. Idama, understanding the level of their protestation and the damages which the women may incur at Eyara, requests that they most go to Eyara at once to bring back their wives before any damages befall them. When Okoro shows interest of agreeing to bring back their wives, Idama quickly reveals that Eyara people are demanding for a score of goats and ten stacks of yam, to reminisce the expenses they incurred while taking care of their wives. Idama also noted that the demands of the women must also be meted.

Koko arrives home after many days with pain in her private part as Okoro accuses her of infidelity. Idama enters with the news that all women in Erhuwaren, who embarked on the protest journey, have contacted the disease in their private parts that is presently excruciating them. This made Okoro to conclude that the women went to Edama for prostitution in the name of protestation. Koko, angered by this accusation, threatens to quit the marriage which Okoro quickly obliged. Later on, the voice of protesting Erhuwaren women who are demanding for equal right is heard. Koko on hearing the sound quickly reveals that the women contacted the disease as a result of the un-sanitized latrine which was at their disposal at Eyara community. She immediately runs out to join the protesting women.

The play comes to conclusion as the men apologizes to the women, the law targeted at banning goats owned by women is lifted, the women is compensated with a cow, medical attention is organized to cure the women disease, and the money given to the community by the oil company is to be used to build schools for the children to better the community.

Gender inequality in *the Wives' Revolt* and the Nigerian Experience

Considerably and most pathetically, the play *The Wives' Revolts* is a pivot of the Nigerian society which interrogates notion that is most plaguing the nation in the recent time that is ironically mistook and neglected, due to greed. From pre-colonial era till the recent time, even in the present technologically age, that defines modernity and scientific inclination, the issue of gender inequality poses as the cankerworm which is negatively seen as a social condition that has automatically become part of the culture of the Nigerian people. This issue unnoticeably is the cradle for the prevalent menaces which governments at all level finds

extremely difficult to address over the years. The menace ranges from terrorism, manifesting in acts of kidnapping, incessant killings, politically motivated assassination, suicide bombing, armed robbery and its kinds. The rapid growth of these cankerworms on the fronts of the society has unequivocally increased the issue of death, hunger, poverty, suffering and pain to the people, thus, has meticulously overwhelmed the nation to a point at which she is presently referred to as poverty capital of the world.

All these are resulting due to the primitive law which was practiced by the ancient man that is inculcated into the Nigerian constitution that only pleases and protecting the excesses of the men and disenfranchising the women in matters that concern the development of the society, family, and religious setting. All these are portrayed in the play as the men of Erhuwaren community, made a law in order to protect their selfish and discriminating acts against the women. In order to handicap the women the more and deprive them from expressing their pain and civic rights regarding their maltreatments, most painfully, the recent issue of the money given to them by the oil company that was supposed to be shared equally among the men and the women, rather, was shared: into three parts, one for the elders, the other for the men while the least for the women. The men also imposed a law banning goats in the community with the hope to rendering the women useless in their quest for equality. Unlike its negative effect in the Nigerian society, the married women in Erhuvwaren community decided to protest, this time, they decided to employ a tactic which would not only hurt the men, but that which would make the men to spend their private money and for the money given to them by the oil company, be shared equally, such as the effects of the oil company's exploitation and exploration activities affected both sexes equally.

It is noteworthy that in the play, Clark interrogates how the proceeds of the crude oil, worth of trillions of naira is shared amongst some selected men in the country in detriment of the people who they are leading. The play on the other hand reveals how oil blocs which is supposed to be for the development of the nation for the betterment of the populace is shared among the same sleazy and greedy men, who daily repress and oppress the women. The playwright also posited that this is as a result of gender discrimination and the marginalization problem against the women towards participating in the affairs of the economy, believing that the women are hard to convince towards the plan of betraying the future of their children and their generations unborn. Meticulously, Clark avers that the only remedy against the negative effects of gender inequality in the Nigeria society is total involvement of both sexes in matters that concerns public interest.

It is also pertinent to state that Clark, in the play uses gender inequality and discrimination against the women as an avenue of interrogating the issue of education in the country that is presently at its benchmark due to negligence. From the time Nigeria gained her independence till present, the educational sector of the country has been given less attention in the countries yearly budget, as issues of dilapidated infrastructural facilities, lack of funding, low payment of salaries and wages to the teachers, and unequipped library, etc., which has resulted to constant strike by the academic and non-academic unions at detriment of the students and the children in the country.

Despite the tremendous efforts by these unions towards making the educational sector of the country an attraction centre of excellence, the government, whose majority are men, instead, is propounding rules and regulations towards curtailing the patriotic efforts of this union members as the educational system is continuously baking tamed graduates, who would end up rendering unsatisfied services to the nation. This has made the same men who made the law to daily seek medical and professional attentions overseas. Road and other construction contracts are also awarded to European and Asian countries for professionalism, while some of the engineers, baked in the country, are sighted as cashiers in the bank, or as primary or secondary school teachers, while most of them are roaming the streets searching for jobs which they may never get. When they could not find any, they take to arm, frustrating the lives of good citizens while the evil men are surrounded with heavy federal or local securities. Sometimes, the same men also employ these jobless graduates for their excessive acts, which include likes of politically motivated assassination, kidnapping, suicide bombing, and other malicious activities.

In the nutshell, some characters in the play are direct representation of some men and women in the Nigerian society. For example, character such as Okoro, represents those greedy politicians, religious leaders, administrative leaders, and men in the Nigerian society who are busy embezzling and looting funds meant for the development of the country. These men are seen everywhere, in the government, public and private sectors, churches, mosques, families etc. They see women as nothing, thus, discriminate them at every point in time.

Character of Koko in the play represents the weak, oppressed, repressed, discriminated, and marginalized women in the Nigerian society. These women, though, strong, but submissive to their husbands, leaders, religious heads, and the men in general, endure much but detest that which affects their children and their unborn generations. Likes of these women can be described as strong, such as the Aba women that rioted against the British colony in the year 1929, when they were ask to start paying task. While the character Idama represents those Nigerian men who believes that gender equality is the hallmark for massive development and a preserver of law and order in any society. He represents those Nigerian male feminists who are daily demanding for women identification and equity in all works of life.

Conclusively, J. P. Clark warns that the issue of gender inequality and discrimination in the Nigerian society should be put to a halt in order not to anger the women to demonstrate like the women of Erhuwanan or like the women in the play *Lysistrata*, by the ancient Greek writer, Aristophanes. Clark also avers that the constitution of the republic of Nigeria should be revisited so that the provision for women right protection for equity is included. He also stated that unity should exist amongst the women folks as that would help create the change they have being longing for.

Effect of gender Discrimination in Nigeria

From the study, it is pertinent to state that gender inequality holds back growth of individuals, development of countries, and the evolution of societies, to the disadvantage of men and women. It was also established in the course of the study that the discrimination against

women remains a common occurrence in today's society and serve to hinder economic prosperity in so many fronts. The continuous marginalization of women by their male counterparts in family, religion, cultural, and the clandestine – politics, has resulted to an increase in the issues that negate development and good living. This issues ranging from corruption, misuse of power, nepotism, favouratism, divide and rule, and financial misappropriation (e.g. embezzlement, looting, and fraud), have ridiculed all efforts by development sectors aimed at positioning the country as a fast growing economy in the world.

The resultant effect of this nuance which has crippled the country in recent time is seen in an increase in the level of poverty, hunger, pain, suffering, hardship, and death. In a way as to stopping these decadence mentioned above, the populace, mostly the youths engages in malicious activities that affect the country and the people. These decadence includes likes of terrorism, manifesting in acts of youth restiveness, kidnapping, armed robbery, fraudulent, assassination of all kind, lethal car bombing, suicide bombing, prostitution, drugs abuse, and incessant killings. These malicious acts are prevalent in regions such as the North-East, North-Central, South-South, South-West, and the South-East.

Conclusively, the resultant effect of gender inequality in the Nigerian space has ridiculed the national identity of the country in the international community. Nigeria is today referred to as the poverty head quarter in the world and a state where malicious activities are perpetrated by its citizens due to continuous persistent of women discrimination and marginalization in all fronts of the economy.

Findings and Conclusion

From the study, it is established that the empowerment of women through such things as the promotion of women's rights and an increase in the access of women to resources and education proves to be key to the advancement of economic development. It is also posited that gender equality in the work force and in social relationships are the two primary factors that instill economic growth. The influential role of gender equality on economic growth is most illustrated in the participation of women in the labour force both in politics, religion, and even the family. But when women are not deeply involved in such activities targeted at developing a society or country, only part of the workforce is being utilizes and economic resources will be wasted. It is also established that the major cause of the persistent issue of gender inequality is the establishment of laws in the Nigeria constitution that only favours the men and endangers the women.

Extensively, the study also indicates that gender inequality negates the basic ideology of Gender equality which allows for an increase in women in the working sector, thereby leading to an expansion of the labour force and an increase in economic productivity, which will unequivocally transform the development of the society. The study also reveals that lack of involvement of women in decisions that affects the interest of the people, has made the men to mismanage the privileges given to them by indulging in corruption, embezzlement, looting, and other activities that affects the nation as a whole. These notion enumerated above has increase other issues which the government finds extremely difficult to curtail over the years.

On this note, it is pertinent to conclude that the issue of gender inequality which may be referred to as gender discrimination by men on the women is a pervasive one that may surely be curbed if not totally from the Nigerian society, only when the women rights and obligations are identified and respected. If their obligations and identification are not respected and accrued judiciously, the nation will soon undergo pervasive moments that she has never experienced.

Recommendations

From the study, it is established that the issue of gender inequality envisaged through act of discrimination against the women by the men has resulted to mismanagement of resources due to corruption, embezzlement, greed, favouratism, and nepotism. Thus have increased issues of poverty, suffering, death, and pain to the people and underdevelopment to the country in general. It has further created other issues such as kidnapping, armed robbery, assassinations of all kind, incessant killings, rape, and prostitution. In a way as to curbing this issue out of the Nigerian society for a massive development, the following recommendations are established

1. Equal right should be granted to both sexes as that defines the hallmark of nation building.
2. It is painful that the constitution of Nigeria takes cognizance of the disadvantaged position of women and has no provision for gender equality. To this, the constitution should be review and a concrete law that would bind gender equality between the men and women in all fronts – politics, religion, family, etc., is included. This would automatically increase the labour force, thus increase the development of the Nigerian state.
3. Education should be made available for women and men in Nigeria as that would change their ideology regarding the issue of gender inequality that is negating the development of Nigeria society.
4. Nigerian electoral process should be devoid of excessive spending as that would give the women the opportunity of contesting any position, thus, credible women would be involved in the decision making as that determines the development of the country. It will also lesson the issues of corruption, embezzlement, fraud, which are prevalent in all administrative sectors of the Nigerian economy.

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