

Research Article

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Feminimasculinism

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Abstract: This hermeneutical treatise presents a new gender philosophy named, “Feminimasculinism”. This novel gender philosophy is a “double” or “complete” narrative of gender fissure. The fundamental problem that inspired this critical and innovative discourse is the realization that the feminist story is a single story that asserts the female gender as the most unfortunate of society. This single narrative is mostly silent concerning the dilemma, entailments, and encumbrances of the male child. With the critical method of hermeneutics, the study reveals the unspoken plights of the boy-child. Consequently, the treatise argues that a sustainable gender discourse capable of perpetually resolving the perennial, ubiquitous and prevailing gender fissure must progressively move away from feminism and masculinism to feminimasculinism. The theory or philosophy of

Feminimasculinism is an integrated meta-science that proposes that gender discourses should not just be about exposing the predicament of the girl-child and canvassing for her rights, thereby presenting her as the unfortunate gender. Rather, critical and sustainable gender discourses also must pay equal attention to the unfortunate or ironic twist of fate and predicament of the boy-child. On the basis of the findings of this expository analysis, the paper recommends that to achieve sustainable gender equality, it is germane for gender discourse to progressively move away from masculinism and feminism to feminimasculinism. The study is a qualitative research based on secondary data and extended theoretical analysis.

Keywords: Feminimasculinism, Feminism, Gender Fissure, Gender meta-science, Hermeneutics, Masculinism, Phenomenology

1. INTRODUCTION

This treatise is a qualitative research in philosophy (Uzomah, 2023: 12). It applies philosophical insights, logical reasoning and methodologies in the interface with gender studies. It presents the novel gender theory and meta-science of gender fissure named, “Feminimasculinism”. A study of related literature in gender studies reveals that feminist discourses are economical with the truth regarding the true state of affairs in the society. Feminism presents a narrative that is overwhelmingly dominated by prejudice against the male folks. This narrative generally configures men as aggressors, exploiters and foes of women. In addition, most feminist discourses present women as completely disadvantaged by the status quo and men as completely advantaged. Through the critical method of hermeneutics, the study further reveals that men are actually and practically more disadvantaged by the status quo. Consequently, men too are in dire need for emancipation and empowerment.

In lieu of the above findings (the single narrative of the feminist), the primary motivation for this new theory is to change extant gender narrative by complementing the single narrative of feminism with a new narrative from not just masculinism, but more significantly, to integrate feminism and masculinism. In lieu of these findings, this paper argues that sustainable gender equality can only be achieved through a reasoned integration of masculinism and feminism. It unequivocally and categorically recommends a paradigm shift. It strongly suggests that instead of being feminists or masculinists, we all should be feminimasculinists. The ultimate goal of this paradigm shift is to precipitate and advance a progressive synthesis with the nomenclature “feminimasculinism”. Feminimasculinism is a holistic double narrative and an integral meta-scientific model of gender. It is the integration of feminism and masculinism. Consequently, on the strength of the findings of the lived and existential experience of the gender binary, the paper concludes that the sustainable resolution of the perennial, ubiquitous and prevailing gender fissure is a progressive paradigm shift from feminism to feminimasculinism.

2. LITERATURE SURVEY

The approach to review of related literature adopted in this study is thematic review style and the theme reviewed is feminism and patriarchy.

2.1. Feminism

Extant works in feminism is replete with a panorama of the disadvantages of the girl-child in relation to the boy-child. From the emergence of feminism in the 18th and 19th centuries to the present 21st centuries, feminism has had the inequality of the girl-child as its central theme and subject matter. In the last five decades, feminism has come to be a household name. The viral nature of the concept, ‘feminism’ is such that amongst educated young ladies, women professionals, career ladies, women intellectuals, etc., feminism has always dominated their chats. Locally, nationally and globally, women form professional bodies, associations and NGOs, inter alia, for principally women’s liberation and assertion. Particularly, here in Nigeria, one finds pockets of associations like, Women in Politics, Women Legislators, Police Women Association, First Ladies Forum, Women in Academics, Soldiers’ Wives, the list is endless (Uzomah, 2017: 53). These associations of women have one goal in view, to assert the dignity and equality of women with men, and to call for an end to gender-based violence and exclusion of women. Etymologically, the concept feminism is derived from the Latin, ‘femina’ which means woman. From this root meaning, feminism is women-oriented and concentrate on issues that concerns women. It is targeted towards men, but for the benefit of women; it is a movement moving against men. According to Madhu Kumari (2012: vii), “The general understating of feminism involves the acting, speaking, writing and soliciting on behalf of women’s issues and rights, and highlighting injustices against women existing in social structures”. By this definition, feminism entails every positive action towards identifying the various social and cultural injustices that denigrate women, and activism targeted towards the elimination of these artificially forged discriminations as perpetuated by the hegemony of patriarchy.

Feminism is the proposition that women have been disadvantaged in relation to men in the areas of political, economic and social rights. As such, women deserve to have equal rights in these regard. Udeagu (2009: 26-28), asserts that “today women cry for political, social, religious, economic and cultural emancipation. The feminists champion the movement under the pretext that ‘what a man can do, a woman can do even (much better)”. This is why to the ordinary man on the street, at the mere mentioning of the terminology, “feminist” what immediate comes to mind is, a feminist must be either a young career lady or a disgruntled woman who wants to be accorded all rights, privileges and prestige accorded to her male counterparts. On the contrary, one must not necessarily be a woman or a female before he/she can be termed a feminist. Anyone who agitates for gender parity qualifies as a feminist.

The most repugnant problem with gender that is of crucial and paramount concern to feminists is the question of imbalances and disparities existing between the two gender types. Hence, anyone who charitably moves a vote

of no confidence against the uneven distribution of power between males and females, and calls for a solution, the same is qualified to bear the attribute, 'a feminist'. This is a positive endeavour aimed towards the discontinuity of every shackle of domination exploitation, suppression, relegation and dehumanization of all kinds and degrees that confront women in a patriarchal society.

Feminism grew out of historical experience of resistance and self-definition by women in the circumstances of social control by men. Social inequality between men and women can be traced to unequal power between men and women, in particular societies for example, roles and status between families, nurturing responsibilities, children, codes of conducts, public behaviour, legal and economic rights, job opportunities and access to public positions" (Johnson, 2016: 87).

2.2. The three waves of Feminism

Since the advent of feminism in the Western world in the 18th Century, it has undergone three phases of development and progression. In gender studies, these phases are known as waves. Each wave dealt with different aspects of the same feminist issues.

1. **First Wave:** The first wave refers to the movement of the 19th through early 20th Centuries, which dealt mainly with suffrage, working conditions and educational rights for women and girls.
2. **Second Wave:** The second wave (1960s-1980s) dealt with the inequality of laws, as well as cultural inequalities and the role of women in the society. This wave focused around the situation of the middle or upper class white women.
3. **Third Wave:** The third wave of feminism (late 1980s-early first decade of the 21st century) is seen as a continuation of the second wave and a response to the perceived failures (Kumari, 2012: vii). In other words, this strand entailed a renewed advocacy for women's greater influence in politics.

The movement called 'feminism' is not a homogenous movement, rather, it consists of different strands united in creating awareness regarding the disparities and unjust discriminations against women. However, the point of divergence amongst these strands is that they disagree on the possible approach to bringing about gender parity. Major trends within contemporary feminist movement include: Liberal, Radical, Socialist, Cultural, Amazon, Marxist, Eco, Psychoanalytic and Materialist feminism.

Women activists are convinced that education is key to women's emancipation. Virtually all feminists see equal right to education as the most potent factor of women's liberation. This argument leveraged the modern day feminist maxim, "educate a girl child, and educate a nation". Premised on the fact that women are saddled with the responsibility of child raising and education, it is only the educated woman that has the capacity to properly educate children because **nemo quod dant non habent** (no one gives what he/she does not have). Feminist scholars like Simone De Beauvoir, Marry Wollstonecraft, Judith Butler, Julia Christeva, Chimamanda Adichie, etc. were all unanimous in acknowledging the fundamental import of education for the attainment of liberty and equality.

2.3. Patriarchy

Every feminist discourse on women's dominance and subjugation finds its focal point in the concept "patriarchy". Patriarchy is considered the epicenter of feminist discourses because it is seen as the gatekeeper of inequality and the bane of women's subjugation, oppression, relegation, objectification and exploitation. Patriarchy is a concept that has been in usage for a very long time in the social, political and even in religious discourses and analysis. Therefore, it implies different things to different scholars. For instance, in the history of the Catholic Church, one sees an era that was dominated by people called patriarchs (otherwise known as fathers of the church). The patriarchs were the governing authorities of the church, universally and locally, as the case may be. They, in ecclesiastical terms were referred to as embodying the magisterium of the church, with the Pope as the head and centre of charity. Of course, you need not to be told that within this hierarchy there is no woman. Of course,

feminist unequivocally detest this ideal and they capitalize on this as the justification to their claim that religion is the most outstanding perpetuator of the patriarchal system.

Millett (1977: 35), sees patriarchy in terms of ideology, she says “patriarchal ideology exaggerates biological differences between men and women, making it certain that men always have the dominant or masculine roles and women always have the subordinate or feminine ones. This ideology is so powerful that “men are usually able to secure the apparent consent of every women they oppress”. They do this “through institutions such as the academy, religion, and the family, each of which justifies and reinforces women’s subordination to men”. It is pertinent to observe that in whatever way or era patriarchy is defined, it denotes a system (whether real or imaginary) that promotes an unequal power and exploitative relations between men and women, to the advantage of the former.

Patriarchy is better understood in terms of power. Power is conferred by the degree of access and control individuals, people or entities have over resources. Power is the measure of control exercised by certain peoples or institutions or organizations over material, human, intellectual and financial resources. Thus:

It is dynamic and relational and exercised in the social, economic and political relation between individuals and groups. It is also distributed unequally where some individuals or groups have greater control over the resources and others have little or no control (Anti-Feminist Praxis, cited in Uzomah, 2017: 108-109).

The degree to which you possess these resources invests on you the capacity of influence and control over peoples around you and even beyond. The less you possess these resources, the less power of affluence and influence you command. It is commonplace that the world listens to you not based on who you are, but based on what you are. They listen to you based on the control of the assets you amass commands even on your behalf. The unit of access to, and control over resources determines the extent of power one exercises.

Inter alia, feminists are emphatic that the family structure is such that it gives the male child the undue advantage to possess these raw resources of power as outlined above. The patrilineal family structure that wills inheritance and access to landed properties to the male children in exclusion of female children practically arrogates powers to men and strips women off power. *Ab initio*, men are empowered through formal and informal education to be economically independent and viable, while women are unfortunately given less empowerment so as to enable them play the second fiddle role. Hence, men being economically self-reliant and wielding power, influence their social environment to their advantage. Being more economically empowered and viable, much more than their female counterpart, and in relation to the females in every sphere of the society, they (men) wield powers or operate powers in unimaginable ways. Therefore, with political, economic, social and religious powers, men subjugate, suppress, dominate and oppress women in all arenas where social relations between the genders take place: in the workplace, in the family, in private and public spaces and even within the halls of power.

2.4. Features of modern patriarchy

The main aspects, elements or characteristics of modern patriarchy as enunciated by D-Fausto (cited in Falana & Uzomah, 2024: 50-51), include:

2.4.1. Patriarchy had a beginning and therefore may have an end

Even if we still do not know how exactly it came into being, we do know it came about after millenniums of differences in a much more egalitarian human organization. The earliest forms of patriarchy however, only began at most, 6 millennia ago.

2.4.2. Patriarchy disvalues women

One persistent characteristic prevalent in the different models of patriarchy at different times and in different cultures and places is the lower value given to women and their roles, as compared to men and their roles. In other words, patriarchy co-exists with different forms of government, socio-religious and political organizations such as empires, kingdoms, theocracies, republics, democracies, etc. and can also co-exist very well with capitalism, socialism, and many more.

2.4.3. It ascribes myths negative and derogatory meanings to women

In all known patriarchy, negative meanings are attributed to women and their activities through symbols and myths. These symbols and myths are different in varied cultures but within each culture, they attribute negative meanings to women or the feminine.

2.4.4. It excludes and expels women from the corridors of power

Patriarchy is made up of structures or institutions that exclude women from participation in, or contact with, spaces of higher power, or what is believed to be the spaces of greatest power economically, politically, culturally and religiously.

2.4.5. Patriarchy leverages and promotes binary dispositions

Patriarchy is produced by, and at the same time promotes a mindset based on dichotomies, hierarchical and sexualized thinking. This mindset, divides reality into two categories, thereby placing all of perceived reality either into things and acts associated with nature or things and acts produced by culture.

2.4.6. Social roles and stereotypes seem natural and universal in patriarchy structures

In patriarchy, gender roles and stereotypes may be different in each social class, age and culture but through the mechanisms, structures and institutions mentioned previously, it makes these roles and stereotypes seem natural and universal.

2.4.7. Women are exposed to different degrees and types of violence in all strands of patriarchy

Across patriarchy's models, women are exposed to different degrees and types of violence, some common to all, and others specific to each cultural, religious or economic model adopted by the patriarchy (Millett, 2021: 35). Inter alia, patriarchy refers to the unequal power relations between men and women. It connotes the domineering tendencies of men over women in all spheres of their relations in the society. Moreover, it involves the arrogation of the power of influence and the concentration of the control of resources in the hands of men at the expense of women. It entails men being in the position of decision-makers. They (men), always have an upper hand and place in the halls and corridors of power where the decision as to who gets what, when, how, in what measure and under what condition is decided. Reading through the lines of this review, one fact remains sufficiently established- patriarchy is defined in terms of unequal power relations between men and women; and the elevation of masculinity to a pedestal of transcendence over and above femininity and the restriction of certain rights of women.

2.5. The irony of life in the patriarchy world: Men also unfortunate

With no intention of negating the fact that the male gender apparently benefits from the status quo, ironically, even men who are the gatekeepers of the inequalities and imbalances in the gendered world also have a share in the brunt. A superficial or uncritical reading of Adichie's critique of patriarchy would suggest that the single story of patriarchy does not in the least disadvantage men. However, a critical reading of her work reveals that she did not

only implicitly highlight the woes of women but also she explicitly opined that patriarchal masculine socialization does a lot of disservice to the male folks.

We do a great disservice to boys in how we raise them. We stifle the humanity of boys. We define masculinity in a very narrow way. Masculinity is a hard, small cage, and we put boys inside this cage. We teach boys to be afraid of fear, of weakness, of vulnerability (cited Falana & Uzomah, 2024: 180-181).

The first disservice masculine socialization does to the male folks is that it entraps and inhibits their psycho-social development by making them deny or repress apart of the very things that defines their humanity. As if that is not enough, masculine socialization also alienates men from their very self (it teaches them to deny their natural frailties) and fundamentally degrades their ego. According to Adichie (2017: 11):

We teach them to mask their true selves, because they have to be, in Nigerian-speak, a hard man. ... But by far the worst thing we do to males – by making them feel they have to be hard – is that we leave them with very fragile egos. The harder a man feels compelled to be, the weaker his ego is.

For instance, there is this common stereotype that says “men don’t cry”; this stereotype sees crying as weakness and as such, it is a feminine attribute. Instead of crying, men are to face difficult situations courageously. This is a false socialization; it deflects from the true nature of men. Crying is a natural tendency in both genders and it has an essential therapeutic effect on both genders. Irrespective of this stereotypical, men do actually cry but silently and secretly.

The undue privileges and rights that patriarchy arrogates to men inevitably placed heavy yokes on men. They go through thick and thin to routinely perform the difficult and herculean tasks specific to their gender (Connell, cited in Falana & Uzomah, 2024: 185-186). They make daunting sacrifices and most times put their lives in harm’s way to meet basic, secondary and tertiary needs of their male and female dependents. Men also cry silently. Against this backdrop, they too are in dire need for emancipation.

To protect women and children, men usually stake their lives. Without gainsaying, it may be adduced that men imposed on themselves this herculean task out of pity of the delicate and vulnerable nature of women and children as established by gender-based stereotypes. If this assumption is anything to go by, it is therefore imperative that men’s need for emancipation is more urgent than that of women.

The disadvantages of the male folk in the gendered world cannot be overemphasized. What is more? Although he is seen apparently wielding power domestically, locally and globally, however a critical hermeneutical view of male-female relations paradoxically reveals that women rule the world. The simple logic that validates this ironic claim is that although men rule the women, women rule the hearts and homes of (world leaders) men; therefore, women are the actual rulers of the world. Therefore, given the few but incontrovertible allusions in the foregoing, it could be plausibly submitted that the male gender is far more disadvantaged than the female gender. The two genders are in dire need for emancipation. A liberation of the female gender is victory for both genders; and a liberation of the male gender is equally victory to both genders.

3. PROBLEM STATEMENT

The specific problem of this study is the single story of feminism. Feminist single story does not communicate the complete facts about the true state of affairs in the gendered world. The feminist story presents the girl-child or the woman as the most unfortunate gender. This is another single story, but this time, from the disgruntled woman-feminists. The main finding of this hermeneutical analysis is that ironically, like the female folks, the male folks are also disadvantaged by gender subversion of biological identity and the construction of gender-based roles and normative expectations. As the gate keeper of society, patriarchy unfortunately disadvantaged the male folk.

Without prejudice to the fact that the male gender apparently benefits from the status quo, ironically, even men who are the gatekeepers of the inequalities and imbalances in the gendered world also have a share in the brunt.

Consequently, to have a complete account of life in the gendered world, there is the compelling need for a progression from feminism to feminimasculinism. Since life in the gendered world does no gender any good, like their female counterparts, they too need to key into the crusade for the re-evaluation or re-visitation of gender lore. Therefore, gender scholarship ought to move from feminism to **feminimasculinism**. Sustainable gender scholarship ought to move from feminism to *feminimasculinism*. Feminimasculinis which this treatise proposes is an attempt toward the synthesis of the masculinist and the feminist narratives.

4. RESEARCH METHODOLOGY & METHODS

Being a philosophical treatise, the paper adopts the qualitative research design and relies exclusively on secondary data for its hermeneutical expository analysis. The qualitative research involves a comprehensive reading of primary and related secondary texts before their contents or data drawn are subjected to critical expository analysis, appraisal and deductive interpretations (Jacob, 2016: 34).

The method adopted in the study is hermeneutics. Hermeneutics is a philosophical approach to the interpretation of texts, cultural, or artistic practices, and social phenomena. In hermeneutical research, the primary focus is on understanding the meaning and interpretation of the textual data on gender relations and binary roles (Jacob, 2016: 34). Hermeneutic studies focus on the lived-experience of people as their crucial point of analysis. In hermeneutical approach, philosophy takes lived-experience as its starting point. Deploring the critical periscope of hermeneutics, this treatise focuses on the shared-experience of the gender binaries which revolve around a struggle to cope with the omnipresent effect of gender rift orchestrated by the hegemonic masculinity of patriarchy. The study deplores this critical tool to demonstrate that patriarchy's subversion of biological sex in the gender construct is responsible for the ubiquitous and perennial gender rift. With the aid of this method, the study demonstrates that contrary to the age-long narrative that women are the unfortunate, disadvantaged and weaker sex, men are incredibly the also disadvantaged (if not more disadvantaged), unfortunate and weakest sex. Both genders are negatively affected by the socio-cultural subversion of biological sex and its corresponding sets of gender-based social roles and social relations.

Consequently, in keeping with the basic tenet of hermeneutics and the traditional approach of philosophy, the treatise recommends that since, life in the gendered world does no gender any good, like their female counterparts, men too need to key into the crusade for the re-evaluation or re-visitation of gender rigid lore and gender-based stereotypes that determines the imbalances and inequalities that characterize the lived-experiences of both genders.

5. DATA ANALYSIS AND DISCUSSIONS

5.1. Fundamental tenets of Feminimasculinism

There are four categorical affirmative statements (double narratives) that constitute core philosophy of this novel theoretical framework. These statements are outlined and substantiated below:

5.1.1. First statement

We live in a gendered world, a world permeated in all its facets and dimensions by inequalities and gender-based discriminations. These inequalities and discriminations are replete in the social roles and power relations between the gender binaries, and manifested in every level of human experience in the society.

This existential social fact has been endemic and perennial in human history due to the basic fact that ever since human beings started living in society, the functional areas, duties, responsibilities, identities, images, set of normative expectations and rights, of the respective genders has been defined and delimited (Uzomah, 2017: 416). This polarization and double code of conduct which are interventions of society and culture has been sustained by

the patriarchal structures and institutions of the society that act as agents of socialization and social cohesion; in accordance with the yearnings and aspirations of the society. These institutions include; the family, peer groups, institutions of learning (informal, quasi formal and formal education), state orientation agencies, religion, law, etc.

The family plays a crucial and deterministic role in this social arrangement owing to the fact that it is the foundation of society and a critical unit of civilization. "Next to the family is religion (a formidable agent of gender socialization). One must not also downplay the omnipresent and omnipotent influence of religion in the socialization and civilization of men; perhaps, because it is of the essence of the human person" (Falana & Uzomah, 2024: 210).

5.1.2. Second statement

Gender binaries and social roles do not in themselves constitute a problem. "The problem of gender subsists in the fact that it appears that women are phenomenally and incredibly short-changed in this social arrangement to the benefit of men. In all sectors of the society, women are seen being removed and side-tracked in the scheme of things" (Falana & Uzomah, 2024: 211). For instance, economically, socially, politically, religiously, academically, and otherwise, they are at the receiving ends. Social segregation based on gender seems to place so many restrictions and fetters on women, but it conferred so many liberties, rights and privileges on men. This odious malady responsible for the persistent gender fissure has led to global outcry by women groups and those sympathetic and empathetic to the dastardly experience of women and this gave rise to the emergence of feminism.

5.1.3. Third statement

Feminism as a movement is an agitation, a protest, a fierce aggressive offensive against patriarchy and a condemnation of social inequalities against women in the hands of men. It is a bold statement that women are not inferior to men, and therefore deserve equal treatment with their male counterparts. It is a political struggle against the hegemony and imperialism of the patriarchal system, which to their opinion has subdued, dominated, subjugated and denigrated the dignity of womanity (Uzomah, 2017: 417-418). Patriarchy as configured by various feminist scholars is a hegemonic masculinity that infamously recreates women into domestic and sexual objects. This to their judgment is not only unfair, but despicable and dastardly. Hence, in trying to chart a way forward, they realized the critical role the legal system has played in this infamous arrangement; with particular and emphatic reference to how the law has excluded women from the province of law. The obvious implication of this is in twofold:

First, the positive laws that emerge from this unbalanced system do not recognize the unique nature and experiences of women; because socio-cultural norms that prioritize men and assert the dominance of men are codified into positive laws;

Second, the law are ipso facto irrelevant to the yearnings and aspirations of women. Consequently, realizing the potency and functional expediency of law as a mechanism of social engineering and an ad hoc modality that ensures social justice and equilibrium, feminist jurisprudence asserts that women must be integrated into the legal system. There must be an effective legal framework to checkmate all forms of social inequalities, violence against women and to alleviate the denigrated dignity of women.

5.2. The feats attained so far by feminist crusade

The above three statements which encapsulate feminism have brokered a great revolution and changes in the local, national and global social orders. Feminist agitation has and continues to cause social change by changing the way and manner boys and girls, men and women interact, which hitherto was deemed impossible. Life in the modern world has drastically changed family structure and gender roles have been shifting from the traditional structures of responsibilities and functional areas. Decision making power has experienced devolution. Women are increasingly being integrated into the mainstreams of the society, and their voices are being heard in every nuke

and cranny of the society (Uzomah, 2017: 416-20). They also are steadily gaining access into halls of power in local, national and regional politics and in the comity of civilized nations. Their influence on the legal system cannot be overestimated or overemphasized, as there are countless laws that address issues pertaining to women, even to the disadvantage of men. According Kumari (2012: vii):

The feminist movement brought about sweeping social and cultural change and has had an impact on familial relations, religion, the place of women in society, gendered language and relationship between men and women. By insisting that so-called “universal” principles should apply across the world, the movement has served to spread the cultural hegemony of white, western world over other cultures.

The list of the overwhelming impact of the feminist aggressive offensive on the society is endless. However, despite these gargantuan achievements, gender equality is far from being decisively and completely attained. The ultimate goal of feminist social revolution is to counter every positive obstacle to women’s autonomy, self-determination and progress; and to establish equality for all.

5.3. The problem with feminist’s single story

The three statements above are feminist statements and they sincerely speak to social facts. However, these statements do not communicate the complete facts about the true state of affairs in the gendered world. They constitute the feminist story presenting the girl-child or the woman as the most unfortunate gender. This is another single story, but this time, from the disgruntled woman-feminists. To have a complete account of life in the gendered world, there is the compelling need for a progression from feminism to feminimasculinism. Therefore, for the sake of objectivity we must make a fourth statement representing the voice of the masculinist.

5.3.1. Fourth statement

The feminist claim that the male gender enjoys so much benefits and liberties is irrefutable. However, these liberties and rights also place heavy yokes on men. On the one hand men enjoy these so-called benefits and on the other hand, they bear so many burdens because in allotting roles, they unfortunately cheated themselves. In the subversion of biological sex, men ignorantly or deliberately or out of parochial interest cheated themselves. They assigned herculean tasks and roles to themselves. In the bid to daily perform the difficult routines assigned to them, they put their lives in harm’s way. The roles of leadership, provider and protector constitute great yoke for men. Men encounter tremendous hardships and hazards in their work places, just for the sake of fulfilling their social roles. Connell (cited in Isanbor, 2017: 5), says, “men work in factories where they are exposed to harmful chemicals and toxic substances”.

A critical hermeneutical view of social relations may ironically refute the age-long cliché that women are the weaker sex. Men may actually in reality be the weaker sex. A clue could be drawn from Mahatma Gandhi’s insights. For instance, exposing the powerlessness of men Gandhi (cited, Jacob, 2017: 54), observed:

If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If nonviolence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?.

Moreover, if we consider women’s propensity to cry as a sign of weakness, one may be forced to ask, do men not cry? Do men not have equal natural tendency to cry? Female children as well as male children have the same

tendency for crying; even adult males and females share same tendency. Men cry silently and secretly because society sees crying a feminine and a sign of weakness.

So, women and men are disadvantaged by socio-cultural construct of social roles and social relations. Then, if we combine the feminist story and the masculinist story, we realize that gender rift is an intriguing, dilemmatic and paradoxical problem. If this is the case, the right approach to the study of gender should be an integrated and scientific approach; an existential and hermeneutical that integrates the lived-experiences of both genders.

Redefining the thrust and Goal of Sustainable Gender Discourses

Before moving ahead to boldly outline what it should be, first of all, we hereby make two bold affirmations:

We live in a gendered world; an artificial world created out of the bias of men, and fashioned to achieve patriarchal agenda. Males and females are created in the images and likeness of gender lore by the society. In the interpretation of the biological differences between the two genders, social and cultural conventions play a decisive role. Patriarchy exploits women for men's advantage. But if we were to look deeply into all facets and levels of human experience, there appears to be no aspect that is devoid of the artificial factor which we may refer to as the term "social construct". And, the notorious philosophy behind social and cultural construction of masculinity and femininity are gender based-stereotypes.

The oppression, the denigration, the dominance, the exploitation of biological differences to discriminate against women etc. has existed ever since humans started living in society. This has lasted for thousands of years, therefore, the liberation or emancipation of women cannot just happen after few decades of activism. Hence, it must follow a process that is gradual, lineal and steady. However, we declare that there are elements of over exaggerations, overemphasis and uncharitable attitudes of women, feminists and scholars sympathetic to the feminist course. If these excesses whether deliberate or oversights and this insincerity, are not considered and obliterated, the feminist movement will lose its value, flavour and essence. Having made this observation, we hereby outline what it should be.

In calling the attention of humanity to the ills of patriarchy, radical feminists must shorn the exaggeration of the status quo, less they become as guilty as their supposed aggressors. They must be objective enough to acknowledge that despite the fact that the status quo apparently favours men, yet the same men suffer untold difficulties and hardships as a result of uneven allocation of duties and responsibilities by society. At this point, Connell is worth of special encomium for admitting that men embrace daunting challenges, take up herculean tasks and face tremendous hardships and hazards in their work places, just for the sake of fulfilling their social roles which by their very nature are personal; to ensure that bread is always present on the table as breadwinners, and to ensure the security and stability of the family in particular and the society at large. Therefore, they must give some credit to men. Men work themselves out, go through emotional, mental and physical stress to fulfill their threefold duties; as protectors, providers and heads of their families. Stereotyping all men as aggressors and oppressors of women amounts to ingratitude and obstinacy.

Feminists also must be sincere enough to acknowledge that most of these subsidiary or ancillary roles assigned to women are perhaps out of shared sympathy for the nature of women deemed precarious, delicate and frail. Notwithstanding the fact that in some cases, there may be some exaggerations, even at that, some of these exaggerations were based on ignorance or genuine human error (Uzomah, 2017: 424-427). Hence, it becomes unfair and uncharitable for feminists to engage in blanket accusation of men in all instances as being exploitative and oppressive of women.

In as much as one must condemn (with the strongest term possible), the various physical violence women suffer in the hands of men; feminists should be honest and fair enough to appreciate that, even men silently suffer untold domestic aggressive violence in the form of despicable emotional and verbal torture in the hands of their wives and other significant women in their lives, who in extreme cases push them to their early graves. Verbal and mental assaults on men are no less destroying (depressing) than physical assaults on women. Men also face battery, albeit,

in a minimal level in the hands of their wives, and no feminists for once raced an eye brawl against it. Therefore, violence either against men or against women is condemnable and must be put to an end.

5.4. Sexism: Women's sexual dominance over men

Feminists are quick to accuse men of sexual dominance, but they are too economical with the truth. Yes most men use sex to emasculate and objectify women in casual and in marriage relationships. However, in most cases, of casual relationships as well as in marriages, a good number of women express their grips on men by using their sex as a tool (women weaponize sex). Most men go through starvation and hell to their utmost dismay before they are allowed a ration of sex. Even some men go as far as parting with some gratifications in terms of money or material valuables (as if they are paying to see prostitutes) before their legitimate wives could allow them a taste of what is legitimately theirs by the virtue of marriage. Too bad! Unfortunately, men die in silence because such ugly experience cannot be shared with friends nor mentioned in public. Moreover, feminists give the impression that sex and sex related activities are always to the favour and pleasure of men. This is an incredible conspiracy and obstinacy that must not be allowed to sell anymore. Men lost a lot to women in sex and sex offers incredible and indescribable gratification to women more than it does to men. In truth, women exploit men sexually and not the other way round. Women have more longing for sex than men; however, they pretend the reverse is the case because of the impact of gender-stereotyped socialization.

Moreover, feminists allege that imperial masculinity has unacceptably recreated women into domestic and sexual objects. However, a critical observation of the behaviour of women in social affairs and social intercourse; especially in the entertainment industries evinced that women freely present themselves as objects of erotic fantasies. They go naked in musical videos, dance half naked, and are seen in the nook and crannies of society putting on immodest fashions that cause indecent exposures; they put on a whole lot of artificialities just to entice men. In fact, in campuses and within the circle of young people, one social fact that irresistibly imposes itself on the cognition of both the active and inactive observer is that women present themselves as objects of sexual gratification (Uzomah, 2017: 424-427). What about the advertising industry, women models are employed as objects of lucrative commercial advertisement. Moreover, the extant civilization prevailing in our contemporary world today is that while men strive hard to cloth themselves with abundance of clothing materials, women conversely strive even harder to go naked. What an oxymoronic and ironic paradox!

Hey girl! Hey woman! Stop making yourself an object and expect to be treated like a subject! We mean, stop selling your nude self in the entertainment world (in music and movies), and expect the patriarchal world to adorn or exult your womanhood. Women must liberate themselves before society would complement their efforts.

It is true that the patrilineal structure of the family (which considers descent only from male lines), enables men to be more empowered in all respect (although not wholly true today) at the expense of women. Irrespective of the cultural wit and ethos that justifies this, it is rather a social injustice against women. Women should be granted the natural right to inheritance and other related rights as men.

The rights to empowerment for productive, independent and significant living should be basic for people of both gender binary. However, it equally appears that women seem to be either indifferent, complacent or reluctant to issues of empowerment. So, women must be ready for empowerment. Women, who cling to the fringe benefits accruing from the status quo, should understand that it is fulfilling to live for significance than to live for survival. The former is meaningful, flourishing and fulfilling, while the latter is servitude. Women and the girls must be empowered to foster their independence and lift certain burdens off the shoulders of men. Women must desist from clinging to undue privileges that denigrate their dignity and social status.

5.5. The idea of affirmative action: A reverse discrimination

We stand to boldly disparage the concept of affirmative action. This concept demands that states or nations must reserve thirty five percent (35%) elective and appointive political positions for women (Uzomah, 2017: 424-427).

This is inconsistent with the principle of fairness and tantamount to reversed discrimination. On the contrary, individuals should be equally empowered and a fair playing ground must be created for individuals, irrespective of their sex or gender to compete favorably, based on their competences. In other words, the demand for gender inclusiveness must not give room for reverse discrimination. No appointive or elective position should be reserved for anyone; rather, all appointive and positions should be in principle and in practice open for all. The point we are making is this, men and women should equally be considered for political appointments based on their antecedents and integrity and not on the basis of gender or sex.

5.6. The imperative for gender parity: A categorical duty for all

At this juncture, we make bold to state unequivocally that gender inequality does no good to anyone, therefore, it is a collective enemy of humanity. Against this backdrop, it is expedient that the prevailing gender fissure must be the concern of both genders and the collective effort of all is required to sustainably resolve the rift. As rational animals and moral agents, it is our categorical duty to work for the attainment of equality of all.

Consequently, the wholesome task to create a just social order and equilibrium is an unconditional duty for all. Change begins with you and I. Be the change you wish to see happen. We must individually and collectively, watch our thoughts, watch our habits, watch our lifestyles, and watch our utterances. We must consciously and deliberately work against age-long gender-based stereotypes that breed artificial disparities and discriminations. We must in our daily relations and interactions with the opposite sex, maintain mutual respect, equity, fairness and solidarity. We must change our minds and attitudes. The mind is the epicenter of change; no change or transformation of any sort is possible in the society and in its structures and institutions without a prior change of heart and mind. Remember the rationalist philosopher said, there is nothing in the world that has not first existed in the mind. Hence, from the profound recesses of our mind, we must be resolute to work for gender parity.

5.7. The ideal and sustainable notion of gender equality

It is apropos to assert that fundamentally gender equality must be understood not as sameness, but as fairness. Women must admit the brute fact that gender sameness is unattainable because nature has not made us the same (even when it made us equal). Men and women obviously because of their biological differences are in some respects substantially different, and this essentially implies that they cannot be the same in those respects, at least. This also necessarily implies that these substantial biological differences invariably may have influxes on their social roles. No two people are same, in every way. No two groups of people are equal to each other in every way. There are always some built-in inequalities between people or groups. Nature itself appears in various instances not to be fair and as author of inequalities.

However, we must concede to the fact that there is nothing in the nature of women as far as the present level of the evolution of human beings today is concerned that precludes them from being capable to appropriately handle matters of safeguarding the valuable assets of our civilization to warrant their exclusion from the corridors of power. Hence, there should be devolution of power and authority between the gender models through equal opportunity to access to and control over resources. Notwithstanding this observation, there are real and actual indissoluble biological differences that make man and women different substantially. Accordingly, the battle for sameness is a revolution waged against nature, therefore, a futile effort. While we maintain this brute fact, we equally concur with Beauvoir that gender differences do not imply gender inequality, rather, we are born differently yet equal.

5.8. Gender neutrality and genderless-roles impossible

The call for gender sameness is synonymous with the call for gender neutrality. Already there is a small group of radicals and people from LGBTQ+ communities in America calling for a gender neutral birth certificate and saying society must do away with gender roles altogether. Is it possible that gender neutral society would be the end of

gender studies? If this is the ambition of gender scholars, then it promises to be an impossible possibility. To achieve a genderless society, we must first of all approach nature to stop creating humans as boys and girls. In other words, we must first of all eliminate all biological differences, like physiological, anatomical, hormonal, etc., dichotomies in boys and girls responsible for the respective reproductive potentials of males and females. For only there and then will there be a gender neutral society. Any battle for a gender neutral society is a battle waged against almighty nature; of course, such battle is tantamount to challenging one's god to a battle. Let say, gender disparities ordained by inherent biological differences of the male and female sexes, is one of the unfairness of nature we must learn to live with.

We cannot change nature, we mean the insurmountable differences of the male and female folks, and this essentially makes the quest for gender sameness and the yearning for a gender neutral society impossible. Rather, fairness and equal opportunities should be the most appropriate meaning for the feminist fight for equality. Yes, men and women are different, and the society needs them in different roles. Diversity is the spice and way of nature. Equality here means, women should be treated equally in regards to their dignity and worth and equal opportunities. All men and women are created in the image and likeness of God, equally share in the three sublime divine powers of (memory, intellect and will) God therefore, we are equal by birth. We share in the same spirit, equally loved by God, and deserve to be equally treated by the Law. God made us different in order for us to have need for each other and to complement each other. We are designed to play different complementary roles ordained by nature.

Needless to state the obvious, that there is something fundamentally wrong with gender socialization. Right from infancy, the society sows the seed of artificial disparities and inordinate discriminations in infants. And this in time germinates and is pruned and cultured by the various agents of socialization-the family, peer groups, institutions of learning, religion, law, etc. The national orientation agency should put measures in place to ensure men and women are sensitized to this effect. There is the compelling need for the society to reconsider its processes and mechanism of gender socialization, for the same engineer artificial gender inequality and inordinate discriminations.

An article recently shared in a WhatsApp chatroom (2017: no p.), created to foster a robust interaction on gender studies, gave what we may describe as a viable remedy to this fundamental error with gender socialization; it admonishes:

It is disfavor to humanity to raise your son with the impression that he is better than other females just because he owns a penis. Raise your daughters to understand that they are not inferior to males. Teach your sons to be as domesticated as your daughters, and push your daughters to attain financial independence as much as you push your sons. This way, we will raise a less entitled and more responsible generation, equipped with all vital survival skills and with less handicaps.

The above excerpt advocates for a balanced gender socialization of the male and female genders. And it accordingly yearns for a just and equitable society. Every human being, irrespective of their gender, color or race absolutely and expediently deserves to live in an egalitarian society. There should be equity: fairness and equal opportunities and treatment for all in the market place, family, politics and in the symbolic world. Equity in the symbolic world demands that gender inclusive and sensitive language should be encouraged.

6. RESEARCH IMPLICATIONS

The significance of this study basically subsists with the fact that it ruminates on a crucial cultural, social, political and religious problem-the problem of gender inequality. Although men and women are born equally into the biological world, society subsequently recreates them into gender binaries. "Every human society could be

analyzed along hierarchized lines that may be political, economic, social or religious. The most apparent dichotomy however, and that which cuts across this hitherto mentioned realms would be that of gender” (Ogunrotimi, 2014: 7). The issues of gender equality have been a lingering one in human society, especially due to its realm of impossibility which humanity has been exercising. The society seems to be accustomed with the discourses of gender agenda.

This treatise which expresses the expediency of gender parity and the imperative of equal empowerment for both men and women for authentic self-actualization, self-development and the development of society, envisioned development not just as a process of creating opportunities for individuals to earn sustainable livelihoods; rather, it requires that men and women are able to operate within a conducive policy and social environment that allows them to freely seize those opportunities to develop their potentials to their fullest extent.

The treatise opens a new vista and meta-scientific approach that fosters an innovative, reflective, creative and integrated and holistic investigation of gender and right-based issues. It presents theoretical debates and perspectives on gender relations and it is designed to help researchers decipher the usefulness of theories of gender in relation to examples of contemporary social issues. The theoretical framework “feminimasculinism” that this treatise advances is germane for the achievement of sustainable gender equality. It is profoundly significant because it takes the noble search for pragmatic paradigm expedient for achieving sustainable gender equality further by attempting to bridge existing theoretic gap.

The ultimate implication of this integrated science of gender rift for education and pedagogy is that if its recommendations are meaningfully adopted and implemented by educationist, it could foster the formation of a cadre of professionals, clerics, vibrant youths, and willing men and women dedicated to fostering gender equality and human rights activism; patriots resolutely committed to creating an egalitarian social order where gender parity for all is attainable. The treatise calls everyone to be feminimasculinists. Therefore, the treatise is a valuable addition to universal intellectual reservoir. Scholars, lecturers, researchers on gender and all men and women of goodwill who genuinely seek for a just and equitable social order where equality for all genders prevails as a supreme norm of human conduct and as the supreme norm guiding gender socialization would find this treatise a valuable resource material.

7. CONTRIBUTIONS TO SCIENTIFIC COMMUNITY AND FUTURE RESEARCH

Gender studies a is relatively new course of study, as such one of the basic challenges that confront researchers, teachers and students of gender is the unavailability of published texts (beside novels, prose and poetry). And this is the fundamental motivation for this treatise. This study was motivated not just to fill this gap but also to change extant gender narrative by complementing the single narrative of feminism with a new narrative from masculinism.

One question that gender scholars and analysts rarely ask that is novel to this treatise is the question: is it not possible the male gender is the unfortunate gender? Is it not possible the male child is the weaker sex? Is it not possible women rule the world? Most gender scholars (especially radical feminists) are quick to chronicle the panorama of disadvantages of the girl-child in the gendered world without being charitable enough to identify a single disadvantage of the male-child. This study is unique in the sense that even when it affirms the narrative of the feminist, in addition, it represents the devil’s advocate because it speaks for the accused (male gender); thereby embodying a double (feminist and masculinist) narratives.

Another contribution of the forgoing treatise is that it represents a paradigm shift from the status quo. The ultimate goal of this paradigm shift is to precipitate and advance a progressive synthesis with the nomenclature “feminimasculinism”. Feminimasculinism is a holistic double narratives and an integral meta-scientific model of gender. It is the integration of feminism and masculinism. Therefore, the most valuable contribution of this treatise to knowledge is that it advances a new critical gender theory named “feminimasculinism”.

Another incontrovertible contribution of the treatise is that it proposes an integrated meta-science of gender fissure. This approach denotes an incredibly innovative, creative and critical approach to gender discourses. The paper uniquely harmonizes scientific methodologies and the meta-scientific method of philosophy. In doing this, it demonstrates the expediency of the integration of insights from (natural and social) sciences and philosophy for the sustainable resolution of gender rift.

Lastly, the treatise opens a new vista and meta-scientific approach that fosters an innovative, reflective, creative and integrated investigation of gender and right-based issues. It presents theoretical debates and perspectives on gender relations and it is designed to help researchers decipher the usefulness of theories of gender in relation to examples of contemporary social issues. The ultimate goal of this integrated science of gender rift is to create a cadre of professionals, clerics, vibrant youths, and willing men and women dedicated to fostering gender equality and human rights activism; patriots resolutely committed to creating an egalitarian social order where gender parity for all is attainable. It calls everyone to be feminimasculinists. Therefore, the treatise is a valuable addition to universal intellectual reservoir.

8. CONCLUSION

In the final analysis, to create equilibrium in the social order, when issues of gender parity are settled, other social problems like racism, ethnicism, imperialism, hegemony etc. that still ravage humanity would be laid to rest. This conclusion is predicated on the strong assumption that gender inequality and gender based-discriminations are the foundations of every other form of inordinate social discriminations amongst people. The very first discrimination and feeling of superiority ever heard in human history originated from the supposed discourse between the first man and the first woman (whether it is Adam and Eve, is inconsequential). Feminimasculinism here define as the philosophic integrated meta-science of gender, is ideal for the sustainable resolution of artificial gender-based imbalances disparities and crucial issues. The only way to sustainably and perpetually resolve the rift in the gendered society is a holistic and comprehensive review of the varied experiences of both genders with the aid of the meta-scientific methods, logical reasoning and critical minds of philosophy. Based on the findings of this paper, the following recommendations are imperative:

- Researchers are encouraged to further research on the new gender theory “Feminimasculinism” in order to fine-tune and advance it.
- Like their feminists counterparts, masculinists should form associations and platforms for advancing the course of the liberation of men.
- Sex education should not be the exclusive right of women, men also should be sexually educated.
- The Igbo apprenticeship system which has from time immemorial sustainably empowered young men with start-up capitals should also be extended to young women and girls.
- There are countless studies on widowhood and probably no single one on widowerhood. Therefore, it is imperative that gender scholars consider a research in this regard, in order to explore the untold stories and agonies of widowers.
- Gender and feminimasculinist studies should be made a general and compulsory subject/course in Senior Secondary school and Tertiary Institutions, respectively.
- The local and global society should consider out-lawing single-sex schools in all levels of education so as to enable young minds to study and interact together in order to disabuse of their mind of the idea that men and women are different.

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