Practice of Patriarchy in the South-Eastern Nigeria: A Study of the Ngwa People

By

Adolph Chinonyerem Jennifer
Department of History and International Diplomacy
Rivers State University, Nkpolu- Oroworukwo,
PortHarcourt Rivers State, Nigeria
chinonyeremjenny.adolph@ust.edu.ng
08038112019
&
C. Izeoma Chinda, PhD
Department of History and International Diplomacy
Faculty of Humanities
Rivers State University

Abstract

This study examines the practice of patriarchy among the Ngwa people in Abia State, Nigeria. The main Objective was to find out how the practice of patriarchy in the area affects the rights of women. The study utilizes a qualitative research approach and obtained data from primary and secondary sources. The primary source draws on interviews with community leaders and members, as well as observations of cultural practices and traditions, while the secondary sources include academic journals, textbooks, and official documents, among others. From the analysis of data, the study found that patriarchy is deeply entrenched within the Ngwa society today and it affects various aspects of life, including family dynamics, political participation, and economic opportunities. women are expected to be subservient to men in all aspects of life. The article also reveals that the practice of patriarchy is perpetuated through cultural practices and traditions, such as bride price and inheritance laws, which favor men over women. These practices reinforce gender inequalities and make it difficult for women to assert their rights and participate fully in their community affairs. The study therefore recommends among others that the government should find a synergy between maintaining patriarchy and pursuing gender equity within the

contexts of positive principles such as gender mainstreaming and meritocracy.

Keywords Patriarchy, Ngwa, Gender, equality, Cultural practices, Women's Rights.

Introduction

Nigeria is a country with a deeply ingrained patriarchal system, where gender inequalities and discrimination against women are prevalent. The practice of patriarchy has been a significant challenge, affecting various aspects of life, including family dynamics, economic opportunities, and political participation. Despite efforts to promote gender equality and empower women, patriarchy remains deeply rooted in Nigerian culture and traditions. This study focuses on the Ngwa people of Abia State, a group that has largely been overlooked in the literature on patriarchy in Nigeria. Abia State which is located in the southeastern part of Nigeria, is home to over 2.8 million people. The Ngwa people, who make up a significant proportion of the state's population, are known for their rich cultural heritage and traditional practices.

The word "patriarchy" is derived from the Latin word "pater," which means "father." It commonly refers to the political power and influence of men (Akita, 2010; 37). Instead of being a dynamic social structure that develops and evolves, patriarchy has historically been practiced in a way that makes it seem normal. According to Ehrenreich (1995; 284-290), "Patriarchy is the expressive power of men over women". This power has historically been used by men to rule their families, including the rule of older men over younger men, fathers over daughters, and husbands over wives. It has also historically been used by men to provide for their families, own property, or defend women and children with weapons. According to Goldberg (1993; 25), a patriarchal system of administration or organization is "any system of organization (political, economic, religious, or social), in which the vast majority of authority and leadership posts are held by men." Patriarchy is the most prevalent and potent force in communities, both ancient and modern. Cultural, religious, and societal conventions as well as how gender roles are portrayed in the media all support it.

Despite Nigeria being patriarchal, the majority of people in Nigeria are female, and they are well-known for being important community builders, managers, mothers, producers, and other responsibility holders. Due to their dual roles in the reproductive and productive domains, women make up more than half of the social and economic development of countries when compared to men. Their involvement in official and informal institutions and processes, however, where choices are made about how to use resources produced by both men and women in society, is still minimal. Patriarchy, a key component of a traditional culture, has been a hallmark of Nigerian society for a long time (Aina, 1998; 11). It is a system of social relations with a material foundation that permits men to rule over women (Stacey, 1993).

The patriarchal society establishes the conditions for women's structurally underprivileged position in families and markets by tolerating gender-differentiated terms in inheritance rights and the legal definition of adulthood, by tacitly condoning domestic and sexual violence, and by tolerating unequal pay for equal or comparable work. For centuries, tradition, society, and religion have governed the interaction between men and women and ingrained male dominance at all levels of authority in the social organization and institutions. Patriarchy supports the exclusion of women from the workforce, political process, corporate world, family, personal affairs, and inheritance (Salaam, 2003). Hence, this study seeks to shed light on the practice of patriarchy among the Ngwa people and to examine how it affects the lives of men and women in the community. By focusing on the Ngwa people, this study hopes to contribute to a better understanding of the practice of patriarchy in Nigeria and to inform policy interventions aimed at promoting gender equality and empowering women.

The practice of patriarchy has been a significant challenge in Nigeria, and despite efforts to promote gender equality, it remains deeply rooted in Nigerian culture and traditions. However, little research has been conducted on how patriarchy affects the lives of the Ngwa people in Abia State, Nigeria. This study aims to fill this gap by examining the practice of patriarchy among the Ngwa people and exploring its impact on family dynamics, economic opportunities, and political participation. By understanding how patriarchy affects the lives of the Ngwa people, this study seeks to contribute to a broader understanding of the challenges

faced by women in Nigeria and inform policy interventions aimed at promoting gender equality and empowering women.

Method of Study

The methodology of historical investigation, interrogation of evidence(s), and interpretation of said evidence(s) was designed to grasp the undertones of patriarchy in Nigeria, with the focus being narrowed to Ngwa in southeastern Nigeria, with an observation into the changing patterns of these practices relying on change in continuity and continuity in change over time. It depended on both the primary and secondary sources of historical reconstruction. The primary source of historical reconstruction involved in-depth interviews with persons who had their faculty intact, witnessed the events of the research, or were made partakers of the events as a result of hear-say, words of testimony, words of knowledge passed down from generation to generation, and people from neighboring communities (tie-in reference), focus group discussions of men and women in Ngwa community, gaining insights into their experiences of patriarchy, including its impact on their family dynamics, economic opportunities, and political participation. The people interviewed were from 40 years of age to 90, while the focus group ranged from 40 to 70 years. The various women groups or associations interviewed were Ada Mgbe, Nnabe women's association, Ama women's group, Igbo women's assembly, Umuada Igbo, and Otu Nwanyi. The secondary evidence used included a systematic literature review of existing research on patriarchy in Nigeria and the Ngwa people of Abia State, textbooks, pamphlets, magazines, and articles in journals, domiciled in the University of Port Harcourt Library, River State University Library, as well as internet sources and online libraries.

Theoretical Framework

The practice of patriarchy in Ngwa, as in many other societies, can be analyzed using several theoretical frameworks. One possible framework is feminist theory, which examines the social, political, and economic conditions that perpetuate gender inequality and oppression. Within feminist theory, several sub-theories can help explain the practice of patriarchy in Ngwa, such as **Intersectionality theory:** This theory suggests that gender inequality is often intertwined with other forms of oppression, such as race, class, and ethnicity (Crenshaw, 1989; 139-167).

In Ngwa society, patriarchy may be reinforced by factors such as socioeconomic status, cultural norms, and religious beliefs, which intersect with gender to create complex power dynamics.

By using these theoretical frameworks, scholars and activists can analyze the practice of patriarchy in Ngwa society and develop strategies for promoting gender equality and challenging gender-based oppression, as the various theories provide a general framework for analyzing patriarchy and gender inequality in Ngwa.

Conceptual Review

Patriarchy

In the past two decades, the term "patriarchy" has been reinvented to examine the causes and dynamics of men's oppression of women (Kramarae, 1992; 15). The term "patriarchy," which was first used to denote the father's authority as the head of the family, has come to mean the systematic structuring of male supremacy and female submission in post-1960s feminism (Aina 1998, p. 11).

The phrase refers to a male-dominated authority structure that subjugates women through its social, political, and economic institutions. Feminist theorists contend that a sex-gender system and a system of economic discrimination coexist in whatever historical form of patriarchal society, whether it be feudal, capitalist, or socialist. They define patriarchy as an unfair social structure that oppresses women. According to feminist and political theorist Carole Pateman (1988; 207), "the patriarchal construction of the difference between masculine and femininity is the political difference between freedom and servitude."In feminist philosophy, the term "patriarchy" refers to any social structures that perpetuate and enforce male supremacy over women. Typically, feminist theory views patriarchy as a social construct that may be dismantled by exposing and examining its forms (Ann, 2001; 1197-1198).

According to Okpe (2005; 5-7), patriarchy is a complex network or system of hierarchical structure that spans the political, economic, social, religious, cultural, industrial, and financial sectors and is characterized by the overwhelming predominance of males in senior positions in society. So, a patriarchal system

institutionalizes an order that gives men an unfair advantage over women. He further noted that the patriarchal family served as the fundamental organizational unit during the historical process that established and practiced male domination over women and children (Okpe, 2005; 9). In a patriarchy, the head of the home controls the family's production resources, labor force, and reproductive capabilities based on ideas of superiority and inferiority that are justified by distinctions in gender and generation.

Patriarchy is a system of social interactions with a material foundation that allows men to rule over women through hierarchical relationships and a sense of camaraderie among them. Men's dominance over women's labor is the physical foundation of patriarchy. Women are denied access to resources that are essential to the production of economic output, and their sexuality is constrained, both of which serve to preserve that control. Males exert their control by getting women to do their personal chores and childcare for them, by not having to do either of those things, by having access to women's bodies for sex, and by feeling and acting powerful. The state, and the numerous institutions based on social relations between men-clubs, sports, unions, professions, universities, churches, corporations, and armies are the key components of patriarchy as we currently experience it. Other important factors include heterosexual marriage, female childrearing, and housework, women's economic dependence on men reinforced by labor market arrangements, and the state (Hartman in Nicholson, 1997; 97-120).

Gender

The roles that men and women are assigned according to societal and cultural norms are known as gender. Men's positions as property owners, decision-makers, and leaders of households, for instance, are socially, historically, and culturally formed and have nothing to do with biological distinctions. It is critical to understand the distinction between sex and gender. The biological distinctions between men and women are referred to as sex. For instance, the adult man lacks a breast that can secrete milk to nurse a baby while the adult female does. Gender roles vary from location to place and evolve with time. Yet, sexual roles are set by nature (Makama, 2013; 115-141).

Gender Relations

Gender relations are a subset of social relations and refer to how male and female social categories interact with one another across the entire spectrum of social organization, rather than merely in the context of intimate encounters or biological reproduction. Gender plays a significant role in determining people's behavior and the outcome of any social interaction in all facets of social activity, including access to resources for production, rewards or remuneration for work, distribution of consumption, income, or goods, the exercise of authority and power, and participation in cultural, political, and religious activity. Gender relations reflect the societal meaning of being male and female, as well as institutions between specific men and women, and consequently what is deemed suitable behavior or activity for men and women (Pearson, 2000; 18).

Discussion of Findings

The study relied on interviews and scholarly works on the subject matter. From the analysis of interviews and secondary data, the study revealed that Ngwa has a patriarchal system where men hold more power and authority than women. Men hold more political positions and are involved in decision-making processes, while women are often excluded or marginalized from these processes. Women in Ngwa are often subjected to various forms of violence, including physical, sexual, and emotional abuse, as a result of patriarchal beliefs and practices. In many instances, girls in Ngwa are not given the same educational opportunities as boys, as their primary role is often seen as being wives and mothers. Women in Ngwa often face limitations in accessing economic resources and are not given equal opportunities to participate in economic activities, especially those that are seen as traditionally male-dominated (interview with Mrs. Glory Peters).In Ngwa, resources such as land and property are often controlled by men, and women are not given an equal share or access to these resources. Overall, these findings are thematically discussed below

The practice of Patriarchy inNgwa Land of Abia State

The practice of patriarchy in Ngwa land was intense and harsh, as the conditions of affairs were not acceptable and only favored the men, with women relegated to the background as a sight and not a voice, as a tool of command and response for the male-dominated society. In Ngwa, it was the man’s place to seek a woman’s

hand in marriage, pay the bride price, and perform other marriage rites and not the other way around. A woman is rebuked or not allowed to pay her bride price even when she is economically more stable than her would-be spouse. If the woman paid the bills for her marriage, it was to remain a secret, otherwise, her husband would be subject to public ridicule for not living up to expectations and equally she would be stigmatized for running after a man or throwing herself on a man. Similarly, just as polygamy was permitted for men, polyandry was strongly prohibited for women. In the case of a divorce from her first husband, a ritual of *ikwu ngo* (return of bride price) was to be performed; otherwise, any second marriage was doomed to fail or may lead to untimely death or barrenness. However, this was different in some cases, as women had the right to marry other women for their husbands, mostly in circumstances of having a childless marriage. This practice by the women led to the appellation, 'female husbands'. The term had no link whatsoever to lesbian sexuality but was rather a social arrangement where women took on manly roles as heads of families by marrying "wives" for their husbands. In similar cases, women married wives while recruiting men (who will eventually have no rights over the offspring) to provide siring services.

In the Ngwa family inheritance culture, women were not allowed to inherit or even purchase properties for themselves. The taboos recorded in this domain imply that a woman was vehemently prohibited from not only having a share in landed property both in her paternal and marital homes but also was not supposed to know the boundary of any land or be seen or heard in any dispute regarding land for no other reason than 'that was the culture'. Even in the present era, where some educated parents included their female offspring in wills to share their landed assets, especially those outside the ancestral land, male siblings contested such wills at the death of their father, as witnessed in the Purity 102.5 FM broadcast of October 2016, where the woman's siblings were contesting the bequeathed land with the rhetoric *onye Nauru and kesia ekpe, ndi di ndu ekegharia* meaning "the deceased will is open to modification by the living". The media was calling on the public and members of the extended family to prevail on the woman's siblings to leave the bequeathed property to its rightful owner. This development may be a much expected move towards denaturalizing this culture.

In regards to property inheritance and purchase, women in Ngwa were not allowed to get property without their significant other (husband). What this meant was that, before a piece of land was sold or given out to a woman in traditional Ngwa, the sellers would ask for the woman's husband first, to avoid a series of accusations on the grounds of promiscuous life/sleeping with another man's wife. This was because the woman was seen to be owned. The traditional Ngwa woman was seen as the property of her husband. This only mattered to married women, as single women were not asked this, rather, they were ignored by the society, and no property was sold to them. However, the male or men of Ngwa were not meted out with such treatment as the result of the patriarchal nature of the society, "women only inherited properties in certain circumstances, that at a demise of the husband, in the absence of a male child/children, his daughters and wife were allowed to farm on the land as long as they were not married out, but upon marriage, the farmland no longer belonged to them, but was transferred or shared among the man's kinsmen".

In support of the aforementioned, Happiness Nwala in an interview, thought that apart from major harvests, like climbing and tapping palm wine, plant and harvest yam (yam was seen as a food/cash crop for only the male, as it was only the male gender who could own yam barns), women were allowed to farm and harvest other lesser crops (personal communication with Happiness Nwala). Women were not allowed to break or pick kola nut, as a mere picking or breaking of kola nut was seen as a taboo. Such naturalization is also evident in the restrictions imposed on women eating certain foods like the gizzard, the kidney, the egg, or the rump of a chicken in Ngwa culture. Contravening these taboos involved the woman providing the husband with a life animal she ate the tabooed part. The reason for these restrictions on food was not known and the various interviewees have not agreed as to its origin and ancestral or traditional effect on the woman. For the egg, one of the interviewees, as earlier mentioned, claimed that since women produced eggs as the source of life, they should not be seen destroying life by eating eggs. This claim loses sight of the fact that men eating eggs equally destroys life. For the other tabooed foods, whereas some claimed that allowing women to eat these delicacies predisposed them to steal personal communication with HRH Eze Sir Sunny David), others claimed that they were the exclusive preserve (*nzele*) of the males in the culture and a mark of respect, so women should respect their

husbands by reserving these choice parts for them. However, in these days of urbanization and shopping in big malls that package these parts, especially the gizzard, kidney, and egg, this taboo is fast losing relevance.

The condition of affairs or conditionalities laid down for women in Ngwa was one of disequilibrium. As observed by Uchenna Iwejigi'm (personal communication) in Ngwa society, buying land by women was not and still is not encouraged and if a woman was to buy land, then a man must be brought in to represent the woman. However, in the view of Janet Ogbonna(personal communication) the Ngwa people only allowed the male gender to till, and plant yam and cassava, as well as harvest it, with their wives and children only allowed to weed the farmland and also carry the farm produce back home. However, in the absence of marriage or children, single women or single mothers were allowed to till, plant, and harvest yam, so far they were strong enough to handle the pressure. Women were not also allowed to eat dog meat in traditional Ngwa, but with the societal trend, some women now eat dog meat (personal communication with Janet Ogbonna). She also explained further that in acquiring properties, women, especially single mothers or single women, used their brothers to buy land and other properties. Women till now do not inherit land whether married or unmarried

In situations where a man passed away without having a son with only daughters, his brother(s) or kinsmen rightfully claimed ownership of the land and only gave to their brother's wife and daughters out of self-will or magnanimity, and in a case where the dead man was survived by no brother, a male relative cousin or whatsoever relative was well in his rights to claim the land. This puts women under pressure to bear male children, even when a woman has numerous daughters and is physically weak to go through more pregnancies. Women felt safer in the family when they had sons.

In presenting issues as given, natural and commonsensical, some of the following taboos were pertinent in traditional Ngwa: *Nwanyi anaghi enwe ala* – A woman does not own land; *Nwanyi anaghi ano ebe a na-ekwu okwu ala* – A woman does not partake in decisions/discussion about the land; *Nwanyi amaghi oke ala* – A woman does not know about land boundaries. This applies both in her father's house and in her husband's houses; *Nwanyi anaghi eje n'oke ala* – A woman does not go to

(determine) land boundaries; *Nwanyi enweghi oke n'ala nna ya* – A woman has no share in her father's land (personal communication with Ngozi Iheanacho). Women do not dig local toilets, called "otimkpiri" (personal communication with Sunny Eberechukwu).

The reason given for this by the informants was that a man owned landed property while a woman-owned movable property since she would inevitably move to her marital home. It was interesting to note that this position was currently being debated as in the appellate case and the 2003 Widowhood Law of Anambra State enacted by the International Federation of Women Lawyers, Anambra State Chapter which stipulates among other things, that "widows have an intrinsic right to be their husbands' inheritors" of landed and other properties (Katchy, 2015; 91). This law is a prelude to women generally owning and sharing in the family land inheritance.

The taboos listed below serve as examples of some of the characteristics of hegemonic masculinity identity in Ngwa society.

i. *Nwoke anaghi ekwe nwanyi n'aka* – A man does not shake hands with a woman.
ii. *Nwoke anaghi ejekwu nwanyi no na nso* – A man does not mate with a woman in her menstrual period (It will ruin his virility and bring him misfortune),
iii. *Nwanyi no na nso anaghi esiri di ya nr*i – A woman in her monthly cycle does not cook for her husband.
iv. *Nwoke anaghi aga n'ite ofe nwunye ya* – A husband does not go to his wife's soup pot to take soup.
v. *Nwoke anaghi anoghari n'ekwu mgbe nwunye ya na-esi nri* – A husband does not stay around the kitchen when his wife is cooking (Ezeifeka, 2019; 383-400).
vi. *Nwanyi anaghi achigbaba ukwu ka nwoke ma o nodu ala* – A woman does not sit cross-legged.
vii. *Nwanyi anaghi akwu oto anara ma obu anu mmanya di ya ma o bu Umunna di ya nyere ya, o ga-esekpu ala* – A woman must kneel down to accept and drink palm wine from her husband or any adult male from the husband's kindred.

viii. *Nwanyi anaghi akwu oto ekele ndi di ya n'ogbo* – A woman does not stand to greet her husband's kinsmen. She must kneel to greet them.

ix. *Nwanyi anaghi akwu ugwo n'isi nwoke ga-alu ya* – A woman does not pay a price for the man who will marry her.

x. *Nwanyi anaghi alu di abuo otu ugboro* – A woman cannot marry more than one husband at a time. (If she must remarry, her bride price must be returned to the first husband, in a ceremony called *ikwu ngo*) Ezeifeka, 2019; 383-400).

xi. *Nwanyi anaghi ari nkwu egbu akwu* – A woman does not climb palm trees to harvest palm fruits.

xii. *Nwanyi anaghi ete mmanya* – A woman does not tap wine.

xiii. *Nwanyi anaghi ari oji agho ya* – A woman does not pluck kolanuts.

xiv. *Nwanyi anaghi atutu oji* – A woman does not pick a kola pods/fruit. She calls a man or any male child to pick it up for her. It is regarded as an abomination for a woman to do so (Ezeifeka, 2019; 383-400).

xv. *Nwanyi anaghi enwe ala* – A woman does not own land.

xvi. *Nwanyi anaghi ano ebe a na-ekwu okwu ala* – A woman does not partake in decisions/discussions about land.

xvii. *Nwanyi amaghi oke ala* – A woman does not know about land boundaries. This applies both in her father's house and in her husband's house.

xviii. *Nwanyi anaghi eje n'oke ala.* A woman does not go to (determine) land boundaries.

xix. *Nwanyi enweghi oke n'ala nna ya* – A woman has no share in her father's land.

xx. *Nwanyi anaghi eri anu egbe* – A woman does not eat kite meat.

xxi. *Nwanyi anaghi ata eke okuko* – A woman does not eat gizzard.

xxii. *Nwanyi anaghi ata ike okuko* – a woman does not eat the croaker of the chicken.

xxiii. *Nwanyi anaghi ata akwa okuko* – A woman does not eat eggs. (This taboo is based on the belief that an egg is the source of life and since women produce eggs, it would be an abomination for them to eat eggs, that is, to destroy life).

xxiv. *Nwanyi anaghi ata akuru anu* – A woman does not eat kidneys.

The Effects of the Practice of Patriarchy on the Rights of Ngwa Women

The Ngwa people, like many other societies in Nigeria, have a patriarchal system where men hold more power and authority than women. This system has significant effects on the rights and opportunities of Ngwa women. In this article, the effects of the practice of patriarchy on the rights of Ngwa women will be explored, focusing on issues such as education, politics, economics, and violence.

1. **Unequal and Limited Access to Education**

One of the primary effects of patriarchy on Ngwa women is the limited access to education. In many cases, girls are not given the same educational opportunities as boys, as their primary role is often seen as being wives and mothers. This results in a lack of knowledge and skills that limit their ability to participate fully in society. The consequence of this is that women are often dependent on men for financial and other forms of support, which perpetuates the cycle of patriarchy. This has a significant impact on women's access to education, as well as the quality and relevance of the education they receive.

In Ngwa, traditional gender roles and expectations often dictate that women should focus on domestic duties, while men are expected to pursue education and careers. This often leads to families prioritizing the education of their male children over their female children, or even preventing girls from attending school altogether. As a result, many girls in Ngwa do not receive the same level of education as boys, which can limit their opportunities for personal and professional growth (personal communication with Glory Peters).

The limited access to education for women also affects their ability to participate fully in public life and decision-making processes. Women who are denied an education may lack the skills and knowledge needed to engage in civic activities and advocate for their rights. This can further perpetuate gender inequality and limit the potential of women to contribute to society.

To address the issue of unequal and limited access to education as an effect of patriarchy, it is important to challenge traditional gender roles and promote gender equality in all aspects of society. This includes providing equal opportunities for girls to attend school, ensuring that the curriculum is inclusive

and relevant to all students, and empowering women to participate fully in public life and decision-making processes. By addressing the root causes of gender inequality, a more just abs equitable society will be created.

1. **Limited Political Representation**

Men hold more political positions and are involved in decision-making processes in Ngwa society, while women are often excluded or marginalized from these processes. This lack of representation denies women the opportunity to participate fully in society and to contribute to decision-making processes that affect them directly. Politics and all other arenas of interaction between women are influenced by patriarchy, a system of male dominance. It changes males and females into men and women and creates a hierarchy of gender interactions in which men are given preference (Eisenstein, 1984).

The patriarchal nature of the society is such that if a man dies during an election or political campaign, he is given greater honor than a woman in a comparable circumstance. He will receive acclaim from society, not her. This to a significant extent has deterred a lot of people from engaging in electioneering, in such a situation children are left motherless, who will then cater to them? Remarrying is simpler for men than for women. All factors must be considered before deciding to get involved in politics because women have far more to lose than men (personal communication with Mrs. Ngozi Peters).

The patriarchal system in Ngwa places men in the public sphere as fathers and husbands and places women in the private sector of the home as mothers and spouses. This is one of the key elements that influence women's political participation in Ngwa society (personal communication with Ngozi Iheanacho). This ideological gap does not, however, accurately represent reality. In the daily lives of women, the lines separating the public and private are frequently blurred. Nonetheless, the home realm is still seen as the appropriate environment for women in both the North and the South, whereas the public domain is identified with men (personal communication with Ngozi Iheanacho). Women have to negotiate their entry into and claim public space according to the discursive and material opportunities available in a given culture and society. Women in Ngwa continue to be defined as private, which has led to their exclusion and

disempowerment. This is even though the ideology of gender roles is not static but rather has remained in flux while intersecting with the economic, social, and political systems of the society (personal communication with Christopher Njoku). A significant determinant of whether or not women participate in politics is its nature. In politics, family life is viewed as being completely apolitical in the private sphere. Political activity is only permitted in the public sphere. Women are kept out of the public political realm by the public-private dichotomy in the traditional understanding of politics, and even when they are included, they do so as mothers and husbands (personal communication with Uchenna Iwejigi'm).

Another barrier to women participating in politics is the male dominance of official political structures, political parties, and political culture in Ngwa land. A male perspective on problems of national importance is frequently held by political parties with a male majority, which disillusions women because their perspective is frequently overlooked and not reflected in the policies of their parties (personal communication with Uchenna Iwejigi'm). Also, due to the gender biases of male leaders, women are typically not elected to positions of authority inside party organizations. The culture frowns on women staying out late, and most political gatherings and meetings last far into the night, particularly if a woman is actively involved and vying for a political position. It is typically challenging to be a mother with a husband and kids at home. Women are therefore seen as a political misfit in Ngwa land (personal communication with Sunny Eberechukwu Orji).

It is vital to note that the most successful political women are those who have supportive husbands, who have married, who are childfree, who have interacted with the military, and who are the daughters of former politicians or leaders (personal communication with Janet Ogbonna). This does not change the fact that women are truly aware of the trend towards female participation in politics, despite the disadvantages.

1. **Economic Effects on Women**

Women are often excluded from economic activities that are traditionally male-dominated, limiting their access to resources and financial independence. This lack of economic opportunities can contribute to the perpetuation of gender-based

violence as women are financially dependent on men (personal communication with Ngozi Iheanacho).

The economic sector of Ngwa society is one area where discrimination against women has been richly pronounced. Taking into consideration the CEC Report (2007, SEC, 332), the role of women in employment and economic activities is often underestimated because most women work in the informal sectors, usually with low productivity and incomes, poor working conditions, with little or no social protection. It observes that the female labour force in sub-Saharan Africa in 2005 was about 73 million, representing 34% of those employed in the formal sector, earning only 10% of the income while owning 1% of the assets. This is not different from Ngwa women.

However, the denial of women's property inheritance and land rights in Ngwa has made their economic participation considerably constrained and by implication, their educational aspiration (personal communication with Chief Ngozi Alaribe). Politics is getting more and more commodified. It costs more and more money to get involved in politics. Women lack access to and ownership of productive resources, limiting the scope of their political work.

According to Eade, despite the advancements women make in self-reliance, such government macroeconomic policies as liberalization of the petroleum sector and removal of subsidies, such as on fertilizer, have always created distortions (Eade, 1996). To this aim, Ake (1996) contends that any emancipatory goals in Nigeria have frequently been doomed by the inconsistencies between the latent and obvious roles of public policy.

Women were not permitted to inherit under the Ngwa family inheritance culture, let alone buy their own homes. The taboos documented in this area imply that a woman was violently forbidden from not only owning a share of land in both her paternal and marital houses but also from knowing the boundaries of any land or being seen or heard in any land dispute for no other reason than 'that was the culture'.Even in the present dispensation, where some educated parents included their female offspring in their wills to share their landed assets, particularly those outside the ancestral land, male siblings still contested such wills upon their

father's passing. This was demonstrated in the Purity 102.5 FM broadcast of October 2016, where the woman's siblings were contesting the bequeathed land with the rhetoric *onye nwuru anwu kesia ekpe, ndi di ndu ekegharia* meaning "the deceased will is open to modification by the living" (personal communication with Glory Peters). The media was calling on the public and members of the extended family to prevail on the woman's siblings to leave the bequeathed property to its rightful owner. This development may be a much expected move towards denaturalizing this culture.

Ngozi Iheanacho believed that in terms of property inheritance and acquisition, women in Ngwa were not permitted to do so without their significant other. To avoid charges of living a promiscuous lifestyle or sleeping with another man's wife, this meant that before any land was sold or given to a woman in traditional Ngwa, the sellers would request the woman's husband. This was because it appeared that the woman was owned. The Ngwa woman was traditionally viewed as her husband's property. Only married ladies were concerned about this since society ignored lone women and refused to sell them any property (personal communication with Ngozi Iheanacho). She further quipped, "Women only inherited properties in certain circumstances, that at the demise of the husband, in the absence of a male child/children, his daughters and wife were allowed to farm on the land as long as they were not married out, but upon marriage, the farmland no longer belonged to them but was transferred or shared among the man's kinsmen" (personal communication with Ngozi Iheanacho).

The aforementioned makes it clear that women and men were unequal partners in the agricultural sector of pre-colonial Ngwa though such condition of affairs was not as stringent as that of the post-colonial era, which showed itself in the society's quick development. Yet, a barrier to women's emancipation was the refusal of farmland to unmarried women and young girls, who acted as the society's labor force. When their male colleagues refused them access to farmland, it burdened the women and reduced their ability to produce. It is important to note that, in contrast to the male population, single women in Ngwa are not assigned a farm during the farming season if they are not married, regardless of their age.

As observed by Uchenna Iwejigi'm in Ngwa society, women were not allowed to climb trees, tap wine, plant, or harvest yam (personal communication with Uchenna Iwejigi'm). This was because women were regarded to be a sight to behold and not a voice to be heard, as well as a property owned by their respective husbands, and that yam was mainly men-reserved. By flawing this tradition, women were stopped from attending school and some were starved for days which directives to replace the part of what they consumed as a whole (personal communication with Uchenna Iwejigi'm).

However, according to Janet Ogbonna, the Ngwa people only permitted the male gender to till the land, plant yam and cassava, as well as harvest it. Wives and children were only permitted to weed the farmland and transport the farm products back to their homes. Nonetheless, single women or single mothers were permitted to till the ground, plant the seeds, and harvest the yams in the absence of marriage or kids as long as they could withstand the strain (personal communication with Janet Ogbonna).

1. **Gender-based violence**

This is another significant effect of the practice of patriarchy in Ngwa society. Women in Ngwa society are often subjected to various forms of violence, including physical, sexual, and emotional abuse, as a result of patriarchal beliefs and practices. Women who challenge patriarchal norms and attempt to assert their rights often face violent repercussions, which further reinforce the power dynamics of patriarchy. It is believed that women in Ngwa society are subjected to physical, sexual, and emotional abuse as a result of patriarchal beliefs and practices. For instance, women who challenge patriarchal norms and attempt to assert their rights are often subjected to violence. Women who seek education, economic independence, or political representation may face violence as a form of punishment for stepping outside of their traditional roles.

Physical violence against women is one of the most common forms of gender-based violence in Ngwa society (personal communication with Happiness Nwala). Women are often subjected to beatings, threats, and other forms of physical abuse as a way for men to exert their power and control over them (Ezeh and Agbapuonwu, 2017; 1-13). Women who challenge patriarchy or fail to meet their

expected roles may be subjected to violent acts such as beatings, and this may be seen as a form of punishment or retribution.

Emotional abuse is another form of gender-based violence that women face in Ngwa society. Women are often subjected to verbal abuse, emotional manipulation, and other forms of psychological abuse as a way for men to maintain control over them. Women who attempt to challenge patriarchal norms or assert their rights may be subjected to emotional abuse as a way to break down their self-esteem and undermine their confidence. The repercussions of gender-based violence against women in Ngwa society are significant. Women who are subjected to gender-based violence may suffer from physical injuries, psychological trauma, and other long-term health effects (Ogbonna and Okoronkwo, 2018; 20-26). They may also face social stigma, rejection, and isolation from their families and communities, which can further exacerbate their suffering. The practice of patriarchy reinforces gender-based violence against women by promoting the idea that men have the right to control and dominate women. This leads to a culture of impunity, where men who perpetrate gender-based violence against women are not held accountable for their actions. It also perpetuates a cycle of violence, where women who experience violence may be more likely to accept it as normal and not seek help or support. To address gender-based violence against women in Ngwa society, it is crucial to challenge patriarchal beliefs and practices. This requires a concerted effort by the community, policymakers, and other stakeholders to promote gender equality and empower women. Policies that promote women's access to education, economic opportunities, and political representation can help to address the root causes of gender-based violence. Such policies can also promote the protection of women's rights and ensure that they have the support they need to challenge patriarchal norms and practices.

1. **The Unequal Distribution of Resources**

This is another significant effect of the practice of patriarchy on the rights of Ngwa women. Resources such as land and property are often controlled by men, and women are not given an equal share or access to these resources. This limits their economic independence and perpetuates their dependence on men for resources and support (Eze and Okorie, 2015; 6231-6241). Land is one of the most important resources in Ngwa society, and its ownership and control are often linked to

cultural practices and beliefs. Women in Ngwa society are often excluded from land ownership and control, and their access to land is often dependent on their relationship with men (personal communication with Umuada). This means that women who are unmarried or divorced may have limited access to land, and their economic independence may be restricted.

The unequal distribution of land and other resources has significant economic consequences for Ngwa women. Women who are excluded from land ownership and control may be unable to access credit, and this limits their ability to start and grow businesses (personal communication with Umuada). Women may also be unable to access other economic opportunities, such as formal employment, and this can limit their earning potential. The unequal distribution of resources also perpetuates women's dependence on men for resources and support. Women who do not have access to land or property may have to rely on their husbands or male family members for support, and this can limit their decision-making power and autonomy (Okechukwu and Nwankwo, 2015, 29-35). Women who do not have economic independence may also be more vulnerable to other forms of gender-based violence, as they may not have the resources to leave abusive situations.

To address the unequal distribution of resources and promote women's economic empowerment in Ngwa society, it is crucial to challenge patriarchal beliefs and practices. This requires efforts to promote women's land ownership and control and ensure that women have access to credit, education, and other economic opportunities (Chukwu, 2016; 55-70). Policies that promote gender equality in the workplace and support women entrepreneurs can also help to address the root causes of economic inequality.

In addition, community-based initiatives that promote women's economic empowerment can also be effective in addressing the unequal distribution of resources. These initiatives can include training and mentoring programs for women, as well as advocacy and awareness-raising campaigns to challenge patriarchal beliefs and practices. By promoting women's economic independence and challenging patriarchal norms, we can create a more equitable society where women have equal access to resources and opportunities.

The unequal distribution of resources is a significant effect of the practice of patriarchy on Ngwa women. Women's limited access to land and property, and other resources, limits their economic independence and perpetuates their dependence on men. To address this issue, it is crucial to challenge patriarchal beliefs and practices, promote women's land ownership and control, and support women's economic empowerment. By doing so, a more equitable society where women have equal access to resources and opportunities can be created, and women can participate fully in all aspects of society.

1. **Religion**

Religion can be another effect of the practice of patriarchy on the rights of Ngwa women. Religious beliefs and practices often reinforce patriarchal norms and reinforce gender inequalities. In some religious traditions, women are expected to be submissive to men, and their roles are often limited to domestic work and child-rearing. Women may also be excluded from religious leadership positions and may not have equal access to religious education or training. Typically, religion serves as a weapon to uphold patriarchy and a class system. Particularly in the pre-colonial Ngwa, where people worship their gods, it discriminates against women. In festivals or coronations, women are not permitted to execute ceremonies or pour libations. It's a good idea to have a backup plan in case something goes wrong. The Ngwa culture prevents women from being native doctors; they are permitted to work as herbalists (a form of native medicine), but not as native doctors, as it is thought that only men are capable of communicating with the gods (personal communication with HRH Eze Sir Sunny David). Religion in Ngwa society can also be used to justify and perpetuate gender-based violence and discrimination against women. For example, some religious leaders may promote harmful practices such as female genital mutilation or child marriage, which can have devastating consequences for women's physical and mental health.

Furthermore, religious institutions can also perpetuate patriarchal norms by excluding women from decision-making processes and leadership positions, especially in some churches where women are discredited from mounting the altar or preaching. This limits women's ability to influence religious practices and policies and reinforces their marginalization in religious contexts.

However, it is important to note that not all religious traditions are inherently patriarchal and that some religious communities may actively challenge gender inequalities and promote women's empowerment. Efforts to promote gender equality within religious communities can include educating religious leaders and followers on women's rights and gender equality, promoting women's leadership within religious institutions, and supporting women's access to religious education and training.

Overall, religion can be both a source of support and empowerment for women, as well as a tool for reinforcing patriarchal norms and perpetuating gender inequalities. Addressing the effects of patriarchy on Ngwa women in religious contexts requires a comprehensive approach that promotes gender equality and challenges harmful religious practices and beliefs.

In conclusion, the practice of patriarchy in Ngwa society has significant effects on the rights and opportunities of Ngwa women. Limited access to education, political representation, and economic opportunities, as well as gender-based violence, unequal distribution of resources, and religion are all consequences of patriarchal beliefs and practices. To address these effects, it is crucial to challenge patriarchal norms and practices and promote gender equality. Only by doing so can a society where women have equal rights and opportunities to participate fully in all aspects of society can be created.

Possible Means of Addressing the Effects of Patriarchy on Ngwa Women

There are several means of addressing the effects of patriarchy on Ngwa women in Abia State. Here are some possible solutions:

1. **Education**

Education is key to challenging patriarchal beliefs and practices. By providing education to both men and women, gender stereotypes can be challenged and gender equality promoted. Educating women can also help to empower them and increase their economic opportunities.

1. **Land rights**

Promoting women's land ownership and control is crucial to addressing the unequal distribution of resources. This can be achieved through policy and legal reform, as well as community-based initiatives that promote women's land ownership.

1. **Economic empowerment**

Women's economic empowerment is crucial to reducing their dependence on men for resources and support. This can be achieved through policies that promote gender equality in the workplace, as well as training and mentoring programs for women entrepreneurs.

1. **Advocacy**

Advocacy and awareness-raising campaigns can be effective in challenging patriarchal beliefs and practices. This can be achieved through community-based initiatives, as well as media campaigns that promote gender equality and challenge gender stereotypes.

1. **Legal reform**

Legal reform can be an effective means of addressing the effects of patriarchy on Ngwa women. This can include the reform of inheritance laws, property rights laws, and family laws that discriminate against women.

1. **Support networks**

Building support networks for women can be an effective means of addressing the effects of patriarchy. This can include providing access to counseling services and support groups for women who are experiencing gender-based violence or discrimination.

1. **Men's involvement**

Men can also play a critical role in addressing the effects of patriarchy on Ngwa women. By involving men in efforts to promote gender equality and challenge patriarchal beliefs and practices, we can create a more inclusive and equitable society.

Conclusion

Ngwa like other Nigerian ethnic nationalities is a patriarchal society that is seeking the actualization of gender equality even though it may not have a well-defined nor coordinated approach towards this pursuit; as it grapples with how to develop the productivity level of its workforce. It would appear that the exigencies and metamorphosis of life favoured men and availed them skills, toughness, and leadership elements which they perfected over time to surmount the vagaries of existence, thanks to their physical and biological compositions. In different continents and cultures of the world before the fossilization of the patriarchal ideologies of the major religions of the world especially Christianity and later Islam, as well as their reinforcement by colonialism, the dual pantheon or mixed gender pantheon in the early cultures of these peoples demonstrated the complementarities of the sexes in humankind. Indeed, in some societies, there was the feminization of the God-head.

Recommendations

Addressing the effects of patriarchy on Ngwa women in Abia State requires a comprehensive approach that involves education, legal reform, economic empowerment, advocacy, support networks, and men's involvement. By promoting gender equality and challenging patriarchal beliefs and practices, a more equitable society where women have equal access to resources and opportunities can be created, and women can participate fully in all aspects of society. It is important to work towards a society where gender equality is promoted, and the rights of all individuals regardless of gender are protected.

References

Adeniran, A. (2006). "A Non-Dependent Framework for Development", Thisday, Wednesday, August 23, 2006.

Aina, I. Olabisi (1998) "Women, culture and Society" in Amadu Sesay and Adetanwa Odebiyi (eds). Nigerian Women in Society and Development. Ibadan, Dokun Publishing House.

Ajuzie, Princewell."The Ngwa Oil Palm Industry 1891-1954, The impact ofcolonial policy on a traditional economy", Unpublished B.A. Long Essay in History, School of Humanities, Abia State University, Uturu, Nigeria, 1985.

Ake, C. (1996). Democracy and Development in Africa, Washington D.C., The Brookings Institution.

Akita, E. M. (2010). "Hegemony, Patriarchy, and Human Rights: The Representation of Ghanaian Women in Politics", Curriculum and Instruction, Cultural Studies, June 2010.

Amadi, K. O. (2003). "The Ikwerre People And Their Neighbours".in

Nduka, O. (ed.). Studies in Ikwerre history and culture Vol. II. Port Harcourt: University of Port Harcourt Press.

Ann J. T. (2001). "Patriarchy". Routledge Encyclopedia of International Political Economy: Entries P-Z. Taylor & Francis.

Beechey, V. (1977). "Some Notes On Female Wage Labour In Capitalist Production". Capital and Class. Vol. 3, Autumn.

Becker, Mary. (1998). "Women, Morality and Sexual Orientation". UCLA Women's Law Journal. Vol. 8, No. 2.

Bhavani, K. K., Foran J., and Kurian, P. (2003). Feminist Futures – Re-Imaging Women, Culture and Development, London, Zed Press.

Brownmiller, S. (1976). Against Our Will: Men Women And Rape. Harmonds Worth: Penguin. And Firestone, S. (1974). The Dialectic of Sex: The Case For Feminist Revolution. New York: Morrow.

C. Ezeifeka. (2019). "Patriarchal Legitimization Strategies in Igbo Gender-Related Taboos: A Case for Critical Discourse Analysis". Advances in Social Sciences Research Journal, Vol. 6, No. 3.

CEDAW (1979). Convention for Elimination of All Forms of Discrimination Against Women Articles.

CEC Report (2007). Gender Equality and Women's Empowerment in Development Cooperation, Commission of European Communities, (SEC. 332), Brussels, March 2007.

Chigbu, Njike et al. (2011), "Analysis of Land use and Landcover Changes of Aba Urban, Using Medium Resolution Satellite Imageries" Spatial Information Processing II, Commission: 3.

Chigbu, Njike et al. (2016), "Harnessing the Use of Geo-Spatial Technologies in Monitoring and Mapping Pastoral and Migrant Settlements in South Eastern Nigeria (A Review)", Scaling up Responsible Governance: Annual World Bank Conference on Land and Poverty, Washington DC.

Chukwu, K. E. (2016). "The Gendered Consequences of Land Dispossession and Displacement in Nigeria: The Case of the Ogoni People". *Journal of African Cultural Studies*, 28(1), 55-70.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of anti-discrimination doctrine, feminist theory, and antiracist politics. University of Chicago Legal Forum, 139-167.

Dobash, E. and Dobash, R. (1979). Violence Against Wives: A Case Against The Patriarchy. New York: Free Press.

Eade, D. (1996). Development in Practice, Oxford, Oxfam Publishing.

Eagly, A. H., and Wood, W. (1999). "The origins of sex differences in human behavior: Evolved dispositions versus social roles". *American Psychologist*, 54(6), 408-423.

Ehrenreich, B. (1995). "The decline of patriarchy". In M. Berger, B. Wallis & S. Watson (Eds.), Constructing masculinity, New York, Routledge.

Eisenstein, Hester. (1984) Contemporary Feminist Thought, Boston, G. K. Hall.

Engels, Friedrich. (1940). The Origin Of The Family, Private Property And The State. London: Lawrence and Wishart.

Eze, O. N., and Okorie, C. N. (2015). "Patriarchy and Gender Inequalities in Nigeria: The Way Forward". *Gender and Behaviour*, 13(1), 6231-6241.

Ezeh, A. C., and Agbapuonwu, N. (2017). "Understanding Gender-Based Violence in Nigeria: Incidence, Causes and Remedies". *Journal of Humanities and Social Science Research*, 1(1), 1–13.

Fanon, F. (1963). *The Wretched Of The Earth*. New York: Grove Press.

Firestone, S. (1972), *The Dialectic of Sex*. London, Paladin.

Foucault, M. (1978). *The history of sexuality, Volume 1: An introduction*. New York: Vintage Books.

G. T. Basden, (1966). Among the Ibos of Nigeria, New York: Barnes and Nobles, Inc.

Goldberg, S. (1993). The inevitability of patriarchy. New York: William Morrow & Company, Inc.

Hartman, H. (1997), "The Unhappy Marriage of Marxism an: Towards a more Progressive Union'' in Nicholson, L. (Ed), The Second Wave: A Reader in Feminist Theory. New York, Routledge., pp. 97- 120.

Haraway, D. (1991). Simians, Cyborgs, and Women: The Reinvention of Nature, New York, Routledge.

Hochschild, Arlie. (1989). The Second Shift: Working Parents and the Revolution at Home. New York, Viking Press.

Izugbara, Chimaraoke. (2000) "Women`s Understanding of Factors Affecting their Reproductive Health in a Rural Ngwa Community", African Journal of Reproductive Health.

Johnson, Allan. (2005). The Gender Knot: Unraveling Our Patriarchal Legacy. Philadelphia: Temple University Press.

Johnson, Allan. (1997). The Gender Knot: Unraveling Our Patriarchal Legacy. Philadelphia, Temple Publications Ltd.

Katchy, I. (2015). Women Have Intrinsic Rights To Be Their Husbands' Inheritors. In N. Ezenwa-Ohaeto (Ed.). Power, Gender Relations, Character And Nation-Building. Awka: Fab Anieh Publishers.

Kramarae, C. (1992) "The condition of Patriarchy" in Kramarae Cheris and SpenderDale (eds.) The Knowledge Explosion: London. Athen Series, Teachers College Press.

Law, Sylvia. (1985). Rethinking Sex and the Constitution, Legal Theory Workshop Series. Toronto, University of Toronto, Faculty of Law.

Lerner, Gerda. (1989). The Creation of Patriarchy. Oxford, Oxford University Press.

Makama, Godiya Allanana. (2013). "Patriarchy and Gender Inequality in Nigeria: The Way Forward". European Scientific Journal, Vol. 9, No. 17.

Mamdani, M. (1996). Citizen and Subject: Contemporary Africa and the Legacy of Colonialism, Princeton, Princeton University Press.

Merriam-Webster Dictionary (2023). Patriarchy— Social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line. Merriam-Webster, Inc.

Mies, M. (1988). The Social Origins of the Sexual Division of Labour. Delhi: Kali for Women.

N. Fairclough. (1995). Critical Discourse Analysis: The Critical Study Of Language. England: Longman Group Ltd.

Nmadu, T. (2000). "On Our Feet: Women in Grassroot Development", Journal of Women in Academics, Vol. 1 No 1, Sept. 2000.

Oakley, A. 1972. Sex Gender and Society. London: Temple Smith,

Obbo, E. (2005). "Gender Equality, Human Rights and Development", in CODESRIA Bulletin, Special Issue, Rethinking African Development: Beyond Impasse, Towards Alternatives, 6-10 December 2005, Maputo, Mozambique.

Ogbonna, C., and Okoronkwo, C. (2018). "Patriarchy and Gender-Based Violence in Nigeria: A Theoretical Overview". *International Journal of Innovative Research and Advanced Studies*, 5(3), 20–26.

Okechukwu, R. C., and Nwankwo, A. E. (2015). "Gender and Sustainable Development: The Ngwa Women Experience in Abia State, Nigeria". *International Journal of Humanities and Social Science Invention*, 4(2), 29-35.

Rich, Andrienne. (1977), Of Women Born: Motherhood as Experience and Institution, London. Virago.

Sultana, A. "Patriarchy and Women's Subordination: A Theoretical Analysis". The Arts Faculty Journal, Vol. 4, No. 1, (2012).

Okpe, Okpe.(2005) Mainstreaming Gender in the African Development Process: a Critic of NEPAD and the Women Question. Nigeria: BSU Press.

Pateman, Carole (1988). The Sexual Contract, Stanford: Stanford University Press, p. 207.

Pearson, R. (2000), "Rethinking Gender Matters in Development" in Allen, T. and Thomas, A. (Eds), Poverty and Development into the 21st Century. Oxford, Oxford University Press.

Percy, Talbot, (1932). Tribes of the Niger Delta. London: The Sheldon Press.

Salaam, T.(2003). A Brief Analysis On The Situation Of Women In Nigeria Today, DSM.

Stacey, J. (1993) "Untangling Feminist theory" in Richardson D. and Robinson V. (eds.) Introducing Women's Studies: Feminist Theory And Practice. Macmillan, London., and Lerner G. (1986) The Creation of Patriarchy. London Oxford University Press.

UNDP (2005). Human Development Report, New York, University Press.

Walby, S. (1990). Theorizing Patriarchy. Oxford, Blackwell Publishers Ltd., and Sultana, A. "Patriarchy and Women's Subordination: A Theoretical Analysis". The Arts Faculty Journal, Vol. 4, No. 1, (2012).

Primary Evidence

S/N	NAME	SEX	AGE	PLACE OF INTERVIEW	OCCUPATION	DATE OF INTERVIEW
1	Chief Ngozi Alaribe Kalu	M	57	Eberi Community	Chronicler	30/07/2022
2	Glory Chizoba Peters	F	61	Abayi, Aba	Businesswoman	26/07/2022
3	Chidubem Ojuah Vincent	M	75	Omoba, Isiala-Ngwa South	Businessman	27/07/2022

4
HRH Eze Sir Sunday David Nnada Emajiaka,
M
80
Ancient Ohanzu kingdom
Traditional Ruler
23/07/2022

5
Sunny Eberechukwu Orji
M
62
Umuikpe Nvosi
Farmer
21/07/2022

6
Chief Dr. Ugwumba Ogbonna Ezemueze
M
67
Akpa Mbato Agburuke Umunna
Traditional Doctor
28/11/2022

7
Christopher Njoku
M
c78
Eberi Community
Farmer
18/12/2022

8
Prof. Ngozi N. Iheanacho
F
65
University of Port Harcourt

Lecturer
18/01/2023

9
Patrick Okpaeleke
M
58
University of Uyo
Researcher
16/01/2023

10
Uchenna Iwejigi'm
F
72
Akpambato
Farmer
18/07/2023

11
Janet Ogbonna
F
67
Umugba
Trader
18/07/2022

12
Chief Mbakwe Samuel
M
90+
Osisioma Ngwa
Chronicler
05/10/2022