


Chapter 31

Patriarchy, Human Rights and Development in Ebonyi State Nigeria

Chinonso Ihuoma 

*Department of History and International Studies,
Renaissance University, Enugu, Nigeria* 
ihuoma.chinonso@yahoo.com

Abstract

Women have been subjected to societal values and beliefs that they are second to men. Thus, they have to submit themselves to their male counterparts' dictates and desires. African society has in one way or another contributed to the development of a patriarchal system and male domination. First, house chores and economic activities are divided along gender lines. Furthermore, the females are taught that their place in society is below the male folk, which has led to the violation of their rights in many African societies, because in most situations, as will be discussed in this chapter, their fundamental human rights are stripped off them. It is said that women's rights are human rights, yet daily, women are victims of human rights violations as a result of patriarchy. This research draws a nexus between patriarchy and development. It analyses the impact of patriarchy on the economic activities of women in Ebonyi State, Nigeria, as well as the male factor in women's development in the state. Using a qualitative method of data analysis, the chapter historicises patriarchy in Eastern Nigeria and how this has impeded women's rights as well as the development of the Ebonyi State.

Keywords: Abuse, Development, Human Rights, Violence, Women

Introduction

Patriarchy has played out in many African societies for years, and it has become a usual way of life, posing a challenge to the present generation. Patriarchy is the “manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general” (Lerner, 1986:239). This has relegated

women to the background and has portrayed the males as all-round leaders, while the females are followers - who have to be overly submissive. Patriarchy has downplayed women's rights since some of the fundamental human rights do not manifest fully in the lives of women who are subjected to the dictates of patriarchy. Most of the evidence of patriarchy is manifested in gender-based violence (GBV) or violence against women (VAW), which play out in many Igbo societies. As a result of patriarchy, feminism has become the order of the day in this contemporary time. Hence, feminists desire to eradicate patriarchy and fashion out a world with better inclusion and practical equality between the two sexes (Farrelly, 2011).

Women's rights are human rights, yet violence against women in many Nigerian communities often goes unnoticed, and women continue to be marginalised and oppressed by their spouses, guardians, and community members. Much of this violence against women is successfully exhibited because of the availability of 'might over right' - a form of manifestation of patriarchy. However, most of these 'might exhibitions' are performed by the women themselves against their fellow women who are following the masculine dictates of societal values and culture. Likewise, patriarchy is not focused on the physical and psychological might alone, but on both physical and psychological, which has contributed to the deprivation of the human rights of vulnerable women in various societies, especially in Eastern Nigeria. Some of the violence vented out on women and children include women and girl children trafficking, domestic violence, female genital mutilation, widowhood rites, and girl child abuse, amongst others.

Conceptual clarification

Development: Development can mean a process that leads to a change in situation, which is usually intended as something positive and desirable (Ihuoma, 2017a). It can be said to be obtainable through economic growth, which is a rise in the total productivity of a society within a given period (Ihuoma, 2017b). This study sees development as the manifestation of a positive increase or growth in the life or status of an individual in any given society, which ultimately affects the societal economic improvement and growth, leading to a better economic and living standard of the given society.

Patriarchy: The term 'patriarchy' has been applied and defined in various forms. To most feminists, patriarchy is used to represent a male-dominated society. However, patriarchy is a connotation that hides differences because some communities exhibit more male dominance than others (Henry, 2003). Patriarchy also implies "a relationship of dominance.... sturdier than any form of segregation and more rigorous than class stratification, more

uniform, certainly more enduring” (Millett, 1970:20). Patriarchy is “a useful descriptive tool for discussing social patterns” (Joseph, 1996:14), which is often seen to evoke an overly monolithic conception of male dominance (Kandiyoti, 1988). For years, patriarchy has been regarded as male domination of the power relationships by which men dominate women (Millett, 1970). It could also be said to be “the prioritizing of the rights of males and elders (including elder women) and the justification of those rights within kinship values which are usually supported by religion” (Joseph, 1993:452). In addition, patriarchy can be said to be the “systematic domination of women by men and the domination of men by other men” (Chapman, 1995:98). For this study, patriarchy means the dominance by the male population of a given society over the female population in social, economic, political, and religious aspects of their societal life. This is because patriarchy manifests in social, economic as well and religious forms. To this end, patriarchy plays out in all the sectors at a particular place in time.

Human Rights: These are rights intrinsic to human beings regardless of race, background, social status, sex, nationality, gender, religion, tribe, age, ethnicity, and other discriminatory factors that they are expected to enjoy just for being human beings and for being alive. These rights are contained in the United Nations Declaration of Human Rights (UNDHR) of 1948 (UN, 1948).

Patriarchy and human rights

Patriarchy in many concepts refers to specific principles essential in perpetuating the oppression of women. Hence, feminists of different orientations utilise its existence while explaining the various feelings of domination and subordination (Beechey, 1979). Ideally, the national and international fight for the achievement of women’s rights is a vital part of the fight for the achievement of human rights (Wiseberg & Scoble, 1981). Hence, many international human rights organisations and other humanitarian organisations have mainstreamed their activities to make women’s rights ‘human rights’ (Miller, 2004; Heise et al., 1994). Patriarchy violates the human rights of women who find themselves in a patriarchal society. This has manifested in communities where the elderly male dominates the younger male either in exercising rights over their son’s wealth or in exhibiting strong dominance over family assets through instigating micro conflicts or by making family alliances that involve the sale (marrying off) of daughters to the sons of other patriarchs (Henry, 2003).

Ideally, the concept of patriarchy extends beyond emphasis on specific experiences and expressions of the oppression of women. It also formulates

some rational theories to explain the foundation of such subordinations that lie therein (Beechey, 1979). Patriarchy has downplayed the enjoyment of human rights of the women who are subdued under patriarchal homes, and this has affected the individual development of most of these women. Different manifestations of patriarchy are evident with distinctive “rules of the game” and emphasis on different approaches to enhance life options (Kandiyoti, 1988). These patriarchal exhibitions violate women’s rights, which are their human rights, and to this effect, there have been demands for the improvement of the human rights and welfare of women under patriarchal societies.

Manifestations of patriarchy and the violation of women’s rights

As opined by Kandiyoti (1988), amongst all feminist-oriented policies, patriarchy probably remains the most referenced and, in some cases, under-theorised. However, the manifestation of patriarchy has played out in different ways as have already been established briefly above; most of these manifestations which would be discussed are not strictly gender-sensitive but are majorly unleashed on the female groups in society. These acts of VAW, which in many cases play out as a result of patriarchy, have significant negative effects on the individual development of the victims and this has affected their contribution to the societal development of their various societies at large. These include the following:

Trafficking: According to the United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children (UN, 2000), amongst other things, entails obtaining, transporting, transferring, or harbouring persons (children) through coercive means or with force. It also connotes abducting, fraudulent, and deceptive acts, misuse of power, or the manipulative use of one’s position of defencelessness (UNICEF, 2003). Human trafficking therefore is any activity that involves the coercive or forceful movement of persons either nationally or internationally against their will for the manipulative purposes of their transporters (Ihuoma, 2019).

There exists a direct link between patriarchy and human trafficking. Trafficking of women and girl children remains on the high side in Africa (a large number of victims are recruited from Eastern Nigeria), and many of the victims remain vulnerable and, in most cases, submissive to their traffickers; thus, freely presenting themselves to be exploited without a fight. According to NAPTIP (2022), between 2019 and 2021, the South East geopolitical zone accounted for the second highest percentage of trafficked victims recalled, at 20% while the South-South occupied the top position at 24%. However, of

the 20% from the South East, only 11% originated from Ebonyi state, while Imo had the highest percentage (27%), then Enugu (22%), Anambra (21%), and Abia (19%) made up the remaining figures (NAPTIP, 2022). Also, NAPTIP notes that victims of trafficking were moved within and beyond the borders of Nigeria for different reasons which include prostitution, organ harvesting, domestic child workers, slaves, pornography or brothels, sexual exploitation, as a commodity for other purposes, forced labour, agents in the trafficking chain, illegal adoption, forced marriage, amongst others. A NAPTIP 2021 report on trafficking of humans indicated that of the 1,112 reported cases (of which 36 persons, 2.5% were from Ebonyi state), the highest number of persons - 223 (20.1%) relocated for prostitution-related reasons. While 164 (14.7%) persons migrated with reasons related to sexual exploitation, 124 (11.2%) persons were moved for child trafficking-related issues, and 93 (8.4%) persons were moved to serve as domestic child workers who later experienced severe injuries and maltreatment.

Most times, the recruiters or traffickers are closely related to the trafficked victims who have been observing them for some time and studied their family background in order to present a reason that will be strong enough to persuade parents to release their children to them (Agha, 2018). These trafficked girls and young women become victims of circumstance, and their fate is often a negative one, which includes defilement, sexual exploitation, and exploration. It is a fact that poverty drove these children from home and the children have no other option but to stay with their guardians or traffickers to be sure of their daily meals or education. In many parts of the world, particularly in Eastern Nigeria, cases of trafficking have taken up the newspaper and news headlines and continue to make waves in the news. As was gathered from Human Rights and Conflict Resolution Centre, Juvenile Welfare Centre / Human Trafficking, Abakaliki, Ebonyi State during this research; on September 2017 fourteen children (11 girls and 3 boys) were intercepted along Abakaliki / Enugu expressway in a Transport of Anambra State (TRACAS) Sienna bus, en route to Anambra state. It was gathered that two of the underaged children (11-14 years) had been working as child labourers in Amansea (Anambra State), where they found the job lucrative and decided to go back home and bring more children from their home town to share in this benefit. There are also other stories attached to the recruitment of trafficked victims but that is not the major focus of this study.

The relationship between trafficking and patriarchy is evident in the fact that trafficking violates the human rights of victims, because often, victims are coerced to give in to the bidding of their traffickers or exploiters (most of them are male). In such a scenario, their rights as protected by the UN Declaration of Human Rights (UNDHR) (UN, 1948) are violated and

stripped off them and they are subjected to a state of life that is equivalent to slavery and servitude. The victims' rights as contained in the following articles are violated:

- Articles 1: All men are born free and equal in dignity and rights;
- Article 3: Right to life, liberty, and security of person;
- Article 4: No one shall be held in slavery or servitude, and slave trade shall be prohibited in all their form;
- Article 5: No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment;
- Article 19: Everyone has the right to freedom of opinion and expression; and
- Article 21: Everyone has the right to work, free choice of employment, and favourable conditions of work.

Likewise, these victims do not realise that Article 8 of the UNDHR grants them the right to an effective remedy by the component national tribunals for acts of violating the fundamental rights granted by the constitution or by law. However, where there are a few intelligent ones, they are afraid to follow up on their rights because they have already been coerced or manipulated into signing an agreement with the traffickers.¹ This has automatically subjected the trafficked victims to manipulation, as well as human rights exploitation. Most of the trafficked victims are faced with sexual exploitation and manipulation; some are recruited into prostitution and are expected to satisfy and please their male exploiters who explore their bodies as they deem fit without their consent. As reported by NAPTIP, its analysis on trafficking from 2019 to 2021 showed that the major reason for both internal and external trafficking was for sexual exploitation which was reported at about 49.4% of the overall cases reported. Other reasons include child labour and abuse (28.5%), forced labour (13.0%), and others ranging from abduction and human commercial transactions (buying and selling of humans) for several other reasons (9.1%) (NAPTIP, 2022).

Domestic violence: Violence can be self-directed (self-abuse), and collective (warfare or structural and economic violence) (Allen, 2001). It can include the use of force or power which can be physical or non-physical (intimidation and neglect), sexual manipulation, or inter-personal (intimate partner violence, girl child abuse and maltreatment, and abuse of the elderly) (Cooper et al., 2008; Schechter et al., 2009). Additionally, domestic violence may include rape, sexual assault, negligence, exploitation, and psychological and/or emotional (Krug et al., 2002). In a nutshell, violence has to do with inflicting harm, damage, pain, and inhuman or harsh treatment on another person by

1 Interview with a trafficked victim in Abakaliki, Ebonyi state, 24 July 2018.

an individual or group of persons. It is an intentional harsh treatment against an individual or group of people irrespective of the outcome of such an act. It is an act intended to cause injury or harm. Acts of violence can be in the form of physical and non-physical (Krug et al., 2002), psychological, emotional, or sexual (Ihuoma, 2019).

Domestic violence is another type of VAW that is necessitated by the degree of 'might over rights' or patriarchy. In the actual sense, domestic violence forms part of the basis of social structures and patriarchy because most men use violence to reflect the degree of the power they wield over their women (Walby, 1989). Hence, male-championed domestic violence manifests in the following: wife-beating, rape, father on daughter incest, and sexual harassment or assault, amongst others. A report by UNICEF revealed that women experience domestic violence in the following forms: female genital mutilation, physical, emotional, and sexual abuse from husband or partner (intimate partner violence (IPV), controlling behaviours, and physical or sexual violence against minors (Momentum, 2022).

Domestic violence comes up in large numbers at the Human Rights and Conflict Resolution Centre (HRCRC), Abakaliki, Ebonyi State, the Ministry of Women Affairs and Social Development (MWASD), the National Agency for the Prohibition of Trafficking in Persons and other related crimes (NAPTIP), the Juvenile Welfare Centre / Human Trafficking, Abakaliki, Ebonyi State, amongst others. Most of the women who face domestic violence often do not report it to the appropriate authorities simply because they are afraid of losing their marriages. Many lose their lives as a result of this, and die without exposing their violators. A few lucky ones open up when it is at the extreme. The reason they present this is that they do not want the community to see their husbands as bad men, but they do not know that if they die when being abused, the whole world will hear the story, but it will be too late (Okafor, 2017).

On the part of domestic violence involving the girl child, the major form of domestic violence meted out on the female child is rape and because of its high increase rate, the international humanitarian law system had to "re-characterize rape as a form of violence" (instead of a crime against community or honour) (Miller, 2004:22). Rape is a form of sexual harm, and this is an act of violence and the abuse of the victim's fundamental human rights. It is a form of exploitation which the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, defined to include at a minimum, the prostitution of others or forms of sexual exploitation, forced labour or services or practices similar to slavery, servitude, or the removal of organs (UNICEF, 2003; WHO, 2012).

Rape is a global challenge facing women and girl children and as Miller (2004) holds,

this necessitated its consideration at the Geneva Conventions 1949, which saw women as entitled to special protection as mothers, or entitled to protection from “attacks on their honour, in particular against rape, enforced prostitution, or any form of indecent assault”...(also) the Seventh UN Congress on the Prevention of Crime and Treatment of Offenders made an important link between VAW (Violence Against Women) and international human rights law when it said that domestic violence and rape ‘jeopardize(d) the personal and social development of women and are against the interests of society (Miller, 2004:23).

Girl Child Abuse: Violence against the girl child in many communities often goes unnoticed by the public as girls continue to be marginalised and oppressed by their fathers, male guardians, teachers, and community members. According to the World Health Organization Consultation on Child Abuse Prevention, child abuse includes all kinds of emotional and/or physical maltreatment, sexual abuse, negligent treatment, or other manipulation resulting in potential or actual harm to the child’s survival, life, health, or development (WHO, 1999). According to Okeke,² physical abuse is the highest-reported child abuse in Nigeria, while emotional, sexual, or psychological abuse is rarely reported. Various abuses against a child include disfigurement or physical injury, emotional ridiculing and bullying, quarantining and social restrictions, or neglect, amongst others (Finkelhor, 1986). However, of all the cases available globally, the most-reported abuse on female children reported to the Juvenile Welfare Centre / Human Trafficking Centre, Abakaliki, includes disfigurement or physical injury and sexual assault and rape. Data available showed that a child might not openly confess to being abused by an elderly male relative or neighbour because the perpetrators often threaten victims.³

Female child abuse is often not reported in Nigeria. Most families prefer to cover up cases of child violence and abuse in a bid to protect the family image. Some women whose children face domestic violence often do not report it to the appropriate authorities simply because they are afraid of losing their marriage, an institution that solidifies their position in their communities. The reason most of the women give is that they do not want the community to see their husbands or family members as bad people, while

2 Interview with Mrs Okeke Mary, conducted at the Ministry of Women Affairs and Social Development (MWASD) Abakaliki, 2017.

3 Field work at the Juvenile Welfare Centre / Human Trafficking Centre, Abakaliki, Ebonyi State

some reported that they were obeying their husband's instructions of keeping the family business away from the prying eyes of the public.⁴ Also, the victims of child abuse are seen to be timid and lackadaisical with reporting violence exhibited on them to another member of their family or community because, some are told by the perpetrators, that if they let an outsider know about the act of violence, they will be severely punished. Most of the time, these victims are house help moved from the village (rural areas) to the urban areas, and in many cases, their salaries are sent home to their poor parents. Hence, when a threat is issued to send them back to the rural area from which they came, these children automatically refrain from speaking up. Sadly, where official reports are made, sexual abuse of the girl child often takes up a good number of spaces. Abuse of male children is not often recorded and there are no concrete reasons as to why it is so. However, despite the dearth of statistics, cases of child abuse are found at the Nigerian Police Force Juvenile Welfare Centre / Human Trafficking Centre and at the Human Rights and Conflict Centre (HRCRC), a non-governmental organisation that is actively soliciting victims of child abuse and persecuting the perpetrators of such violence. According to the records documented by the Juvenile Welfare Centre / Human Trafficking department of the Nigerian Police Force in Ebonyi state, some of the child abuse cases reported include the following:

Table 54: Child Abuse Record in Ebonyi State 2012-2017

Victim's Age	Case Description	Year of Incident	Age of Accused
15 years	Sexual Abuse	2012	42 years
13 years	Sexual Abuse	2012	23 years
13 years	Sexual Abuse	2013	30 years
12 years	Sexual Abuse	2013	14 years
5 years	Child Abuse	2013	35 years
12 years	Sexual Abuse	2013	14 years
6 years	Sexual Abuse	2013	45 years
5 and 6 years	Sexual Abuse	2013	20 years
3 years	Child Abuse	2014	18 years
9 years	Sexual Abuse	2014	16 years
7 years	Sexual Abuse	2014	29 years
6 years	Sexual Abuse	2014	45 years
8 years	Sexual Abuse	2014	25 years

4 Extracted from interviews with some women in Abakaliki who requested to remain anonymous.

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Victim's Age	Case Description	Year of Incident	Age of Accused
8 years	Child Abuse	2014	29 years
13 years	Sexual Abuse	2014	17 years
12 years	Sexual Abuse	2014	42 years
4 and 7 years	Child Abuse	2014	30 years
7 years	Sexual Abuse	2015	25 years
14 years	Sexual Abuse	2015	23 years
9 years	Sexual Abuse	2015	17 years
12 years	Child Abuse	2015	28 years
3 years	Sexual Abuse	2015	17 years
15 years	Child Abuse	2015	35 years
13 years	Sexual Abuse	2015	28 years
5 months	Child Abuse	2015	20 years
8 years	Sexual Abuse	2015	25 years
13 years	Sexual Abuse	2015	20 years
9 years	Child Abuse	2015	29 years
8 years	Child Abuse	2017	29 years
1 year and 8 months	Sexual Abuse	2017	12 years
12 years	Sexual Abuse	2017	12 and 12
12 years	Sexual Abuse	2017	20 years
13 years	Sexual Abuse	2017	13 and 12
17 years	Sexual Abuse	2017	19 years
14 years	Sexual Abuse	2017	19 years
15 years	Sexual Abuse	2017	45 years
13 years	Sexual Abuse	2017	17 years
16 years	Sexual Abuse	2017	19 years
15 years	Child Abuse	2017	20 years
10 years	Sexual Abuse	2017	28 years
16 years	Sexual Abuse	2017	20 years
6 years	Sexual Abuse	2017	21 years
15 years	Sexual Abuse	2017	21 years
2 years	Sexual Abuse	2017	18 years
6 years	Sexual Abuse	2017	60 years
4 years	Sexual Abuse	2017	21 years

Victim's Age	Case Description	Year of Incident	Age of Accused
2 years and 10 months	Sexual Abuse	2017	10 years

Source: Juvenile Welfare Centre / Human Trafficking, Abakaliki, Ebonyi State (2018).

Patriarchy and development in Ebonyi State

Patriarchy and its practice in Eastern Nigeria (*Igbo* land) have directly and indirectly affected development in the region, but this is an aspect of developmental study that receives little or no attention. Many have failed to see the nexus between the two, but this work will analyse how patriarchy affects development in Ebonyi State, all other factors being equal. It is a fact that development occurs when there is a positive change that is not gender-based; how then does patriarchy affect the women's role in contributing to the development of their society or community?

First, to understand the impact of patriarchy on development, there is a need to understand the role that the position of a man in the *Igbo* traditional marriage and family plays in instilling patriarchy in society. In Eastern Nigeria, the male has always been placed above the female; this is most times manifested in boy child preference to the girl child and this makes them feel more important than the female. To this effect, when a woman gives birth, the first question the family members ask is - "What is the sex of the baby?" and when it is a boy child, the joy cannot be hidden as relatives make comments like "congratulations, you now have someone to carry on your name" "Thank God, your lineage shall not die with you" and so on. Most of the boys are named *Azubuike*, *Ahamefule*, *Onochie*, *Ikemefula*, *Amaechina*, *Ikenna*, *Ikenga*, *Lotana*, *Obinna*, *Nnamdi*, and so on (all these names depict the fact that a son has come to continue their father's lineage). This does not mean that female children are not appreciated, but a typical *Igbo* man would prefer to have just one male child than five female children. This is why it is common to see a family that has seven daughters and will keep giving birth till they have a male child even if he is the tenth child; though this practice is going into extinction, it is still the reason for the existence of polygamy in *Igbo* land. This is because of the fear of many childless, middle-aged people who may regret the life choices that are leading to the extinction of their family lines (Longman, 2009).

A woman who is unable to give birth to a male child feels that her marriage is threatened and that her in-laws might bring in another woman for her husband just to continue the husband's lineage. In most cases, as has been observed in some communities like *Uburu* and others around the

Abakaliki cluster of Ikwo, Izza, Izzi, Mgbo, and others,⁵ it is the wives that marry another wife for the husband to increase his chances of having a male child. Also, in most families in these communities, when a man dies without having a son, his first daughter is advised to become pregnant and when she gives birth to a son, he takes up the father's name as his surname and continues his lineage.⁶ When a man dies without a male child to his name, the wife may decide to stay back but is free to become pregnant from any man, and the children she gives birth to; whether male or female, take up the dead husband's name (although in many communities, many widows prefer not to birth a child at their husbands' demise). Although in some cases, the wife may decide to stay if the late husband's family do not support such a decision. In places like Uburu and its environs, when someone dies without being married, a wife could be married posthumously and the children would be culturally considered his legitimate children. However, Afikpo culture is usually slightly complicated because of the dual-descent society they run.

Nwokocha (2007) notes that male child preference remains one of the most-lasting cultural practices amongst the Igbo people of South East Nigeria, and this is evident in many communities where a male child is bestowed special acknowledgment or greater status than a girl child. As a result of this, such communities disassociate their females (daughters and wives) from owning or inheriting family properties, while their male counterparts are treated as the foundation of family lineage and sole owners of family assets. This importance placed on the male child in Igbo society makes it impossible for a female child to inherit her father's land. Historically, in Igbo land, land is often associated with men, this is why when a man without a son dies, his land automatically goes to his brothers, no matter how many daughters he had. Also, even though women work on the land belonging to their fathers or husbands, they are not expected to have land to their name. However, this is not applicable in a few Igbo communities, but in contemporary times, despite the level of adoption of Western cultures, some Igbo communities still frown on a woman inheriting her father's or husband's land. In some communities in Ebonyi state, if a man has no male child, whatever property he owns would be shared amongst the brothers, and this is culturally acceptable but it is still dependent on the understanding of the woman and the mother-in-law. Afikpo runs more of a matrilineal than a patrilineal society, so their cultural takes are usually askew. They inherit properties from their mothers' side.

5 Collated from interviews with indigenes of Ebonyi who wish to remain anonymous.

6 Collated from interviews with indigenes of Ebonyi who wish to remain anonymous.

The effect of this on development is that women have been relegated to the lower level in Igbo society; the sub-consciousness of so many of them has been twisted to the extent that they have begun to see themselves as inferior to their male counterparts. Goldberg (2008) notes that when the male gender performs functions, acts in certain ways, or engages in certain occupations, then the whole society will automatically regard those with utmost importance but when such is performed solely by females, then they automatically become less important. This has resulted in a feeling of inferiority complex on the female part, and this plays out more amongst the rural women. It has also led to over-dependence on the males by the women. Most of these women are so dependent and submissive to their husbands that they do not believe in themselves anymore. They see themselves as commodities and properties of their husbands. Thus, their priority should be to please them by playing the role of caregivers, baby producers, and submissive wives to the extent that they care less about their importance in societal development that is not gender-based.

A look at the manifestations of patriarchy in Igbo land reveals that they have played a major determining role in the development of the region. Trafficking, which is one of the manifestations of patriarchy and which plays out in Ebonyi state, has affected the contribution of women towards the development of their societies. These people would have contributed to the development of their local communities but are taken to foreign locations and when they even return, which happens in most cases, it is difficult to reintegrate and rehabilitate them into the community. The state spends resources equipping the rehabilitation centres that would have been used for its development on rehabilitation and reintegration (managed by the Ministry of Women Affairs and Social Development (MWASD)). Most of the victims do not freely contribute to legitimate economic activities in their home countries and this disorganises the home economy and slows down foreign investments and their linked advantages (Swadogo, 2012; Ihuoma, 2019).

The second point to note is that the world is becoming a global village - the world viewed as a community in which distance and isolation have been dramatically reduced by electronic media (such as television and the Internet) - and migration is the order of the day; thus, people are constantly leaving the borders of their countries of origin. Migration has led to the presence of expatriates, who send remittances home, but in the case of trafficked victims, no remittance is sent home as all they make is released to their masters who may or may not give them a token for their upkeep. In a situation where an individual leaves her country to work abroad, there is either the intention to send remittances home to support family members back home or to invest back home, but this situation is lacking in the story of a trafficked victim.

Third, it is the output of members of a society or country that contributes to the country's gross domestic product and when the potential workforce is taken away forcefully, illegally, or cunningly, society is deprived of what that individual can contribute to the country's development. On the other hand, the income of the citizens of a country abroad contributes to the home country's gross national product, but this does not apply to trafficked victims.

Fourth, when victims of trafficking are recalled and reintegrated (a major agenda of the government-run rehabilitation centre in the state), there is always the problem of stigmatisation; their societies stigmatise them and most of them go into depression (Ihuoma, 2019). The majority of them return with some serious diseases that may prevent them from being truly reintegrated by society members because of fear of contracting the disease from them. Some of the health challenges common amongst trafficked victims include virginal injuries, gum diseases, traumatic brain injuries, tuberculosis, hepatitis B and C, HIV/AIDS, coronary diseases, liver damage, neurological problems, early onset of dementia, cancer (cervix, ovary, pancreas, uterus, throat, liver, bone, and colon). Most of these health challenges prevent them from reproducing, contributing to the workforce of their various societies, or actively playing a developmental role in their communities.

In addition, abused female children show signs and tendencies of psychological, physical, mental, and interactive disorder, and if not well-managed, hinders the ability of the child to effectively utilise her potential for the development of herself and her community at large. On the flip side, if not adequately managed, in many cases, the victim ends up causing a social nuisance and can easily influence other female children around her. In some extreme cases, these girls rely on drugs to find succour (Okeke, 2018).

Conclusion

The government of Ebonyi State has domesticated the National Violence Against Persons Prohibition Act by establishing the State Violence Against Persons Prohibition Law in 2018. This law was enacted to reduce and subsequently eradicate all forms of domestic violence (emotional or psychological, physical, and sexual) against women who had been promoted and sustained by harmful and socio-cultural or traditional practices against women and girl children. This law defines domestic violence as any action performed in a domestic setting that harms an individual or causes impending damage to the well-being of any individual (Government of Ebonyi State, 2018). The law defines emotional, verbal, and psychological

abuse as patterns of humiliating utterances or acts towards any individual. They include frequent insults, mockery, or verbal abuses, as well as recurrent threats of emotional pain or frequent displays of infatuated possessiveness that result in a severe invasion of an individual's privacy, thereby causing a violation of such person's freedom or security.

Likewise, the state Ministry of Women Affairs and Social Development (MWASD) is the major arm through which the state intervenes in matters that have to do with women and girls. Amongst the numerous duties and agenda of this ministry, it focuses on strengthening the overall well-being of women or girls and improving and encouraging them to utilise their capacities and potentials in various spheres of human endeavour. The ministry also promotes and drives policies centred on the survival of women or girls in various communities as well as policies on the enhancement of their standard of living (health, education, and income). While providing a place of succour to women or girls who were victims of socio-political practices that violate women's or girls' rights, the ministry provides rehabilitative and re-integrative as well as guidance and counselling services (Agu, 2020). There is also the Ebonyi State Child Rights Law of 2003 that protects the rights of children and the family court where the rights of girls who had been violated are protected. There is a direct partnership between the International Federation of Women Lawyers (FIDA) and the family court in Ebonyi State, where a good number of female lawyers take up pro bono cases to make sure justice is served in human rights and cases related to females in the state.

This study concludes that while patriarchy manifests in trafficking, child abuse, and domestic violence, it is a major reason for the violation of human rights. The study notes that the economic roles of women have in many times been undermined, women from time immemorial have played the role of 'subsistence' they engaged in economic activities aimed towards the upkeep and sustenance of their families and society at large. As the breadwinners of their families, they engaged in economic activities like farming and trading. However, a woman's active economic role can be altered when she is unnecessarily manipulated by her male counterpart. As a result, many are forced to play the role of observers, motivators, cheerleaders, sisters, wives, or mothers who cheer and applaud the exploits of the men folk.

Patriarchy in places or families where they played out has affected the contribution of women to the development of their societies and this has affected the development of society. It should be pointed out that development occurs when the individuals and the system progress positively in all aspects and when the individuals are morally and psychologically prevented from actively utilising their potential; society suffers. This chapter has outlined some of the effects of patriarchal practices on development. It

posits that if women are seen as equal, from the micro level (family), their developmental role will reflect on society. This is because development can occur at the individual level, which manifests and affects the societal development of any society.

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