

ASSESSING THE EXTENT OF INCLUSION OF WOMEN IN LEADERSHIP BY TRADITIONAL RULERS IN SIX COMMUNITIES IN ENUGU STATE, NIGERIA BETWEEN 2010 AND 2021

A STUDY

By



**WOMEN INFORMATION NETWORK
(WINET)**

July, 2022



Supported by
**NIGERIAN WOMEN TRUST FUND
(NWTf)**



Funded by
FORD FOUNDATION, WEST AFRICA

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Acronyms

CIRDDOC	Civil Resource Development and Documentation Centre
CSO	Civil Society Organization
CWO	Catholic Women Organization
FGD	Focus Group Discussion
KII	Key Informant Interview
KI	Key Informant
MDGs	Millennium Development Goals
NGO	Non-Governmental Organization
NWTF	Nigerian Women Trust Fund
PRO	Public Relations Officer
SDGs	Sustainable Development Goals
WACOL	WomenAid Collective
WINET	Women Information Network

Explanation of Terms

- **Umuada:** Ada means the first daughter in a family. This has been generalized to mean all native-borne daughters of a particular town or location. Umuada therefore means all daughters of the soil – all native-borne daughters of a community either married out to other communities or not
- **Otu Umuada:** A formal organization where Umuada are members.
- **Ndi Inyom Di:** These are married-in daughters of other communities. They are Umuadas that got married from other communities
- **Otu Ndi Inyom Di:** this is a formal organization of Ndi Inyom Di.
- **Umu Nwadi Ala:** These are children of Umuada. They hold special place in the communities where their mother comes from
- **Umu Aka Mkpa:** These are native-borne children of a particular community. They are sons and daughters of the soil, that is, they are children of the Ndi Inyom Di.
- **Umunna:** These are members of extended families
- **Ndi Ichie:** These are heads of extended families that represent them in the Igwes' cabinets
- **Osu:** These are persons or families that their ancestors either sacrificed or offered themselves to the deities for protection in the olden days in the communities. They are outcastes.
- **Oru:** These are persons or families whose ancestors were sold into slavery in some communities.

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Executive Summary

Women inclusion and their participation in traditional cabinets is considered as one of the final stages in the process of ensuring gender equality and improving gender power relations. There have been several campaigns in this regard in Enugu State, South East Nigeria. This study has therefore two objectives: 1). To assess the extent advocacies have influenced women's inclusion in leadership and decision making by traditional rulers in Enugu State communities between 2010 and 2021 and 2). To ascertain if the communities have developed the legal framework that accommodates inclusion of women in leadership and decision making.

The study is designed to collect data using quantitative and qualitative survey. Purposive sampling was used to select one community in each of the three (3) Senatorial Zones of Enugu State which have women members of the traditional rulers' cabinets. One other community is randomly selected in each Senatorial Zone to assess for possible spillover effects. In all, six (6) communities were selected across the state. They are Obige-Obukpa and Breme-Ehandiagu in Enugu North Senatorial Zone, Mbulu-Owo and Umueze in Enugu East Senatorial Zone and Alum-Inyi and Ezema-Olo in Enugu West Senatorial Zone. In each of the communities, thirty-three (33) respondents were randomly selected with the help of Town Union officials to participate in the quantitative survey. Primary data was collected from the respondents by making them to answer questions in the questionnaires.

The qualitative survey required enlistment of ten (10) men and ten (10) women for Focus Group Discussions (FGDs); and one (1) male and one (1) female for Key Informant Interview (KII). Another set of Key Informant Interviews was also conducted with the traditional rulers of each of the selected communities. The discussants and interviewees responded to semi-structured questions.

Data collected were analyzed using simple descriptive statistics – cluster bar charts and tables. Findings from both surveys showed that all the respondents of Enugu state are aware of the sensitizations and campaigns for inclusion of women in traditional leadership. Most of them believe the sensitizations were correct and relevant to the 21st Century. However, a significant number of the respondents are not aware of the details of their communities' constitutions and the provisions therein to support or not to support the rights of women to participate in traditional leadership. Nonetheless, most of them are willing to support enshrining in their constitutions, women's participation in traditional cabinets.

Further, it is noteworthy that the sensitizations thus far influenced the inclusion of women in traditional rulers' cabinets. It has also stimulated increased willingness among the communities that do not have women in their traditional leadership to be willing to do so. This study therefore concludes that sensitizations and calls for women's inclusion in traditional leadership has been impactful and has aroused respondents to protect women's right to traditional leadership by enshrining it in their towns' constitution.

The study recommended increased awareness raising for inclusion of more women in Traditional Rulers Councils as part of actions being taken to achieve Sustainable Development Goal (SDG) 5 which seeks to achieve gender equality.

1.0. Introduction

1.1. Issues and Challenges of (Non) Inclusion of Women in Traditional Leadership

Women's inclusion in the traditional councils, that is, in the cabinets of traditional rulers, is likely to be the biggest and final move for gender equity and equality in rural South East Nigeria where Igbos are indigenes. Women's representation and participation at this level of decision making will effectively curb the scourge of men's discrimination against women.

Some of today's Igbo women, the educated women of the 21st Century and of the information age, are becoming aware of their rights and whenever possible, do what will protect themselves or avoid any traditions, culture or situations that make them vulnerable to abuse.

Since women are relevant in preserving culture, it is not strategic for men to limit their participation in policy decision making, that is, to relegate them to the background by wrongly presuming they have little or nothing to contribute to development. Since culture or tradition evolves as history has shown, it is imperative for communities to drop or reject 'wrong' or unbeneficial cultures and uphold those that contribute to the common good of the society. Some wrong practices have been dropped. These include the killing of twins, labelling some villagers as outcasts, some others are women not eating certain parts of animals, for example, gizzards. These myths are being de-adopted due to the influence of globalization. The culture that is yet to change, that is being resisted by male chauvinism, is the relegation of women to inferior status when decisions are made at the zenith level in traditional settings.

1.2. Benefits of Women Inclusion in Traditional Decision Making

Women's exclusion from decision making at the traditional councils has prevented them from influencing decisions that will protect them. Their absence at these councils therefore makes it difficult for them to dialogue and debate on why they should enjoy equal status with the men in the communities. It simply indicates that men in traditional rulership consider their opinions as irrelevant, and are chauvinistic.

Beyond the traditional institutions, the advantages of women's inclusion in decision making have been well documented. Countries with gender equal status are essentially more developed and organized than those not. This is basically because the contributions of women are recognized at the policy making fronts. The potentials of every citizen – men and women – are harnessed for the common good of the society. However, it is noteworthy that there have been several responses to male domination since the last century.

The Beijing Conference of 1995 was the major forum where a global call or response to issues and challenges of women were addressed. Its major outcome is The Affirmative Action that required leadership cabinets to constitute at least 35% women membership. Since the turn of the 21st Century, more calls have ensued. The major global response is the Millennium Development Goals (MDGs) which expired in 2015 and the Sustainable Development Goals (SDGs) which is to expire in 2030. Both development goals promote gender equality.

Many countries have since domesticated these goals to suit their programs in women development. They benchmark their gender equality targets based on the recommendations of these global agenda. One positive development is that many governments now have departments that take charge of women affairs. Some countries have made progress, for instance in the Scandinavian and Oceania countries where many women are Presidents and Prime Ministers. In Africa, Rwanda and Botswana are leading in this regard. For instance, Rwanda has more than 50% women representation at their Legislative and Executive Councils. Nigeria has not made significant progress in terms of women inclusion in leadership

1.3. Women Inclusion in Decision Making in Enugu State

Since the democratic dispensation, Enugu state has been encouraged to be deliberate in their inclusion of women in governance. Traditional rulers are therefore required to show leadership by including women in their cabinets. This will go a long way in reducing the tendencies for men to abuse women.

Traditional rulers are considered influential because everyone to a large extent, owes allegiance to traditions and culture. Traditional rulers are the custodians of these cultures. At the basic level, for instance, all Igbo marriages are expected to be traditionally constituted or consummated before doing same in the church or in the courts. Since 2010, several Civil Society Organizations (CSOs) especially those that are women-led have sensitized traditional rulers and men in general on the need to include women in their cabinets. Notable CSOs in this regard are Women Information Network (WINET), WomenAid Collective (WACOL) and Civil Resource Development and Documentation Centre (CIRDDOC). They have for over the last decade been involved in rallies, workshops and seminars on gender equality at all levels of leadership.

1.4. Problem Statement

It is unclear if more women have been included in traditional leadership in Enugu state since 2010. Moreover, there are no recent studies to the best of our knowledge that have assessed the tendencies of traditional institutions to do so. Nonetheless, the consequences of women's poor power relations with men at the traditional level abound. Many women especially in the rural areas are abused emotionally, violently and even murdered (Ezenwoko and Osagie. 2014). This growing trend suggests that the traditional institutions are not influential in protecting the rights of women, and by extension family structures and culture. It further indicates that patriarchy and its limitations largely remain. Women still have little or insignificant influence in changing cultures that hinder their participation in decision making and leadership.

There are possibilities however, that men (which includes traditional rulers) are sensitized and are willing to help reduce discrimination against women (Asikaogu, 2018, Ibid). Such men are also willing to support women's inclusion in leadership and decision making even in the traditional setting. Men's support for women should be beyond having good intentions. They are expected to show more intentionality by supporting enactment and implementation of laws and policies that protect women. At the traditional levels, they should be more intentional by supporting women's inclusion in decision making with appropriate legal framework.

There are no studies to the best of our knowledge that have examined the inclusion of women in leadership and decision making at the traditional levels in Enugu State. This study therefore seeks to fill the existing knowledge gap by asking the following research questions.

Research Questions

- i. Have the advocacies by women groups for inclusion of women in leadership and decision making at the community level yielded results in Enugu state?
- ii. Have the communities in Enugu state developed legal framework that accommodates inclusion of women in leadership and decision making?

Goals and Objectives of the Study

The goal of this study is to assess the extent, traditional leaders in six communities in Enugu state have included women in their cabinets. This goal is realized by satisfying the following specific objectives:

Specific Objectives:

- i. To assess the extent advocacies have influenced women's inclusion in leadership and decision making by traditional rulers in Enugu state communities between 2010 and 2021.
- ii. To ascertain if the communities have developed the legal framework that accommodates inclusion of women in leadership and decision making.

1.5. Significance of this study

This study is significant in many ways. Its common relevance to all end users however is that it will bring to the attention the remote and immediate causes of women subjugation due to poor participation and/or inclusion in traditional leadership and decision making.

To the policy makers which includes traditional leaders, findings of this study will help them target more specifically traditional rulers who may be averse to including women in leadership and decision making. Policy makers may therefore identify the barriers to this aspect of gender inequity and how they may be removed in the short or long term. Also, policy makers may identify prospects and factors that hold promise for improved gender relations at the level of traditional leadership

Findings of this study are relevant to the development partners and practitioners. They will be used to help these professionals to further assess the propensities of traditional leaders to encourage women in leadership, which in turn will influence the inclusion of women. For instance, development partners may further work with traditional leaders in this report that have women in their cabinets or are willing to do so to reduce further discrimination or domination of women by men.

To researchers, this study has contributed to filling gaps in literature. It is the first to assess the inclusion of women in traditional leadership in Enugu State. Researchers can leverage on the limitations of this study to investigate the extent women's inclusion in traditional leadership has reduced or not the incidence of their abuse. Researchers can also build on this study to assess the

disposition of younger men to entrench legal framework that support inclusion of women in leadership. This includes their willingness to make advocacies and representations at the levels of policy making, which includes the traditional institutions.

The rest of this report is organized as follows: Section 2 reviews leadership role of women in the traditional setting of the Igbo land. In section 3, the methodology is discussed – the sampling and data collection and data analyses techniques. In section 4, the Results are presented and their implications. In Section 5, Summary and Conclusion of the Study is presented.

2.0. Literature Review

2.1. Women Leadership in the Traditional Setting

Despite the apparent rise in abuse of Igbo women, most literature agree that the leadership of Igbo women is institutionalized and influential. This is to the extent that women mediate even in the affairs of men. The power of women is institutionalized by the organization or association of *Otu Umuada* and *Otu Ndi Inyom Di* (Ndukwe, 2015; Obasi and Nnamani, 2015). The former are married-out women and the latter are married-in women. Umuadas are more powerful because they are daughters of the soil – they are either sisters or aunts of the men and possess as much knowledge as the men of the history of the developments of their communities. They are brought in as star witnesses on serious and highly contentious issues as land disputes, origins and proclamations of gods and deities. They settle marriage disputes between their brothers and their wives. Their recommendations and resolutions are usually accepted by the disputing parties. They play huge role in preventing conflicts from escalating.

Their influence confers to their children (Umu Nwadi Ala) near equal status with the children of their brothers – the native borne (Umu Aka Mkpa). Children of Umuada are allowed to settle in their mothers' homeland for as long as they wish. Ndi Inyom di are vested to deal with more domestic issues. For instance, issues that concern child bearing and rearing. They report such issues to the Umunna (extended family) and Ndi Ichie (the family head who represents the family in the Igwe's cabinet) wades in on the issues.

The leadership, and hence influence of women is historic. Iweadighi, (2019) notes that it is largely motivated by the traditional worship of the goddess, Ani, the goddess of the earth. Ani, is one of the most revered gods of the Igbo mythology. She represents the mother earth. Ogbu, (1993) further adds that Traditional Igbo religion believes the earth is the mother of all nature and creatures, from it springs life and every one returns to it. Since mother earth is revered, so should women who are mothers. Ogbu, (1993) supposes that this philosophy thus motivates the thinking that women have the staying power to endure adversities and absorb all shocks.

They have their ways of getting the attention of the men, through their own meetings. Their meetings or groups (*Otu Umuada* and *Otu Ndi Inyom*) are respected. Umuada are influential because they are daughters of the soil, they know the history and pedigree of the male leaders. They are sisters of the men and possibly would have contributed to their upbringing either as

mothers, elder sisters and aunts. These men they nurtured are inclined to listen to their plights and positions for good governance.

As many of the Igbos stopped worshipping the traditional gods, and many adopted the Christian faith, the institution of the Umuada evolved. Women groups such as Catholic Women Organization (CWO), Mothers' Union, Women's Guild and other women religious groups hold sway in the churches. The women, although from different denominations attend annual August Meetings. Resolutions of these meetings are often for the improvement of the welfare of women, children and the wider society. These resolutions are communicated to the Presidents-General of the Town Unions or directly to the Igwe. Their views are usually respected and implemented. The extent to which their rights are protected therefore depends on the benevolent disposition of the Igwe and the men in general. Thus, where the Igwe is not disposed to hearing the voices of women, they are marginalized.

For this to end, inclusion of women has to be institutionalized and legalized in the traditional council. There has to exist legal frameworks or documents that support these inclusions. The question is: can these traditions change? Yes. If bad cultures in the past have been changed, then it is possible to improve on the inclusion of women in the traditional council. It took a foreign woman, Mary Slessor, to change the culture of killing twins. Other cultures like the caste system of Osu and Oru are almost non-existent.

This study therefore investigates the extent of inclusion of women in leadership by traditional Rulers in six communities in Enugu State.

3.0. Methodology

Quantitative and qualitative techniques were the methodologies for this study. For the former, questionnaires were developed to get the empirical data. The latter required discussions and interactions with respondents to get useful information to corroborate the empirical findings

3.1. Sampling and Data

Purposive sampling was used to identify respondents across the six (6) selected Communities in the three (3) Senatorial Zones in Enugu state. They are Obige-Obukpa and Breme-Ehandiagu in Enugu North Senatorial Zone, Mbulu-Owo and Umueze in Enugu East Senatorial Zone and Alum-Inyi and Ezema-Olo in Enugu West Senatorial Zone. In each Zone, one community whose traditional leader had women in their cabinets were identified. Also, in each of the Senatorial Zones, communities without women in their traditional rulers' cabinets were randomly selected. This is to assess the possible spillover effect of women leadership in the former communities. However, in each of the six (6) selected communities about thirty-three (33) other respondents were randomly selected to assess their support for the traditional councils to include women as decision makers. The total number of respondents for the study is therefore two hundred (200) and are participants in the quantitative survey. For the qualitative survey, ten (10) men and ten (10) women were differently engaged in Focus Group Discussions (FGDs) in each of the

selected communities. Also, the Igwe, one (1) female and one (1) male were also selected as Key Informants in each of the identified communities. Respondents were required to respond to questions in structured questionnaires and the discussants and key Informants responded to semi-structured questions.

3.2. Methods of Data Analyses

3.2.1 Analyses of Quantitative Data

The quantitative data were analyzed using the cluster bar charts. The analyses were done per senatorial zone and then disaggregated to individual Communities selected for the study. Then, the analysis was done to assess the gender disposition to women leadership and their willingness to support its constitutional provision and protection.

3.3.2. Analyses of Qualitative Data

Transcripts of recorded Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) were analyzed to isolate respondents' responses in terms of their similarities, differences and possible reasons for similarities and differences in their disposition to traditional women leadership and community constitutional support for it. Respondents' responses were summarized in tables.

4.0. Results and Implications

This section presents the findings of this study to satisfy its objectives. The first section, Section 4.1 presents the quantitative results. The second section, Section 4.2 presents the qualitative results. Both presentations of findings use Comparative Bar Charts and Tables to appraise the level of influence advocacies have led to the inclusion of women in traditional leaders' cabinets and the extent the communities have adopted legal frameworks to support the inclusion.

4.1. Results and Implications of Quantitative Survey

The results and implications in the first three sub-sections 4.1.1 are presented according to Senatorial Zone and selected communities therein. The 4th subsection presents the gender dimensions of the results, that is, the male-female perspectives on the influence of sensitizations and campaigns on women inclusion in traditional leadership and implications for its constitutional support.

4.1.1. Respondents' Disposition to Women's Inclusion in Traditional Leaders' Cabinets

Level of Awareness of the number of women in Igwe's Cabinet

The first research questions concern the effect of advocacies on influencing women's inclusion in traditional leaders' cabinet. Figure 1 shows distribution of respondents according to their knowledge, of the number of women in their Igwe's cabinet. Respondents from Enugu North (about 60%) have the highest claim they know the number of women in the Igwe's cabinet. Respondents from Enugu East constitute the number of those who do not know (about 37%) and those from Enugu West (15%) are the highest claimers in the positive there are few women in their Igwe's cabinet. Figure 2 shows the community with most respondents who claim they know

in the affirmative that women are included in the Igwe's cabinet. All respondents of Obige-Obukpa claimed they are aware that women are members and decision makers in their Igwe's cabinet. Alum-Inyi in Enugu West had a few persons who knew if there were female members in their Igwe's cabinet. Almost 70% of them were positive that there are no female cabinet members. Similarly, in Umueze, Enugu East about 75% of the respondents are in the affirmative that there are no female members of the Igwe's cabinet. In fact, no indigene claimed there was any of such.

Figure 17: distribution of respondents according to their knowledge of women included in cabinet

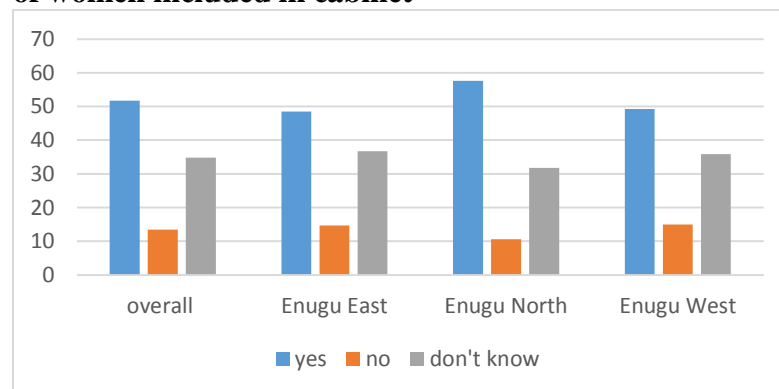
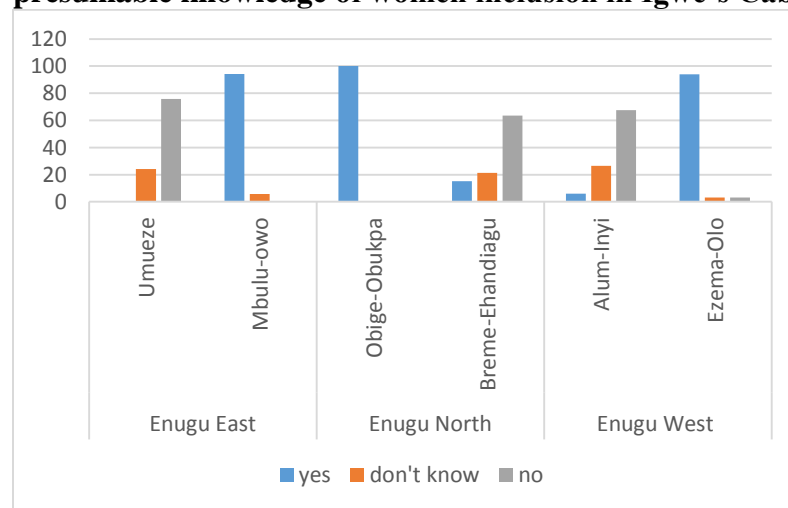


Figure 18: Distribution of respondents in communities according to their presumable knowledge of women inclusion in Igwe's Cabinet



Level of Preference for Women's Inclusion in Traditional Leaders' Cabinet

Figure 3 shows the distribution of respondents who wish their traditional rulers include more women in his cabinet. Overall, 80% of all the respondents across the state wanted more inclusion of women. Respondents of Enugu North on the average wanted this most (90%). And on

average, respondents from Enugu East and Enugu West are almost equal in their desire for increased women's inclusion.

Disaggregating this response in Figure 4, almost all the respondents of Breme-Ehandiagu desired women to be included in the Igwe's cabinet. In Enugu East and Enugu West, respondents are equal in their desire for women's inclusion. However, in Enugu East, members of the Mbulu-Owo (91%) community desire this by far more than respondents of Umueze (56%). In Enugu West, however, members of Ezema-Olo community desired more inclusion of women in Igwe's cabinet than those in Alum-Inyi.

Figure 19: Distribution of respondents who wish their Igwe included more women in his cabinet

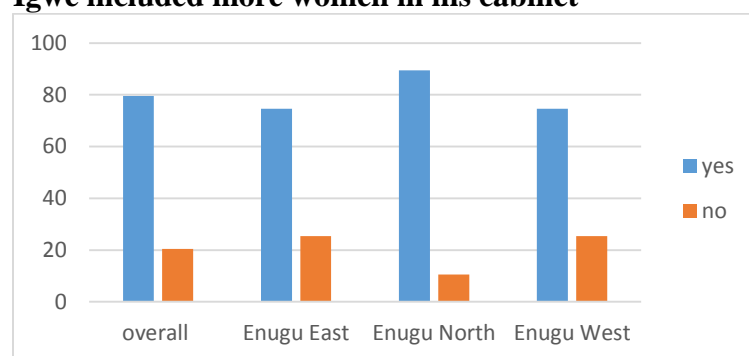
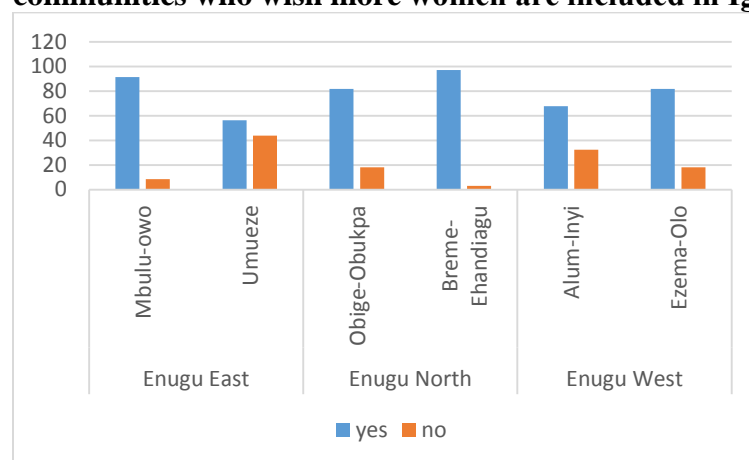


Figure 20: Distribution of respondents according to individual communities who wish more women are included in Igwe's cabinet



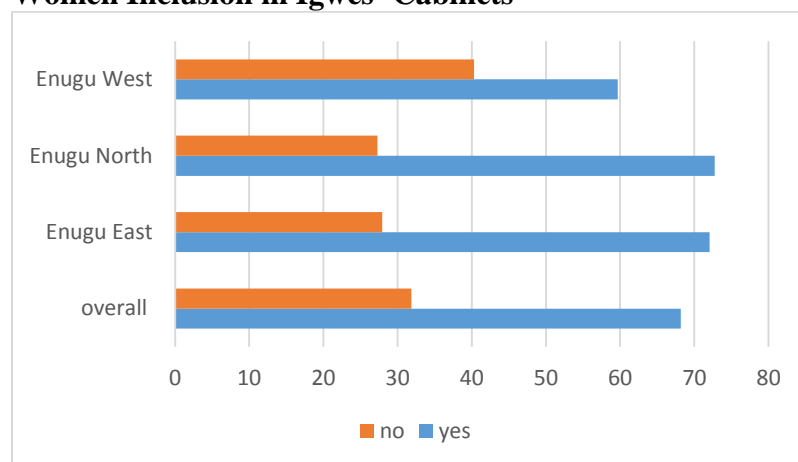
4.1.2. Effects of Advocacies on Support for More Women's Inclusion

Level of Awareness of Campaigns and Advocacies on Women's Inclusion in Traditional Leaders' Cabinets

For this set of findings, we assessed the level of respondents' awareness of sensitizations and advocacies that support women's inclusion in their Igwes' cabinets. Figure 5 shows that overall,

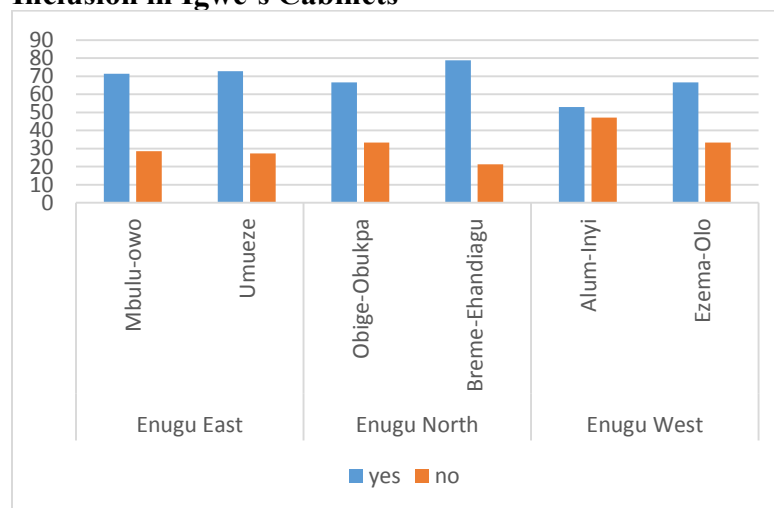
about 68% of the people are aware of campaigns, advocacies and sensitizations on women's inclusion in traditional rulers' cabinets. However, people from Enugu North and Enugu East Senatorial Zones are more aware (each about 72%) of these calls for women inclusion than the total average. People from Enugu West (60%) are least aware.

Figure 21: Level of Awareness of campaigns and advocacies on Women Inclusion in Igwes' Cabinets



In Figure 6, disaggregated results by communities show that respondents of Breme-Ehandiagu of Enugu North senatorial zone have been most sensitized (78%) on the inclusion of women in traditional rulers' cabinet, that is, they are more aware of information and sensitizations, campaigns and advocacies that support women's inclusion in the traditional ruler's cabinet; while respondents of Alum-Inyi are least sensitized. The two communities in Enugu East are almost equally sensitized in this regard (about 72%). However, about 66% of the respondents of Obige-Obukpa in Enugu North and Ezema-Olo in Enugu West are aware of these kinds of information.

Figure 22: Level of awareness of campaigns on Women's Inclusion in Igwe's Cabinets



Extent campaigns influenced respondents support for women's inclusion in the cabinet

Figure 7 shows summary of the findings on the extent campaigns have influenced respondents support for women's inclusion in Igwe's cabinet. The findings in this regard according to senatorial zones show that respondents of Enugu East are most positive (80%) that campaigns, advocacies and sensitizations for women's inclusion in Igwe's cabinets have influenced their support for it. This result is greater than the overall average for the state (about 54%).

Results for other Senatorial Zones are less than the state average. For instance, 45% of the respondents attribute their support for women's inclusion in Igwe's cabinet to sensitizations while this is so for only 30% of respondents from Enugu West. This implies that sensitizations are more effective in Enugu East and least so, in Enugu West. However, Overall sensitization accounts for about half of the respondents' support for women's inclusion. Other supporters for women's inclusion in traditional rulers' cabinet were sensitized either from elsewhere or are intrinsically disposed to support women's inclusion in Igwe's cabinet

Figure 23: Extent Campaigns and Sensitizations have influenced women's inclusion in Igwe's cabinet by Senatorial District

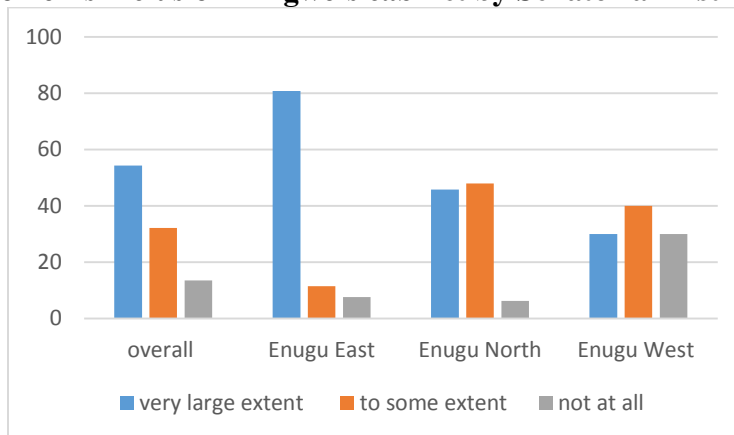
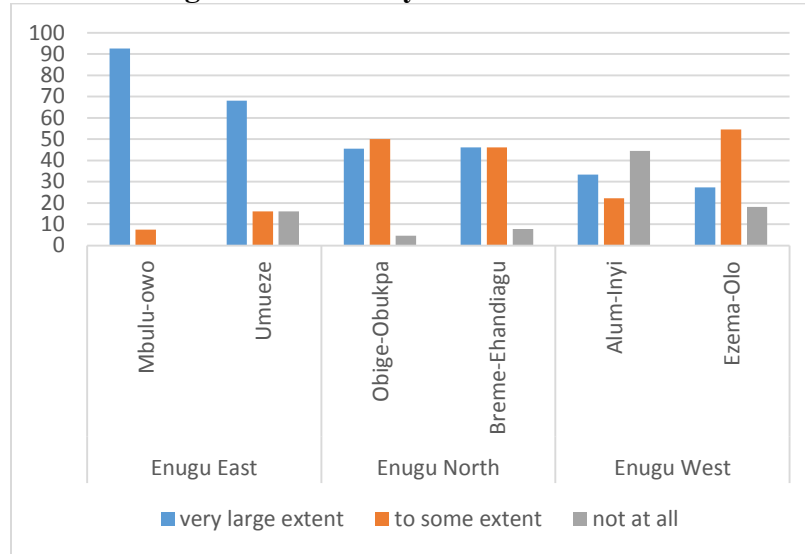


Figure 8 shows the influence of campaigns on respondents' support for women's inclusion in traditional rulers' cabinets by communities. For instance, about 92% of respondents of Mbulu-Owo in Enugu East are influenced by sensitizations. They are the most influenced by advocacies and campaigns for women's inclusion followed by respondents of Umueze in Enugu East (68%). Respondents of Obige-Obukpa and Breme-Ehandiagu are almost equally influenced to some extent (about 50%), while 44% respondents of Alum-Inyi were not influenced by these sensitizations and campaigns and about 55% of respondents of Ezema-Olo were to some extent influenced. This set of findings implies that sensitization is most effective in Mbulu-Owo and Umueze and least effective in Ezema-Olo or respondents of Ezema-Olo by this token are more altruistic to supporting women's inclusion in traditional rulers' cabinets without needing to be sensitized.

Figure 24: Perception of Extent Campaigns influenced Women's Inclusion in Igwe's Cabinet by Communities



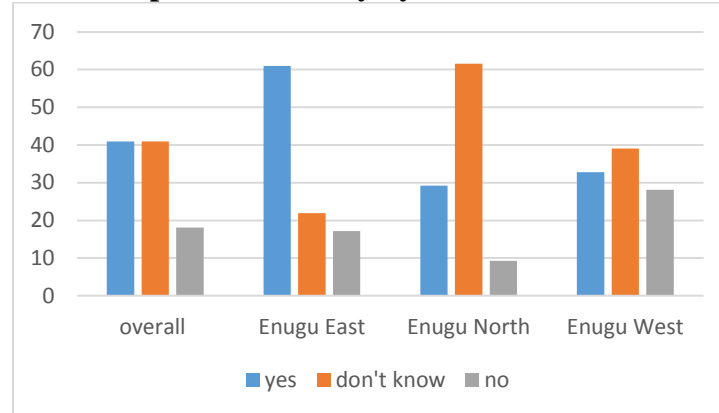
4.1.3. Legal Framework and Inclusion of Women in Traditional Cabinet

In this subsection, the results that concern the possible influence of communities in adopting a Constitution or other legal frameworks to support women's inclusion in traditional rulers' cabinets are presented. First, findings on whether the communities possess constitutions that support women's leadership in general, that is, outside of the traditional rulers' council. Next, findings on whether the communities' constitutions support women's inclusion in Igwes' cabinets and then, if respondents of various communities are willing to support legal frameworks for more inclusion of women in traditional rulers' councils

Constitutional Empowerment for Women to be Leaders in their Communities

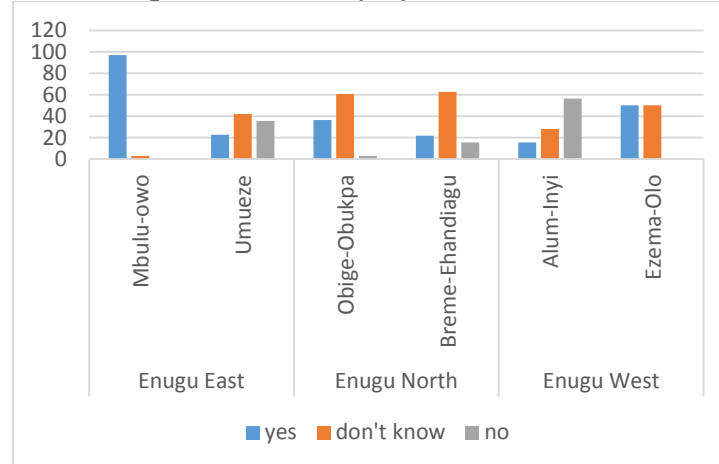
Figure 9 summarizes the results that shows constitutional support for women's general leadership – administrative or political – but not traditional. Overall, about 41% of the respondents across the Senatorial Zones believe their communities possess or have adopted constitutions that empower women to be leaders. Of this lot, 61% of respondents of Enugu East Senatorial Zone believe so. In Enugu West and Enugu North, about half of this distribution agree. However, in Enugu North about 62% of the respondents don't know if their communities possess such constitutions and likewise so for about 40% of the respondents in Enugu West.

Figure 25 : Constitutional Empowerment for Women Leadership in Community by Senatorial Zone



Disaggregating the results of figure 9, figure 10 presents respondents' perception of constitutional support for women leadership in communities. Respondents of Mbulu-Owo had the most belief that their community has constitutional support for women administrative and political leadership, but in sharp contrast only about 22% of Umueze believed their constitution supported women general leadership. Respondents of the communities in Enugu North, about 60% of each, don't know if their community constitutionally supported women's leadership, but about 36% of those in Obige-Obukpa and only 21% of those in Breme-Ehandiagu did, respectively. In Enugu West, only about 15% of respondents of Alum-Inyi believed their town's constitutions support women leadership. In Ezema-Olo, half of the respondents believe while the other half don't know.

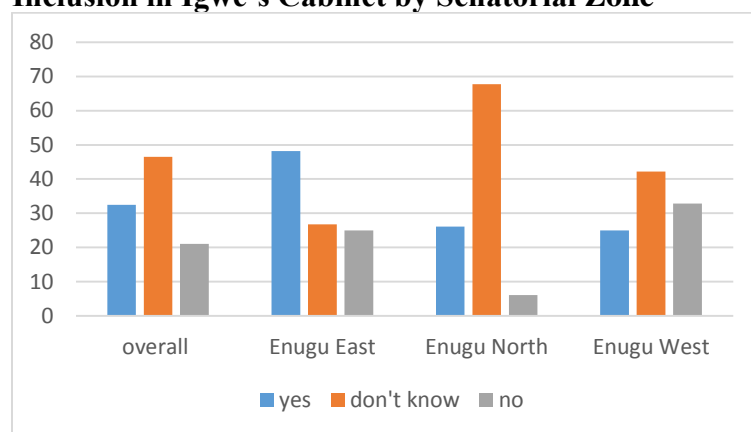
Figure 26: Constitutional Empowerment for Women Leadership in Community by Communities



Constitutional Empowerment for Women to be Included in Igwes' Cabinets

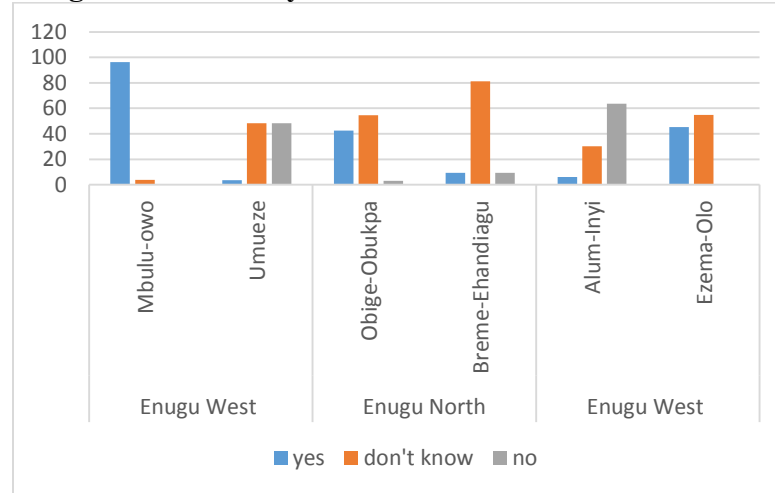
While the preceding section presents findings concerning communities' constitutional support for women's leadership, figures 11 and 12 in this subsection present findings on communities' constitutional support for women's inclusion in their traditional rulers' councils. In figure 11, overall estimates show that 32% of the residents of communities studied believe their constitutions provide for women to be included in their Igwe's cabinet, about 46% are unaware, and 21% are positive there are no such provisions in their constitutions. In disaggregating according to senatorial zones, about 48% of respondents of Enugu East believe their constitutions support women in this regard, while in Enugu North and Enugu West respectively, 26% and 25% believe. However, in Enugu East, about 68% of the respondents are unaware of the contents of their constitution to this effect.

Figure 27: Constitutional Empowerment for Women's Inclusion in Igwe's Cabinet by Senatorial Zone



For the respective communities, Figure 12 shows that Mbulu-Owo in Enugu East has the highest distribution of persons (92%) with belief that their constitution supports women's inclusion in their Igwe's cabinet. By heavy contrast only 3% of the respondents of Umueze shared that belief. In Enugu North 42% of respondents of Obige-Obukpa and 9% of those of Breme-Ehandiagu agree that their constitution supported women's inclusion in the Igwe's cabinet. In Enugu West, only 6% respondents of Alum-Inyi and about 45% of those of Ezema-Olo are positive that their town constitutions support women to be included in the their Igwe's cabinets. It can be implied therefore that residents of Mbulu-Owo have been most sensitized by advocacies. Whereas, respondents of Umueze are least sensitized and possibly most averse to advocacies and sensitization that concern women's inclusion in the Igwe's cabinet. In fact, excepting Obige-Obukpa in Enugu North and Ezema-Olo in Enugu West, the other communities in this regard are similar in their constitutional opinion on women non-inclusion in their Igwe's cabinets

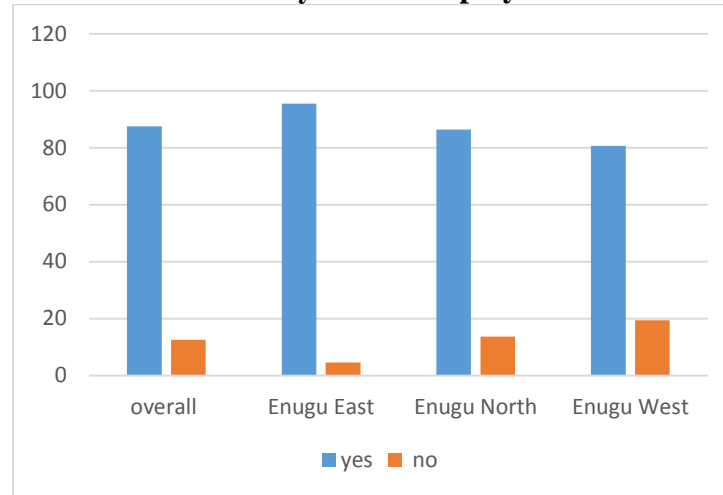
Figure 28: Constitutional Empowerment for Women's Inclusion in Igwe's Cabinet by Communities



Willingness to Support Constitutional Support for More Women's Inclusion in Leadership in the Communities

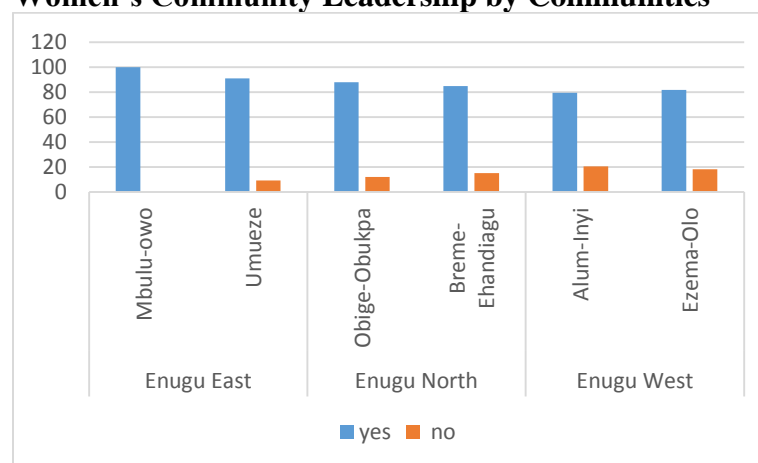
This study also sought to find out the respondents' personal views on supporting women's inclusion in their traditional rulers' cabinets. This is outside of whether the constitutions of their towns supported it or not. Figure 13 shows that overall, 87% of the respondent's support women inclusion. Disaggregating according to Senatorial Zones and in descending order, respondents in Enugu East (96%), in Enugu North (86%) and in Enugu West (80%) support women inclusion. This indicates that at least about 20% of the respondents of communities studied do not support women to be included in traditional councils of their towns. This further implies that residents of the communities are willing to be further sensitized to engage the traditional process to include women in the traditional councils.

Figure 29: Willingness to Support Constitutional Provision Women's Community Leadership by Senatorial Zones



In assessing respondents' willingness to individually support women's inclusion in their Igwes' cabinets, the findings according to various communities in each senatorial zone also indicates overwhelming positive response. Figure 14 shows that in Enugu East, all the respondents of Mbulu-Owo support inclusion of women in their traditional council and about 90% of those of Umueze did. In Enugu North, 88% and 84%, respectively, of respondents of Obige-Obukpa and Breme-Ehandiagu. The fewest group of individual supporters of women inclusion in traditional cabinets are in the Enugu West with 79% of respondents of Alum-Inyi and 81% of respondents of Ezema-Olo supporting. In effect, respondents of Enugu West are least disposed to supporting women to be included in traditional leaders' cabinets, followed by respondents of Enugu North. This therefore indicates that they are least sensitized from the advocacies and campaigns on women inclusion. Further, by implication, they are the least gender-sensitive and responsive in terms of leadership. Conversely, respondents of Enugu East are the most gender responsive or sensitive for women's inclusion in the traditional councils. They are therefore most sensitized.

Figure 30 Willingness to Support Constitutional Provision for Women's Community Leadership by Communities



4.1.4. Gender Dimensions of the Results

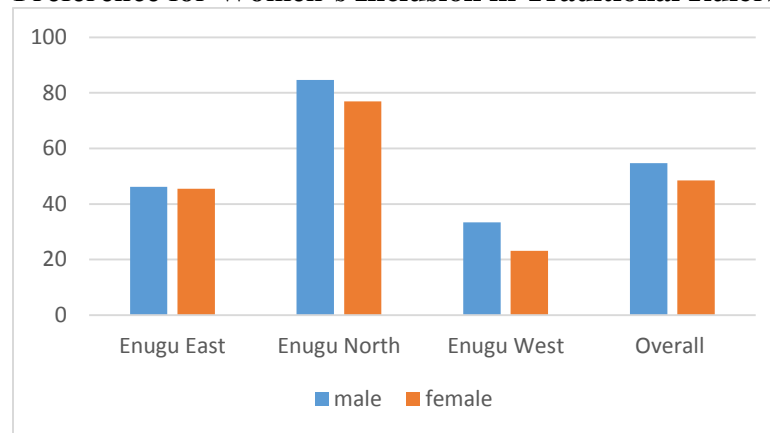
This subsection presents the findings in terms of gender perspective. For simplicity, it compares the influence of sensitizations on women inclusion in traditional rulers cabinet between male and female respondents. It first describes the influence of campaigns on their support for women's inclusion and next it presents findings on gender dimensions on supporting legal frameworks that support women's inclusion in traditional councils and cabinets.

Effects of Campaigns and Advocacies on Gender Preference for Women's Inclusion in Igwes' Cabinet

Figure 15 shows that overall, in Enugu state, men (55%) were more influenced by sensitizations and advocacies for women's inclusion in traditional cabinets than women (48%). In Enugu East, men and women were almost equally influenced (46% and 45% respectively). The highest distribution of influenced support for women's inclusion is in Enugu North, although, more men (85%) were influenced than women (77%). In Enugu West, the influence of sensitization was

low, in as much as more men (33%) were influenced by sensitizations than women (23%). This result goes in line with the expectations that since women already by default support their inclusion in traditional rulers' cabinet, the influence of campaigns for inclusion of women in traditional councils has to bear more on men. Thus, it is not counterintuitive to have more men influenced by such campaigns. Sensitizations in this regard appear to have been most effective in Enugu North and least in Enugu West. Thus, either few sensitizations have taken place in Enugu North than in Enugu East and Enugu West or that respondents of Enugu North are the most receptive and responsive to gender equality and equity than other communities.

Figure 31: Effects of Campaigns and Advocacies on Gender Preference for Women's Inclusion in Traditional Rulers' Cabinet



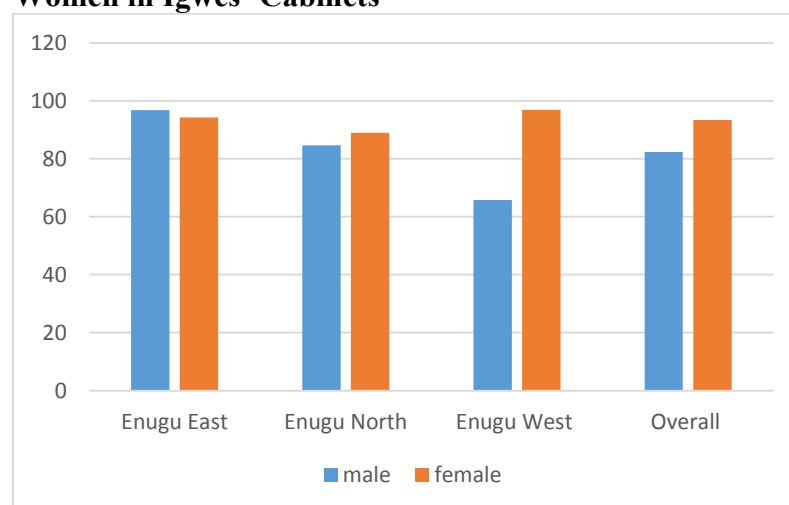
Gender Support for Legal Framework to Include Women in Igwe's Cabinet

In this result, we present the gender responses to support for legal framework to protect or enshrine the rights of women to be part of decision making at the traditional rulers' councils in communities in Enugu State. Figure 16 indicates that overall, there is huge support for legalizing women's inclusion in traditional cabinet. About 93% of the women and 82% of the men support this. Most support in this regard is in Enugu East where almost all the men (97%) and women (94%) support 'constitutionalizing' women's participation and decision making at the traditional council level. In Enugu West, there are by far more women supporters (97%) for this cause than men (65%). In Enugu North, there is almost equal support between men and women (84% and 88%, respectively). It is noteworthy that it only in Enugu East that men showed more support for women's inclusion in traditional council more than women.

The foregoing findings indicate that overall, women showed more support for constitutional gender inclusion. This is possibly because providing a legal framework for women's inclusion in Igwes' Councils strengthens their position to make, defend and implement policies that empower them. Furthermore, legalizing their roles in traditional decision making will influence their immense contribution to overall development of their communities.

The Senatorial Zones' results show that the male respondents in Enugu East are more willing to improve gender relations at the traditional council levels. This may indicate that they are more altruistic than the other districts. Male respondents in Enugu West are least willing to support the cause for women inclusion. Only about 65% of them agreed for constitutional support and protection of women's right to be members of the Igwe's council, while women (97%) in this region showed the most clamor for it in the entire state. The gender relations in Enugu West is therefore poorest at least in the quest for the empowerment of women.

Figure 32: Gender Support for Legal Framework to Include Women in Igwes' Cabinets



4.2. Results and Implications of Qualitative Survey

In this section, the research questions of this study on whether sensitizations to include women in traditional leadership is of any effect in communities of Enugu state; and if there are legal frameworks in these communities to accommodate this feat are answered. Subsection 4.2.1 articulates the findings of the Key Informant Interviews (KIIs) and subsection 4.2.2 presents outcomes of the Focus Group Discussions (FGDs). In each of the conversations, respondents gave information concerning the level of awareness of sensitizations to include women in traditional leadership, if they considered the sensitizations correct, the number of women in Igwes' cabinets, if they supported constitutional reforms to include women in traditional council and leadership.

4.2.1 Results and Implications of the Key Informant Interviews (KIIs)

These are findings from interactions with the Igwes, principal officers and leaders of thought in the communities. Information from these respondents are presumably, the most authentic. This is because information from the Igwe as the overall leader of the community and the chief custodian of culture and tradition is expected to provide most valuable information on women and their participation in cabinet. Likewise, people who are closest to him – his advisers and cabinet members are expected to provide valuable insights. Some of them may even understand

the tradition more than the Igwe and hence their roles as advisers. Table 1 presents summary of the findings and outcomes of the Key Informant Interviews (KIIs)

Awareness of Sensitization

All the key informants in all the communities are aware of the sensitizations that concern women's inclusion in traditional leadership. All of them also believed the sensitizations are correct, relevant or necessary to motivate the inclusion of women in traditional councils. Some of the respondents claimed that they were sensitized by Non-Governmental Organizations (NGOs). Some others picked interest in women's inclusion in Igwe's cabinet from discussions held in the churches, at women's meetings. Some of such sensitizations encouraged women to begin closing ranks with men by vying for soft positions like Public Relations Officers (PROs) and Secretaries. To this effect, it is plausible to conclude that the growing awareness of the need for gender equality at the traditional level is high.

If the Sensitizations are correct

All the respondents said the sensitizations are correct. Thus, they all agree that information urging women to be included in Igwes' cabinet is not out of place and is relevant for the culture and traditions in the 21st Century. A male informant from Mbulu-Owo said that "*If the sensitizations were not there, women would have been left out*". This man's perspective, in general, indicates growing empathy and support for the cause of women's leadership and participation at the traditional level.

Number of women in traditional leaders' cabinet

Different informants gave different figures as the number of women in the traditional councils in their communities. For instance, while there was near total agreement between the response of the Igwe of Obige-Obukpa, in Enugu North and the KIIs there, as well as in Ezema-Olo, and in Alum-Inyi in Enugu West, there was wide discrepancy in other communities. However, the traditional leaders, the Igwes of communities are considered to provide the most authentic number of women in their cabinets. The Igwes of Obige-Obukpa in Enugu North, Mbulu-Owo in Enugu East and Ezema-Olo in Enugu West said they have 5, 10 and 4 women in their cabinets respectively, while the rest of the Igwes said they had none.

Some KIIs from communities where their Igwes say they had women members of cabinet, say otherwise. For instance, while the Igwe of Umueze says he has no woman his cabinet, the male and female KIIs claimed he has 7; and in Mbulu-Owo, the Igwe says he has 10 women in his cabinet and the KIIs say there are 4 women. This discrepancy indicates that some community members are not very familiar with the gender status of the Igwe's cabinet and somehow, in spite of women inclusion, the women's activities are not yet as visible as they should be.

Constitutional Support for Women

In Obige-Obukpa, and Mbulu-Owo, both the Igwes and the KIIs agree there is constitutional support for women to be in the Igwes' cabinets. The Igwe and KIIs of Obige-Obukpa however

imply that the gender neutrality of the constitution is a proviso for women's inclusion. Igwe states that:

"There is no place where it is written in the constitution that the Igwe will take a man or woman. The Igwe should govern the community with so and so number of communities (cabinet members) from 21 villages. Igwe has the discretion to select, making sure that that person comes from the sect.... after consultation with the stakeholders, those who are affected in the villages. You cannot take anybody outside the village without villagers knowing. I say recommend some people for me. Then the people I recommend, I say "what of this person?" The important thing, is the person from the village?"

In Umueze, the Igwe disagrees there is constitutional support for women's inclusion in his cabinet, while the Key Informants (KIs) say there are. In Ezema-Olo, the apparent neutrality of the constitution is misunderstood between the Igwe and the KIs. The Igwe of Ezema-Olo explains there are no clear provisions for women inclusion in his cabinet but the KIs understand the gender-neutrality of the constitution to imply its provisions or support for women's inclusion in the traditional cabinet. He stated that *"The constitution is not specific about that. The cabinet has to be representative of the people and the women are very important part of the people."*

In Breme-Ehandiagu, the Igwe and the KIs indicate in the negative that there are no legal frameworks that support women to be members of their Igwe's cabinet. The Igwe states that he *"really does not have reasons for not including women in his cabinet and not constitutionally supporting their constitution to include women"*.

This implies that there are no constraints limiting the inclusion of women in the traditional cabinets. With more sensitizations especially explaining the social and economic benefits to the Igwe and opinion leaders in the community, it will be relatively easier to influence more women to participate in the decision making at the traditional cabinet levels.

Personal Support for Women Inclusion

The Igwes of Obige-Obukpa, Breme-Ehandiagu, Mbulu-Owo, Alum-Inyi and Ezema-Olo personally support women to be included in their cabinets. The Igwe of Umueze flatly does not support women membership of his cabinet because it goes against his concept of norms and traditions. He says *"it's risky to do so"*. He says women do not keep secrets. His preferred leadership role for women should be at the Town Development Union. Most of the KIs support women to be part of the Igwes' cabinets. An interesting exception is the female respondent from Umueze who is "not sure" it is a good idea and a male respondent from Alum-Inyi who bluntly refuses the idea indicating that the community will be worse off if this is done.

Table 3: Outcomes of the Key Informant Interviews (KIIs)

#	Issues	Enugu North Senatorial Zone						Enugu East Senatorial Zone						Enugu West Senatorial Zone					
		Obige-Obukpa			Breme-Ehandiagu			Umueze			Mbulu-Owo			Alum-Inyi			Ezema-Olo		
		Igwe	KII (M)	KII (F)	Igwe	KII (M)	KII (F)	Igwe	KII (M)	KII (F)	Igwe	KII (M)	KII (F)	Igwe	KII (M)	KII (F)	Igwe	KII (M)	KII (F)
1	Aware of sensitizations	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2	If Sensitization are correct?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
3	No. of cabinet women	5	5	4/5	0	0	5	0	7	7	10	4	4	0	0	0	4	5	5
4	Constitution support for women	Yes	Yes	Yes	Not really	No	Not sure	No	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes	Not specific on it	yes	Yes
5	Personal approval for constitution	Yes	Yes	Yes	Not quite	Yes	Not sure	No	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	yes

Table 4: Outcomes of the Focus Group Discussions (FGDs)

#	Issues	Enugu North Senatorial Zone				Enugu East Senatorial Zone				Enugu West Senatorial Zone			
		Obige-Obukpa		Breme-Ehandiagu		Umueze		Mbulu-Owo		Alum-Inyi		Ezema-Olo	
		FGD (M)	FGD (W)	FGD (M)	FGD (W)	FGD (M)	FGD (W)	FGD (M)	FGD (W)	FGD (M)	FGD (W)	FGD (M)	FGD (W)
1	Aware of sensitizations	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2	If Sensitization are correct?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Not sure	Yes	Not sure	Yes
3	No. of cabinet women	5	5	0	0	0	0	18	8	Not sure/0	12/16	Don't know	3
4	Constitution support for women	Yes	Yes	No	Don't know	No	No	Yes	Yes	Mixed	No	Mixed	Yes
5	Personal approval for constitution	Yes	Yes	Yes	Yes	No	Not sure	Yes	Yes	Mixed	Yes	Mixed	Yes

4.2.2. Results and Implications of Focus Group Discussions

The views of the male and female discussants are mixed and sometimes varied. Like the previous subsections, outcomes of their discussions are articulated according to their levels of awareness of sensitizations to include women in traditional leadership; if the sensitizations are correct; if the sensitizations influenced certain numbers of women in their Igwe's cabinets; if they are aware of constitutional support for women inclusion in their Igwes' cabinets; and if they in spite of the constitution supported women inclusion in Igwe's cabinet. Table 2 above presents summary of findings of the Focus Group Discussions (FGDs)

Awareness of Sensitizations

All the respondents – all the women and men – unanimously confirm they have either witnessed or heard of sensitization calls for women to be included in traditional cabinets of their Igwes. This is consistent with the findings among the KIs. Like the KIs, some of them heard the calls for women inclusion in traditional leadership from NGOs, then these campaigns are reinforced in their Churches and women's meetings. This implies that the awareness of the calls for women participation in traditional leadership is high

If Sensitizations are Correct

All the discussants, men and women, from Enugu North and Enugu East Senatorial Zones agree that the sensitizations are correct. The male discussants in Alum-Inyi and Ezema-Olo in Enugu West Senatorial District do not all agree that the sensitizations are correct. For instance, some men say that *“Women should not lead. It's impossible for women to lead. They should be under the men”*. While some others believe that the sensitizations (almost) influenced the Igwe to consider more leadership positions and dispositions for women. These responses are markedly different from those of the KIs who all agree that the sensitizations are correct. In spite of these differences, it can be concluded that most of the respondents agree the sensitizations and campaigns for women traditional leadership is correct.

Number of Women in Cabinet

The discussants from Obige-Obukpa, like the KIs acknowledge that there are 5 women cabinet members in the traditional cabinet. Discussants from Breme-Ehandiagu confirm there are no women in their Igwe's cabinet. The discussants from Umueze agree with their Igwe that there are no women in the traditional council. The discussants from Mbulu-Owo share different views on the numbers of women in their cabinet. While the Igwe says there are 10 of them; they agree there are female cabinet members but are not sure how many. For instance, most of the men discussants agree there are about 18 of them and the women say there are about 8 of them. The latter are closer to the correct figure – the Igwe's statement. Interestingly, female discussants at Ezema-Olo state that there are about 3 female cabinet members in the Igwes cabinet while the men are unsure. In fact, most of the men do not know how many women there are. Conversely, while the Igwe of Alum-Inyi says there are no women in his cabinet, the male discussants are not sure but are inclined to affirm the negative and the women state that there are about between 12 and 18.

These findings show that most of the respondents are not in close contact with the traditional cabinets either because they are aloof to them or are not carried along. Another possible implication is that many of the political decisions are taken at the Town Unions' level and hence some of the respondents may be more concerned with decisions taken at the Town Union level.

Constitutional Support for Women

Both male and female discussants in Obige-Obukpa agree that their constitution supports women inclusion in the traditional cabinet. The discussants in Breme-Ehandiagu and Umueze confirm their Igwe's response that there is no constitutional support for women's participation in the traditional councils. For instance, a male discussant says:

"It was not specified anywhere that women should be part of it", and another implies that the constitution is gender-neutral, that *"It was not said it should be men or women"*. Women, conversely are not aware of the contents of the constitution but generally believed there is no leadership protection, whatsoever, for women. One of the women stated:

"I don't know the content of the constitution", and another stated she was *"not sure there is anywhere in the constitution that says women should be included in the cabinet or Igwe would have done so"*.

However, the responses from the discussants in Alum-Inyi and Ezema-Olo are mixed. Some agree that the constitution does while others don't. Some male discussants feel the constitution supports women participation in general political leadership and more fundamentally, leadership in women-only groups. What is clear thus far is that the wordings of the constitution are gender-neutral and may be invoked to include women in more progressive communities and less so in the less chivalrous communities

Personal Approval for Constitution to support Women Inclusion

The discussants, male and female, of Obige-Obukpa, like their Igwe, personally support women to be included in traditional cabinet. Discussants of Breme-Ehandiagu support women to be included in the Igwe's cabinet. In effect, respondents of Enugu North appear to be the most progressive in tending to achieve balanced gender relations in traditional rulership. Like discussants in Enugu North, those of Mbulu-Owo support women to be part of Igwe's cabinet, which also is the same as the position of their Igwe. The responses from the discussants in Enugu West is mixed. Some of the male discussants from Alum-Inyi and Ezema-Olo wish to see women as Igwe cabinet members while others don't. But the all-female discussants from both communities wish women to be in their respective Igwe's cabinets. This finding is consistent with the findings in Figure 16. Despite the huge men's support for women to be included in traditional cabinets, there are more women who push for this cause than them.

5.0. Summary, Conclusion and Recommendations

5.1 Summary of Findings

This study asks the following research questions: the first is on if the advocacies by women groups for inclusion of women in leadership and decision making at the community level yielded results in Enugu state. In other words, it assesses the extent advocacies have influenced women's inclusion in leadership and decision making by traditional rulers in six Enugu state communities

between 2010 and 2021. The second research question concerns whether the communities in Enugu state developed legal framework that accommodates inclusion of women in leadership and decision making. Both qualitative and quantitative findings show that to a very large extent, advocacies thus far, have influenced women's inclusion in leadership and decision making by traditional rulers in Enugu state communities since 2010, though they do not have the legal framework. Their constitutions seem to be gender neutral.

Summary of Quantitative findings

- About 50% of the respondents know the number of women in their Igwes' cabinets
- 80% of the respondents wish their traditional rulers included women in their cabinets, indicating overwhelming support of the respondents for women's participation in decision making in the traditional councils.
- Overall, almost 60% of the respondents believed campaigns and sensitizations positively influenced their support for women to be included in their Igwes' cabinet. But respondents of Mbulu-Owo and Umueze in Enugu East senatorial zone were most influenced while respondents of Enugu West were least influenced.

When disaggregated by gender,

- About 82% of the male respondents and 93% of the female respondents support constitutional provisions for and protections of the rights of women to be members of their Igwes' cabinets.
- However, both male and female respondents were almost equally (about 45%) influenced by the sensitizations and campaigns for women to be included in traditional rulers' councils.
- It is noteworthy, that overall, males were more influenced by these campaigns especially in Enugu North where over 80% of them indicated so.

Summary of Qualitative Findings

Findings of the qualitative survey – the Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) – were used to corroborate the results of the quantitative survey.

- All (100% of) the respondents (informants and discussants) indicate they were well aware of sensitizations and campaign calls for women to be included in traditional rulers' cabinets and believed the sensitizations are relevant in the 21st century. This is to the extent that the campaigns possibly influenced some Igwes to include women in their cabinets.

The Igwes provided the most credible source of information on the number of women in their cabinets since they are the heads of the cabinets and community at large.

- In each Senatorial Zone, one community (that is 50%) has Igwe with women in their cabinets. More specifically,
 - In Enugu North, Igwe of Obige-Obukpa says he has 5 women in his cabinet.
 - In Enugu East and Enugu West, the Igwes of Mbulu-Owo and Ezema-Olo have 10 and 5 women, respectively.
 - Moreover, all (100%) the Igwes and most of other informants support the constitutional provision and protection of women to be included in traditional councils.

The discussants also support earlier findings. Most of them confirm they have heard of calls and campaigns for women to be included in traditional cabinets. Most of them believe that the sensitizations are correct and are relevant to the 21st Century. Only those from Obige-Obukpa confirm that their Igwe has 5 women members in his cabinet. For instance, in Enugu North, in Obige-Obukpa, all the discussants agree that there is constitutional provision for women inclusion. This is the same with the opinions of respondents of Mbulu-Owo in Enugu East. Only the female respondents believe there is constitutional provision for women inclusion in their Igwe's cabinet.

All (100% of) the discussants in Enugu North Senatorial Zone support constitutional authority for women to be included in the Igwes cabinets. In other Zones, the findings are mixed in the sense that about 60 – 70% support the notion while others don't.

5.2 Conclusion

Women's inclusion in traditional rulers' cabinets is what remains of gender equity in communities of Enugu State, South East Nigeria. It is arguable that women's inclusion in traditional rulership will effectively change men's perception of women as chattels. To this effect, when men and women debate and dialogue in policy making sessions in the traditional cabinet, wherein women may even hold superior opinions and the opinions implemented, over time, men in the rural areas will effectively change their opinions and dispositions to women. With this happening, youths and children will grow likewise to appreciate the views and values of women. Women also will grow to aspire for positions in the council to make their contributions to development of their communities.

This study assessed the extent women participate in decision making at the traditional level in six communities in Enugu state given the influence of several campaigns for it since 2010. From the foregoing findings, this study concludes that most of the respondents of Enugu state are familiar with campaigns to increase level of participation in leadership in traditional cabinets. The citizens also believe these campaigns are right. To this effect, some traditional rulers have included women in their cabinets, while some are either averse or indifferent to this cause.

Although, many of the citizens do not know the details of their communities' constitution and whether women have rights to be members of the cabinets of traditional rulers, most of them including traditional rulers support gender equality and equity in the traditional councils. We conclude therefore from the foregoing, that sensitizations and campaigns to include women in traditional councils has yielded positive results and this is to the extent that some communities already have women cabinet members and most of the respondents in the communities studied in Enugu state will support legalizing it. In effect, Enugu state is readier for improved gender power relations at the traditional levels.

5.3 Limitation of study

To be noted is that, this study was conducted in only six communities in Enugu State.

5.4 Recommendations

Based on the findings of this study the following recommendations are made:

- There is need for continued awareness raising for inclusion of more women in Traditional Rulers Councils as part of actions being taken to achieve Sustainable Development Goal (SDG) 5 which seeks to achieve gender equality.
- Design training programmes to educate Traditional Rulers in Enugu State and other states in Nigeria on their roles in ensuring the achievement of the seventeen Sustainable Development Goals.
- Design media enlightenment programmes to disseminate information on the SDGs to citizens.

About WINET

Women Information Network (WINET) is a media focused, women's rights non-governmental and non-profit organization established in January 2000. It was registered with Corporate Affairs Commission Nigeria in 2002 with registration number RC:14892. WINET works towards the dissemination of information to promote women and girls' rights, gender equality, human and political rights and ensure that Nigerian women and girls have access to information that will enable them to make informed decisions.

The organization carries out training for women and girls, conducts media advocacy campaigns and disseminates information on all issues relating to the advancement of women's rights in the society. WINET has carried out activities to empower various categories of Persons with Disabilities (PWDs), providing them with information on Sexual Reproductive Health and Rights, access justice through the courts and on their fundamental rights. With support from Mundo Cooperante of Spain from 2021 -2022, WINET awarded scholarship to three hundred and twenty-five (325) female students of three secondary schools in Enugu State, Nigeria, under the Right to be a Girl project.

WINET is carrying out Sustained enlightenment campaign to end Sexual and Gender Based Violence (SGBV) in Enugu State supported by ActionAid Nigeria, funded by Global Affairs Canada, under the Women's Voice and Leadership Nigeria project (2019-2023). We engage in campaigns to promote women's participation in leadership and governance. WINET is an organization in Special Consultative status with the Economic and Social Council (ECOSOC) since 2020. Mission is to uplift Nigerians especially women, young people and persons with disabilities by providing them with information and support to enable them live fruitful lives. Vision: WINET seeks an informed society where women know, exercise and enjoy their rights, while performing their duties and obligations.

Our strategies include: Advocacy, Media Campaigns, Training, Networking and Research

Our core values are: Respect for Human Rights, Integrity, Professionalism, Transparency and Accountability and Non-Partisanship and Non-Sectarian

Programme areas include: Human Rights & Civic Education, Democracy & Good Governance, HIV & AIDS Prevention, Sexual Reproductive Health and Rights (SRHR), Sexual & Gender Based Violence (SGBV), Training and Research.

About Nigerian Women Trust Fund (NWTF)

The Nigerian Women Trust Fund was established in 2011 through an unusual government and civil society collaboration to mobilize and institutionalize technical and financial resources to support women towards closing the gender gap in governance. These resources are to support female leadership and participation, address the growing concerns about the gender imbalance in elective and appointive positions and drive strategies to increase the representation of women in governance at all levels. NWTF has five (5) thematic areas which are: Fundraising and Granting, Democracy, Leadership and Governance, Research and Communications, Gender Advocacy and Institutional Effectiveness and Efficiency. NWTF is a legal entity registered with the Corporate Affairs Commission as a company limited by guarantee.

Mission, Vision and Goals:

Mission is to serve as facilitators of equitable citizenship and sustainable participation for women across all levels of governance. NWTF runs with a **Vision** that envisages a Nigeria where women and men engage equally in governance leading to National Development. The Overarching **Goal** is to institutionalize access to resources for women towards a balanced representation in leadership and governance in Nigeria. The **objectives** of NWTF's work are to transparently provide women with strategies and resources to enable them to aspire to their full potentials irrespective of their inclinations; provide national and international networking opportunities to build strategic alliances to engage in research, and advocacy to counter negative narratives, and perception as well as enlist champions of change (men and women) to support women's human rights.

- Profiling of women achievers
- Gender and Election Watch
- Objectives of Gender and Election Watch
- To support the enhancement of the integrity of electoral processes
- To provide accurate, impartial information and analysis on gender issues in relation to Nigeria Elections
- To support and strengthen local networks of elections observation bodies in organizing information gathering and data exchanging activities during elections
- To publish a gender analysis report which underlines the outcome of the observation together with recommendations to further strengthen the electoral process.

Research and Documentation through Publications: NWTF as part of her work engages in data gathering and dissemination which involves data collection that is critical in tracking women's participation in democracy, leadership and decision-making process. This information is shared strategically on NWTF social media platforms and also with other organizations focused on closing the gender gaps in governance and the public in general. NWTF has published over 20 publications which has been disseminated to various organizations, government institutions, and private sectors with support from different donors

Inclusive Governance - The Court Case: To achieve an Inclusive Governance in Nigeria, women's groups, civil society organizations and other stakeholders (also known as the Legal Strategy Team) on 2nd December 2020 commenced a litigation process at the Federal High Court Maitama, Abuja to seek constitutional clarification on the position of the law on the inclusion of women in the country's democratic process and to get substantive interpretations of

the law on non-discrimination and women's inclusion and leadership in Nigeria's democratic process and the case was won in April 6th 2022.

- Supporting like-minded organizations through sub-grants
- Support to Political parties -Gender Road Maps and Workplans for National Woman Leaders

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Appendices

12th January 2022

Key Informant Interview on Assessing the Extent of Inclusion of Women in Leadership by Traditional Rulers in Six Communities in Enugu State, Nigeria, between 2010 and 2021 by Women Information Network (WINET)

- A. **The goal** of this research is to assess the extent traditional leaders have (and are willing) to include women in their cabinet
- B. **Introduction:** Greet the Igwe and all his handlers and exchange respectful pleasantries with them as may suit your personality. Explain why you are conducting the interview. Ensure the environment is comfortable for you
- C. and Igwe to have a conversation. Also ensure you take notes on your note book on major information he supplies. You can use your phone to record with Igwe's kind permission.

D. Questions:

- 1. Are you aware of any campaigns or sensitizations that support women to be made leaders in the community?
- 2. If yes, what areas of leadership do these campaigns or sensitizations want women to actively participate in?
- 3. Do you think the campaigns and sensitizations are correct?
- 4. If yes, how are they correct?
- 5. If No, how are they not correct?
- 6. How many cabinet members do you have?
- 7. How many are women?
- 8. What year did you include (each of) them in your cabinet?
- 9. Why did you include (each of) them?
- 10. Does the Community have a Constitution?
- 11. Does the Constitution provide for women to be included in leadership at the Traditional Leader's Cabinet?
- 12. Do you believe a woman can serve in Igwe cabinet?
- 13. Do you believe a woman can be an Igwe?.
- 14. What are your preferred leadership role for women generally?
- 15. What are your preferred leadership role for women in Igwe cabinet?

**Questionnaire on Assessing the Extent of Inclusion of Women in Leadership by Traditional Rulers in Six Communities in Enugu State, Nigeria, between 2010 and 2021
by Women Information Network (WINET)**

12th January 2022

Dear Respondent,

WINET, a women's rights NGO based in Enugu, Enugu State is conducting a research as entitled above. You are kindly requested respond to the questions on the questionnaire. Your responses will be treated with strict confidentiality. Thanks

A. Demographic Characteristics

1. Age _____ 2. Gender: Male [] Female [] 3. Marital status: Married [], Single []
4. Highest Educational level: Primary [], Secondary [], Tertiary []
5. Are you living with any form of Disability? Yes [], No []

B. Assessing the Extent of Women's Inclusion in Traditional Leaders' Cabinet

1. What is the name of the traditional ruler (Igwe) of your town?

Do you know if he has female members in his cabinet? Yes [], No [], don't know []

2. If yes, how many women? _____
3. Do you wish the Igwe of your town to include (more) women in his cabinet? Yes [], No []
4. If yes, what are your reasons?

5. If No, what are your reasons?

6. Are you aware of any campaigns or sensitizations that support women to be included in Igwe's cabinet? Yes [], No []
7. To what extent have these campaigns or sensitizations influenced your support for women to be included in Igwe's cabinet: Very large extent [], To some extent [], Not at all []

C. Ascertaining that there is a Legal Framework in the Communities

1. Do you know if your town has a Constitution? Yes [], No [], don't know []
2. Does the Constitution empower/provide for women to be leaders in your community?
Yes [], No [], don't know []
3. Does the Constitution empower women to be members of Igwe cabinet?
Yes [], No [], don't know []
4. In what other areas does the Constitution empower women to be leaders?

5. Will you support Constitution to promote/inclusion of (more) women in leadership in your community? Yes [], No []

6. What area(s) of leadership do you think the Constitution should support women?

7. What categories of women do you think the Constitution should support for leadership?
Working women [], Housewives [], Married [], Single/Widowed [],
PWDs []

12th January 2022

Focus Group Discussion (FGD) on Assessing the Extent of Inclusion of Women in Leadership by Traditional Rulers in Six Communities in Enugu State, Nigeria, between 2010 and 2021 by Women Information Network (WINET)

The goal of this research is to assess the extent traditional leaders have included women in their cabinets

E. Introduction: Greet the discussants and exchange respectful pleasantries with them as may suit your personality. Explain why you are having the discussion. Ensure the environment is comfortable for you and them to have a conversation. Also ensure you take notes on your note book on major information he supplies, you can use your phone to record with the permission of the Igwe.

F. Questions:

16. Are you aware of any campaigns or sensitizations that support women to be made leaders (to be included in leadership in communities e.g. towns and villages)?
17. If yes, what areas of leadership do these campaigns or sensitizations want women to actively participate in?
18. Do you think the campaigns and sensitizations are correct?
19. If yes, how are they correct?
20. If No, how are they not correct?
21. Do some of these campaign support women to be members of Igwe's cabinet?
22. Do you think any of these campaigns and sensitizations have influenced Igwes to include women in their cabinets?
23. How many cabinet members does the Igwe of your town have?
24. How many are women?
25. Do you believe women should serve in the Igwe's cabinet?
26. How many women do you think should serve in the Igwe's cabinet?
27. Do you believe a woman can be an Igwe?
28. What are your preferred leadership role for women generally?
29. What are your preferred leadership role for women in Igwe cabinet?
30. To what extent have the campaigns and sensitizations influence your views on women leadership in your community?
31. Does your Community have a Constitution or Bye-laws?
32. Does the Constitution provide for women to be included in leadership at the Traditional Leader's Cabinet?

WINET Research publications

- An Endline Report of a Project titled: Human and Disability Rights Education for Women with Disabilities in Enugu State, Nigeria funded by African Women's Development Fund (AWDF) (2022).
- Report of Online Study on Types of Sexual and Gender Based Violence Most Prevalent During the Covid 19 Lockdown in Enugu State, Nigeria, supported by ActionAid Nigeria, in partnership with Global Affairs Canada, under the Women's Voice and Leadership Nigeria Project (WVL-N) (2020).
- Child and Forced Marriages -Report of a Baseline Study in Ebenebe Community, Anambra State, Nigeria (2017).

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