

FACTORS THAT INFLUENCE GENDER DISCRIMINATION IN LAND INHERITANCE IN EBONYI STATE, NIGERIA

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ABSTRACT

This study sets out to examine the factors that influence gender discrimination in land inheritance in Ebonyi State, Nigeria, with the goal of proffering solutions towards mitigating the ensuing problems generated by the factors. The implication of the factors was also considered. It was observed that gender discrimination in land was a common feature in the state and that it had some negative socio-cultural and economic implications. The study adopted a descriptive design approach and used questionnaires to elicit responses from a sampled 423 randomly selected indigenes from six randomly selected local government areas and six randomly selected communities in the geopolitical settings of the state. It was concluded from findings that strong influence of culture, poverty and illiteracy were the major factors that influence gender discrimination in the study area. The study recommends that there is need for a quick intervention by the Ebonyi State government through enacting legislations that will make gender discrimination an outlaw. The State should follow the footsteps of Rivers and Abia State governments that have passed laws to stop female gender discrimination in land inheritance.

Key Words: Gender, Discrimination, Land, Inheritance, Gender inequality.

1.0 INTRODUCTION

1.1 Background to the study

Gender discrimination has become a topical issue globally and became very pronounced after the conference of world female leaders in Beijing, China, which became popular as the Beijing Conference. According to the UN Women (2022), “the United Nations has organized four conferences on women. These took place in Mexico City in 1975, Copenhagen in 1980, Nairobi in 1985 and Beijing in 1995...The 1995 Fourth World Conference on Women in Beijing marked a significant turning point for the global agenda for gender equality...” The phenomenon (gender discrimination) has been succinctly described by the National Association of Japanese Canadians [NAJC] (2016) as “...discrimination based on a person’s gender or sex, which more often affects girls and women. Because of gender discrimination, girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influence, and economic advancement”.

Land inheritance on its part is a natural way of transfer of ownership of and access to land. When land ownership is handed over from parents to offspring over a given period of time, and tends towards customary norm, it is regarded as land inheritance. Inheritance is simply the practice of passing on your belongings, assets and properties to your beneficiaries (Leadway Capital, 2018). According to Glendon (2021), “inheritance also called succession is the devolution of property on an heir or heirs upon the death of the owner. The term inheritance also designates the property itself.”

Issues regarding discrimination in land inheritance have lived with man. In most cultures, only men are allowed to own and to inherit land and landed properties as the female folks are regarded as transient members of the family who would eventually be married off to other men even in far away countries. In Igbo land this is the common practice. Obodoh, Emoh, Ogbuefi and Obodoh (2019) noted that “...the problem is that women are unequally positioned unlike their male counterparts in the inheritance and other issues relating to ownership of real properties.” Even in the Holy Bible discriminatory practices in land inheritance was seen as part of the culture of the Israelites (God’s people). The Book of Numbers Chapter 27: 1-11 (King James Version) disclosed this inequality in land inheritance thus;

Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the Princes and all the congregation, by the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin and had no sons. Why should the name of our father be done away from among his family, because he has no son? Give unto us therefore a possession among the brethren of our father. And Moses brought their cause before the Lord. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father’s brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, if a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter”.

Drawing from the above Bible verses, it is clear that the issue of gender discrimination on land has lived with man, and in spite of God’s command to Moses about the matter, many cultures still regard women as outsiders when it comes to the issue of land inheritance. A reflection of this background also shows that even with God’s injunction it implies that should there be a male child; the female folks won’t have any portion in their father’s inheritance. Hence, the female child was only considered to take inheritance when the late father died without a son.

It is against the above background that this study sets out to examine the factors that influence gender discrimination in land inheritance in Ebonyi State, Nigeria.

1.2 Aim and Objectives of the Study

The aim of this study is to examine the factors which influence gender discrimination in land inheritance in Ebonyi State, Nigeria, with the goal of proffering solutions to problems concomitant with the factors. The following objectives are set to achieve the aim of the study:

- i. To identify the extent of gender discrimination in land inheritance in Ebonyi State.
- ii. To identify the factors that influence gender discrimination in land inheritance in Ebonyi State.
- iii. To examine the implications of the factors on gender discrimination in land inheritance in Ebonyi State.

2.0 REVIEW OF RELATED LITERATURE

2.1. Theoretical Basis of the Study

This study has been hinged on two theories- Locke’s theory on property inheritance. John Locke proposed his theory of property rights in *The Second Treatise of Government* (1960), according to Steiner (1994). The theory Steiner said is rooted in laws of nature that Locke identifies, which permits individuals to do appropriate, and exercise control rights over things in the world like land and other material resources.

According to Locke (Steiner, 1994), divine providence has been equally generous to human beings, providing natural goods in creation for our common use. But he (Locke) writes, “there must of necessity be a means to appropriate them some way or other before they can be of any use”. Discussing the puzzle generated from ensuing debates, Steiner (1994) noted of Locke’s theory, “how does a resource, like an area of land, change from one day something Brody can use to meet his needs to the next day something that Dorathy is permitted to exclude Brody from using, even to the point of using coercive force to exclude him?...”

The theory is properly situated in the context of this study. Locke’s theory espousing the idea of land being a gift of nature and the equality of creation which allows one to use and even own anything as given by nature. Land is a free gift of nature, that should have been free for everyone’s use and control but the discrimination against the female folks has been and remains a subject of concern.

2.2 The Concepts of Gender Discrimination and Land Inheritance

2.2.1 The Concept of Gender Discrimination

According to Anaeme (2012), gender discrimination and violence against women are global phenomena as old as human history. Gender discrimination means discrimination based on a person’s gender or sex, which more often affects girls and women. Because of gender discrimination, girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influence, and economic advancement (National Association of Japanese Canadians [NAJC], 2016). According to an online Cambridge Dictionary, gender discrimination is “a situation in which someone is treated less well because of their sex, usually when a woman is treated less well than a man”. Gender discrimination refers to the practice of granting or denying rights or privileges to a person based on their gender (Wise GEEK, Online, 2012). According to Pciglobal.org (2021), “gender discrimination is defined as the practice of treating a group of people differently based upon their gender”. Gender discrimination, gender inequality and gender imbalance are used in this study to mean the same thing; emphasizing on the unequal treatment of the opposite sexes.

Shruti (2021) identified seven forms of gender inequality which exist thus;

- i. women work longer than men
- ii. inequality in employment and earning
- iii. ownership (over property and means of production) inequality
- iv. survival inequality
- v. gender bias in the distribution of educational and health opportunities
- vi. gender inequality in freedom of expression
- vii. gender inequality in respect of violence and victimization

In Nigeria, different forms of gender discrimination prevail among the different ethnic groups in the country. Some of these forms have political, economic, social and spiritual trappings. Some of them include; harmful traditional practices against women (HTPS) like female genital mutilation, child marriage, ritualistic widowhood practice, nutritional taboos, cult-prostitution, domestic violence, and sexual freedoms for husbands. Other discriminatory practices include traditional land tenure systems and patterns of inheritance, lack of access to credit, family preference for sons, lack of participation in public decision-making, discrimination in housing and employment, discriminatory legislation, and discriminatory religious practices, as well as rape, battery, trafficking in women, murder, kidnapping and induced prostitution (Onyeukwu, 2004 cited in Anaeme, 2012).

Gender inequality in Nigeria is influenced by different cultures and beliefs. In most parts of Nigeria, women are considered subordinate to their male counterparts, especially in northern Nigeria (Abegunde, 2014). In Nigeria, gender discrimination is not without its own impact on the socio-economic life of the nation. Anochie, Osuji and Anumudu (2010) put it this way:

“Gender equality is a key factor in contributing to the economic growth of a nation. The United Nation Population Fund believe that economic growth and social equality should go hand in hand, arguing that “gender inequality holds back growth of individuals, development of countries, and the evolution of societies, to the disadvantage of men and women”. The discrimination against women remains a common occurrence in today’s society and serves to hinder economic prosperity...”

According to Latoria (2019), “one of the factors contributing to Nigeria’s poverty is gender inequality”. Corroborating Latoria’s views, Obiukwu (2019) noted thus; “hence, poverty is a gender issue. So too are the massive inequalities spiraling out of control - across wealth, health and every other socio-political determinant in Nigeria. Recognizing the centrality of gender to these issues is not only critical to fully appreciating the scale of the challenges, it is the most effective route to achieving shared progress and prosperity in African’s most populous country.” In order to bridge the gap on gender inequality in Nigeria and subsequently boost the nation’s economy the UNDP Nigeria (2021) submits that “it is vital to give women equal rights to land and property, sexual and reproductive health, and to technology and the internet. Today, there are more women in public offices than ever before, but encouraging more women leaders will help to achieve greater gender equality”. When this discrimination is tied to the people’s culture, the impact can be frightening. In discussing the culture of Amasiri, Oko (2018) noted that ...our cultural jingle is pejorative in nature. If you touch this, you will die, if you do that you will die, if you see this you will die, if you say that you will die. Women are seen in very abysmal low ebb. They suffer constraints through cultural taboos. They are not allowed to carry out certain economic activities like land ownership. They are not allowed to harvest palm fruits. They are even banned from eating food which they prepared. They are suppressed and closed and because of this closeness they release these “pent up energy” as they sleep, dream, fight, swim, fly and having terrible nightmare in their dreams. So Christianity has given them such coverage for them to exercise their latent energy. Hence they have chosen Christianity to traditional practices and God has helped them. They plant a lot of yams and rice with good harvests...

2.2.2 Concept of Land Inheritance

Land inheritance is a concept that has both sociological and legal trappings. In fact, it has a solid foundation in the study of real estate management since assets acquired outlives the owners. Oludayo (2016) sees inheritance as “the process by which material possession and or genetic characteristics are passed down from parent to child. Genetic characteristics are naturally passed down to a child regardless of gender, while material possessions are passed down from parents to offspring”...mostly the male children are pivotal and more favored in sharing and allocating material possession.

In the words of Glenden (2021), “property cannot occur unless goods are regarded as belonging to individuals rather than to groups and unless the goods are of such permanence that they continue to exist and to be useful beyond the death of the owner”. That makes sense in the discourse of land inheritance. Inheritance is simply the practice of passing on your belongings, assets and properties to your beneficiaries (Leadway Capital, 2018). According to Glendon (2021), “inheritance, also called succession is the devolution of property on an heir or heirs upon the death of the owner. The term inheritance also designates the property itself”.

Nwapi (2016) noted that “under customary law, access to land is based predominantly on inheritance. Inheritance itself is based on a predetermined system of succession which varies from locality to locality. Gender, marriage and one’s status in the family or household play a significant role in the law of inheritance”. The issue of inheritance is therefore critical because it is one way by which women can access or be denied access to land and other types of economic resources (Kuenyehia, 2006 cited in Nwapi, 2016). “Since gender plays a significant role in kinship systems and is a basic factor in socio-cultural structures, values and practices... it is also a significant determinant of who has land rights in customary tenure systems” (Lastarria-Cornhiel, 1997). Considering the importance of land or property inheritance, Glendon (2021) noted that “inheritance has been said to be necessary within the framework of an economy of individual property to guarantee the continuity of enterprise, without which long-range economic activity could not flourish”.

It is pertinent to know that land inheritance issues have been a subject of concern when issues of gender discrimination are raised and the way and manner it is handled has necessitated questions which this present study seeks to unravel.

2.3. Gender Discrimination in Land Inheritance

One of the areas where discrimination between the male and female folks in a family has been prominent is in land inheritance. In most of the cases, the discrimination has been against the female folks. According to Obodoh, Emoh, Ogbuefi and Obodoh (2019), “...the problem is that women are unequally positioned unlike their male counterparts in the inheritance and other issues relating to ownership of real properties”. From the Biblical cases involving the children of Zelophehad to present day cases like the aforementioned case involving the heirs of late Mr. Lazarus Ogbonna Ukeje, issues of discrimination in land inheritance have been showcased against women.

The practice in Igboland could be compared to what was obtained in the medieval England. Martinslibrary (2014) pointed that “the male elite of England, feudal lords and those who had derived their lands from them had to pass all realty (land) to the eldest son, a practice known as primogeniture”. This is what is obtained in Nigeria, especially in Igboland. The situation in Nigeria could be different when juxtaposed with that of the Western world. Dilli, Carmichael and Rijpma (2018), notes that “while women could inherit property only in a few Western European countries at the beginning of the twentieth century, today, gender egalitarian inheritance practices are the norm, throughout the world, except in a number of MENA and Sub-Saharan African countries”.

In the opinion of Ajala (2007), “the consequence of gender discrimination in land ownership is women’s lack of access to land which constitutes a major source and means of wealth creation and economic empowerment, hence women’s vulnerability to poverty”. And in discussing the three pillars for women’s economic empowerment, Agbaeze and Obasi (2016) noted that “...giving women secure access to land can transform their lives both economically and socially”. A worst scenario was reported by the Ebonyi State Coordinator, National Human Right Commission, Christopher Onyekachi Okorie (2022). According to the his online report;

“35 year old single lady, Nnenaya Onu, was allegedly murdered and burnt alive by her assailants for demanding her own share of her father’s inheritance in Ebonyi State...Nnenaya was allegedly beaten, stripped naked, dismembered and burnt in Onicha Igboeze community of Onicha Local Government Area of the State...According to Vanguard, the victim was murdered behind her late father’s house as her only brother died some years ago, under a mysterious circumstance in the community. Her offence is that she

insisted on demanding her father's inheritance as a woman. She was not married but lived in her late father's house at Onicha Igboeze".

Defending and expanding women's rights require comprehensive action at different levels, information and capacity building, organization and empowerment measures, legal assistance and advocacy" (Agbaeze and Obasi, 2016).

2.4. Factors that Influence Gender Discrimination in Land Inheritance in Nigeria

A Food and Agricultural Organization (FAO)(2021) source did a study of Korea on "gender and land right database" which was found to be related to the situation in Nigeria. The body found that the following factors influence gender differentiated land rights;

- i. over 80 percent of the farms are family-run and based on the traditional male head of the household model. Therefore, only few women have land in their own names...
- ii. women farmers often do not have the information and knowledge to have their right enforced in the courtroom.
- iii. women farmers often lack farming skills and knowledge on practical technologies. As a consequence, they often do not have the asset for production, facing difficulties in their farming activities.
- iv. since most women are not certified farmers, they are not covered by social security and do not have access to pension plans.
- v. the structure of the traditional family is changing more and more, families are based on the couple rather than the extended family.

Many studies by different scholars (Obasi and Agwu, nd; FAO, 2021; Oludayo, 2016; Nwapi, 2016; Fineman, 2020; Agbaeze and Obasi, 2016) came to the conclusion that factors that influence gender inequality in Nigeria as in many other climes are many and varied, and include;

- i. culture; cultural strings and the fact that many Nigerian communities are seriously attached to culture and tradition makes gender issues very serious and the inequality has been seen as part of culture.
- ii. education; poor education and poor curriculum contents leaves the female child on the back seat in the gender mantra.
- iii. male-based land inheritance practices that even has its roots in the Bible and Quran (e.g. Number 27:1-11, Genesis 2:22 and 1 Cor. 14:34) and visibly rooted in the Igbo culture. Oludayo (2016) noted that "In Islam, men are given authority over women. The Quran says "your wives are a tithe for you; so approach your wives when and how you like but take heed of your ultimate future; and fear God and know that you shall meet him...(Quran 2:223).
- iv. vulnerability of women farmers to external hostilities from intruders like herders and poachers. This fear of the wiles and vagaries of the unprotected environment deters women from land ownership.
- v. poverty; women depend entirely on their husbands and so are hardly given access, to wealth. Having lost access to land, it is obviously difficult for the woman to have access to credit facilities.

Nwapi (2016) noted clearly thusly "given that most Nigeria communities are agrarian and live on subsistence agriculture, a lack of access to land - the most important agricultural resource - has significant implications for access to economic resources; in particular, it 'thwarts' the efforts of women to achieve economic independence for themselves and their families". Little wonder why a United Nation Population

Fund (UNFPA) source cited in Fineman (2020) noted that “despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They have less access to property ownership, credit, training and employment. This partly stems from the archaic stereotypes of women being labeled as child-bearers and home-makers, rather than the bread winners of the family”. There is also the belief that men can effectively manage land better than women and the fear of losing family land to another family if a woman gets married are typical factors that influence male dominance and hence discrimination in land inheritance.

As Admasu and Zegeye (2017), put it, “in many communities, gender disparities with regard to land and other productive resources are to the assumption that men as head of household control and manage land-implicitly reflecting ideas that women are incapable of managing productive resource such as land”. They cited Panda and Agarwal (2005) as noting that productive resources given to women are lost to another family in the event of marriage, divorce and that men will provide for women’s financial security...”

3.0 RESEARCH METHODOLOGY

3.1. Research Design

The descriptive survey design has been adopted for this study and the researcher gathered relevant information on gender discrimination and on land inheritance in Nigeria, specifically in Igboland and indeed in Ebonyi State, through the use of questionnaires and interview schedules. This study shall be both descriptive and exploratory and shall obtain information from relevant community authorities and adults above 18 years, in the selected communities. This design is imperative so as to describe the relationship between the variables.

3.2. Study Area

This study is situated in Ebonyi State of Nigeria. Precisely, the study is centered on selected communities from the State. Ebonyi State was one of the six States created in 1996 by the then Federal Military Junta of General Sani Abacha. The State was created from parts of both Enugu and Abia States; which were the Abakaliki Division from Enugu State and the Afikpo Division from Abia State respectively (Family Search, 2021).

The State occupies a land mass of approximately 5,935 kilometers with a population of over 2 million people. It is physically bounded to the east by Cross River State, to the north by Benue State, to the West by Enugu State and to the South by Abia State (Ebonyi Online, 2021). The vegetation of Ebonyi State is a mixture of eastern prototypes comprising of semi-savannah grassland with forests and swamps. Being an agrarian area, the people of Ebonyi State are predominantly farmers. The State is also richly blessed with numerous solid mineral resources spread across all parts of the State (Ebonyi Online, 2021).

Preliminary findings revealed that Ebonyi State is divided into three Senatorial/Geopolitical zones (see Tables 1 and 2). The tables show that Ebonyi South Senatorial zone consists of Afikpo North, Afikpo South, Ivo, Ohaozara and Onicha Local Government Area Councils (LGAs), there are over 41 communities in the zone. In Ebonyi Central are; Ikwo, Ezza North, Ezza South and Ishielu Local Government Area Councils (LGAs), having over 61 communities. In Ebonyi North Senatorial Zone are; Abakaliki, Ebonyi, Ohaukwu and Izii Local Government Area Councils; having over 39 communities. Therefore there are over 141 communities in the State available for selection for this study. For the purpose of this research, two Local Government Area Councils from each zone have been selected; seven communities have been selected from the selected Local Government Area Councils (see Table 1) for convenience of the study.

Table 1: Selected Communities from Selected Local Government Areas of Ebonyi State

S/N	Selected LGAs	Number of Communities	10% of Communities	Selected Communities by Random Sampling
1.	Afikpo North	10	1	Amasiri
2.	Ivo	15	2	Akaeze Ukwu and Ogidi
3.	Ikwo	14	1	Ndifu-Alike
4.	Ishielu	13	1	Okpoto
5.	Abakaliki	11	1	Azuiyiokwu
6.	Izii	5	1	Agbaja
	TOTAL	68	7	Seven Communities

3.3. Population of the Study

The target population for this study consists of the total number of adults from age twenty (20) in the selected local government areas where the communities are selected from. The 1996 National Population Commission figures (in Nigeria) were considered the most reliable bases of the projected population for this study. The selected local government areas and their respective projected populations as deduced from Tables 1-3 include; Afikpo North (881,611), Ivo (184,379), Ikwo (326,509), Ishielu (231,794), Abakaliki (227,431) and Izii (359,573). This resulted in a total population of 2,211,297 people. Hence, the target population for this study is 2,211,297. The principal status of the respondents is their penchant for community/cultural matters, many of them are chiefs, titled holders and home based farmers, artisans, teachers, politicians and businessmen and women.

3.4. Sample Size Determination

After the selection process, the sum of the populations of the LGAs selected, which is also the population of the study, became 2,211,297 people. Since the population is infinite (because it is above 50,000(Godden, 2004), the researcher employed the formula by Godden for infinite population. Then the Neyman proportional allocation sampling technique was used to assign samples to each of the LGA's bringing the sample size to 423. Table 2 succinctly summarizes the entire process.

Table 2: Distribution of the population and samples

S/N	Senatorial Zone	Selected LGA's	Population	Sampling Allocation
1	Ebonyi South	Afikpo North	881611	169
2		Ivo	184374	35
3	Ebonyi Central	Ikwo	326509	62
4		Ishielu	231794	44
5	Ebonyi North	Abakakili	227431	44
6		Izii	359573	69
		Total	2, 211, 297	423

3.5. Sampling Techniques

A Multi-Stage sampling technique shall be adopted to select the appropriate sample. Since the senatorial zones are already in separate strata (Ebonyi South, Ebonyi North and Ebonyi Central), the researcher used the simple random sampling technique to select two local governments from each strata.

3.6. Research Instruments

The instruments used in obtaining data for this study are the structured questionnaire, interview schedule and observation. Among them, only the questionnaire will be formally employed while the interview schedule shall be made as a draft to elicit information from the uneducated respondents. Since the researcher is part of the area of study, having come from the area by virtue of birth, the observation instrument shall be as gathered over the years through experience.

3.7. Methods of Data Presentation and Analysis

Data collected is presented and analyzed using both descriptive and inferential statistical methods. The descriptive method involves frequencies, percentages and graphs, while the inferential method is Chi-square Test of Association. These methods are used because of the nature (qualitative) of the data collected and the objectives of this study.

3.8. Decision Rule

Reject Null Hypotheses if calculated value of Chi-Square (X^2) is greater than the critical value and accept Null hypotheses if calculated value of Chi-Square (X^2) is less than the critical value.

4.0 RESULTS AND DISCUSSIONS

4.1 Analysis of Respondents’ Opinions

Objective 1: To identify the nature of gender discrimination in land inheritance in Ebonyi State, Nigeria

Table 3: What is the nature of gender discrimination in land inheritance in Ebonyi State, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Women are not allowed to own land at all	225	54.0	54.0	54.0
Women can only inherit land of their late husband	68	16.3	16.3	70.3
Women cannot inherit land unless they are the only child of the man	88	21.1	21.1	91.4
Women can inherit only a small fraction of their father's land	36	8.6	8.6	100.0
Total	417	100.0	100.0	

Table 3 shows that the nature of gender discrimination in land inheritance in Ebonyi state is such that “Women are not allowed to own land at all”. That is the response of more than half (225; 54%) of the respondents. This is followed by “Women cannot inherit land unless they are the only child of the man” (88; 21.1%), and “Women can only inherit land of their late husband” (68; 16.3%).

Objective 2: To examine the factors that influence gender discrimination in land inheritance in Ebonyi state, Nigeria.

Table 4: Factors that influence gender discrimination in land inheritance in Ebonyi, Nigeria

	Responses		Percent of Cases
	N	Percent	
Poverty	98	16.0%	23.9%
Illiteracy (especially of the women)	100	16.4%	24.4%
Strong influence of culture in the area	275	45.0%	67.1%
All of the above	138	22.6%	33.7%
Total	611	100.0%	149.0%

Table 4 shows that almost half (45%) of the respondents said that “Strong influence of culture in the area” influences gender discrimination in and inheritance in Ebonyi state. This implies that “Culture” is the strongest factor that influences gender discrimination in land inheritance in Ebonyi state. However, followed by the former response, majority of the other respondents were of the opinion that besides “Culture”, “Illiteracy” and “Poverty” are also factors that influence gender discrimination in and inheritance in Ebonyi state

Objective 3: To determine the effects of the factors identified in objective 3 on gender discrimination in land inheritance in Ebonyi state, Nigeria

Table 5: Cross tabulation of the factors that influence discrimination and nature of gender discrimination

		Factors that influence discrimination in land inheritance in Ebonyi State, Nigeria			
		Poverty Count	Illiteracy (especially of the women) Count	Strong influence of culture in the area Count	All of the above Count
What is the nature of gender discrimination in land inheritance in Ebonyi State, Nigeria?	Women are not allowed to own land at all	65	63	126	88
	Women can only inherit land of their late husband	5	14	45	19
	Women cannot inherit land unless they are the only child of the man	20	15	76	15
	Women can inherit only a small fraction of their father's land	8	8	28	16

Table 5 shows that across the table, ‘Strong influence of culture in the area’ had a noticeable association with all the natures of gender discrimination in land inheritance in Ebonyi state. The other factors had some associations also, but ‘Strong influence of culture in the area’ dominated in its effects as shown by the high frequencies. However, the Chi-Square test below will determine if these effects are significant or not.

Chi-Square Test of Association

Hypothesis

H₀: The effect of the factors on gender discrimination in land inheritance in Ebonyi State is not significant.

H₁: The effect of the factors on gender discrimination in land inheritance in Ebonyi State is significant.

Decision Rule: We shall reject the null hypothesis if the p-value is less than the alpha (0.05), otherwise, we will not.

Table 6. Pearson Chi-Square Tests

Factors that influence discrimination in land inheritance in Ebonyi State, Nigeria		
What is the nature of gender discrimination in land inheritance in Ebonyi State, Nigeria?	Chi-square	71.946
	df	12
	P-Value	0.000

Conclusion

Since the p-value (0.000) is less than the alpha (0.05), we reject the null hypothesis and conclude that the effect of the factors on gender discrimination in land inheritance in Ebonyi State is significant.

5.0 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

From the analyses above, the following findings were made;

- i. There exists gender inequality to a large extent in Ebonyi State, Nigeria.
- ii. Women are not allowed to own land at all.
- iii. The factors that influence gender discrimination in land inheritance in Ebonyi State are the strong influence of culture in the area, illiteracy and poverty.
- iv. Strong influence of culture in the area had a dominating effect on the gender discrimination mantra in the study area. This brought about poverty, increased illiteracy, increased dependency on the male folks and a great disservice to the economic growth and development of the study area.

5.2 Conclusion

This study which aims at examining the factors which influence gender discrimination in land inheritance in Ebonyi State, Nigeria, with the goal of proffering solutions to problems concomitant with the factors, evaluated the nature of gender discrimination in land inheritance in Ebonyi State, Nigeria, the factors that influence gender discrimination in the study area and the effects of gender discrimination in land inheritance in land inheritance on the economy of the study area.

The study established to a large extent the existence of this gender discrimination in the study area even till this day. It found that women are not allowed to own land in the State through land inheritance mechanisms. This practice was blamed on the strong influence of culture in the study area. Poverty and illiteracy were also blamed for the discrimination. During the interview sessions, the researcher found that the discrimination practice itself brings about poverty and illiteracy even as poverty and illiteracy fan the ambers of gender discrimination in the area. Gender discrimination has reduced economic productivity in the State as a humongous percentage of the population, who are women, don't have access to land and so cannot build or farm without recourse to men. This is why poverty is a pandemic in Ebonyi State, and Ebonyi is adjudged one of the poorest states in Nigeria.

4.3 Recommendations

To mitigate the economic woes suffered as a result of gender discrimination in land inheritance in Ebonyi State; this study has come up with the following recommendations:

- i. There is need for a quick intervention by the Ebonyi State government through enacting legislations that will make gender discrimination an outlaw. The State should follow the footsteps of Rivers and Abia State governments that have passed laws to stop female gender discrimination in land inheritance.
- ii. There should be a deliberate re-acculturation of the people of Ebonyi State to let them acknowledge the female child as being human and having equal placement as the male child.
- iii. Religious groups need to do more in working on the psyche of the people to see every human created by God as being equal before Him.
- iv. Education of the girl child should be prioritized by the people of Ebonyi State to arm the women properly well towards fighting for their fundamental rights and breaking the strong hold of culture in the area.
- v. The Ebonyi State government should use its ‘police power’ to acquire large parcels of land in the various communities and tag them ‘government land’ for the purpose of re-distribution to women for economic activities. Cases of maltreatment of women on land matters should be considered an offence against the State.

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