

A critical assessment of Igbo patriarchal cultural practices in traditional Ihiala

Esther Chiamaka Okezie

Chukwuemeka Odumegwu Ojukwu University, Igbariam campus, Anambra State Nigeria, Nigeria

*Corresponding author, email: gratefulheart246@gmail.com

Article History

Received: 25 January 2026

Revised: 10 March 2026

Accepted: 27 March 2026

Keywords

Culture

Gender inequality

Igbo

Ihiala

Patriarchy

Abstract

This study examines patriarchal cultural traditions in traditional Igbo society, particularly in Ihiala, and their impact on gender relations. Practices such as women's exclusion from land ownership and inheritance, widowhood rites, wife inheritance, male child preference, kola-nut rituals, adultery sanctions, and female circumcision are analyzed within their historical and socio-cultural contexts to understand their origins, purposes, and effects. Using qualitative and historical methods, the study draws on oral interviews and scholarly sources. Findings show that although these practices originally aimed to preserve lineage continuity, social order, and spiritual harmony, they have significantly contributed to the marginalization of women. Women are systematically denied economic rights, face restrictive widowhood practices, and are subjected to norms that reinforce male dominance, resulting in economic dependency and limited agency in both family and society. The study also finds that these traditions are gradually evolving due to modernization, education, legal reforms, and human rights advocacy. However, patriarchal elements remain deeply embedded in contemporary practices. Therefore, while Igbo patriarchal culture holds historical significance, it requires critical reassessment in light of modern principles of gender equality and human rights. Balancing cultural preservation with social justice is essential to promote inclusiveness and equitable development.

1. Introduction

Gender relations in Igbo society have been long influenced by cultural practices of patriarchy, such as traditional Ihiala, and affect social organization, resource access, and distribution of power. Critical evaluation of these practices demonstrates a sophisticated system belonging to the combination of male dominance and female agency and complementary structures. Traditionally, Igbo society was patriarchal with men having preference in aspects like inheritance, leadership and authority of lineage. Women had little access to ownership of land and official political positions that strengthened the male domination in key socio-economic areas. Research indicates that in rural Igbo societies, the ideology of patriarchy designed access to both economic and political space which tends to restrict the full potential of women (Chikwendu et al, 2023) in most cases. This was manifested in the institutions of Ihiala like the Umunna and Nze na Ozo, which were exclusively male dominated, decision making, distribution of land, and even governance of the community.

Moreover, gender inequality was supported with the help of cultural norms and taboos. The Igbo traditions had patriarchal legitimization strategies that tended to normalize the male authority and female subordination utilizing the customs and social expectations. Studies reveal that there are many gender-based taboos that limited the roles of women in some economic and ritual pursuits, hence perpetuating hegemonic masculinity in the society (Ezeifeke, 2019). These practices led to systemic gender inequalities especially in the field of property rights and social mobility. Nevertheless, a strictly patriarchal view of the Igbo society does not take the important roles of women in the system into consideration. Ihiala, as with other Igbo societies, had a dual-sex system where women had power by having parallel institutions like umuada. Through these organizations women were able to impact on decisions affecting their communities, solve disputes and safeguard their interests as a community. It has been shown that the Igbo society prior to colonization was aware of the role of women in the economy, social, and spiritual framework, which points to a more even gender distribution than it is commonly believed (Oluwagbemi-Jacob & Uduma, 2018).

In addition, women devised survival tactics regarding the patriarchal restrictions. According to the recent research, Igbo women have traditionally used socio-cultural processes like female

husbandhood, female-to-female marriage, and collective protest to gain access to resources and agency in the male-dominated systems (Onyebueke et al, 2024). These approaches reveal that women were not passive subjects of patriarchy but active subjects in the context of creating their socio-economic conditions. Colonialism also made these dynamics more complex because it enhanced patriarchal structures. The introduction of Western administrative systems alienated the traditional political institutions of women and concentrated the power in the hands of the male-dominated institutions. It is claimed by scholars that colonialism reduced the rights and privileges of women and they lost prominence and political power (Okonkwo, 2010). This transition fixed gender inequalities that are still present in the contemporary times in Ihiala, like in other Igbo societies.

However, it should be noted that Igbo society before colonization was not as oppressive to women. Instead, it represented a complementary system of gender where men and women played a role in making society stable. The contribution of women to trade, agriculture, and social control was impossible, and their power was not confined only to the family circle (Vuciterna et al, 2024). This duality criticizes the simplistic concept of patriarchy and demands a more detailed perception of gender relations in Ihiala. This research is inspired by the fact that even in present days, there is still a gap between the traditional customs and modern realities as far as gender equality in the Igbo society is concerned, especially in Ihiala. Though previous research studies have explored more general socio-cultural changes and struggles in Africa, they usually do not analyze how gender relations are perpetuated by patriarchal practices on a community level (Molokwu et al., 2023; Okezie, 2021). Besides, some of the problems, including domestic violence and gender-based marginalization, demonstrate that the traditional cultural norms still impact the way women live, but the historical analysis of such practices is not as localized as it should be (Okezie, 2022).

Moreover, the denial of women their inheritance, land, and social rights, in particular, the widows, has been mentioned in the human rights discourse, yet little has been said regarding their cultural causes and continuity in some Igbo communities such as Ihiala (Okezie et al., 2023). The broader national issues like insecurity and underdevelopment also show how societal development could be impeded by social inequalities, including gender inequalities (Ezeogidi et al., 2020). Moreover, the modern research on development, organizational performance, and sustainability seldom incorporates historical gender dynamics as a variable factor (Muogbo et al., 2025a; Muogbo et al., 2025b; Muogbo et al., 2025c). The need to close these gaps by offering a historically based and contextually specific evaluation of patriarchal practices and implications to contemporary society is thus the motivation behind this study.

Igbo Cultural Practices in Traditional Ihiala, which is Patriarchal.

The social structure and gender relations among the Igbo communities and Ihiala have all been historically influenced by the patriarchal culture practices. Despite women holding significant roles in the socio-economic system, some cultural aspects did not allow them the opportunity to take active part in the life of society. These were practices which were entrenched in the belief systems of the natives and were strengthened by the process of socialization which stressed on male dominance and authority. According to Mgbeokwere (2022), these discriminatory practices are because of deeply rooted patriarchal ideologies that are difficult to change and create gender inequality. These practices already existed in traditional Ihiala, which took different forms, such as denial into the institutions of masquerade, preference of male children, rites of widowhood, rituals with kola-nut, disinheritance, and other gender-based practices (Ojukwu & Ibekwe, 2020). Critical evaluation of these practices indicates that they have a cultural meaning as well as the meaning of gender inequality.

Nmonwu (Masquerade) Institution

The Igbo cosmology and the social organization have the masquerade institution (Nmonwu) in a central position. It is a spiritual perspective of Igbo people who connect the living world with the ancestral and supernatural world. Omeje and Jacob (2019) state that masquerades represent the power of the spirits and ancestors, which is used to control the society and morality. Asenime (2022) also adds that masquerades are not simply performances, but they are considered spiritual beings that are believed to have been born on the earth. One of the most notable masquerades in Ihiala was the Nmonwu-Uda-Ebili which was a socio-political institution that upheld law and order, resolved conflicts, and imposed the norms of the community (Okos, 2024). Masquerade system was both a

judicial and policing system that guaranteed the way society expected. Those people who broke the communal rules were punished using the powers of masquerade, as it was viewed as a representation of the spirit world (Agukwu, 2023).

Although it is important, the institution of the masquerade was an institution that was male dominated. Women were not allowed to join the membership and they were strictly prohibited to talk about its secrets in front of people. This exclusion was supported by cultural taboos, and harsh punishment was given to women who violated them (Okos, 2024). This is an institution that women have never participated in, which indicates that the wider institutions of patriarchy restricted women in their access to power and divine knowledge. Moreover, the cultural perception of the female gender of being capable of neutralizing the spiritual power was also a factor that kept them out of the masquerade events. This ideology supported gender segregation and strengthened the position of men in religious and political institutions (Onebunne, 2024). Although masquerade system was essential in ensuring social order, its gender exclusivity is a sign that women were marginalized in the major institutions of that culture.

Widowhood Rites

Another important element of cultural practices of patriarchy in traditional Ihiala is Widowhood practices. These rituals were entrenched in the Igbo cosmology which does not perceive death as the end but rather as a passage to the spiritual world. The rituals of the dead, such as widowhood, were believed to be fundamental in guaranteeing the acceptance of the dead among the ancestors (Charles-Okeke, 2015; Nwobodo, 2022). The widowhood rites were meant to cleanse the widow and the community and also ensure that there is a peaceful coexistence between the living and the deceased (Oreh, 2014). But, in many instances, these practices were more favourable to women than to men. The widows were also made to go through several rituals, such as isolation, hair shaving, and mourning among others. In other instances, they had to go through humiliating experiences, including taking water that was used to clean the corpse of their husband, as an indication of innocence in the death of their husband (Shahin, 2022).

Such traditions are based on ingrained gender-prejudices since the widowers did not meet the same rites. As the community provided sympathy and support to widowers, widows were normally suspicious, socially isolated, and psychologically distressed (Ukaegbu and Oguejiofor, 2022). This inequality highlights the inequalities in the treatment of men and women in the cultural context. In addition, the widowhood rituals made women vulnerable because they were exposed to economic and social marginalization. The prolonged grieving process limited the movement of women and their economic lifestyles, hence impacting their means of livelihood (Oreh, 2014). Even though these practices were explained as a necessity of culture, they have received much criticism due to their abuse of women rights and dignity.

Male Child Preference

Another characteristic of the patriarchal culture in Ihiala is the preference of males. The Igbo society highly values children and the birth of a child is celebrated as a blessing. The relevance of childbirth however, is usually defined by sex of the child. Male children are favored as they are considered as the bearers of family name and heirs to the ancestral family (Ohagwu, 2014). This is a preference that is deep rooted in culture regarding continuity and inheritance of its lineage. According to Nnadi (2013), women who do not have children of the opposite sex are stigmatized in the society and even rejected by the families of their husbands. The position of a woman in her marital home in Ihiala is mostly pegged on whether she can have male children. Those women who do not cannot feel marginalized, distressed, and pressured to bear children.

The gender inequality is further supported by the fact that the focus on male children demeans the female children. Girls are viewed as a transitional part of their birth families, since they are supposed to get married to other families. This attitude restricts their right to inheritance and power of making decisions (Onwuatuegwu, 2020). The continuity of male child preference also shows how the value of patriarchy has continued to play a significant role in family life.

Kola-Nut Rituals

The kola-nut (oji) is a cultural and spiritual object of the Igbo community. It is a representation of unity, hospitality, and peace and is the key element of social and religious ceremonies. According to Unya (2021), the kola-nut is a holy emblem and it comes first before any other form of ritual in Igbo gatherings. The rituals that are linked to kola-nut are done exclusively by men, although they are important. Women are also not allowed to present, bless or break kola-nut even in all-women gatherings (Onyejegbu, 2024). This limitation is representative of more generalized gender values that attribute power and ritual leadership to men.

The fact that women are not included in kola-nut rituals supports the fact that they are subordinate to men in the cultural hierarchy. It also restricts their involvement in major social and religious activities. Though these traditions are quite, they have been deemed as insisting on gender conflicts and depriving women of symbolic representations of communal identity (Ikegbu, 2022; Chukwu et al., 2025; Okezie, 2026).

Disinheriting and Land tenure.

Disinheriting the women and depriving them of a piece of land is one of the greatest expressions of patriarchy in Ihiala. In the Igbo society, land is a very important economic asset and the accessibility to it defines social status and economic prowess. But in most of the traditional land tenure systems, the right to inheritance is not given to women (Acholonu & Ochiabutor, 2021). Women also do not own land as they are supposed to get married in different families. This habit strengthens the economic dependence of men and restricts women to amass wealth. The authors suggest that disinheritance is one of the factors that lead to underdevelopment of women since they do not have access to resources and opportunities (Silas and Idachaba 2020). Even though legal reforms have aimed to help in solving gender inequality as far as inheritance is concerned, cultural resistance is still high. These traditions that exist reveal the conflict between tradition and modernity in Igbo society.

Sale of Land and Disinheritance of Women in Traditional Ihiala

Land takes a central and sacred place in socio-cultural and economical life of the Igbo people. It is not only a material resource but a spiritual and ancestral one which unites the living, the dead as well as the unborn. As Acholonu and Ochiabutor (2021) believe, the land of the Igbo is full of spiritual meanings since the ancestors reside here and still determine the lives of the living. In most societies, certain areas of land are considered to be holy places where rituals and sacrifices are offered to ensure that there is a balance between the spiritual and the physical world. Likewise, Nmah (2011) points out that land is more of a continuum that connects generations and the living have it as a trust on behalf of their future generations.

This religious perception of the land highlights the role that the land plays in terms of determining identity, status, and political relevance in the Igbo society. Ownership of land is commonly associated with social acknowledgment and power thus it is also a very desired product among males. As a result, the cultural system of land ownership is characterized by highly embedded patriarchal principles that give priority to the male line and the passing of the inheritance on (Acholonu & Ochiabutor, 2021).

Although land was central to the culture of Igbo, the traditional Ihiala women were not allowed to own or inherit land. According to the customary laws, the only right that men had was to own land, and women did not have any right to access land, either directly or indirectly, as the rightful proprietor of land. Daughters were regarded as temporary members of their households who would marry and move on to other households and thus they could not inherit family properties (Iwunze & Udo, 2024). This attitude virtually displaced women out of the lineage based property transmission mechanism. Iwunze and Udo (2024) go on to add that Igbo traditional customs do not allow women to inherit immovable property such as land by their dads or husbands. Women are seldom consulted whenever there is a discussion concerning land issues, which further supports their marginalization in the socio-economic system. This marginalization is manifested through the cultural practices that do not allow women to be involved in making land-related decisions and thus it restrains their agency.

In Ihiala, the practices were strictly followed. Women were not able to inherit or buy land and they were mainly dependent on the males when it came to land. In other instances, a woman could get land awarded to her by a husband to be used, however, the rights were temporary and conditional (Muoma, 2024). Widows were put in a disadvantaged situation, especially since they were usually left to manage the property of their late husbands until their sons were old enough (Silas & Idachaba, 2020). This system had far-reaching implications. Failure to own land by women made them less independent economically and strengthened their dependence on their male relatives. When a woman did not have any male offspring, the situation became even more dangerous, as she had no legal right to family property (Iwunze & Udo, 2024). The practice did not only reinforce gender inequality but also limited the role of women in economic development.

Wife Inheritance (Nkuchi Nwanyi)

Another patriarchal practice that influenced women in traditional Ihiala is wife inheritance, which was also referred to as Nkuchi Nwanyi. The Igbo society was patrilineal and a woman was said to be the property of her husband. As such, when a man died, his family took control of his material wealth as well as the wife. Widow inheritance, explicates Chukwuokolo (2019), was a culture that was approved by culture especially when the widow was still of reproduction age. In this instance, she may be bequeathed to a male member of her dead husband, usually against her will. This practice was a support to the fact that marriage was not just a union between people but between families.

Ebo (2022) also says that in polygamous families, the firstborn son might be entitled to the wives of his father and in this way, he would perpetuate the family. Where the eldest son was too young, this was taken up by another male relative. Although the practice was meant to offer social and economic stability to the widow, the widow was in most cases deprived of her autonomy and personal rights. Wife inheritance in Ihiala was required to be done without consultation with the widow and this was due to the larger patriarchal order, where the interests of the family took precedence over the will of the individual (Igwegbe, 2023). The children born in such unions were regarded as belonging to the descendants of the husband who had died which strengthened the communal character of marriage and reproduction.

Adultery Penal Code

Adultery was considered a grave crime in the Igbo society and especially when done by women. Cultural values had severe punishments to women who were involved in extramarital affairs and men were usually forgiven the same. As Ejikeme and Nneka (2024) state, adultery on the part of women was viewed as a sin that not only defied moral norms but also broke the law of the community and spiritual regulations. The harshness of the punishment of adultery in women was based on the issue of the descent purity and inheritance. According to Abasili (2021), infidelity by a woman might lead to confusion as to who the father was and therefore the patrilineal inheritance would be destroyed. This led to strict actions being taken to discourage such behaviour. In Ihiala, women who were registered as adulterers were humiliated in front of the crowd, cleansed through rituals, and in other instances, kicked out of their marital homes (Mbanugo, 2024). These were punishments meant to be able to restore sanity and uphold the purity of lineage. Nonetheless, the fact that no similar sanctions are imposed on men demonstrates the gender bias of the system.

Bride Price and gender Inequality

In Igbo society, bride price is still an essential part of a marriage. It represents the institutionalization of a marriage and the exchange of rights on a woman between her family of birth and her spouses. According to Falana (2019), bride price is a common practice in most societies and a precondition of the validity of the marriage. Bride price payment is socially acknowledged in the Igbo society and makes the relationship of the children born in that relationship valid (Nwabude, 2022). Nonetheless, it has been condemned as a way of strengthening the male domination and degrading women into commodities in the marriage system.

According to Chukwuokolo (2019), bride price gives the husband dominance over the woman, who is given the right to her sexuality and reproduction. Even though there are those communities such as Ihiala, where bride price is viewed as a rhetorical act, but not a business, the implication of bride price on gender relations is not negligible. Also, the negotiation and giving of bride price is normally dominated by men leaving women out of the decision making process. This supports the

patriarchal system of marriage and restricts the agency of women in the institution (Oboko & Ifeanyichukwu, 2021).

Female Genital Mutilation (Female Circumcision)

Female circumcision or female genital mutilation (FGM) is one of the most debatable cultural practices within the Igbo society. It was traditionally done as an aspect of puberty and marriage initiation. The practice was also supported by several reasons, such as the protection of chastity, improving marriage opportunities, and regulation of female sexuality (Offiong et al., 2021).

Female circumcision was a prerequisite in the Igbo community as it was being practiced in Ihiala. It was thought to contain promiscuity and marital loyalty. Nevertheless, Ikonne (n.d.) states that the practice has no medical or health advantages but rather has physical and psychological damages to women. The continued practice of female circumcision is an indication of the more comprehensive ideology of patriarchy which aims at dominating the body and sexuality of women. Although there are increased awareness of its negative impact, the practice still takes place in certain communities because of cultural opposition and social influence.

2. Conclusion

This paper has critically analyzed the patriarchal cultural practices within traditional Ihiala, where the system was quite complex not only in organizing social order but also in affirming gender inequality. Exclusion in land ownership, rites of widowhood, wife inheritance, preference of male children, kola-nut practices and gender-biased adultery codes are some of the practices, which depict how firmly patriarchal ideologies were ingrained in the lives of women. These practices were based on the cultural beliefs of continuity of lines, spiritual order, and social stability, and thus they had legitimacy in the traditional set up. Nevertheless, the discussion shows that although these traditions had functional purposes in keeping communities together and preserving cultural identity, they marginalized women systematically by restricting their access to economic means, political power, and their own life.

The disenfranchisement of women through the denial of their rights to inheritance and owning land, in particular, made women economically dependent, and the rites of widowhood and punishments of adultery exposed them to psychological, social, and physical suffering. Moreover, the female circumcision or wife inheritance are examples of more general efforts to regulate female bodies and reproduction in a patriarchal society. It should be noted, however, that these cultural practices do not remain the same. Education, reforms in the laws, religious metamorphosis, and the growing awareness of human rights have challenged and slowly changed them. The modern Igbo community is still bargaining keeping the traditional culture and resolving gender inequality, rooted in traditional culture.

Author Contributions

All authors have equal contributions to the paper. All the authors have read and approved the final manuscript.

Funding

No funding support was received.

Declaration of Conflicting Interests

The author declared no potential conflicts of interest with respect to the research, authorship, and/ or publication of this article.

Data Availability

The datasets generated during and/ or analyzed during the current study are available from the corresponding author on reasonable request.

Declaration on AI Use

The authors declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript.

References

- Abasili, A. I. (2021). The case of "suspected adulteress": Reading Numbers 5:11–31 from the perspective of a married African woman. *Old Testament Essays*, 34(2), 385–403.
- Acholonu, R., & Ochiabutor, C. (2021). Igbo land tenure system and gender inequality: The mass media responsibilities. *International Journal of Management Studies and Social Science Research*, 3(2), 97–103.
- Asenime, J. A. (2022). Masquerades in Africa: The Ebu wonder. *NIU Journal of Social Sciences*, 8(3), 187–193.
- Charles-Okeke, P. D. (2015). Belief in life after death in African traditional religion vis-à-vis Christian religion: A case study of central sub-cultural zone of Igboland. *International Journal of Research*, 9(1).
- Chikwendu, C. P., Asenime, J. A., & Ojeh, C. (2025). An assessment of gender roles in market operations: A case of contemporary Onitsha and Nkwo Nnewi main markets. *IPHO Journal of Advance Research in Social Science and Humanities*, 3(7), 1–13.
- Chukwu, D. O., Okezie, E. C., Alazor, C. A., & Ugwuja, A. A. (2025). Man, history, and society: A philosophical conversation. *UZU: UNIZIK Journal of History and International Studies*, 11(1), 14–29.
- Chukwuokolo, J. C. (2019). Igbo philosophy of marriage: Towards the revival of family values for veritable development of Igbo land. *Journal of African Studies and Sustainable Development*, 2(8), 119–140.
- Ebo, S. (2022). A critical analysis of gender roles in marriage in Igbo African ontology. *Journal of Gender and Power*, 18(2), 47–61.
- Ejikeme, U., & Nneka, J. (2024). Implications of traditional penal code for adultery among the Igbo communities of Southeastern Nigeria. *IKENGA: International Journal of Institute of African Studies*, 25(4).
- Ezeifeke, C. R. (2019). Patriarchal legitimization strategies in Igbo gender-related taboos: A case for critical discourse analysis. *Advances in Social Sciences Research Journal*, 6(3).
- Ezeogidi, C. C., Okezie, O. V., & Okezie, E. C. (2020). Violence and insecurity: A challenge to economic development and nation-building in Nigeria's Fourth Republic (1999–2020). *COOU Journal of Arts and Humanities*, 5(3), 1–7.
- Falana, T. C. (2019). Bride price syndrome and dominance in marriage: An expository analysis. *International Journal of Humanities, Social Sciences and Education*, 6(8), 132–139.
- Igwegbe, O. (2023, October 3). *Personal interview*.
- Ikegbu, E. A. (2022). Ahamefula: Kola nut and peace building in Igbo cosmology. *International Journal of Humanitatis Theoreticus*, 6(1), 72.
- Iwunze, V., & Udo, B. (2024). Female inheritance among the Igbo of Nigeria: Between legal innovation and die-hard custom. *Novena University Law Journal*, 9.
- Mbanugo, D. (2024, October 3). *Personal interview*.
- Mgbeokwere, C. J. (2022). Discriminatory cultural practices of property rights of African women despite legal framework: A call for more proactive measures. *ACARELAR*, 3, 23.
- Molokwu, U. C., Uchime, V. O., Chukwudi, F. J., Nwose, C. E., Mpamugo, E. E., Okezie, E. C., Ayozie, C. R., Akidi, F. C., Obasuyi, H. U., & Ebu, S. O. (2023). Colonialism, migration and intergroup relations in Africa: The Igbo and their Southern Cameroon neighbours, 1916–2014. *Cogent Arts & Humanities*, 10(2), Article 2286070.
- Muogbo, U. S., Ifechukwu-Jacobs, C. J., Muogbo, U. F., Okezie, E. C., Ezeamama, I. G., Arinze, E. S., & Obiezekwem, J. C. (2025a). Green human resource management practices in enhancing sustainability in manufacturing firms: Evidence from Imo State, Nigeria. *Journal of Research Administration*, 8(3), 167–186.
- Muogbo, U. S., Ifechukwu-Jacobs, C. J., Muogbo, U. F., Okezie, E. C., Ezeamama, I. G., Arinze, E. S., & Nwangwu, J. C. (2025c). Driving organizational performance through innovation and entrepreneurship. *International Journal of Environmental Sciences*, 11(7), 777–785.
- Muogbo, U. S., Arinze, E. S., Ifechukwu-Jacobs, C. J., Ezeamama, I. G., Muogbo, U. F., Okezie, E. C., Obiezekwem, J. C., Nwangwu, J. C., & Idigo, B. C. (2025b). Perception of incentives among workers in the Anambra State Internal Revenue Service (AIRS), Awka. *TPM: Testing, Psychometrics, Methodology in Applied Psychology*, 32(3), 186–197.
- Muoma, S. (2024, June 25). *Personal interview*.
- Nmah, P. E. (2011). Spiritual dimension of land identity crisis in Igboland of Nigeria: An ethical reflection. *UJAH: UNIZIK Journal of Arts and Humanities*, 12(2), 136–151.
- Nnadi, I. (2013). Son preference: A violation of women's human rights: A case study of Igbo custom in Nigeria. *Journal of Politics and Law*, 6, 134–141.
- Nwabude, A. A. (2022). Traditional African (the Igbo) marriage customs and the influence of Western culture: A Marxist approach. *Open Journal of Social Sciences*, 10(2), 224–239.
- Nwobodo, R. E. (2022). An epistemological interpretation of forces in Igbo ontology. *Nnadiabube Journal of Philosophy*, 2(1).
- Oboko, U., & Ifeanyichukwu, A. C. (2021). Genderized implications of bride pricing culture in Igbo land: A sociolinguistic study. *Lingual: Journal of Language & Culture*, 12(2), 1–13.
- Offiong, E. E., Eyo, E. I., & Offiong, A. E. (2021). Patriarchy, culture and the social development of women in Nigeria. *Pinisi Journal of Art, Humanity and Social Studies*, 1(4), 78–86.

- Ohagwu, C. C., Eze, C. U., Eze, J. C., Odo, M. C., Abu, P. O., & Ohagwu, C. I. (2014). Perception of male gender preference among pregnant Igbo women. *Annals of Medical and Health Sciences Research*, 4(2), 173–178.
- Ojukwu, E. V., & Ibekwe, E. U. (2020). Cultural suppression of female gender in Nigeria: Implications of Igbo female songs. *Journal of Music and Dance*, 10(1), 1–13.
- Okezie, E. C. (2026). Contemporary armed conflicts and the crisis of international intervention in Africa. *Journal of Arts, Environmental and Management Studies*, 1(1), 70–82.
- Okezie, E. C. (2021). Socio-cultural and ethnic reality of Nigeria: The challenge of development. *International Journal of Arts, Languages and Business Studies*, 6(3), 242–249.
- Okezie, E. C. (2022). Domestic violence: An ill wind that blows no good (Assessing domestic violence on the psychology of the female gender). *International Journal of Diplomatic, Legal and International Studies*, 10(3), 24–28.
- Okezie, E. C., Bamidele, J., & Anyaogu, P. (2023). The role of the National Human Rights in dealing with widows' social exclusion in Anambra State. *International Journal of Management and Business Intelligence*, 1(3), 235–254.
- Okonkwo, A. (2010). *The evolution of gender relations in Igbo nation and the discourse of cultural imperialism*. Retrieved April 4, 2026, from <https://www.diva-portal.org>
- Oluwagbemi-Jacob, D., & Uduma, C. E. (2018). Gender equality, gender inequality, and gender complementarity: Insights from Igbo traditional culture. In *Gender and development in Africa and its diaspora* (pp. 89–102). Routledge.
- Omeje, P. U., & Jacob, U. H. (2019). Masquerades and kola-nut culture in Igboland. *Afro-Asian Journal of Social Sciences*, 10(3), 3–4.
- Onwuatuwegwu, I. N. (2020). The notion of family in Igbo African society: A philosophical appraisal. *European Journal of Philosophy, Culture and Religious Studies*, 4(1), 17–25.
- Onyebueke, V., Nwosu, B., Uwaezuoke, N., Akalemeaku, J., Nnamani, C., & Olumba, E. E. (2024). Patriarchal restrictions and maternal manoeuvres: Igbo women's quest for land inheritance rights. *Gender and Sustainability in the Global South*, 1(1), 23–52.
- Oreh, C. I. (2014). *Igbo cultural widowhood practices: Reflections on inadvertent weapons of retrogression in community development* (Inaugural lecture). University of Nigeria, Nsukka.
- Shahin, S. (2022). Human rights of widows: A study of widowhood practices in a Nigerian society. *International Journal of General Studies*, 2(1).
- Silas, S. T., & Idachaba, E. A. (2020). Disinheritance and women development in Igboland, Eastern Nigeria: A theological-ethical study. *Journal of African Studies and Sustainable Development*, 3(5), 15–26.
- Ukaegbu, P., & Oguejiofor, J. O. (2022). Marginalization of women in Igbo tradition: Myth or reality? *Nnamdi Azikiwe Journal of Philosophy*, 13(2), 271–283.
- Unya, I. U. (2021). The historical significance and role of the kola nut among the Igbo of Southeastern Nigeria. *UNIZIK Journal of Religion and Human Relations*, 13(1), 289–312.
- Vuciterna, R., Ruggeri, G., Mazzocchi, C., Manzella, S., & Corsi, S. (2024). Women's entrepreneurial journey in developed and developing countries: A bibliometric review. *Agricultural and Food Economics*, 12(1), 36.