

CHALLENGES OF EDUCATIONAL AND CAREER ADVANCEMENT AMONG IDEATO WOMEN IN IMO STATE, 1976-2019

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Abstract

In recent times, there has been significant changes and improvement in the involvement of Ideato women in the educational system. This involvements and improvement are however not without some daunting challenges. Despite the marked improvement, a large number of Ideato women are yet to acquire Western education, especially, university education while the educated ones are still struggling to maximize their potentials or advance as expected in their chosen careers. Using qualitative methodological approach, this research paper investigates the factors inhibiting the educational and career advancement of women in both Ideato North and Ideato South Local Government Area, Imo state. It adopts the use of several sources of information which cut across primary and secondary sources to capture a wide range of factors that inhibits Ideato women from pursuing further education and advancing in their career. The findings of this study reveals that the deep-rooted Igbo patriarchy structures and stereotypes is part of the major factor that regulates the educational advancement of Ideato women especially in regards to marriage and motherhood, these two were considered more important goals than advancement in education and career in Ideato communities. This study also identified other factors which affect women education in Ideato. It concludes that many Ideato women have endeavored to overcome these gender role barriers and other challenges while also recommending ways both educated Ideato men and women can work co-operatively to develop support the education of more Ideato women and as well help them to overcome the challenges

Key Words: Challenges, Women Advancement, Ideato Women, Community Development

Introduction

The Christian missionaries were harbingers of western education in Ideato and its various communities. Their main purpose of introducing western education through the establishment of missionary schools was basically to propagate Christianity. The Church Missionary Society (CMS) came to Urualla in 1914 while the Roman Catholic Mission (RCM) later followed, thus the Christianization of Ideato communities. The first places that schools were built in Ideato were communities where the missionaries resided. In these areas, there were growing development and education of the rural people, but in places where the missionaries didn't visit, there were no schools and few educated people who actually have to travel in a long distance to attend school in the neighboring community. There was also little development in such areas¹.

Meanwhile, there had been claims that the first people to have an encounter with the white Christian missionaries were the Akokwa people being that Akokwa was located on the northern axis of Imo state boundary with Anambra state; precisely it is the last town in Imo state side with Anambra state. As the most pronounced, popular and important, it was said that a Catholic priest came to Akokwa to establish a catholic church but the people resisted him which made

him to move down to Urualla where he succeeded. It was this priest that built St. Michael Church, Urualla and introduced western education which was then commonly referred to as the Whiteman's education².

However, while some communities were conservative in their embrace of western education, some weren't. The people of Urualla, Isiekenesi, Dikenafia, Akpulu, Umuchima, Arondizogu, Akokwa, embraced western education in its entirety, illiterates are few and far between. Elementary and secondary school abound in the town. Among them were St. Michael Primary School, Urualla, County Primary School, Ozuakoli, St Anthony Boys, Isiekenesi Central school II, Ogboza.

Before the introduction of western education, the type of education that existed in Ideato villages was based on gender stereotype. This means that during the pre-colonial era a girl-child in the traditional Igbo setting is expected to learn the skills that would help her play her role especially as a wife and a mother. While the female child was exposed to socially imposed responsibilities of motherhood and domesticity, to embrace the characteristics of motherhood which are rooted in the domestic functions reserved for her sex, her male counterpart was being socialized into manhood status³. Ideato women stayed at home; prepared food for their family and do other house chores as well as helping their husbands in the farm. They were not to engage in any serious activities outside the home so as to perform their domestic duties adequately. They were seen as the wealth consumers or the wealth caretakers '*Oriaku or Odozi aku.*' Hence the primary concern of parents at that time was to see their daughters get married⁴. Despite the domestication of women's role in the pre-colonial era, Ideato women still waxed very strong in political, economic, social and other spheres of life. The elderly women aside training the younger females on skills required for child rearing and home management also inculcated in them economic and political skills. Describing Ideato women status during the pre-colonial era, Endaline noted that Ideato women also participated in farming, trading and local crafts such as weaving, knitting etc. during the pre-colonial period; they were also involved in political functions and activities that promoted peace and harmony in their various communities and families. They formed political organizations prominent among them were the *umuada group and the alutaradi group*. The *umuada group* has definite responsibilities and political roles to play in Ideato communities one of which was to settle disputes and help maintain peace among their brothers⁵.

Nnaji however added that Ideato women were given few rights and the men monitored these rights. According to him, Ideato society was a male chauvinistic society during the pre-colonial period. The men were the decision makers and whatever they concluded at was binding on the women and the children. In affairs concerning the community, the women were not consulted or their opinion sought after. Hence, when western-type education was initially introduced in Ideato, girls were not allowed to go to school⁶.

Meanwhile, the colonial (western) education system was also tailored along sexism and gender roles, with the notion of men as bread winners and women as the homemakers just like the gender-stereotyped form of education in traditional Igbo societies during the pre-colonial period. The western type of education was introduced for the purpose of preparing boys for available job opportunities within the system, it was considered useful only because it prepared boys to be able to qualify for employment as clerks, interpreters, teachers, catechists, evangelists, stewards, cooks etc for government offices, commercial houses and missionaries. Such opportunities required recipients to live away from their homes and girls at that time were not granted such freedom to travel and live alone away from home⁷.

By 1976, Western education in Ideato faced a unique dilemma, raising considerable anxiety in most homes as many girls began to agitate for them to go to school. This agitation came as a result of the returning of few educated girls whose parents resides in the city. Their western mannerism and exposure impressed the village girls so much that they began to persuade their parents to send them to school⁸. Another reason for this agitation was the aftermath of the civil war in 1970; girls realized that going to school increases their potential of being ‘wooded’ by successful but less ‘educated’ businessmen who took delight in marrying educated girls⁹. And since Ideato people are very dynamic group of people who like adopting new lifestyles especially when that lifestyle brings financial rewards and fame with it, more people in the area began to send their female children and wards to school. With more girls enrolled in school, the sharp dichotomy in the men and women role changed and women began to rise in the social ladder¹⁰. Hence by 1980, western education has become an important tool in Ideato that helped them compete with neighboring villages because it empowered their women with the knowledge and skills needed to participate actively in community development; the level of a woman’s education determines her realization of her place in human relationship, economic efficiency and civic responsibility.

By 2019, there was significant increase in the number of Ideato women that have acquired western education. Women education became as important as that of the men in Ideato communities. The increase in the number of educated Ideato women contributed to the notion that Imo people are among the most educated in Igbo land.

Notwithstanding the growth of women education in Ideato, there are still challenges faced by Ideato women who attempted to advance their education and career. Ohia and Nzewi have argued that the patriarchal basis of Igbo society has been the major cause of these limitations; they claimed that it the traditional and cultural values found in Igbo communities that limit Igbo women from pursuing their personal goals and aspirations, since organizations or institutions can influence and be influenced by the culture of the societies in which they are established¹¹. Meanwhile others like Nwanesi and Ojiakor were of the opinion that these limitations were rather as a result of the type of education introduced by the western world.

According to Nwanesi, the coming of colonialism and western education did not help matters; the colonial (western) education system was tailored along sexism and gender roles, with the notion of men as bread winners and women as the homemakers. The home keeping role restricted women from going to school and participating in the formal sector¹². Ojiakor in her own view noted that the colonial powers shared a basic belief that the role of women was that of a helpmate to men and that women were outside the proper realm of political and economic development. She added that women received just enough education to qualify them to teach and organize Sunday school¹³. The genderization of division of labor seen across many societies and cultures gave men edge over women in the socio-political structure of many societies and cultures including Ideato communities. In whichever case, these major factors and several other factors considered below have continued to pose as barriers to Ideato women educational and career advancement.

Challenges Inhibiting Ideato Women from Attaining Educational and Career Advancement

The Patriarchal system of the Igbo society

There are so many obstacles working against Ideato women’s educational and career advancement in the society. First and foremost is the socio-cultural belief that men are born leaders and women are their subordinates. In Ideato communities as well as in other patriarchal

African societies, there is a greater level of gender sensitivity to the extent that boys are brought up to see themselves as superior sex to girls and as such, boys feel stronger, more important and indispensable, while the females are trained to see themselves as weaker sex or even as appendages to the men folk¹⁴. This is as a result of what Ibekwe calls “natural factor” where she submits that “this natural factor of being born a man or a woman places woman in a subservient position in society and thus situates them mostly for indoor activities”¹⁵.

On the other hand, the system of education that was practiced in Ideato society during the colonial period was also embedded with the notion of masculinity and the belief that men lead and women follow. This belief has been as a result of men’s dispositions and behaviors in times of war, hunting, business and government¹⁶. It is therefore not surprising that the traditional societal conventions regarding leadership and management initially excluded women. This also explains the gender equity gaps seen in the pre-colonial and colonial political arrangements where leadership roles within the family and in the community were transferred mostly to boys, while skills relating to reproductive functions are accrued to the girls. This in later years made it difficult for educated Ideato women to exert their influence or exercise their authority when given opportunity to lead in their career space since Igbo men who regards themselves as *traditionalist* finds it difficult to accept female leadership, this kind of men undermines women’s intelligence and ability to make good leaders.

Meanwhile, before the introduction of western education, Ideato women have shown that they are capable of making good leaders through their activities in “*umuada*” and “*alutaradi*” forum; these are Igbo traditional associations where the eldest woman in the community or in marriage is regarded as the head respectively. Endaline stated that the meeting of the *umuada* ‘daughters of the soil’ is a significant channel for Ideato women to exercise their leadership influence within Ideato with or without being educated. The powers of the *umuada* are as extensive as they are ambivalent. They include the right of arbitration within their natal village, settling of quarrels concerning political, economic and ritual matters which are beyond the male relatives’ powers to settle. The track of disciplining obstreperous or disobedient relatives and wives also falls within their domain. Most importantly, the *Umuada* have the power to ostracize any proven incorrigible (male) relative. In consequence, the funeral of such a person would be boycotted, which would imitate a ritual crisis since the services of the *Umuada* in the funeral of relative are regarded as indispensable within the prescribed norms¹⁷. However, despite having to play these roles, the powers of *umuada* in Ideato communities are checkmated that even with their women exposure to western education; the tenets of the Ideato culture as regards to women roles are respected. No matter how educated a woman is in Ideato she is meant to be humble before her husband and even before these women groups hence some men uses these traditional women groups to reprimand their educated wives by tagging them rebellious before their sisters or their fellow wives if the woman should insist on pursuing her education or career without her husband’s consent. This ideology of male supremacy in Ideato culture inhibits the education and career advancement of Ideato women.

Gender Role

During the pre-colonial era, the subordinate position of Ideato women was largely exclusive and restricted to their immediate homes. The primary gender role of women was that of helpmate to men and a home maker while men are the breadwinners. This is as a result of the inbuilt structures and stereotypes regulating the roles of women in Igbo society; women are said to be nurturers hence outside the proper realm of political and economic activities. Gender role is a major challenge Ideato women faces as it is naturally difficult for women to pursue other meaningful adventures without tending to the welfare of their homes and children first.

This could result to lose of job opportunities and promotions which sometimes are intentional sacrifices these women make to keep their homes¹⁸.

Dual Role Conflict

Another major challenge responsible for the under representation of Ideato women in top rank positions is the dual role conflicts Ideato women experience while trying to keep the home and function maximally on their jobs at the same time. In the traditional Igbo society, right from birth girls are perceived in the light of their roles as prospective wives and mothers, and hence from infancy, the socialization of girls is tailored toward equipping them with qualities that will enable them fulfill their expected future roles as wives and mothers¹⁹. This dual responsibility as wife and mother inhibit Ideato women's advancement in other areas of their lives. Within the traditional African space, the woman as described by Florence Ebila is located within the context of family; she is subject to the socio-cultural realities of Africa. Irrespective of the ethnicity or religion, she is seen as a mother and a wife whose life ambition is to care for her husband's and children's needs and this sometimes requires her to sacrifice her own ambition²⁰. Thus, every working class woman, irrespective of her educational status, retains the primary responsibility of caring for her children and husband. This makes it difficult for Ideato women to rise at the same rate as their male counterpart because of the great tension and pressure they suffer in trying to reconcile their domestic roles at home and the work demands.

Marital pressures

The system of marriage in Ideato society supports women being totally submissive to their husbands; the decisions of the man as the head of the family have great impacts on the life of his wife. For the married Ideato woman who wants peace in her home, her career can only rise as high and as fast as it is convenient for her husband and her home. For example, participation in conferences and seminars which are necessary complements and supplements for a quick career growth maybe out of the question for the woman if the timing clashes with her "primary responsibilities"²¹.

Also every married woman is expected to prepare and cook meal for her family whether working or not and no matter how tired she is. Women who don't have a supportive husband or family members usually complain of constant fatigue and exhaustion as a result of this and this has led to lack of concentration and zeal to pursue their career goals. There are also men who had promised their young wives support in their career or that they will send them to the university before marriage only to retract their words later in the future probably as a result of the financial burden or other family problems. A respondent narrated of how her husband promised to sponsor her education before marriage but unfortunately he died few years after their marriage unable to fulfill that promise²².

Again, as a result of the patriarchal nature of the Igbo society, Ideato men are usually more likely to see their wives first and foremost as homemakers rather than fellow workers and partners in development hence an insecure husband who is not educated can make it extra difficult for her wife to excel in her workplace just by making life unbearable for the woman at home. Such kind of men often boasts to their friends that even though they are not educated they have an educated wife in the house that they can control. This has led to situations where many educated women despite their zeal to excel have been stagnated due to their husbands' uncooperative attitude²³. It suffices to say then, that the full actualization of every married woman's dream on the job is a function of the cooperation given to her by her spouse, family member and the society.

On the other hand, a woman without a husband is yet to find a place in the *Ohanaeze ndi Igbo*. This means that in Igboland when a woman reaches her prime she is expected to get married and bear another man's name instead of that of her fathers' for that is when she truly earns her place in the society. The renowned Igbo novelist and self-ascribed feminist Chimamanda Ngozi Adichie painted this traditional psychology in the compelling lines of her novel 'Purple Hibiscus' through Kambili's mother utterance; "A woman...with no husband, what is that?, Having a husband crowns a woman's life"²⁴. This traditional structure inhibits the upward mobility of unmarried females in various workforces because this gives room for her to be is cajoled by men and even by her married female colleagues to go get married first before aspiring for senior positions. Hence, an unmarried Ideato girl is also faced with the pressure to get married either from family, the society or even in her working environment and this can deter her from pursuing further education or aspiring for career advancement.

The nature of the job

The nature of the job is another factor that inhibits Ideato women's advancement in their education and career. The scheduling of work and structure of workplaces are built around the model of an "ideal worker" who is relatively unencumbered by responsibilities outside of paid labor, best represented by a man who has a wife at home that will take care of his home in his absence. The point here is that at certain levels the job may require constant travels outside the town of residence for corporate meetings, supervisory duties, study-leave training. And some of these meetings could be scheduled at odd hours; this makes it difficult for an educated Ideato woman especially the married ones that don't have a supportive husband to participate.

Sometimes the job could require that the woman would relocate; if the husband doesn't approve of it the woman can lose such opportunity as she has to consider her family. It however appears that educated women whose children have grown do not usually face this type of challenge as they after childbirth have enough time to pursue their personal goals. Also, this factor might not be a thing of challenge to the unmarried, divorced, separated and widowed educated Ideato women as they enjoy some level of freedom.

Low efficiency at work

Pursuing one's career sometimes requires large investments of time and energy. You either discharge your duties efficiently or otherwise. The performance measures of women in their career can either be qualitative or quantitative. The quantitative performance involves the number of times the woman is present in attending to lectures, meetings, seminars, workshops, conferences, students' projects as well as other assignments assigned to her. Qualitatively, in terms of employees' feedback, successes recorded over time, accessibility, dedication at work, and discharge of duties to mention a few are time consuming activities which when combined with family responsibilities makes the workload very challenging for some women to maintain a high performance grade at work or even in her studies²⁵.

Work Stress

Stress and stress-related outcomes can make any woman combining the dual roles of being a pregnant or nursing mother and a career woman a very difficult and highly un-cooperating co-worker to everyone else around her. This could make her less considered for a promotion if she fails to get positive appraisal from her superiors or her colleagues. While narrating her plight as a young female Ideato civil servant in one of the ministries in Imo state, one of the respondents revealed how she became forgetful after child birth as a result of stress. This she said was compounded by the fact that she has to juggle between family responsibilities and

work duties at the same time. With all the stress, she became psychologically ill-disposed towards her job and the Masters' degree program she was pursuing at the time²⁶.

Social exclusion

Laying credence to the issue of social exclusion which according to Josephine has its roots in the values of the Igbo society where men are regarded as protectors and fit for the public space unlike women that are weak and meant to be protected within the confines of the private space. The result of this state of affairs is that most educated Ideato women feared being members of certain clubs or associations that are capable of boosting their professional networks or engage in activities that seem to offend public sensibilities even when these activities are healthy²⁷.

Lack of mentorship for younger Ideato women

Mentoring is very crucial as younger women learn the rudiments of their career from older and more experienced people. Lack of role models and mentors hence has been identified as one major factor that inhibits the advancement of educated Ideato women in their career since most successful people are usually too involved in their own affairs to create time to mentor the younger generation, it thus becomes a challenge as Ideato girls who aspire to advance their studies and career had to face life challenges alone with little or no guidance²⁸. Others who had engaged the opposite sex as their mentors sometimes faces the problem of amorous male mentors who want to take advantage of them.

Overcoming the challenges

Suffice to say that despite the limitations and challenges faced by Ideato women as aforementioned some Ideato women have been able to overcome some of these challenges that inhibits their progress and are seen thriving in their chosen course of career. Educated Ideato women have done a lot to escape from cultural prejudice and male chauvinism that inhibited their progress. They have developed strategies to help them balance both their primary duties at home and at work. These women have come to realize that men are like babies; they like to be in-charge and want to be seen to be in-charge. Hence it is left for the woman to plan alongside with her husband on how to run their homes so she can gain the support and freedom she needs to pursue her education or career. In other to handle domestic responsibilities, a respondent stated that she gets close relations to stay with her family and take care of them in her absence²⁹. Others said that they involve their husbands in their children's life as a way to cut out some free time for them to do other things like studying. And in cases of suspicion from a jealous spouse, some of these women tried not to give their husbands cause to suspect them of infidelity, so as to freely attend conferences and network with others.

Over the last two decades, several women's associations have been formed or revitalized, and their input towards ensuring the empowerment of Ideato women through education has been greatly felt. They have taken advantage of new political openings to raise issues concerning women education in new ways and to form alliances with other civil society groups to advance women's empowerment, and the development of organizational potential. Women and gender studies programmes have also been set up in many universities, both to teach and to engage in fundamental and applied research to improve the conditions of women.

His former Excellency, Rochas Okorochoa who hails from Ogboko in Ideato South during his time in office also created several avenues to promote girl-child education and women empowerment. One of such avenues was the Rochas Foundation which was a scholarship scheme dedicated to provide quality education and support to the under-privileged who could not afford to go to school. Ideato girls make up to half of its beneficiaries.

The Rochas Foundation even up till today continues to empower Ideato girls with education and relevant skills to ensure they stand out in the society. The Foundation has successfully been able to change the psyche of its students by consistently emphasizing gender equality and ensuring equal rights and chances in its school leadership position. The Rochas Foundation is currently building a university in Ogboko which will be free for all Rochas Foundation College graduates who intend to further their education³⁰. Former Imo state Governor, Owelle Rochas Okorocha has also empowered educated Ideato women by giving them official appointments and employments in the government. This has helped built confidence in Ideato women and has encouraged many Ideato women to advance their educational qualifications and career.

The Imo state government has also taken the activities of Ministry of Women Affairs and Vulnerable Groups seriously. The Ministry was one-time headed by an Ideato woman from Akokwa, Hon. Nkechinyere Ugwu, who during her time in office visited several Ideato women groups in the rural area and educated them on how to be self reliant through education so they can contribute meaningfully in their families and in their communities at large. These women on their part have embraced the opportunity given by both Federal and state governments by attending adult education classes at the centers established by the government to learn how to read and write as well as acquire other skills.

It is today a common feature in Imo state to see Ideato women in very highly placed positions. Some are medical doctor pharmacists, architects, university dons of all ranks including professors, bankers, media women and even business tycoons. In fact, in all spheres of life educated Ideato women are there working both in Nigeria and in many other countries and they are contributing to the socio-economic development of the society. Some educated Ideato women like Lolo Josephine Ezeanyika; wife of Eze Urualla, Onyeka Owendu; the popular Arondizogu born musician, activist and actress, the Imo state former first lady; Mrs. Nneoma Rochas Okorocha, Former Chairlady of Ideato South; Hon. Mrs. Ann Maxwell Nwokeji, Special Adviser to the Governor on Women Mobilization; Hon. Chief Mrs. Josephine Nnoaham, Lady Uju Dike, Director Spring Group of Schools and many others have in recent times proven that there is no convincing evidence that women are inferior to men in intellect or even in energy. They have also shown that they have the ability to take tough decisions and to deal with abstract reasoning that kept women within boundaries. Compared to other women, educated Ideato women are resilient and determined to excel in their homes and in their career as they invest in their self development, showing their tactfulness as better planners in matters concerning human relations. These women have attained top positions and have excelled in the five basic functions of good managers (planning, organizing, staffing, leading and coordination).

It is pertinent to note that educated Ideato women have become significant in community development process, and have made important contributions in the society. Some of these women like Ambassador Mrs. Ijeoma Obiezu (Ugomba), Ambassador of the Federal Republic of Nigeria to Ireland and Iceland and Prof. Anyanwu became the first female Vice Chancellor of Imo State University, Owerri, Hon. Nkechinyere Ugwu, the Commissioner, Ministry of Women Affairs and Vulnerable Groups, Imo State, Lady Linda Uju Dike, Director British Spring College, Awka and so many others who have risen to high-profile citizens in the country have in one way or another helped to solve socio-economic, political and cultural problems in their communities. They have in various ways undertaken and completed such projects as installation of electric generating plant, water bore hole, sponsoring of Ideato youths to school and also helping them get employment. It can be said without much contradiction that in the

post colonial era the status of Ideato women have fairly improved as a result of their exposure to western education irrespective of the challenges they faced.

Conclusion

This study ascertained that educated Ideato women faces challenges ranging from the Patriarchal system of the Igbo society, Gender role, Dual Role Conflict, Marital instability and pressure, low efficiency at work, Work stress, the nature of the job, lack of mentors and social exclusion which are also imbedded in the socio-cultural realities of the Igbo people in which Ideato communities are part of. The gender peculiarities and patriarchal construct of the Igbo society remain noticeable across virtually all spheres of life and this could be disadvantageous if not properly managed by educated Ideato women who desire to advance in their education and career. However, these socio-cultural challenges are not insurmountable. Experience of educated Ideato women who had surmounted these challenges can be used by the upcoming ones to succeed. Meanwhile, there's need for the government both at the local and state level to formulate and discuss policies and plans that would enhance and aid educated Ideato women to advance in their educational qualification and their career without disrupting completely the traditional Igbo social order, this will also encourage more Ideato girls to acquire western education and pursue their dream careers seamlessly.

Recommendations

In view of the forgoing, the following recommendations were made:

1. Gendered role has defined the place of male and female gender in many societies, including Ideato communities. But these roles are not static but dynamic in the sense that changes occur due to factors in space and time. Ideato communities in general should embrace these changes. Around the world today, women are seen as a complete being with or without a husband and are being encouraged and supported just as the men in any of their chosen career. This social transformation and change of women status should be embraced by Ideato people in order to promote socio-political and economic development in Ideato communities.
2. Federal, states and local governments should work hand in hand to ensure the effective implementation of policies and laws that protects women's right.
3. Educated Ideato women should work hard to ensure that they raise public awareness on the benefit of women education in rural areas, by organizing programmes that are educative, empowering and expository as these will help to improve other women self confidence as well as increase their eagerness to acquire western education.
4. Every Ideato women forum or associations whether in the city or rural areas should be effectively utilized as 'classroom' to educate Ideato women on the skills, knowledge and values that can help them maintain a healthy balance both at home and in their workplace. If their work is given greater priority at the expense of the family, they are running a risk of losing the home.
5. Organizations and institutions where these women gain employment should provide paid and unpaid leave for women especially for pregnant and nursing mothers.
6. To reduce stress, educated Ideato women should involve their children and family in their career life for instance convincing their husbands to travel with them for some of these conferences, introducing her husband or children to some of her colleagues, etc. All these will help her family understand the nature of her job, how important her job is to her and as well make her loved ones feel important.
7. To help gain her husband's support, an educated or career driven Ideato woman should comport herself well so that her husband can trust you even when out of sight.

8. Again, professional Ideato women who juggle multiple responsibilities and challenges that influence their health and well-being need to take care of themselves, exercise and eat right. They also need to build the mental strength that can help them cope with their jobs.
9. There is need for mentors who would help young Ideato women overcome gender inequalities and unequal opportunities. These mentors could be female or male senior colleagues. Meanwhile, the moral uprightness of the individual should be considered. Hence, in seeking for mentorship, these women should approach worthy men who won't take advantage of such opportunity to sexually harass them.
10. Young educated Ideato women receiving marriage proposals from prospective suitors should give a timely consideration to such proposals especially if the person proposing is a supportive and understanding partner.
11. The time-frame issue should be addressed in order to reduce the number of girls who had to withdraw from further studies in order to nurse their babies.
12. Ideato parents should encourage their female children to aspire against all social odds for better education and not pressure them on the issue of marriage.
13. For educated Ideato women to move upward, especially in a male-dominated environment, they must learn how to gain the support of the opposite sex, both in the home front and in the work front.
14. Ideato women who have attained great heights and accomplishments both in their homes and in their career should serve as good examples to younger girls in Ideato communities.
15. Since the African society generally frowns at women having very close relationship with men who are not their husbands, it is better to encourage more Ideato women who have succeeded in their various careers to mentor Ideato girls who aspire to advance their career.

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