

The Diversities of Feminist Concerns on Cross Riverstate of Nigeria

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Abstract

The research on the diversities of feminist concerns in Cross River State was motivated by the quest to explore the issues regarding the unique experiences of women in two different cultures in Cross River State. The reason is that scholars have focused on the general perspectives of women's experiences in African societies, ranging from discrimination, exploitation, marginalization, oppression, denied inheritance, and violation of rights, but have not focused on the realities of women in Yakurr and Ejagham societies. This study discovered that within the Yakurr and Ejagham cultures of Cross River State, women's experiences differ considerably. The specific objectives of the study were to examine and identify the differences in women experiences. The study adopted the African feminist theory propounded by Filomina Chioma Steady and Anna Ihle and the radical feminist theory propounded by Kate Millet. To achieve the objectives, the study was carried out through the qualitative and quantitative research methodologies. The study recommended among other things that since the statistical and non-statistical evidence from the field trip showed that 62.7 of the respondents strongly agreed that women are excluded from participating in communal land issues and several other concerns. There is, therefore, the need to enact policies that will abrogate such cultural practices. This will bring about a unified experiences of women to enable them speak as a voice in their struggle for relevance in the society. The study further revealed that there is a significant mean difference of 3.98 in terms of female participation in traditional ruling council of Ejagham people as against an insignificant mean of 1.65 as observed among the Ekori people, both of Cross River State of Nigeria. The study concludes by recommending, among other recommendations that the Nigerian government should enact laws and will stop all forms of gender discrimination.

Keywords: Diversities, Feminist Concerns, Culture, Ekori, Etara, Yakurr, Ejagham, Experience

I. INTRODUCTION

Gender and feminist investigations within African societies have not been popular until most recently due to the overt experiences of the female or girl-child in most of the African cultures. These experiences range from marginalization, discrimination, suppression, oppression, mischievous widowhood rites, patriarchal superiority, male-child preference, denied inheritance among others. It is against this background that a research of this nature is carried out. It has come to mind that in Nigeria, and Cross River State in particular, the feminist concerns have not been addressed due to the disparity in women's experiences which are influenced by the different cultural practices. To unravel the diversities of feminist concerns the study will be carried within Cross River State using two cultures namely: The Yakurr and Ejagham cultures.

Feminism originated at the Seneca Falls Convention in 1848 when three hundred men and women rallied to fight for the cause of equality for women. Elizabeth Cady Stanton drafted the Seneca Falls Declaration outlining the new movements ideology and political strategies (www.paciftu.edu/magazine/fou Retrieved 5/2/2021). The first wave of feminism was primarily led by white women in the middle class and it was not until the second wave of feminism that women of colour began developing a voice. Feminism is the belief in the social, political, and economic equality of both men and women; it therefore had nothing to do with belittling men. It works towards equality, not female superiority as has been erroneously believed by the society. The main focus of feminism is therefore, to challenge the systematic inequalities that women face on a daily basis. (Ernest, Efanador and Chioma 2018).

In spite of the fact that feminism operates under one umbrella “Liberation women,” the context from which these struggles are carried out by the Western and African feminists are different. Thus, there is unity and diversities of feminist struggles. It is, therefore, difficult to speak of feminism in the singular because the experiences of women in Nigerian may not be the same with women in America, China, South Africa etc. Even within Cross River State the experiences of women vary considerably. The nature of women’s oppression varies among societies.

Eteng (2008) notes that feminism has diverse theoretical articulations, it is therefore, contextual in nature. The issue of diversity is the understanding that each culture or ethnic group is unique and therefore, calls for the recognition of cultural differences. In Nigeria, and Cross River State in particular, the diversities of the culture of the people create room for each society to have a concern different from the others. For instance, the Yakurr women do not have access to inheritance and they are not consulted in the decisions of their families or community at large. Whereas the Ejagham women have access to inheritance, and are the ones who take decisions in their respective families. Therefore, the Yakurr woman and the Ejagham woman cannot fight a common cause, their different cultures defined their roles differently.

The study is, therefore, expected to do an objective investigation of women’s position within the study areas of Yakurr and Ejagham in order to identify the diversities of feminist concerns. This is intended to fill the gaps other scholars have left. It will highlight the differences and the similarities of women’s experiences in these areas. The paper will outline some recommendations for further studies.

II. STATEMENT OF THE PROBLEM

Research or scientific investigation on the actual experiences of women within the Yakurr and Ejagham cultures is necessitated by the quest to find out why women in these areas have different experiences. Most scholars have written many works that have reflected on the general experiences of African women, ignoring the fact that there are diversities in the cultural practices of the African societies generally. Researchers or scholars are silent over the issue of unique experiences of women in these different communities. It is important to identify as a problem, the difficulties in women of Cross River State fighting a common course. For instance, while the Yakurr woman struggles for inheritance, the Ejagham woman will have nothing to fight for because she enjoys inheritance of prosperity and lands. Therefore, this study is justified because it will create awareness in the society of the fact that women’s positions differ in different cultures. Secondly, it will create an understanding of the culture which treats women unfavourably, and it will also act as a challenge in one society to borrow from the other society.

III. OBJECTIVES OF THE STUDY

The main objective of this research is to carry out an investigation on the different experiences of women in Cross River State using the Yakurr and Ejagham cultures respectively to ascertain how women are viewed in these cultures. Other objectives include:

- ✓ To discover areas women are disadvantaged in Yakurr and Ejagham societies.
- ✓ To find out whether women are involved in leadership positions of the society they find themselves, and
- ✓ To find out whether women truly experience oppression, marginalization, discrimination, and denied inheritance.

IV. THEORETICAL FRAMEWORK

Using a theoretical framework in any social study is crucial. This is because theories give impetus to studies especially when they are original studies such as this one. It is in light of this that Adams (2021) asserts that little wonder, “Philosophers, scientists, and social thinkers have often relied on theories to back their research findings. It is, therefore, necessary that any write up in the twenty-first century should be anchored on a particular existing theory in order to establish contemporaneity and academic relevance” (p.25).

In this study, while the African Feminist Theory (AFT) remains the dominant theory used in this research work, the study however recommended and acknowledged that the radical feminist perspective is also relevant in understanding the diversities of feminist concerns in Cross River State of Nigeria. The African Feminist Theory as a perspective was developed by the anthropologists, Filomina Chioma Steady, a diasporan of the African stock (Steady, 181). The applicability of this theory in this study is apt and relevant as studies such as those of Stuhlhofer (2000), Arndt (2002), Chukwuma (2007), Arndt, (2011), Guy-Sheftall (2011) and Amaefula (2021) have all shown. All these studies have further revealed that the African feminist perspective is unique because it reveals the peculiarities of African women, both in Africa and those in diaspora.

Historically, however, Ihle (2008) argues that it was through the process of fragmentations that the African feminist theory was fully developed. She further shows that the basic assumption or principle as it were being that this theory defines its own objectives since they are peculiar and unique to African women as against white women who were more educated and found their ways into the middle class. This happens both in third world countries and those in advanced cultures. The Charter of Feminist principles for African feminists (2016) attest to the above assertion.

Ihle's (2008) study further shows that before the perspective could be fully developed as a framework, other earlier African women scholars had laid the foundation stone(s). She opines that the first among them was the early 20th century women such as Adelaide Case-Hayford, the Sierra Leonian female activist, Charlotte Maxeke who founded the Bantu Women's League (BWL) in 1918 in South Africa and Huda Sharaawi who established the Egyptian Feminist Union (EFU) in 1923. Furthermore, she adds that Wambui Oteino, Lilian Ngoyi, Albertina Sisulu, Margaret Ekpo and Funmilayo Anikulapo-Kuti were all women activists that act across Algeria, Mazambique, Guinea, Angola, Kenya, and Nigeria whose influences were crucial in the formation of feminist ideas.

While one agrees that this African feminist theory is appropriate in this study, there exist, however, some criticisms of the theory. One major criticism of this framework is that the approaches are not sufficient by way of their explanations of the peculiarities of the African females. That is, they do not elaborately tackle the challenges of the African woman in preliterate or primitive settings and in modern or contemporary times. Scholars such as Atanga (2013) and Amaefula (2021) supports this major weakness. Another weakness is that unhealthy and unparalleled comparisons are often made between African females who find themselves in deprived, less educated and socially ostracized circumstances and those American black females in civilized societies. Richie (2012) argues further that such comparisons are unnecessary especially when compared with the American black women. Oyekan (2015) also affirms that there are "some critical considerations" (p.1) in terms of examining African feminism especially when compared with their European counterparts who find themselves in systems where there is equal rights and freedom of expression.

In spite of these weaknesses, the perspective gives a clearer picture of the peculiarities of the African woman as OXFAM (2018) confirms that the perspectives "serve as a guidepost" for one's better understanding of the African woman and her cultural background. Nkealah (2016) particularly observes that while one could see the challenges of African feminists, especially those in West African Sub-region, this perspective exposes to the world the fact that the experiences of black feminists in Europe or elsewhere are remarkably different from those of African soil.

The second perspective that is also relevant to this study is the Radical Feminist Theory. The fundamental supposition or basic principle of this theory remains that radical feminists perceive society to be too patriarchal and thereby seek and challenge these social norms with the hope to liberate women from such perceived these believes that society is inherently unjust. Its founder remains Kate Millet in her work "Sexual politics" published in 1970.

One main criticism of the perspective is that the theory emphasizes essentialism. According Mandell (2005) "Charges of essentialism haunt radical feminists as they are brought to task for generalizing about the fundamental nature of each sex" (p.25). She further stresses that "discourses of victimization also pervade radical feminist theory. Women are seen as trapped in essential roles with little hope or ability to resist. What do women do if all relations between women and men are exploitative and if there is no spaces for resistance" (p.25). This weaknesses notwithstanding, the perspective has shown that issues such as rape, male dominance, denied inheritance, discrimination, pornography, and violence against women remain key social problems that the perspective addresses. Its applicability in this research is key as would be seen much later in this research on the section that deals with data presentation, analysis and discussions of the research findings.

V. LITERATURE REVIEW

Reviewing of scholarly works on the subject under inquiry is very crucial to one's understanding of what previous writers have said about the topic under discussions. It also helps one to know whether there is need to search further since knowledge is dynamic and there is always an academic gap to be filled especially when a new inquiry such as this one is embarked upon. To this end, therefore, the following works are reviewed: Bunting (1993) says that international human rights strategies can be more responsive to the needs of women in diverse cultural setting; she asserts that "feminists fear that challenging the artificial cultural unity of women's experience will hinder the project of prioritizing women's concerns in the international sphere" (p.6). Njideka (2018) also states cultural variables are manifestly responsible for the perception of women's roles as being different from those of men in society. In Nigerian society for instance, baby boys are highly valued and are nurtured to grow up with the understanding that they are leaders while the female children grow up with a mentality of subservient roles.

Therefore, for women to realize their collective aspirations, they must make efforts to overcome the cultural impediment that have been limiting their full potentials.

Another scholar who attempted to discuss feminist concerns is no other than Eteng (2018) who, in clear terms, notes that the nature of women's oppression varies in different societies. She adds "that feminism in Nigeria speaks for the recognition of the potentials of women. In their social actions, dictating their role anticipation, promoting their norms and values and maintaining their heritage. Oyekan (2015) submits that truly, there exist cultural diversities and peculiarities between African feminists and their counterparts elsewhere. These peculiarities are totally unique to the African experiences. Atanga (2013) in a similar line of thought also agrees with what Oyekan says above. She however, adds that African feminists exist in diverse forms. From the above review of scholarly works, it is obvious that there exist paucity of literature on "diversity of feminist concerns in Cross River State of Nigeria". Hence, the significance of this research works which adds to the growing literatures on African feminism, especially as regards cultural diversities between the Ekori and Etara people both in Cross River State of Nigeria.

VI. RESEARCH METHODOLOGY

6.1 Scope of the study/research setting

The study restricts itself to the diversities of feminist concerns in Cross River State, Nigeria. The setting covers Calabar Municipality, Ekori in Yakurr Local Government Area and Etara, Etung Local Government Area of Cross River State. The setting covers selected communities and villages in the above Local Government Areas all located in Cross River State of Nigeria. The participants of the aforementioned areas were consulted and their traditional chiefs and custodians interviewed on issues that both on diversities of feminist concerns in Cross River State of Nigeria.

6.2 Research design

The research adopted two different research techniques which were survey and oral interview of respondents within the study area. In order to measure the degree of diversities of feminist concerns, structured questionnaire/instruments were used. Oral interview questions were also designed to elicit opinions from participants within the study area. These two designs became imperative as a combination of the statistical data gotten through the survey and non-statistical data obtained through oral interview and focus group discussions authenticated the results gotten from the field.

6.3 Sample and sampling technique

This research made use of a population sample of three hundred and fifty (350) participants. These included both genders and cuts across the three selected communities of Ekori in Yakurr, Etara in Etung and Calabar Municipality. The instruments were divided into two, and distributed to both female/male respondents among the Ejagham speaking communities of Calabar Municipality and Etara, in Etung Local Government Area and Ekori in Yakurr Local Government Area. A total of 350 instruments were distributed evenly to each of the selected communities of Ejagham and Ekori with each having 175 each. Fifty questionnaires were dead while a total of 300 (that is, 150 each) were analyzed.

6.4 Research instrument

As stated above, this research made of oral interview questions and structured questionnaire to evoke responses from participants within the research study area. A five-point rating scale was used and items were organized in sections such as: Strongly Agreed (SA); Agreed (A); Neutral (N); Disagreed (D); and Strongly Disagreed (SD).

6.5 Limitations of the research

The success or otherwise of a research or project of this nature is not devoid of some limitations considering the fact that it deals with interactions with the rural people, and two communities situated at distant locations. The team of researchers experienced the following as their limitations.

- a) Non accessibility of the sampled population: This was especially in Etara. This was due largely to poor road network that made it very difficult for the team of researchers to easily access the areas. This limitation was however, surmounted by using research assistants, paying of high transport fare by researcher who were unfamiliar with the terrain.

- b) Language barrier: Apart from the two researchers who are from the study areas, the others could not communicate fluently with the participants, it was thus stressful for both the researchers and the respondents. However, research assistants were also very useful here.
- c) Literacy: Majority of the participants were not literate enough to be able to independently fill the instruments without the assistance of the researchers. Native research assistants were of immense help.
- d) Age Limitations: Majority of the participants needed especially older respondents were not available as some have passed on. However, a greater percentage of the older population was used as indicated in chart one which showed that 31.7% were 48 years and above. This is the highest in the age bracket.
- e) Wrong Assessment/perception of the research team: The teams of researchers were wrongly perceived as politicians who have come with fat brown envelopes to seek support and ask that a particular candidate or party should be voted against the others. This wrong perception/ assessment somehow affected the responses of some of the low literate participants in the randomly selected sampled population. It took an effort to explain to the participants that we are researchers.
- f) Accommodation: The estimated amount approved for lodging was far below what the researchers needed for the two communities due to the high increase in the cost of lodging in Nigeria. The hospitality industry is heavily taxed by the government and the ripple effect is directly on the cost of lodging. The team of researchers had to borrow extra funds to complete the report.
- g) Dearth of Information: Some of the questionnaires distributed at the two communities were not recovered due to the fact that some were missing and some were in the hands of people who unfortunately had no interest in any academic research of this nature. This made the team of researchers to be unable to work or analyze data of a much more population size. The researchers analyzed the available instruments were returned by respondents.

VII. DATA PRESENTATION, ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS (SEE CHARTS BELOW)

The research revealed very stark facts about cultural diversities of feminist concerns in Cross River State of Nigeria. There is significant evidence that there exist, a diverse and quite unique perspectives on issues that border on feminist concerns in the aforementioned study area. A mean difference of 3.95 was observed with respect to the diverse views of the Yakurr people and their Ejagham cultural counterparts on several concerns especially on issues that border on land possession and inheritance rights. These two cultures have shown that there exist diverse feminist concerns in Cross River State of Nigeria. This finding is in line with the results of studies such as Steady (1981) Mandell (2005), Kolawole (2011), and Chiweshe (2018). This finding also supports one of the basic tenets of the African feminist theory discussed in this research since the study has shown that there is a remarkable difference in feminist concerns. Ihle (2008) one of the leading theorists argues that the basic principles of this theory is peculiar and unique to African women as against their white counterparts. To further support this research finding Glory Okai one of the respondents, in an oral interview, conducted on 6th April, 2022, affirmed that:

Women do not play traditional roles in the administration of the communities in Yakurr culture since they do not belong to the council of chiefs. However, women act as agents of peace by moving from house to house whenever the young men cause trouble or any kind of crisis in the society. They also act as security agents of the community in times of crises. This is quite different in some other cultures that accommodate women. For example, there is no woman among the council of chiefs. When the Obol Lupon (the King) saw the activities of women towards the development of the community, he promised to appoint some women into the council of chiefs but he has not kept this vow. Apart from this council of chiefs, which is a higher legislative body there exists, a lower legislative council which is the Town Council. It is nonetheless, to this council that three reputable female representatives have been approved. The approval was as a result of the impact of one powerful and great woman (Mrs. Ikwo Godwin Eteng) whose activities have brought so many social infrastructural and developmental projects into the community. The direct result was for her to be awarded a chieftaincy title known as Obol Nkama, meaning (chief of help).

The research findings also revealed that this special quality of the *Obol Nkama* which resulted in the appointment of three females into the Town's Council was also exhibited by the founding ancestral chief of Ekorì who was herself a woman. In four different focus group discussions, participants who were interviewed on 7/4/2022 reported that the first chief of Ekorì was a woman called Mma Okoma Ija. She presided over the affairs of the community for a very long time. She was so powerful that no man or king within her territory could dare her. When she became old, she sat on the ancestral stool to preside and arbitrate over an important issue, and while at council, she exposed her private part and the men who were her council chiefs pointed out her errors and she became ashamed, and left the throne. She, however, as a characteristic firm figure and personality that she was, was able to assert her supremacy and authority by bequeathing the throne to her first son. To date, the throne has been ruled by males from her lineage. This radical decision which to date has stood firm, shows that no male(s), except those sons of her descents, would ever ascend the throne of the *Obol Lupon* of Ekorì. This single act of hers lend credence to the radical feminist theory discussed in this research work. This is what Mandell (2005) describes as "taking Back the Night" (p.19). The

first *Obol Nkama* in ancient time actually took back the right by making sure that no male heir from another family ascends the throne and that tradition has been maintained to date.

The study further revealed that after the first *Obol Lupon* who happened to be a female, no other female has ever ascended the throne. It was shown that among the Ekori people of Yakurr, women became near subjects of men and have, since then, come under male subjugation and dominance. The study's survey showed that 50% of women are now being discriminated and another 58% exploited in Yakurr culture. On the contrary, however, the women of the Ejagham nations are not as discriminated and exploited as those mentioned above (see chart 2 and 3) below. Result also indicated that 60.7% of women in Ekori are marginalized (see chart 2 below).

Another cultural diversity between the two cultures is further shown on chart 2 and 3 respectively. Chart 2 under Yakurr culture showed that in communal land issues and traditional rulership, the survey indicated that respondents strongly agreed that there exists, a 61.3% and 53% discrimination respectively. While among the Ejagham nation, the result showed that respondents strongly disagreed that women are discriminated. The survey showed 70% for table 3.4 and 71.3% for table 3.5 (see tables in the attached file). Another diversity in feminist concerns between the Yakurr and Ejagham people is seen in the respondents' response to issues that bother on oppression and fundamental human rights. The survey evidence showed that while 53% and 46% strongly agreed that females are oppressed and their human rights denied among the Yakurr people, (see chart 2 below), the case is different for their counterparts in Ejagham nation, which indicated that 56% and 64% respectively strongly disagreed (see chart 3 below). Property inheritance is another feminist concern with observable diversities. While 76.6% strongly agreed that there is discrimination of female in the area of property inheritance among the Yakurr people (see chart 2), 65.3% of the respondents among the Ejagham nation strongly disagreed (see chart 3). The survey also showed that there exist cultural diversities in the perception of women as "baby making machines". Among the Yakurr people, it is shown that 41.3% strongly agreed (see chart 2 below) while among the Ejagham people, 60% of the respondents strongly disagreed (see chart 3 below) from the analysis a mean differences of 2.25 and 3.35 is shown respectively.

The above concerns are not the only observable cultural diversities. Therefore, the survey again, revealed that woman only add value to men's agricultural activities. The observed mean showed that 2.17 is indicated for the Yakurr people who strongly agreed with a 45.3% response, the Ejagham nation is indicated by the observed mean of 3.37 who strongly disagreed (see the chart below). Apart from the above observed diversities of feminist concerns, there are also areas of homogeneity. The field survey showed that one of such areas of homogeneous feminist concerns is in the area of education. Both the Yakurr and the Ejagham people encourage female education. This is indicated by 73.3% and 82% respectively (see chart 2 and 3 below). In three different focus group discussions conducted on the 7th April and 9th April 2022, respondents in both cultures agreed that female education is important and is not being discriminated against. Though participants in Ekori, Yakurr affirmed that before now, females were not allowed to attend schools. Another similarity exists in the choice of marital partner by females. While 66% of the respondents in Yakurr strong agreed that women of marriageable age have the right to choose their spouses, those in Ejagham also strongly agreed by 68% (see chart 2 and 3 below). In the area of farm land possessions, 56.7% is recorded for Yakurr while 82.7% is indicated for Ejagham also showed a similarity in the perception of feminist concerns in the area of women supporting children education. 64.7% is recorded for Yakurr while 84.9% is indicated for Ejagham nation. One major area where the homogeneity of feminist concern could be seen in both cultures is in the area of child ownership. Both Yakurr and Ejagham people agreed that women own children. For the Ekori, in Yakurr, for instance, two separate focus group discussions were conducted on the 6th and 7th of April, 2022. Discussants who happen to be all males (numbering 42, including council chiefs) all accepted that women own children and that it is only the woman/mother who knows the true biological father of a child. Among the Ejagham people, a similar culture has endured for a very long time. Statistical data indicate 91.4% and 98.8% for both cultures respectively. Furthermore, result from the study revealed that both cultures permit the formation of social groups to better social statuses of women in society. Statistical data showed that Ekori has 79.9% acceptance while Ejagham has 88.1% acceptance. In an exclusive interview with the Queen Mother of Akim, conducted on the 8th of May, 2022, the following words were extracted from the 92-year-old, Ntunkai Mary Ani Offiong, the Queen Mother of Akim Qua Clan of the Ejagham nation:

The Quas (Ejagham people), are matrilineal. Children belong to mothers, families and the responsibility of the children are on them. When a woman is born into a family, she is given a name according to her grandfather or grandmother. The girl child has most of the properties because it is believed girls take care of their families. Even when the boys inherit property, their sisters take care of such property on their behalf. The first daughter is called Adiaha and she is lord in the family. Decisions cannot be taken without their final input. In fact, it is just recently that the sons began to have voices in their families. The girl child is given in marriage, well equipped by their parents for all that she requires to be comfortable in her husband's house. She is told to return home if the marriage does not work as desired by her. In previous era, bride prices were not collected from prospective suitors because it was believed their daughters are too precious to be given out in exchange for money. But in our

contemporary Qua societies, a token is collected. However, such monies are not refundable should the girl decides to return to her parents.

She also noted that it has remained the duty of mothers to send and train children in school and that the father only supports if he so wishes. She however differs in responding to questions on whether women make up the cabinet of the traditional rulers – *Ntoe*. Among the Quas or Ejagham, unlike the Yakurr people, women are part and parcel of the *Ntoe*'s (king's) cabinet. Presently, she said, there are thirteen *Queen Mothers*, representing the different communities, and they are known as *Ntunkae*.

These women rule with the *Ntoe*. She also narrated how in olden days, a woman was an *Ntoe*. In a scene, reminiscent of what was said about the first female monarch of Ekori, in Yakurr, she narrated how, among the Quas, a female *Ntoe* was so powerful dreaded and feared. She became so powerful that the Quas started seeing her as a goddess since she assumed and possessed some unusual, super-human qualities. She was however, noted for one human fault-high-handedness. This spoiled her reputation and so, when she eventually passed on, the men swore that never again would they allow a woman to become their *Ntoe*. Since then, *Ntunkae* has remained second in command to the *Ntoe*. That was how women became *Queen Mothers* since they are second in command to the *Ntoe* in Council.

In sum, the study revealed that while there exist disparities in feminist concerns between the two societies, there also exist some similarities in cultural practices and beliefs as evidenced from the statistical and non-statistical data gathered in the course of this research.

VIII. CONCLUSION

The research did an in-depth study of the situation and experiences of women in Cross River State using two cultures, that is, the Yakurr and Ejagham cultures respectively. The methods adopted to make findings on the unique experiences of women in Yakurr and Ejagham cultures was scientifically proven authentic since it made use of both statistical and non-statistical data. It was discovered in the first place that there are diversities in the cultures of the people, and women's position varies in these diverse cultures. This is due to the fact that the roles acceptable in a given culture about women may not be acceptable in another culture. For instance, the case of the Yakurr and Ejagham cultures, women do not inherit properties in Yakurr society while in Ejagham women inherit properties and take decisions in their families. Secondly, in Yakurr women do not constitute members of the ruling traditional cabinet while in Ejagham culture women are recognized as members of *Ntoe*'s cabinet. Thirdly in Yakurr culture, there is preference for male children over female children, while in Ejagham female children are valued just like the male children. Therefore, the concern of feminist activities for the Yakurr women may be quite different from that of Ejagham women. It therefore, calls for diversities in feminist concerns because not all women in Cross Rivers State are marginalized, oppressed, discriminated, denied inheritance or experience violence by their society.

IX. RECOMMENDATIONS

During our visit to Ekori in Yakurr Local Government Area of Cross River, Nigeria, we discovered that women contribute immensely to the development of the community, yet they are marginalized from being appointed as members of the Obol Lupon Cabinet. We therefore, recommend that the Obol Lupon should reconsider his position and include women as members of his cabinet.

Secondly, we discovered that the high rate of poverty in the community contributes to low percentage of educated boys and girls compared to other communities and majority of these youths drop out of school due to lack of resources to sponsor them. We therefore, recommend that a scholarship scheme and incentives to support the younger generation in the rural areas to get western educations be introduced. This will reduce the level of illiteracy and crime rate would also be checked.

Thirdly, we discovered that the Ekori Women Association in line with what one may observe as the basic assumption of the radical feminist theory have established a tuition free skill acquisition center funded by the women to assist the youths who dropped out of school to learn trade rather than indulging in any act of criminality. This radical feminist approach is crucial to community development. However, we recommend that there should be a partnership with the government and other relevant stakeholders in funding this project through the purchase of more equipment to add to the few acquired by the women.

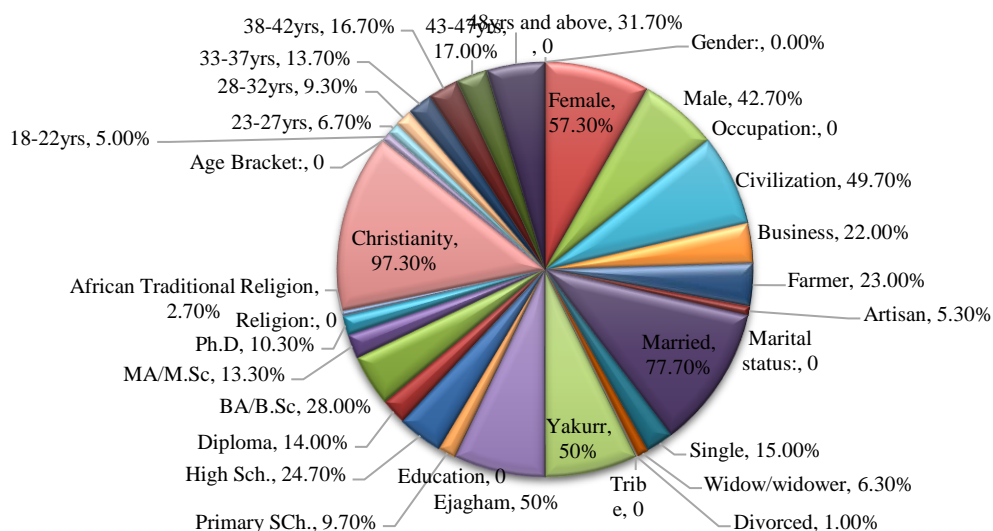
At Etara, in Etung Local Government Area of Cross River State, we discovered that the entire community is not easily accessible due to a failed culvert linking the people of Etara to their kids and kins. The research team recommends that a reconstruction of this failed culvert in order to relief the community of the sufferings of traveling in and out of the communities. We also

discovered that majority of the youths are out of school, either due to lack of awareness of the importance of Western education to a given society or to ignorance the team recommends that there should be the establishment of a skill acquisition center to help empower the youths in order to avoid criminality in the community by these young and vibrant youths who may not be interested in formal Western education or civilization.

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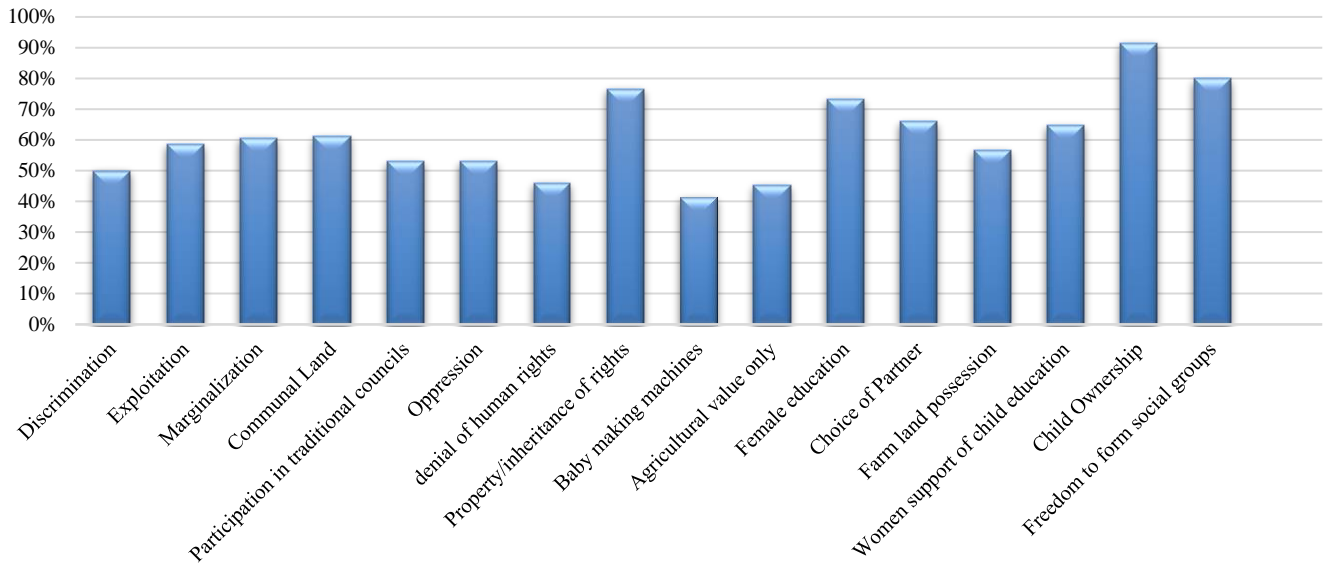
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Chart 1: Demographic information



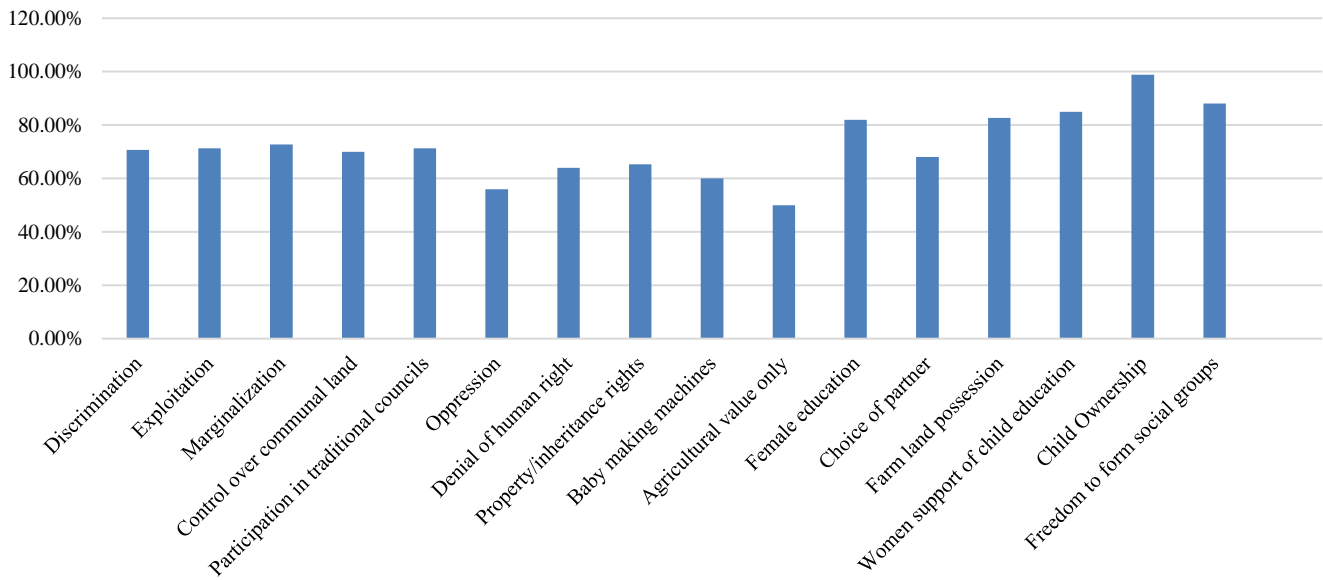
Source: Field Survey, 2022

Chart 2: Yakurr response to diversities of feminist concerns in Cross River State of Nigeria



Source: Field Survey, 2022

Chart 3: Ejagham response to diversities of feminist concerns in Cross River of Nigeria



Source: Field Survey, 2022