



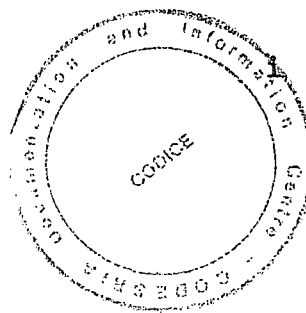
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**URBANIZATION AND THE STATUS
OF WOMEN IN ONITSHA**

DECEMBER, 1993

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UNIVERSITY OF NIGERIA,
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A RESEARCH PAPER PRESENTED TO THE
DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY
UNIVERSITY OF NIGERIA,
NSUKKA

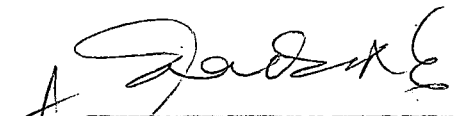
IN PARTIAL FULFILMENT OF THE
REQUIREMENT FOR THE DEGREE OF
MASTER OF SCIENCE (M.Sc)
IN SOCIOLOGY OF DEVELOPMENT
(URBAN STUDIES)


SUPERVISORS: DR. AZUKA DIKE
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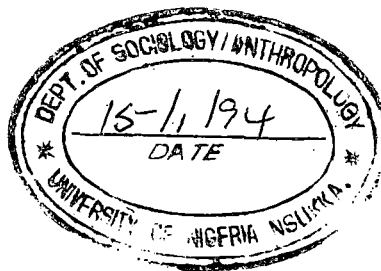
CERTIFICATION

Nnatu Stella Obioma, a postgraduate student in the Department of Sociology/Anthropology has completed the requirements for course and research work for the degree of Master of Science in Sociology/Anthropology. The work embodied in this thesis is original and has not been submitted in part or full for any other Diploma or Degree of this or any other University.



Dr. A. A. Dike
Supervisor

Dr. C. C. Nwanunobi
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Head of Department

DEDICATION

I dedicate this work with deepest affection to my cousin and his wife Professor and Dr. (Mrs.) Onuorah whose rare gems of love spurred and sustained me throughout this period of stress. I am equally grateful to God for sparing my life, as well as giving me the strength to undertake this task.

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ACKNOWLEDGEMENT

I must not fail to mention some people who have helped immensely in the successful completion of this work. In this regard, I must express my deepest appreciation to my project Supervisors, Dr. A. Dike and Dr. C. Nwanunobi in the Department of Sociology/ Anthropology, University of Nigeria, Nsukka for reading through the initial scripts of this project and offering a number of discerning suggestions and criticisms as to its organization and improvement.

I must also express my gratitude to CODESRIA for granting the research funds which made the completion of this work possible.

Lastly, I am equally grateful to Dr. O. Enekwe and Professor G. Onuorah for given me directives and suggestions on how to go about ^{with} this project.

ABSTRACT

This research is basically an attempt to find out the impact of urbanization on the status of women. It is a case study of Onitsha which is a commercial town on the River Niger. Onitsha town is chosen for this research because of its highly urbanized nature and as a result of its proximity to the researcher.

The town of Onitsha is divided into six major areas which are Inland town, Fegge, Woliwo, Odakpu, Waterside and American/G.R.A. Quarter. The field data for this research was aided by the use of questionnaire which was distributed to both female and male respondents. Out of 360 copies of the questionnaire administered, 320 were collected back from the respondents in the proportion of 120 for men and 200 for women.

The influence of traditional mores and their constraints including the changes that have occurred as a result of urbanization are discussed. The findings are that urbanization has enhanced the status of women in various ways: economic opportunities, entrepreneurship, accessibility to new ideas and greater freedom to accept the challenges of the day.

TABLE OF CONTENTS

	<u>PAGE</u>
TITLE PAGE	i
APPROVAL PAGE	ii
CERTIFICATION	iii
DEDICATION	iv
ACKNOWLEDGEMENT	v
ABSTRACT	vi
TABLE CONTENTS	vii
LIST OF TABLES	viii
<u>CHAPTER ONE:</u> INTRODUCTION	1
Statement of Problem	3
Objectives of Study	4
Significance of Study	5
Research Questions	6
Definition of Terms	7
<u>CHAPTER TWO:</u> LITERATURE REVIEW	10
Background to the Inequality Between the Sexes	10
Euro-American Contributions on the Status of Women	17
The Asian Contributions	19
The African Environment	21
The Nigerian Situation	24
Theoretical Framework	27
Hypotheses	31

TABLE OF CONTENTS (Contd.)

	<u>PAGE</u>
CHAPTER THREE: RESEARCH METHODOLOGY	32
Study Area	32
Population and Scope	32
Sampling Technique	33
Data Collection	35
Method of Data Analysis	36
<u>CHAPTER FOUR:</u> PRESENTATION AND ANALYSIS OF	
DATA	37
Background of the Respondents.	37
Testing of the Hypotheses.....	52
Other Variables	58
Further Findings (Respondents Perception of Urban Area)	60
<u>CHAPTER FIVE:</u> SUMMARY AND CONCLUSION.....	66
BIBLIOGRAPHY	69
<u>APPENDICES</u>	
'A' - Questionnaire	74
'B' - Procedure for Testing Independence in a Contingency Table	79
'C' - Procedure for Comparing the Differences Between Population Means (Where Values of n are Large)	80

LIST OF TABLES

<u>TABLES</u>	<u>PAGE</u>
4.1.1. - Percentage Distribution of Female Respondents by Age	37
4.1.2 - Percentage Distribution of Male Respondents by Age	38
4.2.1 - Percentage Distribution of Females Marital Status.....	39
4.2.2 - Percentage Distribution of Males By Marital Status	40
4.3.1 - Percentage Distribution of Females By Religious Affiliations	41
4.3.2 - Percentage Distribution of Males By Religious Affiliations	42
4.4.1 - Percentage Distribution of Female Respondents By Profession	43
4.4.2 - Percentage Distribution of Male Respondents By Profession	45
4.5.1 - Percentage Distribution of Female Respondents By Educational Attainment	46
4.5.2 - Percentage Distribution of Male Respondents By Educational Attainment	47
4.6.1 - Percentage Distribution of Female Respondents By Income	48
4.6.2 - Percentage Distribution of Male Respondents By Income	49
4.7.1 - Percentage Distribution By Lengthy Residency for Female Respondents	50
4.7.2 - Percentage Distribution By Lengthy Residency for Male Respondent	51

LIST OF TABLES (Contd.)

<u>TABLES</u>	<u>PAGE</u>
4.8.1 - 2 x 2 Contingency Table Shows Levels of Income and Educational Attainment of Female Respondents	52
4.8.2 - A Table of Statistics for the Comparison of the Means of Men and Women	56
4.9.1 - Distribution of Women in Terms of Their Reasons for Coming to Onitsha	60
4.9.2 - Percentage Distribution of Women In Response to Their Perception of Their Present Position As Opposed to Village Life	62
4.9.3 - Percentage Distribution of Women in Terms of the Response of How the Public Regard Them in their New Economic Pursuit	64

CHAPTER ONE

INTRODUCTION

Feminine study is assuming a more extensive dimension in contemporary society. This is partly the result of recent legislative, technological and social changes that have affected the lives of women in many societies. Lapidus (1978), for instance, observes that women in the Soviet Union have enhanced their status due to technological and other social changes. This could be applicable to many women in contemporary societies especially those in the urban areas. In many traditional societies, there is a strict division of labour between the sexes. Thus, according to Raza (1982), the man is the outdoor bread winner while the woman does the tasks that are related to the nursing of the children. Elliot (1977), in trying to explain more about the relationship between the sexes, states that:

Man's attitude towards women is deeply ambivalent. He at once celebrates her and denigrates her. He does not dare to bind her creativity, but he wishes to control her.

Gugler and Flanagan (1978), in discussing the subordinate role of women, say that in terms of power, wealth and status, women can be seen in some traditional societies to have enjoyed less of these than men.

However, some people have argued that urbanization has brought about an increased tempo in the awakening of our womenfolk to more challenges in life. Urbanization has offered people greater access to opportunities for social and economic advancements. Women are affected in this new form of change which they see as an opportunity for enjoying enhanced social status (Baker and Bird, 1959; Little, 1975).

On the other hand, others have argued that urbanization has negative influences. They argue that urbanization has increased the incidents of women engaging in various serious crimes which bring the status of women to disrepute. For instance, some women are involved in increased prostitution, corruption and robbery.

This study will try to investigate whether urbanization has helped in enhancing the status of women. This study is focused on how the urban town of Onitsha has affected the status of women. Urbanization provides a distinct context within which the activities of women can be examined in contemporary times to elicit what differences this new setting makes on the status of women vis-a-vis their status in the traditional environment.

STATEMENT OF PROBLEM

Several studies have tried to identify the link between urbanization and social change. Lloyd's work (1967) on the Yoruba, and Gugler and Flanagan (1978) on West African countries contain the germ of arguments of most of such studies, especially in Africa. More specifically, some other studies have focused on the effect of urbanization on women. Examples of such specific studies include: (Little, 1973; Foner, 1975; Obbo, 1980).

Despite the contributions of several of these researchers, an examination of the literature shows that most of them hardly treat exhaustively the influence of urbanization on the status of African women. Much of the literature on urbanization on women merely study the changing status of women in terms of a generalised consequence of social change, without an in-depth analysis of how urbanization has influenced the status of African women.

This study, therefore, will concentrate on the role which urbanization has played in enhancing the social status of women in Onitsha Urban. Onitsha is one of the most rapidly developing cities in Nigeria where

significant changes have occurred. It is also one of the fastest growing town in Nigeria with a high percentage of women participating in various socio-economic pursuits. These women have openly attested to their social economic performance and economic viability by owning and operating several business enterprises. Extant literature shows scant attention to the ways in which improved socio-economic well-being has affected women's social status. This study, therefore, tries to examine the place of urbanization in enhancing the status of women in Onitsha urban.

OBJECTIVES OF STUDY

The assumption in this paper is that urbanization provides:

- (a) more economic opportunities;
- (b) freedom of movement;
- (c) exposure to new ideas and ways of life and therefore vast socio-economic opportunities which could liberate women materially and psychologically, and thereby enhance their self-image and social status.

It is acknowledged that the study of urbanization could be broad and complex in scope. So, this paper narrows the focus on the specific socio-economic impact

of Onitsha urban on the status of women.

The key question is, whether the status of urban women in Onitsha has improved beyond the traditional Igbo level for women because of new socio-economic opportunities brought by urbanization or whether the adverse effects of urbanization depreciate women status. Urbanization could be a double-edged sword. The focus here however, is on the positive elements.

SIGNIFICANCE OF STUDY

From the theoretical point of view, this study will be expected to add to the existing knowledge of the literature on urbanization and create further insight into the social status of women. It will also add to the various contributions made on feminine studies in our society.

From the practical perspective, the study will help people to understand clearly how women can contribute in various socio-economic pursuits as obtains in business, industry and government establishments.

The study can be expected to generate further researches on other variables that could possibly affect

the social status of women.

As a result of the awareness which this study will generate, it will help towards reducing the social and economic disparity between the sexes, thereby enhancing the status of women in Onitsha area and in Nigeria as a whole.

The study will also help to stimulate and increase awareness of our womenfolk on the various gains made as a result of the process of urbanization.

It is expected to go a long way towards helping to bring about a desired change in the general attitude of the men towards the womenfolk. The women will be accorded high social recognition by the men, and so they will no longer be regarded as mere housekeepers, baby nurses and baby machines.

RESEARCH QUESTIONS

Bearing in mind the declared objectives of the study, the following research questions are pertinent:

1. Is there any change (and in what direction) with regard to the status of urban women in Onitsha vis-a-vis their counterparts in the traditional setting?
2. What are the economic opportunities open to women in Onitsha town?

3. What are the indices of the improved social status?
4. How do urban women perceive their enhanced economic role in relation to their rural counterparts?

DEFINITION OF TERMS

Urbanization:

Urbanization is conceived of here as a situation where many people are concentrated in an area with heterogeneity of population, occupational diversity, anonymity, individualisation, impersonality and secondary as opposed to primary relationship.

There is a complex social structure as many people from diverse ethnic groups are found in the urban area.

In this work, Onitsha is viewed as an urban centre which provides high occupational mobility to its inhabitants. Onitsha has a diversity of economic pursuits, as opposed to an economy that is predominantly agricultural. It has a concentration of large population of diverse groups of people.

The view held in this study is that urban conditions in Onitsha diversely affect the social status of women, even though they continually interact with their rural relations.

Status:

Status is a social position one occupies in a society. Each individual has many statuses since he holds a number of positions such as father, uncle, brother, teacher, lay-leader, etc. Thus, the status of an individual means the sum total of all the statuses which he occupies. It represents his position with relation to the total society.

In this study, status represents the enhancement or lowering of the position of women. Enhanced status would be seen as the elevating social position of women which makes them more independent from excessive traditional subordination to men. Enhanced status gives them social prestige in a male dominated world and could be seen in the form of higher economic return, high educational attainment and prestigious occupational roles which were formerly the exclusive preserve of men.

Traditional:

It is an encrusted culture which though changing has retained a large measure of its traditional character. Before the Europeans or other foreigners came into Igboland, the people had their own way of thinking, acting, governing and relating to one another. Within the socio-political and economic conditions, women were limited to specific activities which were traditionally defined as restrictive.

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CHAPTER TWO

LITERATURE REVIEW

The literature on urbanization and women has budgeoned. For clarity, the review looks at key areas:

- i. Background to the inequality between the sexes;
- ii. Euro-American contributions on the status of women;
- iii. The Asian contributions;
- iv. The African environment;
- v. The Nigerian situation.

BACKGROUND TO THE INEQUALITY BETWEEN THE SEXES

The asymmetrical relationship between the sexes has engaged the attention of sociologists and anthropologists for a long time. (Durkheim, 1933; Engels, 1948; Murdock, 1949).

According to Durkheim, men and women in the primordial period were fairly similar in strength and intelligence. Under this circumstance, the sexes were economically independent. But with the complexity of the society there arose a sexual division of labour which gives men superiority over women, possibly because of the harder tasks which men do.

Contrary to Durkheim's postulation, in some societies, women do harder and more demanding tasks than men. Levi-Strass (1956), for example, notes that the Tasmanian men of Pacific North West Coast depend on their females for food during the hard months. Nevertheless, they are still held in inferior positions and dominated by men in the society. Even in some parts of Plateau State of Nigeria, some ethnic groups have harder tasks apportioned to women. Among the Birom, the women cultivate and do the labour intensive farm work, while the men only help in clearing the land. Despite the heavy exertion by women, men still dominate them and have higher status.

Engels (1948), notes the existence of equality between men and women in the old communistic household. The two sexes constituted in a way two classes and there was equality between these classes. Inequality sprang up as a result of the ownership of private property. Thus, women are excluded from social production and full participation in the society.

Gough (1959) states that in hunting and gathering and early horticultural societies a woman had dignity, freedom and mutual respect. But with the growth of

private property, these favourable conditions of women started to decline and male dominance increased. From what Engels and Gough are saying it is the individualization of private property that gave rise to the subordination of women. But from accounts in the Communist States like, Russia where privatization of property is officially not permitted, the position of women is still subordinate to that of men, although, the Soviet Union has tried to reduce the gap more than Western Nations (Lane, 1978). The position of women in Communist States may go to show that the origin of female subordination may not be rooted in the development of private property.

Murdock (1949) has based his argument on the disparity between the status of the sexes on their physiological attributes. Men with their superior physical strength undertake the more strenuous tasks. They are not handicapped like women who face the physiological burden of pregnancy and nursing which tend to limit their strength. In line with Murdock's view, some scholars have also emphasised the physiological nature of women as the basis for their subordination by men.

Eitzen (1974), for instance, has tried to show that many scholars have been swayed by this recourse to physiological factors. One can recall that in many traditional Igbo societies, the burden of child-birth has contributed to the lowering of women's status. There is also the issue in Igboland where women who are supposed to give birth but are barren are equally accorded low status. However, in the same society, women who have passed the age of child-bearing and are quite hardworking with peculiar qualities like valour, bravery, outspokenness and a measure of wealth are regarded highly above other women (Green, 1964).

In Ogurugu for example, women who have excelled in various activities could be allowed to take the Ikenga titles which tend to be male prerogative (Chukwuezi, 1985). From the foregoing, we could argue beyond physiological attributes. Some other writers have argued that the activity sphere of each sex can be used as one of the sources of sexual inequality.

Rosaldo et al (1974) attribute women's lower status to the fact they occupy the "domestic domain."

Since power and authority rest in the "public domain" which men occupy, Rosaldo argues that women have lower status than men and can only improve their low status through massive entry into the "public domain" and rejection of the "domestic domain". This is closely linked with the idea of presenting the home as the primary occupation of a woman.

Rogers (1980) argues that the process of confining women to the domestic sphere was applauded by many progressive social thinkers of the industrial revolution period. Auguste Comte, the apostle of progress and rationality justified the process of domestication of women by the supposed need for men to assure woman's emotional destiny by making her life more and more domestic and above all detach her from all outside work. One can then say that all over Nigerian society, women are seen to be responsible for the majority of domestic tasks in their various homes. The acceptance of this role does not need to lower their status.

Eitzen (1974) argues that the American society helps to reinforce this inferiority through the process of socialization. The socialization process forces

males and females into behavioural modes and occupational roles deemed appropriate for society.

Lane (1992) argues, after studying inequality between men and women in the Soviet Union, that the source of it could be found in the socialization process whereby the males are vested with superior roles while the females are subordinated. Even in many traditional societies, sex roles are delineated right from birth through the process of socialization. Sullerot (1971) declares, after studying women in London, that they are given special tasks and duties right from childhood. All these characteristics add up to a kind of social sex which defines woman's place in society, just as much as does her biological sex.

Here in Nigeria, Bohanan and Bohanan (1963) observe how the Tiv people delineate sex roles among their children right from infancy. Here again, they spotlight the process of socialization.

Coser's article on "Simmel's Neglected Contributions to the Sociology of Women" (1957) states that it is the society's cultural norms and values rooted in the social organization of the society that tended to generate low status for women. Men dominate various societies and

for them to be in power and control, they devise ways and means of ensuring their dominance. The various sociocultural institutions tend to validate the dominance of men over women. He states further that it would be difficult for women to gain a sense of autonomy and female recognition in a male dominated culture. Simmel's view tends to support Marx contention on inequality in societies. Marx saw the dominance of the society as rooted in the hands of those who control the source of power. Those who control the source of power direct the ideology that governs that society. Therefore, in societies where men are in control, they devise the ideology which keeps them on top (Marx, 1904).

In support of this view is the issue that in many traditional Igbo societies, male dominance is taken as a right. For example, men are found in the various echelon of power which directs the affairs of the society to the exclusion of women. Even in Western industrialized societies, men are found more in the positions of power to the disadvantage of women though it is more in the developing societies.

We have been discussing the various sources of low status of women in the society. We shall then survey

extant literature on the effect of urbanization on the status of women in Euro-American society, in Asia, Africa and Nigeria. It will be pertinent to examine the trend in women studies in Igboland. Since Onitsha, the locality of research is within a rich cultural base, we shall examine the extent to which urbanization has affected the social status of women.

THE EURO-AMERICAN CONTRIBUTIONS

Foner (1975), for instance, has commented that women who have migrated to London indicate that their position has changed automatically and that they are better in London than they were in rural Jamaica. London offers them the opportunity to hold salaried jobs and this has helped to improve their status. London is a complex urban city where economic opportunities abound, unlike in rural Jamaica.

Kandiyoti (1977) argues after studying women in Turkey, that social change on vast scale (that is urbanization) has helped to uplift their status. He notes that urban centres offer diverse job opportunities and greater access to education and this eventually affects the social mobility of women. Kandiyoti's work looks at the

generalised impact of social change on the status of Turkey's women but fails to specifically isolate the variable of urbanization. As a result of this, it is not possible to assess specifically the impact of urbanization on the social status of women from his work.

Lane (1987) argues that the position of women in the Soviet Union has increased, due to rapid rate of urbanization which took place during the Socialist reconstruction in Russia. Women constitute more than 60 per cent of the workers in the medical and teaching professions. This is a tremendous increase in social mobility for women when compared with low status of women in Russia before urbanization of the Socialist regime.

Lapidus (1978) also makes similar observation in the Soviet Union. He states that the percentage of women who have moved into employment has increased greatly. There is an extension of women's roles in the economic and political spheres of life. As in earlier literature cited, Lane's and Lapidus' studies take the entire variable of social transformation rather than isolating urbanization.

At this point, it is observed that there is a convergence of opinion among these Euro-American scholars in their perception of the immense contributions of

urbanization in offering women varied opportunities of earning a regular wage. Here, one would ask, whether this is obtainable in Nigeria urban societies. Considering this issue, Baker and Bird (1959) state that the Nigeria urban conditions offer the greatest opportunities for women to achieve their desired financial independence.

In Onitsha, for Instance, there are many bureaucratic institutions, government offices, industries and companies where people are absorbed in wage labour occupation. Women who have formal education are found in these various places. This has helped them to achieve economic independence in the urban town of Onitsha.

THE ASIAN CONTRIBUTIONS

Yung-Chung Kim (1976) argues that in Chinese society the ideal rural confucian family system delegates all rights and privileges to the father. The women are legally subordinate to men, in accordance with the prevalent confucian ethic. Only the paternal line relations are regarded as relatives.

Yung-Chung Kim (1976), in a similar study on women carried out in Korea which is traditionally based on

confucian religious doctrine, observes that it has a lot in common with traditional Igbo society - male dominated patrilineal. However, Yung-Chung Kim in his study on modern Korea has noted that with the rate of urbanization and modernization, there are changes in the attitudes towards women and the idea of equality between men and women in modern Korea is gaining some reasonable grounds.

Hadi (1978) for instance, has made a similar observation of the rural women in Sabah who perform a wide variety of activities, being engaged in domestic labour and subsistence production. Consequently, the move into the urban centres offers them opportunities for wage labour.

Chaudhury (1979) posites that urban women in Bangladesh engage in remunerative jobs which help to enhance their status. They engage in more economic activities outside the home, than women of rural origin.

Ariffin (1986) observes in his study of the Malaysian society that their women in the traditional society hold a secondary role to men in terms of the existence of power within their homes, villages and the fields.

The writings of these Asian scholars seem to emphasise the condition of women in both rural and urban situations. The present state of affairs, however, is

that their conditions are improved in the new occupational roles.

THE AFRICAN ENVIRONMENT

Hares (1968) in writing about Africa, suggest that with the entrance of women into the wage labour force, a new sense of independence has emerged, liberating them from their traditional subordinate status. There is a change in women's status related to the change in women's economic activities. One would add that these economic opportunities abound in the urban milieu where women engage in various economic pursuits.

Mayer (1961) asserts that Xhosa women use East London as a semi-permanent escape from their rural subjection to men and to other women. Women agree that East London is a place to be free, to be independent, to get away from the rule of men at home. Women and girls keep their own economic footing, not by virtue of their relations with men but in their own right. In the town, money may be earned and lodgings hired and property are acquired regardless of sex, seniority or marital status.

Opping (1970) observes change in the power relationship existing between the sexes in Ghana. This is as a

result of urbanization which has offered women the opportunity to make their own income. She uses two terms in her analysis: "Autocratic" and "Syncretic." Autocratic is that in which the husband makes the entire decisions affecting his wife and himself. Thus, the husband's authority is reinforced by the wife's economic dependence. In the syncretic type of power relationship, decision making is done jointly with the involvement of a wife into the labour force. She now shoulders a share in the financial responsibility and at the same time participates in the decision making.

Little (1975) notes that in the urban African cities, sexual differences are instrumentally of less importance than what a person can offer in terms of skill and personal services. In contrast with the rural traditional one, the urban - industrial system is "open" and the question of rural status is irrelevant. What matters is a woman's ability to cope with the market economy and if necessary to compete successfully with men as well as with other women.

Gugler and Flanagan (1978) argue that many women in West Africa do eventually find a measure of economic independence in towns. Those who are educated obtain

wage employment. In many Nigerian urban cities, women are engaged in various economic pursuits, because of a wide range of opportunities offered them by the process of urbanization, as opposed to the opportunity in the rural area. This has helped to win for them more status and respect in the nuclear family.

Obbo (1980) states that most African women in the rural environment are tired of rural life, being unpaid labourers on the farms and using outmoded farm tools. The urban centres have provided an opportunity for them to obtain income from their labours. This has helped to change women's economic position by increasing their personal responsibility and self-reliance.

Ekejiuba (1970) also notes that the relationship between African men and women is hierarchical and is marked by subordinate - superordinate position.

These African writers are able to detect the subordinate position women hold in the traditional societies, though the degree of subordination varies from one culture to the other. The authors realise the crucial role urbanization has played in improving women's status. They are also of the opinion that the occupational status of women in the urban milieu has given them a share in the decisions within their homes. This practice is quite obtainable in the

Nigeria urban centres where some women who now share in the household income are given the opportunity to participate in the family decision.

THE NIGERIAN SITUATION

Baker and Bird (1959) point out that all over traditional Nigerian societies, a girl's marriage is of interest to her lineage and that of her intending husband or husband to be. The activities of women are organised within the residential unit of lineage members and their wives. When a new bride arrives in the compound, her roles and activities are organised in reference to the wives already resident in the compound, and to the female lineage members.

However, the process of urbanization has helped to isolate the extended family into small family which may comprise man, wife and children. The social and economic position of the woman in such a unit is radically different from her position in an extended family.

Lloyd (1967) asserts that the traditional Nigerian woman is subordinate to her husband and other male members of his descent group. By her marriage, she does not gain

full membership of her husband's descent group; her prestige among members of that group depends largely on the number of children that she bears. On the death of her husband, she inherits nothing from him, though she will be maintained by her son in her old age. As men and women move into the urban centres, the relationship with their descent groups are inevitably weakened to some degree. In Onitsha, for instance, though the urbanites maintain ties with their relatives in the rural milieu, they are no longer bound to the effective range of traditional controls.

Mere (1975) emphasises that in the traditional Igbo communities, women are generally not taken very seriously by men. They are thought to be incapable of keeping secrets, and therefore, secluded from many extended family deliberations. If a married woman is not submissive to her husband and his male relations, they are quick to call her to order and remind her that she is married with money. Having children particularly male children enhances the status of women. The childless woman has low status. She is looked down by people.

Nwabara (1982) observes that in most traditional Igbo societies, most women are regarded as the possessions of their fathers/husbands. They are not given the freedom to choose the time, or their partner, for marriage. They are forced to accept whatever fate their parents inflict on them.

Mohammed (1982) makes a similar observation in Hausaland. He points out that the Hausa culture relegates a woman to a very low status. Men demand several gestures of subservience from their wives. They can beat them up and in general conduct themselves in high handed manner in the face of their wives. For instance, a young Hausa bridegroom is often warned by elders that the success of his home depends on whether he allows his wife to feel very free with him.

Unoaku (1984) maintains that before the colonialists came, the Nigerian women were to be seen, but not to be heard. Issues that would affect them were discussed and decisions taken without any consultation with them. Girls were bound to marry those of whom their parents approved without any question. Men married as many wives as they could afford, because polygamy was seen as a healthy economic institution. This trend of event changed as soon as people moved down to urban centres.

Onifade (1987) states that in the past the confines of Nigerian woman is in the home, but with the evolution of new social and economic order caused by the development of cities, the sky is the limit for the Nigerian woman. She is free to seek for a place of pride in a society where survival is one of the fittest.

These Nigerian scholars vividly portrayed the condition of women in the rural environments. It is generally believed by most people that urbanization has contributed in uplifting the status of women. The Nigerian women have gone a long way and have been able to carve out an enviable place for themselves alongside with men. The Nigerian writers also refer to a different cultural background which might produce the same result when extrapolated to other areas because of certain cultural affinities.

THEORETICAL FRAMEWORK

This work relies partly on the structural-functional perspective and partly on conflict ideas. Structural-functionalism tends to study the various social structures within the society's cultural whole

and expose their various functions in a form of interdependence (Radcliffe-Brown, 1952). This structural-functional theory further explains that the various cultural elements or institutions within the society function to produce a harmonious relation and equilibrium within the society (Evans-Pritchard, 1940; Malinowski, 1948; Fortes, 1949).

For the conflict theorist, there is always a form of endemic conflict going on within the society. Society is not always in a harmonious equilibrium. The incidents of social change and the effects of urbanization could have some disruptive effects on the society. (Marx, 1904; Engels, 1948). For Marx, there is always a conflict between those who own the means of production and those who do not in the form of class struggle. During the period of Industrial Revolution, capitalist entrepreneurs who had the means of production made a lot of money to the disadvantage of the working class. According to Marx, the working class were deprived of various benefits by the capitalists and the working class need to engage in violent revolution to overthrow the capitalists and institute the working class government.

We were aware that urbanization and its effect on women have increased the tension between the sex roles and women are bent on taking the advantages of urbanization to improve their social status thereby encroaching on some occupations earlier thought to be the exclusive preserve of men.

We are mainly concerned in this work with the analysis of structural elements of urbanization in terms of its role in changing the status of women. The function of urbanization in enhancing the status and role of women could be discussed as a form of the structural-functional paradigm.

This approach is also aware of other factors that could influence the status of women in contemporary Nigeria. Other independent variables, like education and occupation, will be discussed to see how they have influenced urban styles which add to the status of women. But the influence of urbanization on the status of women is the main focus of the research. Functionalist theory has been criticised by scholars in terms of its inadequacy in studying social change (Jarvie, 1967; Leach, 1954). They accuse the classical functionalist for example, Malinowski of looking at societies as being static and ahistorical because of the synchronic approach.

However, some functionalist oriented scholars have been studying social change bearing in mind the dynamism of the society (Southal, 1961; Lloyd, 1967; Little, 1975).

This study takes diachronic and synchronic approaches so as to enable us understand the process of social transformation of women over time in terms of acquiring higher social status. Since it is diachronic it is partly historical. The position and status of Igbo women in traditional society is discussed to enable us to record the extent of status upliftment or otherwise of women in the urban setting as evidenced presently.

Structural-functionalism allows us to investigate the inter-connectedness among different processes of change. One can look at the various variables like urbanization and education as forms of social structure and then look at their effects in terms of the social functions and social roles which they perform in the process of social change or social actions.

HYPOTHESES

In view of the objective of this study the following hypotheses serve as our guides:

1. Urbanization has affected the status of women in Onitsha.
2. Urbanization has increased the level of independence of women.

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CHAPTER THREE

RESEARCH METHODOLOGYSTUDY AREA

Onitsha, latitude $6^{\circ} 09'N$, and longitude $6^{\circ} 47'E$ is situated at the gateway between Eastern and Southern Nigeria. Onitsha has been an important commercial town from the initial contact with Europeans in the 19th century, because of her location on the River bank of the Niger. River ways constituted a key mode of transportation. Her early growth created an enduring economic pull from Igboland and beyond. As a nodal town, it joined Igboland to other parts of the country. The mercantile industrial entrepreneurship has turned her into a vast metropolis. This unique socio-economic position makes Onitsha a viable test ground for this research.

POPULATION AND SCOPE

Onitsha has a high concentration of population. By 1963 census, the population was 163,032. Based on the 5% annual growth rate for the urban, the population of Onitsha in 1991 is projected to be 467,090 (Onitsha Local Government Bulletin).

Onitsha is divided into six major areas which are Inland town, Fegge, Woliwo, Odakpu, Waterside, and American/G.R.A. Quarter. The population of women within each area in Onitsha is not known. According to Onitsha Local Government Bulletin, the population of women from 18-60 years residing in Onitsha is estimated to be 168,60. This is the population to be studied as it represents the productive age when every woman could engage herself in one type of occupation or the other. The literate and non-literate, working and non-working women are all included in this study to ensure an accurate assessment of the characteristic of the whole population of women in Onitsha.

SAMPLING TECHNIQUE

For the purpose of this study the six major areas of Onitsha will be considered.

- (a) Inland town covers Oguta Road from D.M.G.S. Round-About through Awka Road to Tasia Road.
- (b) Fegge covers areas enclosed by Silas Works Road and Port Harcourt Road.

- (c) Woliwo covers areas enclosed by some parts of Oguta Road, Iweka Road and Onowu Anatogu Street.
- (d) Odakpu is made up of New Market Road, St. John's Street, Ozomagala Street, Iweka Road and Modebe Street.
- (e) Waterside is made up of areas enclosed by New Market and the Ose-Okwodu area, Old Market Road, the New Market Road and Residency Drive which leads to the boundary with Anambra Local Government Area.

The study will incorporate a sample of both men and women; and will make use of cluster sample whereby a small representative section of each quarter is selected. Within each section of the quarter, not more than 70 persons and not less than 50 will be interviewed. On the average, 60 persons will be interviewed in each selected area bringing the total to about 360 persons. The researcher will randomly choose three streets from each of the clusters. In this case, a sample will be picked up from every fifth house of both sides of the road until the number of sample size is exhausted. The choice of any particular woman or man would depend

on that person's availability in the house. The visit would be made in such a way that both working and non-working ones would have the same opportunity of being involved in the sample.

DATA COLLECTION

The questionnaire/interview schedule would be used as techniques for data collection. The questionnaire would be self-administered to literate women and men, while the non-literate ones will have the questions administered as interview schedule. The questions would be uniform and explicit in order to elicit adequate information from the respondents. In each dwelling, any woman or man seen is subjected to the questionnaire/interview schedule. This is necessary in order to have representative responses for evaluating the overall data.

METHOD OF DATA ANALYSIS

The data will be analysed, using percentages, summary of tables, chi-square test and 'T' test for comparing the population mean.

Percentages, for instance, will be used because the problem involves the frequency or number of respondents to each question.

Summary of tables will be used to show the respondents' answer to the questions, reflecting the number of respondents and percentages involved.

Chi-square will be used to test the relationship between levels of income and educational attainment.

The 'T' test will be used to compare the mean income levels for men and women.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

This chapter is divided into three major sections made up of:

- (a) the background of the respondents;
- (b) test of hypotheses, and
- (c) respondents perception of urban area.

BACKGROUND OF THE RESPONDENTS

The characteristics to be analysed are age, marital status, religion, profession, educational attainment income and period of residency. All these characteristics will help to determine the respondents' propensity to achieving higher status in the urban town of Onitsha.

4.1 Age:

The respondents' ages range from 18 to 60 years.

TABLE 4.1.1: Percentage Distribution of Female Respondents by Age.

Age	Respondents	Percentage
18 - 29	50	25
30 - 39	94	47
40 - 49	25	12.5
50 - 59	18	9
80	13	6.5
Total	200	100

From the above table, we find that the majority of the female respondents are under 40 years of age. The fact is that these represent the productive age where every female would engage in one type of occupation or the other. After this, we notice a subsequent drop in the proportion of the female respondents in the interval as the ages increase. The interval between 40-49 is 12.5%, while that of 50-59 is 9% and finally that of 60 years is 6.5%.

TABLE 4.1.2: Percentage Distribution of Male Respondents by Age.

Age	Respondents	Percentage
18 - 29	21	17.5
30 - 39	62	51.67
40 - 49	14	11.67
50 - 59	13	10.83
60	10	8.33
Total	120	100

The table on the male respondents shows that the interval between 18-29 is 17.5%, while that of 30-39 is 51.67%. This appears to be the highest followed by

those between 18 and 29 years old. It is also observed that there is a consistent drop as the ages increase, as reflected in the female population. Between the age limit of 40-49 is 11.67%; that of 50-59 represents 10.83%, while that of 60 years is 8.33%.

4.2 Marital Status:

In discussing the marital status of the respondents, we need to look at the table below.

TABLE 4.2.1: Percentage Distribution of Females Marital Status.

Status	Female	Percentage
Single	20	10
Married	110	55
Widowed	23	11.5
Divorced	12	6
Separated (strained marital relationship)	35	17.5
Total	200	100

The data as presented on the table for female respondents show their marital status. Ten percent

of the respondents are single. The percentage of the married women is 55%; that of the widowed is 11.5%. The divorced represents 6% while the separated constitute 17.5%. The data show that we have the highest percentage in the married female respondents.

TABLE 4.2.2: Percentage Distribution of Males By Marital Status.

Status	Male	Percentage
Single	30	25
Married	60	50
Widowed	10	8.33
Divorced	5	4.17
Separated	15	12.5
Total	120	100

The data for the male respondents prove that the percentage for the single is 25%. We have 50% of the respondents as married. The widowed constitute 8.33%, while the divorced represent 4.17%. We finally have 12.5% for 60 years. It is observed that the highest in the percentage falls within the married male respondents.

4.3 Religious Affiliation:

The respondents fall into various distinct religious groupings. These are presented on the tables below.

TABLE 4.3.1: Percentage Distribution of Females By Religious Affiliations.

Religious Affiliation	Respondents	Percentage
Christian	190	95
Muslim	2	1
Traditional Religion	4	2
Others	4	2
Total	200	100

The data show that up to 95% of the female respondents are Christians. This leaves only 5% comprising other religious groups. We have 1% for Muslim while 2% is for African Traditional Religionists. The remaining 2% is for those who may belong to one type of religion or the other.

The observation here is that the highest percentage of the respondents are christians. This proves the fact that the majority of the inhabitants living in Onitsha town of Anambra State are mostly christians. Since Onitsha is an urban centre wherethere is heterogeneity of population, it might also attract people from other religious groups.

TABLE 4.3.2: Percentage Distribution of Males By Religious Affiliations.

Religious Affiliation	Respondents	Percentage
Christian	115	95.83
Muslim	1	0.83
Traditional Religion	2	1.67
Others	2	1.67
Total	120	100

In the distribution of the male respondents, it is equally observed that the majority falls under christians who have the highest percentage to be 95.83, followed by other religious groups. Muslims are represented by 0.83%. Traditional religionists are 1.67%, while people who

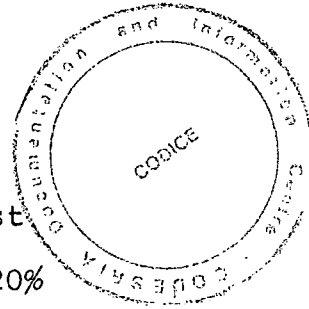
belong to other religious groups fall under the percentage of 1.67. Thus people of diverse religious affiliations are resident in Onitsha.

4.4 Profession:

Here, information was sought on the various professions of the respondents. This is meant to investigate how the urban town of Onitsha has offered them the opportunity to be involved in the various professions. Onitsha is such an urban town that provides a variety of occupations for its inhabitants. Here, people are involved in one type of occupation or the other.

TABLE 4.4.1: Percentage Distribution of Female Respondents By Profession.

Profession	Respondents	Percentage
Trader	60	30
Engineer	1	0.5
Medical Doctor	5	2.5
Nurse	25	12.5
Hotelier	25	12.5
Teacher	40	20
Housewife	20	10
Others	24	12
Total	200	100



From the table 4.4.1, we find that the greatest number of women are traders. This is followed by 20% where women are seen in teaching profession. Nursing and Hotel keeping rank 12.5% each. Women are equally in Nursing profession, and also, a couple of them engage in Engineering profession and that is why we have a minimum percentage of 0.5. But if we add professions such as Engineering, Medical practice, Nursing and Teaching, we have a percentage of 35 higher than trading. Some of the women respondents are merely housewives who depend solely on their husband's income. They constitute 10%, while the remaining 12% engage in some other professions.

TABLE 4.4.2: Percentage Distribution of Male Respondents By Profession.

Profession	Respondents	Percentage
Trader	70	58.33
Engineer	5	4.17
Medical Doctor	10	8.33
Nurse	2	0.83
Hotelier	13	10.83
Teacher	5	4.17
Housewife	-	-
Others	15	12.5
Total	120	100

The data show that the majority of the males also engage in trading activities. This has proved the fact that Onitsha is a commercial centre where most of the inhabitants are traders. Trading constitutes 58.33%. Other professions are represented with 12.5%. Hotel business falls under 13%. Unlike in the table for the female respondents, the medical profession which constitutes a minimal percentage is higher in the male with up to 10%. Men are rarely seen in the nursing profession. They are said to be 2% while 5% are seen in the teaching, as well as Engineering profession.

4.5 Educational Attainment:

In this section, the researcher sought to record the educational attainments of the respondents which form the bases for their different professions. The level of education helps to specify the various professions which the respondents belong to

TABLE 4.5.1: Percentage Distribution of Female Respondents By Educational Attainment.

Educational Attainment	Respondents	Percentage
Non-Literate (no formal Western Education)	60	30
Literacy Class	10	5
First School Leaving Certificate	40	20
W.A.S.C./G.C.E.	55	27.5
OND/NCE/'A' Level	20	10
HND/University degree	15	7.5
Total	200	100

From the distribution, we find that 30% of the women are non-literate or those who have not attended any formal education. W.A.S.C. or G.C.E. constitutes 27.5%. We have 20% for those women with First School Leaving Certificate. Ten percent constitutes either those with OND, NCE or A/Level Certificates. 17.5% is for those with higher Certificates - either HND or University degrees. Finally, the 5% is for those who have attended literacy classes.

TABLE 4.5.2: Percentage Distribution of Male Respondents By Educational Attainment.

Educational Attainment	Respondents	Percentage
Non-literate (no formal Western education)	24	20
Literacy Class	12	10
First School Leaving Certificate	20	16.67
W.A.S.C./G.C.E.	13	10.83
OND/NCE/'A' Level	22	18.33
HND, University degree	29	24.17
Total	120	100

Here, 24% constitute those male respondents who have either the H.N.D. or University Degree. We find the illiterate respondents to have 20%. 18.33% is for those with either the OND, NCE or A/Level Certificates. Those with First School Leaving Certificate are about 16.67%. 10.83% is for W.A.S.C/G.C.E., while 10% is allotted to those who have attended literacy classes. The observation here is that the level of education has made it possible for them to engage in one type of profession or the other.

4.6 Annual Income:

The information on their annual income or earnings will indicate the quality of life of the urban dwellers.

TABLE 4.6.1: Percentage Distribution of Female Respondents By Income.

Income Per Annum	Respondents	Percentage
Under ₦2,000	61	30.5
₦2,000 - ₦5,999	82	41
₦6,000 - ₦9,999	23	11.5
₦10,000 - ₦13,999	18	9
₦14,000 - ₦17,999	6	3
₦18,000 - ₦21,999	7	3.5
₦22,000 - ₦25,999	3	1.5
Total	200	100

The respondents within the range of ₦2,000 - ₦5,999 have 41%. 30.5% is for those under ₦2,000. 11.5% is for those within the range of ₦6,000 - ₦9,999. Between ₦10,000 - ₦13,999 is 9%. 3.5% is for those within the range of ₦18,000 - ₦21,999. 3% is for those between ₦14,000 - ₦17,999 and finally 1.5% is for those between ₦22,000 and above.

TABLE 4.6.2: Percentage Distribution of Male Respondents By Income.

Income Per Annum	Respondents	Percentage
Under ₦2,000	1	0.83
₦2,000 - ₦5,999	23	19.17
₦6,000 - ₦9,999	40	33.33
₦10,000 - ₦13,999	26	21.67
₦14,000 - ₦17,999	18	15
₦18,000 - ₦21,999	6	5
₦22,000 - ₦25,999	6	5
Total	120	100

From the table above, we observe that the highest percentage falls within the range of ₦6,000 - ₦9,999.

Between ₦10,000 - ₦13,999 is 21.67. 19.17% is for those within the range of ₦2,000 - ₦5,999. Between ₦14,000 - ₦17,999 is 15%, while 5% is for those within the range of ₦18,000 - ₦21,999 and ₦22,000 respectively.

4.7 Period of Residency:

By considering the distribution of respondents by the period of residency, we shall be in the position to know the extent urbanization has played in influencing their status.

TABLE 4.7.1: Percentage Distribution
By Lengthy Residency
For Female Respondents.

Period of Residency	Respondents	Percentage
Less than 1 year	12	6
1 - 5 years	72	36
6 - 10 years	93	46.5
11 and above	23	11.5
Total	200	100

The above table shows the distribution of respondents in terms of the period of residency. It is observed that 46.5% constitutes those who have lived in

Onitsha between 6 and 10 years. Between 1 and 5 years, we have 36%. 11.5% is for those who have lived about 11 years and above. The smallest percentage is for those who have stayed in Onitsha for less than one year.

TABLE 4.7.2: Percentage Distribution
By Lengthy Residency
For Male Respondents.

Period of Residency	Respondents	Percentage
Less than 1 year	7	5.83
1 - 5 years	54	45
6 - 10 years	41	34.17
11 and above	18	15
Total	120	100

The data show that 45% is for those within the range of 1-5 years. 34.17% is for those who have lived in Onitsha between 6 and 10 years. Between 11 and above represents 15% and finally, 5.83% is assigned to those who have lived in Onitsha for less than one year.

TESTING OF HYPOTHESES

Hypothesis (a)

We shall verify the extent to which urbanization has affected the status of women by establishing whether there is any relationship between the educational attainment and annual income of women resident in Onitsha. Chi-square will be used to verify this hypothesis. The income levels have been grouped into two categories, those earning below ₦10,000 and those from ₦10,000 and above.

Similarly, the educational attainment is grouped into two categories. Below W.A.S.C. and those with W.A.S.C. and higher qualifications. The summarised data gives a 2 x 2 contingency table.

TABLE 4.8.1 2 x 2 Contingency Table
Shows Levels of Income
And Educational Attainment
of Female Respondents.

Income	Educational Attainment		Total
	WASC and Above	Below WASC	
Below ₦10,000	81 (74.7)	85 (91.3)	166
₦10,000 and above	9 (15.3)	25 (18.7)	34
Total	90	110	200

The null hypothesis being tested.

Ho: There is no relationship between the level of income and educational attainment of women resident in Onitsha.

H1: There is relationship between
 -- using the chi-square procedure for testing hypothesis (See appendix B). The expected value of female respondents are inserted in brackets in the table above.

$$Df = r-1 (c-1) = (2-1) (2-1) = 1$$

$$\text{Level of significance} = .05$$

$$\chi^2 \text{ from table} = 3.85.$$

From the foregoing, the calculated

$$t^2 = 5.682.$$

$$df = 1$$

$$\alpha = .05$$

The researcher therefore has reason to reject the null hypothesis and conclude that the relationship between level of educational attainment and income is statistically significant at .05 level of significance. This hypothesis has helped to prove the extent

urbanization and education have helped in giving women the opportunity to engage in wage earning jobs. This is part of the reason that has helped in increasing the status of women.

4.9 Hypothesis (b)

Using the data collected on the income of women and men, the researcher is interested in testing whether there are any differences between incomes of men and women. Here, the test will involve comparing the mean income levels for both men and women.

The hypothesis to be tested is stated as follows:

Ho: There is no significant difference between incomes of men and women.

H1: There is a significant difference between the incomes of men and women.

From tables 4.6.1 and 4.6.2 and using the formulae as contained in appendix C, the calculations are obtained.

CALCULATION

	X	F _f	F _f X	F _m	F _m X
0 - 1999	999.5	61	60969.5	1	999.5
2000 - 5999	3999.5	82	327959	23	91988.5
6000 - 9999	7999.5	23	183988.5	40	319980
10000 - 13999	11999.5	18	215991	26	311987
14000 - 17999	15999.5	6	95997	18	287991
18000 - 21999	19999.5	7	139996.5	6	119997
22000 - 25999	23999.5	3	71998.5	6	143997
		200	1096900	120	1276940

$$\bar{X}_f = \frac{\sum F_f X}{\sum F_f} = \frac{1096900}{200} = 5484.5$$

$$\sum F_f X^2 = 11499903050$$

$$S^2_f = \frac{\sum F_f X^2 - N(\bar{X}_f)^2}{\sum F_f} = 27419775$$

$$\bar{X}_m = \frac{\sum F_m X}{\sum F_m} = \frac{1276940}{120} = 10641.17$$

$$\sum F_m X^2 = 17135723030$$

$$S^2_m = \frac{\sum F_m X^2 - N(\bar{X}_m)^2}{\sum F_m} = 29563263.88$$

Standard Error for Test

$$\sigma_{\bar{O}\bar{n}} = \sqrt{\frac{S_m^2}{N_m} + \frac{S_f^2}{N_f}}$$

Substituting we get

$$\sigma_{\bar{O}\bar{n}} = \sqrt{383459.40733}$$

$$= 619.24$$

$$z = \frac{\bar{X} - X_f}{\sigma_{\bar{O}\bar{n}}} = \frac{10641.17 - 5484.5}{619.24} = \frac{5156.67}{619.24}$$

$$= \underline{\underline{8.327}}$$

TABLE 4.8.2: A Table of Statistics For
The Comparison of the
Means of Men and Women.

Group	No.	Mean \bar{X}	Standard Deviation	Standard Error	z Value	Critical
Men	120	10641.17	5437.20	619.24	8.327	1.96
Women	200	8454.5	5236.39			

From the above table, it is seen that mean income levels for the men is ₦10,641.17, with a standard

deviation of ₦5,437.20 while that of the women is ₦8,454.50, with a standard deviation of ₦5,236.39. The common standard error for the test was calculated to be ₦619.24. Using the formula in Appendix C, the calculated Z-value is 8.327 and from the standard normal table at the given α level of significance the critical Z- is 1.96. The decision rule demands that we reject H_0 : if the Z- calculated is greater than the critical Z. Thus, on comparing the values of last two columns of the above table, we really have to reject H_0 : and accept that the difference in the income levels of men and women is statistically significant at the .05 level of significance. This hypothesis will help to prove that urbanization has made it possible for women to improve their status. Though there is a significant difference in the income between men and women but their level of income is improved as opposed to their traditional counterparts in the rural areas who do not have viable occupation and reasonable income.

OTHER VARIABLES

This section will concentrate on other variables that are relevant in the uplifting of women's status. One could say that education is one of the variables that have affected the status of women. Education has helped immensely in changing women's economic activities. With the acquisition of education, most women are seen to be involved in various occupational roles in the urban centre. They are seen in a variety of occupations, such as teaching, nursing, secretarial works, broadcasting, banking profession, etc. Onitsha as an urban centre is characterised by the presence of schools, office buildings, hospitals, factories, etc. Education has made it possible for them to engage in wage labour occupations seen in the urban millieux.

On the other hand, we shall not overlook the fact that some people who have not received any formal Western education are able to thrive because of the fact that they are in the urban environment.

We also have other variables that complement education. We have factors like occupation and income. It might be necessary to have a look at the table (4.4.1) on the characteristic section. One can see

the various occupational roles which the female respondents do. This has gone to prove that their status has been uplifted as a result of their involvement in various occupational roles which they perform in the urban centre.

The variable income is somehow related to that of occupation. See table (4.6.1) in the same section. Most often the type of occupational role one engages in the society will determine the nature of one's income. Those who are seen in viable occupations receive higher incomes than those in low occupational cadres. Most women have felt the need for economic independence which is the basic requirement for the improvement of their social conditions. According to Baker and Bird (1959), the financial independence has become an aspired goal for many women in Africa. One incentive is to escape from the dependent position of a wife within the compound and to achieve a general social status as an independent individual. Thus, the urban centres offer women the greatest opportunities to achieve this desired financial independence.

FURTHER FINDINGS

4.9 Respondents' Perception of Urban Area:

As to the reason why women come to Onitsha, the various responses reveal that most of them come to Onitsha town to better their conditions. To confirm this, about 9.5% of women came to Onitsha in order to have access to urban amenities. Thirty-five percent came purposely to obtain a job, 37% to start business; 3.5% came to Onitsha solely for freedom, and finally, 15% came to Onitsha in order to join their husbands.

TABLE 4.9.1: Distribution of Woman In Terms of Their Reasons For Coming To Onitsha.

Reason	Number	Percentage
To have access to urban amenities	19	9.5
To get a job	70	35
To start business	74	37
To free yourself from village life	7	3.5
To join your husband	30	15
Total	200	100

The urban condition at Onitsha offers them more opportunity to run their businesses than is opposed in their rural environment where women's work is mostly restricted to the home and farm. The question on whether urban condition offers them the opportunity to run their businesses reveals that about 91% of women responded positively, while 9% gave a negative answer. This is in line with what Obbo (1980) states: women migrated to urban areas in order to increase their options and opportunities for self improvement. In spite of this, the urban town of Onitsha offers them more freedom that they can enjoy in the village. About 76.5% indicated that Onitsha provides them the opportunity to have more freedom while 23.5% responded negatively.

Moving to town frees women from both the men and women. In the town, money may be earned and property acquired regardless of sex, seniority or marital status. In the village communities property rights hardly apply to women. Though women may retain the use of their deceased husband's field, women cannot inherit land (Mayer, 1961).

Generally, their condition in the urban area is said to be better when compared with their former lives in the village.

The question asked on this issue reveals it. What is your present condition as opposed to village life?

TABLE 4.9.2: Percentage Distribution of Women In Response To Their Perception Of Their Present Position As Opposed to Village Life.

Reason	Number	Percentage
Much better	98	49
Worse	11	5.5
Better	51	25.5
Don't Know	21	10.5
No difference	19	9.5
Total	200	100

The majority of women indicate that their condition is much better and this amounted up to 49%. 25.5% responded that their condition is better. 10.5% of women did not actually know whether it is better or not. 9.5% of the women are not in the position to detect the difference between the two environments urban/rural and finally

the minimal percentage of 5.5% is for those who stated their condition is worse.

This analysis has proved that the majority of women feel better now than the time they were in the village. This is because they are able to achieve an economic independence in the town which has given them an economic standing and this has helped to uplift their status.

Women are no longer happy with their traditionally ascribed sex roles. To buttress this point Obbo (1980) states that women are becoming tired of village life, being unpaid labourers on the farms, using outmoded farm tools. This is quite contrary to what is obtainable in the urban environment.

Despite the material gain which women derive from urban centres, they also win more social recognition from the public than when they were in the rural set-up. This is attested by the answers we derived from the respondents.

TABLE 4.9.3: Percentage Distribution of Women In Terms Of The Response Of How The Public Regard Them In Their New Economic Pursuit.

Reason	Number	Percentage
No difference from other women	21	10.5
Highly regarded	164	82
Lowly regarded	5	2.5
No regard	10	5
Total	200	100

From the table, the data show that 82% of the women are now highly regarded by the public. 10.5% indicated that there is no difference between them and other women. Five percent proved that there is no regard, while 2.5% indicates that they are lowly regarded.

Women are now highly regarded because of their increased control over economic resources in the town. This has enlarged women's position in the family, as well as in the entire society. Women now win much regard from their husbands and are allowed to share in

the household decisions. One of my respondents states: "Now that I am working, I can now buy anything for myself and children. My husband listens to my suggestions in the family."

The answers deduced from male respondents prove that men have started to recognise women's potentialities. Out of the 120 copies of the questionnaire distributed to different categories of men: single, married, widowed, divorced and separated, the overall responses indicate that 41.67% realise the benefit one can get from a working woman, while 58.33% give a negative answer. Looking specifically at the response from the married men, 50 out of 60 married people state that they benefit from their wives' income, making it a total of 83%.

CHAPTER FIVE

SUMMARY AND CONCLUSION

This work focuses on some economic changes that have affected the status of women in an urban town of Onitsha. It has been shown that urbanization has provided:

- (a) Economic opportunity;
- (b) Freedom of movement;
- (c) Exposure to new ideas and generally improved social status of women in Onitsha.

The traditional role of women in rural environment has been compared with their modern role in an urban setting of Onitsha. From the research analysis, it has been shown that traditionally women are found mostly in household related work while men are expected to pursue other careers. Women are seen by people in terms of their traditionally ascribed sex role. A woman is expected to raise children and provide support for her husband.

Invariably, the process of urbanization, coupled with other attendant variables like education and well paid jobs, has made it possible for women to engage in

various occupational roles. The town provides new different jobs to men and women by virtue of their aptitude and training without taking cognizance of the ascribed sex roles. Onitsha, the area of study is a highly urbanized town, characterized by availability of occupational facilities. Women are being employed in all sectors of the occupational fields. From the results of this study, it has been shown that urbanization has helped to improve the status of women in Onitsha. From section (4.4), Table (4.4.1), it can be seen that women cut across all professions, thereby contributing to the economic well-being of the society as well as to their immediate family. This in effect has greatly improved the status of women from the stereotyped jobs/roles, such as home keepers, baby nurses, etc.

Consequently, this improved occupational role has generated more respect for women and at the same time enhanced their status. This occupational improvement has not shirked off the responsibilities of married women from their domestic chores, because many women combine their new occupational roles with the traditional domestic roles. This has helped in improving their status, since

they fit into these roles and the inclusion of the new roles does not disrupt seriously their traditional roles.

The enhanced status of women which has been brought about by urbanization has helped to improve the economic position of women. Also, the women in the urban setting enjoy freedom of association and speech to express their opinions in issues affecting them, their families and the nation at large. They have gained more consciousness of their socio-political capabilities and are now ever poised to take the challenges of modern development.

This study has highlighted the positive effects of urbanization on women while indicating some of the negative influences of urbanization, like crimes, prostitution which are reinforced by urbanization factors.

It is, therefore, easy to extrapolate the results of this study to the rest of Nigeria women. However, this study is confined to Onitsha, within a small sample as compared to the entire population of Nigerian women. It is necessary that more studies be carried out in other parts of Nigeria.

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APPENDIX 'A'QUESTIONNAIRE

Department of Sociology/
Anthropology,
University of Nigeria,
Nsukka.

Dear Madam/Sir,

I am a postgraduate student of the Department of Sociology/Anthropology, University of Nigeria, Nsukka. I am carrying out a research on "Urbanization and the Status of Women in Onitsha." This is purely an academic Pursuit and I appeal to you to help me facilitate this work by responding to the attached questionnaire. You are not required to disclose your identity. All information will be treated confidentially.

Thanks for your co-operation.

Yours sincerely,



Stella O. Nnatu

QUESTIONNAIRE

Please tick (✓) where appropriate.

1. Sex: (a) Male (b) Female
2. Age: From (a) 18-29 (b) 30-39
 (c) 40-49 (d) 50-59
 (e) 60 and above
3. Marital Status:
 (a) Single (b) Married (c) Widowed
 (d) Divorced (e) Separated
4. Religion:
 (a) Christian (b) Muslim
 (c) Tradional Religion (d) Others specify
5. What is your State of origin?
 (a) Anambra (b) Imo (c) Bendel
 (d) Cross River (e) Benue
 (f) Others specify _____
6. What is your profession?
 (a) Trader (b) Engineer (c) Medical Doctor
 (d) Nurse (e) Hotelier (f) Teacher
 (g) Housewife (h) Others specify _____
7. What is your educational attainment?
 (a) Non-literate (b) Literacy Class
 (c) First School Leaving Certificate

- (d) W.A.S.C./G.C.E. 'O' Level and Equivalent
- (e) O.N.D., N.C.E., A/Level and Equivalent
- (f) H.N.D., University Degree

8. What is your range of income per annum?

- (a) Under ₦2,000.00
- (b) ₦2,000 - ₦5,999
- (c) ₦6,000 - ₦9,999
- (d) ₦10,000 - ₦13,999
- (e) ₦14,000 - ₦17,999
- (f) ₦18,000 - ₦21,999
- (g) ₦22,000 -

9. How long have you lived at Onitsha?

- (a) Less than one year
- (b) Between one and five years
- (c) Between five plus and ten years
- (d) Over ten years

FOR WOMEN ONLY

10. What is your main reason for coming to Onitsha?

- (a) To have access to urban amenities
- (b) To get a job (c) To start business
- (d) To free yourself from village life
- (e) To join your husband

11. Do you have more opportunity to run your business now than the time you were in the village?
 (a) Yes No
12. Do you have more freedom at Onitsha than you had in your village?
 (a) Yes No
13. What is your condition as opposed to village life?
 (a) Much better (b) Worse (c) Better
 (d) Don't know (e) No difference
14. Do you feel socially recognised now than when you were in the village?
 (a) Yes (b) No
15. Compared to the kind of work you would have been doing in the village, how do you think the public regard you in your present economic pursuit?
 (a) No difference from other women
 (b) Highly regarded (c) Lowly regarded
 (d) No regard
16. How do women in the rural environment regard you?
 (a) No difference from other women
 (b) Highly regarded (c) Lowly regarded
 (d) No regard
17. If no regard, why?
-
18. If lowly regarded, why?
-

19. If highly regarded, why?
-
20. How do you use your income?
- (a) For yourself alone
- (b) For yourself and children
- (c) For the entire members of your family (husband, children and self)
21. Now that you are working, does your husband allow you to take part in the family decision such as planning for household needs?
- (a) Yes (b) No
22. If you are not working, does your husband allow you to take part in the family decision such as planning for household needs? (a) Yes (b) No
23. What are the benefits you enjoy now that you are in Onitsha?

.....

FOR MEN ONLY

24. Now that your wife is working, do you feel happier than before? (a) Yes (b) No
25. Do you have more regard to your wife now than before? (a) Yes (b) No
26. Do you benefit from your wife's income? Yes No
27. Does your wife now take part in the decision-making of your family? (a) Yes (b) No
28. Do you have joint activities with your wife now than before (a) Yes (b) No
29. What are the various advantages you get now that your wife is working?

.....

.....

APPENDIX 'B'PROCEDURE FOR TESTING INDEPENDENCE IN A CONTINGENCY TABLE

Step I: State the hypothesis to be tested.

Step II: Calculate all expected value using the formula

$$E = \frac{R_i \times C_j}{N}$$

where R_i = Total for Row

C_j = Total for Column

N = Total No. of Observations

Step III: Calculate the Chi-square test statistic using

$$\chi^2_o = \sum \frac{(O - E)^2}{E}$$

where the observed values

Step IV: Calculate the degree of freedom for the test

$$df = (r - 1) (c - 1)$$

where r = no. of rows in table

c = no of columns in the table

Step V: At the given " α " level of significance

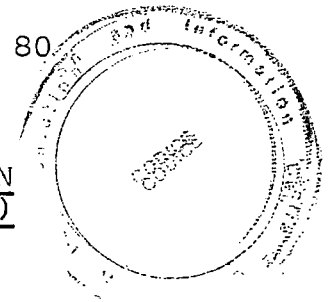
look up the critical chi-square at the df.

Step VI: Decision: Reject the null hypothesis if

χ^2_o calculated is greater than the critical

χ^2 from the table or accept the null hypothesis

if it is lower or the same with χ^2 from the table.



APPENDIX 'C'

PROCEDURE FOR COMPARING THE DIFFERENCES BETWEEN POPULATION MEANS (Where Values of n are Large)

- Step I: State the hypothesis to be tested.
- Step II: Calculate the means and variances of the two populations.
- Step III: Based on the fact that the number of persons in the population are large calculate

$$Z = \frac{\bar{X}_m - \bar{X}_f}{\sqrt{\frac{s_m^2}{n_m} + \frac{s_j^2}{n_j}}}$$

- where \bar{X}_m = sample mean for the male population
- s_m^2 = variance for the male population
- \bar{X}_f = sample mean for the female population
- s_j^2 = variance for the female population
- Z = the test statistics.

- Step IV: At the given α level of significance obtain $Z_{\alpha/2}$ from the standard normal table.
- Step V: Decision: We reject the null hypothesis if the absolute value of calculated Z is greater than the value of Z from the standard normal table.

Note:

$$\bar{X} = \frac{\sum f x_m}{\sum f}$$

$$s^2 = \frac{\sum f(x - \bar{x})^2}{\sum f}$$

or $\frac{\sum f x^2 - N \bar{x}^2}{\sum f}$

where $n = \sum f$