

APPLICATION OF BONHOEFFERIAN RESPONSIBILITY ETHICS AS A FRAMEWORK FOR GENDER JUSTICE: A CASE STUDY OF OHUHU CLAN

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Abstract

Women in Nigeria experience many forms of abuse of their political, social, economic and natural rights as a result of the patriarchal system in place. This paper examines cultural practices that entrench gender injustice against women in Ohuhuland, it utilizes the ethical principles developed by German theologian Dietrich Bonhoeffer to analyze and address gender inequality and of research to interrogate the courses, forms as well as proffer solutions to gender injustice. The study will rely on both primary and secondary data. The study contends that social institutions in the community has the capacity to provide the needed orientation, training and education that will not only emancipate Ohuhu women but will also bring about gender justice. This study concludes that gender justice is possible in our contemporary society through the thorough application of Bonhoeffer's ethics; this is because Bonhoefferian ethics is built on Christological, ontological and anthropological foundations.

Keywords: Gender Justice, Patriarchy

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Introduction

There are countless proofs that women generally and Ohuhu women in particular are faced with several forms of gender related injustices. They experience economic exploitation, religious discrimination, political exclusion as well as women battering and trafficking. In other words, they are unjustly treated, politically excluded, domestically dehumanized and psychologically tortured by some men in addition to some traditional beliefs and practices that are not fair to women. This is agreement with Uzodinma Nwala's assertion that men are not ontologically equal in Igbo cosmology. In his hierarchy of beings, priests, medicine men, elders, wealthy and titled men were all placed above women with the exception of women who are priestess or diviners, the rest of them are placed in the same category with children (Nwala 49). In some extreme instances, widows are compelled to remarry within the family of their late husband to qualify them for a part of their

husband's inheritance. These all are manifestations of servitude in the twenty first century. This patriarchal system and domination of women has so many effects one of which is in the mental dimension – that is that devastating effects of the age –long patriarchy on the minds and creative ability of Ohuhu women. The holistic application of Bonhoefferian ethical theory has the capacity to tackle this menace. The theory, built on anthropological foundation, which argues that ethics should focus on the fulfillment of human personhood rather than transcending it and his idea Human dignity which is affirmed in Christ's incarnation: God takes on human flesh, validating human existence as good and worthy of redemption.

Given the above, the ethics of Bonhoeffer is presented in this work as a tool not only for the emancipation of Ohuhu women but also for the entrenchment of gender justice in Nigeria. This is more so given that the constitution of the Federal Republic of Nigeria upholds gender justice when it asserts that “every individual is entitled to respect for the dignity of his person, and accordingly, no person (male or female) shall be subjected to torture or to inhumane or treatment, no person shall be held in slavery or servitude (18). This is based on the eternal truth that human beings, in dignity and value, are created equal by God. Hence, the abuses of women's rights negate their integrity as citizens of Nigeria.

It is intended that, with this work, the current trend of abuses of women's right in Nigeria due to her patriarchal system will be checked. It intends to provide the needed framework or tonic for the realization of a new Nigerian society where women are completely accepted as being equal, integrated and included in all areas of people's life. This is as gender equality and women's rights have increasingly become focal points of Africa's development agenda in the 21st century. The recognition that no society can achieve sustainable development while half of its population remains marginalized has prompted governments, civil society, and international organizations to push for reforms that advance the status of women. Women in Africa have historically contributed immensely to agriculture, trade, family welfare, and even governance in precolonial societies. However, colonial legacies, post-independence state structures, and entrenched patriarchal norms have systematically limited their opportunities in education, political leadership, and economic empowerment (Ogochukwu, 67)

Patriarchal and Cultural Practices against Women in Ohuhuland

Despite legal advances, cultural resistance remains a significant obstacle to gender justice in Ohuhuland. Practices such as [child marriage](#), polygamy, and female genital mutilation are still prevalent in parts of Ohuhu. These practices not only violate women's rights but also undermine their educational and economic opportunities despite Nigeria's constitutional provisions relating to the protection of women and children's rights and/or from degrading treatment. Widowhood practices in Igbo society, particularly in Ohuhuland, stand out as clear examples of how culture has been misinterpreted and manipulated to justify violence against women. For instance, in many cases, widows are forced to undergo humiliating and harmful ceremonies, such as drinking water used to wash their deceased husband's body, under suspicion of causing his death (Okeke, et al

quoted in Nwankwo and Motunrayo). This practice is not only physically degrading but inflicts psychological trauma that has long-lasting effects on the widow's mental health (Nwankwo and Motunrayo 286). The widow's body becomes a site for reinforcing male dominance and control, justified by tradition. These practices reflect a broader epistemological framework that marginalizes women, framing their identities as dependent on their relationships with men.

Another cultural practice in Ohuhuland that subject women to gender injustice is the practice of excluding women from inheriting land or property, with customary laws favoring male relatives. This perpetuates economic dependence and limits women's financial autonomy. Another like the above is the practice of female genital circumcision. In the traditional Igbo society, the child is circumcised on the eighth day of birth, ostensibly following some biblical belief of the Jews; a blind practice as the Jewish philosophy for the practice may not be understood, or even relevant in our setting. However, there is no injunction available in the Jewish religion for female circumcision. Aware of the gap, in their knowledge the argument for female circumcision is that the male also face the pain. A look deeper into the practice of circumcision would reveal that while the male operation is cosmetic, desirable for the health reasons, there can be no such advancement for women; rather what we have is pain, permanent weakening and numbing of the clitoris denying the woman of sexual sensation and enjoyment (Earp 1-10). Known but mostly unspoken, this mutilation has ruined many marriages, and women till date.

The Igbo women also shy away from publicity or public life owing to what the Igbo society prescribes for them. Take the case of politics; how many Ohuhu women can be cited. Very few Igbo women make career in politics not because they don't find it profitable but because politics attracts the exposure which women in their judgment should not gain. Women who dared to participate in politics are perceived to be wayward and as such derided as 'nwaanyi akanabu' (literally woman with two hands (IHRDA 3)). In the business world, the Igbo women are intimidated. As noted earlier, an average Igbo woman is industrious and enterprising. However, in the Igbo society, and particularly in Ohuhuland, she had better settled with petty economic activities like sales of foodstuff in the mammy market, sewing cloths/ making dresses and the things like that in a shop situated in front of the family house. Where she is employed, she would be cleaner/ messenger so she does not grow wings. It is such mentalities that have left women stunted in their economic development. There are scarcely records of families and husbands empowering women mightily for optimal economic development. To the Igbo folk, international businesses are for the men. Women who thrive in them are derided with the usual slogan, 'nwaanyi akanaabu'. She is treated with contempt. She is often investigated- who knows perhaps she is prostituting. In the same vein, women do not stop attracting envy, antagonism and condemnation from people around them when they are gainfully employed especially when they make career in their different professions. They are not expected to make tall investments or rise to the peak of their career. Rumors must certainly surround the economic success of the Igbo woman. These societal perceptions have limited the economic horizon of women in Ohuhuland.

A Brief Historical Sketch of Ohuhu People

The Igbo people which belong to the Negro race in Africa, constitute one of the three largest cultural groups in Nigeria. The other are Hausa and Yoruba ethnic groups. Nwala (15) describes the territory of Igbo people as cutting across the Equatorial Forest in the South and the Savanna in the North. Igboland includes parts of Asaba, Agbor in present Delta state of Nigeria. It also covers the whole of Abia, Imo, Ebonyi, Anambra and Enugu states of Nigeria and extends to parts of Ogoja in the Cross Rivers states as well as Ahoada and Ikwerre of Rivers state. The Igbo race speaks Igbo language and belong to the Kwa group of languages found in West and Central parts of Africa.

Ohuhu people are part of the Igbo the South East Nigeria. They are the *Umuhu na Okaiuga*, officially known as the Ohuhu people, in Umuahia North local government area of Abia state of Nigeria. It is situated in the north latitude between 5°25 and 5°43, and between 7°20 and 7°35 of the East meridian, with a total land area of about 156 kilometers and a population density of 1,200 to 1,300 people per square kilometer, Ohuhu by estimation is a clan of about 280,000 Igbo speaking people inhabiting the southern Eastern basin of Imo river basin lying north-east of Umuahia, the Abia State capital. (Esobe 3).

The word 'Ohuhu' was first coined and used by the Ngwas, perhaps not in the 14th centuries when their first crossing of the Imo River probably took place. It was probably coined between the 18th and 19th centuries, in the hey-day of the long distance trade between the Umuahia and Aba-Ngwa and Ukwa-Ndoki groups. The long distance traders not only travelled regularly to the famous Bende and Uzuokoli markets; they also travelled regularly across Ngwaland to the other famous markets at Igweocha, Ukwa-Ndoki, and Ikwerre land. These traders also travelled to Ife in Mbaise, and to Uburu in the Afikpo area (Afigbo 315).

The present-day Ohuhu clan in Umuahia comprises the UMUHU and the OKAIUGA groups of village communities. The UMUHU group of villages is made up of Ubaha, Isingwu, Umuagu, Ude, Umuezike, Ohia, Umuda Ofeme, Umuhu Etiti, Amaogwugwu, Umudiawa. Umuogba. Uhuokwu; while the OKAIUGA group comprises Umuosu. Mgboko. Umuagu-Ngolori. Umuegwu-Okpuala, Umuekwule, Umukabia, Umuawa, Umule, Umuokehi.

As so often happens in the histories of local communities, there are many conflicting versions of oral traditions on the original home of these Ohuhu village groups. While some of the Ohuhu elders insist that their people or ancestors came from nowhere but have always lived in their present area, others have variously mentioned Orlu, Akaokwa, Okigwe, Nekede, Awgu, Ahiara, Owerri, Isuikwato, or Obowo, as the areas from which the Ohuhu ancestors had migrated many centuries ago to their present home. It may well be that most of the village communities in Ohuhu today were peopled, over the centuries, by immigrant family units coming in from different places outside Ohuhu. But of all the places already suggested in the oral traditions, the Obowo clan in Etiti Division, is the most favoured as the place which provided Ohuhu with its first,

epical,ancestors. The identity of many place and village names in both Obowo and Ohuhu, as well as the worship in both clans of a common deity, the Ajana, are all facts which strengthen this view of Obowo-Ohuhu ethnic relationship. Perhaps the most concrete evidence of this relationship is the still extant ruins of abandoned settlements at Okwu-Oji land, oral tradition has it that this was the last place of settlement in Obowo of the Ohuhu migrants, before they finally crossed the Imo River into- the present day Ohuhu land in Umuahia.

Today the Ohuhu clan comprises the Umuhu and Okaiuga village communities, about which communities but in earlier times the people of Ngwaland (from whom the word 'Ohuhu' is supposed to have originated) used it to designate all non-Ngwa, particularly all Umuahia, peoples.

One version of the oral tradition traces the origin of the word 'Ohuhu' to the period (about the 15th century) of the mass migration movement of the peonies from Okigwe-Orlu-Owerri zone in the North West, across the Imo River East of the area, into the present areas of Umuahia and Ngwaland. This version states that many centuries ago the ancestors of the Ngwa and Ohuhu (Ezinihitte) peoples were travelling together on a migration or trading journey; they arrived at a temporary resting place on the banks of the Imo River. While at the Imo River bank, one section of the people (the 'Omengwangwa' or 'Ngwa' group) hurriedly boiled their food (yams), ate them, and quickly crossed the Imo River. The Ohuhu people, alongside the Obowo originated and migrated from the Orlu area of Igbo heartland. Both the Ohuhu and the Obowo migrated together or moved in closer proximity, settling down to rest and test the land for fertility, the neighborhood for regular source of water and the environment for security from beast and human enemies; that they had to settle at some point at Obowoland before crossing the Imo River.

Overview Of Bonhoefferian Ethics Of Responsibility

Bonhoeffer's ethical reflection can be situated in two contexts; these are his experience with the resistance movement in the then German society under Hitler, which necessitated his theological framework and tradition of Christian ethical reflection. The other was the socio-political events prevalent in his age and time and these include social unrest, unjust detention, political exclusion, oppressive decrees, human abduction and other forms of abuses of human rights which characterized the then German society during World War II. Bonhoeffer's ethics of responsibility emphasizes that true freedom is found in responsible action before God and others, where moral decisions are guided not by abstract rules but by concrete obligations to God, neighbor, and reality. Bonhoeffer's justification for his ethics of responsibility is that failure of the ethical frameworks in his time to address most of the ethical problems in his society created by Nazism in Germany under Hitler. Some of those ethical framework according to Bonhoeffer were basically abstract moral principles such as moral fanaticism, reason, conscience, duty, freedom, duty etc (Bonhoeffer 3). he acknowledge that feats which these ethical frameworks achieved in the past but argued that they have become inadequate in addressing contemporary socio-ethical challenges for a just and equitable society. He therefore advocate for the replacement of these frameworks with his ethics of responsibility, given the fact that such ethical frameworks were used for coup d'état and

tyrannicide planned by the resistance movement; he stated it thus “our business now is to replace rusty sword with sharp ones (69).

He argued that the ethical framework potent enough for the defeat to defeat the evil Nazism must come from someone whose final standard is not his reason, his principles, his conscience, his duty, his freedom or his virtue but who is ready to sacrifice all this when he is called to obedient and responsible action in faith and in exclusive allegiance to God. This implies that anyone who desires to engage in Christian ethical reflection, must reject as irrelevant, the usual questions about being good and doing good, instead the person should ask an entirely different question: “what is the will of God” (Bonhoeffer 186). In other words, the primary concern of a Christian ethicist should be, what is the will of God for me in any particular context? This position goes beyond the aim of ethical reflection of the knowledge of good and evil. This implies shifting the question of goodness in relation to human conduct to knowing the will of God, God’s reality and God’s goodness. This to him, is his ethics of responsibility.

Bonhoefferian ethics of responsibility was informed also by the lack of interest his generation had shown in any kind of theoretical or systematic ethics. He argued that since Christian ethics deals with Christian existence, one ought to move from the general questions of ‘how can I be good’ and ‘how do I do good’ to a more specific and relevant question of what is the will of God in this context. It is this emphasis on contexts that made him a contextualist. He opines that ethics should not be the dry enunciation of systems of ethical principles by which they could be equipped to make correct, moral choices. Bonhoeffer further argues that the point of departure for Christian ethics is not the reality of one’s self, the reality of the world or the reality of moral principles or standards but the reality of God as He reveals Himself in Christ (Christology).

With his rejection of moral principles as the basis of good or evil, Bonhoefferian ethics also rejects ethical reflections built on conviction, success and duty. The standard for good or evil is the will of God revealed in the scriptures and the person of Christ (Green 11). Based on the above, Bonhoefferian ethics rests on God’s will and human responsibility. This will of God in the view of Bonhoeffer is revealed not in an idea, a principle, a theory, a programme, a law, a universal proposition but in a man – Christ. This therefore implies that Christ bridges the gap between secular-sacred dichotomy. He captured it thus;

There are two realities, but only one reality and that is the reality of God, which has become *ist*, we stand at once in both reality of God and the reality of the world within itself. (Bonhoeffer 63).

Christological Basis For Gender Justice

The Greek word *ho Christos* which means *the Anointed One* and *logos* which means *reason* or *discourse* are the gives clarity to the Christological basis of gender justice (Walter 629). Heraclitus, an Ephesian philosopher systematized the concept of *logos*. He observed that in the phenomenal world, things are in a state of flux; that is a state of constant change. According to him, everything in the world responds to the law of change and decay. He also holds that the world responds to the

law of opposites such as life and death, hot and cold, man and woman, light and darkness etc, that in the midst of change, there is order and harmony in the world. He contends that something must be responsible for this order, which he calls the *logos* that is, the cosmic principle of order and harmony out of the conflict of opposites (Omoregbe 76-77).

Bonhoeffer, in his ethics maintains that the world like all created things, is created through the *logos* – the Christ, and has Christ as its end and consist in Christ alone (John 1:10). He outlined four orders or mandates of creation (labour, marriage and government) as God's will for all men and women through Christ (204). These mandate, in his view, provides ethical contents which gives shape to human life. For instance, labour create things and values from field of agriculture to science and the arts, marriage is for procreation and education of children while government or state is for the preservation of human laws and social institutions. Bonhoeffer argues that the hope that God will send his anointed one –Christ to deliver the world sustained the people beyond the period of Roman and other conquest and that Christ declaration of himself as 'the life' (John 14:6) cannot be easily disregarded by any philosophical reasoning. This is because it is difficult to define life given the fact that the boundary of life and death cannot be known by man's limited mental capacity. Hence, he opined that life can only be lived, it is not a thing but a person, a unique person not in respect to what this person has in common with other persons, but in the I of this person, the I of Christ. He said 'I am the life and I have the life'. This in Bonhoeffer's view, that one's life is outside himself, beyond his control or the range of his disposal, it is Christ that is life.

From the forgoing, Christ constitutes the grand of our being, he is our maker, provider, reconciler, redeemer and lord of all existential beings. This position is therefore the basis for women emancipation and gender justice. It is an ethical cum theological response to African personality battered by slavery, patriarchal heritage, colonialism and neo-colonialism. This theology is a theological development in Africa as well as a response to women's experience in real life situation. Their experience covers traditional, cultural, political, social, religious and economic marginalization. This theology guarantees rediscovery, emancipation and true identity which will bring about gender justice. That is to say, African women, having encountered Christ, focus on him as the great liberator of the oppressed and a hope giver to women. Oduyoye stated it thus:

... in positive terms, salvation was related to new beginning, a new life and the full experience of the reign of God. Jesus, the Christ was the agent of it all. His followers (women inclusive) began to see his life as a liberating force from chains- natural, political, sociological and religious (54)

It is in this light that Anne Wasike trace the basis of gender justice and women liberation to Christology.

Ontological Basis For Gender Justice And Women Emancipation

In the field of philosophical inquiry, ontology is central to metaphysics. It deals with the essences and nature of things, it raises questions such as what is real, is the mind real or the product of human imagination, is reality one (monism), two (dualism) or many (pluralism), what is the

essence or nature of God, what is the nature of mankind, are men and women ontologically different or the same? Etc. an incisive analysis of creationism recorded in the Bible shows that God created Adam, and from his ribs Eve was made. This implies that men and women shares the same nature going by biblical history. Some, however, have justified patriarchy on the grounds that Adam was first created and from his ribs Eve was made, arguing that women are inferior to men based on who was created first and not on different nature (Carroll 133). Following this argument, one will assume that superiority is based on who was created first rather than what substance he was created from, then mankind would be ranked low in the hierarchy of beings as humans were created on the last day of creation (sixth day) according to the bible. Furthermore, man owes the properties of his being to things outside him; in other words, the material, efficient and final causes of his being are outside of him (Diogenes and Eric 59-66). Hence, the argument of superiority based on nature is a clear case of ontological illogicality. Theodora carroll correctly observes:

Dishonest exegists, for their own motive and end have delighted in citing Genesis 1:26-27 to show that God regarded women as secondary to man. They have deliberately obfuscated the verse “and God said let us make man in our own image, after our likeness... rarely have these exegists or priests continued the sentence in Genesis 1:26 with ... and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle and all over the earth, and over every creeping things that creepeth upon the earth” The pivotal word is *them* and not *him*, and though this would seem to be playing with semantics, it has been the core of misinterpretations of Genesis where women have been concerned (134)

Consequently, God did not in the above quoted text mandate man to have dominion over women, but both man woman were blessed and jointly mandated to rule over creation. Hence, mankind (male and female) were portrayed as creations with equal mandate and joint commission to govern other earthly creations. Even among lower animals like dogs, goats fowls etc, God did not make males to enslave their females based on superior-inferior relationship. In essence, dignity and virtue, man and woman were created equal but different from each other functionally. In Genesis the woman was created to functionally compliment what was lacking in the man. She is meant to be suitable helper, partner or co-worker, thereby indicating equal status and not an object of exploitation. Biologically as opposed to functionality, some women have even argued that the female and male bodies are not complementary as each is capable of expressing the fullness of humanness (Oduyoye 70). Although this view seem extremely rational, yet it conveys a deeper meaning in respect of the complete nature of women as full humans. However, the fact is that the question of gender is culture-coded and such should not be used to limit women as beings whose end of existence is only for procreation.

Philosophers have continually examined the origin, nature, meaning and end of human mind and body. In response to the question ‘what is man’? Philosophers have given different and sometimes opposing views, it is not the purpose of this this paper to consider all the arguments but to concisely state some of the popular theories on the ontology of human mind and body thereby establishing

the basis for gender justice. In ancient Greek philosophy, mankind is held to comprise two element –body and mind (soul). The debate over the nature of the mind and its relation with the body has been a long standing issue in western intellectual activities (Omeregbe 183). This dualist view of man is applied in the explanation of the stuff of the universe as basically mind and matter. In fact, the word soul is the active principle that generates order in the world. On the nature of human mind, Plato Augustine, Aquinas, Descartes etc regard the mind as an incorporeal substance existing independently from human body. In contrast, David Hume, Russell etc have all negated the assertion that the mind exist independent of the body as a separate substance. For them, the mind is series of perceptions that succeed each other in sequence. Hence, there is no spiritual entity called mind that exist beyond the succession of perception. The epiphenomenalists, in their position, hold that the mind is only a function of the brain. Therefore, the mind has no separate existence. Both human body and mind exist as one material entity (Miller 112).

In Igbo Metaphysics, the whole of reality is made up of hierarchy of beings of two categories – spiritual (nmuo) and corporeal (anu ahu) beings. In the hierarchy of beings, God is accorded the highest level of ontological respect as the creator of all existential beings. God is followed by deities (agbara), deities is followed by ancestral spirits before mankind (male and female) and other creatures like animals, plants and inorganic objects. Humankind in relation to the creator – God, is powerless but strong in relation to other created beings in the universe. It is believed that there is a relationship between the spiritual and the physical realms of existence. Furthermore, Nwala (36-37) rightly holds that “the structure of the cosmos is conceived in terms of unity and interaction of all beings. Human persons have in themselves vital force (energizers), which can be increased or decreased through the manipulation of natural forces in the universe. This is irrespective of one’s sex.

Given the above ontological analysis, there is no argument in favour of ‘inferior nature’ for women different from ‘superior nature’ specifically for men. Hence, the postulation of metaphysics is that human male and female are ontologically the same as both participate in one common essence. The erroneous position that women are by nature inferior to men is simply the product of patriarchal culture. The sound epistemological position that human beings share in a common nature could be presented in this simple syllogistic argument:

All humans have human nature

Women are part of humans

Therefore, women have human nature.

Bonhoefferian Ethical Framework For Gender Justice In Ohuhuland

Bonhoeffer’s ethics constitutes an ethical imperative for discouraging the current economic and socio-political domination and powerlessness of women in Ohuhuland. It practically addresses the problem of inequality in the work place such as allocation of inferior jobs to women, trafficking

of girls to Europe and other countries for commercial sex and child labour. It will make the people realized that both males and females are equal dignity and value. In his examination of freedom, Bonhoeffer holds that human body must never be treated as a thing, or a means of achieving an end. He argues that “rape, exploitation, torture and arbitrary confinement of the human body are serious violations of the rights which is given with the creation of man ... rape for him, is the use of the body of another for one’s own purpose, enforced by the application of power which is not rightful. In opposition to it, there stands the right of the human being to give or to refuse his body in freedom (Bonhoeffer 181). Bonhoeffer condemns slavery of any kind. To him, slavery is the exploitation of the human body in cases where a person’s body is made the unrestricted property of another individual or of an institution.

Gender justice refers to the pursuit of equality, fairness, and respect for all genders within society. It involves addressing the structural and systemic inequalities that arise from gender-based discrimination and oppression. Gender justice recognizes that individuals should have equal opportunities, rights, and access to resources regardless of their gender identity or expression. Goetz, (207) noted that:

“Gender justice entails ending the inequalities between women and men that are produced and reproduced in the family, the community, the market and the state. It also requires that mainstream institutions — from justice to economic policymaking — are accountable for tackling the injustice and discrimination that keep too many women poor and excluded

United nation organization (2010) noted that: "Discrimination is a blight that holds back progress towards social justice in developed and developing countries alike". The people grossly affected by gender injustice are women. Ban Ki-moon (2010) corroborated this when he assert that “Social, political and economic equality for women is integral to the achievement of all Millennium Development Goals. Until women and girls are liberated from poverty and injustice, all our goals peace, security, sustainable development stand in jeopardy.” Gender justice is a topic that has been explored and discussed by many philosophers throughout history. Here are a few notable philosophers who have made significant contributions to the discourse on gender justice, along with references to their works

Simone de Beauvoir: Simone de Beauvoir was a French philosopher and feminist existentialist who played a crucial role in the development of feminist theory. Her seminal work, "The Second Sex" (1949), is considered a foundational text in the field of gender studies. In this book, de Beauvoir examines the social construction of gender and argues for the liberation of women from oppressive societal norms. Judith Butler: Judith Butler is an American philosopher and gender theorist known for her influential work on gender performativity. In her book "Gender Trouble: Feminism and the Subversion of Identity" (1990), Butler challenges the notion of fixed gender identities and argues that gender is a social construct that is continually performed and reproduced through repeated actions.

Martha Nussbaum an American philosopher and political theorist who has written extensively on the capabilities approach and human development. In her book "Sex and Social Justice" (1999), Nussbaum explores the intersection of gender and justice, arguing for: "the inclusion of gender-related concerns in a theory of justice and advocating for equal rights and opportunities for all genders".

Gender justice aims to eradicate all forms of gender-based violence, including domestic violence, sexual assault, harassment, and trafficking. It involves creating a safe and supportive environment for individuals of all genders. It challenges and dismantles societal norms and stereotypes that limit individuals' opportunities based on their gender. It seeks to create a more inclusive society that values and respects the diversity of gender identities and expressions. Gender justice recognizes the intersecting forms of oppression and discrimination that individuals may face based on their gender, race, class, sexuality, ability, and other social identities. It seeks to address these intersecting inequalities and ensure that no one is left behind. Gender justice promotes the empowerment and active participation of all genders in decision-making processes, both at the individual and societal levels. It recognizes that diverse perspectives and experiences are essential for achieving gender equality. It also address economic inequalities that disproportionately affect individuals based on their gender. It seeks to close the gender wage gap, promote equal opportunities for career advancement, and challenge discriminatory practices in the workplace. Gender justice emphasizes the importance of education and awareness-raising to challenge gender biases, promote gender equality, and prevent gender-based discrimination. It involves educating individuals about gender issues, fostering empathy, and promoting respectful and inclusive attitudes.

Gender injustice is manifested in the political exclusion of ohuhu women at different level of leadership. The patriarchal culture have kept them away from full expression of their political rights. The patriarchal understanding of reality make ohuhu women feel that they are apolitical beings. In many homes, husbands regard their wives as domestic property designed to breed and rear children, most husbands treat their wives as domestic slaves, whose body money, association and ser'vice were completely under the control of their husbands. Having internalized this view, the mental set of most ohuhu women erroneously impress upon them that politics is not for decent women but for those that are wayward, the few women that regard it as an opportunity to contribute to nation building are not given the desired support. Consequently, the current political powerlessness of women is man-made. The application of Bonhoeffer's ethics in the [political arena will restore the political prestige of women, lost through erroneous ontological categorization of women as inferior specie.

Conclusion

Ohuhu women have suffered abuses of their economic, political, religious and other natural rights; these abuses involves the principle of exclusion and amounts to gender injustice which is inimical to the national development. Bonhoefferian ethics holds the solution these challenges. When

applied, it would overcome the challenges of exclusion and gender injustice in Nigeria and by extension Ohuhuland. This is because the root cause of crisis in Africa lies in exclusion, that is, the various actions and policies that marginalized or exclude certain individuals, groups and cultures etc from the socio-economic or socio-political processes of the society. Instead of regarding social of superior-inferior, strong and weak, winner and loser, male and female, Bonhoefferian ethics speaks in terms of the worth of all persons in the human community. The dignity and value of all persons should find expression in social, political, religious, cultural and economic relations in human society. Bonhoefferian ethics offers a transformative model to transform the society from extreme situations of life-denying practices, cultures, policies and customs to life affirming ones which is the yearning of humanity, particularly our women in Ohuhuland and by extension Nigeria.

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