

# A comparative analysis of the impact of Catholic Women Organisation (CWO) and Good Women Fellowship (GWF) towards church development in Tiv land, Benue State – Nigeria

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**Abstract:** The Church in Nigeria today is faced with a lot of challenges arising from moral to humanitarian crises. While the society is conflict-ridden, the people have turned to the Church for support. Thus, the duty of women groups in the Church today is not just to assist in building a moral society but also for humanitarian services. The paper examined the impact of the activities of Catholic Women Organisation (CWO) and Good Women Fellowship of Redeem Christian Church of God (GWF) towards Church development in Tiv land. The work used qualitative research approach and adopted the descriptive and evaluative methods. Data were collected through primary and secondary sources. While the primary sources involved oral interviews, the secondary sources used were information from books, journals, periodicals and the internet. The analytical and evaluative methods were used to present that data collected. The findings indicated that the activities of Catholic Women Organisation and Good Women Fellowship in the Church include; participation in Church developmental programmes, visits to prisons, evangelism, humanitarian outreaches, sponsorship of entrepreneurship trainings, retreats and seminars among other. Owing to the significant role of women towards Church development, the paper recommended that the women groups should be supported both spiritually and physically for them to further carry out their activities effectively. The paper concluded that the women Organisations like their male counterparts are very important body that has contributed to the growth and development of the church and the society.

**Keywords:** Comparative Analysis, Catholic Women Organisation, Good Women Fellowship, Church Development

## INTRODUCTION

Women are a necessary part of the plan of happiness, and that plan cannot operate without them. Women participate in the work of salvation, which includes missionary work, covert retention, activation of less-active members, temple and family history work, building of the church, teaching the gospel and caring for the poor and needy. As a disciple of Jesus Christ, every woman is given the responsibility to know and defend the divine roles of women which include that of wife, mother, daughter, sister, aunt and friend. Women therefore participate in councils that oversee congregational activities throughout the world. They also have, by divine nature, the greater gift and responsibility for home and children and nurturing there and in other settings. The Catholic Women Organisation (CWO) is the women

fellowship in the Catholic Church. The women occupy a central position in the church by contributing to the growth and development of the Catholic Church. They are known as the pillars of the Church. The Organisational structure of the council consists of different levels, which enable the organisation function effectively as a tool for women mobilisation. In Nigeria, Onitsha Archdiocese was the first to inaugurate the CWO. This historic event was held on the 5th of May 1964, by the late Archbishop Charles Heerey C.S.Sp (Macy 2007:36). Their aims are to promote the presence; participation and co-responsibility of Catholic women in the society and church in order to enable them fulfill their mission of evangelisation and work for human development. Membership is open to all catholic women in any of the church, parish, deanery and

dioceses at large. Presently, it is observed that there no Catholic Church in Nigeria where the activities of the Catholic Women Organisation (CWO) are not noticeable and felt.

Similarly, Redeemed Christian church of God (RCCG) is one of the leading Pentecostal Churches in Nigeria that was established in 1952, with a membership of about 5 Million spread over 32,000 parishes. It is a member of the Pentecostal Fellowship of Nigeria (PFN), the umbrella body of Pentecostal churches in the country. RCCG's founder and first leader was the Reverend Josiah Olufemi Akindayomi (Nimi, 2014: 32). Upon the death of Revd Akindayomi, Pastor Enoch Adejare Adebayo was ordained the head and General Overseer of the church in 1981 (Nimi, 2014:32). The Redeemed Christian church of God came into Tivland around 1972. It started as a result of a crusade that was held during this period. After which the church headquarters sent their crusade committee members to the state to start a branch of their church. The crusade committee that was sent to Otukpo to establish their branch church was the first in the entire Northern region. Afterwards, a three days crusade was held in Makurdi, people that accepted their message became born again and together they started what became the first branch of Redeemed Christian Church of God in Makurdi (Jando, 2014: 63-64).

Just like the Catholic Women Organisation (CWO), the Good Women Fellowship (GWF) is the umbrella body of all women in the Redeemed Christian Church of God. The Good Women Fellowship (GWF) was commissioned in 1998 by Pastor (Mrs) Folu Adebayo, the wife of the General Overseer. The main aim of establishing this fellowship is to allow women to participate in the Body of Christ and to effect change in their Community, and have a godly family, that will draw others to the Kingdom of God (Nimi, 201: 55). The aim of this paper is to examine the impact of the activities of these women groups in the development of the Church and the society.

## THE CONCEPT OF CHURCH

Church means an assembly of people, congregation or any group of people gather together to worship God. The Christian view of the church was influenced by the Old Testament concept of the *tahal* which means the elected people of God of the end time, and by the expectation of the coming of Messiah in Judaism. The Greek secular word *ekklesia*, the term used for the church, means an assembly of people coming together for a meeting (Jando, 1984:23). According to Bhagat, "the word 'church' is etymologically derived from the Greek "kyriakon" which means 'the Lord's house' (54). According to Parrinder (1974:29) "the English word comes from the Greet Kuriakon, belonging to the Lord', strictly, the church is a place for the worship of Christ as Lord". The term church is multidimensional it embraces different element, the relations between them, and

variation based on time and place. An increase in these elements and their variety, relations, and changes cannot be ruled out. Hence a connectional definition must always be dependent on the social reality. It is possible only within the theory of the church that focuses on the church's present form or on a descriptive listing of specific features (regional spread, form of Organisation, etc.) (Fardon 1984:10).

## THE BRIEF HISTORY OF CATHOLIC WOMEN ORGANISATION

The Catholic Women Organisation (CWO) is an umbrella body of all Catholic Women in the world. The Organisational structure of the council consists of different levels: World, national, provincial, Diocesan, Deanery, Parish and Out-station. The various levels enable the Organisation function effectively as a tool for women mobilization. In Nigeria, the history of Catholic Women Organisation predates the civil war. Onitsha Archdiocese was the first to inaugurate the CWO. This historic event was held on the 5th of May 1964, by the late Archbishop Charles Heerey C. S. Sp. In 1965, through discussions and deliberations by Rev. Fr. Byrne, then Secretary catholic Secretariat Lagos, Rev. Fr. Funnucane, the Spiritual Director Enugu Diocese, and lay women in the church, it was decided that an international conference charting a new course of action for women Organisations should be held (Macy, 2007).

In this direction, conferences were held at Lagos, Kaduna and Enugu. These conferences which were attended by lay women and religious was headed by professor Elizabeth of Nimagen University, Holland. At the end of the conference at Enugu, Chief Mrs Thereas Hart (JP) was elected the First Co-ordinator of the National Council of Catholic Women Organisation, Nigeria in the presence of Late Archbishop Charles Heerey, C.S.S.P, priest, religious, lay Organisations and international visitors. The inauguration of the National Co-ordinating Committee later followed in Benin in 1974, by late Cardinal Dominic Ekanem, then president of Catholic Bishops Conference of Nigeria (Macy, 2007).

Consequently in 1975, still under the mandate of late Cardinal Ekaneme, the post-war National Council of Catholic Women Organisation (NCCWO) was inaugurated in Jos, with Angie Makinde from Ibadan Province as the First president. The vision and mission of the CWO is primarily to unite all catholic women at all levels, promote, facilitate and support programmes which will improve Christian morals and values. In pursuance of the vision and mission so stated, a catalogue of other CWO in Nigeria came on board. After the Nigerian civil war, the Port Harcourt CWO became functional under the able leadership of the first president, Patricia Ellah, who doubled also as the provincial president of the Archdiocese of Onitsha from 1970-1974. Today, this Diocesan CWO is the largest single group in the church with new turns in various activities. As the saying goes,

the worth of anything is what it will bring (Okpalike, 2015:72). In Tivland under the Catholic Diocese of Makurdi, the late Anna Daboh, wife of the first Tiv Catechist (the late John Adzuana Daboh) founded the Women Society in 1962 what we now call the CWO (Utov, 1989).

The aim and objectives of the Catholic Women Organisation are;

1. To unite all Catholic women of Nigeria in purpose, direction and action in religious, educational, social, cultural and economic fields;
2. To unite all Catholic women of Nigeria and direct them for the purposes of love, light, unity, and peace amongst them and all people;
3. To give priority to the Christian formation of all members of the Catholic Women Organisation Nigeria, through an emphasis on unity and a deeper understanding and participation in the life of the Church leading to a greater appreciation of the role of a Christian in today's world;
4. To serve as a medium through which the Catholic women of Nigeria may speak and act as a unit for the good of the organisation, our country and the world at large (Utov, 1989).

#### **THE BRIEF HISTORY OF GOOD WOMEN FELLOWSHIP IN REDEEMED CHRISTIAN CHURCH OF GOD**

The Good Women Fellowship of Redeemed Christian Church of God (GWF) was birthed out of a vision of seeing women take their place in the Body of Christ and to effect change in their Community, and have a godly family, that will draw others to the Kingdom of God. The Good Women Fellowship (GWF) was commissioned in 1998 by the grace of God through Pastor Folu Enoch Adeboye, the wife of the General Overseer of The Redeemed Christian Church of God; Pastor Folu Enoch Adeboye is passionate about women fulfilling God's purpose for their lives. She is dedicated to helping women uncover the hidden treasures deposited in them by God. She draws on her own life experiences and freely shares with the women all around the globe. These experiences and her teachings play a great role in transforming the lives of women. Through Good Women Fellowship, the women receive guidance on how to spiritually impact our personal lives and lives of those around us, how to prayerfully take a stand for family and appreciate who they are in Christ (<https://www.rccg.org>).

Good Women Fellowship of Redeemed Christian Church of God serves as a medium through which "The Good Women" of RCCG share each other's' burden and pain through fasting and prayers and encouraging one another. . All RCCG parishes' women groups are arms of the GWF. Indeed the fellowship is deeply rooted in love. As a result of growth and increase, other nations within the European Community now have their own GWF

including GWF Midlands and GWF Ireland. Through Good Women Fellowship, the women receive guidance on how to spiritually impact their personal lives and lives of those around them, how to prayerfully take a stand for their families and appreciate who they are in Christ.

The aims of Good Women Fellowship of Redeemed Christian Church of God are therefore summarized as thus;

1. Foster holistic development so that every woman will fulfil God's purpose for her life.
2. Encourage women to discover, develop and maximise their God-given abilities.
3. Empower women to become vessels of honour in their ministries, marital relationships, parenting and careers.
4. Foster unity amongst the women folk.
5. Demonstrate the love of God to various groups of people both at home and abroad (<https://www.rccg.org>).

#### **ACTIVITIES OF CATHOLIC WOMEN ORGANISATION**

The women organisations of both the Catholic and Redeemed Christians Churches play similar roles for the spiritual and material development of the church and the society. These roles include;

**Spiritual Activities:** The Catholic Women Organisation was built on the foundation of spirituality (Mercy Iorbee, oral interview on 7/6/2021). The CWO is an organised group of women that wants to imitate or take after the footsteps of Mary, the Mother of Jesus Christ. Hence, they are referred to as mothers of Jesus. There are so many spiritual activities that women engaged in the church which are organisation of prayer programmes, frequent recitation of the Holy Rosemary for various intentions, Novena Prayers, Prayer for the sick, Bible studies, etc. In respect to the above, Monica Nongu (Oral Interview, 18/6/2021) affirms that the Catholic Women Organisation usually intercede for the following intentions; church growth, personal or families problems, personal developmental projects like house buildings, educational programme and even office promotions.

**Visitation:** Visitation is one of the activities that the Catholic Women Organisation engaged. The following are some of visitations carried out by CWO; visitation to their Bishop, Seminary, Priests, church members and prison. The CWO pays occasional visits to the sitting Bishop and parish priest to show solidarity and to encourage them. This is done to fulfill the sixth commandment of the Catholic Church, which states that "we should support teachers and leaders of the church" (Martha Tivlumun, Oral Interview, 18/6/2021). Seminary visitation enable the women to present food items and money to the seminarians and also encourage them to study hard (Maureen Songu, Oral Interview, 22/6/2021). The CWO also visits her members when they are

delivered of their babies. Other forms of visits are condolence visits to the family of a deceased member.

**Care of the Aged:** When a member becomes very old and cannot fend for herself, the CWO periodically visits them with relief materials. Also, the CWO assigns members to occasionally visit and aid the aged ones in carrying out house chores such as cooking, cleaning and washing of clothes. Again, members are assigned to be cooking for them. They carry along with them cooking items such as palm oil, maggi, salt, rice, etc. Besides, when the women group are making contribution to church projects or paying levy some part of the money is reserved for the aged among them and they are also been exempted from paying of levies (Charity Oluche, Oral Interview, 22/6/2021).

**Care of the Sick:** Sickness is an occurrence that is common among individuals or groups. It may be physical or spiritual. The CWO either contributes money or takes from her purse to assist a sick member. According to Kpadoo Bem (Oral Interview, 27/6/2021), she said "I cannot count the number of persons the CWO have paid their hospital bills who could not pay. Some are their members while others were not". Taking care of the sick especially among members is the core aim of women Organisation in the church. They believe that an injury to one is an injury to all, (Juliet Jime Oral Interview, 27/6/2021).

**Women Empowerment:** Women empowerment is another activity that is performed by the CWO. According to Mimidoo Luper, "although parishes do not have the capacity to support their members in terms of empowerment, they still support members financially in little ways" (Oral Interview, 27/6/2021). The CWO conducts monthly contributions for empowerment. They do organise skill acquisition training to young women in the Organisation such as bead necklace/ making, cake baking, soap making and other hand craft. This is aimed at making their members self-reliant. The CWO organises enhancement projects to increase the members' self-reliance skills. It provides members with some basic skills through activities such as tailoring, detergent making. For instance, after an initiation at a diocesan workshop on soap making in 2006, parishes were able to organise workshops to teach women soap making, dyeing and petroleum jelly production. This is development for women. This, Perkins, Radelet, Snodgrass, Gillis and Roemer (2001:134-135) argue that the absolute welfare of women and girls likely to subside as a result of economic development, specifically providing jobs and small-scale credits to lower income women. With skill-enhancement projects like those organised by the CWO, there emerges small-scale firms which have started narrowing the division of labour that was based on gender in the traditional Tiv society. Women have been encouraged to venture into economic activities that were once reserved for men. This is creating new economic

opportunities for women especially in the agricultural sector too.

**Women Contribution during Bazaar:** The Bazaar is an important annual event in the Catholic Church in which the CWO plays a special part. Bazaar is a programme in the Catholic Church called Harvest and Bazaar. It is one of the unique programmes of the Catholic Church where a particular period in a year is set for families to come and offer a gift to the Lord as what they were able to get from their proceed for the year. This is done during a Sunday mass and it is called Harvest. After the Sunday mass, the church will enter another programme called Bazaar. During the Bazaar, families will purchase food items and drinks. The items gotten during the Harvest will be sold during the Bazaar and the proceeds will be used to develop the church. Rosemary Anka points out that, the dish-opening, sell of items especially food on the day of harvest and thanksgiving is the climax of the events (oral interview, 12/7/2021). In other words, the harvest and dish-opening are the two major activities that mark the climax of annual bazaar. Apart from personal donations, Felicia Asera states that the CWO usually contributes as a group on the day of harvest. Individual families would bring products from their farms, businesses or crafts for harvest thanksgiving (oral interview, 12/7/2021). According to Anka, "dish-opening is an activity whereby, people are called upon for the purpose of making donations at bazaar sales". Thus, different categories of people, depending on their invitee make financial payment their tables to open sales of assorted delicacies. She adds that, the money CWO realises from these events is donated to the church for development (oral interview, 12/7/2021). During this period, women have been known all of the Catholic Church in Tivland to have contributed the highest.

**Contribution towards Developmental Projects:** The Catholic Women Organisation (CWO) is one of the strong pillars that has contributed to the growth and development of the church. According to Josephine Ayua, "the Women Organisation have done what even men have not been done for a very long time now. Naturally women are compassionate in terms of giving to the work of God more than their male counterpart. She said during and after end of the year thanksgiving and bazaar women normally carry the day, in fact they are key contributing factor according to her to the development of the church" (Oral Interview, 7/6/2021). The CWO has contributed immensely to growth and development of the Catholic Church. The women have been able to be effective in evangelising other women to the church through their platform as Catholic Women Organisation. The CWO contributes financially during the execution of church projects. They raise funds for every church building projects such as schools, toilets, etc.



## ACTIVITIES OF GOOD WOMEN FELLOWSHIP

### ***Praying for Family, Church and the Nation:***

The GWF normally dedicate their prayer session in praying for their families, church and nation at large. According to Judith Kenekwuwu, “the Bible commanded believers to pray for the peace, for if it is well with that nation it will also be well with them. She further added that, those in authority needs prayers, instead of castigating them for what they have failed to do” (Judith Kenekwuwu, Oral Interview, 12/7/2021).

***Counseling of the Youth:*** counseling is another role played by the GWF. According to Kumaden Lubem, “the GWF act the role of a mother, the young are our children in her words; we can't leave them by themselves if we want anything good to come out of them. She pointed out that one way they counsel the youths in the church is to support all the youths programmes, both physical and spiritual, this normally give the youths the sense of confidence that their mothers are fully in support of them” (Oral interview 12/7/2021). She concluded that, when youths are going the wrong way in the church, they call them to order, or report to the necessary authority for proper actions. Besides, the GWF also teach youth good morals and virtues through the word of God; they also live exemplary lifestyles for the youths to emulate.

***Jesus Market:*** Jesus market is an evangelical outreach program organised by the women group in order to reach out to the market women, by responding to their needs like contributing items such as foods, clothes, shoes etc to those in need. This program also aims at converting women to Christ from the market environment, by inviting them to church, encouraging them to be strong spiritually (Sarah lordye, Oral Interview 12/7/2021).

***Contribution to Church Development:*** Church development concerns all the organs of the church. The GWF have been in the forefronts in church growth and development in Redeemed Christian Church of God through their monthly and yearly programs. They contribute financially to the church and help in feeding the workers whenever a building project is ongoing. Besides they render help to the church by keeping the church premises tidy (Juliet James, Oral Interview 19/7/2021).

***Foster Unity among Women Folk:*** Unity and love among the women in the Church is among mission of the women group. In fact without the unity and love among the women in the Church the aim for the formation of the women group have been defeated, that is why the women group does everything possible to be united in the church ( Erdoo Kwagh, Oral Interview, 21/7/2021).

***Women Empowerment:*** Progress and development of women who are members of GWF is another mission of the group, women being self-reliant and independent is the goal of the women in the group. The women group therefore makes it a priority to

empower themselves through organizing special skill acquisition programs, lending money to members, assisting members who are doing businesses with capital etc (Janet Nengsha, Oral Interview 21/7/2021). According to Ada Wisdom (Oral Interview 28//2021) they always share food items among members at the end of the year. She said, the women normally buy items for the festive period from the levy they have been paying, this help them to ease the tension and burden of festive period. She adds that the women give out packages during wedding celebration, child dedication, naming cerebation etc of their members to encourage them.

***Spiritual Activities:*** The GWF engages in spiritual activities which has led to the growth and development of the church. The spiritual activities of the women group has been as the life wire or complementing the prayer band activities of the church. Some of the spiritual activities that the GWF engage into are prayer and fasting meetings, bible study, evangelism etc. Precious Ameh (oral interview 28/7/2021), GWF organises prayer meeting on weekly basis, although according to her there is no specific day or time for prayers, but a day and time can be fixed within the week for prayers, when asked what they pray about, she replied by saying that they pray for the church, family and nation as a whole. When asked if they have evidences of their prayers, she said yes, affirming that prayer meetings that have been held among the women group have yielded positive results and that God actually answers prayers as it is heard at the end of the prayer meetings from the testimonies members share.

***Social Activities:*** Social activities are another interesting aspect GWF use to foster bound and good relationship among their members. There are social activities conducted by the GWF, for example they organise friendly matches among themselves, during the celebration of a member's birthday, a picnic is organised where they have a fun time together (Vivian Ter, Oral Interview 28/7/2021).

## Similarities between Catholic Women Organisation and Good Women Fellowship

***Prayer Meetings:*** Prayer is an important spiritual activity that is conducted by the both women group; in fact there is no meeting they hold without praying. Both women group have weekly prayer meetings, and monthly prayer meetings.

***Hospital Visitation:*** Hospital visitation is peculiar to both women groups. A review of their activities above shows that both women group visit hospitals from time to time in order to pray for the sick. Some patients visited could be their member, a member of the church or even a non-member of either the church or the organisation.

**Caring for the Less Privilege:** Both women organisation usually extend such gestures to the less privilege in the church. The Catholic Women organisation and the Good Women Fellowship both visit orphanage homes to provide food and clothing items for orphans and also visit IDP camps to provide relief materials for IDPs (Precious Ameh, oral interview 28/7/2021).

**Prison Visitation:** Both women group visit the prison from time to time under the leadership of the church for evangelisation. Prisoners are presented with the gospel, relief materials is also given during such visit by the women organisations. This is a significant factor in helping inmates reduce the feeling of being unwanted in society. Spiritual devotion and meditation are instrumental in creating a positive mentality, which is essential in reducing stress, anxiety, and depression. Engaging in religious activity such as prayer and embracing a paradigm shift in worldview can assist in reducing stress levels after being released from prison.

**Skill Acquisition Training:** Skills acquisition training among the members is another important activity that the both women organisations is known for. The efforts to make younger women self-reliant or been a support to their husbands is another reason why the both women organisations organised such programmes for their women to acquire skills.

**Caring for the Aged:** Both women organisations are also involved in taking care of the aged among them. The aged persons that are normally first considered are their members who could not fully take care of themselves or cannot meet their needs.

**Teaching of the Younger Women:** One important aspect of the women organisations is that they teach the younger women on materialism, morality, marriage and family life.

**Contribution towards Church Developmental Programs:** The women groups in both churches are seen as important pillars and backbone for church growth and development.

### **Differences between Catholic Women Organisation (CWO) and Good Women Fellowship (GWF)**

**Teaching of the Younger Women:** The differences that exist between CWO and GWF organisations in the teaching of younger women is that the GWF often organise special programmes for the married and singles. Speakers would include both men and women that have credibility in public and marital life. While the CWO does not organise such programs, often in order to teach both the married and singles on how to manage their homes, the CWO rather advice the married and singles on one on one basis, and during their weekly and monthly meetings.

**Caring for the Aged:** The divergence that exists between CWO and GWF on caring for the aged is that, GWF have a structured program map out for taking care of the aged among women who are their members and also non-members. That means, they have a special contribution they do just for the purpose of taking care of the aged. But not so with CWO, although they do take care of the aged among them there is no structured program to this effect.

**Women Bazaars:** Another difference that exists among the both women organisations is that, the CWO organises Bazaars annually as it is with the custom of the Catholic Church. Meanwhile, the GWF do not conduct Bazaar, they only join the church in celebrating the end of the year thanksgiving.

**Seminary Visitation:** Another difference that, the CWO often pays annual visits to the seminary where they give out lot of items such as food, clothes, and even cash, while the GWF do not.

**Prayers:** The divergence in prayer meeting is that the GWF believe strongly in tongue speaking, which they believe that every child of God that is filled with spirit should be able to partake. Also, GWF claim to see visions, prophecies, word of knowledge during or after prayers. In fact after prayers they ask themselves if anyone received a revelation, vision, prophecy or word of knowledge during the prayers. Such practice is not with CWO.

### **CONCLUSION**

This paper examined the activities of both CWO and GWF exposing their area of convergence and divergence. The paper showed the importance of women in the spiritual and physical development of the church and the society by extension. The analysis of the study indicates that the activities of the Catholic Women Organisation (CWO) and Good Women Fellowship (GWF) contribute to church development in the following ways: visits to prisons, evangelism, humanitarian outreaches, sponsorship of entrepreneurship trainings, retreats and seminars among other. The analysis also showed that some differences exist in the activities of the Catholic Women Organisation (CWO) and Good Women Fellowship (GWF). This was evidenced in the fact that, the GWF organises special programmes for the married and singles and their speakers would usually include both men and women who have the credibility in public and marital life. Also, while the CWO organises bazaars annually as it is the custom of the Catholic Church, the GWF only join the church in celebrating the end of the year thanksgiving. The study therefore concludes that women have contributed immensely to the growth and development of the church through their activities. As such, women need to be supported and also be given better opportunity to serve in the church.

## RECOMMENDATIONS

Due to the findings of this study, the following recommendations are made.

1. The women groups need support in order to carry out their activities effectively, hence, the church must be disposed to support them.
2. The church should recognise the leadership of women in the church, instead of relegating them as weaker vessels.
3. The women group needs constant training, the church leadership should aver them the opportunity for doctrinal training to enable them take a better place in the church.
4. The women organisations must put in stringent regulations in the group so as to prevent any member from going contrary to their vision and mission.
5. The Catholic Women Organisation (CWO) and Good Women Fellowship (GWF) must live as models, since the Church and society at large are looking up to them as emblems of morality.

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## Appendix

Table 1. List of informants

S/N	Names	Age	Sex	Occupation	Location	Date
1	Mercy Iorbee,	45	Female	Business	St. Mary's Catholic Church North Bank	7/6/2021
2	Jane Iorbee	55	Female	Business	St. Luke's Catholic Church Yaikyo	18/6/2021
3	Mimidoo Luper	39	Female	Farmer	St. Joseph's Catholic Church, Nyiman	27/6/2021
4	Jane Ogbolekwu	46	Female	Farmer	St. Joseph's Catholic Church, Nyiman	27/6/2021
5	Charity Odechukwu	45	Female	Business	St. Peter's Cath. Church, Low-Level, Makurdi	05/7/2021
6	Gift Tordue	49	Female	Farmer	St. Peter's Cath. Church, Low-Level, Makurdi	09/7/2021
7	Judith Kenechukwu	53	Female	Business	Seat of Mercy Parish, Yaikyo.	12/7/2021
8	Sarah Iordye	68	Female	Teacher	Seat of Mercy Parish, Yaikyo.	12/7/2021
9	Juliet James	52	Female	Business	Dew of Heaven Mega Head-Quarters, Makurdi	21/7/2021
10	Precious Ameh	46	Female	Teacher	Living Signs Behind Youth Center Makurdi	28/7/2021
11	Vivian Ter	52	Female	Civil Servant	Living Signs Behind Youth Center Makurdi	28/7/2021
12	Linda Vagi	51	Female	Civil Servant	Living Signs Behind Youth Center Makurdi	28/7/2021
13	Blessing Ate	43	Female	Business	Living Signs Behind Youth Center Makurdi	28/7/2021
14.	Martha Tivlumun	44	Female	Civil servant	St. Peter's Cath. Church, Low-Level, Makurdi	18/6/2021
15.	Maureen Songu	47	Female	Civil servant	St. Peter's Cath. Church, Low-Level, Makurdi	22/6/2021
16.	Rosemary Anka	42	Female	Business	Seat of Mercy Parish, Yaikyo.	12/7/2021
17.	Felicia Asera	44	Female	Business	Seat of Mercy Parish, Yaikyo.	12/7/2021
18.	Josephine Ayua	47	Female	Business	St. Mary's Catholic Church North Bank	7/6/2021
19.	Kumaden Lubem	46	Female	Business	Seat of Mercy Parish, Yaikyo.	12/7/2021
20.	Erdoo Kwagh	50	Female	Business	Living Signs Behind Youth Center Makurdi	21/7/2021
21.	Janet Nengsha	43	Female	Civil servant	Living Signs, Behind Youth Center Makurdi	21/7/2021
22.	Ada Wisdom	44	Female	Civil servant	Living Signs, Behind Youth Center Makurdi	28/7/2021
23.	Precious Ameh	38	Female	Civil servant	Living Signs, Behind Youth Center Makurdi	28/7/2021