

# **Influence of Education on Widowhood Practices: A Study of Amugoro Nru Community in Nsukka Local Government Area of Enugu State, South East, Nigeria**

---

Ngozi Asadu & Miriam Egbuche

## **Abstract**

As the world transits from the era of millennium development goals to that of sustainable goals, an examination of the influence of education on widowhood practices in Amugoro Nru in Nsukka Local Government Area of Enugu State is crucial in this 21<sup>st</sup> century. Survey method was adopted for the study. A total of 180 widows and adults who were knowledgeable about the widowhood practices were randomly selected from the study area. One hundred and eighty copies of the questionnaire were distributed to the respondents. The data generated were analyzed using SPSS. Frequency distribution tables and percentages were used to present the data; chi-square ( $\chi^2$ ) was used to test the hypotheses. The findings revealed that individuals with low income are more likely to adhere to widowhood practices than those with higher income, people in rural areas are more likely to promote widowhood practices than those in urban areas and people with high level of education are more likely to have negative perception than those who do not. The study found that poverty, patriarchal system and male dominance, illiteracy and no formal education and poor socio-economic status of women and widows in the society among others are factors influencing widowhood practice. It was recommended that women organizations in Amugoro Nru, all the women organizations in different societies and Government should work towards the modification of widowhood practices, eradication of most of the harmful practices and other practices violating the rights of women in our society, campaign for adult literacy and empowering women through skill acquisition and education.

**Keyword: Ritual Cleansing, Widowhood, Widowhood Rites, Superstition, Seclusion**

## **Introduction**

Globally, widows comprise a significant portion among women worldwide. In some countries and regions, these portions are higher and relatively lower in others. Millions of the world's widows, of all ages, endure extreme poverty, ostracism, violence, homeless, ill health and discrimination in law and custom (United Nations Report, 2011). According to Edekobi (2010) widowhood is the condition that follows the death of one of the partners in a marriage.

Oduyoye (2014) asserts that when one's marriage partner dies, the surviving partner, if a woman becomes a widow, if a man, a widower. But for either party, the death of a partner is such a traumatic experience that it is better imagined than experienced; much more for the widow. On the other hand, education generally concerns itself with the impartation of knowledge in people. As observed by Ali (2016) education ideally trains manpower for the economy. It also helps to fully develop the potentials of individuals and equally helps such individuals consummate employment opportunities, know their right and what they ought to do to improve healthy living both in their everyday life and the entire society at large. Samah and Ndaaji (2013) opines that achieving literacy education is the first step to enabling women to take control over their own lives to participate as equals in the society and to free themselves from economic and patriarchal exploitation. Sanders and Schnabel (2017) agreed on this assertion by stating that economic education creates awareness of and control over financial opportunities and choices since economic education aim to increase access to knowledge of financial resources and to increase women's self-confidence in independently managing and coping with financial and other social related problems.

According to Limann (2013) in few instances where men are also required to undergo some cleansing rituals, the procedures are much simpler than what their female counterparts encounter. Agu (2002) stated that in most African society a woman has no voice of her own except that of her husband. When she is young, she is under her father, when she is married, she is under her husband. Even when she is widowed she is likely to be taken over by male member of the family that is younger to her husband, or rather she may be expected to be taken care of by her first son. If she has no son, it is her ill luck and she is left to suffer with her female children or at the mercy of her brothers (Oke, 2011).

Widowhood is an unpleasant experience. Afolayan, (2011) stated that sufficient evidence suggests that widowed are severally affected financially, psychologically, sexually and socially. Widowhood studies in Africa show that most widowhood practices are considered as unpleasant, ranging from denial of basic hygiene, outlandish costumes and dress code to intense public display of grief (Afolayan, 2011). According to Amasiatu (2012) a typical Nigerian widow is by tradition expected to undergo serious mourning rites and widowhood practices which is an enduring period of deep rooted agony, seclusion and exclusion, anxiety, deprivation, restitution, trauma, insecurity and pain, all these have lots of social and health implication to the widow.

Furthermore, Oduyoye & Kamyoro (2016) stated that deeply rooted in customs, these practice constitutes the greatest threat to the realization of the human rights of millions of widows in Igbo land. According to Ogunyemi (2013) the ordeal of a widow begins with accusations and victimization by the next of kin of her spouse who hold the view that she (the widow) is responsible for the death. She may be forced to swear before a family shrine or to drink water that has been used to wash his corpse in order to prove her innocence.

However, a growing concern is the increasing number of widows in eastern Nigeria especially in Amugoro Nru Nsukka which are unable to read or write and lack basic skills. Education helps men and women claim their rights and realize their potential in economic, political and social arenas. According to Afolabi (2016) empowerment of women including widows has also been seen as a necessary condition for sustainable human development. Many people especially women are still excluded from education, this is seen mostly in rural areas especially Amugoro Nru Nsukka which is our study area.

According to Akamigbo (2016) educated and enlightened widows experience less of the problems when compared to their less educated counterparts. When widows get more schooling, they develop skills and acquire information that prepares them to thrive in a changing world. Empowerment of widows can only be achieved through proper education. Only then can widows hope to break the strong hold of laws, culture and age-old tradition which combine to slow down their progress. The education of widows is a tool for their economic empowerment. Hence, this study offers an overview of the influence of education on widowhood in Amugoro in Nru Nsukka.

### **Statement of Problem**

The impact of education on widowhood practices in Nigeria remains a topic of hot debate. Meana, Jain, & Meana (2008) assert that training is an essential process of increasing knowledge, changing attitude and developing skills through instructions, demonstration and by other techniques which develop self confidence in people. Education being a social process is responsible for developing or cultivating various physical, intellectual, aesthetic and moral qualities as well as values in an individual. Bayeh (2016) asserts that education should be available to all women in order to enhance their economic, political, social and cultural development. This will of course widen their knowledge on what is obtainable in society and therefore create means of tackling issues militating against women's right and factors associated with women's degradation in the society.

It is in this light that the researcher seeks to find out how education has helped to influence or reduce these obnoxious practices melted on widows in the society with special reference to Amugoro Nru Nsukka.

### **Literature Review**

According to Nyanzi (2009) & Sossou (2002), some commentators have argued that widowhood practices are not only tools to perpetuate gender inequality but are also barbaric, atrocious, unethical, and a gross violation of women's fundamental rights and freedom.

Among the Edo people of South Western Nigeria which consist of a variety of minority ethnic groups, conspicuous practices include a seven day's period of mourning under restricted movement and association. Emery (2013) stated that shaving of the head, eating from unwashed plates, compulsory wailing, and washing the dead man's body and drinking the water are some of the dehumanizing practices that widows are subjected to. Among the Hausa-Fulani community and tainted with a Islamic religious element, mourning and purification rites are also imposed and adhered to. According to Emery (2013) a Muslim widow in Kano undergoes a four months mourning period and observes reasonable number of days in seclusion. In Plateau and Bauchi States, Muslim widows observe 40 days of mourning and 30 days of seclusion which run concurrently.

According to Okoye, (2009) a widow's head is shaved immediately upon the death other husband. Besides, she is restrained from washing herself. These practices are rooted in the belief that every death is unnatural. Therefore, a widow must pass through these rituals to prove her innocence and purify herself and at the same time protect herself from further defilement.

There is yet another dehumanizing cultural practice targeted at women which is called the widowhood rights/inheritance. Studies conducted by Ahonsi (2015), Onyemuche (2007) Odumegwu (2014) & Oreh (2005) among others, confirmed that widowhood rites practices exist in the six geo-political zones in Nigeria. According to Onyemuche (2007) a study conducted on the prevalence of widowhood practices in the six geo-political zones of Nigeria. The population for the study was through the use of stratified random sampling technique to select 2,800 subjects. The major instruments used were questionnaire and focus group discussions. The responses from the various groups were analyzed using percentages, means and standard deviation. The results showed that 91.8% of the respondents (Market Women) in the South-East agreed to the options which said that widows were maltreated in their areas, 54.5% from South-West, 36% from South-South, 71.7% from North-West, 60% from North-East and 42% from North Central. In effect, the South-South Zone of Nigeria is where the practice of widowhood rights is lower.

Likewise, from the six geo-political zones, a total of 135 women purposively randomly selected were used for the focus group discussions. These women provided more insights to the various widowhood rites being practiced in their communities. On investigating how widows were treated when a man dies, 45 or 36% of the women responded in the affirmative that widows must shave their hair, 35 or 28% opined that widows slept on bare floor, 10 or 8% agreed that a widow should drink the water used for bathing her late husband's corpse to prove her innocence that she was not responsible for his death.

Shewawa (2011) states that in a broad sense, education is the process by which the individual acquires the many physical and social capacity demanded of him/she by the group into which the individual is born and within which he/she function. The United Nations Report (2012) highlighted quality education as a basic right and need which is significant in the accomplishment of the fourth goal of the sustainable Development Goals (SDGs). Eriksson (2016) on the other hand defined empowerment as a "multi-dimensional social process that helps people gain control over their own lives. Empowerment fosters power. Women empowerment means women gaining more power and control over their own lives, therefore women's empowerment can also be seen as an important process in reaching gender equality, which is understood to mean that the rights, responsibilities and opportunities of individuals will not depend on whether they are born male or female. Again, Samah and Ndaeki (2013) opines that achieving literacy education is the first step to enabling women to take control over their own lives to participate as equals in the society and to free themselves from economic and patriarchal exploitation.

Compared to the pre-Colonial periods in terms of long term results, the condition of women in Nigeria today truly requires some improvement. The national policy on women in relation to women's issues comes along so that women can design and base their debates and policies on women's affairs. This present National policy on women fulfils the yearning as well as efforts of Federal, State and Local Governments, Non Governmental Organizations (NGOs), individuals to integrate women fully into national development. This is in order to remove those gender inequalities that have evolved in our society overtime through structures and processes created by patriarchy, colonialism and capitalism (Skefun, 2010). Gaoma (2014) opined that women's subordination was seen as having its roots in their exclusion from the market sphere and their limited access to, and control, over resources. The key was then to place women 'in' development by legislatively trying to limit discrimination and by promoting their involvement in education and employment.

### **Theoretical Orientation**

This theory was originally developed by Blumer in 1969; who coined the term symbolic interaction. The subject matter of symbolic interaction has been improved upon over the years by a number of scholars. Several theories abound that can be used to explain widowhood practices and the harmful treatments against women. However, the one that will be used is the symbolic interactionism.

Symbolic interaction is concerned with how activities or beliefs are intelligible to or are to be understood by or what meaning they have for some specified group of people. Symbolic interaction accounts also contain claims about the casual effect of the activities they are discussing. Some aspects of our traditional practices are seen as ill treatment, they are seen as things ought to be done due to their interpretation around them. As a result of this ill treatment this practices have created problems to women. This theory is hoped to accept opinion that widowhood can be taken as man-made and human acts are based on the ideas which are expressed inform of symbols, human beings created meaning and interpretations for situation symbolically through their language and an act or create situations on the basis of those meaning and interpretations created. For example, in the past, the wearing of black as a symbol of mourning in Nsukka had symbolic attachment to death as black is a symbol of bad omen.

### **Area of Study**

The area of study for this research is Amugoro community, in Ezema Nru, Nsukka local government area of Enugu State, Nigeria. Amugoro Nru Nsukka is an autonomous community located in Nsukka Local Government. Nru Nsukka is one of the three communities: Mkpunanor, Nru and Ihe n'Owerre that made up the Nsukka urban. The community of Ezema is made up of ten villages: Amagu, Amugoro, Amamkpume, Uwelu, Amankwo, Umumkporogidi, Amorah, Amaezedim, Umuokwo, and Umuario. This area is chosen for the study to enable the researcher obtain the perception of members of this area on the issues surrounding widowhood rites, as well as the impact of education in ameliorating the pervasive effect of these harmful cultural practices.

### **Data and Method**

Purposive sampling technique was adopted for this study. Four villages in Nru Nsukka were selected using balloting method of simple random sampling. These villages were: Amugoro, Amamkpume, Uwelu, and Amorah. A total number of 180 questionnaires were distributed to respondents. Questionnaire served as the major instrument for data collection.

**Table 1: Demographic Characteristic of Respondents**

<b>Characteristics</b>	<b>Frequency (N)</b>	<b>Percentage (100)</b>
<b>Sex</b>	79	43.9
Female	101	56.1
Total	180	100
<b>Marital Status</b>		
Single	56	31.1

Married	93	51.7
Divorced	10	5.6
Widowed	21	11.7
Total	180	100
<b>Education</b>		
No formal Education	29	16.1
Primary	61	33.9
Secondary	59	32.8
Tertiary	31	17.2
Total	180	100
<b>Residence</b>		
Urban	39	21.7
Rural	141	78.3
Total	180	100
<b>Income</b>		
10, 000-30, 000	91	50.6
40, 000-60, 000	52	28.9
70, 000-100, 000	26	14.4
100, 000 and above	14	6.1
Total	180	100.0

### Test of Hypotheses

**Substantive hypothesis(H<sub>1</sub>):** Respondents who have high level of education tend to have negative perception of widowhood practices than respondents who do not.

**Null hypothesis(H<sub>0</sub>):** Respondents who have high level of education tend not to have negative perception of widowhood practices than respondents who do not.

**Table 2: Cross Tabulation Distribution of Respondents Based on Respondent’s Levels of Education and Respondents’ Views on Widowhood Practices**

Level of Education	How do you view widowhood practices?		
	Negative	Positive	Total
No formal education	13(18.8%)	16(14.4%)	29(16.1%)
Primary	22(31.9%)	39(35.1%)	61(33.9%)
Secondary	33(47.8%)	26(23.4%)	59(32.8%)
Tertiary	1(1.4%)	30(27.0%)	31(17.2%)
<b>Total</b>	<b>69(100.0%)</b>	<b>111(100.0%)</b>	<b>180(100.0%)</b>

Calculated ( $\chi^2$ ) 24.544, df=3, P=.000

Table 2 above shows that 18.8% of the respondents who do not acquire formal education have negative views about widowhood practices and agreed that it should be stopped while 14.4% of the respondents have positive views about widowhood practices and agreed it should be adhered. 31.9% of the respondents who acquire primary education have negative views about widowhood practices and agreed it should be stopped while 35.1% of the respondents have positive views about widowhood practices and believed it should be adhered. It also shows that 47.8% of the respondents who acquire secondary education have negative views about widowhood practices and agreed it should be stopped while 23.4% of the respondents who acquired secondary education have positive views about widowhood practices and agreed it should be adhered. It also shows that 1.4% of the respondents who acquire tertiary education have negative views about widowhood practices and agreed it should be stopped while 37.0% of the respondents who acquire tertiary education have positive views about widowhood practices and agreed it should be adhered.

However, a calculated chi-square value of 24.544 was obtained in the study at probability level of significance of 3. Assumption significant level of .000 observed from the study is less than 3, indicating that the result is significant. We then accept the alternative hypothesis ( $H_1$ ) which states that respondents, who have high level of education, tend to have negative perception of widowhood practices than respondents who do not.

**Substantive hypothesis( $H_1$ ):** Respondents with low income are more likely to adhere to widowhood practices than respondents with higher income.

**Null hypothesis( $H_0$ ):** Respondents with low income are not more likely to adhere to widowhood practices than respondents with higher income.

**Table 3: Cross Tabulation Distribution of Respondents based on Respondent’s Average Monthly Income and Their Views on Widowhood Practices**

Average monthly income	How do you view widowhood practices?		
	Negative	Positive	Total
<b>10,000-30,000</b>	57(82.6%)	34(30.6%)	91(50.6%)
<b>40,000-60,000</b>	10(14.5%)	42(37.8%)	52(38.9%)
<b>70,000-100,000</b>	1(1.4%)	25(22.5%)	26(14.4%)
<b>100,000 &amp; above</b>	1(1.4%)	10(9.0%)	11(6.1%)
<b>Total</b>	<b>69(100.0%)</b>	<b>111(100.0%)</b>	<b>180(100.0%)</b>

*Calculated ( $\chi^2$ ) 47.827, df=3, P=.000*

Table 3 above shows that 82.6% of the respondents who earn within 10,000- 30,000 have negative views about widowhood practices and agreed that it should be stopped while 30.6% of the respondents have positive views about widowhood practices and agreed it should be adhered. 14.5% of the respondents who earn 40,000-60,000 have negative views about widowhood practices and agreed it should be stopped while 35.1% of the respondents have positive views about widowhood practices and agreed it should be adhered. It also shows that 1.4% of the respondents who earn within 70,000-100,000 have negative views about widowhood practices and agreed it should be stopped while 22.5% of the respondents who earn within 700,000-100,000 have positive views about widowhood practices and agreed it should be adhered. It also shows that 1.4% of the respondents who earn 100,00 and above have negative views about widowhood practices and agreed it should be stopped while 9.0% of the respondents who earn within 100,000 and above have positive views about widowhood practices and agreed it should be adhered.

However, a calculated chi-square value of 47.827 was obtained in the study at probability level of significance of 3. Assumption significant level of .000 observed from the study is less than 3, indicating that the result is significant. We then accept the alternative hypothesis ( $H_1$ ) which states that respondents, with low income are more likely to adhere to widowhood practice than respondents with higher income.

**Substantive hypothesis( $H_1$ ):** Respondents in rural area are more likely to promote widowhood practices than respondents in urban areas.

**Null hypothesis( $H_0$ ):** Respondents in rural area are not more likely to promote widowhood practices than respondents in urban areas.

**Table 4: Cross Tabulation Distribution of Respondents Based on Respondent’s Areas of Residence and Their Views on Whether They Support the Promotion of Widowhood Practices or Not**

Area of Residence	As part of peoples culture do you support widowhood practice		
	YES	NO	TOTAL
<b>Rural</b>	38(79.2%)	103(78.0%)	141(78.3%)
<b>Urban</b>	10(20.8%)	29(22.0%)	39(21.7%)
<b>Total</b>	<b>48(100.0%)</b>	<b>132(100.0%)</b>	<b>180(100.0%)</b>

*Calculated ( $\chi^2$ ) .027, df=1, P=.870*

Table 4 above indicates that 79.2% of the respondents who live in rural areas supported the promotion of widowhood practices while 78.0% of the respondents who live in urban area do not support the promotion of widowhood practices. It also shows that 20.8% of the respondents who live in rural area supported the promotion of widowhood practices and while 22.0% of the respondents who live in urban area do not support the promotion of widowhood practices.

However, a calculated chi-square value of .027 was obtained in the study at probability level of significance of 1. Assumption significant level of .870 observed from the study is higher than 1, indicating that the result is not significant. We then reject the alternative hypothesis ( $H_1$ ) and accept the null hypothesis ( $H_0$ ) which states that respondents in rural area are not more likely to support the promotion of widowhood practices than respondents in urban are

**Discussion of Findings**

The findings of the study indicate that the majority of the respondents, 24.4%, were of the age range 32-36 years. It also observed that majority of the respondents were 51.7% were married. It was observed that majority of the respondents 33.9% do not acquire formal education. A majority of the respondents, 75.0%, were Christians; 50.6% earn between 10,000-30,000 naira as their average monthly income and 78.3% of them live in rural area.

Furthermore, the study took into cognizance the substantive issues in the study and shows that a majority of the respondents, 88.9%, said had heard the term widowhood practices. Also it observed that most of respondents, 61.7%, have negative view about widowhood practices and agreed it should be stopped. Just 23.9% of the respondents viewed widowhood practices as positive and should be adhered to as part of people’s culture.

The study found that 73.2% of the respondents did not support the promotion of widowhood practices in as part of people’s culture; 64.4% of them disagreed that adhering to widowhood practices is the best way to pay final respect to the death; 71.7% of them agreed that education can influence changes on widowhood practices in Amaugoro Nru.

The findings of the study show that there is a statistically significance relationship between respondents who have high level of education and their views on widowhood practices in Amaugoro Nru in Nsukka Local Government Area in Enugu state. Again, there is a statistically significance relationship between respondents with low income and widowhood practices. Thirdly, it shows that there is no statistically significance relationship between respondents in rural area and those in urban area and their various views on the promotion of widowhood practices.

**Summary of Findings**

The research found that there is a significant relationship between education and widowhood practices. Respondents who have high level of education tend to have negative perception of widowhood practices than respondents who do not. Results from the study shows that respondents with low income are more likely to

adhere to widowhood practices than respondents with higher income. It also found that respondents in rural areas are more likely to promote widowhood practices than respondents in urban areas. A lot of factors influence widowhood practices which include: poverty, patriarchal system and male dominance, illiteracy no formal education, poor socio-economic status of women and widows in the society, male child preference and place of residence amongst the findings. It also found that other factors compel widows to undergo such harmful widowhood practices. These factors ranges from cultural practices, fear of unknown, ignorance, religious practices paying of final respect to the death etc. Furthermore, the research found that widow in Amugoro Nru stay up to one year at home after their husbands' death before adjusting to normal social life. These widowhood practices infringe on women's rights in the society and are enforced by the Umunna.

Finally, through the respondent's views that education would equip widows with the mental capacity to device ways to improve productivity and enhance good living standard of widows and women and that education can influence changes in widowhood practices in Amugoro Nru Nsukka.

### **Conclusion**

The general objective of the study was to assess the influence of education on widowhood practices in Amugoro Nru community in Enugu state. Using the symbolic interaction as the theoretical framework, it was observed that some aspects of the traditional practices were seen as ill treatment. According to the idea that this theory postulates, the state of widows in our society has both cultural, religious and income significance. As a result of this ill treatment, the practices have created problems for women. This greatly tallies with the result gotten from our test of hypotheses which states that respondents with low income are more likely to adhere to widowhood practices than respondents with higher income that respondents who have high level of education tend to have negative perception of widowhood practices than respondents who do not.

Finally, based on the results from the study, it is observed that education goes a long way in affecting widowhood practices in Amugoro Nru, Nsukka.

### **Recommendation**

The eradication and modification of most of the widowhood practices is of paramount importance both in Amugoro Nru, Nsukka and the society at large. There is, therefore, the need for Amugoro Nru indigenes and the society at large, especially the Igbo in South Eastern part of Nigeria, to work towards achieving this goal. It is therefore imperative for the government and women organization in Amugoro Nru to see to the modification of widowhood practices and the eradication of most of the harmful widowhood practices. This should be affected in the areas of financial provision for women and empowering women through skill acquisition and education. Government and those in higher authority should set aside time enough from their busy work schedule to look into some of the factors militating against women's rights in the society. They should at least look into these issues, offering assistance when they can, instructing those in charge of enforcing these practices on what to do, and referring those who violets these human rights to authorities who sees for the violation of human rights to handle the issues amicable.

### **References**

- Adeyemo, C. W. (2014). Vocational Skills Acquisition and Micro-credit Loans as Determinants of Socio-Economic and Psychological Adjustments of Widows in Southwestern Nigeria. An unpublished PhD Thesis. University of Ibadan.
- Afolabi, T, (2016). Global Submit on Women Empowerment. New York: USA.
- Agu, S. (2007). Gender Equality. Education and Women Empowerment: The Nigeria Challenge. *Multidisciplinary Journal of Research and Development* 8(2), 1-20.
- Ali H., Bajwa, R. & Batool H. (2016). Human capital and economic growth in Pakistan. *Social Science Learning Education Journal* 1 (10):85-88.



- Akamigbo, U. (2016). Women and Development in Nigeria since 1914. In Wuam T, & Egwemi V. (Eds), The 1914 Amalgamation and a century of Nigeria Nationhood. (Pp.586-598). London: Buhiti and Dalila Publishers.
- Bayeh, E. (2016). The role of Empowering Women and Gchieving gender Equality to the Sustainable Development of Ethiopia. Department of Civics and Ethical studies, College of Social Sciences and Humanities, Ambo University, Ambo, Ethiopia. *Pacific Science Review B: Humanities and Social Sciences* (2): 37-42.
- Edekobi, A. C. (2010). "The Widow's Right in the Context of Fundamental Human Rights." *Nnamdi Azikiwe University Journal of Sociology* 1(2):18-26.
- Emery, V. (2013). Women's inheritance rights in Nigeria: Transformative practices. Women 20% Inheritance 20% Retrieved on 10<sup>th</sup> July, 2012.
- Erikson, E. (2016). Women's Empowerment and its links to Sustainable Development-indepth analysis. Directorate General for Internal Policies, Policy Department: citizen's rights and constitutional affair. Women's Rights & Gender Equality. 10-14
- Gaomah, M. (2014 August 13<sup>th</sup>). The Future of Women Development. Paper Presented at the Namibia Women Summit. Retrieved on from <https://www.netera.com.na/2014/08/18/the-future-of-women-development/>
- Limann, L.H. (2003). *Widowhood rites and the rights of women in Africa: the Uganda Experiences*. Uganda Makerere: University Press.
- Meena, M., Jain, D. & Meena, H. (2008). Measurement of attitudes of rural women towards Self-Help-Groups. *The Journal of Agricultural Education and Extension*.14(3), 217-229.
- Nyanzi, S., Emodu-Walakari and Serwaniko (2009). The Widow, the Will, and Widow-Inheritance in Kampala: Revisiting Victimization Arguments. *Canadian Journal of African Studies* Vol. 43, No.1.
- Odimegwu, C. (2010). Widowhood Rites and wife Inheritance in Anambra and Imo States. In I.M. Thomas, (Ed) *Rights and Widowhood rites in Nigeria*. Lagos: Inter-African Committee (Nigeria) on Traditional Practices affecting the Health of Women and Children.
- Oduyoye, A.M.(2014). *Daughters of Anowa: African Women & Patriarchy*. New York, NY: Orbis Books.
- Oduyoye, A. M., & Kanyoro, M. R. A. (2016). *The Will to Arise: Women, Tradition, and the Church in Africa*, Orbis. Mary knoll: New York.
- Samah, A., & Ndaaji .M (2013). Literacy and Women Empowerment for Sustainable Development in Nigeria. *New York Science Journal* 2013:6(8)
- Sanders, C., & Schnabel, M. (2017). Organizing for Economic Empowerment of Battered Women: Women's saving accounts. *Journal of Community Practice*, 14(3), 47-60.
- Sossou, M. A (2002). Widowhood practices in West Africa: The silent victims. *International Journal of Social Welfare*. 2(1) 201-209.
- Shewawa (2010). Education and national development in Nigeria. News favour retrieved June 19, 2013 from: [http://newsflavour.com/world/Africa/education\\_and\\_nation\\_development](http://newsflavour.com/world/Africa/education_and_nation_development).
- Samah, A., & Ndaaji .M (2013). Literacy and Women Empowerment for Sustainable Development in Nigeria. University Putra Malaysia. *New York Science Journal* vol.6(8)
- United Nations (2011). International widows day Retrieved from [http://www.un.org/womenwatch/calender/International\\_Widows\\_Day\\_backgrounder.pdf](http://www.un.org/womenwatch/calender/International_Widows_Day_backgrounder.pdf).

---

Ngozi Asadu is of the Department of Sociology and Anthropology, University Of Nigeria Nsukka, Enugu State, Nigeria.  
mariagoretti.asadu@unn.edu.ng, 07065060722

Miriam Egbuche is of the Department of Sociology and Anthropology, University Of Nigeria Nsukka, Enugu State, Nigeria.  
miriam.egbuche@unn.edu.ng, 08037532469