

# THE NIGERIAN JOURNAL OF SOCIOLOGY AND ANTHROPOLOGY

ISSN: 0331-4111

E-ISSN: 2736-075X

Volume 22, No. 2 (November, 2024)

## Cultural Practices and Women's Rights among Idoma and Ogugu Peoples of North-Central, Nigeria: Implications for Poverty Reduction and Sustainable Development

DOI: [10.36108/NJSA/4202.22.0270](https://doi.org/10.36108/NJSA/4202.22.0270)

Timothy Abayomi Atoyebi and Edime Yunusa

Department of Sociology, Prince Abubakar Audu University,  
Anyigba, Kogi State, Nigeria

### **Abstract**

*Discrimination against women has assumed a central position in discussions globally and, in particular many less developed countries of sub-Saharan Africa. A plethora of discussions on women's discrimination tends to pay scant attention to the impediments of cultural practices and traditional beliefs. These impediments have had implications for poverty reduction and sustainable development in relevant Nigerian communities. Most women in Nigeria are largely poor and are currently living below the poverty line. Though several studies have investigated the issue of culture and women's rights in Nigeria, limited investigations have been conducted on the challenges of balancing cultural practices and traditional beliefs with sustainable development in Nigeria. Employing the marxian feminist perspective, the paper adopted the use of secondary data to examine the challenges of some cultural practices and traditional beliefs in Nigeria. In particular, the paper highlights certain cultural practices among the Idoma and Ogugu in Benue and Kogi states respectively, that exemplify the impingement of culture on the feminization of poverty. In addition, the paper examined some traditional beliefs such as inheritance of women by their deceased husband's relation, widow's succession rights, refund of bride price after divorce and divorce related stigmatization.*

**Keywords:** Cultural practices and development, traditional beliefs and women's rights, feminization of poverty, poverty reduction in North-Central Nigeria

### **Background**

More than any other time in history, there is a realization of the need to approach the subject of women's discrimination from a realistic perspective.

This is more obvious in Nigeria where a large majority of women are poor and currently living far below the national poverty line (Aluko and Mbala, 2020). Unfortunately, some cultural practices and traditional beliefs in Nigeria openly discriminate against women (Offiong *et al.*, 2021). During some cultural and traditional festivals, women are precluded from moving freely, thereby affecting their economic, social, cultural and constitutional rights. No doubt, some cultural practices and traditional beliefs such as inheritance of women by their deceased husband's relation, widow's succession rights, refund of bride price after divorce and divorce stigmatization amongst others which have been in place for centuries create some challenges/impediments and aid discrimination against women. These impediments will have implications for poverty reduction and sustainable development in Nigeria.

Globally, women constitute more than half of the world's population and contribute significantly to societal and community development (Offiong, 2019). In fact, in most societies, women play significant roles in the family, community, society, politics and economy. Unfortunately, of these many roles mentioned above, the last has been hampered by poverty and discrimination. In spite of the fact that Nigerian women constitute nearly half of the population of the country, they are still marginalised and have not been given due recognition. This is traceable to some cultural stereotypes, traditional practices and patriarchal societal structures amongst others (Offiong, 2016).

In addition, the traditional socio-political organization in Nigeria is the patriarchal system where men dominate and run the affairs of their communities. The consequences of the above system where men rule and control their various communities have led to a situation where most socio-cultural laws and practices instituted have put women in a disadvantaged position. In fact, most of these discriminatory laws and practices have led to socio-cultural attitudes and economic inequalities which further reinforce women's subordinate position within the various societies (Offiong, 2012).

No doubt, a number of these cultural practices exist in most communities in Nigeria and serve as impediments to their socio-economic development. Interestingly, several scholars have traced the awareness about the role of women in development of a nation to the International Conference on women held in Beijing in 1995. Precisely, the Beijing declarations (1999) as cited by Mojekwu-Chikezie (2012) emphasised that socio-cultural factors are major obstacles to women's advancement. Customs, culture, tradition, and religion have continued to relegate women in Africa in particular Nigeria to an inferior position of virtually no status thereby limiting their rights to equality and freedom from discrimination.

A cursory look at the traditional system of most Nigerian society revealed that women are not given due recognition and their opinions and decisions are not regarded in family and community meetings. Put differently, the belief that women are expected to play secondary position to men has been conspicuously practiced in most African societies. Particularly in Nigeria, patriarchy has dominated several socio-political traditional institutions. Unfortunately, several

communities and societies are still been influenced by these traditional practices to a very large extent up to the present day (Mojekwu-Chikezie, 2012; Undiyaundeya, 2012).

A number of authors have investigated the subject of cultural practices and women's rights in Nigeria, limited investigations have been conducted on challenges of balancing cultural practices and traditional beliefs and sustainable development in Nigeria. This paper therefore examines the challenges/impediments of some cultural practices and traditional beliefs in Nigeria. In addition, the paper also gives some clarifications to certain cultural practices and traditional beliefs such as inheritance of women by their deceased husband's relation, widow's succession rights, refund of bride price after divorce and divorce stigmatization in Nigeria. The paper also examines the implications of some cultural practices and traditional beliefs for poverty reduction and sustainable development in Nigeria.

### **Theoretical Framework**

Feminist theory emphasized that women, as well as men, are rights-bearing autonomous human beings. Rationally, individual choice, equal rights, and equal opportunity are central concepts for liberal political theory (Olomjobi, 2015 p. 6). The main emphasis of this theory is equal treatment of the right of everyone and respect for fundamental human rights. It equally emphasises campaigns for equal rights for women based on the constitutional principle of equality of opportunity and freedom (Olomjobi, 2015 p. 7).

According to Ritzer, liberal feminism rests on the following beliefs: (1) All human beings have certain essential features capacities for reason, moral agency, and self-actualization, (2) the exercise of these capacities can be secured through legal recognition of universal rights, (3) the inequalities between men and women assigned by sex are social constructions having no basis in nature and (4) social change for equality can be produced by an organized appeal to a reasonable public and the use of the state (Olomjobi, 2015 p. 7). Liberal feminist pursues the legal angle, seek gender education, and appeal for logical persuasion or advocacy as instruments through which their views can be propagated and fulfilled (Idyorough, 2005; Ekpenyong *et al.*, 2018).

Feminist theory provides a valuable lens for examining cultural practices and women's rights among specific ethnic groups in Nigeria, including the Ogugu people of Kogi State and the Idoma people of Benue State. Let's explore how feminist theory can be applied to analyze these communities' cultural practices and their impact on women's rights. Feminist theory critically examines marriage practices among the Ogugu. For instance, traditional Ogugu marriages often involve bride price, where the groom's family pays a sum to the bride's family. While bride price is seen as a sign of respect and appreciation for the bride's family, feminist analysis reveals how this practice can commodify women and potentially limit their autonomy in marriage decisions.

Feminist legal theory is particularly relevant in examining inheritance practices among the Ogugu. Traditionally, Ogugu inheritance practices favor male heirs, with land and property typically passed down to sons rather than daughters. Feminist analysis highlights how this perpetuates economic inequality and reinforces women's dependence on male relatives. Feminist political theory can shed light on women's involvement in traditional governance structures among the Ogugu. While Ogugu women have historically played important roles in community life, their participation in formal decision-making processes has often been limited. Feminist analysis can help identify barriers to women's political participation and suggest ways to increase their representation in local governance.

On the other hand, the Idoma people of Benue State have a rich cultural heritage, and feminist theory can provide insights into how their traditions impact women's rights. Feminist theory examines Idoma marriage practices and their implications for women's rights. In traditional Idoma culture, polygamy is accepted. Feminist analysis explores how this practice affects women's status within marriages, their economic security, and their overall well-being. Feminist theory is crucial in analyzing widowhood rituals among the Idoma. For instance, some Idoma communities have traditionally required widows to undergo certain rituals, such as shaving their heads or being confined for a period of mourning. Feminist analysis reveals how these practices can infringe on women's bodily autonomy and personal freedom.

Feminist theory provides a framework for examining attitudes towards female education among the Idoma. While education is generally valued in Idoma culture, there may still be disparities in educational opportunities between boys and girls, especially in rural areas. Feminist analysis helps identify these disparities and their long-term impact on women's empowerment. Feminist economic theory can be applied to understand women's roles in Idoma economic activities. Idoma women are often active in agriculture and trading. Feminist analysis examines whether women have equal access to resources, such as land and credit, to fully participate in these economic activities. Feminist theology can provide insights into how traditional Idoma religious beliefs impact gender roles. Some traditional Idoma religious practices may assign different roles to men and women in rituals or ceremonies. Feminist analysis can help understand how these roles reflect and potentially reinforce gender hierarchies.

Feminist theory on body politics is relevant to examining health-related cultural practices among the Idoma. Traditional practices related to childbirth or menstruation may impact women's health and bodily autonomy. Feminist analysis can help identify potentially harmful practices and suggest ways to promote women's health while respecting cultural traditions. In both Ogugu and Idoma cultures, feminist theory helps us to identify power dynamics that may disadvantage women and understand how cultural practices intersect with gender roles, recognize women's agency and resistance within traditional structures and advocate or suggest ways to promote gender equality while

respecting cultural heritage. By applying feminist theory to these specific ethnic groups, we can develop a nuanced understanding of how cultural practices impact women's rights in Nigeria. This analysis can as well inform culturally sensitive approaches to promoting gender equality and women's empowerment within these communities.

### **Materials and Methods**

The methodology employed in carrying out this study was a theoretical (review) approach that made use of largely secondary sources of data to address the issue of cultural practices. These sources include textbooks, published journal articles, internet sourced materials, daily newspapers etc. Statistical data were gathered from empirical studies and used to explain cultural practices and women's rights in Nigeria. Data were collected over time and edited to suit the writing of the paper. The use of text book, journals, literature, and internet sources was adopted to examine the views of various authors on works that are related to cultural practices and women's rights in Nigeria.

### ***Challenges/Impediments of Some Cultural Practices among the Idoma and Ogugu people in Nigeria***

The challenges or impediments of some cultural practices, especially those affecting women are enormous, however, researchers have shown that the under listed cultural practices have commonly aid discrimination against women.

#### ***i. Inheritance of Women by their Deceased Husbands' Relations***

In some communities in Nigeria, it is an undisputable fact that the death of a wife under customary marriage automatically ends the marriage contract. However, when it is the other way round that it is if the husband dies, the marriage does not automatically come to an end. The cultural practice in most traditional societies in Nigeria is inheritance of the wife by the deceased relations or family. In other words, the woman is given to any of the husband's brothers or relations without seeking her consent.

The woman is expected to continue to relate with the new man as her husband and perform necessary matrimonial duties to him. In a situation where a widow decides to remain with the husband's family without remarrying, probably to look after her children, peradventure she gets pregnant; such issue will be regarded as the seed of her late husband. The woman does not have any rights whatsoever in such matter since she is treated as an item of inheritance from her late husband (Agbonika & Olong, 2012).

ii. ***Widowhood Practices in Traditional Nigerian Society***

Another cultural practice that creates challenges or impediments to women, especially in Nigeria is widowhood. This occurs when a married woman becomes single as a result of the death of her husband. When a woman loses her husband, she automatically becomes a widow and she is subjected to some social, cultural and economic sanctions. It is important to emphasize that widowhood practices are common among some ethnic groups in traditional Nigerian society. Unfortunately, this practice has brought an untold hardship to many widows. Several widows have been subjected to loneliness, intimidation, rejection and abandonment.

Another dimension of widowhood practice that completely violates women's rights is a situation where a woman/wife is suspected of being responsible for the untimely or mysterious death of her husband. As observed Olomjobi (2015) and Mojekwu-Chikezie (2012) widowhood practices inflict physical and mental torture or pains on women who had lost their husband. These scholars also noted that widowhood practices occur in varying degrees among some ethnic groups in Nigeria. It has been found out that such practices are found among the Binis of Edo State, the Enuoha and Ndoni of Rivers State. Also, some communities in Owerri Province, especially the Afikpo and others in Ebonyi, Abia, Akwa Ibom and Anambra State still continue widowhood practices. Some notable widowhood practices are identifiable in Northern and middle belts of Nigeria including Adamawa, Kogi, Kwara, Benue and Plateau states.

iii. ***Mourning Practices or Rites that are Impediments to Women's Rights***

In some communities in Nigeria, widows are subjected to some mourning practices or widowhood rites, which include series of traditional or customary acts performed on or against the widows by the family of the deceased husband. According to Offiong (2021), these include:

- (1) putting the woman in the same room with the husband's corpse for several days or hours,
- (2) compelling the woman or widow to wear the same cloths throughout the mourning period,
- (3) isolating the widow from other people, including her biological children,
- (4) forcing the widow to sit on the floor for the duration of the mourning period,
- (5) forcing the widow to eat meals from an unwashed or dirty plate,
- (6) forcing the widow to eat with her left hand,
- (7) forcing the widow to cry aloud every morning until her husband is buried,

- (8) preventing the widow from taking her bath even during menstruation,
- (9) forcing the woman to shave her hair,
- (10) forcing the widow to drink water used in washing the corpse of her dead husband,
- (11) sleeping with the corpse,
- (12) forcing the woman to have sexual relations with the family members of the deceased to cleanse her of evil spirits,
- (13) change of diet.

From the above, it is clear that those widows are subjected to lots of discriminations and impediments which sometimes affect their health. Interestingly, there is inequality between men and women in Nigeria, especially in terms of discriminatory treatment of widows. It has been argued that while widows are subjected to several dehumanizing treatments, widowers (men who lose their wives) are not. In fact, they are never viewed as prime suspects when their wives die as in the case of widows. Also, widowers are not subjected to serious confinement or physical abuse as part of mourning process like their women's counterparts (Akinboye, 2004).

iv. ***Denial of Inheritance Rights***

In Nigeria, customary laws vary from one ethnic group to another so do inheritance laws under the various customary laws. In several Nigerian societies, women have no access to land except through men such as a father, husband, and sons. In fact, such access also depends on the status of the men involved and the status of the women in the family. According to Ikpe (2011) a wife or widow is not guaranteed sufficient land for her agricultural activities. Widows are easily exploited by in-laws of their late husbands, who deprive them of their means of livelihood. In some cases, widows are driven out of their matrimonial homes after the death of their husbands and their properties, including furniture are seized by greedy and inconsiderate brothers-in-law or relations (Nwifo, 2017).

The situation is worse with a widow who had only female children. In fact, widows with male children are equally exploited especially when they are still minors or less than eighteen years. It is unfortunate that in some traditional communities, a widow is considered a chattel to be inherited along with her late husband's properties. Any resistance or refusal by a widow to any advances from her husband's brothers would expose her to an untold and severe hardship and lots of deprivation (Mojekwu-Chikezie, 2012).

v. ***Degradation of Women's Status as a Result of Widowhood***

Another form of discrimination against widow is the degrading of her status as a result of widowhood. No doubt, widowhood results in a change of lifestyle and status of the woman due to the loss of her husband who was the breadwinner of the family. Consequently, she now experienced loneliness, stigmatization and sometimes traumatized as a result of her new status. Most people, especially in traditional society accused her as being responsible for the death of her husband. In Nigeria, particularly under customary laws, a woman is regarded as chattel to be owned like any other properties. When the husband dies, it is a general belief that whoever inherits his property automatically inherits his wife also. She is equally exposed to mistreatment, exploitation, discrimination, oppression and other social challenges because of her status as a widow (Akinboye, 2004; Mojekwu-Chikezie, 2012).

vi. ***Refund of bride price after divorce and divorce stigmatization***

In Nigeria, there are two institutionalized marriages that is marriage under customary law and marriage under the Nigerian Marriage Act. The later forbids marrying another spouse while the first marriage subsists and the Act equally states the procedures for obtaining a divorce.

There are two ways in which a customary law marriage can be dissolved. These are the judicial and the non-judicial methods. In spite of the fact that courts exist in most communities in Nigeria, a number of people do not resort to judicial process for the dissolution of their marriages. It is important to emphasise that when a couple who gets married under customary law goes for divorce, the woman is expected to refund the bride-price paid on her. This is done regardless of the number of years she had been married and the number of children they had. Also, the children of such marriage, especially if they are above three years old are to be under the custody of the man. The woman is not allowed to own a house, furniture and farmland. With respect to divorce, customary practice in many traditional communities does not respect natural justice, equity and good conscience. Unfortunately, it is the woman who suffers the consequences of divorce and even compelled to refund bride-price paid on her. In other words, the above customary practices are discriminatory against woman and violate her rights (Offiong, 2021).

The patriarchal structure across Nigeria's ethnic diversities contributes immensely toward perpetuating and promoting violence against women. Following the above discourse, Nandang (2022) presents a research reports thus; a married woman in Idoma land is not expected to expend her legitimate income on projects such as building for her biological family or spend on other purposes, without the consent of her husband, to avoid the wrath of the gods in Ogbadigbo Local Government Area of Benue State.



According to Nandang (2022), Aleku is a spirit of the ancestors of the Idoma people, and every woman that marries an Idoma man automatically binds herself to the tradition through the rituals usually performed as part of traditional marriage rites. The author further reports that “If a man should cover his wife’s act of infidelity, he will die in her place. A woman is not expected to make any decision or buy anything for herself without the consent of her husband, else she will die” he explains.

In her reports, Mrs. ‘A’ refused to swear the oath and instead sought help from the National Human Rights Commission (NHRC), a body established to deal with all matters relating to the promotion and protection of human rights, and the investigation of alleged human rights violations.

I have seen how women start shrinking to death the moment they swear the oath, she says. Even if the woman is guilty or not, she will die. So, when the Human Rights Commission referred me to FIDA, I took my husband to court. I told him that I [would] rather get a divorce than have anything to do with his Aleku.

The International Federation of Women Lawyers (FIDA), a non-governmental organization involved in the promotion, protection and preservation of the rights of women and children, provided pro bono legal service for Mrs. ‘A’ and the court dissolved her union with her husband in 2017. The sole judge who ruled the case, says Aleku is inconsistent with the provisions of the grand norm in the 1999 constitution of Nigeria.

Section 42 of the constitution outlined nondiscrimination, either by sex, culture and religion, but Aleku custom is discriminatory in nature and has been declared in one of my rulings [Mrs. A’s case] as null and void to the extent of its inconsistency with the constitution, the judge says. The judge notes that what rendered Aleku discriminatory is the fact that the man is not expected to swear the same oath as the woman if he is found guilty of committing adultery.

In [Mrs A’s case] both parties were alleging adultery against each other, yet the entire community were subjecting only the woman to take the oath to prove her innocence, she adds. Unlike Mrs ‘A’, many women have been suffering in silence. For instance, a 38-year-old indigene of Nasarawa State, was not able to escape the oath in the Ibegwu shrine. In 2013, she married 46-year-old man who is from the Ogugu community in Olamaboro Local Government Area of Kogi State. She narrated her ordeal thus:

“I was forced to go for purification in Ibegwu shrine in 2020 because I took family planning. It was my mother-in-law that lured me to do it, she reveals, as she thought family planning was the best for the family since they were finding it difficult to provide

for their five children. Immediately after the oath, she stopped taking the oral contraceptive. She was told that her husband would have died because she used his money to purchase it". (*Nandang 2022:2*)

She further says thus:

"My mother-in-law said I should have done it without involving my husband so as to prevent Ibegwu from striking him with a mysterious ailment. But she assured me that the rituals have cleansed the family'. She however laments the division the oath has brought in her family. Even after taking the oath, I can not cook for my husband because he does not trust me. If I cook for him, he might fall ill and die, she says. I have been treated unfairly". (*Nandang, 2022:2*)

A traditional Chief in Ogugu in Olamaboro Local Government Area of Kogi State reveals that Ibegwu is a deity that forbids modern practices. Ibegwu will kill any man that gives his spouse money for abortion even if it's because of a health condition, he says. In the same vein, a 40-year-old man from Ekureku community in Abi Local Government Area of Cross River State, says that Edu-ekolo strikes a man who defends his wife's infidelity. Edu-ekolo does not strike men that commit adultery, except the woman he sleeps with is a married woman, he says. [Then] it will strike her and strike him too. Asked whether Aleku has eradicated adultery in Idoma land, the Chief answered in the negative but noted that women are quite aware of what *Aleku* can do.

The elders will prepare *Idoko-Ejuja* [a sacrifice of purification] to lift the curse on any woman that admits to adultery and other offenses, he noted. While advising women to renounce the custom, A 65-year elder emphasizes that harmful traditional practices have been condemned and are now liable to imprisonment or payment of an option of fine under the Violence Against Persons Prohibition Act (VPPA). So, any man that tries to subject any woman to take such [an] oath, such a woman should sue the man. The VPPA will exonerate her from taking such [an] oath, she adds. It's been five years since the woman took her husband to court. Although the court of law dissolved the union and protected her from taking the Aleku oath, it couldn't heal the traumatic experience of her abusive marriage.

I have never enjoyed what they call marriage. It was a horrible experience, she says. Today, Mrs. 'A' runs her daycare and can provide for herself, her children and her extended family. The scars on her body and the lines on her face appeared to tell a deep story of a lifelong struggle but the light of relief that beams in her eyes now seems to tell

the story of her strength. 'My daycare is my pet project and I believe it will grow in my hands, she hoped'.

***Implications of some Cultural Practices for Poverty reduction and Sustainable Development in Nigeria as a Whole***

Researchers have attempted to identify and highlight some poverty indicators and these include poor nutrition, poor sanitation, poor health, illiteracy, inability to access the minimum of social amenities required for modest living, amongst others. Igben (2001) emphasized that a family is poor if it spends a very high percentage of its income on basic needs such as food, clothing, housing, health care and transport with very little or nothing left to save for the rainy day.

Following the same trend of thought, Deng (1995) emphasized that a poor person lacks primary and secondary basic needs and lack of these resources leads to a state of loneliness, powerlessness, helplessness and despair, and thus the inability to protect oneself against economic, social cultural and political discrimination, deprivation and marginalization. Many women especially widows after the death of their husband are deprived of good food and adequate nutrition. Some authors have traced the cause of women's economic deprivation and "deep" poverty to their poor educational status (Osiruemu, 2003).

As pointed out earlier, one fundamental effect of all the above-mentioned deprivations associated with poverty on the psychological well-being of women is that of low self esteem or morale. This condition of low self-esteem limits their movement on the hierarchical ladder of needs and their economic conditions have equally hindered them from meeting their basic physiological needs. Widows are exploited by their late husband's relations and they are deprived of their means of livelihood. In most cases, widows are driven out of their homes after the death of their husbands and their properties, including furniture are taken over by relations of their late husband. No doubt, such treatment against women will limit their movement and surely affects their socio-economic development and it is even a threat to sustainable development.

**Conclusion**

This paper has discussed that Nigerian women constitute nearly half of the population of the country, unfortunately they are still marginalised and have not been given due recognition. This is traceable to some cultural stereotypes, traditional practices and patriarchal societal structures amongst others. It is a truism that in Nigeria several women are largely poor and are currently living below the national poverty line. Incidentally, some cultural practices engender suppression of women, with some consequences not only on the victims but the society at large. Apart from the cultural practices discussed in the paper, during some traditional festivals such as Oro and Agemo, women are not allowed to move freely, thereby affecting their economic, social, cultural and constitutional rights. In addition, some cultural practices such as inheritance of women by their deceased husband's relation, widow's succession rights, refund of bride price after divorce and stigmatization ascribed to divorce further

exacerbate the situation of women in the development space and their wellbeing generally.

### **Recommendations**

In view of the role that women are known to play in other climes, adequate measures must be taken to enhance their economic status, through enhancement of their productivity and by extension their psychological well-being. Indeed, marginalised and traumatized women experience loneliness, powerlessness, helplessness and most likely unable to protect themselves against economic, social, cultural and political discrimination.

A woman who is psychologically sound and healthy will adequately care for herself, her children, family members and her immediate community. The study therefore recommends an interactive participatory approach to women's empowerment, whereby government and other stakeholders will recognize the detrimental effects of some cultural practices on women, especially widows. They should be provided with vocational education and trainings on how to improve their status. Effective enforcement of laws that protect women against marginalization and discrimination should be prioritized. Adequate provisions should be made for women especially widows who are deprived of good food and adequate nutrition after the death of their husbands. It must be emphasised that if meaningful and sustainable development would be achieved, there is need for a change of attitude, especially perceiving women as second-class citizens in some Nigerian communities.

### **References**

- Akinboye, S. O. (2004). *Challenges and Prognosis of Gender Equality in Nigerian Politics*. Lagos: Concept publications.
- Aluko, O. A. and Mbada, K. (2020). Rural Poverty among Women in Nigeria. *Journal of Sustainable Development in Africa*, 22(3), 82-95.
- Beijing Declaration and Platform for Action with World Conference on Women held in Beijing China, 1999.
- Deng, L. A. (1995). Poverty Reduction: Lessons and experiences from Sub-Saharan Africa, Environment and Social Policy Working Paper Series, ESP-May 1995.
- Ekpenyong, V. O., Ebinyi, D. W. and Ushie, G. B. (2017). Gender Equality and the Empowerment of Women for Sustainable Development in Nigeria. *Education for Today: Journal of Faculty of Education*, 13(3), 10-17.
- Ekpenyong, V. O., Tawo, C. N. and Oboqua, E. D. (2018). Non-formal education for empowering adults in Nigeria for sustainable development. *Adult Education in Nigeria*, 23(II), 120-127.
- Igben, M. S. (2001). Window into the Anatomy and Dynamics of Poverty among the Neglected Rural Majority of Rivers State Nigeria. NUC Nigeria University Nigerian Innaugural Lecturer Series.
- Idyorough, A. E. (2005). *Gender Concepts and Issues in Nigeria*. Makurdi: Aboki Publishers.

- Ikpe, E. N. (2011). *The Historical Legacy of Gender Inequality in Nigeria in paradox of Gender Equality in Nigerian Politics: Essays in Honour of Dr. (Mrs). Veronica Adeleke, S. O. Akinboye (ed.)*. Lagos: Concept Publications Limited.
- Mojekwu-Chikezie, N. M. (2012). *African Women: Sentenced by Tradition*. Lagos: A. A. Nuokebi & Company.
- Nandang, N. (2022). I have been treated unfairly: The harmful traditional practice suppressing women in Nigeria. *Minority Africa*. <https://minorityafrica.org/i-have-been-treated-unfairly-the-harmful-traditional-practice-suppressing-women-in-nigeria/>.
- Offiong, E. E. (2012). Women in society - A contemporary study of the careers of Mary Slessor and Mother Teresa. *Studies in Sikhism and Comparative Religion*, 31(1), 143-160.
- Offiong, E. E. (2016). Society in transition: The encounter of traditional African socio-cultural and religious practices with modernity in Calabar. *Lafia Journal of African and Heritage Studies*, 1(1), 30-48.
- Offiong, E. E. (2019). Language and discourse in Nigerian education: historic implication of gender issues. *Society Register*, 3(4), 37-56.
- Offiong, E. E., Eyo, I. E. and Offiong, A. E. (2021). Patriarchy, Culture and the Social Development of Women in Nigeria. *Journal of Art, Humanity and Social Studies*, 1(4), 13-30.
- Olomjobi, Y. (2015). *Human Rights on Gender, Sex and the Law in Nigeria*. Lagos: Princeton Publishing Company, 2015.
- Undiyaundeya, U. A. (2012). Colonialism and Nation Building Problems in Nigeria. *Colonialism and the Transition to Modernity in Africa, Lapai: Ibrahim Badamosi Babangida University*.