

Widowhood Practices and its Challenges on the Human Dignity of Widows in Nneato in Imo State, West Africa in the 21st Century

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Abstract: *Equality and freedom have eluded women in the beleaguered history of humanity and all cultures seem to have one thing in common; contempt for women. The international bill of rights has the objective to liberate all human beings from oppression, suppression, intimidation and victimization, yet pockets of evidence attest to the unequal status of women which is offensive to human rights and dignity. Certain laws are made to denigrate and discriminate against them in all spheres. This is more on widows, exacerbated by the unwillingness of the family members and even the society to accept and assist them as they grapple with the reality of their new situation. This paper takes a critical look at some of the widowhood practices that injure the dignity of widows in Nneato in Igbo land, and their right to freedom from discrimination and violence resulting from widowhood. It adopted the method of field-work through oral interviews extended to some elders and widows in the community. It provided some recommendations as to how widows can be helped by the government, churches and spirited individuals to remain relevant in the society as part of the human species.*

Keywords: dignity, widowhood, widows, death, widowhood practices, umuokpu

1. Introduction

The African definition of women today still implies a practical domestication of women such that the struggle for equality with men simply ends up denying them the very basic truth of their existence. She is dehumanized, traumatized, discriminated against and remains a victim of culture especially in marriage relationship; customary or religious where she is the worst beneficiary. However, the status of the widow under the law depends on the type of marriage involved; and we have about four types of marriage operational in Nigeria, namely, Court/Registry marriage, (based on government laws and courts), Traditional/Customary marriage, Christian Marriage based on Christian principles and Islamic Marriage based on the Islamic faith. The principles of law applicable to each of the distinctions differ essentially. But for a woman married under the Marriage Act, her rights are defined if her spouse dies 'intestate' or without a valid will (Ogundipe: 2001). A widow under customary law is not left without rights in her husband's inheritance for she has the right of retention, possession and use of the matrimonial home subject to her good behaviour. But our experience most often regarding the widows and the native laws and customs in Igbo land is that most widows could not easily inherit and use what property that was left behind to them by their late husband, they were like chattels to the husband's relatives. And for the very young widow to resist control by the late husband's brothers is the beginning of an array of complex problems as nothing she does can placate the family. According to Chukwu (2002:27) from that point of the death of her husband widowhood practices starts. These practices are sets of expectations as to actions and behaviour by the widow, actions by others towards the widow and rituals performed by or on behalf of the widow from the time of the death of her husband. Here, one can agree with Bernard Jessie(1995: 633) that "it is the women who get worst deal out of

marriage". This is because in so many communities widowhood represents a social death for women according to Onyeocha (2014:9) who said that: "It is not merely that they lose their husband, but widowhood robs them of their status and consigns them to the very margins of society where they suffer extreme forms of discrimination, stigma and deprivation". Hence widows rather than sympathized with or even assisted are subjected to near inhuman treatment in traditional rituals and practices such as solitary confinement, defacement, disinheritance, long mourning period, shaving the hairs on the head, forced (levirate) marriage (*ikuchi nwanji*), prohibition from bathing and markets, and other social functions. Some are even barred from partaking from the food items meant for the funeral and given separate dishes. But the widower is immune from many of these rituals.

2. The Concept of Womanhood

A woman in general terms is the female gender, created in the image of God (*imago Dei*) according to Ezeilo, (1995:4) who though a female adult as recognized in law, has the same attributes as the opposite gender. In the thoughts of Ogwu, (2001:162), the woman is the female component of human species who apart from serving as a vehicle of nurturing human life, is also a producer, a consumer and equally endowed agent for fostering political, social and economic development in society. To the Chauvinists, women are social slaves, or a piece of material to be used and discarded at will. However, Nnadi, (2012:63) maintains that in spite of the discriminatory views against women in the society, yet it does not by any means reflect the real essence of women, because women have proved their capability in many fields of human endeavor. For Obi and Ogbenna (2010:328), the dignity of womanhood has been violated in different ways and by different cultures and time. They are of the view that lack of appreciation of the status

and worth of women is the reason for the discrimination against women, who are derogatorily considered as second class in the human community. This defines the woman as a very important member of the society and worthy of respect in all circumstances.

3. Widowhood practices in Nneato

It is the common belief that the funeral rites of the man which involves ritual practices are integral part of the life and purpose of the community, so its enforcement is too important. Many of the communities still retain the notion that widows are responsible for the death of their husbands; therefore, to prove their innocence they are often compelled to undergo certain rituals. The *Umuada*, who often appear as the 'terror' of widows demonstrate their power and unleash pain on the widow especially if she is still young, disliked or never gave undue access to the relatives of her late husband which often turns to revenge. Some obnoxious practices against widows in Nneato include:

- 1) Shaving of the head: The beauty of a woman consists of the hairs on her head. Shaving of the hairs on the head and other parts of the body seems to be the ugly responsibility of the *umuokpu* or *umuada* (married daughters of the deceased family) or even the older widows. The widow is compulsively taken behind the kitchen, near a bush and given a clean shave by these women with ordinary razor blade despite the health risks as no one verifies the health status of these unscrupulous workers. However, most of the new generation churches are resisting this ugly practice and they are always at war with the rest of the community over it. Even though the argument shows it as a mark of respect for the dead husband, but it could be made optional because of the health risks involved.
- 2) Drinking of the water used to wash the corpse of the deceased husband where there is strong contention about the death of the husband to prove her innocence and may not have concealed anything from the relations of the man especially his material possessions. Even though this is significantly being reduced by the introduction of modern mortuary services and the church. Similar to this is the act of walking across the corpse by the widow as it lay on the floor to show that she has not killed the husband because everyone now sees her as a witch and call her bad names especially very young widows.
- 3) Forced Abstinence, whereby the widow cannot eat any of the food items provided for the funeral of the husband and she is also forbidden to eat from the same dish with her children and family members for a considerable number of weeks this is because she is considered ritually unclean.
- 4) The widow is isolated and restricted from getting into any market in Nneato to buy or sell. If she needs anything she has to look for someone to do that for her. This makes the situation of a widow who is childless, breastfeeding a baby or sick very deplorable as the law has no consideration.
- 5) The widow cannot attend meetings or other social functions like child-naming, dedication, and marriage ceremonies because she is considered unfit for public appearance. If she has to go to church, she leaves for her home as soon as the service is over.

- 6) The widow must not wake up or be seen outside early in the morning, in order not to bring bad luck to people especially to bush animal hunters and traders.
- 7) She must wear one particular mourning clothes for one year not even when it is totally worn out. But recently some enlightened families can duplicate the mourning dress at least to give the widow some respect as a human being.
- 8) The widow is in most cases dispossessed of her husband's properties especially landed properties; more particularly when she is childless or heirless and she must not raise her voice even against such institutionalised injustices. If she proves stubborn, *ndi umunna* will ask her to show the land she came with from her home. She is always in perennial contest of the few she is eventually given.
- 9) The most appalling of these is that even till today a widow may not re-marry no matter the degree of injustice and humiliation she suffers in the family and she cannot comfortably return to her father's house no matter her age, even if childless because she is not accepted back.

The Consequences of the Death of a Husband on the Widow

- a) **Economic consequences:** The man is seen as the bread winner of the family in Nneato and most of the young girls due to poor education and material poverty are given out in marriage at an early stage by their families; when widowed at such younger ages they are obviously at greater risk of economic hardship and hunger. The widows must live in their husband's family no matter the situation because re-marriage is difficult for no sane man goes for *nwanyi ugwo nkwu* (marrying a widow into a new home). Therefore widowhood remains an easy transition to economic poverty as the widow is faced with loss of status and resources.
- b) **Disinheritance:** According to Afolayan (2011) in Ikwuegbu (2017:226) "widowhood deprives women of homes, comforts, agricultural lands and other valuables". It is a common belief that no woman gets married into a family accompanied with landed property from her father's house. Therefore she is dependent on what the husband acquires including lands and other properties. All these come under unmitigated contest at the event of the death of her husband from relatives, and even neighbours. If the widow is much younger she stands to lose all or face the renewed hostilities and allegations from the family for killing their son in order to take all his properties. Without inheritance rights widows are practically dependent on occasional charity of their husband's friends.
- c) **Political Effects:** Many widows are uneducated and voiceless in Nneato that they cannot seek political offices because of their status and the stigma attached to widowhood. Men in the society do not respect them and those of them who strive to achieve a political point are clearly prevented and called various names, even accused of immorality and disrespect to their late husbands, all in a bid to keep them subjugated.

The Challenges of the 21st Century on the widows in Nneato

The world has shrunken in size because of Globalization, and is on a steady movement, so digitalized in the 21st century due to the impact of Science and Technology. In response to this development, formal education remains the key to help citizens to be responsive to human conditions. Widows cannot but key into this since digital disruption is not possible just because of their poor narratives.

a) Poor Education

The gains of education cannot be under estimated or over-emphasized. An educated woman is an asset and she can easily adapt to new situations but saddled with the burden of motherhood when she has more than seven children to cater for, she is simply lost in the theatre of life drama as she struggles to feed them under very harsh extended family conditions. Education improves job opportunities and increases economic growth, and also can save a woman's life. Educated women are more likely to know their rights and appreciate them. An illiterate population is a great danger to development and industrialization. In Nneato, greater numbers of the women, old and young are not properly educated. Some barely finished primary school; greater number cannot read and write. Few have university degrees. Widows are the worst hit by poor education. This great value actually is a challenge to the female gender in Nneato in the 21st century as many improperly educated women constitute the population of mothers.

b) Children's Education

The pains, grief, depression and associated woes experienced by widows is further exacerbated by the endemic poverty tied around the woman's neck by the number of children she has to take care of in the family. According to some shades of opinions, 'if the widow cannot pay for her children's school fees, she would not kill herself but can send out the males to go and learn some trade and let the females marry, for there is no time frame for education and also marriage is more important than education as far as the women are concerned. They can still go for adult literacy programmes after giving birth to their children'. Damap (2007: 34) maintains that: The widow who has had her children's fees paid by the husband would toil more to pay the fees alone. The widows lack the financial strength to carry on to the tertiary institution. This remains a potent harm to the growth of most fatherless families in Nneato of the 21st century.

c) Health Bills

Sickness is another major threat to the peace of the widow. With her low income and status she finds it very difficult to rise to her challenges when sickness strikes in the family. According to Damap (2007), "most of the illnesses found within the household of many widows are nutrition-related; they eat whatever is available only to fill up their stomach". Most of these widows do not have good means of livelihood, some do not eat well and so they are dependent on people's charity which does not always come especially when most needed. They almost sell everything they have not excluding their bodies to save their children especially when they are too young and fall sick. The situation is worse when it is about the only male child. She can do anything even open begging'. In this period of economic recession, the astronomical rise of medical bill has forced many families

and widows to manage the illnesses at home and often simply watch their loved ones and children die helplessly.

d) Feeding of her Children

It is a known fact that growing children tend to eat more food, and also today they choose what they eat and openly protest and reject unsavoury meals unlike many years ago. So for the widows, feeding is a major concern and to have hope of a regular, decent meal, they must all participate in all forms of trade and farming. No woman in Nneato would be able to survive if she does not participate in farming or other trades as long as she lives in the community, this is typified in their proverb that: *ele Di agba uchu, aguru n'egbu ya* (the woman that waits for her husband to get the food dies of starvation). The battle to feed in order to survive becomes more acute when the widow is the very lazy type who depended largely on the husband for almost everything. Damap (2007) states that "some have even gone to the extent of selling their bodies in sexual immorality in order to provide for their children; this is true of widows who do little or no work to help provide for the children".

e) Discipline of her Children

Damap (2007) makes us to understand that the issue of child discipline is an unresolved problem in many Christian families and any family that lacks in this aspect will have itself to blame as children grow and go into the society. She continues: "Generally widows complain that the children do not regard their discipline; while the men are more assertive, the women exhibit their femininity in child training". So it becomes more a task than obligation to inculcate the right discipline in the absence of their father. This commands a high, unmitigated sense of morality. The presence of the husband and father is very much required to cope with the dynamics of the children's age in their response to home training and discipline.

f) Fear of kinsmen and dead husband

This practice as superstitious as it is apparently subjects the widow to fear both from the kinsmen of her husband and the fear of being harmed by the spirit of her supposed 'wonderful' dead husband. The women are not accorded full social recognition in accord to the dignity of their person but rather the woman remains substantially significant as long as the husband is alive because *agbara nwe nwanyi bu di luru ya* (the spirit that protects a wife is her husband). The Nneato widow is voiceless, seen but not heard and she must observe every details of the mourning.

This is evident from multiple perspectives, and it is always a very bitter pill to swallow. According to Obi (2001:109): The widow becomes aware of her limitations since the source of her pride has passed away and *ndi Igbo* would say, *mgbala ezeela* (the wooden fence has collapsed) because *ugwu nwanyi bu di ya* (the husband is the pride of the wife). The children could be subjected to social ridicule and torture since they lack protection. It brings untold hardship, distress, and cries in the family.

g) Over time work (informal work)

In the opinion of Damap (2007) "apart from domestic chores of cleaning the house, cooking meals and washing the dishes, the widow finds herself doing other jobs the man was

doing such as digging, fetching fire woods, cutting trees” etc. It is not very easy to care for the family needs since some domestic needs require virility or manly energy. But because the widow has to bear the burden left by the husband most of them must as a matter of necessity engage in various services such as farming for other people, clearing and compound keeping, and other form of errands so as to get money to care for the family which often are exploitative, stressful and unrewarding.

But whenever death occurs striking the men, the women are worst hit and are prone to temptation. From Biblical history, widows have been designated for proper care and protection by the society; hence apart from the defending the course of widows, the church should go the extra length of empowering them economically, socially and spiritually to meet their human needs in order to give them a real sense of belonging.

Nneato Women in the 21st Century

The fact of gender discrimination and violence against women are global phenomena in human history. Today in Nneato, women and the girl-child still have unequal access to education, health care, adequate housing and employment. Traditional cultural practices and beliefs prevalent demonstrate male-child preference, denial of women’s right to inheritance, child and early marriage, widowhood rituals and worst of all the ignorance of the women about their basic rights so as to question the rationality of these practices which they consciously or unconsciously subscribe to their perpetuation which ultimately leads to the infringement of their economic, social and cultural rights. Widow’s rights are the freedom and entitlement of women as human rights without discrimination or violation guaranteed by natural law. Therefore if women’s rights are natural and engrained in the law, gender discrimination and violence against women are contrary to fundamental human rights, equity, natural justice and good governance.

Further still, the 21st century Nneato woman, face torrents of cultural limitations often due to the fact of *amuru n’ulo luo n’ulo* (born and married at home) which tends to limit their scope to pursuit of higher goals and aspirations in life. This lack of inter cultural contact maintains the vicious circle of poverty of ideas and prospects. By comparative analysis, whatever input the minute literate women tend to advance is grossly inadequate to confront and balance the tension between modernity and anachronism. In other words within balance of probability, mediocrity remains the order and marriage at a very early age in a woman’s life becomes normal and safest response to survival. Even though at the risk of painting a gloomy picture but it is evident that many young widows today do not have good means of survival and are culturally deprived.

Towards Tackling the Ordeal of Widows in Nneato in the 21st Century

The Role of the Society

The society has a corporate social responsibility for the widows. Their welfare should be the concern of the society because they are human beings with fundamental human

rights given to them by nature and enshrined in the Constitution of many nations and therefore ought to be protected by governments. As a result of Christianity, Civilization and Modernism, a lot of people have been exposed to western education and lifestyle, and so have come to a better appreciation of their human rights such that the very literate widows are beginning to question the usefulness of these ritual practices and demand that they be expunged from the society. Martins (1987) in his article, obnoxious laws and practices against widows, observed that in Igbo land the wife was seen a chattel to be inherited or she would be forced out of her matrimonial home. He argued instead that widowhood should wear a different look while urging the government to make laws that will help to check the inhuman treatments meted on widows in various communities and concludes that women are not to be further regarded as the property of men that could be shared upon the death of the husband but rather as creatures of God with the right to good life.

Iwe (2000) responding to the plight of widows and widowhood practices today averred that personality is perceived as the foundation of man’s dignity and sense of responsibility. This should distinguish him from the other creatures of the universe; hence man (generic) should not be treated as an inanimate object. Therefore the society has the responsibility to make women to count in the equation of life with political, economic and educational incentives and level opportunities with their male counterparts so that at the event of their husband’s death they can still adapt to new situations and live better.

It is the duty of the Nigerian government to go beyond the 35% affirmative action for women and increase the chances of women and enact laws that will make an offence punishable with sanctions to encourage any form of discrimination against women especially widows even as a cultural necessity.

Most widows in Igbo land live in extreme poverty struggling to survive. Widows have been victims of rape, torture and murder, while others are forced into prostitution and remarriage. One effective but non radical way of challenging the effect of deleterious cultural practices that dehumanizes widows are broad based education.

The policy makers should ensure that extant laws reflect radical modifications of such that tend to exact unacceptable pattern of behaviour by modern standard on the women. Also government must ensure that girl-child education is pursued vigorously and made compulsory up to the secondary school level. On a final note, and importantly too, existing laws which prohibit widowhood practices including maltreatment and dispossessing a widow of her inheritance should be effectively enforced throughout the country.

The Role of the Church

The Church has a lot to do in the protection of the welfare and rights of widows in the society. The widows are greatly disadvantaged in Igbo land and need to be taken care of by the laws of the land; their voices heard and their needs addressed because there are different classes of widows, for

instance, the young, the middle aged and the elderly ones and their family circumstances vary proportionately.

The church has to encourage the girl-child education so as to mitigate the worrisome effects of early child marriage that critically endangers the future of the young woman. Skills acquisition centers can be established where majority of these widows can easily learn one trade or the other so as to meet their daily needs. There is real need for regular seminars on marriage and maternity to the rural areas to enlighten the women on the new trends so as to reduce the poverty of ideas and materials associated with the death of one's husband. Some of the new generation churches try in this aspect, as they provide material support for the widows, some others organize collection of money in their churches for the widows but I think we can go beyond collecting money for them in the church. Some of their children could be adopted by the wealthy churches and the individuals therein and trained in schools as a matter of ecclesiastical policy.

The Role of women groups to end discrimination against widows

The management of widowhood entails a process of controlling the problems associated with obnoxious widowhood practices, developing the knowledge and skills in widows through skill acquisition and creativity studies for widows' empowerment and self-reliance. Widows could be empowered through co-operative societies which will mobilize facilities and outreach for members and build small scale industries in the societies. We consider a few of the women groups fighting for the course of women and widows locally and internationally.

The Role of the Christian Widow to salvage herself

Women are generally dependent on their husbands such that often their husbands do all the thinking, planning and execution of activities for them. They do not want to initiate some risks and are quite unable to take decisions without their husband, even though our society seems to favour such ill-fated dispositions, yet it is such women who are trapped when their husbands die unexpectedly.

In the words of Damap (2007:43), women are not to over-depend on their husbands so that when widowhood comes they will not be found helpless and confused".

However, counselling is essential for widows to give themselves focus because they are confused, poor and unhappy and often are lost in thinking while education remains the bedrock of self-realisation which is an imperative for her in the early age. The widow should not bury herself in self-pity but rather to rise up and move into the society with a firm determination to succeed in life. The widow must be of good character so as to attract the sympathy and protection of some well-meaning persons of the community who could even volunteer to help her with the education and training of her children because some of them can be very cynical.

The widow must above all be prayerful; seek the kingdom of God and its righteousness first (Matt. 6:33), which means turning to God with absolute trust, definitely God will meet

her at the very point of her needs, because in Romans 10:11 the Bible states that "no one who turns to Him is put to shame". Moreover Jesus in Matt. 6:34 said that there is no need to worry about tomorrow since it amounts to gross waste of time. The widow has to be charitable with herself and the community; for the Widow of Zarephath (I Kings 17:12-16) was able to share what her life depended on with Elijah and it turned to be a blessing for her family because generosity increases grace. She must avoid any form of greed and depend on God for strength and blessings.

National Council of Women Societies (NCWS)

This is a Nigerian non-governmental and non-partisan women's organization composed of a network of independent women organization in Nigeria binding together the use of NCWS' platform to advocate gender welfare issues to the government and society.

It has mission among other things to improve the welfare, progress and standard of women in the country, and to increase the role of women in affecting political life through access to decision making. Further they have the obligation to ensure through legal and political framework that women have the opportunity to participate as responsible members of their communities' development and growth which is realizable through early and proper girl-child education.

Federacion Internacional de Abogadas (FIDA)

The International Federation of Women Lawyers (FIDA) which was formed in 1964, is a non-governmental, non-profit organization made up of women lawyers with a mission to protect, promote and preserve the rights of women and children, and provide free legal services to indigent citizens particularly women and children in the society against gender-based violence. The Resolutions of the 34th Convention of the International Federation of Women Lawyers (FIDA) in Lagos, Nigeria on 25TH November 2011 holds that given the reform of the United Nations and in particular, the consolidation and restricting of all entities concerning women's rights which took effect earlier this year. Through its membership FIDA would monitor and identify best practices in the political, public, private and the corporate sectors relating to the percentages of women in positions of power and leadership, including their service on corporate and government advisory boards. This also includes the hiring, promotion and retention of diverse female candidates who shall hold at a minimum 35% of all posts particularly at the highest level, within all sectors. However, FIDA advocates that persons who engage in the trans-border trafficking in women and children should be tried in the International Criminal Court while asking governments to make adequate budgetary provision for child education, health and overall welfare.

4. Recommendation

It has become pertinent to make the following recommendations with the aim of challenging ndi Igbo and ndi Nneato in particular to re-examine our customs and traditions with wisdom for better appreciation of our humanness. Death is inevitable; widows and widowers will continue to exist as long as death visits.

In the light of all these, the paper recommends the following measures:

- a) **Advocacy:** All must cooperate in the fight to prevent and eliminate all forms of violence against widows, from the government at all levels to the churches. In the process, the widows would be encouraged to know their rights and when it is been violated. This will enable them to participate in the socio-political and economic life of the community she finds herself.
- b) **Advance Preparation:** As a result of the inevitability of death, every woman is a potential widow at a young or later age. Therefore there is the real need for the spouses to prepare themselves while still alive and define their assets. It is important also that the woman learn some good skill in order to help herself instead of leaving the entire work to the husband. There is an angle to this which has to do with writing the Wills or testaments which clearly sets a barrier between what the extended family can extort from the widow and where she can resist further incursions.
- c) **Counselling Centre:** The church should organize counselling and prayer centres for widows in their various localities. This will be carried out on regular basis to help assuage their fears, anxieties and refocus them on the need to continue their lives even after the death of the husband.
- d) **Intensive and Periodic Visitation:** It is obvious that because of the nature of our society and the culture, widows are precluded from regular association, and so they are left lonely and misery. Therefore the church must see it as duty to encourage regular visits to this group of women and be responsive to their immediate material needs in order to dissuade their passions from running riot and disappointing them.
- e) **Education and Information:** We know that education is power and most of the widowhood practices thrive on ignorance and exploitation by the communities. If the widows are properly educated and financially empowered they will be better equipped to fight for their rights and by so doing a lot of these practices will simply give way to positive thinking and positive living.
- f) **Introduction of Literacy Class:** Even though majority of widows in Nneato are old, the young girls are joining the league with astonishing rapidity and the circumstances have not differed as low level of education still pervades the land consequently they easily succumb to any kind of ill-treatment whenever they are being intimidated and victimized. Therefore the introduction of adult literacy class geared towards their self-development will enable them to improve upon the ignorance and understand their rights better.
- g) **Establishment of Vocation Centres:** The building of vocational training centres is part and parcel of a holistic development which can empower the widows with the relevant knowledge in diverse areas of interest and competence in order to take care of her immediate needs and environment. So equipped, they can access micro-credit loans from lenders and make productive use of what they received.

The Catholic Church should be given some credit in this aspect for establishing the Justice, Development and Peace Commission in all the dioceses in Nigeria (JDPC) but the

commission should be supported more so that it could sustain its efforts in outreaches especially in the emancipation of widows from the many socio-economic ills plaguing them in the society.

5. Conclusion

Our world has become a better place because man and woman in mutual co-operation have subdued it even though humanity has in history tried to underestimate the value of a woman. However, this paper is not purporting to say the final words on the issue of widowhood, or fail to recognize recent actions dedicated to repositioning the women and acknowledge their status and roles in the society.

Widows' rights are women's rights and so they are human rights which are to be protected. He joins Onyeocha (2014:10) to say that: No matter what the situation is, in this 21st century, widows voices must be heard, their needs addressed and their key roles as sole supporters of their families properly acknowledged and supported, time has come for a revolt as many of our educated widows have done. Ndi Nneato must break away from these primitive customs and practices that infringe upon the fundamental human rights of a woman born free but who unfortunately finds herself caught up in the intricate cobweb of culture. Finally such Igbo names as *ego oyibo* (husband's money), *aku di ya* (husband's wealth) which is predominant in Nneato should be discouraged since they tend to objectify a human being and give foundation to the abuse of the women.

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