

CHRISTIANITY AND EMANCIPATION OF WOMEN IN NSUKKA CULTURAL ZONE OF NIGERIA

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Abstract

The thrust of this paper is on Christianity and emancipation of women in Nsukka Cultural zone of Nigeria. It examined the roles played by Christianity in fighting against the harmful Cultural practices against women in the area. The researchers made use of secondary source of data Collection as their methodology. The work found out that Christianity helped in no small measures in protecting the fundamental human rights of women and improved the value System of the people. The work suggested that the government and other relevant stakeholders should increase the enrolment of girls and women in schools. public awareness should be created among women for them to know their rights.

Keywords: Christianity, Emancipation, Womanhood, Gender Issues, Nsukka Cultural Zone.

Introduction

Today in Nsukka, the situation of women has greatly changed from what it used to be in the remote past. Some old traditions that are harmful to women development in the past, such as

widowhood practices, and the like have greatly been reduced. The reductions on those practices and the emancipation of women in Nsukka in recent times have been attributed to the advent of Christianity to the area in the 19th century.

The advent of Christianity in most parts of Igbo land could be traced as far back to the Nineteenth centuries, hence Anglican Niger Mission started 1857 and Roman Catholic Onitsha Mission was 1885. Ozioko (2007:36) in an unpublished thesis has it that Christianity came into Nsukka cultural zone in the 19th century or 1920s. Before the coming of Christianity, Nsukka women had their historical and cultural worldview.

Cultural Practices Against Women Before Christianity

In Igbo society generally and Nsukka cultural zone as a whole, it is known that male children are cherished more than female ones on the belief that the family will keep living through the male child and the female children are to marry outside. In the Nsukka cultural zone, the girl-child is discriminated against from the earliest stages of life, through her childhood into adulthood. Traditional practices and culture treat the girl-child as inferior to the boy-child and socialize her likewise, thereby undermining her self-esteem. Also, women occupy lower positions than men in the social structure, which is mostly patriarchal. These traditional attitudes toward female gender in Nsukka cultural zone could be seen in the following subheadings:

1) Social Discrimination from Birth

Biological sex difference between male and female is one of the oldest social distinctions among mankind in our society. Ugwueze in (oral interview) noted that men frown or even reject the wife when she continues giving birth to only female children. This was typified by the case of a woman who pleaded anonymity, who was abandoned in the hospital by the husband after giving birth to her fourth female issue. According to the informant, the husband was not around when the wife went into labour, people rushed her to hospital. When the man came back he was told that his wife has delivered, but they refused to disclose the sex to him. He went to the hospital, opened the door, stood and asked the woman what sex did you have? She replied, girl; and his reply was that others are giving birth to males and your own is females, and for that reason, you and your girl should go to another house. Up till date they remained separated. In Nsukka, the tradition forbids a woman to partake in sharing of the father's property, such as houses, land, etc. In a situation where a man dies without a male issue, his property is shared among the relatives. In Nsukka culture, "his property" are regarded as (iheoha), meaning, public property.

Another problem is giving birth to twins. To Nsukka people, the coming of a new baby in a family is a thing of joy that calls for celebrations because children are seen as gifts from God, hence Nsukka people give their children names like Chukwuebuka (God is too great), Chinenyenwa (God, the child-giver); therefore, Nsukka people name their children based on the circumstances surrounding the birth of the child.

In Nsukka traditional culture before the advent of Christianity, it was a taboo for human beings to give birth to twins or more than one child at a time. It is their belief that it is only animals that can give birth to more than one at a time. So, in this situation where a woman gives birth to twins, they will be thrown away to the evil forest, to die there and their mother

has to be isolated for days to go under ritual cleansing and purification. Taylor in Onyeidu (2004:44) when comparing and contrasting the attitude of the Ibo to twins with that of the Yoruba remarked that

“It is often being said that the Ibo's abhors twins They are not allowed to live and breathe in the common atmosphere of mankind. The reason assigned for this antique custom is "God allowed mankind one at a time and animals two or more." Here is a perfect ignorance of a nation and a sense of God's goodness to each of His creatures. What a broad line of demarcation between civilization and heathenism! what a contrast between the Yoruba favored and Idolizes nation with the Ibo, the twins, the other rejects and abhors them”.

According to Amujiri (oral interview), women slept outside the main house during menstruation as they were being regarded as unclean and unholy. It is common with elderly men and native doctors, up till date for they believe that if they eat anything prepared by their wives during menstruation, that it will defile them and their medicine will not be effective and also it shortens their life span. Women during their menstruation in Edem are not allowed to go inside the stream because of the deity in front of the stream.

According to Ayiogu (oral interview), Nsukka women are known for chastity (abstaining from extramarital sexual relationships). In Nsukka cultural zone, the tradition has it that a married woman should not have sex outside her husband, in a situation where a woman is suspected or caught with another man, the husband has to stop eating her food or sleeping with her, the said woman will be afflicted by the gods of the land by confessing and madness. If the man still wants the woman to live with him, then the woman has to provide all the requirements for her purification to appease the gods; the man should not provide anything as to help the wife, otherwise, the gods will kill him. A married man can have as many concubines as he can, which does not attract fine or sacrificial rites for purification. Females in Nsukka in those days were not allowed to eat egg, some certain parts of meat, like the gizzard of fowl and the heart.

Again, according to Odo (oral interview), In Nsukka tradition generally, when a man is sick, the woman will be suspected of flirting around by the man's family. If after the investigation and it is true, she will be subjected to some traditional purification for the cure of the man. If a man dies and the wife is still young, the closest relation will re-marry the woman. In a situation where a man marries many wives, when he dies, the first son marries one of the father's wives but not his own mother.

2. Denial of Western Education

The level of female education in Nsukka cultural zone was low until recently. Education in Nsukka land is more focused mainly on men. According to Asogwa, (oral interview), she was still lamenting up till now what she suffered under her own father who refused to train her, maintaining that it is a waste of money as she will soon be married. So, for him, there is no need to train a woman who is seen as another man's property. My informant said that her father was rich to the extent of lending money to people then, yet he refused to train her and her sisters, insisting that he will not spend his money on another person's property. Sometimes, when the family resources are scarce, the women will be withdrawn from school. Educationally, women constitute the largest disadvantaged group in the country; the United

Nations Chronicles acknowledge that there is gross inequality between men and women in the Politically, while women constitute more than half of the area of education. population, they are grossly underrepresented within the decision-making bodies. The ratio of females to males in the Presidency and in the National Assembly is still exceedingly low.

In Onyeidu (2004:48), Frances Dennis, a veteran lady missionary to Igbo land observes that: "The customs of the country were such that very little indeed could be done for the women. There were none free to come to school as the men and boys did. Their lives were filled with marketing, cooking and tending their babies".

Basden averred the same view in Onyeidu (2004:48) that the traditional attitude to the training of girls was that "They are soon to be married, and why trouble, then, to study; they will be attending markets, cooking food, or caring for babies and, in their opinion, book, learning is not needed for such occupations. What is there for women of the better things of life"?

With these views of the, we can see how the women were neglected before Christianity came into Igbo land as well as in Nsukka in terms of education.

3. Religious Marginalization

In Nsukka traditional religious culture, according to Ayiogu (oral interview), females play important roles in the traditional religion as priestesses, diviners, etc. In Nsukka tradition, in a situation where a man and a woman belong to the same religious cult, at the shrine, the females do not come close to officiate even if the shrine is a goddess. When any function is being held in the state Government or at the local Government, the prayers and breaking of kola is usually done by men.

Nwalutu (2006:67) has it that in Nsukka division, goddesses either represented. deified women, medicines (Ogwu) or natural phenomena. Medicine could be private or public, protective or offensive. They ranged from personal amulets and crossroads medicine to such powerful shrine medicine as Adoro Ero Ulo (Alor Uno), a powerful community goddess widely reputed for her war-time exploits. Adoro was created to fill a need for protection and the repopulation of a war ravaged community as well as to defend her community from enemy invasion. Since her roles are similar to feminine activities in the visible physical world, the deity was designed to be female. Her roles later expanded to incorporate judicial competencies as her shrine became a court of final arbitration. This said goddess has many kids from different women that she chooses. In Nsukka, it is being said that (Ma aharr onye a), meaning that the deity has chosen this person, who will be having children for the deity by the priest who is called "Attama Ma" in Nsukka. As noted earlier, that the deity is for procreation, it normally chooses women who can bear children for him. In a situation where the deity kills someone, whether male or female, the corpse and the property will be brought back to the deity.

4. Early Girl Child Marriage and Denial of Fundamental Human Rights

The legal minimum age for marriage is 18 years, under a number of ratified international agreements and the laws of many countries. In Ibeakanma (2007:1), early child marriage refers to any marriage of a child younger than 18 years old, in accordance with Article 1 of the Convention on the Right of the Child (UNICEF).

In marriage, women are regarded as the number one property of the men and in this regard they are subjected to the authority of their husband. Since 1948 United Nations and other international agencies have attempted to stop child marriage. Article 16 of the Universal Declaration of Human Rights states that, persons must be at full age when married and that marriage should be entered into freely and with full consent. In other words, any country that allows child marriage is committing violation of human rights (Nour, 2006:2). In Nsukka traditional culture, most especially in Uzo-Uwani LGA, girls are usually engaged from eight days of their birth by their parents and the parents of the boy who may still be a small boy in most cases or may be engaged to an old man.

In Ibeakanma (2007:16), Articles 1, 2 and 3 of the 1962 Convention of Consent to Marriage, minimum age for marriage and registration of marriages require that entries establish a minimum age for marriage and that marriages be registered. In Nsukka cultural zone, especially in a family where they had only one boy and he died without having issues, the family will marry a wife in the name of the dead person, who will be going to men for reproduction or sometimes the family will assign her to one person who will be impregnating her to be bearing children in the name of the dead person. This kind of marriage is common with teenage pregnancy and the girl will have no option than to accept it due to the maltreatment and pressure from her family.

It is sad to note that in a country where the rights of women are stipulated in its constitution, women are still considered inferior. Women are considered to be people who can be seen but not heard. In northern Nigeria, women are not even seen! women are considered tools and property of men "whose superior position had been ordained by the divine powers or the society".

5. Maltreatment of Widows

Death for the Africans is a transmigration of life from the phenomenal to the transcendental or metaphysical realm. Mbiti in Onuora (1999:84) posits that it is to "send off the departed peacefully, to sever his links with the living, and to ensure that normal life continues among the survivors." If death eventually occurs in a family, probably on the side of the man, the wife automatically becomes a widow "Ajadu". In Nsukka tradition at the announcement that a man has died, the wife removes all the ornaments and jewelries on her body, and leaves herself unkempt. She is not allowed to talk loud in the public or laugh for she will be confined in one place.

The ill treatment of widowhood practices in Nsukka cultural zone before the coming of Christianity according to Okoli (1998:32) in an unpublished thesis enumerated the following:

- i. Confinement of a widow in a room for a period of about 28 days;
- ii. Sitting and sleeping on bare floor, without mat or mattress;
- iii. Restraining widows from taking bath at will;
- iv. Wailing at a particular time;
- v. Performance of sacrifice for various reasons;
- vi. Scraping of hair;
- vii. Observation of widow run;
- viii. Wearing of mourning attire, which is black (white introduced only recently).

Ayiogu lamented what she passed through her in-laws as a widow in 1957, "When we came back with my husband's corpse from Kogi State I was accused of causing the death of my husband because my In-laws said, I was looking healthy for someone that lost her, Husband, Some Said I do fight with him, others said I do starve him, According to them it did not show on me that I felt my husband's death and I should prove them wrong by taking oath. Which I did by drinking the water that was used to wash my late husband's corpse."

Her experience goes with what Okoye (1995:45) observes, "the widow is forced to drink the water with which the corpse of her late husband was washed, as proof that she had no hand in the man's death". In Nsukka culture if a woman dies during her mourning period as a widow, people will say that her hand was in her husband's death that the husband has revenged by killing her too. She will not have a befitting burial. The "umuada" (patrilineage Daughters) will not stay; there will not be shooting of Gun etc. She is regarded as "Onyenwururuanwuru" (some one that died a shameful death).

It is taboo for a widow to become pregnant while she is mourning; and if by commission or omission, a widow becomes pregnant during this period the "whole world" would attest to the fact that she was actually responsible for her husband's death. Parrinder in Onuoha (1999:97) identified some of the dehumanizing rituals in widowhood when he said:

"Wives have a long mourning period, they must Let their Hair grow and not wash with soap. Should they dress gaily, it is taken as a sign that They had some interest in their husband's death. Unchastity during the mourning period is often Taken more seriously than infidelity during the Husband's life time"

The Aspects of Christianity That Helped to Liberate Women in Nsukka

Christianity is an important aspect of change in our society that liberated women from different bondages. In Onyeidu (2004:48), "The emancipation of women and girls is one of the most important contributions of Christianity to our society". The coming of Christianity to Nsukka cultural zone brought in or introduced different kinds of transformations in our society, especially in the places of education, the church, and social organizations. Christianity also gave the women or girls the right to choose their life partner at the rightful age. The activities of the early missionaries in Nsukka land brought in so many changes in the lives of Nsukka people, especially among the women. Widows are now allowed to inherit the property left behind by their deceased husbands. Christianity brought about the emancipation of women in the following

Ways:

- i. Christian education of women
- ii. Restoration of fundamental Rights
- iii. Religious and social emancipation
- iv. The struggle against early marriage, and other forms of marriage
- v. Introduction of Christian marriage.
- vi. Reformation of widowhood practices
- vii. Emancipation of women through: humanism

i. Christian Education of Women

Christianity brought formal education to Nsukka cultural zone as the people were illiterates before Christianity came. Christianity brought a great transformation in the lives of women as regards the traditional attitude towards them.

The Christian missions in Nigeria were convinced that "no mission will completely work out until the equal evangelization of the sexes is possible". The education of women was encouraged like that of their male counterparts. Women education in Nigeria was a joint venture between the Christian missions and the colonial administrators.

Lugard in Onyeidu (2004:49) who was the first Governor of a United Nigeria averred that "a larger proportionate impulse is given to the advancement of a people by the education of its women than that of men".

Lugard went further to observe the need for the education of the women:

"The high rate of infant mortality, the lack of sanitation, and of cleanliness in the preparation of food and drink, the squalor and filth of the home and its surroundings, all bear witness to the urgent need of education in domestic hygiene and the betterment of the conditions of the home". The early Christian missionary agents of various denominations strongly believed that "female education is important to the establishment of the gospel among any people". Due to this, the education of women was encouraged from the beginning. It started with establishment of primary and secondary schools for young women.

Asogwa (2010) has it that those who were not young then were taught how to read the Bible, hymn book and also how to write their names in the Sunday schools. The young girls before wedding will go for training (Ozuzu) in a Christian family, where they were taught, prepared on how to handle a home. The older women learnt from different Christian organizations which they belonged to. Such organizations include Catholic Women Organization, Young Women Christian Association, Young Wives Association, Mothers' Union, Women's Guild, Girls' Guild and the Bible Class. Women were educated through these different organizations they belong to, as they organized workshops for the members, in which they were taught how to make so many things like - cooking delicious food, making powder, pomade, detergents, snacks of all types, etc.

1. Restoration of Fundamental Rights

The coming of Christianity into Nsukka (religious culture) served as a great liberator of women. Christianity was the tool that emancipated women from the traditional customs like being "Nw'ada Ma" (Daughter of deity). Nwalutu (2006:67) has it that "a shift occurred as Christianity became more established. Nsukka female converts refused to be subjugated in this new male-centered religion". Some Nsukka women who have been forced or who were born to deities refused to be owned by deities again or to serve or worship in their shrine as they were converted and changed their names to daughter of Jesus or God. These women proclaimed that they were being owned by God not deity again. Some of these women engaged themselves in the churches, taking on responsibilities that resulted in their distinction at home and abroad. Others established pseudo-orthodox churches where they became revered as leaders, founders, diviners, and healers. Such women challenged the community deities who stood in their way, as rival powers.

C. Religious and Social Emancipation

However, in both the orthodox churches and in the modern Pentecostal churches, the number of women is more than that of their male counterparts. According to Onyeidu (2004:53), in the Pentecostal movements, many women are church founders and leaders. A good illustration is Bishop (Mrs.) Margaret Idahosa of the church of God Mission International, who took over the leadership of the church after the death of her husband, Archbishop Benson Idahosa.

While granting an interview on her leadership position, Idahosa averred:

“The day I was consecrated a Bishop; everybody that was there knew that it was the power of the holy spirit that did it. And the power of God does not know gender. What a man can do in God, a woman can as well do it in God, because the spirit of God is one”.

According to Ani (2007:63) some Christian religious bodies under different groups and organizations perform these duties: Women are ordained as deaconesses, lay readers and even reverends in some churches, example in the Presbyterian Church of Nigeria

In Ani (2007:50), the Nigerian women have been fighting for political freedom and in some cases have assumed leadership positions. The Nigerian women delegation to the Fourth United Nations World Conference on Women in Beijing, China, September 4-15 1995, led by the First Lady Marian Abacha were armed with "a broad six-point agenda aimed at seeking empowerment of women, equality between men and women, and the protection of women against discrimination and violence." Presently, there are some Nsukka women who launched themselves in academic excellence and politics. We have so many women that are teachers, doctors, engineers, politicians and so on in Nsukka zone. Examples of these women are Prof. (Mrs.) Rose Onah-UNN, Mrs. Vivian Eze (Magistrate), Mrs. Maria Nwodo (NUT Chairman Nsukka, Mrs. Sarah B Adukwu (A member of the Presidential Advisory Committee to Jonathan, Dr Mrs. Dorathy Nwodo-Medical Practitioner, owner of Hope foundation Enugu, Princess Stella Ngwu Chairman Post Primary Education Management Board-Enugu State. These women have liberated themselves from socio-economic challenges. They only need courage and determination.

The Struggle against Early Girl Child Marriage and Other Forms of Marriage in Nsukka

The church fought against some aspects of traditional marriage such as the practice of early betrothal and infant marriage. It is on this that Hensley (1954:65) remarked that: "Every Ibo woman from her birth belonged entirely to somebody. At her birth she might be betrothed to whoever her father pleased, the dowry being paid by the man in installments, either in labour or money, and girl was known by his name and ways".

Some of these girls through the enlightenment of Christian education were bold enough to reject their betrothed husbands. It was on this that Hensley (1954:92) lamented on his experience that: "Many times I became involved in the troubles of the girls, without in the least having encouraged their fight for freedom in my teaching. Some resisted the authority of their men folk, refusing, when the time came to go to their husbands, and running to me as the only refuge they knew, and a number were saved from being dragged away by force".

Other traditional marriage customs that were affected by Christianity include ghost marriage (marriage of a girl for a dead person to be getting children in his name), forced marriage,

widowhood and polygamy. The coming of Christianity, according to Amujiri (2010), in an interview, opened the eyes of the girls to know that they can make decisions on their own pertaining to their life partner and for these, women were liberated from forced marriage in which they were forced to marry, whether they liked it or not.

E) Introduction of Christian Marriage

The introduction of Christianity has changed the traditional forms and methods of marriage and instituted the Christian ideal of family life. Odo (oral interview), has it that an average Nsukka man is known by how many wives he has, and the number of farm he has. Polygamy was part of the custom as most parents do not care how many wives a man has but their criteria for choosing husband for their daughter is if the man is strong and how many farms he has; whether he can feed their daughter very well. Christianity condemns it, hence the introduction of Christian marriage of one man one wife. The missionary agents believed that: "the living exemplification of the Divine Ideal of marriage and the example of holy, happy married life are potent for good in a non-Christian land, and do more than any exhortations to uplift and purify the homes of the people".

Among the Christian converts, it was emphasized that "persons living in polygamy be not admitted to baptism but that they be accepted as candidates and kept under Christian instruction until such a time as they shall be in a position to accept the law of Christ. And what the law of Christ meant is putting away their many wives. For many converts, this was a difficult task. The church also frowned at the traditional systems of contracting marriage and "mixed marriages" between "Christians and heathens or Mohammedans". Onyeidu (2004:51), wrote that:

"Marriage according to the custom of the country is not recognized by the church as a true marriage when the parties contracting the marriage are not Christian members of the church". Those who violate the regulation were excluded from the privileges of the church such as confirmation and holy communion. That is why the idea of Christian marriage was a strong attraction for the female converts. He went further to say that at Idumuje-Ugboko in Asaba hinterland, it was reported that "Many Idumuje girls have during the past few weeks expressed a strong desire to be taken into the Girls' School at Iyi-Enu... Here and elsewhere in Asaba hinterland, the bad native customs with regard to marriage, press heavily on young women and girls desirous of living a new life"...

From the above report, it is noted that the young girls and women were attracted by the Christian marriage which stipulates one man and one woman, which helps to stop the competition and fights between co-wives.

F) Reformation of Widowhood Practices

The arrival of Christianity in Nsukka has put to an end all the wicked practices and maltreatments against widows. The practice of holding heathen symbols such as broomstick or kitchen knife in the hand by a widow has changed to use of bible, crucifix, chaplets etc., for Christian widow in this area, Okoye (1995:45) says she is allowed to hold a small prayer book, bible or crucifix. Generally in Igboland, Christianity has influenced the mourning period. The mourning period has changed to six months for Christians instead of one year plus some months. Christianity has cut down those rituals or sacrifices that is required by the widow

and replaced it in a Christian way like the inheritance of a widow (Nkuchi Nwanyi), it involves the widow being remarried by the deceased husband brother or son but not her own son has stopped. Christianity has introduced adoption of a child for couples without any issue or looking for a particular issue like male, so this has helped to stop the depriving of a widow the, husband's inheritance.

G. Emancipation of women through Humanism

It is the tendency to emphasize man and his status, importance, powers, achievements, interests or authority. The humanist system of thought advocates the best for everyone. It promotes individual freedom and emancipation and the establishment of a just and free society for all. Humanism advocates the dethronement all forms of discriminations; oppression or subjugation be it sexist or cultural. It is therefore correct to say that the call for women's emancipation in Nigeria is a humanistic one, because it urges the non-denial of rights, dignity and respectability of women and girl children. The rights of women in Nigeria are clearly spelt out in the nation's constitution. Right is defined as a power, privilege or immunity, guaranteed under a constitution, status or decisional laws or claimed as a respect of long usage. Rights can be asserted; demanded or stood upon. The obligation they impose are expected to be performed and their non-performance occasions feeling of indignation, resentment and disappointment.

The 1999 Constitution of the Federal Republic of Nigeria, Chapter 4, Section 33-43 guarantees every Nigerian the following fundamental rights: The right to life; the right to dignity of human person; the right to personal liberty; the right to freedom of speech; the right to freedom from discrimination; the right against compulsory acquisition of property without compensation. Also, Chapter 2, Section 15 of the constitution states that discrimination on the grounds of sex shall be prohibited. While Section 17 upholds that the social order is founded on the ideas of freedom, equality and justice. The sanctity of the human person shall be recognized and enhanced. The rights of women enshrined in the Nigerian Constitution are consistent with the ideas of humanism. But unfortunately, the rights and ideas have remained paper tigers, mere theoretical postulations without any practical bearing on the lives and conditions of the Nigerian women; in practice, Nigerian society is replete with anti-humanist ideas. Women are systematically relegated to inferior positions.

Recommendations

The government should increase access to enrolment in and completion of both primary and secondary education of girls, both married and unmarried. Women should be provided with safe employment opportunities outside the home. Nsukka women should try to be educated for it will help them in their fight for personal confidence, self-respect, equal rights and equal opportunities. With the education of women, there should be no gender inequality in the family or society. Health care services should be provided through funding of medical outreach centers in rural communities, modern equipment and supplies, emergency obstetrics care and the medical transportation needs of rural families.

Public awareness should be created for parents and young people about their rights, laws, international norms and the benefits of delaying marriage instead of giving their children out to early and ghost marriage where they will be involved in unprotected sex. They should be educated on the special needs for the HIV/AIDS prevention, care, testing and treatment

programmes. The government should provide policy prohibiting dehumanizing customary practices against women.

Conclusion

Despite Nigeria's grueling economic crisis, the education of women must be given utmost priority to enhance their ability to exercise self-determination and to participate as equals in the labour force. Education must also be extended to the rest of society on the importance of promoting and protecting women's right. The involvement of women in policy making with the government at local, regional and federal levels must be further instituted and entrenched. Some steps have been taken in this direction by the Federal Government of Nigeria which, beginning under the Mohammed/Obasanjo administration, made the appointment of one woman in every decision making and consultative body mandatory. However, there must also be legal reforms which enhance the protection of the rights of women in Nigeria and remove present abuses by calling for the equal application of administrative procedures. Women are therefore advised to take care of their home by raising good children in the society, respect and taking care of their husbands. Christianity is a religion of freedom, for in Christ all are one, there is no discrimination based on sex. Education of women through Christianity has really helped women generally to fight traditional customs against them. So, Christianity liberated women from obnoxious customs in Nsukka traditional culture.

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Interviews

Name of interviewees	Occupation	Age	Year
Amujiri A.O.	Teaching	59	2010
Asogwa S.N.	Teaching	62	2010
Odo C.O.	Farming	60	2010
Ugwueze I.C.	Teaching	61	2010