
Roles of Adult Education Programmes in Mitigating Harmful Widowhood Practices against Women in Delta State.

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Keywords:

Adult Education,
Adult Education
Programmes,
Harmful Widowhood
Practices

Abstract

This study examined the roles of adult education programmes in mitigating harmful widowhood practices against women in Delta State. Four research questions generated from four research objectives were answered in the study. The study adopted descriptive survey research design. The population for the study was 850 women which include both 735 non-widows and 115 widows that were participants in adult education centers in Delta State. The entire population was taken as a census because it was a manageable size. The instrument used for data collection was a closed-ended structured questionnaire titled, "Roles of Adult Education Programmes in Mitigating Harmful Widowhood Practices Questionnaire". The reliability of the instrument was established through a test of internal consistency using Cronbach Alpha statistic method. The overall reliability coefficient (r) value of 0.829 was established for the various clusters of the instrument. Data collected through the questionnaire were analyzed using mean, and standard deviation. The findings from the study revealed that compelling widows to drink water used in bathing the dead husband, swearing of juju as a way of proving innocence of a husband's death, scrapping off widows head with blade, sitting on ash for days without bathing, sleeping on same bed with the body of the dead husband, eating food with dirty hands for days, becoming a sole property of the late husband's brothers are harmful widowhood practices prevalent in the study areas, and that functional literacy, human right education, and health education programmes to a high extent, mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State. Based on the findings, the study recommended among others that government at all levels and NGOs interested in the liberation of women from the bondage of harmful widowhood practices should partner with agency for adult and non-formal education to adequately fund literacy education programme in communities to promote community awareness on the need to shun such widowhood traditional practices that are harmful against women.

Introduction

Traditional practices like harmful widowhood is an age long values and beliefs of community members that are transferred from one generation to the other. According to Adeyemo (2016), Widowhood is a misfortune that befalls a married individual due to the timely or untimely death of either the husband or the wife, which makes the survivor a widow or a widower. He further stated that widowhood practices are cultural norms that have been in existence from time immemorial and transmitted from generation to generation and are observed by almost all the ethnic groups in Nigeria including Delta State which is the area of this study. This implies that the widowhood practices are embedded in the culture of people in diverse communities and in different forms.

In the view of of Onagoro as cited in Deekor, Taylor and Okpoyo (2021), culture is seen as the totality of peoples 'way of existence, which could be understood in terms of how they form and restructure their lives both in the material and non-material sense of their social life. The role of culture predominantly in traditional circumstances established that culture is ultimate and rigid, such as in discussing issues concerning the allotments of lands (which exclude women) among others. Unfortunately, these old patriarchal systems are still in existence in some communities, that subjugate women and render them vulnerable to obnoxious cultural widowhood practices which violate the "rights" of women. Corroborating the above assertion, Onah in Uche (2015), described culture as a means by which members of a community relate with each other in a structured manner. This justifies the fact that communities over the years have continued the practices of widowhood in spite of how harmful they are to women. According to United Nations Report (2011), millions of the world's widows, of all ages, endure extreme poverty, ostracism, violence, homelessness, ill health and discrimination in law and custom. Asadu and Egbuche (2020) noted that widows consist of a considerable segment among women worldwide. In some countries and regions, these fractions are more and comparatively less in others. However, some widowhood traditional practices that are harmful are embedded in the customs, and beliefs of some communities. They are often culturally determined and most times, incidentally transmitted by women themselves simply because of cultural adherence and not that it serves any useful purpose to individual families or the community (Deekor, Taylor & Okpoyo, 2021).

According to Dinneya and Dokubo (2020), harmful traditional widowhood practices have direct effect on health and livelihood of the people. Women in most scenarios seem to be the most unfortunate victims of the harmful widowhood cultural practices; they are the defenceless ones in the communities where cultural practices are revered. Dinneya and Dokubo further stated that in most communities in Nigeria, women who are widows are made to undergo dehumanizing and horrible treatments such as widows being compelled to weep at their husbands' death to show a deep sense of guilt within the period of mourning of their demised husbands, and that any widow that refuses to accept such traditional practice is alleged to be responsible for her husband's death. Corroborating the above assertion, Nworgu (2015), noted that other bad treatments given to widows include shaving the widows' hair, observing twenty eight days of seclusion and putting on mourning cloths which may be black or white for a period of one year, or more as may be pronounced by the kinsmen, and most times, a widow is locked up with her husband's corpse after bathing the corpse, and ultimately compelled to drink the water that was used to bath the corpse. This means that harmful widowhood

practices is an inhuman abuse that affect the right of women and their social, psychological and physical well-being.

Furthermore, Dinneya and Dokubo (2020), Observed that some of the harmful widowed practices in most Igbo speaking communities in Nigeria, are swearing of juju as a way of widow's proof of innocence of killing their husbands, subjecting widows to drink of water used in bathing their deceased husband as a way of exonerating themselves from their husbands death, culture of widows' been forced to sit on floor covered with ash and eating without washing of hands for days as a way of reverence and respect to their deceased husband.

This observation may be attributed to the continuous practices of harmful widowhood against them. This underscores the need for education, adult education in particular through its programmes, liberate beneficiaries from shackles of poverty or illiteracy and make individuals especially the women to realize their right and effects of harmful traditional practices against them. It also encourages women to begin to resist traditional practices that affect their well-being. According to Deekor, Taylor and Okpoyo (2021), education can be seen as bedrock and as a means for social and cultural transformation of individuals and communities. They noted that inadequate access to education has been identified as one of the main barriers holding back the advancement of women. This is because education involves the total process of human learning by which knowledge is imparted, valuable skills developed and faculties trained. Therefore, the continuous existence of harmful widowhood practices against women calls for the use of adult education programmes to discourage such harmful traditional practices. According to Dike (2016), educational programme is a package of learning experiences put together by government or other agencies to enable citizens/clients to acquire attitudes, knowledge and skills for harnessing human and natural resources in order to bring about improved quality of lives and the environment. In the views of Otamiri, Nwoye, and Igoni (2020), educational progrmmes are learning activities embarked upon by individuals, Government, institutions or organizations in order to help to improve the quality of lives.

However, mitigating harmful widowhood practices against women requires their participation in adult educational programmes that will empower them with the prerequisite knowledge and skills needed to rediscover their rights, and begin to not only resist harmful widowhood practices against them, but also advocate for total liberation of women from traditional practices that affect them in communities. Mbara and Anurugwo (2017) noted that adult education has broad significance on women growth and liberation from ignorance and poverty. Consequently, adult education programmes in this regard, deals with planned diverse educational activities that are geared towards educating and empowering women with functional skills, and knowledge required to earn a better living, and to integrate women into development processes in the communities. Through adult education programmes, women are expected to acquire the right knowledge and skills that will enable them become conscious and to resist and advocate for liberation of women from obnoxious harmful widowhood practices against them in communities.

Some of these adult education programmes as identified by Auwalu (2019) are functional literacy education programme, human right education, health education programme, among others. Functional literacy education will enable women to read and get more information that can make them understand and seek for an end to such harmful widowhood practices. Functional literacy

programme according to Ihejirika (2015), are a combination of literacy education and socio-economic activities that are usually designed for a group of people to increase their productivity and enhances the possibilities of practical application of information and new knowledge. UNESCO Institute for Lifelong Learning (2016), noted that the aims and objectives of adult female functional literacy programme (AFFLP) are to improve the basic and functional literacy skills of rural women aged between 15- 25 years and above, Promote poverty eradication through literacy empowerment, Empower women to make positive contributions to their communities, Raise health awareness, particularly reproductive among women, Raise public awareness about the importance of adult female literacy for community development.

On the other hand, human right education programme is all about conscientizing members of communities on equality of human right which women deserves and ought to be treated as such. Kamla-Ray (2011), stated that if women become conscious of their right in communities, they will stand to defend womanhood from obnoxious harmful traditional practices against women. Women in the rural communities mostly the uneducated ones are not well informed about their right to life and how to fight against injustices and harmful traditional practices that violet their fundamental human right.

Health education programmes is expected to raise the awareness of rural dwellers especially women on the health implications of harmful traditional practices that affect their well-being. Health education has to create awareness in the community about the prevailing health problems. Health Extension Programme is an innovative community-based health programmes through transfer or health knowledge and skills to households at the grassroots level. It focuses on disease prevention and control, hygiene and environmental sanitation which include solid and liquid waste disposal, water supply and safety measures; healthy home environment, control of insects and rodents, and personal hygiene. With proper education on health by health extension facilitators women in the rural areas will begin to experience good health and healthy living.

It is believed that the involvement of women in these specific adult education programmes improves their capacity to see the need to get rid of harmful widowhood practices against women in the communities. It is against this background that this study was designed to examine roles of adult education programmes in mitigating harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas in Delta State.

Statement of the Problem

The loss of a partner (wife or husband) is one of the most devastating and traumatizing experiences any human would have in their life time. Victims of this circumstance need all the encouragement, care and support to deal with this situation. Ironically, in Ndokwa East and Ndokwa West Local Government Areas of Delta State, like in most other parts of Nigeria, the death of a spouse is always attributed to the fault of the spouse still living. Consequently, the spouse especially women are made to go through some horrible traditional rights and practices first to prove her innocence from the death of her husband. The dehumanizing practices of widowhood expose the victims to untold psychological, emotional trauma and diseases. Although, efforts have been made by national and international Non-governmental and intergovernmental organizations to end these

practices over the last decades, some of these practices still persist in some communities in Ndokwa East and Ndokwa West Local Government Areas of Delta State.

However, there are different kinds of adult education programmes that can be promoted to curb Harmful widowhood practices against women, such as functional literacy programme, human right education programme, and health education programme. Therefore, the need to identify the widowhood practices harmful to women and to also show how the adult education programmes help to mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State, was the problem of this study.

Purpose of the Study

The purpose of this study was to examine the roles of adult education programmes in mitigating harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State. In specific terms, , the study sought to:

1. Identify the types of harmful widowhood practices prevalent in Ndokwa East and Ndokwa West Local Government Areas of Delta State
2. Find out the extent to which functional literacy programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State.
3. Ascertain the extent to which human right education programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State.
4. Determine the extent to which health education programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State

1.4 Research Questions

The study was guided by the following research questions:

1. What are the types of harmful widowhood practices prevalent against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?
2. To what extent does functional literacy programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?
3. To what extent does human right education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?
4. To what extent does health education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?

Methodology

The study was conducted in Ndokwa East and Ndokwa West Local Government Areas of Delta State. The descriptive research design was adopted for the study. The population of the study comprised 850 women which include 735 non-widows and 115 widow participants in adult education centers in Ndokwa East and Ndokwa West Local Government Areas in Delta State. The study used a census approach to sample the entire population since it was a manageable size, representing 100% of the population. The instrument for data collection was a closed-ended structured questionnaire. The questionnaire was structured on modified four (4)-point rating scale rated of Strongly Agree-SA (4), Agree –A (3), Disagree – D (2), Strongly Disagree- SD for items on types of harmful widowhood practices while items addressing roles of adult education had response options of Very High Extent (VHE) scored 4, High Extent, (HE) scored 3, Low Extent (LE) scored 2, and Very Low Extent (VLE) scored 1. The reliability of the instrument was done for each cluster of items in the questionnaire through a pilot study of 20 respondents. The instrument was administered once to the respondents outside the study population, after which the data was collected and analyzed with Cronbatch Alpha Statistic method. The overall reliability coefficient (r) value of 0.829 was established for the various clusters of the instrument. From the 850 copies of the questionnaire administered, 20 copies were not retrieved, while 830 copies representing 97.7% of the questionnaire was retrieved. Out of the retrieved copies, 45 copies were wrongly filled, while only 785 copies which include 692 from non-widows and 93 copies from widows were correctly filled and used for analysis. The data collected from the research questions were analyzed using mean (\bar{x}) statistic and standard deviation. Since the items were rated on a modified four (4) point rating scale, the average mean for answering the research questions were arrived at finding the average of the 4 points scale hence: $4 + 3 + 2 + 1 = 10/4 = 2.5$. Therefore, items whose mean (\bar{x}) scores were less than 2.5 were seen as low extent responses, while those with mean (\bar{x}) scores of 2.5 and above were interpreted as high extent responses.

Results

Results from the study were presented as follows:

Research Question 1: What are the types of harmful widowhood practices that are prevalent against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?

Table 1: Mean Response on the Types of Harmful Widowhood Practices Prevalent in Ndokwa East and Ndokwa West Local Government Areas of Delta State.

S/N	Statement	Non-widows (N=692)		Decision	Widows (N=93)		Decision
		Mean	St. dev.		Mean	St. dev.	
1	Compelling widows to drink water used in bathing the dead husband is a harmful widowhood practice in my community	3.60	0.49	Agree	3.63	0.49	Agree
2	Swearing of juju as a way of proving innocence of a husband death is another harmful widowhood practice in my community	3.63	0.49	Agree	3.65	0.48	Agree
3	Shaving off widows hair with blade is a widowhood practice prevalent in my community	3.02	0.68	Agree	2.46	0.82	Disagree
4	Sitting on ash for days without bathing by widows occur in my community	2.98	0.95	Agree	1.72	0.88	Agree
5	Asking widows to eating food with dirty hands for days is a common tradition in my community	2.80	0.85	Agree	3.35	0.61	Agree
6	Widows sleeping on same bed with the body of the dead husband is traditional in my community	2.68	0.46	Agree	2.55	0.62	Agree
7	A widow becoming a sole property of the late husband's brothers without her consent is another tradition harmful to women	2.82	0.49	Agree	2.62	0.48	Agree
Grand Mean		3.07	0.63	Agree	2.85	0.62	Agree

Researchers Field Result, 2022

Table 1 above shows the mean responses on the forms of harmful widowhood practices that are prevalent in Ndokwa East and Ndokwa West Local Government Areas of Delta State. The mean scores indicated that the forms of harmful widowhood practices prevalent in the study area were widows drinking water used in bathing their dead husbands, swearing to juju, shaving off widows hair with blades, made to sit on ash, eating food with unwashed hands, sleeping with dead husband and betrothing the widow to her brother in-laws against her will.

Research question 2: To what extent does functional literacy programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?

Table 2: Mean Response of Non-Widows and Widows on the Extent that Functional Literacy Programme mitigates Harmful Widowhood Practices against Women in Ndokwa East and Ndokwa West Local Government Areas of Delta State.

S/N	Statement	Non-widows(N=692)		Decision	Widows (N=93)		Decision
		Mean	St. dev.		Mean	St. dev.	
8	Participation in literacy activity helps women discover the need to be involved in campaign against widows drinking water used to bath their dead husbands in the community	2.65	0.99	High Extent	2.55	0.93	High Extent
9	Participation in literacy training programme will stimulate women interest to be actively involved against denying widows access to her husband's properties in the community	3.03	0.93	High Extent	3.18	0.96	High Extent
10	Participation in functional literacy activities will improve women reading ability to access relevant information on their rights as women	2.61	0.89	High Extent	3.06	1.14	High Extent
11	Participation in functional literacy activities will improve women reading ability to educate other women to stand against sleeping next to the corpse of a dead husband in the community	2.67	0.99	High Extent	3.05	0.78	High Extent
12	Functional literacy class will improve women communication skills for mobilizing women against widowhood inheritance by a dead husbands brother	2.64	0.92	High Extent	3.06	0.85	High Extent
	Grand Mean	2.72	0.94	High Extent	2.98	0.93	High Extent

Researchers Field Result, 2022

Table 2 above for research question two shows the mean response of non-widows and widows on the extent that functional literacy programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State. The results above indicates that the respondents shared strong opinion that to a high extent, functional literacy programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State

Research question 3: To what extent does human right education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State?

Table 3: Mean Response of Non-Widows and Widows on the Extent that Human Right Education Programme Mitigates Harmful Widowhood Practices against Women in Ndokwa East and Ndokwa West Local Government Areas of Delta State

S/N	Statement	Non-widows(N=692)		Decision	Widows (N=93)		Decision
		Mean	St. dev.		Mean	St. dev.	
17	Knowledge of human right will improve women understanding on their rights that are being violated on the basis of harmful widowhood practices	3.30	0.82	High Extent	3.08	0.71	High Extent
18	Human right awareness will raise women consciousness to work with others to fight to protect the rights of widows against harmful widowhood practices in the community	3.06	0.94	High Extent	2.82	0.75	High Extent
19	When women are informed of their rights, respect for women will be strengthened in the community	2.75	1.01	High Extent	3.08	0.44	High Extent
20	Human right sensitization, will make the traditional stakeholders to understand that harmful widowhood practices infringes on women's right in the community	3.26	0.96	High Extent	3.30	0.95	High Extent
21	When women are informed of their rights, they will be motivated to stand against widowhood practices that are harmful to them	2.62	0.96	High Extent	2.50	0.86	High Extent
	Grand Mean	3.00	0.93	High Extent	2.96	0.74	High Extent

Researchers Field Result, 2022

Table 3 above for research question three shows the mean response of extent in which human right education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State. The results point out that both non-widows and widows shared strong opinion that human right education programme mitigates harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State

Research question 4: To what extent does health education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Area of Delta State.

Table 4: Mean Response of Non-Widows and Widows on the Extent that Health Education Programme Mitigates Harmful Widowhood Practices against Women in Ndokwa East and Ndokwa West Local Government Areas of Delta State

S/N	Statement	Non- Widows (N=692)			Widows(N=93)		
		Mean	St. dev.	Decision	Mean	St. dev.	Decision
29	Information on health issues raises the awareness of women on health problems associated with harmful cultural practices against them	3.08	1.01	High Extent	3.09	0.77	High Extent
30	health awareness enable women to become literate on health related issues	2.97	0.96	High Extent	2.96	0.66	High Extent
31	Health education makes women become conscious of such harmful traditional practices against them	3.03	0.99	High Extent	3.19	0.69	High Extent
32	makes community members become aware of health implication of harmful cultural practices against women	2.93	0.94	High Extent	3.12	0.58	High Extent
33	Raises awareness of community inhabitants on the need to end harmful traditional practices against women	2.98	0.97	High Extent	3.19	0.59	High Extent
	Grand Mean	3.00	0.97	High Extent	3.11	0.65	High Extent

Researchers Field Result, 2022

Table 4, above for research question four shows the mean response of non-widows and widows on the extent that health education programme mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State. With a grand mean of 3.00 and 3.11 respectively, the results indicates that both non-widows and widows hold very strong opinion that health education programme will help to mitigate harmful widowhood practices against women in Ndokwa East and Ndokwa West Local Government Areas of Delta State to a high extent.

Discussion of Findings

The study revealed that compelling widows to drink water used in bathing the dead husband, swearing of juju as a way of proving innocent of a husband death, scrapping off widows head with blade, sitting on ash for days without bathing, sleeping on same bed with the body of the dead husband, eating food with dirty hands for days, becoming a sole property of the late husband's brothers are harmful widowed practices prevalent in the study area. The findings agree with Dinneya, and Dokubo (2020), that women suffer from harmful traditional widowhood practice on the death of their husbands in most communities in Nigeria, particularly the Igbo traditional communities, and that these harmful widowhood practices include; widows drinking water used in bathing their dead husband, swearing of juju on the demise of the husbands, eating food with dirty hands for days, becoming a sole property of the late husband's brother against her consent or choice, among others. The study also corroborate the position of Akinbi (2015), that despite the truth that the widow is usually disadvantaged in the allotment of the late husband's property, she is also compelled to some obnoxious widowhood practices such as shaving of hairs, wearing of black/white clothes, sleeping and sitting on the floor or mat, seclusion and being obligated to swear with husband's corpse, among many others. The above findings therefore, implies that traditionally, women are seen to be less equal to men hence they are been discriminated against or marginalized on account of tradition and culture even when it affects women's' well-being.

The study in table 2 revealed that Participation in functional literacy activity help women discover the need to be involved in campaign against widows drinking water used to bath a dead husband's in the community, stimulate women interest to be actively involved against denying widows access to her husband's properties in the community, improve women reading ability to know the effects of harmful widowhood practice in the community, improve women reading ability to educate other women to stand against sleeping next to the corpse of a dead husband in the community, and improve women communication skills for mobilizing women against widowhood inheritance by a dead husbands brother against the widows consent. This finding is in line with Asadu and Egbuche (2020) who examined the influence of education on widowhood practices and discovered that campaign for adult literacy and empowering women through education helps to discourage harmful widowhood practices against women. The findings of the study also corroborate with the position of Gwademba (2018) that empowering women through education is a vital process of change that can be used to eliminate any form of harmful traditional practices and this can only be achieved through organised literacy programmes that create awareness on related issues. Similarly, Awgichew, and Seyoum (2017) explained that since the introduction of adult and literacy education programmes, harmful traditional practices had been reduced in some areas. Awgichew, and Seyoum further acknowledged functional literacy education as a means of liberating women and empowering them for greater roles in the development of communities.

The findings of the study in Table 3, revealed that the respondents to a high extent considered that human right education programme mitigates harmful widowhood practices against women. This is shown in the responses to the item statements in the table that knowledge of human right will improve women understanding on their rights that are being violated on the basis of harmful widowhood practices, raise women consciousness to work with others to fight to protect the rights

of widows against harmful widowhood practices that violate their rights in the community, promote knowledge that will strengthen respect for women's right in the community, make the traditional stakeholders to understand that harmful widowhood practices infringes on women's right in the community, and motivate women to stand against widowhood practices that are harmful to them. This finding is in agreement with the position of Khaw, and Orabi, (2017), that human right education is effective in changing the knowledge, and the attitudes of people in continuing the cultural practices that are harmful against women in communities.

Similarly, the findings is related to the findings of Deekor, Taylor and Okpoyo (2021), that information on human right enable women to know their right, empower women to fight in defence of the rights, motivate women to stand against cultural practices that are harmful to them, promote knowledge that strengthens respect for women right in communities among others. From the above findings, human right education programme has been proven to be an instrument per excellence in the liberation of women from cultural abuses that affect their wellbeing in communities.

The results in research question 4 from the analysis in table 4, shows a high extent with a grand mean of 3.00 and 3.11. This result affirmed that health education programme raises the awareness of women on health problems associated with harmful cultural practices against them, enable women to become literate on health related issues, makes women become conscious of such harmful traditional practices against them, makes community members become aware of health implication of harmful cultural practices against women, and raises awareness of community inhabitants on the need to end harmful traditional practices against women. The findings corroborate with the findings of Waigwa, Doos, Bradbury-Jones, & Taylor (2018), that health education increases the possibility of effective, collective change in behaviour as well as attitude which leads to the sustainable prevention of traditional practices that are harmful to women well being in communities. Similarly, the finding is in line with the position of Hassan and Oyebamiji (2012) that the knowledge that accompanies health education has become a shield of protection for the human body. They further noted that health education helps women to become literate in health related issues.

Conclusion

Based on the findings of the study, it can be concluded that harmful widowhood practices against women existing in the study area and that adult education programmes such as functional literacy, human right education, and health education programmes can be used to mitigate harmful widowhood against women in Ndokwa East and West Local Government Areas of Delta State. The study further concluded that the implementation of these relevant programmes will promote women's rights and well-being towards greater contribution to development of communities

Recommendations

In view of the findings and conclusions of this study, the researcher made the following recommendations:

1. The government should partner with traditional rulers and community stakeholders to abolish or discourage the continuous practice of the identified widowhood practices harmful to women in affected communities through effective implementation of adult education programmes.
2. Government at all levels and NGOs interested in the liberation of women from the bondage of harmful widowhood practices should partner with agency for adult and non-formal education to adequately fund literacy education programmes in communities to promote community awareness on the need to shun such widowhood traditional practices that are harmful against women.
3. Human right organizations, civil societies, advocacy groups, and government should plan and organize human right education programme in communities to encourage sense of dignity, that promote respect for women right, values, acceptance and government should enact laws against harmful widowhood practices and enforce it as well as ensure that offenders of such woman rights are punished accordingly.
4. Ministry of health and NGOs whose focus is on improvement of health should embark on regular health education programme in the communities to conscientize women and community members on health implications associated with harmful widowhood practices against women welfare in communities.

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