COMPARATIVE STUDY OF MARRIAGE PRACTICES AMONG TWO ETHNIC GROUPS IN KADUNA STATE

BY

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DECLARATION

The researcher hereby declares that, this research project has been written by him. The research is exclusively the report of the investigation conducted. All quotations are in dictated and the sources of information are appropriately acknowledged by means of references.

JONAH S. BAGUDU

CERTIFICATION

This thesis entitled **"COMPARATIVE STUDY OF MARRIAGE PRACTICES AMONG TWO ETHNIC GROUPS IN KADUNA STATE"** by Jonah S. Bagudu meets the regulations governing the award of Masters of Education, Curriculum and Instruction (Social Studies) of Ahmadu Bello University and is approved for it's contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to my beloved parents Mr. & Mrs. Sila Bagudu, my loving wife Joyce, and my children James, Juliana, Julius and Jesse.

ACKNOWLEDGEMENT

The success of this study is God's own making, it is not by my might nor power, but by spirit. My first gratitude goes to God the Most High for preserving my life and enabling me to undertake this study, without whom it would have been impossible to get to this length, I give Him all the glory.

The researcher acknowledges with profound gratitude the efforts and contributions of the following people towards the successful completion of this work. The y are the researcher's main supervisor, Dr. Ben-Yunusa, who read and corrected the manuscript in a spirit of constructive criticisms and useful suggestions. Special thanks is also due to the researcher's second supervisor Dr. E.N. Danladi for his immense contribution and advice. Others worth mentioning for their good advice are Dr. A.Y. Abdulkareem, Dr. Mamman Musa and Dr. L. Atoyebi.

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ABSTRACT

The study was designed to make a Comparative Study of Marriage Practices Among Two Ethnic Groups of Zangon Kataf Local Government Area and Kaura Local Government Area of Kaduna State. The two ethnic groups are Bajju and Kagaro respectively.

The National Policy on Education 1981:15 (III) under the Primary Education Section, emphasis that, "Government will conduct a documentation of the Social norms of various communities and a distribution of the results through the Ministries of Education and information. The study is therefore significant to education because marriage is part of the social norms and values of the two ethnic groups in question. It constitute a basic resource material for teaching and learning in Primary Schools with particular reference to the area of study and the generality of the people. The study is equally significant to social Studies Education, because, Social studies investigate the activities of man in all aspects of his life as he engage in his daily activities of life. The marriage institution is one of these activities engaged by man.

To achieve this purpose a total of three hundred and sixty (360) subjects were used form among the married male and female randomly selected from the two ethnic groups of the local governments in question. The data obtained were analyzed with percentages, descriptive statistical procedure, t-test statistic and f-test statistics, all with the help of a computer. The analysis of data revealed the following:

i. There is no significant difference between the marriage practices of the Bajju and those of the Kagoro

ii. There is no significant difference between the perception of the Bajju male and female with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage,

iii. There is significant difference in the search for a wife for the man between the age groups of the two ethnic groups,

iv. There is no significant difference in the rate of bride-price between the various levels of Educational attainment;

v. There is no significant difference between the roles and responsibilities of the Bajju man and woman over those of the Kagoro man and woman in marriage.

In a verbal conversation with some of the respondents, it was discovered that, although some of the married male and females were aware that certain procedures are followed before marriage is regarded as legal, especially the payment of bride-wealth Some were very much ignorant of the fact that bride-wealth payment -

i. signifies the willingness of the parents of the girl approving the relationship and demonstrating there willingness to give out their daughter to the man;

ii. attaches the children of the marriage to the man even if the marriage is dissolved;

iii. gives the man legal right over the woman and her property; and

iv. gives the spouses right to assume new roles such as sexual relationship.

On the basis of the findings, it was recommended that the state ministry of education should extend the teaching of social studies to the senior secondary school level

to enable the young and growing generation inculcate the significance of these procedures and the expectations of the marriage institution before they are ready to go into marriage contraction.

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CHAPTER 1

THE PROBLEM

1.1 Introduction

The study is a comparative study of marriage practice between two ethnic groups in Kaduna State. These ethnic groups are the Bajju of Zangon Kataf Local Government Area and the Kagoro of Kaura Local Government. The choice of the topic is significant because of the importance attached to marriage in all societies. The marriage institution is as old as the world. This is because, when God created the world, he then created man (male/female). After blessing them, God instructed them to be fruitful and multiply and fill the earth and subdue it (Genesis 1:27-28). That is to say, God instituted marriage from the creation of the world in the garden of Aden. With the growth in population, and the complexity of the world, different societies came up with different cultures with different ways of contracting it. In every society, one of the most respected institutions in the society is that of marriage. It is the formalization of the union between a man and a woman to enable them live as husband and wife. It is an institution which is held in high esteem among various ethnic groups of Nigeria. When a man marries in accordance with the customs and traditions of his people, his kinsmen are proud of him. But when the reverse is the case, the people involved incur their peoples displeasure and disrespect. The married man and woman is considered to be responsible and well adjusted individuals who has fulfilled the requirements of that traditional stage of life. In traditional African societies, marriage is more than just a union of two people. It is also a union of families

and clans.

Every society also has its own rules and requirement for the contraction of marriage. These requirements are meant to regulate the reproduction of people within the society. They also regulate sexual relationship among the people. As a result, the children that will be born become legal members of the society. Through marriage, the kin-ship unit expands and the birth of children within the marriage expands the family unit, strengthening the ties of kin-ship. Marriage also gives an additional sense of belonging, the man and his family having responsibilities to the wife, their in-laws and offspring of the marriage and their in-laws. That is to say that, marriage is the only institution that permits couples to have sexual relationship, and their children regarded as legal members of the society.

1.2 A Brief History of the Area of Study

Zangon Kataf Local Government Area was Carved out of the defunct Kachia Local Government Area on May, 27th 1989 by the then Babangida Administration; with its headquarters in Zonkwa. Zangon Kataf Local Government Area is situated in the Southern part of Kaduna State. The local Government shares boundaries with the following local governments. In the north, it shares boundary with Kauru Local Government; and the south, by Jama'a Local Government, on the east by Kaura local government; while on the west by the present Kachia local government. Zongon Kataf local government has a population approximately put at one hundred and forty nine thousand (149,000) people as indicated in the 1991 population census figures. Six districts makes up Zangon Kataf local government area, namely, Zonkwa, Unguwa Rimi,

Zangon Kataf, Ikulu, Kamantan and Madakiya districts. There are also district heads appointed to monitor the activities of the people. The four major ethnic groups that constitute Zangon Kataf Local Government areas are: Bajju, formally known as Kaje, Kataf, Ikulu and Kamanton. Other ethnic groups residing in the local government includes among others, Hause/Fulani, Yoruba, Ibo, Jaba, Moro'a, Kadara, Gwari, Idoma, Igala and many others migrating from various states of the Federation. The issue here is that, the people and their culture are so likely and genuine that strangers or visitors are always lured to stay behind after their first visit. Zangon Kataf local government, thus becomes a home for all and sundry.

Similarly, Kaura local government was carved out of the defunct Jama'a local government, also by the then Babangida's administration on the 27th May 1989 with it's headquarters at Kaura. The local government is also situated in the southern part of Kaduna state. Kaura local government share boundaries with the following local government: In the north it shares boundary with Kauru and Zangon Kataf local governments. In the east by plateau state. In the west still by Zangon Kataf local government and in the south by the present Jama'a local government. Kaura local government has a population approximately put at one hundred and twenty one thousand (121,000) people as indicated in the 1991 population census figures. The local government is made up of two chiefdoms: Kagoro and Moro'a. The local government is made up of three major ethnic groups - Kagoro, Moro'a and Attakar. Unlike Zangon Kataf which is made up of four. Kaura Local government also have other ethnic groups residing within the local government just as in the case of Zangon Kataf local government

1.3 Statement of the Problem

Afolabi (1991:2) describes a problem as an interrogative statement which ask about the presumed relationship between two or more variable in any particular state of affairs. The study is a comparative study of marriage practices among two ethnic groups in Zangon Kataf Local Government Area and Kaura Local Government Area of Kaduna state. Bajju and Kagoro respectively.

Marriage as viewed by Lar (1992:212) is a culturally approved relationship of one man and one woman (monogamy), of one man and two or more women (polygamy) of one woman to two or more men (polyandry) in which there is cultural endorsement of sexual intercourse between the marital partners of opposite sex and with the expectation that children will be born in the relationship.

The emphasis above is that of cultural endorsement of the relationship to make the marriage legal in the society. This means that there are procedures and requirements that should be taken care of before the relationship is endorse. In other words, there are rules, regulations and requirement that has to fulfilled before the relationship is endorse and made legal and the spouses recognized in the society as husband and wife. What then is the problem? Are there rules, regulations and requirement that govern the contraction of marriage in the two ethnic groups in question? What type of marriage is being practiced within these ethnic group? Who is involve in searching for a wife for the man? What are the rules and regulation guiding the contraction of the marriage? What is the significance of bride-wealth payment, if at all it is paid? What roles and responsibilities are specified for each of the married people? What role is played by parents/relations of the spouses

before the contraction of the marriage within the ethnic groups in question? What problem are encountered during and after the contraction of the marriage?

It seems, no research has been conducted on the topic in question. If that is the case, why has it not been possible to conduct a study in the past? Could this be attributed to the fact that the ethnic groups are satisfied with the marriage practices? Or could it be that the opinion of the people has not been collectively obtained or sampled through a systematic inquiry? There is no way in which the present generation and off course future generation of the two ethnic groups could understand the procedure and requirements of the marriage institution without a systematic study such as this.

It is the researchers hope that, at the end of this study, it will aid in avoiding past mistakes, build on what is known, at the same time, refreshes memory on what is known and unfolds what is not known, as this will aid the understanding of the marriage practices of the two ethnic groups, that is, the Bajju of Zango Kataf Local Government and Kagoro of Kaura Local government areas.

1.4 Research Questions

Afolabi (1991:92) describe a research question as an interrogative statement which can be answered by data. It is logically related to the research problems or conceptual framework and serve as a useful guide to the collection of data. It is hope that at the end of this research work, answers to the following questions would have been found. These questions are as follows:

1. Are there differences in the marriage practices of the two ethnic groups involve in the study?

2. Are people of the two ethnic groups aware of any differences in there marriage practices?
3. Are there any similarities in the marriage practices of the two ethnic groups in question?
4. What weaknesses can be identified in the marriage practices of the ethnic groups involve in the study?
5. What are the strengths of the marriage practices that can be identified?
6. Are there problems being faced by couples in the marriage practice before and after the marriage contraction?
7. What are the possible suggestions or solutions to these problems identified in the marriage practices of the two ethnic groups in question?

1.5 Basic Assumptions

The study finds the following assumptions very relevant to the study:

1. The researcher assumed that there are no much differences in the marriage practices of the two ethnic groups involve in the study.
2. It is also assumed that people of the two ethnic groups are aware of the differences exiting in there marriage practices
3. There are similarities in the marriage practices of the two ethnic groups involve in the study.
4. The researcher equally assumed that there are weaknesses in the marriage practices of the two ethnic groups in question?
5. The researcher at the same time assumed that couples are faced with

problems before and after the marriage contraction

6. The researcher also assumed that parent/relations of the spouses are involve in the marriage contraction and the search for a wife for the man.

7. The researcher also assumed that there are possible solutions/suggestion that can help remedy the problems faced by spouses before and after the contraction of the marriage.

1.6 Hypothesis

Afolabi (1991) has viewed hypothesis as a statement that shows relationship between two or more variables which can be tested or observed empirically. The researcher finds the following hypothesis very relevant to the study:

1. There is no significant difference between the marriage practices of the Bajju and those of the Kagoro ethnic groups.

2. There is no significant difference between the perception of male and female with regards to the involvement of parents/relations of spouses in contracting marriage.

3. There is no significant difference in the search for a wife for the man between the age groups.

4. There is no significant difference in the rate of bride-price between the various levels of educational attainment.

5. There is no significant difference between the roles of the man and those of the woman in marital responsibilities among the Bajju and Kagoro ethnic groups.

1.7 Objective of the Study

The objective of the study is to make a comparative study of marriage practices among two ethnic groups in Kaduna state. These ethnic groups are the Bajju of Zangon Kataf Local Government and the Kagoro of Kaura Local Government.

The study also aims at identifying the similarities and differences in the marriage practices among these two ethnic groups. At the same time, the study hopes to identify the weakness and the strength of these marriage practices.

The study equally aims at assembling facts and figures on the social norms of the people, which will in turn serve as a resource material for teaching and learning in schools particularly in the area in question.

Finally, the study hopes to suggest solutions or ways of harmonizing these differences to promote social stability in marriage.

1.8 Significance of the Study

This study will be significant in a number of ways. Firstly, it meets one of the activities expected of educationists connected with primary Education. The National Policy on Education 1981:15 (III) under the Primary Education Section, emphasis that, "Government will conduct a documentation of the social norms of various communities and a distribution of the results through the Ministries of Education and information. The study is therefore significant to education because marriage is part of the social norms and values of the two ethnic groups in question.

Secondly, the study is significant because it constitute a basic resource material for teaching and learning in Primary Schools with particular reference to the area of study and

the generality of the people.

Thirdly, this study is on the differential impact of marriage practices among the Bajju and Kagoro ethnic groups in Kaduna state is of great importance also from the point of view of the contribution it is making to knowledge. It generates an awareness of the contrast between the Bajju and the Kagoro in there marriage practices. It also points to the interesting contrasts that may exist else where among various Nigerian people if serious of such studies are carried out

Fourthly, the study is also significant to social studies education, because, social studies investigate the activities of man in all aspects of his life as he engage in his daily activities of life. The marriage institution is one of these activities engaged by man.

Finally, the study pinpoints some suggestions and solutions to the differences, weaknesses and strengths in the marriage practices of the Bajju and Kagoro and the need to understand and appreciate them. This will equally help the two ethnic groups in question to identify ways of improving on their marriage practices.

1.9 Limitation and Delimitation of the Study.

It has been the desire of the researcher to compare the marriage practices of the entire tribes or ethnic groups in the twenty three (23) local government areas of the state (Kaduna). This will not be possible due to time factor, financial constraint, the large number of ethnic groups involved and the size of the state. The researcher has therefore have to limit the area of the study to only Zangon Kataf and Kaura Local Governments areas, concentrating only on two ethnic groups of the afore-mentioned Local Government Areas. The two (2) ethnic groups are the Bajju of Zangon Kataf Local Government and

the Kagoro of Kaura Local government in Kaduna state.

1.10 Summary

The study is a comparative study of marriage practices among two ethnic groups in Kaduna State. The chapter gave the background of the study and a brief history of the areas in question. The geographical location of the areas were described and an approximate population figure of the area was also highlighted.

The statement of the problem was stated which includes, among others, the factors responsible for the legal contraction of marriage. Other important features discussed in the chapter includes, the research questions, basic assumption, hypothesis, objectives of the study, significance of the study, limitations and delimitations of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

The study is meant to make a comparative study of marriage practices among two ethnic groups in Kaduna State. The chapter is designed to review existing knowledge on the institution of marriage in general. Such a review will cover concepts such as, the concept of education, social studies education, concept of culture, the peculiarities of the two major ethnic groups involve in the study. Definition of marriage, structure and forms of marriage, pre-requisite of marriage. Other concepts to be reviewed also include, marital roles and purposes, and marriage practices of the two ethnic groups.

One of the most respected institutions in the society is that of marriage. It is the formalization of the union between a man and a woman to enable them live as husband and wife. It is an institution which is held in high esteem among various ethnic groups of Nigeria. When a man marries in accordance with the customs and traditions of his people, his kinsmen are proud of him. But when the reverse is the case, the people involved incur their people's displeasure and disrespect. The married man and woman is considered to be responsible and will adjusted individual who has fulfilled the requirements of that traditional stage of life. In traditional African societies, marriage is more than just a union

of two people. It is also a union of families and clans. The kin-ship unit expands through marriage and the birth of children within the marriage expands the family unit, strengthening the ties of kinship. Marriage also gives an additional sense of belonging, the man and his family having responsibilities to the wife, their in-laws and the offspring of the marriage and their in-lows. The man provides for the family while the wife takes care of the physical welfare of the family. The marriage couples are thus a social units.

2.2 Definition of Marriage

Hamlyn Encyclopedic World dictionary (1961:971) defines marriage as, legal union of a man with a woman for life or the legal relationship of spouses to each other. It is the legal or religious ceremony that sanction or formalizes the decision of a man and a woman". This definition by Hamlyn Encyclopedic world dictionary has given a clear picture of what marriage seems to look like among the ethnic groups in question.

Harnby (1974:529) also gave a similar definition as that of the Encyclopedic dictionary, that, "marriage is the legal union of a man and woman as husband and wife". The fulcrum of this definition is "legacy" which means the masculine and feminine union is based on mutual agreement between the two parties and their parents. In his own view, Mbiti (1970:129) looks at marriage as "a complex affair with economic, social and religious aspect of which often overlap so firmly that they cannot be separated from one another. It is also seen as a way of providing more hands on the farm to improve their economy. At the same time, religion could be used in traditional marriage to make the woman stay in her husband's house".

Mallum (1986:214) sees marriage as, "the marriage institution forms the basic

foundation from which the unique identity of it's off springs, such as the individual family, kingships groups, community, villages, towns, state and nation are determined and shaped. The marriage institution comes into being though a formalized process of union between individuals of either the opposite sexes or the same sex". The people of the two ethnic groups in question might have taken marriage to be a community affair and not only that of the individual.

Lar (1992:212) looks at marriage culturally that:

> Marriage is a culturally approved relationship of one man and one woman, (monogamy), of one man and two or more women (Polygamy), of one woman to two or more men (Polyandry), in which there is cultural endorsement of sexual intercourse between the marital partners of opposite sex and with the expectation that children will be born of the relationship

This definition by Lar (1992 illustrate that marriages are of different types, varying from one society to another. Such variation not withstanding, has some common features, namely; agreement between a man and a woman to become husband and wife. A certain legal procedure is followed before it is accepted or regarded as a legal means of having sex between a man (husband) and a woman (wife), and their children are thus accepted as legal. Payment of bride-wealth in cash or in kind. Marriage could be contracted in accordance with the laws of traditional, Christian rites and Muslim principles, which ever option one decides to select, still requires that people who enter into marriage do so for defined reasons with defined intentions and objectives.

2.3 Pre-Requisites of Marriage

Before any marriage is contracted, in most African societies, there are three basic

requirements that have to be accomplished. These three basic pro-requisites are the ones identified and enumerated by Otite and Ogionwo (1979: 77-79) as follows, "The approval and involvement of the families of the spouses, payment of bride-wealth, and religious factors. They went further to explain each of the pre-requisites by saying:

1. **The approval and involvement of the family of the spouses:** This they explain that it is customary in most societies for parents of both the spouses to have an overriding say in deciding who their son or daughter marries. Relations also have the social duty to ensure that eligible persons enter into approved marriage, and also ensures that certain categories of kinsmen do not inter-marry. At the same time, make sure they don't marry from a family that has social problems that may after marriage, pollute the family. Perhaps, this might be very relevant to the two major ethnic groups in question. It seems families of the spouses are involved in the process of contracting the marriage, to spot out areas where one of the family may have social problems that may later pollute the family. This also could be a forum when all those lapses are identified and taken into consideration for any necessary corrective measures.

2. **Payment of bride-wealth**: This they say that:

> The payment of bride-wealth is not an economic price paid to buy a woman, because she is not an economic commodity, but it is a symbolic payment with legal and social implication made to bring the marriage relationship into formal being, and it's acceptance by the parents of the girl is a means of demonstration of their approval for the new relationship.

It seems the payment of bride-wealth is also an important requirement for marriage contraction among the two major ethnic groups in question. the

bride-wealth could be paid in cash or kind and it varies from one family to another depending on the quality of the girl.

3. **Religious Factor**: This according to Otite et al (1979) is the third requirement for contracting marriage. They stated that most marriages are only accomplished after some forms of religious activities, these religious activities could be in a Christian form, Islamic or the African Traditional religious form. They added that, in any of these cases there is some invocation of the supernatural power to bless the marriage. This might also contribute in setting up various legitimate reciprocal rights and obligations. It could equally help to stabilized the marriage.

2.4 Ethnic Peculiarities (Bajju and Kagoro)

As already mentioned, the study covers the two ethnic groups of Zangon Kataf and Kaura Local Governments Areas in Kaduna State. These ethnic groups, Bajju and Kagoro, have many things in common, but there are also some differences here and there especially on their historical (origin) background, and their marriage practices and marriage problems.

2.4.1 The Origin of Bajju People

The Bajju people are found in the southern part of Zangon Kataf local government Area. As earlier stated, the local government is made up of six districts (Zonkwa, Ungwa Rimi, Madakiya, Zangon Kataf, Ikulu and Kamantan) of which the Bajju people occupy three - Zonkwa, Unguwa Rimi and Madakiya districts.

The Bajju people are yet to get a comprehensive written history of their origin. But Ifraimu (1990: 11-16) says that, "the Bajju people are believed to have originated from among the Jarawa in Bauchi State through Bassa Local Government of Plateau State. Because of the population density and the desire for a better farming ground, some moved from Jarawa to occupy the Miango area and Fobur, while some moved and settled on another hill known as Dutsen Kwon, all in Plateau state.

The group that settled at Dutsan Kwan are the present Miango people in Plateau State. While the Miango people were still there at Dutsen Kwon, two brothers, Zamfara and Awai, who were hunters, migrated from Dutsen Kwon. Because their occupation was hunting, Awai settled at a place today called Chawai which is presently located in Lere Local Government. Awai is the originator of the present Chawai people. Zamfara, his brother also moved westward, from Dutsen Kwon and settle at a place called "Hur-vang" which is today known as Unguwa Tabo in the present Zangon Kataf Local Government. Zamfara is said to be the grandfather of the Bajju people, and because of his relationship with Awai, the Bajju people still hold that relationship with the Chawai people. Zamfara stayed at Hur-vang and marry Zambrang his wife who give birth to two children - Baranzan and Akat. These two sons grew up and also became great hunters. The hunting area of Baranzan was the hill and forest area of the present Zonkwa, while his brother, Akat's hunting ground was around the hills and forest area of Atakar in present-day Manchock area.

After the death of their father (Zamfara) at Hur-voing, these two brothers decided that each should move to his favorable hunting and suitable area to settle. There Akat moved to settle on the hill area of Atakar - the present Manchok area. Akat is the founding father of the Atakar people. While Baranzan moved to settle in the forest and hills of the area called "Dibiyi" in the present Zonkwa area. Baranzan, thus, is the founder of the Bajju people. And that underscores the relationship between the Bajju and Atakar people.

The author, Ifraimu (1990) goes on to say that the area Baranzan cleared when he left and settled at his favorite hunting area was called "Kazwu". It was through this name, Kazwu, that came about the name "Kajju" which means Bajju land, and the dialect "juu", while the inhabitants are known as Bajju. That is how the name originates.

2.4.2 The Origin of the Kagoro People

Didam (1991: 2-3) gave a brief history of the origin of the Kagoro people. He asserts that the Kagoro people came from the East, and probably from Sudan. They left Sudan due to pressure of wars, traveling south-west through south of Chad into Borno. After a number of years, they migrated south-west-ward until they reached Bauchi and settled at southern Bauchi, around Fobur area, now in the present -day Plateau State.

The Kagoro people stayed there for many years until they left and travelled south-west-ward again to Assop, still in Plateau State, from there to Nimbia, near the Kagoro hills. There was no settlement there, but forest full of wild animals.

While there, though they hunted the wild animals for food, they had to move after a number of years. This was because their domestic animals were being attacked by the wild animals. They then moved up the Kagoro hills and settled at Tsok Busa on top of the Hills. They discovered a good plain at the western side. The eastern and northern parts of the hills were occupied by the Kachechere who were under the dominion of Kajuru. The Kagoro people came and fought the Kachechere people and drove them north-wards and settled on the plains. It was during this war that Yamuang Ada, the famous Zafan warrior slaughtered seven Kachechere in one day after which skulls of tribal enemies, legitimately acquired in combat, became superior trophies. Some of the Kachechere later came back peacefully and later became Kagorians.

The Kagoro people left Bauchi to Assop and Nimbia around 1600 and 1700. However, around the same period, some Kagorians were said to have further migrated to other directions of which Kamantan is perhaps said to be one origin while Angan believe themselves to be Kagoro immigrants. Others, who later migrated individually or in small groups, infused and became powerful clans within other tribes. Between 1700 and 1800, they too increased in population by an influx of some groups from other directions, and thus adding to the Kagorians.

2.4.3 Major Occupation of the Two Ethnic Groups

The major occupation of the people of the two major ethnic groups - Bajju, and Kagoro is mostly agriculture. That is to say that, the people earn their living through farming, rearing of animals and hunting. Some of the crops they grow

include among others, guinea-corn, millet, coco-yams, yams, beans, cassava, ginger, just to mention but few. All these items are mostly grown for consumption with the exception of ginger which is mainly for commercial purposes. In addition to that, fishing has been practised also by the people, mainly those that live very close to rivers. Prior to that, weaving, potting, carpentry, waiving, blacksmitting and many other crafting activities are also practiced by the people.

2.5 MARRIAGE PRACTICES

2.5.1 Marriage Practices of the Bajju

Oral Tradition from Yawuk and Yusufu elders have it that, marriage among the Bajju ethnic group was contracted in three different ways, just as the Kagoro ethnic group: Namely

- Marrying a girl who had not previously been married (Primary marriage);
- Eloping with a married woman (Secondary marriage), and
- Marrying a widow (Widow inheritance)

2.5.1.1 Primary marriage; Marrying a girl who had not previously been Married:

The oral tradition from Yawuk and Yusufu went on to say that when a baby-girl is born, still at the infant stages, a father who is interested for his son to marry the girl when she becomes an adult, will bring local bites (Kuroom) which he wears on the wrist of the infant, or a trade, which he ties on her left hand, signifying that his son will marry the girl. Later, he takes a hoe to the girl's parents signifying that courtship has begun. And that no one should ask for her hand for

marriage. In this case, any body interested in marrying the girl should wait until she had her first marriage.

When the girl grows up and is matured for marriage, the parents of the boy now take two hens and a goat to the parent of the girl, in addition to the hoe already given, with the beads. These items serve as the bride-wealth. After then, the suitors see the mother of the girl with some gifts to show appreciation for the care given to the girl from infancy. All this transaction is done through a mediator or go-between, from both the man's side and the woman's side.

After the settlement of the bride-wealth, the parent's of the boy now seeks for a day for the marriage. On fixing the date, the mother of the girl cooks some beans, dressed with palm oil, and fried and pounded beniseed with some salt to taste, for the girl to eat. The cooking of beans is to convince the girl that she will soon be taken to her husband house through capture. But which day, she will not know.

On the appointed day, the father sends the girl on an assignment. Already, the boys relations had been informed and a particular point arranged. The boys friend will now go to that point and hide with the go between from the girl's side. As the girl goes to carry out the father's assignment, she will come across these boys and the-go-between from her side will capture her and hand her over to the boys friend. The girl will cry to the top of her voice for help, her friend will then come out of the village to help her, but the boy will escape with the girl to the husband's end. She will then be taken to the house of the go between of the boy's

side.

The girl will now stay in the go-between house for five (5) days. After the five days, she will now be taken to her husband's house. The husband will call his friend's (age group) and present some groundnut for them to eat, signifying or informing them that he is married. The girl now stays with her mother-in-law in the same hut and receives most of the directives from her. But at night, she goes to spend the night with the husband in his room.

In a case where the girl had another suitor, who at the same time paid the bride-wealth, does not collect it back when the girl marries. This is because he still has the hope of marrying the girl in the future.

Tradition has it that only girls plaid their heads, but married woman do not always do so, After about three months, the girls head is shaved to signify that she is now a woman and not a girl. After the shaving of the head, the parents of the girl now cook beans dressed with oil and beniseed with salt to taste in two big calabashes. The beans is taken to the husband's house to enable them collect the beads the girl was using back to her parent's house.

When the woman takes in, the husband will now make local beer. The local beer is stored in between six and eight big pots. This is for people to drink and wish the woman save delivery and a happy marriage life. During the period of the woman's pregnancy, any of her relations who visit her do not take away any gift from her house.

While the woman is in her husband's house, the second suitor may still visit

her parents with some gifts, showing his intention to marry the woman. And if it so happens that the marriage is not stable, and the woman happened to go back to her parents house, her (woman) brothers will then take her to her second suitor to become his wife.

While the woman is with her second husband the primary husband will still be hunting for his wife and making connections on how to retrieve her back to his house. And any time he is opportune, he captures her and takes her back to his house as his wife again. This rivalry might continue for some time until the woman settled down permanently. If the primary husband succeed, in retrieving his wife from the secondary husband, he then goes back to inform her parents of his success so as to know her where-about.

As already mentioned, the lady, at marriage, stays with her mother-in-law in her hut. After some time, say six months, arrangements will be made for her to move to her husband's hut. The moving of the woman now to her husband hut is known as "arandwong". It is then she can cook food on her own and share with the whole family.

As she moves to her hut, her mother in-law prepares gifts for her on entering her own hut. These gifts contain things like bed, winnowing trays, beans, salt, locust bean cake, wooded ladle and axes.

2.5.1.2 Eloping with a Married Woman (Secondary Marriage)

This is the type of marriage contracted with a married woman. It is the most out standing feature of the social life of the people. A married woman elopes

with another man with whom she may live for a period varying from one year or less to the rest of her life. The couples are certainly so regarded by the native; and the lover, after obtaining the woman's consent, has to secure the goodwill of her parents by making money payment (amounting to between fifteen shillings and one pound plus one goat) which have every appearance of being a bride-wealth. To elope with a married woman without having made these payments is considered as a serious offense.

Children begotten by the secondary husband belongs to him. The original husband does not claim compensation for the loss of his wife, for he hopes that she will eventually return to him. A secondary husband, similarly, cannot claim the return of his payments if he in turn is abandoned. A woman may, thus, in her life time, have had as many as between two to ten different husbands; but a woman so fickle would be regarded as being little better than a harlot among the more sophisticated tribes. Parents, moreover, who consistently encourage a daughter to change her husband are viewed with contempt. Religious rites are even performed every three years, the object of which is to put to check on excess of elopement marriages.

2.5.1.3 Marrying a Widow

This type of marriage is contracted by the inheritance or purchase of a widow. Some may inherit and marry their father's or grand-father's widow (though marriages with the grand father's widow are a rare occurrence) and both the junior and senior levirate are practiced. A man, in addition to his brother's widow, may

inherit the widow of his father's brother's son. But the inheritance of a marital uncle's widow is not permissible. It should be noted in connection with inheritance that secondary wives are heritable equally with primary wives, and that inheritors are entitled to endeavor to recover the runaway wives of the person from whom they inherit without making payments to the woman's parents.

2.5.2 **Marriage Practices (Kagoro)**

Didam (1991: 35-41) described that marriage among the Kagoro people was contracted in three different ways: namely

- Primary marriage, which involves child betrothal and at the bride working on the fiancee's parents farm, including gifts at different stages.
- Secondary marriage, which occurs without the woman terminating her previous marriage, but legitimises after the parent's acceptance of the bride-wealth from the new husband's, and
- Widow inheritance, involving re-marrying a widow within the late husband' family or clan.

2.5.2.1 **Primary Marriage**

When a baby girl is born, still at the infant stage, a father who is interested for his son to marry the girl when she becomes an adult, will have to bring a small bangle (Ahna) which he wears on the wrist of the infant, signifying that his son is going to marry the girl later. He will take a hoe to the girl's parents house, signifying that courtship has begun, and that no one should ask for her hand for marriage. If anybody is interested, he should wait until she had her first marriage,

that is her primary marriage. The gift of such a hoe is called Kpedatiem.

Mutual greetings by men are taken to the girls parents house with a big pot of beer known as Akan-Nduo, whereby the surrounding houses will join them in drinking and blessings given to the courtship. By this time, the girl has grown to know who her fiancee is and she in turn goes to help them in the farm.

Later, fried and pounded beniseed, mixed with palm oil, and some salt to taste, is put in a certain calabash called Adam and taken to the girl's parents house. The girl's parents will then share it among the family. The parents of the girl, in return, will cook beans, thoroughly mixed with palm oil and beniseed, and sent to the boy's parents house. They in turn will also share it among their families. This return of beans is called Tankai Chwan.

Four pots of beer are taken to the girl's father and others may join him in drinking. After that, another eight posts of beer are further taken for the entire area or village, but before reaching the girl's parents house, only three pots are left untouched, as most of it has been consumed by others along the way. The rest of the pots are accompanied with the empty ones. The gift of these beer pots is called Tswo Ndik.

Four pots of beer are further taken for the consumption of elders only. If one has means, one could present both the first eight pots of beer and the second four at the same time. Two pots are further taken, one big, and the other small. Matured men will first drink the small one, and the big one is taken by every body. Following this, all go into deep discussion, which is called union Akan. The two

pots of beer are known as Afyarang.

As time goes own, six fowls with a small mat known as Akpang Kyew is taken to the girl's parent's house. They too in turn will take two fowls out of the six, with the small mat to the girl's maternal uncles house. The gift of fowls is known as Nyuan Ahwob.

Nyuan-lyib (cooking of a cock and a hen, and dressed with beniseed mixed with palm oil, and salt added to taste is presented. It is only the intestine and the gal bladder that are removed, all other organs remain intact, and the inside filled with the beniseed powder and carried in a big calabash and covered with a certain hood made of grass. Strong young men are to take the gift to the girl's parents in the village as they will be expecting such arrival. The young men will carefully, without anybody noticing them in the evening, keep the gift in the center of the court yard of the house, or to show some expertise, may keep it in her mother's room and say in a loud voice, "Take your daughter there ohoo!" before speeding out of the house. On hearing this, all the girls in the surrounding will come out with sticks and beat them if they so meet them.

Thereafter the girl starts every preparation, especially body marks on her belly, chest, and probably the back and neck. Names of some of the body marks are Nduak, Ndang Uffa, Gat ittak-Nyuan, Chack Frung, Chok Thiophene and Chack Umah, she also makes available the holes for the lip plugs. A life goat known as "Zwon-Zwunzuo" is taken to the girl's house, indicating it should be killed and cooked for the girl to eat, to replenish the pain incurred during the body

marking.

During this period, girls that will wed during the season walk in groups. They visit each others houses and eat together. Such groups are called "Uniem ya Nkyang". They eat a lot and become fattened. Young boys normally dodged the group, as they are strong enough to floor a young man.

Next is the third or last beer known as Akwi mbwuak. It is two pots of beer taken to the girls maternal uncle's house, and followed by the proposed husband for identification. The beer is supposed to be taken by the maternal uncle and other relatives. This is for taking their hands off their daughter, and giving her out for marriage.

The next day, a hen is taken to the girl's father's house, and two feathers are removed from the neck, just below the throat (Abwu ntswo). The girl is shaved, leaving or isolating a bunch of hair on the region of the scalp bordering the forehead and she is rubbed with some oil (Akpin) and some of it is left on the bunch of hair, where the two feathers are fixed. The girl now under procession (kpurung), is taken to her husband's house, occupied by sing songs (bubwom Kpurung) the wordings of which are very emotional. In the husband's house, there is a virginity test, and a ritual known as Fuat. It is normally conducted by woman in the absence of men. It is performed by wives of the husband's clan (Attenduak) using the liver of laying hen that have been killed. The bride will be seated on a mortar (Dudung) turned upside down, inside the milling house (Tukpak). She will lick each side of the cook liver with her tongue, and spit on each side after each

test. Blood will be observed in her spittle, and the liver is then placed in her mouth for about one hour. When removed, if no saliva is observed on it, then the bride is a virgin and the marriage will prosper. If saliva is observed on it, then the bride is not a virgin and the marriage will not prosper.

She receives some instructions and other classified matters on this occasion. She will then be returned to her father's house under procession known as "lak" and the husband will later go for his final discussion, and the next day the mediator will finally take her to his house.

The wedded lady at first stays in her mother in-law's hut until she gives her permission to move to her husband's house. On the day permission is given, the old Tswo-Ayuan is removed, and she is adorned with a new set brought from her father's house where she will have her head shaven while seated on a mortar turned upside down. When taken back, it is then she is taken to her personal hut (Nyuo) leaving her mother in-law's own. It is also then that she can cook food (Salc-alan) and share it among members of the family.

The bride makes another visit to her parent's house. She is relieved of the local beads (tswo-Oyuan) on her waist, and pointed girdle (Kata-oyuan) of adult women are tied in place of the local beads. She is also given new lip plugs (Chinchiyad). During the visit, known as kworok, she takes along with her, some cooked beans, mixed with oil and beniseed and carried by those accompanying her for the kworok in a calabash including two types of pots known as chichio uyi and yirgba. These are consumed in her parent's house.

2.5.2.2 Secondary Marriage

In either primary or secondary marriage, men whose lineages are linked to a woman's by relation of birth (bin) never court her. However, a man may marry into his mother's ward, but must avoid immediate blood relative of his mother. There are two major types of secondary marriage among the Kagoro ethnic group.

- Elopement with a woman who was earlier married (Tswo-obiuk)
- Wife abduction (Kwak obiuk)
- **Elopement with a Woman who was Earlier Married before Betrothal**

  In this case, with the consent of her parents. These are women whom the men are entitled to take as primary wives.

When the woman is set for the elopement, she then absconds from her husband's house and goes straight to her brother or relation who collected her bride wealth, where the middle man who have advance information awaits her. From there he, the middle man, accompanies her to her new husband's place, and in the night the wives of the new husband's clan will escort her to his compound with dances and special songs known as kuku. Betrothal payments are normally conveyed through the middle man to her parents or brother, who then starts collecting the various objects for her dewary (giyak uluo) which will be taken to her as soon as her new hot is built.

In the husband's house she also remains in the hut of her mother inlow, until she (mother in-law) permits her to move to her husband's hut, which is normally given more quickly than the primary marriage. The primary husband

gathers her belongings and keeps them against the day she may return.

With secondary marriage, the woman has to return to her guardian at each of her first three monthly period to enable him evaluate paternity claim. If she refuses to do so and she is conceived, she will announce the father's name during the pains of child birth, as concealment involve death of either mother, child or both during parturition.

- **Wife abduction (Kwak Obiuk)**

This is the second type of the secondary marriage practice by the Kagoro ethnic group. In this type of marriage practice no man's consent is sought before the union. This type of marriage is not attempted on an unmarried girl. This forcible seizure was rare, and normally happens by men of different communities. The whole clan of the husband always retaliate, and possibly his whole community.

The offended clan, bidding it's time retaliate, by the forcible seizure of a wife from the offending clan or through organise and direct attack to secure the captured wife, in which weapons of war are used, and the result becomes a village fight. The fight is halted on that day and solution is sought. The solution must be in favor of one of the two parties.

2.5.2.3 **Widow Inheritance (Sak-Ebiuk)**

On the death of a husband, a woman could be inherited within the husband's clan, after her release from the taboos of mourning. The obwei or Dodo announces who should inherit her. The tribal marriage system of the Kagoro ethnic group neither practices nor knows divorce. Marriage terminates with the

death of the woman, but not with the death of the man, since she could be inherited after his death. No woman cohabits with more than one husband at a time.

2.5.3 OTHER MARRIAGE TRADITIONS

2.5.2.1. Other Marriage Traditions of the Bajju

Yawuk et. al (1998) in their oral discussion narrate that, "After the marriage is contracted, the bride stays with her mother in-law in her room for some time, pending when her (bride) hut will be built. When the hut is built and she is ready to enter into it, the mother in-law prepares gifts for her in entering the hut. These gifts include among others, bed, winnowing trays, beans, oil, salt, locust beans cake, an axe, wooded ladle, calabashes, and others. This is the time the wife (bride) is free to cook food and share it on her own and at will.

The bride is expected to return to her parents house at the time she gives birth to her first born. She stay at home for a period ranging from three months to one year or more, and help in farm work and domestic work as the need may be. A portion of the farm produce is given to her as gift. While there, she receives constant visit from her husband. After the period is over, she cooks beans on the day she will be escorted back to her husband's place and carry it there. The husband makes some local beer as they have received advance information of their coming. The beans is eaten and the beer drank at the husband house, before the escorts return back the same day.

If a woman is found committing adultery with another man, or disobeying

or disrespecting her husband, the husband hangs the leaves of a tree called "mansham" on her hut, a sign that the traditional god, "abvowai" is aware of her deeds. On seeing these leaves hang on her hut, she ran away and later tax to pay for what she has done. The tax include the cooking of beans making about two pots of local bear plus a goat. These things are consumed by the elders of the husband's village. After that, she may be allowed to stay in the husband's place.

A woman may seek permission from her husband to visit a former husband, as a result of illness of her child to go and nurse him or initiating him into abuwai cult, or daughter getting married. The husband may, after some protest, give her a time limit, in which she will come back after the agreed time. In some cases, she may refuse to go back to her husband.

It is the ambition of every woman after marriage to have a daughter in-law, for she enjoys a great status from that. The daughter in-law does most of the domestic work in the house, such as cooking, fetching of water and fire wood, and working in the compound, under the directives of her mother in-law, while the mother in-law too helps her in caring for the children. The mother in-law also occupies herself with women's craft, such as weaving baskets or mats, making locust beans cake, and various types of vegetable oils. The mother in-law is often responsible in initiating marriage, or securing the return of her son's wife (daughter in-law) who has run away.

As the tradition, no girl should bear children in their parents house. The Bajju place high value on pre-marital chastity, and therefore compulsory marriage

is normally as a result of illegitimate union.

A girl is betrothed to a son since the time she was an infant. As she grows up, all the customary requirements towards marriage were being made. The girl does not discuss or talk to her suitor and she avoids any situation that will make her come or sit close to him. Infact, she dodges him whenever she sees him from afar, and hide whenever they meet in certain vicinities, even in their house, and only comes out when he is gone. To see each other eyeball to eyeball is rare. The boy does not go to her house without his friend and it is with his friend that she will discuss with. She never addresses her betrothed, and rarely allows herself to be observed by him.

This continue up to the time she is married to him, and taken to his house. Although she is now married to him, she does not talk to him in public. Since the time she was in her father's house, she can never call him by name, until she has given between two and four issues. Some women hardly summe up courage to call their husband by name.

2.5.3.2 Other Marriage Traditions of the Kagoro

Didam (1991) explains that, "When a wife's hut is built, her mother in-law prepares gifts for her on her entering the hut. These gifts contain bed, winnowing trays, beans, salt, locust beans cake, wooded ladle, an axe and calabashes to mention just a few.

On the occasion of a wife's first birth, she returns to her parents house and perform, what is known as "the staying at home". She may stay there for a year or

more, and help planting, harvesting and carrying grains from the field among compounds in her clan. A portion of the grain is given to her as gift. While there, she receive constant visit from her husband, and suitors take opportunity to court her. Before the Obwei (traditional religion's god) gives her permission to go back to her husband, she makes one big pot of local beer for elders to take. She later cooks some beans signifying that she will be escorted back to her husband's place and carry it there. Her husband's family will make some beer, as they have received advance information on their coming. The beans are eaten and the beer drank before the escorts return back the same day.

But the Obwei on the other hand, may instruct the woman not to return to her former husband, but to marry one of her suitors; naming as her new husband the man she is known by the woman of her clan to prefer. The following day she leaves her father's home in obedience to the directives of Obwei to her new husband.

A man may drive his wife away on ground of disrespect by her, or when she commits adultery which is a taboo. If within the clan, it becomes incest, which was almost impossible, she may ran away when he (husband) hangs the leaves of a tree called "mensham" in her hut, which is a sign of the traditional god. Neither of the above could terminate the marriage, as she may return in her life time or on his death, to be inherited.

A woman may seek permission from her husband to visit a former husband, as a result of illness of her child, to go and nurse him, or initiating him into the

"abwei" cult, or daughter going for marriage. The husband may, after some protest give her a time limit, in which she will come back after the agreed time. When she goes, she resumes cordial relationship and on few occasion may result in refusal to go back.

Every woman's ambition after marriage is to have a daughter in-law, for they enjoy a great status from that. The daughter in-law cooks, fetches wood and water and work in the compound under her mother in-law's directives, while she (mother in-law) too helps her by sweeping the compound and caring for the children. She also occupies herself with women's craft like weaving baskets, making locust beans cake, various types of vegetable oil. she (the mother inlow) is often responsible for initiating marriage, or securing the return of her son's wife who has ran away.

However, various marriages by a woman gives rise to changes in clan membership, but nevertheless, she herself remains a member of her father's clan.

2.5.4 MARRIAGE REFORMS

2.5.4.1 Marriage Reforms of the Bajju

Yawuk et. al (1998) in the oral tradition narrate that marriage reforms in the Bajju ethnic group came as a result of the coming of Christianity and western education. Christianity brought the first opposition to polygamy which has been successfully practiced by the Bajju people. All marriageable women were assured of available husbands, and every married woman knows her marital status and prestige. Each has her separate dwelling, and therefore friction is reduced to a

minimum. The husband eats and sleeps with each woman in regular rotation, so that no woman suffers public humiliation.

The missionaries brought in the concept of one man, one woman, and to be an acceptable Christian, one has to send away his wives, leaving only one.

By 1952, the Bajju ethnic group abolished infant betrothal and the custom accompanying it forgotten. The rate of bride-wealth was left to individual parents/families, although it was quite low. It ranges between two pounds (or four Naira) and ten pounds (or twenty naira) as the case may be.

The spread of Christianity and western education certainly affected the mode of marriages. With the abolishing of infant abolition and secondary marriage, the following ways of contracting marriages were adopted:

- Christian marriage which is celebrated in the church, which excludes widow inheritance, polygamy and divorce.
- Customary marriage in which bride-wealth is accepted and received.
- Widow inheritance, which has declined, as it is not accepted in the Christian faith; and Compulsory marriage which is contracted when a lady is pregnanted while in her father's house, and is sent to her betrothed with or without parental approval.

2.5.4.2 Marriage Reforms of the Kagoro Ethnic Group

Didam (1991) says that, "The coming of Christianity brought the first opposition to polygamy, which has been successfully practiced by the Kagoro tribe. All marriageable women were assured husbands and every married woman

knows her marital status, authority and prestige. Each has her separate dwelling, and therefore friction is reduced to a minimum. The husband eats and sleeps with each wife in regular rotation, so that no woman suffers public humiliation through manifestation of favoritism.

The missionaries come with the concept of one man one wife, and to be a Christian, one has to drive away his wives leaving only one. The missionaries before long faced frequent opposition from the women; since not all marriageable women are assured available husband's.

By 1950, the Kagoro ethnic group had abolished infant betrothal and the custom accompanying it. The Kagoro tribal council decided to set the rates of Bride-wealth, from the first marriage of a maiden at fifteen pounds (or thirty naira) for the educated and ten pounds (or twenty naira) for the un-educated. That decision took effect as at 1st January 1952. Although the decision still stands today, large sums are normally given to the girls father or mother as gift which is excluded from the bride-wealth. The council also formalised replacement of secondary marriage with divorce and re-marrying, and the refunding of bride-wealth to the ex-husband.

The spread of Christianity and western education certainly affected mode of marriages. With abolishing of infant bethrotal and secondary marriage, the following ways of contracting marriages cropped up:

- Christian marriage which is celebrated in the church, and which excludes widow inheritance, polygamy and divorce;

- Widow inheritance, which has declined, as it is not accepted in the Christian faith
- Customary marriage in which bride wealth is accepted and received; and
- Marriage which is contracted as a condition where a lady is pregnant while in her father's house, and is sent to her betrothed, or live with him with or without parental approval.

2.5.5 MARRIAGE PROBLEMS

2.5.5.1 Among the Bajju

From the discussion made with Yawuk et al on the problem of marriage in the Bajju ethnic group, it is clear that the marriage institution among the Bajju is faced with problems. These are itemised and reviewed below

i. **Lack of child bearing**: One of the most important reasons that makes people to marry is the desire to have children. The inability of either of the spouses to bear children have been a major problem in marriage. In some cases, where the husband releases that the wife is not productive, may decide to marry a second wife (polygamy) to enable him have children, but still maintain the first wife. And where, the wife discovers it is the husband who is not productive, she may divorce her husband and marry another man to enable her have children from him.

ii. **Extra-marital affairs**: This is another problem faced in marriage. When one of the spouses, husband or wife is engaged in extra marital affairs, problems develop in the home. The practice encourages unnecessary spending and keeping

late nights, lack of love, disobedience and disrespect. This might eventually lead to separation or divorce.

iii. **Keeping Late-night**: Husband or wife engages in drinking, chasing result in keeping late nights. Some times results in spending the night in the wrong place.

iv. **Inadequate Feeding**: This is a major problem in marriage among the Bajju ethnic group. Where the woman or the family are not adequately fed, a major problem arises. Food tops the list in the needs of the family. A husband who does not provide adequate food for the family stands the risk of separation and divorce.

v. **Sexual Dissatisfaction**: From the discussion on the problems of marriage, the discussants revealed that sexual dissatisfaction is another major problem in marriage. Marriage is the only way spouses are allowed to have sex, and if that is the case, there should be satisfaction in the sexual relationship of the spouses. Were one of the partners is not sexually satisfied, there is a problem that might lead couples to involve in extra marital affair in search for sexual satisfaction. In some instances this, leads to divorce or separation.

vi. **Social Problem**: Such as disobedience, dishonesty, stealing, lack of love, lack of respect, are some of the problems faced in marriage. If any of these social problem(s) is found in any of the spouses, misunderstanding in the marriage arises. In a nut-shell, where one of the spouses is found not discharging his/her duties effectively, problem comes into the marriage.

vii. Also during the discussion, the following taboos were discussed which are observed by the Bajju ethnic groups as follows:

a. Pre-marital sex; that is, spouses are not allowed to have sex before the contraction of marriage.

b. Adultery and fornication are a taboo. That is having casual sex by married people or single people outside marriage.

c. Having sexual relationship with a wife or husband of a close blood relation or any member of the clan or a neighbor.

d. A girl bearing children while still in her parents house or outside marriage is a taboo.

2.5.5.2 **Among the Kagoro**

From the discussion held with Kato et al, with elders of the Kagoro ethnic group the following problems of marriage were recorded.

i. **Problem of inadequate feeding**: Food is the basic need of man, where there is inadequate feeding, there you find problem. Where a woman is not properly or adequately fed by the husband, a major problem erupts in the marriage, which might even lead the wife to divorce the husband, or leads the woman into extra-marital affairs to get food from other men.

ii. **The second problem is sexual dissatisfaction**: Sexual dissatisfaction is a major problem in marriage. This is because it is one of the major reasons that make people to marry as people are not allowed to have sex outside marriage. In a situation where either of the spouses is not sexually satisfied, there arises a problem. This might lead the affected spouse into extra-marital affairs with either another man or woman, as the case may be,

in search for satisfaction. This ends up largely in divorce.

iii. **Inability to bear Children**: The desire for children is one of the major reason that makes people to marry. The inability of either of the spouses to bear children creates a major problem in some marriages. In some cases, a couple discovers that one of them cannot bear children or is barren, the other may decide to re-marry to enable him or her have children, but still maintains the first wife. And in a case where the wife have it that the husband cannot bear children, might lead her to divorce him and remarrying to another man to enable her have children.

iv. **Extra-marital Affairs:** is another marriage problem discussed. When one of the spouses is engaged in extra-marital affairs with other men or women, as the case may be, a very serious problem in the marriage arises. This is because it encourages unnecessary spending, keeping late-night and dishonesty at the expense of the wife. On the other hand, any woman involved in such practice leads to flitting, keeping late nights and disrespect at the expense of the husband.

v. **Social Problems**: These include disobedience, disrespect, stealing, lack of love or having a deadly disease, identified with either of the spouses. A situation where one these problems is identified with any of the spouses creates problem and misunderstanding in the marriage. The inability of either of the spouses to effectively discharge his/her roles and responsibilities in the home forms a source of unhappiness in the marriage.

vi. As the discussion continued, the following taboos were identified to be observed by the Kagoro ethnic group.

a. Pre-marital sex; which mostly affect un-married spouses. That is to say, spouses are not allowed to have sexual relationship before the marriage is contracted.

b. Marrying a close blood relation was a taboo. A man was not allowed to marry his sister, half-sister, a cousin sister, a step mother etc. as it was a taboo. In short, a man was not allowed to marry from his own clan.

c. Adultery and fornication was a taboo among the Kagoro ethnic group. That is having casual sex between married or unmarried people was not approved by the Kagoro people, or with a wife or husband of a neighbor, or any relation is a taboo.

d. A girl getting pregnant and bearing a child/children while in her parents house is a taboo. This is to say that having children outside marriage was not allowed.

2. 5.6 Similarities in Marriage Practices of the Two Ethnic Groups

The following similarities are identified within the marriage practices of the two ethnic groups in question, in the following areas:

1. In the area of the types of marriages being practice, both the two ethnic groups in question are identified with three types of marriages:

a. Primary marriage, which involves marrying a girl who have not

previously marry,

b. Secondary marriage, which has to do with elapsing with a married woman.

c. Widow inheritance, which involves marrying a widow.

2. The search for a wife for the man: In this issue, in both ethnic groups, parents search for wives for their sons. This is done when the girl is at her infant stage. When an infant girl is born, any father interested in his son to marry the girl when she becomes an adult, signifies by wearing bites on a particular part of the infant as will be explain later.

3. In the area of bride-wealth, both the ethnic groups gives a hoe plus a goat, to the family of the girl as the bride-wealth. Later other gifts are taken to them which include things like hens, ranging from six to twelve hen, beans and local beer

4. With the secondary marriage bride-wealth, both the ethnic groups receive the bride-wealth from the secondary husband after the marriage contraction. The bride-wealth at this time is paid in cash. It ranges from 15 shillings to one pound (one naira fifty kobo to two naira) plus one goat and other gifts, if need be.

5. After the contraction of the marriage in both ethnic groups, the bride first stays with her mother in-law in the same room, until such a time she will be taken to her own personal hut, and that is when she will be free to cook and share food at will.

6. In terms of dowry, in both the ethnic groups, items such as wining trays, mortal and pestle, beans, palm oil, salt, locust beans cake, calabashes, pots, bed,

are given to her by her mother in-law at the time she will be entering her own room. At a later time, her parent will also present such items to her.

7. In both the ethnic groups in question, the bride, after her first delivery, returned to her fathers house and stay there for a period ranging from between six months to one year or more. Later he returns to her husband's house.

8. Having children at home by the girl, that is in their parents house is not allowed in both the ethnic groups. So in the same vine, having sexual relationship before marriage is a taboo in the ethnic groups.

9. There are also similarities in the roles and responsibilities of the husband and wife. Those of the husband include among others; love for the wife and children, providing and protection. On the other hand the wife is charge with the responsibilities of being a follower, respect and obedience to the husband.

2.5.7 Differences in their Marriage Practices

1. One of the differences found in the marriage practices of the two ethnic groups is found on the part of the body the bites are worn. The Bajju people wear the bites round the right hand, or neck of the girl. But with the Kagoro, the bites are worn round the wrist of the infant.
2. With the Bajju people, only the father of the man is eligible to search for a girl for the man as mention above. But with the Kagoro people, any relation of the man can search for a wife for him
3. Also in the area of bride-wealth, some of the items used in paying the bride-wealth are the same. The difference is that, the Kagoro people uses more

quantity of beans and beer and more number of hens than the Bajju people. The Bajju people include farm services by the boy on the farm of the girl's parents. With the Kagoro ethnic group, farm services are not included.

4. The Kagoro ethnic group conduct a virginity test on the contraction of the marriage, to make sure the girl married as a virgin. That is only in the case of primary marriage. But with the Bajju ethnic group, virginity test is not conducted.

2.6 **Summary**:

This chapter has attempted a review of related literature on the general concepts involved in the marriage practices of the Bajju and Kagoro. It focused on their peculiarities, and the various definitions of marriage. It discussed the pre-requisites of marriage among which are the approval and involvement of the family of the spouses, payment of bride-wealth, and religious factors. It ended by throwing a search light on the similarities and contrasts in their marriage practices and how modernisation forces of Christianity and western education have acted as a powerful moderating factor

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This research work is to make a comparative study of marriage practices among two ethnic groups of Kaduna state. The ethnic groups are the Bajju of Zongon Kataf Local government and the Kagoro of Kaura local government area. The chapter is the operational blue print which the researcher intends to employ in accomplishing the objectives of the study. The chapter is to describe among others; the instrument used in data collection, research design, population, sample size and sample procedure, and the procedure of analysing the data. It is hypothesised that the practices and requirements of the marriage institution among the two ethnic groups are properly implemented to give legal backing to the marriage institutions.

3.2 Instrumentation

The instrument used by the researcher are the interview and focus discussion groups questionnaire. The interview helped the researcher to discuss with some of the elders of the two ethnic groups. But the questionnaire was, however, the main instrument used in this research.

The questionnaire was used to collect relevant data required. The questions were closed in nature. They consisted of specific questions and a choice of possible answers. The questionnaire consisted of the following sections:

- Section "A" covers information on the socio-economic status of the

respondents, such information included sex, educational qualification and years of marriage experience.

- Section 'B' covers information on the marriage practices and the requirements for contracting a legal and acceptable marriage among the two ethnic groups in question.

An opinion of each respondent is scored on the likert type scale. For example, (5) strongly agreed, (4) agreed, (3) undecided (2) disagreed (1) strongly disagreed. The sum total of a respondents score was obtained by summing up all the value positions ticked by him or her for all the questions on the questionnaire.

The questionnaire was administered to the respondents at random (irrespective of six), but the basic understanding of English language eased the problem of answering the questions by literate persons. The questions aimed at getting information on the institution of marriage and the requirements of marriage practices among the two ethnic groups being studied.

The questionnaire was administered to the most elderly married persons of the two ethnic groups in question, mentioned in the population sample. This is important because such elderly married persons have witness the long age marriage institution and gave basic account of the requirements of the marriage practices. The interview was administered to the most elderly people of the ethnic groups in question, who were both literate and illiterate. This helped the researcher in no small way to store and use a body of knowledge for use in the research and for future reference. The answers to the open ended questions served as either filling the gab or verifying other findings when analysing, discussing,

drawing conclusions and recommendations.

The questionnaire was administered personally by the researcher to each of the three groups of the respondents. During the administration of the questionnaires, the respondents were instructed to complete the questionnaire correctly and with a promise that their opinions shall be treated confidently. After one week the researcher went to collect the completed questionnaire form the respondents.

The focus discussion group consisted of two groups, one group for each of the two ethnic groups in question. Each of the groups consisted of six members, three males and three females. Each of the groups has two sittings to discuss problems and conflicts in marriage/families and ways of resolving these conflicts. All discussion was led or moderated by the researcher himself. The sitting with the Bajju ethnic group took place at Zonkwa, while that of the Kogoro took place at Kagoro.

The questions posed in getting the discussions going are reflected in chapter 4 where the report on the focus discussion is presented and commented upon.

3.3 Research Design

A research is a careful process of study or investigation, especially in order to discover new facts or information. It is a process of discovering new knowledge. Research is equally a process of finding out solution to a problem. In other wards, a research in an activity the result of which will contribute to, or constitute the solution of a real problem.

In as much as possible, this research is Historical and Descriptive in design. Historical research is to enable the researcher obtain a better understanding of the present

situation through the evaluation of the past and therefore, making an intelligent prediction of the future. Historical research aid in avoiding past mistakes, build on what is known, aid in predicting the future, refreshes memory on what is known and unfolds what is not known and records cultural development of a people. On the other hand, Descriptive or survey research is that which is used to find the meaning and obtain an understanding of the present condition, beliefs, attitudes and uses of a particular situation or event.

The study, comparative study of marriage practices among two ethnic groups in Kaduna state, with particular reference to Bajju and Kagoro of Zongon Kataf and Kaura Local Government areas respectively, is more of a historical and a descriptive study. These research design helped in obtaining a better understanding of the marriage practices of the two ethnic groups under study. It also helped to describe the meaning and obtain an understanding of the marriage practices and the attitude of the people towards the marriage institution among the two ethnic groups under study.

3.4 The Population

The population of this study comprises all the married males and females of the two ethnic groups. The two local governments in question has a population approximately put at two hundred and seventy (270,000) thousand people as indicated in the 1991 population census figures. The estimated number of the married people of these two ethnic groups is approximately put at thirty one (31,000) thousand people. This makes the population of the study.

3.5 Sampling Procedure/Sample Size

The population of the study as approximated above is too large to be covered.

Coupled with cost, accessibility, nature of questions, nature of group to which questions were addressed and convenience to subjects, compel the researcher to drown up a sample.

A sample of three hundred and sixty (360) people was drown following the sample table by Krejcie and Morgan (1970). The sample was then divided by two following the two ethnic groups involve in the study. That is, Bajju, one hundred and eighty (180) and at the Kagoro, one hundred and eighty (180). For each of the ethnic groups, it was re-divided by three based on the types of marriage practices commonly found. The breakdown was as follows:

Primary marriage	60
Secondary marriage (eloppers) ...	60
Widows	60

To select the respondents, purposeful sampling procedure as described by Nwona (1981) Akuwzuila (1980) and Musa (1980) was adopted in selecting the sample.

In the procedure, the names of all the couples in each village were written on paper, each name was folded and put in a bag. The pieces of papers were well mixed after thorough shaking of the bag. then a hand was put into the bag and a paper was picked up at a time until the number given at each of the married people was selected.

3.6. Validity and Reliability of Instrument

To achieve the objectives of the study a questionnaire on comparative marriage practices was developed according to procedures suggested by Nwana (1981) and Akuezuilo (1990). The questionnaire developed was an adaptation of the likert five point scale. Responses to each of the statements have five alternatives with scale value as with

the likert scale. The instrument used for this study was developed progressively in stages, to cover respondents knowledge of the marriage practices such as the pre-requisite for marriage and factors that are responsible for marriage problems. After a careful review of the questions by the researcher's supervisors and the researcher, a number of them were dropped for their unsuitability. The items on the questionnaire were reduced to thirty seven (37) after a thorough review.

To further determine the validity of the instrument, a pilot study was conducted. The subject for this was thirty. These subjects were only expected to agree or disagree with the content of the instrument whether or not these adequately answer the goals/objectives of the study.

From their responses about 84 percent of the respondents agree that the instrument will measure what it intended to measure. This high positive responses was therefore taken as a good estimate of validity for this instrument. It is however important to report that before arriving at the validity of the instruments, some items were modified while some were dropped.

3.7 Data Analysis Procedure

Statistical techniques used in this study include:

1. Con-descriptive statistics: For the purpose of analysing personal information in the questionnaire

2. T-test was used to determine the level of differences between two sets of respondents. The level of significance of accepting/rejecting the tested hypothesis was set at 0.05 level of tolerance.

3. F-test, was used for the purpose of analysing the level of difference between varied sets of respondents. The level of significance for accepting/rejecting the tested hypothesis was set at 0.05 level of tolerance.

3.8 Summary

This chapter is the methodology adapted by the researcher in conducting the research. The population involved in the study was estimated. The sample size was determined from the population using the table of determing sample size of a given population which was recommended by Krejcie and Morgan (1970).

Other items discussed in the chapter included the instrument used in collecting data; of which the questionnaire was used. The research design was also discussed as historical and descriptive research. Finally the chapter discussed the procedure used in analysing the data.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

4.1 Introduction

The purpose of this study is to make a comparative study of marriage practices among two ethnic groups in Kaduna state. These are the Bajju of Zangon local government and the Kagoro of Kaura Local government area, all of Kaduna state. Three hundred and sixty (360) questionnaires were distributed in all to the married male and females. Each of the two ethnic groups was serve with one hundred and eighty (180) questionnaires. These were distributed to members of each of the ethnic groups. All were returned to the researcher. This gave a one hundred percent completed and returned questionnaire.

To achieve the objectives, the data collected were statistically analysed with the help of a computer. The results of which are presented in two parts. The first part deals with demographic information while the second part deals with hypothesis testing.

4.2 The result

Information on respondents gender, age, qualification, marital experience, type of marriage, present marital status and occupation is presented in tables one to seven. These pieces of information are presented for the purpose of comparing, the two ethnic groups by data position. Those of the Bajju are on the left while those of the Kagoro are on the right hand side.

Table 4.1: **Composition of Respondents by Gender**

	Bajju		Kagoro	
Gender	Respondents	Percentage	Respondents	Percentage
Male	101	56.1	98	54.4
Female	79	43.9	82	45.6
Total	180	100	180	100

The above table shows that the married respondents were made up of both male and female. Both the two ethnic groups had more males than females. There were 56.1 percent and 54.4 percent of male of the Bajju and the Kagoro 43.9 percent and 45.6 percent of female of the Bajju and Kagoro respectively. On the other hand, the Bajju had more male than the Kagoro, while the Kagoro had more female than the Bajju.

Table 4.2: **Age group of Respondents**

	Bajju		Kagoro	
Age Group	Respondents	Percentage	Respondent	Percentage
31-40 years	1	0.6	3	1.7
41-50 years	43	23.9	35	19.4
51-60 years	92	51.1	105	57.8
61 and above	44	24.4	38	21.1
Total	180	100	180	100

Table 4.2 above gives a brief description of the age-group of the married male and female of the two ethnic groups in question. 51.1 percent on the Bajju side are between the ages of 51 and 60 years, while the Kagoro recorded 57.8 percent on the same age group. This shows that both have majority of the respondents ranging between the ages of fifty one to sixty years. But the Kagoro recorded more respondents on that age group than the Bajju people.

Table 4.3: **Educational Qualification of Respondents**

	Bajju		Kagoro	
Qualification	Respondents	Percentage	Respondents	Percentage
1st Sch. Cert.	10	5.6	11	6.1
Grade II	35	19.4	35	19.4
N.C.E.	94	52.2	89	49.4
Graduate	41	22.8	45	25.0
Total	180	100	180	100

A look at the above table (4.3) reveals that 52.2 percent of the Bajju are holders of the Nigeria Certificate in Education (N.C.E.), while Kagoro registers 49.4 of the same qualification. 22.8 percent and 25.0 percent of the Bajju and Kagoro respectively are graduates. This shows that the Bajju had more NCE than the Kagoro, while the Kagoro had more graduates than the Bajju as at the time of compilling this report.

Table 4.4: **Marital Experience of Respondents**

	Bajju		Kagoro	
Marital Experience	Respondents	Percentage	Respondents	Percentage
1-10	2	1.1	-	-
11-20	25	13.9	6	3.3
21-30	101	56.1	118	65.6
31 above	52	28.9	56	31.1
Total	180	100	180	100

An examination of table 4.4 above shows that for the two groups the highest number of respondents who are married is between 21 and 30 years representing 56.1 percent and 65.6 percent for the Bajju and Kagoro respectively. 28.9 percent and 31.1 percent respectively are married for 31 years and above. This shows that the Kagoro

Table 4.5: **Type of Marriage of Respondents**

	Bajju		Kagoro	
Type of marriage	Respondents	Percentage	Respondents	Percentage
Monogamy	138	76.7	139	77.2
Polygamy	41	22.8	41	22.8
No response	1	0.6	-	-
Total	180	100	180	100

A look at table 4.5 reveals that, the two ethnic groups recorded more of monogamous marriage. 76.7 percent representing Bajju and 77.2 percent for the Kagoro. The two groups recorded the same percentage of respondents who are polygamously married. This shows that Kagoro has more people who are monogamously married than Bajju.

Table 4.6: **Present Marital Status of Respondents**

	Bajju		Kagoro	
Marital Status	Respondents	Percentage	Respondents	Percentage
Married	122	67.8	138	76.7
Divorce	22	12.2	19	10.6
Widow	23	12.8	10	5.6
Widower	13	7.2	13	7.2
Total	180	100	180	100

Table 4.6 above gives a brief description of the present marital status of the respondents. A majority of respondents from the two ethnic groups still maintain their marriage respectively . 67.8 percent for the Bajju and 76.7 percent for the Kagoro. Kagoro has more people who are presently married than the Bajju ethnic group as at the

time of writing this report. The Bajju people recorded a high number of divorce and widows than the Kagoro.

Table 4.7: **Occupation of Respondents**

	Bajju		Kagoro	
Occupation	Respondents	Percentage	Respondents	Percentage
Farmer	24	13.3	22	12.2
House wife	23	12.8	26	14.4
Civil servant	114	63.3	93	51.7
Ex civil servant	18	10.0	39	21.7
Undecided	1	0.6	-	-
Total	180	100	180	100

On the occupation of the respondents, table 4.7 above shows that majority of the respondents are civil servants representing 63.3 percent are Bajju and 51.7 percent are of the Kagoro ethnic group. The data show that majority of the two groups are civil servants and still in active service. The Bajju people have more civil servants than the Kagoro people. On the other hand, the Kagoro ethnic group has more farmers, house wives and retired civil servants than the Bajju as at the time of writing the report.

4.3 Hypothesis Testing

Hypothesis I

This hypothesis states that, there is no significant difference between the marriage practices of the Bajju and those of the Kagoro ethnic group. To test this hypothesis a t-test was carried out the result of which is presented in table 4:8

Table 4.8 **T-Test, Marriage practices of Bujju versus those of Kagoro**

S/N	N	X	SD	DF	t	P	Remarks
1 2	180 180	36.7111 36.4111	6.118 6.858	358	0.44	0.662	NS.

An examination of table 4.8 above shows that with a t-value of 0.44 and df 358, there is no significant difference between the marriage practices of the Bajju and those of the Kagoro ethnic group (t=0.44, P>0.662). This result should be understood that, be it a Bajju or a Kagoro, the marriage practices are the same, either monogamy or polygamy. In these practices, the parents/relations of the spouses are involved in the process of contracting the marriage. Bride-wealth is paid in cash or kind, and the blessings of the super-Natural-Being (God) is sought for, in the marriage.

Since there is no significant difference between the marriage practices of the Bajju and those of the Kagoro, the hypothesis which states that, there is no significant difference between the marriage practices of the Bajju and those of the Kagoro ethnic group is hereby retained.

Hypothesis 2

This hypothesis states that, there is no significant difference between the perception of the Bajju (male and female) with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage. To test this hypothesis a t-test was carried out the results of which are presented in table 4.9.

Table 4.9 **T-Test perception of the Bajju versus the Kagoro on the involvement of parents/relations in contracting marriage.**

S/No	N	X	SD	DF	t	P	Remarks
1 2	180 180	18.5930 19.0559	2.978 3.214	358	1.42	0.161	N.S.

A look at table 4.9 above shows that with a t-value of 1.42 and df of 358, there is no significant difference between the perception of the Bajju (male and female) with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage, t=1.42, P>0.161). This is understood against the background that weather a Bajju or a Kagoro male or female, the significant thing is the involvement of the parents/relations of the spouses in the process of contracting the marriage. This will enable them verify a number of issues such as, people of very close blood relation which are not allowed to marry. Verifying weather any of the spouses or member of the family has any social problem that will later pollute the other family. It should be noted that all that is needed is a stable marriage life.

Since there is no significant difference between the perception of the Bajju (male and female) with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage, the hypothesis which states that there is no significant difference between the perception of the Bajju (male and female) with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage is hereby retained.

Hypothesis 3

This hypothesis states that, there is no significant difference in the search for a wife

for the man between the age groups of the Bajju and Kagoro. To test this hypothesis, a t-test was carried out, the results of which are presented in table 4.10

Table 4.10 **T-Test, the search for a wife versus age groups**

S/N	N	X	SD	DF	t	P	Remarks
1 2	180 180	11.3278 10.6444	2.342 3.276	358	2.28	0.023	S

A close study of table 4.10 indicates that with a t-value of 2.28 and df of 358, there is significant difference in the search for a wife for the man between age groups of Bajju and that of Kagoro ethnic group ($t=2.28$, $P<0.023$). It is important to note that, before any marriage is contracted, there should be a male spouse. There should also be someone to search for a woman for the man. It can be the man himself, his parents or any of the relation. Who ever is involved in searching for the woman for the man, the must important issue is to find a suitable wife for the man and not a close blood relation.

Since there is significant difference in the search for a wife for the man between the age groups of the two ethnic groups in question, the hypothesis which states that, there is no significant difference in the search for a wife for the man between the Bajju and the Kagoro ethnic groups is hereby rejected.

Hypothesis 4

This hypothesis states that there is no significant difference in the rate of bride-price between the various levels of educational attainment of the Bajju over those of the Kagoro. To test this hypothesis, an anova test was carried out, the result is presented in table 4.11.

Table 4.11 **Rate of bride-price versus educational attainment**

Source	SS	DF	MS	F	P	Remarks
Model	10.7380	3	3.5793	0.6407	0.578	
Error	2269.1620	356	6.3741			N.S.
	2279.9000	359				

An examination of table 4.11 shows that with an F-value of 0.6407 and a df of 359, there is no significant difference in the rate of bride-price between the various levels of educational attainment of the Bajju over that of the Kagoro. (F=0.6407, P>0.578). This result should be understood against the background that no matter the educational attainment of the individual, the payment of bride-wealth is very necessary and the rate of the bride-wealth remains the same. As a matter of concern, the payment of bride-wealth in marriage legalizes the marriage and makes it acceptable in the society.

Since there is no significant difference in the rate of bride-price between the various levels of educational attainment of the Bajju over that of the Kagoro, the hypothesis which states that there is no significant difference in the rate of bride-price between the various levels of educational attainment of the Bajju over that of the Kagoro is hereby retained.

Hypothesis 5

This hypothesis states that, there is no significant difference between the roles and responsibilities of the Bajju man and woman from those of the Kagoro man and woman in marriage. To test this hypothesis, a t-test was carried out and the results are presented in table 4.12.

Table 4.12 **T-test: The roles and responsibilities of the Bajju man and woman versus those of the Kagoro man and woman**

S/N	N	X	SD	DF	t	P	Remarks
1 2	180 180	16.7167 16.5167	3.709 4.062	358	0.49	0.626	NS

A close examination of table 4.12 above shows that with a t-value of 0.49 and a df of 358, there is no significant difference between the roles and responsibilities of the Bajju man and woman from those of the Kagoro man and woman in marriage (t=0.49, P>0.626). This result should be understood to mean that, in every marriage, there are roles and responsibilities for the smooth running and the stability of the family.

Since there is no significant difference between the roles and responsibilities of the Bajju man and woman from those of the Kagoro man and woman, the hypothesis which states that there is no significant difference between the roles and responsibilities of the Bajju man and woman from those of the Kagoro man and woman is hereby retained.

4.4 Discussion

In making a comparative study of marriage practices among two ethnic groups of Kaduna state, (Bajju of Zangon Kataf local government area and the Kagoro of Kaura local government area), the following discussion is based on the findings of the data.

Hypothesis 1

The result of the findings have shown that there is no significant difference between the practices of the Bajju and those of the Kagoro ethnic groups. (t=0.44, P>0.662). The result of the study revealed that both the marriage practices of the Bajju and the Kagoro are very much similar. The two groups both practise three types of

marriages:

- Primary marriage which involves child betrothol and bride working on the fiancee's parents farm, including gifts at different stages before the marriage is contracted.
- Secondary marriage which occurs without the woman terminating her previous marriage, but legitimised after the parents accepted the bride-wealth from the new husband.
- Widow inheritance, involving re-marrying a widow within the late husband's family or clan.

These three types of marriages being practiced among these two ethnic groups are classified into two major ones: These are monogamy (marrying one wife at a time) and Polygamy (marrying more than one wife at a time). The primary marriage is termed as monogamous marriage while the other two, are termed as polygamous.

This goes in line with (Otite et al 1979 and Ahmed et al 1989), where they classified marriage practices into two types, monogamous and polygamous. Monogamy is the form of marriage in which a man marries only one wife at a time, while on the other hand, polygamy is a situation in which a spouse of either sex (male or female) has more than one mate. (wife or husband). The practice of having more than one wife is known as Polygyny, while on the other hand, in a situation where a woman is having more than one husband at a time is known as Polyandry.

For the two ethnic groups in question, the practise of polygamy is mostly polygyny and not polyandry. This is because none of these ethnic groups practices polyandry, that

is, a situation where a woman marries more than one husband at a time. It is the man who is allowed to marry more than one wife at a time and keep them all in his domain.

Hypothesis 2

The finding of the study also shows that there is no significant difference between the perception of the Bajju male and female with those of the Kagoro on the involvement of parents/relations of the spouses in contracting marriage ($t=1.42$, $P>0.161$). This suggests that both the ethnic groups in question perceive the involvement of parents/relations of the spouses in the process of contracting marriage to be of very great importance. They perceive it as a means of making verifications or investigation by both sides of the spouses family. This investigation or verification are made to check three important things:

- Whether there is a very close blood relationship between the intending spouses (the man and the woman); so close to prevent them from getting married for people of very close blood relationship are not allowed to marry.
- Whether any of the two families is suffering from any deathly disease that might later be transmitted to the other family, such as tabacculoses, sicklecells, to mention just but two and
- If any of the families is associated with any social problem, say stealing, stubbornness, lying, laziness, to mention but a few.

In either of the two ethnic groups, people of very close blood relation are not allowed to marry, half brother/sister, cousins, people of the same grant parents to mention but few, all these are under taboo. In this case, lineage is traced back to grant parents of

both the father and the mother of the spouses to make sure there is no close blood relationship. Where such close relation is found, the marriage is not allowed to take place. In a situation where one of the two families is associated with a terrible or abominable decease, that can easily be spread to the other family, can also stop the contraction of such marriage. Social problems such as stealing, disobedience, laziness, to mention but a few, can also stop the contraction of the marriage if found in one of the spouses.

This is in line with (Otite et al 1979) where it is stated that, parents/relations of the spouses have an overriding say in deciding whom their son/daughter marries. Relations also have the social duty to ensure that eligible persons enter into approved marriage. They equally ensures that certain categories of kinsmen do not inter-marry. At the same they time make show they don't marry from a family that has social problems that may later affect their family after marriage. This investigation/verifications help in no small measure in stabilizing the marriage. The rate of divorce presently in the society might sometimes be attributed to the non-involvement of the parents/relations of the spouses intending to marry in the process of contracting the marriage, where most of these problems should have been verified.

Whatever the perception, the significant thing is for the parents/relations of the spouses to be involved in the process of contracting the marriage to help clarify any issue that might later destabilize the marriage.

Hypothesis 3

The findings of the study also reveal that, there is no significant difference in the search for a wife for the man between the age groups of the ethnic groups in question

($t=2.28$, $P<0.023$). This suggests that age or status of an individual is not a hindrance as to who searches for a wife for the man. Any of the parents/relations is free to search for a wife for the man.

For the two ethnic groups in question, in most cases, the parents of the boy are always involved in the search for a wife for the man. Both the Bajju and the Kagoro ethnic groups in the search for a wife for their son, find a new born baby girl in a home of good and acceptable character, will indicate his willingness of his son marrying the girl when she becomes an adult. He (father/relation of the boy) signifies this willingness by putting a bangle round the wrist of the girl, in the case of the Kagoro. But with the Bajju, the bangle is tied round the right hand or on the neck of the infant. Once this has been done, no one goes in for the girl in marriage, no matter the amount of love he may have for the girl, and no matter how much the girl might love him. Even if that will happen, until when the girl has had her primary marriage. On the other hand, where nobody shows such interest in marrying the girl when she is still an infant, by the time she grows up, any interested man can go in for her hand in marriage. Who ever that is fortunate will marry the girl. In some cases, the man looks for a wife for himself, but notifies his parents for approval. Where there is no approval from the parents, the marriage is not contracted.

Whatever the type of marriage adapted by the individual, the significant thing is that there must be someone to search for a wife for the man.

Hypothesis 4

The result of the study also reveals that, there is no significant differences in the rate of bride-price between the various levels of educational attainment of the Bajju over

those of the Kagoro (F=0.6407, P>0.578). Whether a Bajju or a Kagoro, marriage contract is not based on educational qualification(s) of the individuals. No matter the educational attainment of the individual, the payment of bride-wealth is very important and necessary. The acceptance of the bride-wealth by the parents of the woman from the parents of the man signifies the approval of the relationship that exists between the two families, and their willingness to give out their daughter in marriage to the man, and not on economic price paid (to buy the woman). The bride-wealth also attaches the children of the marriage to the man and makes them acceptable in the society. It also gives the man legal right over the woman and her property. It also gives the spouses right to assume new roles and rights such as having sexual relationship, and not because of educational attainment.

This goes in line with what Otite et al 1979 and Ogbu 1978 said, the payment of bride-wealth is not an economic price paid to buy the woman, because she is not an economic commodity; but a symbolic payment with legal and social implication made to bring the marriage relationship into formal being. It's acceptance by the parents of the girl is a means of demonstrating their approval for the new relationship. Bride-wealth is also the legitimization of marriage. It also confines conjugal rights on the spouses and affiliate the children to the man even if the marriage is dissolved.

For the two ethnic groups in question, the payment of the bride-wealth was mostly in kind. Both accept a "hoe" as the main bride-wealth. Other items that were received as part of the bride-wealth include; hens, ranging from six to about twelve, a goat and farming on the girls parents' farm by the boy or cash given in place of the farm work. But

with the Kagoro, local bear (burkutu) is added. To normalize the contraction of the marriage, both ethnic groups involve in the cooking of beans by the parents of the man to the parents of the girl. The Kagoro ethnic group uses larger quantity of beans than the Bajju.

Whatever the marriage practice adopted, the payment of bride-wealth serve as a notification to other members of the family of the spouses, to fully participate in the process of arranging the contraction of the marriage. The issue here is that, no matter the educational qualification(s) of the individual, the payment of bride-wealth is quite important as it legalize the contraction of the marriage.

Hypothesis 5

The study reveals that there is no significant difference between the roles and responsibilities of the Bajju man and woman over those of the Cadger man and woman in marriage ($t=0.49$, $P>0.626$). With the two ethnic groups in question, the roles and responsibilities attach to each of the spouses are very much similar. The marriage confers rights on a man over the economic and domestic services of woman. It also gives the man right and control over the children of the marriage, and sexual rights, which goes in line with Harris (1969). On the side of the woman, she is now free to bear children for the man and carry out other domestic work in the home.

The major responsibility of the man either the Bajju or the Kagoro is to be a provider and protector. The man is expected to provide shelter, food and cloths for his wife and children. He has the responsibilities of leadership, being the head of the family. Leadership involves taking responsibilities for all decisions and initiating all problems

solving process in the home. He is also charge with the responsibility of initiating plans for the home by setting objectives or goals for immediate, short and long terms and direct all plans by creating a schedule or program for himself, wife and children. He is equally a provider, he provides all the needs of the wife and children, in terms of food, shelter, cloths etc. He is also to protect the family from all forms of enemies and misfortunes. A representative of the family in any situation, and to crown it all, be a father. He is also charged with the responsibility of loving his wife/wives. He is expected to love his wife/wives as he loves himself or more than he loves himself. Just as God's love for the people. God's love for the people is very unique and has no equals. A type of love which is unconditional for the undeserving. (Ephesians 5:25-28). In the same manner, husbands should love their wives irrespective of their wives behavior, conduct or their commitments to the roles in the home.

On the other hand, a woman within the two groups under study is charged with the responsibilities such as submission and respect for her husband. Wives are expected to obey and respect their husbands as in accordance to (Ephesians 5:22-24). Wives submit to your husbands as to the Lord. For the husband is the head of the wife--------. So also wives should submit to their husbands in everything, and so also she should respect him as will.

The wife is expected to accept, adopt and become a follower. She has to submit to her husband leadership without question. The husband heads the home while the wife follows. The total submission of the wife to the husband encourages and strengthen the husband's leadership and thus helps him to be at his best and gives his best to the family

and God as he leads.

Submission also indicates the wife's love for the husband, not because the wife is afraid of the husband, but because the wife appreciate him and his effort to lead the home. It also indicates respect and humility of heart and not meekness or slavery. The wife is also expected to be a companion to the husband as her second main responsibility, she should be a companion to her husband in terms of being a helper and a home maker. The wife is a helper because she is expected to give a helping hand to the husband in all aspects of the man's life and his leadership in the home. Such help include cooking, planting of seeds, carrying fire-wood, sweeping, cleaning of the home, and all any other domestic work in the home.

The significant thing here is for each of the married couples to discharge his/her roles and responsibilities effectively for the promotion of peace and stability in the home. The reverse will bring nothing but conflicts and confusion and an unstable home, which can lead to separation or divorce.

5.4 FOCUS DISCUSSION GROUP

The Focus Discussion Group was conducted by the researcher himself to discuss among others, the problems of marriage as found among the two ethnic groups in question. The focus discussion group consisted of two groups, one group for each of the two ethnic groups in question. Each of the groups consisted of six members, three male and three female. Each of the groups has two sittings. All the discussions was moderated by the researcher and the result of the discussion is hereby reported as follows:

5.4.1 Focus Discussion with the Bajju Ethnic Group

The first question put forward to the discussions was "What are the general problems faced in Marriage?" In discussing this question, Yawuk gave the first problem as that of acceptance. That is, both parents have to agree and accept the relationship created by the spouses. If the relationship is accepted by both parents, the problem number one is salve. The payment of bride-price now comes in. At this point, Yawuk lamented that some parents finds it difficult to settle this important factor of contracting marriage, because of poverty, especially as it involves the presentation of a hoe.

Secondly, he pointed out the problem of stealing, lying, laziness, disobedience, dishonesty just to mention but few. These problems are termed as social problems. Any of the spouses, if not properly checked, become a major problem of mother/daughter in-law. Yawuk lamented that some mother-in-lows treat their daughter in-laws as rivals. He attributed this unfortunate act to the fact that, they no more control their son as when he was single. What they use to get from the son is not forth coming. This is because the son or man, now turns his attention to his wife. On that light, the mother in-law might turned the daughter in-law into a rival, which is not suppose to be.

Contributing, Kariyik mention another problem in marriage as that of providing. Providing both shelter, feeding and cloths. Where the husband cannot provide these basic and important needs of the family, becomes a problem. He emphasis that any husband unable to provide shelter and food to his family, not

only becomes a problem but a disgrace to the family. Most serious of all, is the inability to provide food. A man unable to provide adequate feeding to his family creates not only a problem, but brings shame to himself and the entire family. Feeding, he lamented, should be the first priority in any family to ensure peace and stability.

In her contribution, Kachat pointed out the problem of sexual dissatisfaction. She emphases that if one of the spouses is not always sexually satisfied becomes a problem. She even put it that, the major problem in marriage is if any of the spouses is not sexually satisfied. She claims that about eighty percent of marriage problems in the society is that of sexual satisfaction. In line with that, she also mention the inability of the woman to bear children. People marry to have children. And where the woman is not able to bear children, creates a problem to the family. In some cases leads to divorce. Another problem she pointed out is that of leaderships. She claimed that leadership is that of the man, where the man cannot effectively lead the family, turns the family into something else. She strongly emphases that, for a stable and a successful family, there should be effective leadership.

Kachat, went further to say that, each of the spouses has specified roles and responsibilities. Those of the man includes, being a provider, loving his wife, protecting the family, being a leader just to mention but few. While on the other hand the woman is expected to obey and respect her husband, render domestic services, help on the farm, bear and rear children etc. These roles are expected to

be observed and carried out by the spouses. But where one of them is not able to effectively discharge his or her roles and responsibilities, become a problem in the family. To ensure a stable and happy family, each of the spouses should discharge his duties diligently.

The second question put across to the discussions was, "In a situation where the husband decided to divorce the wife because of one reason or the other?".

In discussing this question, Lydia, says that if it so happens like that, the divorced wife is sent away with an escort and some grains to her parents house through the mediator who coordinated the contraction of the marriage. This is done with the consent of the parents or relations of the husband. If it happens this way, the wife never return to her husband. But if it so happened that the situation improves, and she will return to the husband, she has to get married to another man, even if it will be for just one day. Then she will now return to her husband. In most cases, she never return to her husband any longer. Contributing, Zaggi, have it that, no matter the degree of the problem, the husband never divorce his wife without the knowledge of his parents. This is because, it was the father who searched for the wife for him. Only infants were allowed to be taken away by the wife, as the infant is still breast-feeding. These infants are collected back by the husband when they grow up. Contributing to the question under discussion, Aduwak mentions that, in some cases, after the death of the husband, the children can bring back their mother to spend the rest of her life with them in her husband's

house, if she so wishes. This is done after investigations on the reasons of the divorce.

On the other hand, there are instances or situations where the wife may decide to divorce the husband, because of one reason or the other. What is usually the reaction of the husband, if it so happens like that:

Looking at this issue, Aduwak narrated that, if the wife decided to leave the husband's house, the first thing is for the husband to report the case to the mediator before he proceed to the wife's parents to find out if she have arrived. If he finds out that she have arrived home, he (husband) quietly returns home. He then prepare and find a day to go and see her parents to investigate why she decided to leave. He may decide to go there with any of his relations or a friend. This type of trip might be repeated for quite a number of times, depending on the degree of the problem. If it so happened that the problem is solved, the husband is required to make some payments in cash or kind, to compensate the parent. A date is then fixed for the husband to sent some women to go and bring her back.

Commenting on the issue, Kachat revealed that some parents do not even allow their daughters to even spend the night in the house. They sent her back to her husband's house. If she should spend the night, then it should be at the mediators house and not in her parents house. The mediator will then escort to her parents house the following morning after investigating her. It is the mediator that will explain to the parents what made her to leave the husband's house. But if the reasons are not strong, the mediator will there and then, returned her to her

husband. Where reasons advance by the woman are strong, she is allowed to stay waiting for the arrival of the husband. With the arrival of the husband and other relations, the issue is looked into, and where it is resolved, she is allowed to return to her husband after making some payments in cash or kind. But if the issue is not resolved, the wife or woman is allowed to get married to another suitor.

The next question discussed was the situation in which the husband divorce the wife or the wife divorced the husband. All effort to resolve and reconcile them failed is the bride-wealth returned to the husband?

Contributing to this question, Zaggi, explains that, the bride price is not returned to the husband. This is because the husband had children with the woman. But in a situation where there are no children, the bride price might be returned. In some families it is not returned even without the children. This the claim that the woman have rendered other services to the man.

Looking at all that has been discussed above, what suggestions can you make on how best these problems can be minimised.

Yawuk advised that couples should know their position, roles and responsibilities in the marital set up; discharge all their roles and responsibilities at the correct time and place. This will encourage love and unity, thereby ensuring peace and stability in the family.

Contributing, Kariyik suggested that, women should be given enough freedom to enable them function and contribute meaningfully to the progress of the family.

5.4.2 Discussion with the Kagoro Ethnic Group

The same questions used with the Bajju ethnic groups were also used for the Kagoro ethnic group. As usual, the first question put for discussion was "What do you think are the general problem in marriage among the Kagoro ethnic group.

Discussing this questions, Kato pointed that the first problem faced in marriage is that of understanding, adjusting and accepting each other. This is because the couples did not have the chance to associate with each others, discuss and understand issues before the contract of the marriage. As they are married, they need to find time to study themselves, understand, adjust and accept each others as husband and wife. This might constitute a problem if they later understood that they cannot adjust and accept each others, and live together as husband and wife. But one good thing is that, pre-marital sex is very much controlled. This is because the spouses do not associate much with one another before they are married.

Contributing his own quarter, Tinat pointed out another major problem as that of providing. This include, feeding, shelter and clothing. The most crucial among them, he lamented, is the feeding. If feeding is inadequate, creates a major problem in the family. Coupled with feeding is shelter. The man has, also, the responsibility of providing shelter for the family. He pointed out that another problem is that of sexual dissatisfaction. This he said constitute one of the major instabilities in most of the families. Where one of the mates is not sexually satisfied, create trouble in the family. In some cases, makes the affected mate to

involve in extra marital affairs to enable him or her satisfy that need.

Contributing, Alisabatu, pointed out that the hope of every married couples, is the desire to have children. If after marriage the couples are not able to have children, becomes a problem. So the inability to have children becomes a problem which might later lead to marrying a second wife. In the case of the woman, leads her to re-marrying another an and divorcing the first husband, if she understand that it is the husband responsible for her inability to have children. She also pointed out the problem of rivalry between the wife and her in-laws, with particular reference to the mother in-law. She lamented that some mother in-law term their daughter in-law to be a rival. This is because she no longer control the man or her son as she use to do when he was single, or she no longer benefits from him as before. In some cases, it create permanent enemity between the wife and her mother-in-law. This enemity sometime extend to the man or husband.

Francis in his contribution pointed out another problem as that of discharging roles and responsibilities. He mention that each of the mates has specified roles and responsibilities that needs to be effectively discharge. Where these roles and responsibilities are not effectively discharge, creates problem in the family. He pointed out that roles and responsibilities of the man include among others; providing for the family, food and shelter, protecting the family, being a leader just to mention a few. For the woman, he said, include love and respect to the husband, rendering domestic services, sub-mission to the husband, also to mention but few. He lamented that once these roles and responsibilities are not

effectively discharge, brings nothing in the family but misunderstanding. In some cases lead to divorce.

The second question put forward for discussion by the researcher was that of divorce. That is, in a situation where the husband discover he can no longer stay or live with the wife because of one problem or the other. What then happen or how does he divorce her?

Contributing to this situation, John, narrated that, with the consent of his father, the husband will just tell her to park out of the house. This happens after the woman have be told what the problem is with her. Before then, the husband may decide to refused eating her food and also refused sleeping with her. The refusal of the husband to eat her food and having sexual relationship with her, signal her that something is wrong along the line. So eventually, any time the husband as her to park out, she does that without question. In some cases, when the woman or wife notice these actions and she knows that there had been no peace in the family, she even park out before the husband tells her to do so. As she leaves the husband's house, she goes straight to the mediator, who in turn report the situation to her parents. The husband at a later time goes to report to the parents of the wife through the mediator. At this pointing time, steps are taken to redress the situation. After series of meetings, if the issue is resolved, she then return to her husband. But if the situation goes out of hand, the marriage stands dissolved and the woman is allowed to marry if she so with. To return to her husband, the woman need not to re-marry as it is with the Bajju people. With the

Bajju people, before she return to her husband, she has to re-marry.

Keta in addition pointed out that, before the woman is ask to leave the house, series of meetings are held in the family with her and in some cases with some of her relations in effort to solving the problem. If all effort fails, then the woman is ask to leave.

Then comes the question, But if it is the woman who decided to divorce the husband due to one problem or the other. What are the steps taken?

Discussing this issue, Frances have it that, if the wife, on her own, decided to divorce her husband because of one problems or the other, the first step taken is that, the husband goes straight to her parents house to report and also to find out if she has arrived. If she have, then he will be informed that they have seen her. The husband then return to his house to give her parents time to investigate why she abandon the husband. After some days, the husband, in company of a relation or a friend, visits her parents to find out the position of things. If possible, start negotiations for her return. The husband will have some private discussions with her, pleading with her to return to him. At the same time, pleading with the parents to allow her return. At the time the issue is resolved, the husband is ask to make some payment both in cash and kind, including some gifts. A date is then fixed for her to return to her husband. Some women are then selected to accompany her back to her husband. It is usually in the night. Contributing to the issue, Alsabatu lamented that, if the situation is not resolved, and the wife will no longer return to her husband, she is allowed to get married to who ever she wants.

The next question put forward for discussion was that, if all efforts to reconcile the woman with her husband fails, and the marriage stands dissolved, what then happens to the bride-price. It return to the husband?

John answered that, the bride-price is not returned to the husband if they have children with the woman. But if he have no child with the woman, the bride-price is return to him. The woman is then allowed to re-marry. In a situation where the woman got married to another man, and later return to her former husband, the husband have to re-pay the bride-price if it was returned to him. In a situation where the husband still have the hope that the wife will one day return to him does not collect the bride-price back, waiting patiently for when she will return.

Finally, from the discussion made so far. What suggestions can you make on ways of reducing these problems?

Kato suggested that both the husband and the wife should take their position as husband and wife by discharging their responsibilities effectively. This will enhance peace and unity, at the same time ensures stability in the family.

Also contributing, Alisabatu suggested that spouses should be given the opportunity to discuss and address issues properly before the marriage is contracted. This will help reduce some of the problems faced by couples.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The purpose of this study is to make a comparative study of marriage practices among two ethnic groups of Kaduna State, the Bajju of Zangon Kataf Local Government Area and the Kagoro of Kaura Local Government Area. The study was limited to the two ethnic groups in the two local governments with particular reference to only the married males and females of these local governments.

The National Policy on Education 1981:15(III) under the Primary Education Section; emphasis that, "Government will conduct a documentation of the social norms of various communities and a distribution of the results through the Ministries of Education and Information". The study is therefore significant to education because marriage is part of the social norms and values of the two ethnic groups.

Secondly, the study is significant to social studies education, because, social studies investigate the activities of man in all aspects of his life as he engage in his daily activities of life. The marriage institution is one of these activities engaged by man.

Finally, the study is significant because it constitute a basic resource materials for teaching and learning in primary schools with particular reference to the area of study and the generality of the people.

To achieve the objectives of the study, a questionnaire containing thirty seven (37) positive statements was designed. The questionnaire touched on two areas. The first part of the questionnaire centered on personal/demographic information, with seven questions

which asked of the respondents sex, age, qualification, marital experience, type of marriage, present marital status and occupation. The second part contains items on the institution of marriage which include; factors that legalize marriage, types of marriage being practised, responsibilities of the man and those of the woman. A total of three hundred and sixty (360) married male and females were selected from the two ethnic groups in question. One hundred and eighty (180) from each of the ethnic groups. The questionnaire, "Comparative Study of Marriage Practices", was administered on the said number of married people by the researcher himself with the help of some district heads. Of the three hundred and sixty questionnaires administered, all were correctly filled and returned to the researcher. The data collected were statistically analysised with the help of a computer using the following statistical methods:

a. Descriptive statistic: This was used for the purpose of analysing the personal/demographic information in the questionnaire.

b. t-test: This test was used to determine the level of differences between two sets of respondents. The level of significance for accepting/rejecting the hypothesis was set at 0.05 level of tolerance.

c. F-test: For the purpose of analysing the level of differences between varied sets of respondents. The level of significance for accepting/rejecting the tested hypothesis also set at 0.05 level of tolerance.

5.2 **Conclusion**:

It was discovered during the study that the two ethnic groups practised three types of marriages:

- Primary marriage, which involves marrying a girl who had not previously marry;
- Secondary marriage; which has to do with eloping with or marrying a woman who was already married;
- Widow inheritance, which has to do with marrying a widow. That is a woman who's husband is dead.

During the course of conducting this research work, the researcher had some personal conversation with some of the respondents which revealed that although some were aware that certain procedures are followed and completed before the marriage is contracted and accepted as legal, many of them were very much ignorant of the fact that bride-wealth payment is meant to:

i. signify the willingness of the parents of the girl approving the relationship and demonstrate their willingness to give out their daughter to the man;
ii. attach the children of the marriage to the man even if the marriage is dissolved;
iii. give the man legal right over the woman and her property; and
iv. give the spouses right to assume new roles such as sexual relationship and not an economic price paid to buy the woman.

As a matter of concern, some of them confessed that although they were married, they did not understand the significance of bride-wealth payment to the family of the woman.

It is the researcher's hope and belief that since the marriage practices of the two

ethnic groups (Bajju and Kagoro) are discussed in line with the procedures involved in contracting the marriage, and the roles and responsibilities of the man (husband) and the woman (wife), those exposed to this research work shall benefit from the exercise in no small measure. Conclusively, the study reveals that:

i. There is no significant difference between the marriage practices of the Bajju and those of the Kagoro ethnic group.

ii. There is no significant difference between the perception of the Bajju male and female with those of the Kagoro on the involvement of parent/relations of the spouses in contracting marriage.

iii. There is significant difference in the search for a wife for the man between the age groups of the Bajju over those of Kagoro.

iv. There is no significant difference in the rate of bride price between various levels of educational attainment; and

v. There is no significant difference between the roles and responsibilities of the Bajju man and woman over those of the Kagoro man and woman in marriage contract.

5.3 Recommendations/Suggestions

Based on the findings of the study, the following recommendations are made:

a. More detailed studies of local practices should be encouraged for the awareness of both the old and the young generations

b. Cultural awareness is vital to the people's survival.

c. Debates should be encouraged among primary school children on marriage

practise to promote understanding and respect for one another.

5.4 Recommendation for Further Research

A research work on this topic could be conducted on other ethnic groups in other local government areas of the state; or on other ethnic group in other local government of any state of the federation.

APPENDIX 1

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APPENDIX 2

RESEARCH QUESTIONNAIRE ON COMPARATIVE STUDY OF MARRIAGE PRACTICES AMONG TWO ETHNIC GROUPS IN KADUNA STATE

Dear respondent,

This research questionnaire intends to gather information on the above underlined topics. Kindly respond as honestly as you can. All information given will be treated with strict confidentiality. Thank you so much.

INSTRUCTION

Circle the answer suitable on application from the alternative answers.

SECTION "A" PERSONAL DATA

1. Sex

   a. Male b. Female

2. Age

   a. 20-30 b. 31-40
   c. 41-50 d. 51-60
   e. 61 and above

3. Qualification

   a. First school leaving certificate b. Grade two
   c. NCE d. Graduate (degree) and above

4. Marital Experience

   a. 1-10 b. 11-20
   c. 21-30 d. 31 and above

5. Type of marriage

   a. Monogamy b. Polygamy

6. Present marital status

   a. Married b. Divorce
   c. Widow d. Widower

7. Occupation

a. Farmer b. House wife
c. Civil servant d. Ex-civil servant

SECTION "B" INFORMATION ON MARRIAGE PRACTICES

Ratting Scale: a. Strongly agreed b. Agreed
c. Undecided d. Disagreed
e. Strongly disagreed

Tick the appropriate column based on the statement please.

S/No		SA 5	A 4	UD 3	D 2	SD 1
8.	Marriage is said to be an approved relationship between one man and one woman (monogamy) in which there is cultural endorsement of assuming new roles. This meaning is held in the individual within the ethnic group.					
9.	Marriage again said to be a culturally approved relationship or legal union of one man to two or more women (Polygamy) in which there is cultural endorsement of assuming new roles. This meaning is hold in high esteem in the individual in the ethnic group.					
10.	Parents/relations of the spouses proposing to marry are fully involved in the process of arranging the marriage traditionally, parents/relations plays this important role in the ethnic group in question.					
11.	Spouses, in marriage, seek for parental/family advice during the process of court-ship, up to the time of contracting the marriage. spouses seeks for such parental/family advice in your ethnic group when in the process of contracting marriage.					

S/No		SA 5	A 4	UD 3	D 2	SD 1
12	In marriage, during the process of courtship between the future husband and wife, there is always a go-between who inform both families on the progress of the arrangement. These "go-between" are very much used in the ethnic group in question.					
13	Bride-wealth payment, in marriage serve as an approval of the new relationship between the spouses. The individual attach great value to the payment of the bride-wealth. In your ethnic group.					
14	Dowry is said to be the wealth the woman takes from her parents house to her husband's domain. the same meaning and importance is attached to it in your ethnic group.					
15	The marriage is blessed by the supernatural-Being (God) for it stability. Marriage contract still receive the blessing of the Super-Natural-Being (God) in the ethnic group in question.					
16	Marriage contract is always rounded up with a ceremony traditionally. Marriage contraction in your ethnic group is still being rounded up with a ceremony.					
17	Marriage foster unity and love among the families and the entire society. In your ethnic group marriage still faster unity and love among families and the entire ethnic group.					
18	Marriage is the only institution that legalized the children and gives the man right over the ownership of the children.					

S/No		SA 5	A 4	UD 3	D 2	SD 1
19	Marriage gives the couples legal right to so many things, right to sexual relationship. Marriage is the only institution that gives legal right to sexual relationship in the ethnic group.					
20	Marriage gives the man right over the woman and her entire property. In your ethnic group marriage also gives the man right over the woman and her entire property.					
21	In marriage, the man/husband is the family provider. In the ethnic group in question, the man/husband is still the family provider.					
22	He (the man/husband) is always the family protector in any system of marriage set-up. The husband is always the family protector in the ethnic group in question.					
23	The man/husband in any marriage system is the spiritual leader of the family. In your ethnic group, the man/husband is the spiritual leader of the family.					
24	On the other hand, the wife is a helper to the husband. The wife in your ethnic group occupies the seat of a helper/home maker.					
25	In any marriage, also, the woman/wife is a follower to the husband. In your ethnic group, the wife/woman is a follower.					
26	In any marriage set-up, there is bound to be problems here and there. These problems are settled by the family head or the most elderly man within the family. These problems are solve by the most elderly person in the family of the ethnic group in question.					

S/No		SA 5	A 4	UD 3	D 3	SD 1
27	Polygamy (marrying more than one wife at a time) is practice more than monogamy (marrying only one wife at a time) in any system of marriage. This system of marriage is very much in practice in your ethnic group.					
28	Lack of child bearing contributes to marriage failure/divorce. This factor contributes to marriage failure and divorce in your ethnic group.					
29	Disobedience is a contributing factor of marriage failure in any system of marriage. In your ethnic group; disobedience contributes to marriage failure.					
30	Interference by parents in the marriage leads to marriage failure and divorce in an marriage practiced. This also contribute to marriage failure/divorce in your ethnic group.					
31	Extra-marital affairs by either of the spouses sometimes leads to marriage failure. In your ethnic group, extra-marital affairs leads to marriage failure/divorce.					
32	Bride-wealth payment confine the children the marriage to the man and are legally accepted by the society in any marriage. Bride wealth payment is termed as the only means of confining children to the man in any marriage in your ethnic group.					
33	Marriage with an close relation is a taboo in any system of marriage set-up. This taboo is observed in the ethnic group in question.					

S/No		SA 5	A 4	UD 3	D 2	SD 1
34	Pre-marital sex is also t taboo (not accepted) in any system of marriage set-up. This is an observable taboo in any marriage in your ethnic group.					
35	Extra-marital affairs, especially with any close relations of the wife or the husband in any system of marriage is a very serious taboo. This is a very serious observable taboo in your ethnic group.					
36	In any system of marriage, monogamy is a legal and a culturally accepted and endorsed by the society. In your ethnic group, monogamy is a legal and culturally accepted and endorsed marriage practiced.					
37	So also, in an system of marriage polygamy is legal and culturally accepted and endorsed by the society. In your ethnic group, polygamy is legal and culturally accepted and endorsed by the group.					

APPENDIX 3

UNSTRUCTURED INTERVIEW QUESTION FOR SOME ELDERLY MEN AND WOMAN OF THE TWO ETHNIC GROUPS

Dear Respondent,

I am interested in getting as much information as you can, on the marriage practices of your ethnic group. So please fill free to give as much information as you can.

1. How do you see marriage and what do you think it is in your ethnic group?
2. How many types of marriage is being practiced in your ethnic group?.
3. Why do you think people practice such type of marriages?
4. Who in your ethnic group searches for a wife for the man and why?
5. Is bride wealth paid in the process of contracting the marriage? Why? and How?
6. What do you think are the roles and responsibilities of the man and woman in marriage?
7. What problems are encountered during and after the contraction of the marriage?
8. What problems are being encounter in the marriage practices in your ethnic group?

APPENDIX 4

NAMES OF RESPONDENTS INTERVIEWED

S/NO	BAJJU	KAGORO
1.	Yawuk Aruwan (elder) Farmer Zonkwa	Katoh La'ah (elder) Ex-civil servant Kukum Kagoro
2.	Yusufu Abrak (elder) Civil Servant Kamuru Bajju	Atine Aboi (elder) Farmer Tum Kagoro
3.	Kariyik Bikau (elder) Ex-civil-servant Unguwa Rimi Bajju	John Dodo Civil Servant Fadan Kagoro
4.	Dizot Zamani (elder) House wife Zonkwa	Kunak Mutuwa House wife Fadan Kagoro
5.	Jummai Kantiok Civil Servant Kamuru Bajju	Paulina Kambai Civil Servant Tum Kagoro
6.	Dida Sheyin Ex-civil Servant Abet Bajju	Alisabatu Kato Ex-civil Servant malagum Kagoro

APPENDIX 5

1991 CENSUS FIGURES OF L.G.A. IN KADUNA STATE

Name of L.G.A.	Male	Female	Tatal
Kaduna South	197,006	176,510	373,516
Ikara	175,688	168,569	344,257
Kaduna North	182,318	155,321	337,639
Chikun	154,495	143,636	298,131
Igabi	153,421	144,606	298,027
Zaria	147,233	129,954	277,187
Lere	114,114	106,944	221,058
Kachia	109,059	107,202	216,261
Jama'a	111,037	104,712	215,749
Sabon Gari	113,415	99,256	212,671
Makarfi	107,236	104,010	211,247
Soba	95,741	91,536	187,277
Giwa	85,889	84,364	170,253
Zango Kataf	76,134	73,350	149,184
Birin Gwari	73,727	66,683	140,410
Kauru	64,523	63,414	127,937
Kaura	64,290	56,472	120,765
Jaba	34,056	33,328	67,384
Total	2,059,382	1,909.870	3,969,252

APPENDEX 6

UNSTRUCTURED DISCUSSION QUESTIONS FOR SOME ELDERLY MEN AND WOMEN OF THE TWO ETHNIC GROUPS

1. What do you think are the general problems faced in marriage in your ethnic group?
2. What happened if the man/husband decided to divorce his woman/wife?
3. On the other hand, what happened if the wife decided to divorce the husband?
4. What happened to the bride-price if the marriage stands dissolved
5. How can these problems be reduced.

APPENDEX 7

NAMES OF DISCUSSANTS AT THE FOCUS DISCUSSION GROUP

BAJJU	KAGORO
Yawuk Aruwan Farmer Zonkwa	Kato La'ah Ex-civil servant Kukum Kagoro
Kariyik Bikau Ex-Civil Servant Unguwa Rimi	John Dodo Civil Servant Tum Kagoro
Aduwak Boman Civil Servant Kamuru Bajju	Tina Kukum Farmer Kpak Kagoro
Kachat Maiganga House Wife Zonkwa	Alisabatu La'ah Civel Servant Fdan Kagoro
Lydia Waje Civil Servant Abet-Bajju	Francis Kambai Farmer Malagum Kagoro
John C. Zaggi Ex-civil Servant Madkiya	Keta Bwankwat House Wife Kpak Kagoro