IMPACT OF POLYGAMY ON MAGUZAWA CHRISTIANS IN KADUNA STATE, NIGERIA

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(M.Ed./3706/EDUC/2009/2010)

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF EDUCATION DEGREE IN CHRISTIAN RELIGIOUS EDUCATION, DEPARTMENT OF ARTS & SOCIAL SCIENCE EDUCATION, FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA

NOVEMBER, 2016

DECLARATION

I declare that this dissertation titled, "IMPACT OF POLYGAMY ON MAGUZAWA CHRISTIANS IN KADUNA STATE, NIGERIA" has been conducted by me in the Department of Arts and Social Science Education under the supervision of Rev. Fr. Prof. Joseph HarunaMamman and Rev. Fr. Prof. Peter BaunaTanko. The information derived from the literature has been duly acknowledged in the text and a list of references provided. And to the best of my knowledge, no part of this work has been previously presented for the award of another degree or diploma in any University.

HASSAN MUSA	**Signature**	**Date**

CERTIFICATION

This dissertation titled, "IMPACT OF POLYGAMY ON MAGUZAWA CHRISTIANS IN KADUNA STATE.NIGERIA" by Hassan Musa meets the regulations governing the award of Master of Education in Christian Religious Education of Ahmadu Bello University, Zaria and it is approved for its contribution to knowledge.

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DEDICATION

This dissertation is dedicated to my wife, Mrs. Rita Hassan, our children, Aisha Musa Hassan, Alhamdu Musa Hassan, Maryam Musa Hassan, Mainasara Musa Hassan and also to my Mother Hauwa Musa and my late father Malam Musa Danlami

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ABSTRACT

The study investigates the "Impact of Polygamy on Maguzawa Christians in Kaduna State, Nigeria" The study has four objectives, same with research questions and hypotheses are stated to examine the psychological, social, economic, and moral impact of polygamy on Maguzawa Christians in Kaduna State. The research population used for the study was 6216, with a sample size of 588 respondents. A set of questionnaire that seeks answers to the demographic variables of the respondents and the research items serves as the instrument for the study. Kaduna State is selected for the study because that is where the concentration of Maguzawa Christians can be found. Data generated are analyzed using Descriptive statistics such as frequency counts, Mean scores, percentage and t-test. Four hypotheses were tested at 0.05 level of significance to determine the acceptance or rejection of the hypotheses. In the result of the test, all the hypotheses were confirmed. Positively, the findings of the study show that polygamy confers social advantages on families in the area of size, societal honour and posterity. Negatively, the study uncovers that polygamy creates a feeling of low self-esteem in women, insufficiency in material resources and low educational attainment. The conclusion from the study shows that polygamy is a socially accepted practice among Maguzawa Christians because of its cultural attachments. Christian education tailored towards exposing the moral implications of polygamy, its distortion of peace in the family, its economic demands and so on are some of the recommendations the study advances

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OPERATIONAL DEFINITION OF TERMS

Some of the concepts which are central to the study are defined for clarification and precision.

1. '**Maguzawa**' is from an Arabic word majusi which means unbelievers

   Maguzawa are those who ran or refused Islamic religion.

2. **Hausa Christian** refers to the Hausas who accepted Jesus Christ.

3. **Yartsikiya** means second wife.

4. A**urenRunbu:** a marriage solemnized in the bride's house in the

   absence of both the bride and the groom.

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CHAPTER 1

INRODUCTION

1.1 Background to the Study.

Maguzawa Christians Traditionally practices polygamy because itis permitted in their culture. This is because of the value attach to the practice even though women and children are deprived of social activities or education to some extent. Polygamy has been the most popular marriage system among the Maguzawa people. In pre-Islamic times, the Maguzawa practiced it; it was seen as a sign of prestige and royalty. For somebody to be seen as a man, he must have more than one wife. Polygamy has some advantages. One, it keeps the advantageous position of giving birth to male children for farming,fishing, hunting and defense. It also takes care of the crisis associated with barrenness of a particular woman.

With the advent of Islam,polygamy was seen as a common practice among Maguzawa. Maguzawa peoplewere divided as some accepted Islam and others refused to do so. Those who became Muslims joined the popular lineage of the North often referred to as “Hausa-Fulani”. Those that rejected Islam and kept to their traditional religion maintained the name “Maguzawa”. With the passage of time, the Hausa Muslims disassociated themselves from the name “Maguzawa” and gave it a derogatory meaning. They made it look as if it is a word for non-believers or pagans and their fetish practices. Yet, the Maguzawa could not see a difference in their marriage system and their lifestyle with the Muslims. Polygamy remained the most valued marriage system.

The coming of Christianity among the Maguzawain the 1960s and 1970s with its persuasive approach attracted the Maguzawa traditional religious worshippers to Christianity. Their main reason for rejecting Islam was its forceful method of conversion. When Maguzawa people became Christians, some of them felt that they should disassociate themselves from the name "Maguzawa" and adopt the name "Hausa Christians". Today, many of them prefer to be called "Hausa Christians". But the marriage of Hausa language to Islam makes non Hausa Christians prefer "Maguzawa" to properly differentiate themselves with the Hausa Muslims.

Monogamy is a system of marriage or a state of practice that allows man to marry only one wife at a time. Andreas (2008) sees monogamous marriage between a man and a woman as partnership as described in the Bible. Christian marriage was completely different from what the Maguzawa were familiar with. The marriage to one wife by one man was at variance with the valued polygamous system that the people were very familiar with. The prestige and the needs that polygamy served to the people are still felt. That is why some Maguzawa Christians often fall back to the polygamous marriage system.

Polygamy according to Jonas (2012) is an act of marrying more than one wife. The problem of polygamy today is making so many Christian youths in Hausa land to shy away from Christian marriage. Some prefer to marry traditionally (AurenRumbu) so that they can have another wife. Some have a new form of marriage which is neither Christian nor traditional. It is solemnized traditionallyand celebrated in Christian garb (Yartsakiya). Real Maguzawa men value male children more than any other dividend of marriage. Marriage without male children causes a lot of pain and misery to the couples. And so, the man would be forced by the members of the family to add another wife.

Among the Maguzawa Christians, the development of their marriage institution and its approach to polygamy can be gleaned in different phases and also base on the background of individual. In-pre-Islamic times, even though Christianity has been accepted the Maguzawa who rejected Islam as an alternative religion, are confronted with challenges associated with Christianity. One of such demands is the marriage of one man to one woman and the promise of living together no matter the problems in the union. This is what constitutes the background to this studythe "Impact of Polygamy on Maguzawa Christians in Kaduna State"

1.2 Statement of the Problem

Some Maguzawa Christians still value polygamy even after their conversion to Christianity than Monogamous marriage. Christian marriage only permits one wife one husband. But many Maguzawa Christians still fall back to the marriage of many women as wives (polygamy). Men whose economic status had improved sometimes feel that the way to celebrate their fortunes is to have many women. Those with large farmland and practicing hunting still fall to polygamy to have many children for the professions. Those with conception problems sometimes get into marrying many wives as the best option. So, the practice has become of more importance in the Maguzawa society due to the strong attachment to male child.

After many years of Christianity, many Maguzawa men still cling to polygamous marriage. Those enlightened and born into Christianity are not left out of this preference for the polygamous marriage system which is contrary to the monogamous marriage system emphasized in Christianity. The intolerance of polygamy by the missionaries and some contemporary church leaders has created many social and cultural problems on marriage among the Maguzawa people. Some

have even had to resort to prostitution in order to survive. This situation prompted a lot of unanswered questions. Why this strong attachment to polygamy even when it is known to be contrary to Christian teachings?

Therefore, it is a common practice among the Maguzawa Christiansdue to their understanding on marriage. This has left a legacy of embittered wives and children, who as a result of wives rivalry left the house or always living in disagreement. Also, it is not right to ask a man who has married more than one wife to renounce them if he accepts Christ as his Lord and personal saviour at conversion. This causes a lot of setback for missionaries that brought Christianity in Hausa Land, until when it was observed that members were living with their wives before they finally accepted them to the Christian faith.

1.3 Objectives of the Study

The general objective of this study is to find out the impact of polygamy on Maguzawa Christians in Kaduna state, Nigeria. The specific objectives are to:

1. examine the psychological impact of polygamy on Maguzawa Christianwives in Kaduna State;
2. find out the social impact of polygamy on Maguzawa Christian husband in Kaduna State;
3. assess the economic impact of polygamy on the Maguzawa Christian families in Kaduna State; and
4. identify the moral impact of polygamy on Maguzawa Christian Children in Kaduna State.

1.4 Research Questions

This research attempts to provide answers to the following research questions:

1. What are the psychological impacts of polygamy on Maguzawa Christian wives?
2. How does polygamy impact on the social lives of Maguzawa Christian husbands?
3. In what ways has polygamy impacted on the economic lives of Maguzawa Christian families?
4. What are the moral implications of polygamous practice on Maguzawa Christian children?

1.5 Research Hypotheses

The following hypotheses are formulated for this study:

1. There is no significant difference in the opinions of husbands and wives on the psychological impact of polygamy on Maguzawa Christian wives.
2. There is no significant difference in the views of educated and uneducated Christians on the social impact of polygamy on Maguzawa Christian husbands
3. There is no significant difference in the opinion of elders and youths on the economic impact of polygamy on Maguzawa Christian families.
4. There is no significant difference in the views of polygamousand monogamous homes on the moral impact of polygamy on Maguzawa Christian Children.

1.6 Significance of the Study

The following are the beneficiaries of this research work:

Maguzawa Christian husbands, wives, Maguzawa Christian's Youths, Church leader and Clergy Men.

This study will help to articulate changes in the understanding of polygamy and could be useful for husbands and wives who intend to practice polygamy among Maguzawa Christian in Kaduna State.This could be achieved through thorough orientation before marriage.

It is also hoped that the study will encourage Maguzawa Christian husbands to know the religious implications of polygamy. Clergies are to be portraits in teaching Maguzawa Christian's husbands the bible so as to avoid polygamy. It can be done by organizing or adhering to counseling before marriage.

The findings of this study would help the church leaders to become proactive in organizing workshops, seminars and conferences for the youths on how to approach the issue of marriage among Maguzawa Christians.Clergies also should lay emphasis on the real Christian marriage which is one man one wife.

It is hoped that this study will help the Maguzawa Christians to understand the psychological social and economic effect of maintaining more than onewife at home which will cost them a lot of money.

The study will also help to promote harmony and love between the rival wives and to promote mutual understanding among the children of co-wives. This can be done by educating the Maguzawa wives and children even at tender age on how to live in peace and harmony with their siblings and one another. Aboveall, the study will be of benefit to Christian youths in the field of study as reference materials.

1.7 Scope of the Study

The study covers four local government areas in Kaduna state where Maguzawa Christians are located. The reason for choosing the four local governments

was because that is where there is the highest concentration of Maguzawa Christians. The scope of this study is focused on assessing the impact of polygamy on Maguzawa Christians in Kaduna state, Nigeria. The research covers husband and wife, educated and uneducated elders and youth, polygamous types of home and monogamous types of homes in the selected churches in the four local government areas selected in Kaduna State.

In addition, the study seeks to find out why polygamy is practice among Maguzawa Christians and on the attempt made by the early Christian missionaries to combat the problem of polygamy among the Maguzawa people. To that effect, some churches were randomly selected, three from each local Government Area.

CHAPER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, the researcher reviews the literature relevant to the topic of the study. This was done under the following headings: Concept of Marriage, Biblical Concept of Marriage, Biblical Perspectives of Polygamy, Religious Reasons for Polygamy, Concept of Polygamy, Types of Marriage, The practice of Polygamy in the Ancient Biblical Times, Treatment of Polygamists in the Church, Maguzawa People, Marriage among Maguzawa Christians, Maguzawa People and the Practice of Polygamy, the Conversion of Maguzawa people to Christianity,Reasons for the Practice of Polygamy among Maguzawa Christians, Effects of Polygamy on Couples, Advantages and Disadvantages of Polygamy among Maguzawa Christians and Empirical Studies.

2.2 Concept of Marriage

Marriage is not only the building block of the society, in general and of the church in particular, but it also occupies a key place in human life. It is universally accepted as an institutionalized phenomenon in human experiences. Marriage provides for the formation of families and it is the basic social unit around which structures are organized and it performs the essential function of producing children and socializing them. Since marriage is the basis of the family, it is essential for social organization.

Marriage fulfills an important function for individuals. It provides for socially organized paired relationship that is relatively permanent. Many social institutions support marriage stability. It is within a successful marriage that the individuals find his or her material, sexual and psychological needs most effectively satisfied. Marriage provides an oasis of satisfaction in impersonal mass society that is characterized by a relative lack of primary relations and institutions.

Speaking on the concept of marriage, it is naturally imperative for a man to marry and settle with a woman as tradition demands, also as a social institution where children are raised. Mbiti (1975:98) describes marriage as:

> *Central to the society. Marriage is the focus of existence. It is the point where all members of a given country meet on the departed, the living and those yet to be born. All dimension of time meet here and the whole drama of history is repeated, renewed and revitalized. Marriage is therefore, a drama in which everyone becomes an actor and not just a spectator. Marriage is a duty, a requirement from corporate society and a rhythm of life in which everyone participates. Otherwise, he who does not participate is a curse to the country; he is a rebel and a lawbreaker. He is not only abnormal but under human. Failure to get married under normal circumstances means that the person concerned has rejected the society and the society rejected him in return.*

The above description is a typical African concept of marriage as a social and legal union of male and female. Mbiti's view was shared by Hastings (1973:75) who describes marriage as "the union permanent by intuition of procreation and rearing of children and mutual companionship and assistance*"* In the same vein, his description of marriage is similar to theMaguzawa marriage compared to Christian marriage.It may also apply to customary marriage except that the customary marriage is supposedly polygamous in nature. Haviland, (2011:98); provides a broader definition of marriage. He views marriage as: "socially or ritually recognized union or legal contract between spouses that establishes rights and obligations between themselves, and their children, themselves, and their in-laws''.This definition is

broader because it includes both religion and tradition that seems more African in nature.

Bell (1973:20) asserts that marriage is: "the approved social pattern whereby an individual marries to establishes a family". It involves not only the right to conceive and rear children, but also a host of other obligation and privileges affecting a good number of people.

Bell's description of marriage brings out polygamy clearly which is a treasured form of marriage among the Maguzawa people. His emphasis on children brings out one of the reasons for the practice of polygamy among the Maguzawa people.

Oxford Advanced Learner Dictionary defines marriage as a relationship between a husband and a wife. Hence, marriage is seen as a formal agreement, covenant between a man and a woman to live together in the custom of their religion or society. It is also a union that joins a husband and a wife closely. Marriage therefore is a process by which two people who love each other make their relationship officially public, and promise to stay together.

Norman (2008:206) describes marriage as "the union permanent by intention of a man and a woman for the purpose of procreation and rearing of children and mutual companionship and assistance". Norman's definition of marriage laid emphasis on procreation and companionship which is the main reason for marriage among the Maguzawa.

2.2.1 Biblical Conception of Marriage

Cletus (2008) asserts that it is only God that can say one plus one is equal to one that can be accepted in the field of Mathematics. But one plus one may not be the

accurate mathematical concept, but an accurate description of God's intention for the marriage relationship. It is an accurate description of God's purpose for the marriage relationship illustrates in the creation account itself. Danfulani (2009) is of the opinion that based on this concept of marriage; it is no surprise that families face a variety of forces that lead to divorce, separation and broken homes. God desires every adult to know the essence of marriage as He instituted it from creation because marriage has its source and origin from the Lord God. God says "let us make man in our image, in our likeness… so God created man in His own image, He created them male and female…" (Gen. 1:26-27), He also said "And the two shall become one flesh" (Gen. 2:24).

The Bible clearly teaches that marriage union is between a male and a female. God never intended marriage to take place between a member of one sex and two or more from the opposite sex. From the onset, God intended marriage to be a monogamous not polygamousinstitution. Michael and Nicole (1997) state that marriage was not established or designed by the cultures or by our ancestors, God alone created it. Thus, God divinely instituted marriage to be a one-man, one-woman relationship. Groothuis (2013) states that marriage is not the product of a human pervert, it is the product of a divine plan. God has specifications for the marriage relationship, to attempt to build a marriage without following these plans is to invite failure. God is the author and creator of the family unit. He created families for his own glory and praise (Eph. 3:14-15). Marriage is a cohesive union binding a husband and a wife together in a monogamous, not polygamous relationship. Gen. 2:24 states. "For this reason, a man will leave his father and mother and cleave to his wife and they will become one flesh". They are "one flesh" because God created one

manAdam from whom the woman was made (Gen. 2:21-23). So then, the single word "man" includes both sexes.

Henderson (2013) asserts that Biblical marriage is between two Christians that agree to live their lives together. So, a Christian is expected to marry "only in the Lord" (1Cor.7:39). This expectation is also seen in the comments concerning not being "unequally yoked together with unbelievers" (2Cor.6:14), those who choose to marry an unbeliever violate the commands of the scripture.

2.2.2Biblical Perspectives on Polygamy

Samuel (2008) states that, the starting point for our analysis of polygamy must be the biblical ideal of marriage as presented in the opening chapters of Genesis. Thereafter, however, most of the biblical materials are descriptive rather than prescriptive.In other words, it simply describes what people did in particular situations rather than making statements about the morality of their actions. The Bible has no clear-cut statements condemning or prohibiting polygamy as practiced in the Old Testament. We are thus faced with the standard problem of whether it is possible to move from statements of facts to statements of value and vice versa.

Dougla's (2008) commentary on the Old Testament states that Jesus stated that the ideal relationship was established by God as one man and one woman (Matt. 19:4-6, 9). It is true that there were polygamous marriages in Old Testament and in New Testament times and the Bible has no problem in honestly reporting them. Nevertheless, the ideal (benefiting man, woman, children and ultimately society at large) was the one-man-woman relationship described by Jesus. In the same vein Robert (2004) says that the problem of polygamy in a Christian society in general has been the inability to agree on how to confront this problem. For example, Roman

Catholic and Lutheran Missions condemn polygamy, before coming into contact with the Gospel or more especially before making a decision to accept Christ. They do not consider polygamy a sin but feel that it is not the ideal before God.

In Genesis 2, God created man first and then he saw that it was not good for man to be alone (Gen. 2:18a). So God decided to create for man a helper (Gen. 2:18b). The animals were not the proper helpers for man (Gen. 2:20) and so God made Adam sleep a deep sleep (Gen. 2:21). Then God took a rib and made a woman and this was the man's helper. When Adam saw this woman, he said; *"This one at lastis bones of my bones* a*nd flesh of my flesh, this one shall be called woman (Gen. 2:23)"*.The vast majority of professing Christians today believe that the Bible teaches that monogamy is the only acceptable form of marriage and that polygamy violates God's law concerning marriage. But is this what the Bible teaches or is this first a popular cultural opinion?

Within both secular and Biblical history and up to this present day and time, one could find people entering into both monogamous and polygamous marriages for reasons of economic, cultural and social requirements, political alliances, procreation, sexual lust and true love.

2.2.3 Religious Reasons for Polygamy

Gaskiyane (2000) os of the view thatfew groups within nominal Christendom believe that the bearing of a very large number of children brings eternal blessing and that such families continue together forever in Heaven. From, this they believe that polygamy is blessed by God as a way of having very large families. The most prominent of such groups is the church of Jesus Christ of Latter-day Saint, commonly called the Mormons. The problem with such belief systems is a failure to distinguish

between the earthly human blessings of large families and the eternal spiritual blessing promised to the children of God in heaven.

The Bible indicates that a large earthly family can have a blessing from God. Psalm 127:3-5 says, “Sons are a heritage from the Lord, children a reward from Him. Blessed is the man whose quiver is full of them. They will not be put to shame when they contents with their enemies in the gate.” There are certain earthly advantages and blessings in having a large family, so long as the parents are able to provide well for the children they bear. If they are not able to provide properly for their children, having many children is an irresponsible behaviour which is a disgrace to the Lord according to the Bible (1Timothy 5:8). This is the unfortunate situation in many parts of the developing world today.

The Bible clearly teaches that the eternal family of God is not based on membership in an earthly family of God but it is made up of those who have put their faith in Jesus Christ. This is clearly stated in John 1:12-13: “to all who received him, to those who believed in his name, he gave the right to become children of God, children born not of natural descent, nor of human decision or a husband’s will, but born of God.” Galatians 3:26 says, “You are all sons of God through faith in Christ Jesus.” Thus the idea that polygamy is a good thing because it enables a person to have many physical children who will be with that person in Heaven forever is not an idea supported in the Bible. It is only those who have personally repented of their sins and put their faith in Jesus Christ for the forgiveness of sins will that be in heaven, regardless of what earthly family, clan or tribe they come from.

2.3 Concept of Polygamy

The concept of polygamy has been defined by some scholars**.** Gaskiyane (2000) sees polygamy as a culturally determined, socially acceptable and legally recognized form of permanent marriage where a man has more than one wife at a time. Stephanie (2006) sees polygamy as a taking or getting married to multiple spouses (wives). Polygamy is an act of marrying too many spouses which means that a man married more than one wife. Jonas (2012) gives the origin of polygamy before giving its definition. According to him, polygamy is derived from Late Greek word polugamous, which means often marrying. In his own description, polygamy refers to the simultaneous union of a husband to multiple spouses, or it is a practice or customs of having more than one wife at the same time.

The three definitions show that polygamy is an act of marrying more than one wife. It is practiced by individuals in the society across the World especially in the twenty- first century. However, the largest group in theWorld that permits and practice polygamy are the Muslimfaithful's. Today, it is also observed that some Christians practice polygamy without considering the injunctions from the Bible. Christianity is the religion of monogamy and church denominations are divided in their opinion. Some are of the opinion that new converts should be accepted into the faith without considering their polygamous background.

2.4 Types of Marriage

It is important to state that every culture has its ways of marriage and the types of marriage they practice. In view of that, the following discussion will help one understand the various types of marriage practices among Maguzawa Christians:

1. **Monogamy**

In defining monogamy, Andreas (2008) asserts that monogamy refers to marriage between one man and one woman as partner as it was described in the Bible. It is firmly supported in the Old Testament teaching regarding God's plan for marriage. Genesis 2:24; "A man shall leave his father and his mother, and hold fast to his wife, and they shall become one flesh". This clearly stipulates that sexual relationship is a norm created by God for mankind. This becomes a problem to some Maguzawa Christians despite the prohibition by the religion. So to some marrying more than one wife is wise and a sign of riches. While to some people having many wives gives someone respect in the society and as well for having many children.

Monogamy was God's plan from the beginning. It was not man's idea. That is why He created Adam and Eve. It was for companionship, love, mutual encouragement, practical help, and sexual satisfaction (Wilbur, 1997) It is instituted by God in the Garden of Eden in the initial marriage union of Adam and Eve. Monogamy is explicit in the story of Adam and Eve since God created only one wife for Adam while He was expecting him (Adam) to "multiply and replenish the earth" (Gen 1:26) and God blessed them and said to them be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the bird of the air and over every living thing that moves upon the earth (Trent, 2003).

Christ in the New Testament supports the idea of monogamy as the original intention of God for marriage union (Matt. 19:3-9). This practice is a prevision of God's original intention no matter how socially or economically the perverted version of marriage institution might now appear to the modern man. Paul teaching in 1 Cor. 6:16; 7:1; 2, Eph. 5:22-32 and 1 Tim. 3:2explains monogamy as a scriptural principle

for marriage union. Paul explains the imperative of monogamy as he insists that one of the criteria for eligibility for church leadership is to practice monogamy even for the post of Bishop or Deacon.

Sheri and Bob (2014) point out that monogamy is a Christian marriage that is instituted and ordained by God for the lifelong relationship between one man as husband and one woman as wife. Monogamy is basically a term meant for a union of one man one wife to live together in harmony. It is also considered to be the practice of having only one mate in the married life where the person marries only once in his life and the wife has no second partner. This explanation is basic and real to monogamy. However, the explanation has shown that the attitude of people toward monogamy today is considered the practice of having a single mate for life, but keeping multiple wives for sexual satisfaction. This means that many people today tend to have a single mate as a lifelong companion, but have sex with other people for their sexual gratification.

2. **Polygamy**

This is the second type of marriage among Maguzawa Christians. According to Zeitzen (2008) polygamy "a marriage that includes more than two parties that is, when you marry more than one wife."Zeitzen's description of polygamy is explicit, even though polygamy is basically based on cultural demands.Benezeri, Laurent and Ayward (1998) postulate that "polygamy is a genuine term referring to either kind of plural union: A single husband with several wives is called a polygamist; and a single wife with several husbands, is polyandry. Polyandry is sufficiently rare in Africa and indeed, in the world than the terms polygamy which is described as having more than one wife at a time. One common fact stressed by the authors is that polygamy is

practiced in Africa even in some part of the world while polyandry is not common in the African culture.

Gaskiyane (2000) asserts that according to those governments that recognize polygamy as a form of marriage, polygamy is defined as a culturally determined, socially acceptable and legally recognized form of permanent marriage where a man has more than one wife at a time. Gaskiyane's description of polygamy is more culturally based than that of Benezeri and Laurenti. It brings out clearly the practice of polygamy among the Maguzawa as a culture and a kind of treasure since its emphasis is on culture.

Thornhill, (2013) asserts that polygamy in Africa is a cultural practice before the coming of both religions that has been deeply rooted in the tradition of Maguzawa people. Although Western cultural and religious practices have it all but, consider it as a way of life. It will continue to function as just as the way of life. Some Maguzawa Men see polygamy as a cultural practice, if they can afford it, itis just a way of life. It is joyful for a man to see his wives and children within the same house not in separate Houses.

Samuel (2008) in his submission says that polygamy was not regarded as in any sense equivalent to adultery but a legal and approved marriage by some cultures. It is not seen as adultery. In Africa today, polygamy is not dying out. It is still practiced by old and young people, educated and uneducated, religious and pagan, Christians and non- Christians. It is imperative for a Christian to understand the efficacy of polygamy, and also to come to the knowledge of the biblical principles on marriage before conversion. Some doctrines of the church may see him as an adulterer, as the church traditionally asserted.

3.**Endogamous and Exogamous Marriage**

Bettles (2009) defines endogamy as the practice of marrying within a specific ethnic group, class or social group rejecting others on such a basis as being unsuitable for marriage or for close personal relationship. In the same vein,Ottenheimer (2009) describes endogamy as a common factor in many cultures and ethnic groups. Several ethnic groups traditionally were endogamous, although sometimes with added dimension of requiring mental relations conversion. Thornhill (2013) on the other hand, describes exogamy as a social arrangement of marriage whereby marriage is allowed only outside of a social group. The social groups define the scope and extent of exogamy and the rules and enforcement mechanism that ensure its continuity. He further states that exogamy is viewed as a combination of two people who are related. Exogamy is of two parts: biological and cultural. Biological exogamy is a marriage of non-blood related marriage especially as required by custom or law. A form of exogamy is dual exogamy, in which two groups engage in continual wife exchange. Cultural exogamy is the marriage outside of a specific cultural group.

Robins (2004) asserts that the practice of controlling the relation of the sexes in the selection of marital partner is highly recommended by the people. He further explains that exogamous groups require their members to marry outside the group they belong, sometimes even specifying the group in which members must marry. Such groups are usually defined in terms of kinship rather than politics or territory. Therefore, exogamy is usually characterized on unlikeable and descent character of the other partner in which decency is reckoned. Maguzawa Christians traditionally are endogamous people, they do not allow their members to marry outside, and they consider it tobe a forbidden act.Kore (2004) states that God himself accepts marriage that is either within or outside ones culture provided it is within His will. This means

that a single Christian youth would be free to choose his wife from any tribe within and outside his culture so long as the lady accepted to marry him. Christians should resist the cultural bias that successful marriages are only possible within one's tribe,even though it was disagreed because of the faith.

4.**Cousin Marriage**

Bittles (2009) defines cousin marriage as a marriage between people who share at least one grandparent. The attitude toward such marriage varies considerably across cultures and legal jurisdictions .Cousin marriage is practiced in some African nations.In Nigeria, Hausa and Fulani see it as nothing. It is however estimated that 35-50% of all sub-saharan African population either prefers or accepts cousin marriage. In Nigeria, being the most populous country of Africa is not left out of the practice. The Hausa among them both Christians and Muslims practice cousin marriage including the traditional religion that is still in existence. This kind of marriage is respected among the Maguzawa Christians in fear of their sons and daughters going out to marry an unknown person that will probably come to be a rebel to the entire families with bad name. It was revealed that during the early years of Christianity, there were major social and legal differences in attitude towards consanguineous marriage in the Eastern and Western Roman Empires, reflecting pre-existing division between the classical Greek and Roman world.

5.**Sororate Marriage**

Molly **(2**008) asserts that sororate marriage is described as a type of marriage in which a husband engages in marriage or sexual relations with the sister of his wife, usually after the death of the wife or his wife has proven infertile. In this type of relationship, on the death of a wife, the widower may be presented with a substitute

by her family without a fresh marriage procedure. In such cases, the first marriage was regarded as continuing, with the new wife taking the place of the deceased relative.

George (2014) explains that the relationship between Sororate and Levirate systems bear out of the marriage that is alliance between two groups or between individuals. These two systems help to maintain group alliances. The Levirate is a system according to which a man marries the widow of his dead brother. In some cases, the children born out of the marriage are considered to be the children of the dead man. Among the people of Africa, there exists a system of ghost marriage according to which a man can marry a woman to the name of a brother who died childless. The children born of the union are considered to be progeny of the dead brother. In this case the Levirate enables the children to maintain in the custom according to which a woman dies her kin group offers a sister as a wife to the widower. In the sororate society, the husband of the barren woman marries her sister. At least some children born out of the union are considered to be children of the first wife. Since marriage involved exchange of right and obligations, the family of the wife is assured that she will be cared for even if the husband dies. If there is no one of the right relationship to marry, other kin may be classified as equal for the marriage

2.3.2 The Practice of Polygamy in the Ancient and Biblical Times

Thornhill (2013) points out that polygamy is commonly understood as having more than one wife at a time. The practice of having more than one wife has been in practice right from ancient times, before the Bible was written. And most of the reasons that enhanced polygamy in the ancient world, Biblical time and today are similar. In the ancient world, polygamy was practiced because marriage was seen as a

norm and anyone who did not marry was seen as an outcast. It did not matter whether a woman was the first or second and the third wife. What was important for her was to simply have a husband in order to earn respect in the society. But it was not just a marriage but a productive marriage that was encouraged.

Diouf (2004) asserts that the Biblical polygamy was started by Lamech as recorded in Genesis 4:19-22. He married Adah and Zillah, although why he involved in polygamy was not stated. Abraham was the second person who was forced into polygamy due to childlessness as recorded in Genesis 16:1-5 His wife Sarah wanted them to have their own child, who would be their heir, as it was the practice then. She encouraged her husband to sleep with her mistress called Hagar. When Abram went to Hagar she took in, she began to look down on her mistress(Sarah)who caused the peace and respect that once existed between them to cease. Thus, polygamy brought rivalry between the two women.

The third case has to do with Jacob as narrated in Genesis 29:8-30. Initially, Jacob intended to have Rachel as his wife but after working for his in-law (Laban) for seven years as agreed, Laban refused to give Rachel out in marriage due to a cultural reason that no one is allowed to give out the younger one while the older daughter is still unmarried. That led to Jacob's second wife. Jacob ended up with four wives instead of one as was his intention. Because, Rachel was barren and she gave her mistress to produce children for Jacob.

Both David and Solomon Kings of Israel were polygamists. God himself told David he should have given rather than taking Uriah's wife. Solomon married hundreds of wives from diverse cultural backgrounds. These records of polygamy in the Old Testament do not show approval or disapproval of the practice. Thus, the

Bible reflects the common practice of the ancient Near East that having many wives was a norm.

2.3.3 Treatment of Polygamists in the Church

Samuel (2008) assents that the intolerance of polygamy by the missionaries and some contemporary church leaders has created more ethical and social problems, it has left a legacy of embittered wives and children who were sent away without any one to provide for them. Some have even had to resort to prostitution in order to survive. This situation raises the question, is it morally right to require that a man who has contracted marriage to more than one wife renounce them on conversion? Which is a greater evil; polygamy or divorcé?

Gaskiyane (2000) explains that some churches have taken action to move laws against polygamy and to refuse to baptize polygamists while some churches have left the matter for God to work out. What is the general Biblical pattern for God to change his people from what they are into to what he wants them to be? Some churches require that a converted polygamist must first put away his first wife before he can be baptized. What does the Bible say about such a practice?

If a church requires a polygamist to first put his first wife away before he can be baptized, it means that the church violated the commands of God covering marriage. Or if the church insists on the polygamists putting away all his wives and live with one, this will separate the convert away from his culture and community which is unhealthy way. It will remove respect for the gospel in the eyes of his people, especially because of the effect on the women and children who were sent away. The local people will not see conversion to Christianity as something to be

desired but as a harmful step of social disorder and moral folly. This will have the effect of undermining the effective interest of the gospel in that place.

John (2005) explains that the practice of polygamy is at variance with the Christianity, and must eventually be rooted out by it. The Scripture opposed polygamous marriage on the ground of right standing with God. Peggy (2004) opines that though polygamy in some countries like Europe is practiced illegally because of their cultural and religious practices. Christiansin most part of African countries often have polygamist converts among their members which they ought to be catering for. A Church leader observes that it is difficult to convert a Polygamous person to Christianity following the teaching of the bible on it. Many churches suggest that polygamous converts should be prevented from taking leadership positions in the church until they accept monogamy. Today, the church of Jesus Christ of Letter-day Saints excommunicates anyone who promotes or practices polygamy. Polygamy violates God's norm of a monogamous and indissoluble marriage. The inference in the New Testament strongly indicates that polygamists, though disqualified him from the positions of leadership, and also for been a full members of the Christian faith.

Orthodox Churches, as a rule do, not grant full church membership to polygamist unless they agree to put away all wives but one. The Independent African Churches on the hold have tolerated polygamy. The African Church organization allows polygamous people to be full members. The United Native African Church allows polygamy for the clergy as well as the members. Payne (1973) pointed out that the Cherubim and Seraphim and the Church of the Lord allow polygamy which they regard as a normal and natural way of life for Africans. However, the Christ Apostolic Church holds the Orthodox view. It disapproves of Polygamist as its members.

2.5 Maguzawa People

Joseph (1946) in his explanation on Maguzawa says that the word Maguzawa had different meanings according to different scholars: A school of thought says that it is a name of a religious practice among the Hausas. Others say it is Hausa traditional way of worshipping. However, it can also be referred to as a belief or a religion of some Hausas who refuse to embrace Islamic religion when it was brought to them by Islamic preachers during Jihad of Usman Dan Fodio in 1804.

According to Moruin in Ibrahim (2004), the Hausas are not a tribal group; they are a community of people made up of various ethnic origins who speak a common language, Hausa. They emerged as a result of migration from the North into the Western Sudan, probably in the 10th Century A.D. The most important source which is the Kano chronicle may be chronologically unreliable. These immigrants mixed with the indigenous inhabitants who were pagans, hunters and food gatherers and after the collapse of several generations established mastery over them.

The indigenous inhabitants lived in disperses hamlets during the arrival of the immigrants. They were organized on a clan basis and were not subject to any central authority. But the immigrant built walled towns and set up city-states that controlled the territory of their surrounding country side and thus, territorial boundaries were acquired. By the first half of the 1st century, Hausa land was particularly under the control of Borno, allegedly an Islamic state since AD 1085 to the extent that during the reign of Dauda (1421-1438) a Borno prince arrived Kano city as the head of a large army. He appeared to have been a resident representing the Borno interest and the Kano chronicle suggests that, tributes in slaves may have been paid to Borno at this time. By the end of the 15th century, whatever power Borno had over Hausa land

declined. The enduring of this period was the borrowing of some Islamic words into Hausa language and Borno title to the Habe Government with perhaps some fragments of Islamic law.

According to Hausa legendry origin of seven true (legitimate) Hausa states emerged. These are Kano, Daura, Rono, Katsina, Zazzau, Gobir and GarunGabas. They are associated through Kingship ties and trade, links with seven others known somewhat disdainfully as the illegitimate Hausa states that were not Hausa's biologically but adopted a way of life similar to that of the Hausas. These were Kebbi, Zamfara, Nupe, Gwari, Yoruba, Kwararafa and Yauri.Another version or narration is the famous Bayajidda legendry exploration. He is known as Abuyazidu. Bayajidda is believed to have come from Bagdade and entered Nigeria through Borno. There are several versions of what happened to him in Nigeria after his arrival. However, its highlights were that he married the daughter of Borno leader who bore him son and moved off with her owing to some disagreement with the chief. He has stopped in several locations until he finally arrived in Daura where he killed a terrorizing snake at the Daura well called (kusugu well). This endeared him to the Queen of Daura who was not permitted to by tradition to marry him, gave him a slave girl who bore him seven sons. The queen also bore him a son who produced the seven sons referred to as the seven legitimate Hausa states known as (HausaBakwai).

According to a publication by the Catholic Diocese of Kano, the Northern Star 1996 edition, the editor narrated the history of the Maguzawa as Hausa people, descendent of Maguzawa, formally known as Kona. They left the city and settled in the country side of Fangu Circa 1343-1349. They are now dispersed throughout the provinces of Kano, Sokoto, Katsina and Bauchi States. Indeed, the boundary between

Nigeria and Niger Republic cuts through the Hausa part of West Africa. According to this publication, the Maguzawa belongs to the seven legitimate Hausa states.

Maguzawa are a sub-group of the tenets of the Pre-Islamic religion of Kano, Katsina and Kaduna cities in Northern Nigeria, most of the Maguzawa are found in the rural areas close to Kano, Katsina and Kaduna for the purpose of farming. They are known to have facial scarification, similar to early rulers of Kano and Katsina under the Kutunbawa lineage. In terms of culture and social organization Maguzawa share almost the same culture with Hausas who are Muslims. Maguzawa according to a tradition are Hausa speaking people found in many African countries like the Niger, Ghana, Sudan, Ivory Coast, Cameroun, Chad and other countries of the world such as Saudi Arabia. The largest population of Hausa is concentrated in Nigeria and Niger, where they constitute the majority; however, predominantly Hausa speaking community are scattered throughout West Africa, and on the tradition Hajji route North and East traversing the Sahara Desert with especially large population around and in the town of Agadaz. Williams (2009) asserts that most Hausa, have lived in small villages or towns in West Africa, where they grow crops, raise livestock including cattle and engage in trade. This is as a result of their economic activities which are trading, hunting, fishing, blacksmithing and farming.

2.5.1 Marriage among Maguzawa Christians

Marriage is a life contract signed by two people who have agreed to live with each other as husband and wife in the presence of two or more witnesses. This agreement marks the beginning of the coming together of human relationship and so, the source of other relationship an institution ordained by God. Grungni (2004:97) views marriage as the “fulfillment of strong emotions and tendencies which man and

woman have for each other". These tendencies include physical and emotional ones. Marriage is an institution that creates family and provides a kind of natural environment which enable people to realize whom they are and to reach out to others through dedication and services.

Joseph (1946) asserts that Maguzawa (Hausa Christians) are the non-Muslim Hausa people who share the same culture with Hausa Muslims on the issue of marriage tradition. They are found in both rural and urban communities (Unguwoyi) around Muslim Hausa states and the emirates of Sokoto, Kano, Jigawa, Bauchi, Katsina, Zamfara and Zaria. The Maguzawa people's practice of marriage is no different from that of Hausa Muslim in terms of culture and tradition. Marriage is solemnized in the same way with that of Muslim Hausa especially before the coming of Christianity and Islam, the general name of a Hausa man is called Bamaguje. Clans also have their own family name e.g. Gobirawa, Yan Damo, Kugarawa, Bassalebe, Bazazage, Bakano, Bakatsine, Bazanfare to mention a few. The Maguzawa people conducted their marriage ceremonies in a simple way; the elders in the community assumed the office of the Pastor or Imam.

Michael (2013) asserts that Maguzawa Christians are monolithic in nature, because of their marriage ceremony which is based on culture. Their marriage ceremony is not time consuming and mostly less expensive compared to Igbo and Yoruba traditional marriages. He stressed that when a man sees a girl he wants to marry, he will first seek the permission from her parents. The family of the future bride will conduct investigation on the man to ascertain his religious background, moral, ethics and other issues related to his family. He is allowed to see the girl only if she meets their expectations. The dating of a girl is not supposed to be long according to tradition in order to prevent unwanted pregnancy before marriage.

Ibrahim, Yahaya and Bello (1999:68) point out that"marriage among the Maguzawa Christians is similar with that of Hausa Muslim. Marriage is not legally recognized until the dowry has been paid by the husband for the wife. On the day of the ceremony, husband's relations will come with kola nut (Goro) as tradition demands". Today, Maguzawa people collect dowry based on the locality where they live. Some people collect fifty naira (₦50), one thousand naira (₦1000), two thousand naira (₦2000), five thousand naira (₦5000) e.t.c. But to some, there is upper limit to the amount that can be paid. Sometimes, the go-between (Waliyi) that is a representative can say the amount even without the consent of the father of the future bride. After the payment the go-between (Waliyi) fixes the date for the wedding (Sarana) which some items are also needed on that day. The items include mattress, pillow, bucket, slippers, wrapper and kola nut (Goro) sometimes attached with money.

Hauwa (2013) in her public lecture says; Maguzawa Christian marriage is well respected on the ground that the husband promises to respect the wife to be and her family. Marriage is recognized when the husband brings box items (Kayanlefe) and the bride's family accepts it. If it is accepted, the girl's go between (Waliyi) together with (Maroki) tells the representative of the groom whether both parties have agreed to join the children in holy matrimony. Also the consent of the boy and the girl are sought, if both agree, then the husband go- between (Waliyi) will come to the bride's father and seek her hand in marriage by reciting these words three times: I'm looking for a seed? (Muna Neman Iri) seed of what?(Namutum)?seed of human being. Then the bride's go-between will respond I give you (Na Baka)

The bride's go-between (Waliyi) will now permit them to go ahead with the marriage but before then; the following are mentioned to the hearing of the witnesses:

1. The husband accepts responsibility for feeding the wife; that we must not allow the wife to go hungry in his house.

2. The husband accepts to house the wife that he must agree to build or renta house for the wife.

3. The husband must accept to clothe his wife; the wife must not go unclothed.

After joining, the groom'sfamily carries their wife home and later the bride'sfamilies follow her to decorate her room and to continue with ceremony till day break.

2.5.2 Maguzawa People and the Practice of Polygamy

Yamah (2012) asserts that polygamy is central in Maguzawa Christian traditional marriage, they consider polygamy as part of their culture and so a normal way of life which those who want should be permitted to practice. Monogamy is being considered as a form of marriage meant for lazy people so, any man with one wife is considered as somebody with physical deformity or a lazy person who is not capable of taking part in decision making. This shows that some Maguzawa Christians involved in polygamous marriage as a result of the influence of their culture. They do not see marriage as a permanent life union between the husband and the wife that is why it is being solemnized locally without going to church. To some, having only one wife is an abuse and also a sign that the man is lazy. Having more than one wife is a source of pride since the number of wives one maintained at home is used to measure how wealthy the man is. Men with many wives are well respected in the society so in order to avoid the shame; men take more than one wife.

Polygamy among the Maguzawa Christians is a means of determining ones manhood, his wealth and social status as earlier stated. To them, it is a way of proving to the people around that they are men who can bear and maintain children. Majority of the people get involved in polygamy for economic reasons. In the traditional setting, the number of wives and children one has determine the size of his farm and labour forces. Therefore, people marry more than one wife to assist them in the farm. Some Maguzawa Christians consider monogamy as a European culture and so, polygamy as an ideal form of marriage for them. Some even said kings and the patriarchs of the Bible were all polygamists except for the Bishops and Deacons as stated in Timothy 3:2 and 12. Majority of the people become polygamists because their culture also permits the men to take another wife especially if she cannot give birth to male children

Erastus's (2010) explanation of polygamy is based on African perspective. Polygamy has existed in all over the African continents. Thanks to the fact that it represents an aspect of their culture and religion. These types of marriage existed in the whole of the history of Africa like no other continent in the world. One of the reasons why this has happened is because the African societies have managed to see that children were a form of wealth and that is why a family with more children was considered to be more powerful. Under these circumstances, the polygamy in Africa was considered to be part of the way you could build an empire.

Polygamy has been a practice in Africa even before the era of colonial people. Later it appeared that polygamy has started to be perceived as a taboo, as this was one of the things imparted along with the colonists that took over some regions of Africa. Some people are saying that there was also an economic reason why this has

happened: There were many issues of property ownership that conflicted a lot with the European colonial master's interest.

At first, polygamy was very popular in the part of Africa, but as Islam has started to diffuse in this region, the prevalence of polygamy has started to continuously reduce due to the restrictions that appeared to the number of wives. For example, polygamy is very wide spread across Kenya and right now the most prominent single individual that is popularizing this practice is Akuku Danger who has managed to become famous. He married over 100 wives, even if people are thinking about the fact that South Africa is by far one of the most developed countries in the region, there are still many traditionalists out there that are constantly practicing polygamy. Even the President of South Africa; Jacob Zuma is declaring openly that he agrees with plural marriages and he is currently married to 3 wives. And at the same time, he has 20 children with these and the two previous wives that he had in the past.Another country where polygamy is accepted is Sudan. Under the circumstances the Sudanese President; Omar Hassan al-Bashir has always sustained polygamy and he says that these multiple marriages are one of the options available for Sudan in order to increase its population.

Overall, polygamy in Africa is a very common practice that you are going to find all over Africa, but it tends to be more popular especially in the West African countries. This practice is very common among the animists and the Muslim communities. For example, in Senegal, there are almost 47% of the marriages where they feature more than one woman. In the Arab nations, the percentages are even higher and there is also the Bedouin population that you can find in Israel, where around 30% of them partake in multiple marriages. And along with all that there are also the Mormon fundamentalists who also live in polygamous families.

2.6 The Conversion of Maguzawa People to Christianity

Mamman (2014) opines that the Christian missionary was said to have come to northern Nigeria late, because Fulani and Arabs were said to have come around 15 century or even earlier. The Christian missionary came to Northern Nigeria around 1900. But because anything made by God could not finish all that easily, these Christians missionaries met very many traditional religious practitioners who refused to accept Islam. In this way, they started fishing out those who might likely follow Jesus Christ. That was how they started entering the villages and spreading the gospel. Many Maguzawa understood that Christianity came with facts and laws similar to those in the traditional religious practice. Those laws were that, you should not commit adultery, tell lies, steal, and you should not commit any breach of trust and many others of this nature. Because of this similarity, many of them thought that the best thing was that they could accept this new religion. That is why many Maguzawa got converted and became followers/believers of Jesus Christ.

Christian missionaries got very many people at that time. But there was confusion on the side of some of them. This was because if they compared the teaching of Islam with the teaching of the new religion Christianity, sometimes,they got confused as to which one they could choose between them. This was how Muslims and Christians continued to covert Maguzawa to their respective religion and the more they got converted, the more they were involved at logger head with one another. There were also those who could neither believe in Islam nor Christianity. They continued to live in their traditional religion as the Fulani found them to be or nick-named them. Now Maguzawa were divided into three: Muslims, Christians and

traditional practitioners. The Muslims are more in number followed by the Christians, but the traditionalists are not many and gradually, they picked a religion and converted into it and from all indications, some will not do either of the alien religions brought by Arabs and Europeans respectively. Although Hausas became Christians, yet they were selective in choosing denominations. Many people from the southern part of Nigeria have many denominations many of which the Maguzawa could not understand. These most recent denominations do not suit Hausa Christians, and so, they never believe in their practices. The actual reason why they refuse to believe in these denominations, they have not disclosed to anyone. Mamman further states that the only denominations Maguzawa Christians believe include: S.I.M later (ECWA), R.C.M. (Catholic Church) Anglican Church, and Baptist Church.

2.6.1 Reasons for the Practice of Polygamy among Maguzawa Christians

Scholars have pointed out some reasons for the practice of polygamy in African culture. According to Siahyanleron (2013), polygamy in Africa is an oldpractice in most cultures. There is nothing strange as far as African man is concerned. Therefore, Polygamy was the most acceptable form of marriage in Africa prior to the arrival of the colonizers and Christianity. The same can be said of America and other parts of the world

In the same vain,Gaskiyane (2000) points out that there are many reasons for the practice of polygamy inAfricanculture. The first reason for the practice of polygamy in some community could be found in many rural traditional societies or areas. In such societies, anextended family is considered very important and well respected, the clan and tribe are also very important. In this setting, polygamy is seen as the most obvious way to ensure the continuation and growth of the ethnic

community and the provision of a secure family institution for all adult females in the community. In polygamous Maguzawa Christian homes, widows get back into families so that loneliness would not be a stigma to them.

In Maguzawa Christian culture, the greatest desire of every man is to have children especially male children to be heirs of his property. Gaskiyane (2000) further states the following as reasons for the practice of polygamy:

1. There is a profound sense of obligation in every marriage to ensure the continuation of the extended family and clan. To fail to do this is to be cursed by God. In the belief system of many traditional religions of the world, eternal life is believed to be the endless earthly life child-bearing literally becomes a matter of eternal life or death.

2. There is desire to provide a legitimate means of providing marriage and children for every adult female in the tribe.

3. There is a desire to ensure support and care for the parents in their old age. This requires having many children, especially male children.

4. There is a desire to ensure that there are enough workers on the farm and in the home. Sometimes, a tired first wife will request a second wife to help carry the burden of the work.

5. A man desires to ensure that his name and family line will be continued. Thus, he feels that it is essential to have a male child if he has no male child by his first wife, he may take a second wife thinking she will give birth to a male child.

6. There is a desire to overcome the loss of children through sickness and death.

7. There is a desire to ensure having many males who will be able to defend the clan.

8. There is a desire to provide children for childless wives in a family situation.

Gaskiyane (2000) further observes that, in many cultures, it is considered unacceptable for adults to be unmarried. So, every woman must have a husband and every man must have a wife. In such situations, a woman would prefer to be one of multiple wives rather than to be without a husband and be considered a social outcast. In such cultures, unmarried women will often become involved in immorality or prostitution if they have no husband. Therefore, polygamy is considered as a matter of culture and with great importance for every woman to have a husband.

In places where tribal wars still take place, there are usually more women than men in the society and hence polygamy is considered necessary to provide a husband for each woman. Levirate marriage (taking the widow of a dead brother as a wife) is practiced in many African cultures today in order to provide the widow with security, care for her children, the means to have children if she has none, and to provide an inheritance in the family. This practice was also an obligation under the Law of Moses (Deuteronomy 25:5-6). "if brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a stranger, her husband's brother shall go into her, and take her to himself as wife, and perform the duty of a husband's brother to her" In addition, the Law of Moses insisted that if man marry the wife of the brother must provide her marital rights for her. (Exodus 21:10).

Yaye's (2007) view on polygamy has to do with the needs of the family. If we are to be honest, it must be said that there is a certain degree of human wisdom for these reasons.If a person is coming from a non-Christian background he should be

allowed to marry based on his cultural demand and heart conviction. According to some traditions, polygamy is considered necessary due to the following reasons:

1. To provide the husband with a wife in the event of death of his first wife and to provide for the unbroken continuation of the family.

2. To provide the children with a mother and a continuing normal family situation in the event of the death of their mother.

3. To care for the needs of the home in case a wife gets sick.

4. To provide a wife and children to care for the husband in different locations (in nomadic people's group). In such cases, there is a need for someone in different locations of seasonal migrations.

Gaskiyane (2000) fatherexplains some set of reasons thatsimply reflect the sinful desire of men to having more than one wife.

1. Men are basically lustful creatures who openly or secretly desire to have sex with more than one woman. Polygamy satisfies that sinful craving in a way which is considered culturally accepted in a polygamous society. King David tried to legalize his adultery with Bathsheba by making her one of his wives (2 Samuel 11:26-27).

2. The desire for recognition, status, influence and wealth which are associated with polygamy are clearly contrary to the purposes of God for His people. The Bible says, "God opposes the proud, but gives grace to the humble" (James 4:6, 1peter5:5). The Bible also says "Pride goes before destruction"(Proverbs 16:18).

3. Polygamy increases the possibility of having many children including many Female children. In cultures where dowry is highly been paid or practiced, fathers are happy to have many daughters, since this means that the family will receive much bride-wealth at their marriages. This is a motive based on greed, another sin which God hates (Isaiah 57:17, Matthew 23:25).

4. Sometime the first wives encourage their husbands to take a second wife because they want help from the workload. The first wife may also want to have less sex with husband after she had a few children and the presence of other wives will relieve her of this constant demand by her husband.

5. A first wife will sometimes not to be allowed to have a voice in selection of the second wife so that it will be someone with whom she is comfortable. First wife often wants the companionship of other wives when the husband is away.

6. To provide for continued child-bearing and for the husband's sexual needs when the first wife reaches menopause and no longer wants to have sex.

Martha (2006) an anthropologist suggests that the reasons for or functions of polygamy include the followings:

1. Increase the probability of children particularly when a wife is barren or gives birth to female children only.

2. Increase the labour supply within a kinship network.

3. Deal with the problem of surplus women.

4. Expand the range of a man's alliances so he is able to maintain or acquire a position of leadership.

5. Perhaps provide sexual satisfaction to men, particularly in societies with lengthy post-parturn sexual taboos.

2.7 The Effects of Polygamy on Couples

This is not unique to Nigeria. Polygamy exists all over Africa as an aspect of culture or/and religion. As a traditional man, you are allowed to marry the number of wives you want irrespective of how you will cater for their needs. So, the consequences of polygamy on couples are numerous, but Meehyun (2010) considered the following effects:

1 Psychological Effects

Some women and children are deprived from social activities or education to the extent where some have killed themselves because of family pressure. Zainab (2015) asserts that polygamy has negatively impacted and influenced the mental health of the adolescent and teenagers. It confirmed that family structure has main effect or mental health and psychological stability for children and even members of the family. So, the problem of polygamous families is among the co-wives no love children become more aggressive to one another, have disorder, poor conducts, badbehaviour and lack of good home training.

Sanders (1974) maintain that physical and psychological condition of the home or environment affects the family life and even their educational background. Nyako (2010) states that harmonious home creates emotional stability in the child at home and subsequently throughout his school life. Hence, the researcher was also concerned with the parenting styles. Democratic authorization is also influential both in children's education process as well as in family-school relation. Research such as

that by Ajila and Ayiola (2007) demonstrates that a positive family climate favors the development of well-adapted, mature stable and integrated students whereas unfavorable family climate promotes non-adaptation immaturity, lack of balance and insecurity.

Physiologically polygamy affects the relationship between children and their mothers; with the forms of resenting mother for being unable to make sure the father does not neglect them or for becoming depressed and also neglecting their emotional needs. Regardless of gender, children that lack confidence in their own ability use to have stable relationships because they have only experienced a family life filled with traumatic quarrels, and resentment. The children of second wife will usually cope better because from birth they know their father has another family. But the children from the first wife can see the compassion; the lack of time, lack of resources, their father absence when they needed him. She further stresses that polygamy affects women both in economic and the emotional aspect of life.

2 Social Effects of Polygamy

Socially, polygamy creates competition, rivalry, envy and jealousy among the wives and children. Mercy in Meehyum (2010) says that there have been cases where strife and jealousy broke out amongst the wives and children making home dysfunctional and pretty much difficult to live in. Protus agrees with what Mercy has said when she states that polygamy is one of the traditional practices that is demeaning to a woman's status. It brings suffering and rivalries between co-wives as well as their children and the husband would not have a rest of mind. Some women have suffered in silence, they end up growing old prematurely losing their interest in life and sometimes, even losing their mind or life.

Christopher (2012) says that the recent experience shows that the practice of polygamy is socially detrimental to individual and society in general, to man, woman, and children.These problems arise because of the nature of human desire to have more children which have lead him into a social problem. This gives every man and "every woman a reasonable chance to unite". By contrast, in a polygamous society people take multiple wives, but this leaves other men with greatly diminished prospects of marriage or on exclusion from mating altogether.

3 Economic Effects

The second wife and her children are always at the receiving end in a situation where the children of the first or the first two wives have grown while her children are still young. As the first or the first two wives are increasing financially, the third or fourth wife will be diminishing. For example, in a given polygamous family that has a common farm, it is the children of the first wife that normally enjoy the produce because it is from that farm produce that they are fed and their school fees paid.

At the point when this last wife needs the family help for feeding and paying of school fees for her children – the situation may have changed. As it is often the case, the farmland may later be shared and each woman is expected to carter for herself and her children. This becomes difficult especially for the latest wife since her own children may still be in school and very young by the time the women are asked to be on their own.

4 Moral Impact of Polygamy

Mike (2010) opines that polygamy is morally accepted to some people and their cultures, while to others, it is morally wrong not acceptable. While the researcher

isnot a scholar of ethics of polygamy, the main arguments against the practice of polygamyis on moral and child upbringing. Rather, the main moral arguments seem to be against various ills that are after associated with polygamy, such as the oppression and molestation of women. However, it is important to distinguish between the ethics of polygamy itself and the ethics for specific manifestation of polygamy (such as cases involving underage bridges or when the spouses are ignorant of polygamy).

Brain (2012) supports the idea of Mike that the approach is to argue that polygamy is a form of cheating and hence inherits its immorality from this immoral act. However, polygamy seems to be different from the usual sorts of cheating. First, there is no deception since the spouses are aware of each other. Second, the spouses are not straying outside the relationship since they are all in the relationship. As such, there is no breach of agreement or violation of relationship rights. It also would not be adultery, since no one is having sex with someone she/he is not married to. As such polygamy does not seem to be cheating. This could be morally right to some people.

Jesse (2012) from the religious point of view explains that the second wives are morally deprived from their spiritual right as followers of Christ. In some churches, today they have been deprived of participating in Holy Communion and from dedicating their children because some church due to their doctrine felt that it is against the ethics of church, they are rebellious and have violated the law of God.

Gwamna in Meehyum (2010) says that they are seen as sinners who will face the wrath of God at the last judgment, while Bitrus in Meehyum (2010) note that; they see themselves as sinners and as a result, they have lost self-esteem. Some are deprived of any right to be part of women groups in the church. Those of them who join women fellowship are deprived of having uniform taking Holy Communion, praying and

contributing designated amount of money by the women fellowship. They do not experience real fellowship with other believers as such especially when they attend the women fellowship or any kind of gathering. This has affected their moral and spiritual life which is not healthy for the family.The spiritual depravation which thesecond wives suffer affects the moral life of their children as well. The child born to a second wife is deprived of dedication and naming in the church, suffering as a result of the action of his parent.

2.8 Advantages of Polygamy among the Maguzawa Christians

Reyknew (2011), Ajayi(2011) and Rayda (2012), point out the followingadvantages of polygamy:

1. Having several wives has become a symbol of power, wealth and influence in tradition of maguzawa Christian societies for many centuries. The same pattern probably explains why Kings in the Old Testament often had several wives e.g. Solomon (1 Kings 11:3).

2. It is important for a man in traditional society to continue his name into future generations. Having several wives usually ensures that he will have many children to continue his name.

3. Closely related to the continuation of a person's name is the idea that by having many children and grandchildren, one will be remembered and honored long after he or she has died. This is very important in Maguzawa culture.

4. In agricultural societies, having several wives have been a way to ensure having many children and hence having the necessary labor for farming, cattle

herding, household work and so forth. This includes that having helping hand when it is needed, even if the man is sick there will be someone to run the affairs of the family. To some people having a large family in the community is seen as a sign of strength and protection.

5. Since it is common for many cultures wives to refuse to have sexual relations with their husband for up to two years after the birth of a child, having several wives is seen to be a way for the husband to avoid sexual immorality.

6. Because Maguzawa culture has very strong communal values, having many wives ensures having a large family, which is seen as the way to increase happiness and meaning in life.

7. If a person has many daughters, their bride price will increase at the time of the marriage of such daughters.

8. There is a belief in many tribes that to be a single woman and to have no children is a very bad image as far as Maguzawa culture is concerned. Because of this belief, many Maguzawa women prefer to be one of several wives rather than being childless or to remain single. There is also the idea that if a woman remains single, she will be involved in sexual immorality which brings shame on the family and the community.

9. If one of the mothers dies, polygamy solves the problem of single parent mothers.Having several wives, the other wivesmay take care of the motherless children hence having many wives will meet the need of the sexual urge of the man.

10. In Islam, it is believed that a true Muslim would marry up to four wives. It is allowed if he can care and love them equally. Some people among the Maguzawa Christians believed there is nothing wrong with marrying more than one wife because it is a normal way of life. The practice has been right from their forefathers and is still in the existence. .

2.9 Disadvantages of Polygamy among the Maguzawa Christians

Yamah(2012) states that, one of the advantages of the polygamous marriage among Maguzawa Christians is that, it stops a man from involving in multiple sexes, thereby saving him from the dangers of contracting diseases through sex.Yamah further says in a polygamous home, children are mainly used for farm work; they have no opportunity to go to school. Therefore, reading and writing become a problem and they also lack civilization .Due to high population, a polygamist finds it difficult to give and educate his children because of the number of children he brings into the world.

In terms of feeding, the children turn out to become beggars on the streets because, their father cannot feed the multitude at home. A number of them also turn out to be delinquent children who are used to destroy lives and properties in the society in the time of crisis. In a polygamous home there is no parental control on the children, therefore, the children choose any religion they feel like practicing. Men and women in polygamous home may end up in developing hypertension due to the problem they face at home and eventually leads to their untimely death. Rayda, (2012) points out the following disadvantages of polygamy:

1. Most married women in the society where polygamy is practiced feed their family and even cloth their children. The father because of the multiple children in the house relinquishes his responsibility to the wives.

2. Jealousy, hatred and quarrel among women are found due to the difficulty in meeting their needand also understanding each other. No woman would want to see her husband concentrating on the other woman will remain mute. The home will always experience quarrels every day. On the side of the children, if their mothers quarrel everyday there is that tendency for them to hate themselves because of their mother's constant problems.

3. The children cannot be brought up with proper care. Due to the rivalry amongst the mothers, children are left alone without proper upbringing. They live to survive on their own.

4. Unfaithfulness, Woman due to the rotational duty of the man if he felt to follow it as designed by him is cheating on their side which may lead to some having relationship'(s) outside their home. And also it causes social stigma amongst them.

2.10 Review of Empirical Studies

It was once assumed that the practice of polygamy would decline as economic forcesrise. The cost of living and the cost of bride price would probably reduce the practice of polygamy in the society. Ujata (1992)conducted a study on "Divorce among Christians and its effects on the Church with reference to the Igalatribe in KogiState" The method of analysis were both descriptive and analytical in nature. The objective of the study was to find out the causes and effect of divorce among Christians.The Population of the study consists ofChristians in Igala land andincludes

men and women farmers and business people. Data was collected through questionnaire which was categorized into two; one for the pastors and the other set was for church members. Total of 450 church members were used as sample for the study. Findings fromthe study reveal that the major causes of divorce among Christians are sterility, adultery and in-law's interference. There was significant difference between the pastors and the church members in their opinions on the causes of divorce among Christians. The study is similar to this study at hand because they all focused on Christian marriages and they all adopted the use of questionnaire to seek for information for the study. The two studies are survey in nature. But the two studies differ in location. The study recommends that pastors needed to educate the intended couples on the importance of marriage before going into marriage.

Similarly, Adamu (2010) carried out a research on "an investigation into the problem of interdenominational marriage among members of the orthodox churches in Kaduna state". The aim of the study wasto identify the different doctrinal beliefs and teachings that could be a hindrance to stable interdenominational marriage among members of the orthodox churches in Kaduna State. Total of one thousand and eighty (1080) respondents were used. Five(5)Orthodox Churches were selected for the study. The researcher used questionnaire. A five point Linkertscale range was used requiring member's responses to the questions. From the findings, it is revealed that the children from interdenominational marriages always lack the basic Christian teaching due to the denominational differences of the parents. This study is similar to the study at hand because they all focused on theChristian marriage in general without considering the individual denomination. The two studies adopted the use of questionnaire that requires the views of the respondents on the study area which indicated that the two studies are survey in nature. But the studies differed from one

another in location. The only area of differenceswas that Adamu's study was on monogamy while the study at hand is on polygamy but they are all on Christian marriage.

Besides, Adeseshinwa (2013) conducted a research "on the effects of family type monogamy and polygamy on students' academic achievement in Nigeria". The objective of the study was to investigate the effects of monogamy and polygamy on the academic performance of students' education. Nine hundred and twenty 920 respondents were selected from 6 different schools 420 students from monogamous families and 500 students from polygamous families. The researcher used questionnaire for data collection requesting the responses of students in junior and senior secondary schools. Findings from the research reveal that there was a significant difference in the overall academic achievements of students from monogamous families and those from polygamous families. The recommendation shows that parents should think of their children's academic achievement before going into polygamy. The study is similar to the study at hand because both of them used questionnaire as instrument to collect their data. The two studies differ from one another because of the location where the study was carried out. The relationship between the two studieswas that they both aimed at dealing with family problems that could affect the future of the children.

In addition, Apeabu (2003) conducted a study on "the deeper life attitude toward traditional marriage in weppawinno," The aim and objectives of the study was to investigate the encounter between WeppaWinno and the Deeper Life Bible church to see how the church has grappled with traditional marriage practices among these people. The study covers towns and villages and the respondents were Church members and clergy men where the Deeper Life Bible Church has successfullyplanted

churches among Weppa-Winno people. The researcher extensively relied on secondary sources. In this study, an oral interview was used to extract the information on the traditional marriage principles and attitude to marriage institution was adopted. The researcher sampled the opinion of (650) response from Weppa-Winno. The studyand the one at hand were similar in an attempt to discuss the issue of the ideal Christian marriage. On the other hand, the two studies differ in data collection in the sense that Apeabu used only interviews while the study at hand used questionnaire to seek the opinion of the respondents.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the methodology used in this research work and the procedure used for the study. The chapter includes the research design, the population,sampling and sampling procedure, instrument used in collecting the data, validity and reliability of the instrument, result of pilot study, procedure for data collection and method of data analysis..

3.2 Research Design

A research design, according to Creswell (2012), is a plan structuring for investigation aimed at identifying, variables and their relationships to one another. This is used for the purpose of obtaining data to enable the researcher test hypotheses or answer research questions. It is an outline or a scheme that serves as a useful guide to the researcher in his efforts to generate data for his study. In this study, the survey research design was adopted and used because of its adequacy in getting information on the opinions, feelings and attitudes of the respondents towards polygamy. Descriptive design also was used in order to discuss or observe the behaviour of one or more variables all at once. Both would offer a detailed description of the targeted population for the research in terms of size, differences, attitudes and feelings of the respondents on the impact of polygamy on Maguzawa Christians in Kaduna State, Nigeria.

3.3 Population of the Study

Population is the total number of people living in a particular place. Wieiss (1994) and Creswell (2012) describe population as the entire group of people, objects, events, institutions, issues, countries all having at least one characteristic in common.

Also Olaofe (2010), defines population as the area or the total number that the research is expected to cover, going by the area specified in the topic. Ekeh (2003) considers population as "the total number of people in one geographical area." On the whole, population refers to the aggregate of items or persons that possess the data necessary for a particular study. In line with the definition given, the researcher's target population is comprised of the Maguzawa Christians in Kaduna State of Nigeria. The target population consists of adult Christians, 20 years and above located in the selected local government in Kaduna State. An interview with Sale, (2015) the Secretary of Masihiyawa estimated the population of Maguzawa Christians in Kaduna stateto about 6216.This includes religious leaders, church council chairmen, church elders, youths and the laity of the mainline churches.

3.4 Sample and Sampling Techniques

Chukwuma (2012) defines sample as a subset of population, while population deals with large group, sample is only an integral part of that large group. He stressed that sampling is a process of selecting a subset, a portion, a representative, a unit or a sample from the target population. Therefore, it is an orderly acceptable way and manner in selecting sample from any target population in research study.

. The sampled local government areas includes: Makarfi, Ikara, Kubau and Giwa. The sampling method is purposive because it suits the nature and the purpose of the study.Three towns marked for the study were selected in each local government. The sampling technique was purposive hence the selection of towns that have a concentration of Maguzawa Christians.

Table 1: Population of the selected Local Government Areas

S/N	L.G.As.	Towns	Estimated population
	Ikara	RafinTabo	856
		Danlawan	789
1		DogonFako	845
	Giwa	TsauninMayau	786
		UnguwanGaladima	654
2		GidanGajeri	432
	Makarfi	AnguwanSarki	2801
		Bazana	879
3		TsamitarMasau	1208
	Kubau	Gedage	998
		UguwarTamoga	866
4		Saulawa	989
	Total		12103

As a result of the large population, cluster random sampling was used. Chukwuma, (2012) views cluster random sampling as a sampling method used when an investigator realizes that the population is distributed in clusters or settlement areas. This implies that, the use of this technique would yield greater representations; stratified random sampling is one of the procedure or techniques used because it is useful since the study requires a comparison of sub-group in such a way that the population of each sub-group in the population is reflected in the sample. The method is good because it helps in ensuring appropriate representation of the sub-group as indicated in the sampling frame to represent the entire population of the study.

3.04.1 Sampling of Churches

The mainline churches were all marked for the study. They were zoned as Catholic, Anglicans and Protestants. In each town picked for the study, one Catholic, one Anglican & one Protestant church were picked. The total numbers of 26 churches were selected.Purposive sampling technique was used to select the churches that serve as representation of the population of the study. The dominant church in each town was picked as a representative.

Table 2: Selected Towns, Churches with their Estimated Population and the Sample Size Selected

S/n	LGAs	Towns	Churches	Population	Sample selected
1	Ikara	RafinTabo	Anglican	504	50
		Danlawan	Protestant	559	56
		DogonFako	Catholic	640	60
2	Giwa	TsauninMayau	Catholic	542	50
		UnguwanGaladima	Protestant	360	36
		GidanGajeri	Anglican	286	28
3	Makarfi	AnguwanSarki	Catholic	587	59
		Bazana	Anglican	540	50
		TsamitarMasau	Protestant	304	30
4	Kubau	Gedage	Anglican	640	60
		UguwarTamoga	Protestant	489	49
		Saulawa	Catholic	765	77
Total				6216	605

3.04.2 Sample and Sampling of Subjects for the Study

The estimated number of Hausa Christians for the study is 6216. According to Morgan &Krejcie (1973); a population of this nature could be studied with a sample of 605. The researcher rounded it up to have an equal number in each L.G.A. and in each church. All churches have equal representation. Table 3.3 shows the churches selected from the local government areas and their respective towns along with the number of sample selected. In all, 605 respondents were selected for the study.

3.05 Instrumentation

The Instrument used for data collection was questionnaireThe questionnaire was used to elicit answer to the research questions raised,and copies were presented to the respondents in a written form.Therefore, the researcher read and explains the question to the illiterate respondents. The imperatives of questionnaire in this research work is paramount because it gives the researcher the opportunity to establish a rapport and to explain the purpose of the study and the meaning of items that may not be clear to the respondents (Chukwuma, 2012). Questionnaire is made up of close

ended items. Part A of the questionnaire was designed to seek information on personal or bio-data of the respondents: which include marital status, academic status, age maturity and types of home. Part B covered four sections that require the response of the respondent. Section one Focused on the psychological impact of polygamy among Maguzawa Christians. The items in the section were (10) in number.Section two Focused on the social impact of polygamy on Maguzawa Christians. The items in this section were ten (10) in number. Section three is aimed at assessing the economic impact of polygamy on Maguzawa Christian couples. The items in this section were (10) in the section.The nine (9) items in section four focused on the moral implications of polygamous practice among Maguzawa Christians.

The questionnaire administered for the study contains thirty nine items capable of eliciting responses from respondents. The respondents are expected to be Christians, husband and wife Educated and Uneducated, Elders and Youth, Polygamous Home and Monogamous type of Home in the selected Churches. Therefore, items on section one of the questionnaires werebased on the modified Linkert scale seeking the respondent to tick ( ) in the box of their choice and the issue raised as follows:

Strongly Agree	-	(SA)	-	4 Scores
Agree	-	(A)	-	3 Scores
Strongly Disagree	-	(SD)	-	2 Scores
Disagree	-	(D)	-	1 Score

The questionnaire begins with an introductions and appeal to respondents. The items in the questionnaire were drawn from the researcher'sobjectives. The questionnaire wasclosed structured type in which respondents were required to state

the extent to which they agree or disagree with a given statement related to any issue raised.

3.06 Validity of Instrument

Validity has been defined by Ekeh (2003) as a measure of the extent or degree to which an instrument is measure. It is therefore, imperative to make sure that a research instrument establishes and produces the desired results. After developing the items base on the observations and the literature review, a draft of the questionnaire was submitted to the supervisors for validation. On the basis of their expert inputs, a structured questionnaire consist the demographic characteristics of the respondents and another section consisting of thirty nine structured 4-Likert scale questions were produced and were administered to respondents. Sixty copies of questionnaires were distributed to respondents in Igabi LGA because they were not within the selected LGAs which were used for the final study but share similar characteristics in almost all respects. These questionnaires were distributed and personally retrieved by the researcher.

Validity of the instruments is a criterion of test efficiency and suitability of instruments to measure what is expected, so as to minimize errors and misinterpretations. Olaofe (2010) describes validity as the ability of the research instrument to measure as adequately as possible, the variables in the research. In the same vain Chukwuma (2012), sees validity as a kind of research test measuring what it supposes to measure accurately and producing not only relevant but correct information. The researcher uses constant validity in this study. This is because they are among the various methods and kinds through which the validity of a test can be established. To establish fact, the questionnaire of the study was given to the two supervisors namely; Rev. Fr. Prof. Mamman Joseph, Rev. Fr. Prof. Tanko Peter

Bauna of Department of Arts and Social Sciences Education, Ahmadu Bello University, Zaria for a vetting and scrutiny, after which their observations and corrections made the questionnaire valid and reliable.

3.07 Pilot Study

Sixty 60 members were selected twenty 20 from each church were used in pilot study. These were made up of twenty members from Anglican Church Dumbi, twenty from ECWA church Dumbi, and twenty from Baptist Church Gwada all in Igabi Local Government Area. The study was done on a day of the church programme in these churches.

The questionnaire was administered to the selected respondents to fill. Total of sixty 60 copies of the questionnaire were completely filled and retrieved out of sixty five 65 questionnaire administered to the selected group. The filled copies of the questionnaire were coded and analyzed using the statistical package for the social sciences. Within the package, test and re-test method was chosen for establishing the reliability co-efficient of the designed instrument and also for obtaining the internal consistency co-efficient for the item within the instrument.

The result of the test gave a reliability co-efficient of 0.64,the internal consistency co-efficient was 0.64.By this co-efficient the instrument could be said to be reliable. This is because both can be approximated to one respectively showing that the instrument was fit for the study.

3.08Reliability of Instrument

The data collected from the pilot study survey was subjected to statistical analysis. The aim of the exercise was for the purpose of reliability co-efficient of the instrument as well as the internal consistency of the items. The Cronbachs reliability coefficient was used. Consequently, reliability co-efficient of alpha level of 0.84 was

obtained. This reliability co-efficient was considered adequate for the internal consistencies of the instruments. This was a confirmation of test of reliability by*Stevens (1986)* Spiegel (1992) Olayiwola (2010). According to them, an instrument is considered reliable if it lies between 0 and 1, and that the closer the calculated reliability coefficient is to zero, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. This, therefore, confirms the reliability of the data collection instrument used as fit for the main work.

Olaofe (2010) describes reliability as the consistency of the instrument in measuring what it is meant to measure while Chukwuma (2012) describes reliability as a major to establish the strength and the consistency promise of a measuring instrument in performing the job for which it is intended.

3.09 Procedure for Data Collection

In the sharing of questionnaire, the researcher visited the respondents during church service and distributed it through their various sub-group leaders. The administration of the instrument and the collection of data were done by the researcher with the help of research assistants that were trained by the researcher. The choice of this method of administration and collection of instruments were done based on the need to achieve maximum return rate of the questionnaire. Three (3) research assistants were employed one assistant was employed for each local government area were employed for the study except one local government that the researcher personally visited. Before giving the respondents the questionnaire, they were thoroughly instructed on what to do and how to do it.

3.10 Method of Data Analysis

Data collected were analyzed using frequencies and percentages for the demographic variables. The answer to the research questions were conducted with frequencies and percentages along the mean scores for the respective items and variables. The mean decision for each section was compared with the decision mean of 2.50using the formula (4+3+2+1)/4 to determine agreement or disagreement of expressed opinion. The hypotheses were tested with inferential statistics. Specifically, hypotheses I to IV were tested with t-test because of the need to determine the significance of the polygamous practices on the Christian psychological, social, economiclife of the respondents. The entirehypotheses were tested at 0.05 level of significance.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.01 Introduction.

A total of 588 Maguzawa Christian respondents out of the 605 selected as the sampled population successfully filled and returned the questionnaires. This amounted to 97.2% response rate of the total administered. Apart from the analysis of the demographic variables where the description is based on frequencies and percentages, Means and Standard Deviations were used in the assessment of the impact of the polygamous practices on the selected variables (psychological, social, economic and moral impact) of the respondents. For decisions on the items and variables, the midpoint of 2.5 was used because of the four points scale applied in the measurement of the expressed opinions.

4.02 Demographic Characteristics of the Respondents

The selected demographic variables of the respondents were gender, literacy level, age placement or status and the type of home the respondents came from. Each of the variables was considered to be closely associated with investigated variables in relation with the impact of the polygamous practices. Table 4.2.1 shows the classification of the respondents by their gender.

Table 3: Classification of the Respondents by their Gender

Gender	Frequency	Percent
Husband	284	48.3
Wife	304	51.7
Total	588	100.0

The table above reveals that 284 or 48.3% of the total respondents were male and married while 304(51.7%) were female and married. This would imply that all the

respondents were married and therefore were more acquainted with the subject of investigation in the study. Table 4.2.2 shows the classification of the respondents by their literacy status.

Table 4: Classification of the Respondents by their Literacy Status

Literacy	Frequency	Percent
Educated	242	41.2
Not educated	346	58.8
Total	588	100.0

The table shows that most of the respondents were not formally educated, as indicated, only 242(41.2%) of the respondents were educated but 346(58.8%) were not educated. Table 4.2.3 shows the classification of the respondents by their age placement.

Table 5: Classification of the Respondents by their Age Placement

Age	Frequency	Percent
Elder	187	31.8
Youth	401	68.2
Total	588	100.0

From the distribution of the respondents by their age bracket in the table, 401(68.2%) were within the youths age bracket while 187(31.8%) were elders. This would put the respondents in proper perspective to understand the subject matter of the study especially since all of them were married. Table 4.2.4 shows the classification of the respondents by the type of home they came from.

Table 6: Classification of the Respondents by their Types of Home

Home	Frequency	Percent
Monogamous	331	56.3
Polygamous	257	43.7
Total	588	100.0

The table above reveals that 331(56.3%) of the respondents were from monogamous homes while 257(43.7%) were from polygamous homes. This shows the enormity of the problem putting into consideration that the Christians doctrine is that of one man to one wife. This distribution means that both sides of the phenomenon could be expected to be assessed since the individuals involved in the practices and those not involved are included in the study.

4.03 Answer to Research Questions

Towards establishing the impact of the polygamous practices, a number of variables were used as indices. The specific objectives raised with the associated research questions were as follows:

Research Questions One: What is the psychological impact of polygamy among Maguzawa Christians? The objective here is to examine the psychological impact of polygamous practices on Maguzawa Christians in Kaduna State. Table 4.3.1 shows the opinions of the respondents in frequencies and percentages along with Mean and Standard Deviations for the respective items used in the assessment. Decision of agreement or otherwise was however based on the midpoint of 2.5. Mean score from the 2.5 and above therefore imply agreement with the suggested notion of the item while Mean Score below the midpoint of 2.5 indicates disagreement with the suggested notion of the item. The remark column of the table, therefore, shows the opinions of the respondents on the respective items.

Table 7: Opinions of the Respondents on the Psychological Impact of Polygamous Practices on the Maguzawa Christians of Kaduna State.

Sn	Psychological Impact of Polygamous Practices	SA Freq.	%	A Freq.	%	D Freq.	%	SD Freq.	%	Mean	Remark
1	Polygamy makes marriage more enjoyable among Christians.	328	55.8	212	36.1	41	7.0	7	1.2	3.5	A
2	Monogamy makes the man unhappy most of the time as a result of conflicts with wife in the home.	130	22.1	411	69.9	39	6.6	8	1.4	3.1	A
3	Polygamy is the ideal marriage for people who are basically farmers.	133	22.6	379	64.5	62	10.5	14	2.4	3.1	A
4	Polygamy creates unhealthy competition between siblings.	75	12.8	416	70.7	82	13.9	15	2.6	2.9	A
5	Polygamy allows for a man to have access to different women.	121	20.6	331	56.3	121	20.6	15	2.6	2.9	A
6	Polygamy helps check the excesses of a nagging wife by providing her rival.	95	16.2	338	57.5	139	23.6	16	2.7	2.9	A
7	Instead of keeping concubines outside the home Maguzawa women encourage their husbands to marry second wives	344	58.5	142	24.1	75	12.8	27	4.6	3.4	A
8	Polygamy serves as prosperity and growth of the extended family.	142	24.1	350	59.5	85	14.5	11	1.9	3.1	A
9	First wives sometimes encourage their husbands to take second wife if they have problem.	174	29.6	277	47.1	119	20.2	18	3.1	3.0	A
10	Polygamy help to keep a wife in line with the husband desires	115	19.6	314	53.4	137	23.3	22	3.7	2.9	A
Aggregate Mean										3.1	A

The aggregate Mean Score for the table is 3.1 with a Standard Deviation of 0.65. This means that the respondents were of the opinion that the practice of

polygamy has major impact on the psychological disposition of the study population. However, the study table reveals that some of these impacts were considered positively and some were considered negative. For example, some respondents agreed that polygamy makes marriage more enjoyable among Christian folks. The Mean Score for the item in the table is 3.5 implying that this was a consensus opinion among the respondents as indicated by 328(55.8%) and 212(36.1%) of the respondents in the table. The level of disagreement was relatively very low. In item 3, the respondents were of the view that the practice is advantageous for farming occupation practiced by the respondents. They were of the view that the practices allow a man to have access to different women as well as check the excesses of a nagging wife by providing her with a second partner. The affirmation of this opinion is seen in the second item where therewas a general view that monogamy makes the man unhappy most of the time as a result of conflicts of non-cooperation by the wife in the home

In what could be considered as associated moral consideration on the part of the respondents, they were of the view that the practices of polygamy help some Men to concentrating on their wives instead of keeping concubines outside the home. This could be an influence from the surrounding environment as the respondents pointed out. The views of some women folks encourage their husbands to marry second wives. This reflected in the respondents' opinions in items 6 and 8 in the table. There is the psychological consideration that the practices help to keep a wife in line with the husband desires. From the expressed opinions, the practice of polygamy has both negative and positive impact on the Maguzawa Christians of Kaduna State. The extent of this impact is tested in the related hypothesis.

Research Questions Two: What are the social impacts of polygamy among the Maguzawa Christians? The examination of the social impact of polygamy on Maguzawa Christians was assessed with a number of items as indicated in Table 4.3.2. The decision on the items is based on the midpoint of 2.5 and above for agreement and below for disagreement. The Mean Scores were used extensively for the assessment of the expressed opinions. The remark column shows the opinion of the respondents on the four point scale.

Table 8: Opinions of the Respondents on the Social Impact of Polygamy among Maguzawa Christians of Kaduna State.

Sn	Social Impact of Polygamous Practices	SA		A		D		SD		Mean	Remark
		Freq.	%	Freq.	%	Freq.	%	Freq.	%		
1	Polygamy is generally accepted because it allows for an increased number of children by man.	264	44.9	288	49.0	24	4.1	12	2.0	3.4	A
2	Polygamy helps to increase the social status of the family.	94	16.0	429	73.0	57	9.7	8	1.4	3.0	A
3	Polygamy helps to reduce problem of unmarried women in the society.	111	18.9	332	56.5	124	21.1	21	3.6	2.9	A
4	A man who has more than one wife is more respected in the society.	119	20.2	389	66.2	70	11.9	10	1.7	3.0	A
5	More than one wife encourages wife cooperation.	151	25.7	308	52.4	118	20.1	11	1.9	3.0	A
6	Polygamy helps to solve the problem of childlessness in the society.	166	28.2	339	57.7	56	9.5	27	4.6	3.1	A
7	With more wives the problem of having male children is ensured.	147	25.0	319	54.3	111	18.9	11	1.9	3.0	A
8	Polygamy is a sign of self-importance or reputation among the Maguzawa Christians.	136	23.1	348	59.2	88	15.0	16	2.7	3.0	A
9	Polygamy allows for family continuity.	153	26.0	311	52.9	103	17.5	21	3.6	3.0	A
10	Polygamy is a source of crisis among wives, among siblings in the home	162	27.6	317	53.9	72	12.2	37	6.3	3.0	A
Aggregate mean										3.1	A

The Mean Scores for the items within the table clearly reveals that the practice of polygamy among the Maguzawa Christian population has major impact on their social lives. These impacts were both negative and positive as indicated in the table. On the positive side, the respondents were of the view that the practices allow for

increased number of children by man and increase social status of the family. The polygamy is perceived to reduce problem of unmarried women in the society, solve the problem of childlessness of couples and encourage wife cooperation in the home.

On the negative side, the respondents were of the view that the practice of polygamy is the sources of crisis among wives due to individual ego and interests which extendsto siblings who have to contend for individual interest within the domain of the family. From the Aggregate Mean Score of 3.1 in the table, it could be concluded that the respondents agreed that the social impact of polygamous practices among the study population is of major effect on the Christian lives. Thus, apart from the increased in social status that the practice bestow on people involved, it adversely affects their family' harmonious lives in the society. The statistical significance of the impact is tested in the related hypothesis.

Research Questions Three: What are the economic impacts of polygamy among the Maguzawa Christians? The examination of the economic impact of polygamy on respondents included the provision of sufficient food, clothing, training of children, expenditure of health and inheritance sharing among others. Table 4.3.3 shows the opinions of the respondents in frequencies and percentages along with Means and Standard Deviations for the items used for the examination of the economic impact.

Table 9: Opinions of the Respondents on the Economic Impact of Polygamous Practices among the Maguzawa Christians of Kaduna State

Sn	Economic impact of polygamous practices	SA		A		D		SD		Mean	Remarks
		Freq.	%	Freq.	%	Freq.	%	Freq.	%		
1	There is always the problem of insufficient food to feed many children.	330	56.1	213	36.2	31	5.3	14	2.4	3.5	A
2	Polygamy creates adequate labour for farming.	265	45.1	285	48.5	26	4.4	12	2.0	3.4	A
3	There is always problem of inadequate income for training the children	211	35.9	318	54.1	50	8.5	9	1.5	3.2	A
4	Unhealthy relationship in the family.	177	30.1	312	53.1	65	11.1	34	5.8	3.1	A
5	Rivalry that often results in violence while sharing inheritance after the death of the father	194	33.0	310	52.7	67	11.4	17	2.9	3.2	A
6	Polygamy helps in the spread of STD and HIV/AIDS.	310	52.7	228	38.8	39	6.6	11	1.9	3.4	A
7	There is always problem of resources allocation in polygamous home.	146	24.8	368	62.6	64	10.9	10	1.7	3.1	A
8	In some cases, children of polygamous family result to street begging.	184	31.3	302	51.4	92	15.6	10	1.7	3.1	A
9	Large family results in inability to give children formal education	161	27.4	352	59.9	66	11.2	9	1.5	3.1	A
10	The farm lands are not often adequate for polygamous children.	190	32.3	308	52.4	71	12.1	19	3.2	3.1	A
Aggregate mean										3.2	A

One of the major consensuses of the respondents in the table is that the practices of polygamy among the study population create the problem of

inadequacies. These inadequacies are reflected in the areas of nutritional provisions like insufficiency in food supply for the children, inability to sponsor children to schools which result into results into street begging of such offspring. Among others, there is the problem of resources allocation which most respondents as indicated with a Mean Score of 3.1 agreed was a major problem among polygamous families. There is also the rivalry that often results in violence while sharing inheritance after the death of the father in a polygamous home.

From the perceptions of the respondents, polygamous practices is not only associated with negative perspectives. There were positive sides of the practice as indicated in the table. For example, the respondents were of the view that large family which is a product of polygamy is a major source of farm labour that is the major occupation of the people. This could be one of the economic benefits of polygamous practice among the study population. From the expressed opinion with the aggregate Mean Score of 3.2 for the table, it could be concludes that the economic impact of polygamy among the study population are numerous. One of itincluded provision of labour for farming and the negative impact like spread of STD and HIV/AIDS which reduces family income for other purposes and other like inadequacies of food in the family.

Research Questions Four: What are the moral impacts of polygamous practices on Maguzawa Christians' life in Kaduna State? Among the moral impacts is the ability to live in harmony with theirneighbours and following the dictate and injunctions of the Bible as well as participating in the conducts and management of their respective church activities. Therespondent's opinions on the items used for the assessment are scored in frequencies and percentages along with Mean Scores and Standard Deviations in Table 4.3.4. The decision on the respective item of thevariable

is based on the midpoint of 2.5 which indicates direction of opinion expressed by the respondents.

Table 10: Opinions of the Respondents on the Moral Impact of Polygamy among Maguzawa Christians of Kaduna State

Sn	Moral Impact of Polygamous Practices	SA Freq.	%	A Freq.	%	D Freq.	%	SD Freq.	%	Mean	Remarks
1	It destroys the oneness of a man and woman as taught in scripture.	320	54.4	237	40.3	19	3.2	12	2.0	3.5	A
2	It brings about rivalry among the women, thus distorting the prayer life of a family.	138	23.5	396	67.3	41	7.0	13	2.2	3.1	A
3	It can bring about the worship of idols or different gods in a home just as it happened to king Solomon in the Bible.	160	27.2	366	62.2	55	9.4	7	1.2	3.2	A
4	Those who practice polygamy cannot fully participate in the activities of a Church.	160	27.2	370	62.9	55	9.4	3	0.5	3.2	A
5	Polygamists find themselves telling lies in order to manage their homes	213	36.2	310	52.7	57	9.7	8	1.4	3.2	A
6	Polygamists are not often allowed to partake in the holy communion.	220	37.4	306	52.0	54	9.2	8	1.4	3.3	A
7	It is a sin for a Christian to have more than one wife.	197	33.5	309	52.6	63	10.7	19	3.2	3.2	A
8	Polygamists are not allowed to serve as church ministers.	203	34.5	312	53.1	65	11.1	8	1.4	3.2	A
9	Polygamous practice makes an individual to feel as a second class Christian.	152	25.9	357	60.7	72	12.2	7	1.2	3.1	A
Aggregate Mean										3.2	A

The irony of the expressed opinions in the table is that the respondents tended to be conscious of the moral implication of polygamous practices on Christian lives. For example, in the first item of the table, they were of the view that polygamy destroys the oneness of a man and woman as taught in scripture. In the above table,320(54.4%) and 237(40.3%) the respondents strongly agreed and respectively with this opinion. Only 19 (3.2%) and 12(2.0%) of the respondents disagreed and strongly disagreed with the notion. The respondents had a consensus opinion that polygamy brings about rivalry among the wives, thus distorting the prayer life of the family. This is scored with a Mean of 3.1 for item 2 in the table and in item 3, 160(27.2% and 366(62.2%) of the respondents strongly agreed and agreed respectively that polygamy can bring about the worship of idols or different gods in a home just as it happened to king Solomon in the Bible. The Mean Score for the item is 3.2.

The respondents agreed with a Mean Score of 3.2 for item 4 that those who practice polygamy cannot fully participate in the activities of Church because of the inherent act of telling lies to effectively manage their homes. These acts generally do not give full accommodation to the Christians' principles. Respondents were aware that polygamists are not often allowed to partake in the Holy Communiona practice which restricted such individuals from accomplishing the biblical injunctions. Respondents agreed that it is a sin for individuals to indulge in polygamous practices.

The expressed opinions of the respondents show that they were well conversant with the moral and the spiritual impact of polygamous practices. This could explain their consensus agreement in item 9 of the table where they agreed that the practices make the concerned individual to feel as a second class Christians in the church because of the many restrictions like not being able to be made a minister

among others. From the aggregate Mean Score of 3.2 from the table, it could be said that the respondents were of the view that polygamy has major impact on the Christian population.

4.04 Test of Hypotheses

The hypotheses that were raised in the study were aimed at determining the significance of the impact of polygamous practices on the respondents was tested in this section. The hypotheses were tested at the probability level of 0.05 in line with the specific objectives and research questions of the study. The hypotheses were tested as follows:

Hypothesis I: There is no significant difference in the opinions of husband and wives on the psychological impact of polygamy on Maguzawa Christian wives.

This hypothesis was tested by subjecting the Means Score of the respondents for items in Table 4.3.1 where the psychological impact of polygamous practices on the wife was assessed. The test was conducted with the two sample t-test establishing the significance of the variability in the Mean Scores of the husbands and the wives on the psychological impact of the polygamous practices. Table 4.4.1 presents the summary of the test.

Table 11: Two Sample t-test between Husbands and Wives on the Psychological Impact of Polygamy on Maguzawa Christian Wives.

Gender	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value
Husband	284	3.06	0.468	0.028	0.714	586	.476
Wife	304	3.10	0.775	0.044			

(t-critical =1.96 at 0.05)

The result of the test reveals that the husbands and the wives did not differ significantly with regards to psychological impact of polygamy on their wives. This is

indicated in the table 4.4.1 an observed in the t-value of 0.714 obtained at 586 Degree of Freedom (DF), and also as observed in significant level of 0.476 (P > 0.05). The critical value of t- value at same degree of freedom is 1.96 at the probability level of 0.05. From these observations, there is no enough evidence to reject the null hypothesis. There is no significant difference in the opinions of husbands and wives on the psychological impact of polygamy on Maguzawa Christian wives. The Mean Scores for the husbands and the wives were 304 and 3.10 which clearly indicated that they agreed that the practices of polygamy have major psychological impact on Maguzawa Christian wives.

Hypothesis II: There is no significant difference in the views of educated and uneducated Christians on the social impact of polygamy on Maguzawa Christian husband.

The significance of the expressed social impact of polygamous practices on the lives of the Maguzawa Christian husbands examined in Table 4.3.2 was tested here by subjecting the Mean Scores in Table 4.3.2 to a two sample t-test procedure. The use of the test is informed by the involvement of the two groups (Educated and not educated) in the independent variable. The result of the test is summarized in Table 4.4.2.

Table 12: Two Sample t-test on Social Impact of Polygamy on Maguzawa Christian Husband by Educated and Non-educated Respondents

Literacy	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value
Educated	242	3.00	0.528	0.033	1.687	586	.092
Non educated	346	3.09	0.714	0.038			

(t-critical =1.96 at 0.05)

The result in the table reveals that the two groups (educated and uneducated) did not differ significantly on their views regarding to the social impact of polygamy

on the Maguzawa Christian husbands. The observed t-value (1.687) obtained at 586 degree of freedom is lower than the critical value of 1.96 at the same degree of freedom> the observed level of significance (0.092) is higher than the fixed probability level of 0.05 (P > 0.05). This means that there is no sufficient evidence to reject the null hypothesis. Therefore, the null hypothesis that there is no significant difference in the views of educated and uneducated Christians with regards to the social impact of polygamy on Maguzawa Christian husbands is therefore retained. With mean score for both groups being higher than the 2.5 for the midpoint, the implication is that both groups agreed that the practice of polygamy has social impact on Maguzawa Christian husbands.

Hypothesis III: There is no significant difference in the opinions of elders and youths on the economic impact of polygamy on Maguzawa Christian families.

The Mean Scores on the economic impact of polygamy on the family examined in Table 4.3.3 were subjected to a two sample t-test procedure in the test of this hypothesis. The aim here is to determine the significance difference in the opinion of the youths and elders involved in the study on the impact. The result of the test is summarized in Table 4.4.3.

Table 13: Two Sample t-test on Economic Impact of Polygamy on Maguzawa Christian Families by Youths and Elders

Age	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value
Elder	187	3.20	.654	.048	0.522	586	.602
Youth	401	3.23	.657	.033			

The result of the test reveals that the youths and elders did not differ in their opinions significantly on the economic impact of the polygamous on the Maguzawa Christian families. This conclusion is drawn from an observed t-value of 0.522

compared with a critical value of 1.96 at the same 586 degree of freedom and the observed significant level of 0.602 (P > 0.05). With these observations, there is no evidence to reject the null hypothesis. The null hypothesis that there is no significant difference in the opinions of elders and youths on the economic impact of polygamy on Maguzawa Christian families is therefore retained. The Mean Scores for both groups clearly indicates that the practice of polygamy has economic impact on Maguzawa Christian families.

Hypothesis IV: There is no significant difference in the views of respondents from polygamous and monogamous homes on the moral implications of polygamy on Maguzawa Christian children.

For the test of this hypothesis, the Mean Scores of the respondents on the moral impact of polygamy assessed in Table 4.3.4 were used. The two sample t-test was used for the test because of the two groups in the independent variable. A summary of the test result is presented in Table 4.4.4.

Table 14: Two Sample t-test on Moral Implication of Polygamy on the Maguzawa Christian Children by Polygamous and monogamous Respondents

Home Type	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value
Monogamous Respondents	331	3.19	.452	.025	1.120	586	0.263
Polygamous Respondents	257	3.24	.782	.049			

The respondents from the polygamous and monogamous homes did not differ significantly in their opinions on the moral implication of the polygamous practices among the Maguzawa Christians. This is indicated in the table with an observed t-value of 1.120 obtained at 586 degree of freedom which is lower than the critical value of 1.96 at the same degree of freedom. Moreover, the observed significant level

obtained in the test is 0.263 (P > 0.05). With these observations, the null hypothesis that there is no significant difference in the views of respondents from polygamous and monogamous homes with regards to the moral implications of polygamous on Maguzawa Christian children was rejected. From the Mean Scores in the table, both groups were of the view that polygamous practice has moral implications on the Maguzawa Christians Children.

4.05 Summary of Major Findings

The following are the highlights of the major findings of this study:

1. Among the psychological impacts of polygamy were the negative impacts on the women having low self-esteem, inequality among co-wives, mental and psychological problems.
2. Polygamy is seen by the study population as conferring social advantages on the family in terms of increased family size, societal honour and continuation of the family name among others. But it was associated with adverse social impact like unhealthy competition between wives and between siblings.
3. The adverse economic impact of polygamy overshadows the advantages. Such adverse impact includes insufficiency in resources utilization, inability to train increased number of children among others. The main impact of polygamy on the economics of Maguzawa Christian in Kaduna State as stated in the item was insufficient food to feed the children.
4. The moral implication of polygamy includesloweducation attainment of women and their children which lead the children to engage in drinking alcohol, truancy in school and having obstacles in social adjustment.

4.06 Discussion of Results

Four null hypotheses formulated in line with specific objectives and research questions were tested in this study. In the first hypothesis and research question, the psychological impact of polygamous practices among the study population was investigated. The hypothesis tested the opinion of the husbands and wives on the impact of the polygamous practices on the wives of the Maguzawa Christians. The result of the test reveals that the two groups did not differ significantly on the psychological impact of the phenomenon on the wives. The null hypothesis was therefore retained. From the related items of the test, it was found that most respondents were positively disposed towards polygamy psychologically. Among others, they viewed polygamy as making marriage more enjoyable by checking the excesses of a nagging wife via the co-wives and thus help to keep her in line with the husband desires. Similarly having more wives is the common idea for people who are basically farmers.

This finding is consistent with the report of Samuel (2005) where it states one of the motivations for polygamous practices is a desire to ensure that there are enough workers on the farm and in the home and that sometimes a tired first wife will request for a second wife to help carry the burden of the work. But the report shows that there is some negative psychological impacts polygamy like the creation of unhealthy competition between siblings and between wives which lead to negative psychological problems for the individual concerned. This finding agrees with Meehyum (2010) who states that; there have been cases where strife and jealousy broke out amongst the wives and children making home dysfunctional and pretty much difficult to live in. The respondents were of the view that often, it is the women who insist their husband marrying second wives instead of keeping concubines

especially where there is problem of childlessness and such other related problems. This finding is consistent with Thornhill, (2013) who assertes that polygamy in Africa is a cultural practice that has been deeply rooted in the tradition of Maguzawa people even before the coming of both religions.

The second hypothesis and the research question investigated the social impact of polygamous practices among the study population. From the test of the hypothesis where the opinions of the educated and uneducated respondents were compared, it was revealed that the two groups did not differ significantly on the impact of polygamy on the husbands. The null hypothesis was therefore retained. Among others, it was found that polygamy was perceived to bestow social status on the individual families as well as a symbol of honour and prestige. There is the social view that polygamy helps to solve the problem of childlessness and reduce the problem of unmarried women in the society. It is also seen as helping to ensure that individual families have male children for the continuity of the family line. This finding agrees with Gaskiyane (2000) who reports a profound sense of obligation in every marriage to ensure the continuation of the extended family and clan name especially with male and female children who would support and care for the parents in their old age. The finding is also in line with Trent (2003) who submitted that it is believed that the bearing of a very large number of children brings eternal blessing. But the respondents did not see the phenomenon as devoid of negative impact as they view it to be associated with family crises. This finding is consistent with the report of David (2004) who saw polygamy as a selfish practice by men and going against God's injunction. The report opined that believers were told in God's word that God created only one woman for one man. Similarly, the finding is consistent with the report of Yamah, (2012) who stated that polygamy is central in Maguzawa Christian

traditional marriage, the people considered polygamy as part of their culture and so a normal way of life which those who want should be permitted to practice.

The economic impact of polygamy on the study population was investigated by third research questions and the test of its significance difference in the opinions of the youths and elders involved in the study showed that both groups agreed with the impact of polygamy on the Maguzawa families. The variability observed in their mean rating was not found to be statistically significant. The null hypothesis was therefore retained. In the related items on the research questions, inadequacies and insufficiency of resources were the economic impact of polygamy in the home. Among others, it was found that most individual involved in polygamous practices hasinadequate food supply for the extended family. They have no enough income to train their large number of children who in some cases resort to street begging to survive a practice not conformable with Christian ethics. In some cases even the farm lands are not sufficient for the children. This finding agrees with Rayda(2012) which pointed out the disadvantages of polygamy to include inability to bring up children with proper care due to rivalry among their mothers. Such children were often left alone without proper upbringing, which therefore live to survive on their own.

Null hypothesis IV and research question four investigated the moral implication of polygamous practices among the study population. In the test of the related hypothesis, no significant difference was observed between respondents from monogamous homes and those from polygamous homes on the impact of polygamy on the Maguzawa Christian children. The null hypothesis was therefore retained. From the analysis of the expressed opinions on the items it was found that the respondents have good knowledge of the moral implication of polygamous practices.

Among others, it was found that polygamous practices put some limitation on the individuals in the society and even church administration by not giving room to their participation as ministers, partaking in Holy Communion and devoid of the adherence to biblical injunction which should be the calling of all Christians. The finding here are in line with the report of Samuel (2008) who assents that the intolerance of polygamy by the missionaries and some contemporary church leaders has created more ethical and social problems and that it has left a legacy of embittered wives and children who were sent away without any one to provide for them with someone who have even had to resort to prostitution in order to survive. The finding also agrees with the report of Meehyum (2010) who states that; polygamists are seen as sinners who will face the wrath of God at the last judgment and Bitrus in Meehyum (2010) who notes that polygamists see themselves as sinners and as a result, they have lost self-esteem and that some are deprived of any right to be part of women groups in the church. The report states that those of them who join women fellowship are deprived of having uniform resulting as full members, praying and contributing designated amount of money by the women fellowship and that they do not experience real fellowship as such when they attend the women fellowship

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Polygamy as a cultural practice is abhorred by Christianity. The conversion of a believer requires the ability to discard old and cultural practices that are not acceptable to the Bible injunction and accept new practices that endowed the new life in Christ. Some of the Maguzawa people who have converted to Christianity value their culture when it comes to the issue of marriage. The practice is not conforming to Christian doctrines. This leads to deprivation of such individual from church administration and other spiritual benefits in the church and a feeling of low self-esteem in the church. Among others, this study is aimed at finding out the psychological, social, economic and moral impact of the polygamous practices on the Maguzawa Christians from their own perspectives.

To effectively investigate the impact of the phenomenon on the Maguzawa Christians in Kaduna state, a structured questionnaire was designed and validated through face validity and then pilot tested for reliability and consistency of items within the instrument. The tested instrument was then administered to a total of 605 Maguzawa Christians selected through a Stratified Random Sampling procedure across the four local government areas selected in Kaduna State. A total of 605 questionnaires were administered, 588 were successfully completed and returned. The questionnaires were used for the study. The data collected were analyzed using the Statistical Package for the Social Sciences (IBM version 20). Statistical procedures selected for the analysis included frequencies and percentages, Means and Standard

Deviations. The hypotheses were tested with the two sample t-test procedure. Test of significance were conducted at 0.05 probability level of significance.

The study was structured into five chapters. Chapter one gave the background of the study, statement of the problem, objectives, research questions, and the study's hypotheses. The scope and limitation of the study were also given within the chapter. Chapter two consisted of the review of the related literatures to the study. In chapter three, the methodologies used for the sample selection, instrumentation, data collection and statistical methods used for the analysis of the data were stated. The statistical analysis and the discussion of the findings from the analyzed data were presented in chapter four. The chapter is made up of the description of the demographic variables of the respondents, their opinions on the impact of polygamy on the Maguzawa Christians and a test of the study's hypotheses with a discussion of the findings. The fournull hypotheses were tested along the major objective and specific objectives of the study. All the null hypotheses were rejected. The major findings from the test and the analysis of the data were that the practice of polygamy has both positive and negative psychological impact on the Maguzawa Christians. Polygamy was found to be generally accepted to the people with perceived social advantages like recognition, large family among others. But economically, the practice was found to be disadvantageous in the use of resources available in the family which was found to affect the upbringing of such children. Apart from heavenly implications, the practice of polygamy is found to be accompanied with spiritual deprivation among the individuals in their respective churches.

5.2 Conclusions.

1. From the study, the impact of polygamy on Maguzawa Christian in Kaduna state, Nigeria is both negative and positive in the family.

2. From the findings it was revealed that polygamy has a negative impact of low esteem, mental and psychological problems on women. Socially the polygamy brought about unhealthy competition between wives and between siblings.
3. On the economic impact it was reveal that there is always insufficiency in resources utilization, inability to train their children among others.
4. It was reveal that low education leading to drinking truancy, and social maladjustment among women and children.

5.3 Recommendations

The following recommendations are made as a result of the outcome of the findings:

1. Maguzawa Christians should be educated on the psychological effects of polygamy on both women and children.
2. The Church leaders should let Maguzawa Christians know the social impact of polygamy on their family life and the Holy Bible teaching on monogamy.
3. The people should be enlightened on the economic impact especially on husband inability to feed the large number of the family.
4. There is a need for moral and spiritual orientation of Christians who have converted to Christianity especially those who have not married on the need to maintain the one man one wife of the Biblical principle.

5.4 Suggestion for Further Studies

The following suggestion is recommended for further research work:

1. Effect of Christianity on the socio-cultural practices of the Maguzawa people of Northern Nigeria.

5.5 Contributions to Knowledge

The following are some of the contributions of this study to the body of knowledge:

1. The study hasexposed the negative impact of low esteem, mental and psychological problems of polygamy among the wives.
2. The study has also brought to lime light the low education of the Maguzawa's leading to drinking problems, truancy and other social vices among women and children of polygamous homes.
3. The study discovered that polygamous homes are more expensive to maintain and so family suffer insufficiency offood in the house.

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APPENDIX I

Department of Arts and Social Science Education,
Faculty of Education,
A.B.U. Zaria.

Dear respondent,

This research is aimed at finding the "impact of polygamy on Maguzawa Christians in Kaduna State, Nigeria". The researcher requests your kind assistance in filling this questionnaire honestly.

Please, give your responses appropriately based on your personal conviction. Your response shall be used purely for academic purpose and will be treated confidentially.

Thanks for your anticipated co-operation.

Yours sincerely

Hassan Musa

A.B.U Zaria

APPENDIX II

QUESTIONNAIRE ON IMPACT OF POLYGAMY ON MAGUZAWA CHRISTIANS IN KADUNA STATE, NIGERIA

PART A: BIO DATA

INSTRUCTION**:** Please tick (√) in the appropriate column that suits your assessment.

1 Status at home: Husband ( )
Wife ( )

2 Academic Status: Educated ( )
Uneducated ( )

3 Age maturity: Elder ( )
Youth ( )

4 Type of home: Polygamous ( )
Monogamous ( )

PART B:

INSTRUCTION

Please tick (√) in the appropriate column that suits your assessment in Sections 1 to 4

Strongly Agree - SA

Agree - A

Disagree - D

Strongly Disagree - S

SECTION 1

The psychological Impact of polygamy on Maguzawa Christians wives

S/N	Item	SA	A	D	SD
1	Polygamy makes marriage more enjoyable among Christians.				
2	Monogamy makes the woman unhappy most of the time as a result of conflicts in the home.				
3	Polygamy is the idea marriage for people who are basically farmers.				
4	Polygamy creates unhealthy competition between siblings.				
5	Polygamy allows for a man to have access to different women.				
6	Polygamy helps check the excesses of a nagging wife by providing her rival.				
7	Instead of keeping concubines outside the				

	home.Maguzawa women encourage their husbands to marry second wives.				
8	Polygamy serves as prosperity and growth of the extended family.				
9	First wives sometimes encourage their husbands to take second wife if they have problem.				
10	Polygamy help to keep a wife in line with the husband desires				

SECTION 2:

The social impact of polygamy on Maguzawa Christian husbands

SN	Item	SA	A	D	SD
1	Polygamy allows for increased number of children by man.				
2	Polygamy helps to increase the social status of the family				
3	Polygamy helps to reduce problem of unmarried women in the society				
4	A man who has more than wife is more respected in the society				
5	More than one wife encourages wife cooperation				
6	Polygamy help to solve the problem of childlessness in the society				
7	With more wives the problem of having male children is ensured				
8	Polygamy is a sign of self-importance or reputation among the Maguzawa Christians				
9	Polygamy allows for family continuity				
10	Polygamy is generally accepted in the society				

SECTION 3:

The economic impact of polygamy on Maguzawa Christian families

SN	Item	SA	A	D	SD
1	There is always the problem of insufficient food to feed many children.				
2	Polygamy creates adequate labour for farming				
3	There is always problem of inadequate income for training of the children				
4	Unhealthy relationship in the family.				
5	Rivalry that often results in violence while sharing inheritance after the death of the father				
6	Polygamy helps in spread of STD and HIV/AIDS.				
7	There is always problem of resources allocation in polygamous home.				
8	In some cases, children of polygamous family results to street begging				
9	Large family result in inability to give children formal education				
10	The farm lands are not often adequate for polygamous children.				

SECTION 4

From your assessment, what is your position on the following considered to be the moral implications of polygamous practice on Maguzawa Christians

SN	Item	SA	A	D	SD
1.	It destroys the oneness of a man and woman as taught in scripture				
2.	It brings about rivalry among the women, thus distorting the prayer life of a family				
3.	It can bring about the worship of idols or different gods in a home just as it happened to king Solomon in the Bible				
4.	Those who practice polygamy cannot fully participate in the activities of a Church				
5.	Polygamists find themselves telling lies in order to manage their homes				
6.	Polygamists are not often allowed to partake in the holy communion.				
7.	It is a sin for a Christian to have more than one wife				
8.	Polygamists are not allowed to serve as church ministers				
9.	Polygamous practice makes an individual to feel as a second class Christian				

APPENDIX 3

PILOT STUDY RESULT

Impact of polygamy on the Maguzawa Christians in Kaduna state, Nigeria

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	60	100.0
	Excluded	0	.0
	Total	60	100.0

a. List wise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.842	.838	39

Item Statistics

	Mean	Std. Deviation	N
Polygamy is a common practice among Maguzawa Christian	3.1333	.70028	60
It has been a popular from of marriage among Maguzawa people before the introduction of Christianity in Nigeria	2.8667	.67565	60
Even with the conversion to Christianity, polygamy is still practice among maguzawa people	2.9333	.60693	60
Maguzawa Christians see polygamy as part of their culture practices	2.8000	.68396	60
Polygamy is a way of displaying one's wealth	2.8000	.65871	60
Polygamy helps to check the excesses of a nagging wife by providing her rival	2.7667	.76727	60
Instead of keeping concubines outside the home, maguzawa women encourage their husbands to marry second wives	3.4500	.64899	60
Polygamy serves as property and growth of the extended family	3.1667	.55744	60
First wives sometimes encourage their husbands to take second wife it they have problem	3.0833	.69603	60

Polygamy is a sign of self-importance or reputation among the maguzawa Christians	3.0333	.63691	60
To increase the number of children	3.1833	.65073	60
To increase the labour production in the family	2.9000	.54306	60
To deal with the problem of over population of women	2.9000	.57342	60
For sexual satisfaction	2.9667	.63691	60
Constant refusal of wife to have sex with te husband	2.9167	.71997	60
Absence of sex during pregnancy and after delivery	3.0500	.72311	60
It is believed that having male children that will attract more respect on the husband	3.0333	.66298	60
To have more male children that will continue the family line	3.0167	.74769	60
Constant nagging of the first wife	3.0833	.67124	60
Selfishness on the part of the men	3.1167	.66617	60
Insufficient food to feed the children	3.5667	.53256	60
Regular conflict among the wives	3.3167	.59636	60

Regular conflict among the children	3.1500	.54695	60
Unhealthy relationship in the family	3.1167	.58488	60
Rivalry that often result in violence while sharing inheritance after the death of the father	3.0667	.60693	60
Unhealthy competition between siblings	3.3333	.68064	60
Spread of HIV/AIDS	3.0667	.54824	60
It results in street begging	3.0833	.71997	60
Inability to give formal education	3.0167	.79173	60
Limited farm for the numerous children	2.9333	.86095	60
It destroyed the oneness of a man and woman as taught in scripture	3.3333	.77387	60
It brings about rivalry among the woman, thus distorting their prayer life of a family	3.0833	.74314	60
It can bring about the worship of idols or different gods in a home just as it happened to king Solomon in the Bible	3.0500	.69927	60
Those who practice polygamy cannot fully participate in the activities of a church	3.0500	.62232	60

Polygamists find themselves telling lies in order to manage their homes	3.2500	.54072	60
Polygamists are not often allowed to partake in the holy communion	3.1833	.62414	60
It is a sin for a Christian to have more than one wife	3.2000	.60506	60
Polygamists are not allowed to serve as church ministers	3.0667	.63424	60
Polygamous practice makes an individual to feel a second class Christian	3.1167	.64022	60

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Item
Item Means	3.082	2.767	3.567	.800	1.289	.029	39